

COLLEGE CATALOG

ACADEMIC YEAR

2025-2026



ZAYTUNA COLLEGE

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“The greatest, truest, and only permanent good bestowed upon humanity is that of true knowledge. From such knowledge, all other goods flow, even faith. And this is why, at Zaytuna College, we have adorned our seal with the prayer *Qul Rabbi zidnī ‘ilman* (‘Say: O Lord, increase me in knowledge’) (20:114). For it is our knowledge of the world alone that enables us to discern a creator; hence, true knowledge will always lead to true faith. The greatest Qur’anic commandment is ‘Know that there is no god but the One True God.’ It is knowledge alone—and most importantly, knowledge of God—that differentiates us from beasts, making us unique among God’s glorious creation.”

PRESIDENT HAMZA YUSUF



IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE

PRAYER

O God, bless our Master Muhammad ﷺ, the opener of what was closed, the seal upon what preceded, the one who with truth makes truth victorious, and the guide to Your straight path.

May this mercy be upon him and his family, according to what his rank and immense degree deserve.

O God, bestow on us the openings of those who truly know You and the success of the righteous.

*O God, benefit us from the Qur'an,
the judicious reminder.*

*O God, teach us what benefits us, make us benefit from what You have taught us, and increase our knowledge and acceptable deeds,
out of Your mercy,*

O Most Merciful of those who show mercy.

*O God, there is nothing easy except what You make easy, and
You can make the difficult path a form of ease.*

*O God, protect us from the evil within our souls, and
the consequences of our misdeeds, and rectify all our affairs.*

*There is no deity but You;
we seek Your forgiveness and repent to You.*

*May God bless and grant peace upon our Master Muhammad ﷺ,
his family, and his companions.*



GENERAL STATEMENT AND PUBLIC NOTICE

Zaytuna College is a private nonprofit liberal arts college in Berkeley, California, located at 2401 Le Conte Avenue, 1712 Euclid Avenue, 2452 Virginia Street, 2750 Marin Avenue, and 2770 Marin Avenue, along with other residential facilities, all within a two-mile radius.

Zaytuna College is accredited by the Western Association of Schools and Colleges (WASC) Senior College and University Commission (WSCUC), at 985 Atlantic Avenue, Suite 100, Alameda, California, 94501; 510-748-9001.

Zaytuna College has no pending petition in bankruptcy, is not operating as a debtor in possession, has not filed a petition within the preceding five years, and has not had a petition in bankruptcy filed against it within the preceding five years that resulted in reorganization under Chapter 11 of the United States Bankruptcy Code (11 U.S.C. Sec. 1101 et seq.).

Before signing an enrollment agreement and at the start of each returning year, students are required to receive and review the catalog and acknowledge their commitment to abide by it. Electronic versions of this catalog are available on the College website and print versions are available upon request. This catalog includes an overview of Zaytuna College's policies, procedures, programs, services, and fees relevant to undergraduate and graduate students, faculty, and staff. Zaytuna College updates the catalog annually and as required by changes in the institution. The College reserves the right to change without notice any programs, rules, policies, and procedures that appear in the catalog.



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About the College

In 2009, Zaytuna College was founded in Berkeley, California, with a mission that called for grounding students in the Islamic scholarly tradition as well as in the cultural currents and critical ideas shaping modern society. The undergraduate program welcomed its inaugural freshman class in fall 2010, and the graduate program began eight years later in fall 2018. In 2015, Zaytuna earned accreditation from the Western Association of Schools and Colleges, becoming the first accredited Muslim college in the United States. Beyond the two academic degrees, the College has offered other programs for the general public, including in its early years an Arabic language summer intensive program, a monthly book club for donors, and numerous public academic lectures both on campus and online. Zaytuna also runs a bookstore and gift shop, the *Renovatio* journal, the Center for Ethical Living and Learning, and the Emir-Stein Center.

Zaytuna moved in 2014 to the neighborhood of Holy Hill, a multi-faith academic community in Berkeley, where the College owns four buildings collectively known as the lower campus, with residential spaces, classrooms, a bookstore, offices, and multipurpose rooms.

Adjacent to Zaytuna's lower campus is one of the premier research universities in the world, the University of California, Berkeley. Holy Hill is also home to the Graduate Theological Union (GTU), the largest consortium of seminaries and academic centers for the study of religion in the nation. This community gives Zaytuna's students and faculty an unparalleled opportunity to engage inside and outside the classroom with educational communities from different faith traditions.

Zaytuna's upper campus, which is within two miles of the lower campus, is a beautiful natural environment conducive to serious study and contemplation. Acquired in 2017, it is a nine-acre property in Berkeley Hills, consisting of eight buildings, including residential spaces, classrooms, administrative and faculty offices, event and multipurpose rooms, a dining hall, and a prayer area.

The College maintains multiple mailing addresses for the various offices, and its primary official address is 2452 Virginia Street, Berkeley, CA 94709 for the lower campus and 2750 Marin Avenue, Berkeley, CA 94708 for the upper campus.

Academic Vision



Liberal Education

At Zaytuna College, we aim to do our best to restore the broad-based, holistic tradition of what in the West is called liberal arts and what is known in Muslim civilization as comprehensive studies (*dirāsāt jāmi‘ah*), which cultivates the student to become an *adīb*, an individual of erudition and virtue.

The ancients understood the world not as matter without purpose but through the matrix of four causes—material, efficient, formal, and final—that placed purpose at the highest level of inquiry. This is the lens through which we can view Muslim efforts to help restore this lost tradition, beginning with the final cause, which answers the question “What is the purpose of education?” The purpose of education from an Islamic perspective—and for Zaytuna College—is to aid students in their own pursuit and discovery of the truth. The Islamic epistemological framework remains rooted in the three laws of thought: the law of identity, the law of the excluded middle, and the law of non-contradiction. Students learn this early in their educational endeavor. In one of the most important theological creeds in the

Islamic intellectual tradition, the *Nasafiyyah*, written in Transoxiana in the twelfth century, Imam al-Nasafi and his commentator Imam al-Taftāzānī write:

The people of truth assert that reality is judgment that corresponds with the actual fact. It is applied in a general sense to propositions, to articles of Belief, to religions, and to different schools of practice, with reference to their inclusion of reality. Its opposite is the unreal. But as for the term *truth*, it is especially applied to propositions; its opposite is falsehood. The distinction that may be made between these two pairs of contrasts is that, in the case of reality, the correspondence is seen from the standpoint of the actual fact, and in the case of truth, from the standpoint of judgment. And the meaning of the expression “the truth of a judgment” is the agreement of the judgment with the actual fact, and the meaning of the expression “the reality of a judgment” is the agreement of the actual fact with the judgment. And the real essence of a thing and its quiddity is that which constitutes the identity of a thing, as is exemplified by the application of the term *rational animal* to humans.

Muslims are committed in the normative tradition to a moderate realism, not dissimilar to what occurs in the Catholic tradition. An undeniable mystical dimension exists alongside this approach and has a heavy influence upon the tradition but the relationship is analogous to Newtonian and quantum physics; while appearing mutually exclusive, they nonetheless operate upon different planes, something the Islamic tradition refers to as varying degrees of existence (*marātib al-wujūd*). Muslims believe that truth can be found, supported by reason, and actually realized in a sanctified soul. These three degrees of existence are known as knowledge of certainty (*‘ilm al-yaqīn*), truth of certainty (*ḥaqq al-yaqīn*), and finally the essence of certainty (*‘ayn al-yaqīn*). Al-Ghazālī likens the stages respectively to hearing a fire, seeing the fire, and being burned by the fire. Alongside this pursuit of a discoverable truth, education must inculcate fallibilism—the idea that “I believe I am right in my opinion, but I could be wrong.” Hence, intellectual humility commands a central position in the hierarchy of virtues. In fact, Imam al-Junayd argued it was the first obligation of the human being, as knowledge was unattainable without it.

Exposure to and habituation to the moral virtues inform the entire enterprise. Muslims, like Catholics and Orthodox Christians, borrowed from Aristotle’s cardinal moral virtues and the intellectual virtues. In his *Rihlah*, Qadī Abū Bakr, an Andalusian Muslim scholar, writes: “We find complete agreement among the people of intellect, irrespective of religion, that the matrices of moral virtue are four: courage, temperance, prudence, and justice.” The intellectual virtues of art (*technē*), prudence (*phronesis*), intellect (*nous*), science (*epistēmē*), and wisdom (*sophia*) are also cultivated. Rhetorical studies instill the *technē* of writing in the most beautiful manner: learning principles in material logic and metaphysics; learning science in mathematics, astronomy, and other disciplines; and cultivating wisdom, especially in understanding first and final causes of things through contemplation. Finally, we have the virtues of religion, which in Islam are identified as nine: fear, hope, gratitude, patience, remorse, detachment, trust, contentment, and love.

The result of one who has attained a liberal education rooted in devotion should be a person who never intentionally hurts another. The Prophet ﷺ said, “A believer is the one from whom others are safe from his hand and his tongue.” Such a person is one who makes others feel at ease; does not seek controversy but does not shy away from a controversial stance if necessary for the common good; concerns oneself with everyone in the room but feels no need to be the center of attention; never dominates when speaking nor makes others feel weary nor steers the conversation to oneself; gives no ear to slander or gossip; tends to have a good opinion of the actions of others; infers the best from the remarks of others; is never petty or petulant; never feels slighted by insults but takes them with forbearance; recognizes the world is a trial and tribulation and thus submits to the vicissitudes of time, with dignity and resignation; maintains rigor in one’s arguments during discussion, without malice or overbearingness to those less educated; is clear and not abstruse; is reasoned without letting emotions get the best of oneself; never corrects another’s misuse of language, unless teaching a student; is always engaged in what concerns oneself; deliberates before acting, but once one acts, displays decisiveness; never ridicules another’s beliefs, no matter how absurd; respects authority and knowledge and those who represent them; relishes the beauty and the majesty of creation; lives in joy, as a duty as well as an attitude; believes in religious freedom on principle; and treats family and friends with loving-kindness, graciousness, and forgiveness when appropriate, strangers with respect and dignity, and enemies with the possibility they may one day become friends.

Material cause involves the curriculum itself, the intellectual material of the education, and the tools and subjects to be studied. For instance, at Zaytuna, we place strong emphasis upon acquisition of the tools, especially grammar, that were traditionally the foundation of a Muslim education. The rigor of the Arabic language demands a high level of grammatical understanding to avoid egregious misunderstandings. The reason for this involves the nature of the Arabic language, the fluidity of

its syntax, the great difficulty of its morphology, and the vastness of its vocabulary. The vocabulary of premodern scholars was vast, and they tended to use their rich language with great relish. A scholarly Arabic dictionary contains close to twenty thousand roots, and several words can be formed from each root. The key was to learn the roots and the meaning patterns to discern the word's meaning in context. In comparison, Shakespeare used twenty-eight thousand words, 40 percent of which he used only once. Hence, vocabulary acquisition is very important in both English and Arabic.

The efficient cause involves questions of pedagogy, most notably: How do we impart knowledge? Doing so involves both the art and the science of teaching. All of teaching is either inductive (working from particulars toward universals) or deductive (working from universals toward particulars). Teaching can also be didactic or dialectical, the highest form being dialectical. At Zaytuna, we seek to revive the didactic element of teaching, because it is characteristic of the scholastic methods of both the Arabic and Latin traditions as a prerequisite to the dialectical element, and also because it enriches discussion. Some liberal arts colleges no longer use the didactic method, but lectures and discussions ought to be equally revered. Mark Delp, Zaytuna's first professor emeritus, writes:

Zaytuna believes that a good lecture is the only way in which mature, masterly acts of reasoning can be exemplified for the student. For this to happen, however, the student must attend not only to what is said—and the what is of supreme importance—but to how the lecturer unfolds its meaning in time. In making ideas manifest for others by the artful use of words, the orderly acts of the intellect, and the clarity and arrangement of discourse, the lecturer bids the student follow his or her way of thinking, which, at Zaytuna, is ideally guided by the content and spirit of our canon of texts. . . . Moreover, since we study primary texts in their original languages, our lecturers are compelled, almost by a kind of intellectual law of gravity, to keep close to the firm ground of

the text—the grammatical roots of Arabic words, from whence, having unearthed a range of possible meanings, the lecturer proceeds to practice the exegetical skills necessary to evince the unity of a passage or of a number of passages in a text. In this light, lectures are rightly understood as living commentaries, and the students who follow them as collaborators in the ancient art of scholarship.

Finally, we have the formal cause, which gets to the essence of education, given the formal cause's profound relationship to the efficient cause, as the formal cause is first an exemplary cause. Hence, the formal cause involves both the pedagogy and the curriculum. The curriculum must consistently be informed by the language arts of grammar, logic, and rhetoric. Books are approached with an understanding that language allows multiple possibilities, and one must strive to determine the author's intent in didactic works, while greater freedom exists in works of literature and poetry. Logic enables us to determine the soundness of the reasoning, and rhetoric allows us to assess the merit of the artifice.

The ultimate aim of education is the inculcation of the love of beauty, truth, and goodness in a human being. Muslims call the highest truth *īmān*, or a firm conviction of God's existence and providence; we call goodness *islām*, or submission and resignation to God's will and action in accordance with it, on earth as it is in heaven; and we term beauty *iḥsān*, which literally can mean "to make beautiful," "to reflect beauty," and "to perceive beauty." Each of these is reflected in the arts of freedom: grammar is our greatest good, logic makes us capable of recognizing truth and seeing falsehood in its absence, and rhetoric enables us to transmit beauty in all we do. With mastery of these arts, we can embark on the discovery of the absolute by light of reason only, free from the constraints of our senses, resulting in the perception (*ma'rifah*) of reality, where at last we find peace and understanding.

The Zaytuna Canon

As a Muslim liberal arts college in the West, Zaytuna offers a curriculum that provides its

students with a foundation in the intellectual heritage of two major world civilizations: the Islamic and the Euro-American. These civilizations share not only common roots but also common aims: to think deeply and systematically about the world (creation), to ponder its ultimate source and purpose (Creator), and to live ethically in the course of our individual and collective lives (spirituality and politics).

Zaytuna is a place for the renewal and reconciliation of our common heritage and for keeping God and revelation at the center of the conversation. The Zaytuna curriculum emphasizes universal principles and themes. It fosters interdisciplinary thinking as well as the integration of theoretical and experiential knowledge.

The books used in the College’s curriculum are normally derived from the Zaytuna canon, which includes the great primary texts that shaped the intellectual history of the Islamic and Euro-American traditions, as well as the commentaries—often themselves worthy of being called “great”—that have provided countless students and teachers with the tools to understand and enlarge upon the primary texts.

As the College matures and expands, the canon serves as the guide for all academic programs, thereby anchoring them in our foundational principles. Informed by the many examples of enduring scholarship in the canon, the faculty continues to reflect on whether new texts should be added, which texts should be taught in the curriculum (the canon will always have more texts than can be taught in the four years of the undergraduate program), and which commentaries best complement the primary texts.

While the Zaytuna canon of great books anchors the College’s mission of helping renew the intellectual traditions of Islam and Europe, the trivium provides the requisite training necessary for students and teachers to plumb the depths of those traditions.

A SELECTION FROM THE ZAYTUNA CANON

Book	Author
<i>Jawharat al-tawhīd</i>	Imam al-Laqqānī
<i>lhyā’ ‘ulūm al-dīn</i>	Ḥujjat al-Islām al-Ghazālī
<i>The Nicomachean Ethics</i>	Aristotle
<i>Parmenides</i>	Plato
<i>Elements</i>	Euclid
<i>Mukhtaṣar al-Qudūrī</i>	Imam al-Qudūrī
<i>Sharḥ al-‘aqā’id al-Nasafiyyah</i>	Sa’d al-Dīn al-Taftāzānī
<i>Kitāb al-Īsāghūjī</i>	Athīr al-Dīn al-Abharī

The Trivium: The Arts of Freedom

The liberal arts, from *libertatem*, literally means “the arts befitting free men.” In older English, *liberal* meant “noble” and “generous.” The phrase “liberal arts” first shows up in English around the late fourteenth century as a translation of *artes liberales* from medieval Latin. *Liberal* came to mean a person who was “free from prejudice and tolerant.” By the early nineteenth century, “liberal” referred to someone who favored constitutional reforms, taken from the eighteenth-century French word *libéral*, referring to someone who advocated personal political freedoms. Today, “liberal arts” generally refers to the humanities and is used often to describe an education centered on literature. However, the liberal arts or the arts of freedom were traditionally known as the trivium (or qualitative arts)—grammar, logic, and rhetoric—and the quadrivium (or quantitative arts)—arithmetic, geometry, music, and astronomy. Sometimes, dialectic was substituted for logic. In the Islamic tradition, dialectic emerged as a separate discipline that incorporated the tools of logic in discussion. In other words, logic can be practiced on one’s own, but dialectic requires an interlocutor. The trivium and quadrivium were the foundation of all education in early America. Both were considered essential and together were seen as the liberal arts. This meant that to be fully educated was not simply to have an education in the humanities, as understood today by many who use the phrase, but rather to be fully conversant

with both language and numbers and to be able to reason in both. Nevertheless, as Dorothy Sayers and others have pointed out, it was the trivium that established the methodology of both. This is because each subject goes through three stages toward its mastery:

- The grammar stage, which demands knowledge of the fundamentals of the subject, the parts that make up the whole. This answers *who*, *what*, *where*, and *when*.
- The logic stage, or an understanding of how the parts fit together meaningfully, which explains *why* it is true.
- The rhetoric stage, which is the application of the subject in the best way. In other words, its practice—*how* it is done.

If we take the subject of the English language as an example, the grammar stage would require learning phonics, vocabulary, and spelling; the logic stage would involve formal grammar, which includes the eight parts of speech and proper syntax; and finally, the rhetoric stage would mean the study of composition and elocution. If we apply this to the subject of mathematics, the grammar stage would mean learning the number system, the four functions, and measurement systems; the logic stage would involve moving on to algebra, the proofs of geometry, and understanding why math is true; and lastly, the rhetoric stage would involve the real-world applications of math in accounting, engineering, astronomy, computer science, surveying, and so forth.

This is the single most successful methodology of education in human history. It is the foundation of the Jewish, Christian, and Islamic civilizations and has counterparts in Indic and Asian cultures as well. Sister Miriam Joseph, writing in her seminal work, *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric*, states:

The trivium is the organon, or instrument, of all education at all levels because the arts of logic, grammar, and rhetoric are the arts of communication—namely, reading, writing, speaking, and listening. Thinking is inherent in these four activities.

At Zaytuna, the trivium is the foundation of the College's pedagogical mission, wherein students learn these great arts from the best of two great traditions.

Teaching Two Classical Traditions

As the first Muslim liberal arts college in the West, Zaytuna College confronts several challenges that do not arise for other liberal arts colleges.

First, we have our own traditions of the free (liberal) arts and sciences, which, although having the same roots as those of the European tradition, possess the specific differences of, on the one hand, the primacy of the Arabic language, with all the subtle meanings therein expressed that do not have clear correspondences in Latin, Greek, or English, and, on the other hand, the particular genius of Muslim teaching institutions, for which, being influenced definitively by Islamic law and theology, the notion of truly free acts of the mind must be given special interpretations. Accordingly, in building our program, we cannot appeal exclusively to the European tradition or to the academic institutions that have, since the Latin Middle Ages, developed the theories of education and methods of reasoned discourse that shaped the course of the modern liberal arts college.

Second, because a foundational part of our mission is to educate students in both the Islamic and Euro-American liberal arts traditions, our curriculum is taxed with the burdens not only of offering the best texts of each tradition but also of harmonizing them within an integral program of study.

Third, in contrast to most Great Books colleges, which use only primary texts, our tradition is built as much on great commentaries as on great original works (in this regard, the Arabic and Latin medieval traditions are very much alike); accordingly, we strive to match the best commentaries to their source texts as well as use them independently as the primary material of a course.

Zaytuna recognizes certain commentaries as great works of art in themselves that sometimes

approach intellectual heights comparable to those of the masters of antiquity, and though such accomplishments may be rare today, the learned contribution to the commentary tradition, especially as a spoken act, brings to life and makes spiritually present the dialectical drama of the various epochs of human intellectual aspiration. In any given lecture, therefore, the lecturer ideally transcends time and place to meet the minds behind the books, not exclusively to make clear what they were thinking but to make manifest the qualitative life of their minds. Indeed, some modern commentators—such as Naquib al-Attas in the Islamic tradition and Josef Pieper in the Catholic tradition—have masterfully produced works that serve as continuations of an ancient conversation. Zaytuna College, therefore, includes in its curriculum select works of the modern era as rich sources of perennial wisdom. Following the example of these “moderns,” Zaytuna students cultivate the hope of a new era of great books. At Zaytuna, we do not consider texts themselves to be teachers but a product of one of the highest spiritual activities of humans.

As we strive to achieve a balanced, hierarchical order of topics for the four years of the bachelor’s degree program, we are challenged greatly by the need to integrate both Latin and Arabic hierarchical models of progressive reading. In the medieval Latin tradition, higher education began with the trivium and continued with natural philosophy (including psychology and epistemology), ethics, metaphysics, and theology, among which other concerns (e.g., history, politics, and economics) figured as subtopics.

However, in the process of including the best works of our two traditions, matching texts topic to topic is often difficult. For instance, a text in Islamic law may appear to one trained in Latin scholasticism as a text in theology, or a text in traditional Latin logic may appear to one trained in Islamic scholasticism as a text in theology. In either case, in the freshman and sophomore years, we strive to ground the student in the Latin and Arabic trivium; sacred scripture (Qur’an, hadith); and European and Islamic history, politics, and economics. In the junior and senior years, we move into higher-level intellectual history (our

course in classical Muslim texts and commentaries offers primary texts and commentaries in philosophy, theology, and legal theory); philosophy; law (both practical and theoretical); and theology, with an entire course dedicated to the teachings of al-Ghazālī, who plays a role at Zaytuna College comparable to that played by Thomas Aquinas at Catholic liberal arts colleges.

The general aim of Zaytuna College is to educate students to become morally, intellectually, and spiritually accomplished persons ready to contribute to our contemporary world in ways that are proportionate to their gifts on the one hand and to the needs of human society on the other. Rigorously trained in our two classical traditions, the Zaytuna graduate is prepared to act within the world by the light of the principles that have enlightened their inner world. These principles allow the graduate to grasp the actual complexity of inner and outer experiences with the completeness demanded by a love of Truth and to communicate that Truth not merely to factually inform but also to enlighten and delight other minds, always with the intention of finding the extent of human wisdom.

True education, however, seeks more than human fulfillment. Indeed, in the traditions we follow, reason was considered specifically human, a labor of the mind moving from what is known to what is unknown, while intellect was thought to be divine insofar as it is the simple and immediate intuition of Truth, as well as the spiritual disposition in which reason comes to rest. In studying sacred scripture and theology, therefore, the Zaytuna student discovers the end of reason’s labors in the intuition of a more-than-human light.

Zaytuna College was founded on the conviction that the gap between faith and reason is a modern invention and that their collaboration is now a modern necessity. If the focus is on acquiring knowledge of thousands of facts, how is that gap bridged? For the Zaytuna student, the knowledge of the few but timeless universals is the means to make sense of the multitude of particulars.



Method and Approach

Learning Modes: Didactic, Dialectic, and Experiential

One of the most formidable challenges for Zaytuna has been to revive the didactic element of teaching that is characteristic of both Latin and Islamic scholasticism. Whereas some of the oldest liberal arts colleges have customarily prohibited didactic teaching during class sessions while cultivating a democratic, dialectical environment wherein tutors and students collaborate on

researching the text, Zaytuna reveres lectures as well as rigorous discussion.

We also honor and consider necessary the dialectical engagement by students and teachers in the class period, during which students earn the privilege of conducting their own exegesis of the texts by the application of their skills in grammar, rhetoric, and logic; by the exercise of a memory trained in traditional techniques derived from memorization of the Qur'an (*hifẓ*); by disciplined reading habits that sensitize them to the complexity and hidden order of variously

spaced contexts of meaning, grammatical roots, modes of interpretation, rhetorical tropes, and logical forms; and by the sustained awareness that they too are joining the ancient commentary traditions by contributing rigorously, creatively, and faithfully to class discussions.

Our custom is to leave to the instructor the decision about how much of a three-hour class period should be devoted to each method; moreover, in our skills courses—Arabic Language; English Grammar; and Literature, Logic, and Rhetoric (the latter two taught in both the classical Euro-American and Arabic traditions)—students may find a greater diversity of methods (e.g., formal logic has primarily been taught didactically, while rhetoric is presently being taught almost completely dialectically).

Experiential learning serves as the third, yet equally essential, component of instruction at Zaytuna. As a part of their undergraduate requirement, students must dedicate hours to the broader community through service or civic engagement projects. The purpose is to facilitate an application of the learned virtues and ethics of the classroom to the real world, where beneficial knowledge transforms into beneficial action.

Some courses incorporate experiential learning modalities to give students exposure to practical skills and hands-on application related to course material. The numerous student-led initiatives, clubs, volunteer activities, and roles as RAs, TAs, and tutors also create ongoing opportunities to learn beyond the classroom.

Our goal is to harmonize these three modes of instruction at Zaytuna, so students find a holistic experience that cultivates their intellectual and spiritual growth.

Learning Communities: Cohort Model

At Zaytuna College, students find an abundance of opportunities for personal, intellectual, and spiritual growth. Students enter the College as part of a cohort, a community of learners who travel together through the curriculum and are encouraged to study together, teach each other, and reinforce what they have learned

by reviewing with their peers. They also find connections beyond their class; upperclassmen who have traveled the same path assist those who come after, because they have read the same books and navigated the same academic plan. Graduate students offer inspiration, mentorship, and examples to intellectually curious undergraduate students. Companionship, or *ṣuḥbah*, is based not only on shared backgrounds and hobbies but also on the shared journey of seeking sacred knowledge. The BA and MA curricula are designed with an intent to facilitate an extended ongoing conversation among cohort members as they engage in classroom discussions together throughout their enrollment, and beyond as alumni. Consequently, under a cohort model with usually one section per course, students who fail a course are dismissed from the program and must reapply for the following year and repeat the entire semester. Neither the curriculum nor the class schedule permits students to continue with their cohort while retaking a course with another. In a small college, cohort models intentionally create learning communities among students and are regarded as high-impact practices to develop skills in deep thinking, honest communication, and virtuous collaboration.

Learning beyond the Curriculum

PRECEPTORIALS

The preceptorial at Zaytuna College represents a modified version of the Oxford tutorial introduced at Princeton University in 1905. In preceptorials, a small group of students (or even a single student) meets with a College faculty member for at least the length of a semester to study a single text, a single author, or a narrowly defined theme from the Great Books of the Euro-American and Islamic traditions. Thus, preceptorials may be used to further personal interests or explore new areas of study but are ideally used for topics connected with a student's thesis.

The subject matter of a preceptorial is not drawn primarily from the lectures of Zaytuna faculty or from textbooks but from guided reading Zaytuna

students undertake to augment their apprehension of the curriculum and to foster lifelong habits of learning. Preceptorials allow students to explore texts within the canon and thus enhance their elective study. Moreover, preceptorials offer a venue for students to profit from the broader expertise of the faculty. Students may also use preceptorials to further their acquisition of the other languages of scholarship, apart from Arabic. Students may also use the preceptorial format to earn a traditional license (*ijāzah*) for work done on a particular text. While the College does not grant such certificates, a qualified faculty member may choose to do so.

Recent preceptorials include Shakespeare's *Hamlet*, *Macbeth*, *King Lear*, *Coriolanus*, and *Othello*; Dante's *Divine Comedy*; Plato's *Republic*; mapmaking; Syed Muhammad Naquib al-Attas's *On Justice and the Nature of Man*; *Maqāmāt al-Ḥarīrī*; Qur'anic linguistics; Old English grammar; advanced Hanafi *fiqh*; elementary Persian; and French for academic reading.

Details on registration procedures can be found in the Registrar section of the catalog.

UNDERGRADUATE HONORS PROGRAM

For students seeking further academic study in classical Islamic sciences, Zaytuna College offers the BA Honors Program with an additional set of requirements. Over the course of three years, students attend two to three additional class sessions per week to study and memorize texts with faculty qualified in the classical Islamic tradition, in the subjects of creed, hadith, jurisprudence, legal theory, Sufism, prophetic biography, logic, and Qur'anic orthodoxy. The program includes an extensive memorization component as a critical pedagogical tool of the Islamic tradition. Students demonstrate their proficiency in the program's subjects through successful memorization of nearly a dozen classical texts, either in sections or in their entirety, plus additional portions of the Qur'an, as well as written examinations for certain texts to demonstrate understanding of the material. Some of the texts subject to memorization are taught in the standard curriculum.

Details on registration procedures can be found in the Registrar section of the catalog.

Faculty Advisors

The special relationship between the teacher and the student extends well beyond the classroom. Faculty members serve as advisors to exemplify the habits of lifelong learning that lie at the heart of the Zaytuna vision and experience. Students are encouraged to maintain an ongoing relationship with their advisors from the time the College initially pairs them in their first semester. Advisors meet with their advisees individually at intervals during the year to discuss questions or concerns, identify any challenges to academic success, and review the students' academic performance. The student should consider their advisor as their primary advocate for their overall success, and as someone who would have a relatively comprehensive understanding of the student's aspirations, challenges, special needs, and institutional records. Several types of student requests also require the advisor's written approval and input before they are granted. Note that the role of a faculty advisor is distinct from a student's BA or MA thesis advisor, although it can be the same individual.

Additionally, the dean serves as a bridge between advisors and those students who have needs for special services, including academic support and focused care due to documented disabilities. The dean can meet with students and advisors to discuss ways to improve student-advisor interactions or to reassign students to a different advisor to maximize alignment between the two. Aside from their advisors, students are encouraged to meet with other faculty members at any time for specific questions about postgraduate plans or other counsel that pertains to their expertise.

Faculty advisors are encouraged to meet with students individually and in groups. By maximizing opportunities for students and faculty to interact—during office hours, at events, and in community forums—Zaytuna hopes to foster an environment of learning, both inside and outside the classroom.

Bachelor's Degree: Liberal and Islamic Studies

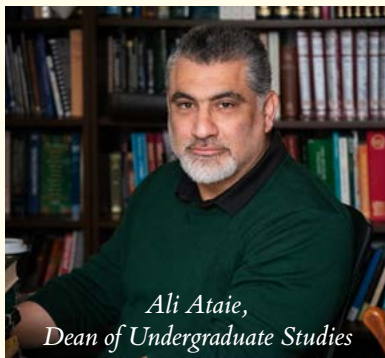
Zaytuna's bachelor of arts program (BA Program) is founded upon an integral liberal arts curriculum consisting of courses from both the Islamic and Judeo-Christian traditions of higher learning.

Beginning with the trivium—courses in grammar, rhetoric, and logic—and an intensive study of the Arabic language, students progress through courses in theology, law, history, philosophy, science, and literature while studying and reading classical texts from both traditions.

The program aims to develop graduates who strive for a life of virtue, who love and commit themselves to learning, and who exhibit the characteristics that inhere in the Arabic term *adab*. In *The Concept of Education in Islam*, Syed Muhammad Naquib al-Attas defines *adab* as the “recognition and acknowledgment of the reality that knowledge and being are ordered hierarchically according to their various grades and degrees of rank, and of one's proper place in relation to that reality and to one's physical, intellectual, and spiritual capacities and potentials.” The term encompasses a complex set of meanings that includes decency, comportment, decorum, etiquette, manners, morals, propriety, and humaneness.

The BA curriculum emphasizes universal principles and themes. It fosters interdisciplinary thinking as well as the integration of theoretical and experiential knowledge. In a seminal essay on liberal education, scholar and poet Mark Van Doren tells us, “The student who can begin early in his life to think of things as connected, even if he revises his view with every succeeding year, has begun the life of learning.” These words capture the interdisciplinary aspect of education at Zaytuna College: the study of astronomy raises issues of theology; the study of political science relates to the development of personal ethics; the rise and fall of civilizations are contextualized

through a study of world religions; and grammar, logic, and rhetoric constantly inform the interpretive possibilities of a text.



Ali Ataie,
Dean of Undergraduate Studies

The program challenges students to habitually use the tools of the liberal arts to access and unlock texts and communicate their ideas about them. Students acquire these tools through a combination of didactic, dialectic, and experiential teaching methods, enabling them to practice their skills over time. Ultimately, these tools are demonstrated in the culminating senior thesis, where students

explore an area of personal interest through the modality of academic research. Although it is a rigorous program with a relatively high number of credit units, by its end the BA graduate ultimately achieves an invaluable understanding of their humble beginnings on the path of lifelong learning.

Learning Outcomes

- 1 Demonstrate a cultivated habit of close reading, logical analysis, dialectical inquiry, and rhetorical appreciation in the consistent application of these tools of learning.
- 2 Demonstrate a firm grounding in the foundational principles of the Muslim tradition, coupled with a familiarity with the most important works in Islam's legal, theological, spiritual, and philosophical traditions.
- 3 Analyze subjects through a sound application of the tools of learning, coupled with an ability to discern the contemporary relevance of the intellectual legacies of the Muslim and Euro-American traditions.
- 4 Apply knowledge through prudent decision-making in academic commitments, community service, and personal and social relations.

Graduation Requirements

Requirement	Description	Grade	Units
Courses	Minor in Arabic	Letter grade	40
	Other Courses	Letter grade	100
Ḥifẓ	Qur’anic Memorization*	Pass/fail	2
Thesis	Research Methods Seminar	Letter grade	1
	Research, Writing, Submission*	Letter grade	3
Experiential Learning	Service Learning*	Pass/fail	1
	Sunnah Sports	Pass/fail	3
Total			150
Optional	Honors Program	Pass	3

*Self-paced study

Students must successfully complete this four-year course of study to graduate from the BA Program.

Term	Year 1	Year 2	Year 3	Year 4
Summer	n/a	Interm. Arabic 3 (10 units)	n/a	n/a
Fall	<ul style="list-style-type: none"> • Interm. Arabic 1 (5 units) • Tajwid 1 (2 units) • Introduction to the Qur’an • Introduction to Hadith • Islamic Law: Purification and Prayer • Trivium: Grammar • Swimming (0.5) 	<ul style="list-style-type: none"> • Arabic Grammar and Texts 1 (4 units) • Qur’anic Sciences • Economics • Islamic History • Trivium: Material Logic • Research Methods (1 unit) • Archery (0.5) 	<ul style="list-style-type: none"> • Adv. Arabic Morphology • Family Law • Constitutional Law • Philosophy • Calculus • Horseback Riding (0.5) 	<ul style="list-style-type: none"> • Arabic Rhetoric and Literature • Comparative Theology • Commercial Law • Astronomy • Contemporary Muslim Thought
Spring	<ul style="list-style-type: none"> • Interm. Arabic 2 (5 units) • Tajwid 2 (2 units) • Creedal Theology • Islamic Law: Fasting, Zakat, and Pilgrimage • Prophetic Biography • Trivium: Formal Logic • Swimming (0.5) 	<ul style="list-style-type: none"> • Arabic Grammar and Texts 2 (4 units) • Seminal Ancient Texts • Euclid’s <i>Elements</i> • Politics and Democracy • Trivium: Rhetoric • Archery (0.5) 	<ul style="list-style-type: none"> • Adv. Arabic Grammar • Kalam Theology • Principles of Islamic Jurisprudence • Logic in the Islamic Tradition • Classical Muslim Texts and Commentaries • Horseback Riding (0.5) 	<ul style="list-style-type: none"> • Senior Arabic Seminar • Readings in Muslim Spirituality • Inheritance Law • Ethics • Apologetics
Self-Paced	Qur’anic Memorization (Ḥifẓ) (2 units)			
	Service Learning Hours and Capstone Paper (1 unit)			n/a
	n/a	n/a	<ul style="list-style-type: none"> • Thesis Research (Fall: 1 unit) 	<ul style="list-style-type: none"> • Thesis Writing (Fall: 1 unit) • Thesis Submission (Spring: 1 unit)
Optional	n/a	Honors Program		
	n/a	Preceptorial Courses (units determined by faculty per course)		

All graduation requirements are 3 units, except where noted otherwise.

Summer Term

The undergraduate college experience begins for most students in the summer term with a course that fulfills an admission requirement: Beginning Arabic. Following a mandatory Summer Student Orientation, students embark on their journey by learning the literal and figurative ABC's (or the *alif baa taa's*) of the sciences of the divine language of the Beloved Prophet Muhammad ﷺ. Refer to the Admissions section of this catalog for more details about the summer term for admitted students.

The freshmen are joined by the sophomore cohort, which is simultaneously enrolled in a mandatory course, Intermediate Arabic 3, that continues their progression in grammar through *Al-Ājarrūmiyyah*, a comprehensive classical text by Ibn Ājarrūm.

As noted below, the undergraduate curriculum places significant emphasis on Arabic proficiency, with approximately a quarter of total degree credits dedicated to it. In addition to requiring the equivalent of one year's worth of study to qualify for program admission, students dedicate one of their three summers to solely focus on Arabic, unlike during the semesters, which divide attention among five or six subjects at a time.

Arabic Minor

The bachelor's degree introduces students to classical Arabic, the lingua franca of religious discourse in the Islamic tradition. Students who successfully graduate from Zaytuna's undergraduate program will also be awarded the Arabic minor, which offers a necessary set of skills that complement the program's curriculum. The minor, consisting of 40 units through nine courses over the four years, develops a student's command of the four major language skills of speaking, listening, reading, and writing. Emphasis is placed on textual studies through morphology (*'ilm al-taṣrīf*) and grammar (*'ilm al-naḥw*).

To earn the minor and graduate from the BA Program, students are required to complete and pass all nine language courses in the curriculum

with a 73 percent or above and earn their corresponding 40 resident credit units.

Occasionally, students may exhibit proficiency levels beyond the standard expectations of their cohort's level. Arabic faculty members assess students' proficiency levels upon enrollment and when adjustments in placement levels are warranted. Students may advance both within and beyond the curriculum.

Advanced students remain members of their cohort (the group of students who enter in the same year) but are excused from parts of the standard curriculum, based on their level as determined by performance on placement exams.

If a student is eligible to advance to the next cohort within the standard curriculum, they will be offered a placement exam to assess their proficiency in the course learning outcomes. Students must earn a score of 85 percent or higher on the placement exam to be excused from a given year.

Students must earn credits from Arabic courses each fall and spring and must fulfill all courses in the Arabic Minor in order to graduate. If a student finishes the requirements before their senior year, they must enroll in the Advanced Arabic Program or the equivalent. If a student has tested out of Intermediate Arabic 3, they are encouraged, but not required, to engage in continuous study during the summer before their sophomore year, when it is offered. To earn the minor, advanced students must fulfill all Arabic courses in the curriculum and earn 3 resident credit units per course taken in the Advanced Arabic Program in each subsequent fall and spring term.

The Arabic Minor makes up a quarter of the BA Program's total credit units and provides a critical foundation for the student's ability to engage with additional texts studied in subsequent courses. Therefore, the student's performance in their Arabic courses typically aligns with their performance in the program as a whole.

Senior Thesis

As the capstone project of the undergraduate degree, the senior thesis is meant, on the one hand, to provide students with the opportunity to conduct rigorous research in an area of interest acquired during their studies, and, on the other hand, to show that they have (1) acquired the skills of the trivium; (2) understood the principles of law, theology, philosophy, and history; and (3) reached the scholarly maturity expected of Zaytuna students.

The senior thesis process begins in the fall of the sophomore year with the Research Methods Seminar, a semester-long workshop on the skills of writing an academic thesis. Class sessions consist of readings, exercises, and discussions that introduce students to a range of methodological approaches to research. Readings and lectures are designed to enable students to develop comprehensive bibliographies for research and writing.

With the help of the Academic Support Center and Dean's Office, students are assigned a thesis advisor to serve as the primary resource for reading and providing comments, guiding the research, and overseeing the evaluation of the thesis by the thesis committee, which includes a reader. Both the thesis advisor and reader must be among the existing College faculty, although additional external readers may participate with the approval of the dean. Students pace themselves with deliverables outlined by the College's thesis timeline, corresponding to multiple semester credit units. Failure to meet the deliverables of each thesis credit unit results in a grade of F (failure) for the self-paced course, which will subject the student to probation or even dismissal. Students receive one of three possible final grades for completing the thesis requirement: pass with distinction, satisfactory pass, fail. Satisfactory pass includes one of the following levels: pass as is, pass with minor revisions, or pass with major revisions. Students who do not finish the thesis by the spring semester deadline but finish it at a later date are precluded from receiving a grade of pass with distinction.

Upon the recommendation of their advisor, students also have the option to conduct a formal thesis defense, which is not a graduation requirement.

As the degree program's capstone assignment, the senior thesis stands as the student's most significant and representative sample of their intellectual undergraduate experience. While students compose many written assignments over four years, the thesis provides the student an opportunity for in-depth research and reflection in an area of personal interest and necessitates their demonstration of grammar, logic, and rhetoric skills. The thesis challenges the student to develop a sound argument and prepare for its counterarguments, answering the seemingly benign question "So what?" Among the strongest theses are those that engage in one of the following: (a) Arabic texts that require independent efforts in translation, and (b) interdisciplinary areas of research. Moreover, the thesis creates the opportunity for students to engage with their classmates as fellow interlocutors through a colloquium designed to hone their skills in oral presentations, active listening, and dialectic inquiry.

Refer to the Thesis Requirements and Guidelines section of this catalog for further details on the responsibilities of a student, thesis advisor, and thesis reader, deadlines, and criteria for distinction.

Qur'anic Recitation (tajwīd) and Memorization (ḥifẓ)

Prayer serves as the fundamental act of devotion for Muslims, and recitation of the Qur'an and memorization of the portion recited in the prayer are necessary for the prayer's validity. Hence, reciting the Qur'an and memorizing a portion of it demands significant attention and time. The passages selected for the graduation requirement will help students fulfill basic religious obligations, live a balanced spiritual life, and lead ritual services in the community. Therefore, both Qur'anic recitation (tajwīd) and memorization (ḥifẓ) are integral parts of the College's academic program.

Designed for students who have no prior training in Arabic, the tajwīd course is taught in the fall and spring terms of freshman year. A student may test out of the requirement by successfully passing the written and oral proficiency exams at the start of freshman year. Students are expected to complete the graduation requirement for tajwīd by the end of that year so that they may adequately prepare themselves to successfully proceed with the following Arabic courses and complete the Qur’anic memorization requirement by the end of senior year. Students who do not pass the tajwīd course requirements may be dismissed from the program, as is the case with any failed course.

Tajwīd is a prerequisite of ḥifẓ and sophomore-level Arabic (Intermediate Arabic 3 in the summer term and onward).

A student gains mastery of the rules of recitation through a format of classroom lectures and assignments, culminating in a written exam subject to a passing threshold established by the instructor. Thereafter, the student attends a series of oral practice sessions as part of a corresponding lab course, culminating in an oral exam. After passing the tajwīd requirements, students begin ḥifẓ, where they are required to meet in weekly one-on-one lab sessions with the instructor to practice and complete oral memorization assignments. Absences will be reported on the student’s academic record; repeated unexcused absences are cause for probation or even dismissal. Students who fall behind with their memorization schedule will be considered at risk of failure and placed on probation. Students are advised to spend time on memorization during holidays and recesses. Those who have not fulfilled the memorization requirement may request an extension through an Incomplete Grade Request form, but they will not be permitted to walk in the commencement ceremony unless a valid Disability Accommodation Plan was approved in advance. The College expects students to approach both the tajwīd and the ḥifẓ requirements with the utmost seriousness.

Experiential Learning

Experiential learning is one of three modes of instruction at Zaytuna, alongside didactic and dialectic. The College aims to foster a holistic environment of learning where inquiry, transmission, and debate take place as a way of life inside and outside the classroom. Faculty facilitate an integrated learning environment where every conversation becomes a class and every class an adventure.

While experiential learning occurs in the classes, in the dorms, and throughout campus, the two associated graduation requirements are sports and service.

SUNNAH SPORTS

The tradition of sunnah sports is based on the saying of the Prophet ﷺ, who is reported to have said, “Teach your children swimming and archery,” and on ‘Umar b. al-Khaṭṭāb’s statement “Teach your children swimming, archery, and horse riding.” To revive this tradition, Zaytuna College requires BA students to take swimming, archery, and horseback riding as cocurricular courses; jujitsu is offered as an extracurricular course open to the entire student body. Undergraduate cohorts take classes separated by gender throughout the fall and spring, with some reduction during the month of Ramadan.

The principles of a liberal arts education create a foundation that emphasizes interdisciplinary study. To be liberally educated is to be personally transformed by an integrated curriculum that over time unifies the student’s body, mind, and soul. Liberal education is the cultivation of wisdom and virtues and of habits that are the result of deliberate, focused, and disciplined effort. The College’s sunnah sports curriculum aspires to cultivate comparable virtues in an athletic setting, thus thoroughly integrating the spiritual development of the body with the spiritual development of the mind.

Swimming presents an environment in which students learn to exit their comfort zone, overcome anxieties, and discover their physical abilities. Archery compels a struggle with the self to reach one’s target with inner stillness and

focus, despite distractions and preoccupations. Horseback riding presents the challenge of working with another living being that has its own will and intelligence. As such, students learn to regulate relationships with others, to be fair and just in their interactions, and to respect all of God's creatures. Lastly, jujitsu challenges the individual in their physical and mental prowess to embrace pressure and discomfort and respond with discipline, resilience, and strategy.

Participation in the three cocurricular sports is required for both semesters of the freshman, sophomore, and junior years, resulting in 1 credit unit for each sport (0.5 credits per term).

COMMUNITY SERVICE AND CIVIC ENGAGEMENT

Experiential learning through community service and civic engagement is integral to the Zaytuna College undergraduate program. Students gain real-world experience by engaging with the broader community through service or civic projects. The projects may be in the community during the academic year or through extended field trips in the winter, spring, or summer breaks. Students are expected to connect these experiences to what they learn inside the classroom and to their efforts toward spiritual and moral growth.

Every Zaytuna student must perform at least fifty hours of community service or civic engagement. Active reflection, prompted by short writing assignments and guided discussions, encourages students to think systematically and creatively about the complex issues related to their chosen community projects. Through their reflections, students begin to understand the wider community, acquire empathy for others, seek solutions to societal problems, and examine their own perspectives in relation to those of others.

Through written and oral assignments, students learn to communicate the valuable lessons learned through their experiences, how these lessons relate to their coursework, and how service is essential to building healthier communities.

A final reflection paper captures the sum of the experience. Students must complete an

oral reflection session to fulfill the experiential learning graduation requirement.

Students must complete this fifty-hour requirement by the end of their junior year. Although all fifty hours of service may be completed in one semester, or even in one week, it is wise for students to pace themselves by completing some hours each semester, starting in the freshman year, so the graduation requirements do not become unmanageable toward the end of the program. Students who need to extend the deadline for requirement (either the service hours or the ten-page reflection paper) into their senior year must have prior permission from their faculty advisor through an Incomplete Grade Request Form.

Course Descriptions

YEAR 1 : FALL

Intermediate Arabic I

This two-semester sequence builds upon the foundation of Beginning Arabic and helps students achieve intermediate-level competence in listening, reading, speaking, and writing. The proficiency-oriented teaching method employs both written and audiovisual materials to teach various aspects of Arab and Islamic culture. The Arabic grammatical tradition receives special emphasis, with a focus on morphology, syntax, and oral competence as developed through extensive use of reading exercises and small-group conversation practice.

Through this course, students expand their language competence in both the productive skills of speaking and writing and the receptive skills of reading and listening, from the low-intermediate level to the middle-intermediate level. Additionally, instruction emphasizes the acquisition of competence in translation at the intermediate level, as well as familiarity with cultural and religious topics.

Tajwīd I

Scholars consider tajwīd (Qur'anic recitation) a branch of the language arts, which include, among other subjects, grammar, morphology,



prosody, and literature. It remains a standing miracle of the religion of Islam. No other sacred book has retained a precise discipline for articulating the sounds as they were revealed to the prophet of any prior prophetic dispensation. Jews differ as to the sounds of ancient Hebrew, and Christians no longer have the original language of Christ: even the Koine Greek New Testament has various pronunciations based on differences among the scholars. Qur’anic Arabic alone stands as a lasting and miraculous testament to the truth of “We have revealed the Qur’an, and We will preserve it” (15:9).

The rules of tajwīd are not difficult but demand practice. The scholars of this science argue that although it can be acquired in a month, it takes a lifetime to truly master, such that one recites with presence and precision. This course will provide students with the fundamental and agreed-upon rules of recitation using the recension of Imam Ḥaḥḥ, the student of Imam ‘Āḥim, as a basis for the practice. All ten variants and their recensions will be discussed to allow students to understand how the Qur’an was codified and why a unified text, without any disagreements, exists today, despite the various ways—also agreed upon—to recite it. Moreover, students will study and discuss elements of the ‘Uthmānic script. The course requires students to learn the essential rules, and we recommend students learn those aspects

of tajwīd that need only to be implemented without necessarily knowing the names and the differences, such as the attributes of the letters. Some aspects of the science of the letters will be discussed along with their relationship to meanings in the language and in the Qur’an.

This course is a prerequisite to the sophomore-level Arabic courses, from Intermediate Arabic 3 onward, and ḥifẓ.

Introduction to the Qur’an

Students undertake an introductory study of the Qur’an to familiarize themselves with its content, arrangement, and vocabulary. For each class, they prepare one part (*juzʿ*) of the Qur’an, both in Arabic and in translation. Surveying some of the finer points of language, style, and interpretation, class discussions focus nonetheless on the major themes and arguments of the Qur’an, its overall structure, and the order of its chapters. Additionally, this course prepares students for deeper engagement with the sacred texts in Qur’anic sciences during their sophomore year. Finally, as the course requires frequent writing, students refine their critical thinking and research skills.

Introduction to Hadith

The prophetic tradition and the sciences associated with it form the core of this seminar.

Topics include the history of hadith compilation; hadith structure and content; major hadith canons; criteria for hadith authentication; nomenclature; the importance and practical uses of hadith in law, theology, and ethics, and as historical and rhetorical resources; as well as European criticism and Muslim responses to this criticism. Students must study, decipher, and memorize *Al-Manẓūmah al-Bayqūniyyah*, the didactic poem of Imam al-Bayqūnī, and hadith from al-Nawawī's *Forty Hadith* collection. Lastly, they interact with excerpts from original Arabic hadith canons.

Islamic Law: Purification and Prayer

This course is an introductory course in Islamic devotional law. It equips the students to navigate and correctly fulfill their individual religious duties in daily life, allowing them to worship God with knowledge and confidence. Several aspects of *fiqh* are explored at a foundational level. Students learn the detailed rulings relating to purification (*ṭahārah*) and the daily prayer (*ṣalāh*) along with a simple examination of some of the textual proofs for those rulings. The scope of the course includes the methods, instruments, and aims of purification, particularly the rite of lustration; the categories of water; allowances such as wiping on leather socks or for exceptional circumstances, such as when wearing casts or when no water is available; the methods and requirements for valid prayer; the manner of repairing ruptures or errors in devotional acts; the importance of correctly reciting al-Fātiḥah; the requirements for the Friday, Eid, and funeral prayers, as well as for prayer while sick or traveling; what invalidates the prayer; rules for exceptional situations and exemptions from mandatory worship; and the spiritual dimensions of worship. Special emphasis is given to key concepts such as legal causes, conditions, prerequisites, hindrances, validity, and dispensations. Students aspiring to join the Honors Program are also required to study and memorize sections from a classical text (*matn*) in the first year to serve as a memory peg for the jurisprudence of their respective school.

Students select a school of jurisprudence to study: Hanafi, Maliki, or Shafi'i.

Trivium: Grammar

Grammar focuses students' attention on the symbolic representation of thought in language. To frame grammar in metaphysics, students read Aristotle's *Categories*, which lays the foundation for further study of logic and rhetoric. Thereafter, the seminar reviews (1) the prescriptive rules of language, (2) taxonomies of linguistic phenomena, and (3) the mechanics of prosody and syntax. As the cornerstone upon which the whole of a liberal arts curriculum rests, this course develops the analytical skills needed for the close reading of texts. *Oedipus Tyrannus* provides the paradigm students scrutinize in multiple readings, each through a distinct theoretical lens. Aristotle's *Poetics* comments directly upon Sophocles and offers an analysis of mimesis and the elements of tragedy. Through Freud's *On the Interpretation of Dreams*, students investigate the pathologies of pity and fear represented in Oedipus's plight. Finally, Nietzsche's *The Birth of Tragedy* explores the Dionysian and Apollonian forces at work in ancient drama. While instruction places primary emphasis on clear writing and cogent argumentation in frequent short essays on these great texts, the course also includes exercises in recitation, lexicography, and criticism.

Swimming

Swimming learning outcomes are set by the standard American Red Cross beginner's proficiency guidelines. All students must learn to swim continuously for three hundred yards, using a combination of freestyle (with side breathing and a strong kick) and one other competitive stroke (butterfly, breaststroke, or backstroke), with correct coordination and satisfactory power. Students must also be able to tread water continuously for two minutes.

Swimming classes are held off campus in a facility chosen by the College administration that sufficiently meets Zaytuna's needs.

YEAR I : SPRING

Intermediate Arabic 2

This two-semester sequence builds upon the foundation of Beginning Arabic and helps

students achieve intermediate-level competence in listening, reading, speaking, and writing. The proficiency-oriented teaching method employs both written and audiovisual materials to teach various aspects of Arabic and Islamic culture. The Arabic grammatical tradition receives special emphasis, with a focus on morphology, syntax, and oral competence, as developed through extensive use of reading exercises and small-group conversation practice.

Through this course, students expand their language competence in both the productive skills of speaking and writing and the receptive skills of reading and listening, from the low-intermediate level to the middle-intermediate level. Additionally, instruction emphasizes the acquisition of competence in translation at the intermediate level, as well as familiarity with cultural and religious topics.

Tajwīd 2

This course builds upon Tajwīd 1 from the fall term.

Creedal Theology

Islamic creedal theology and its dialectical tradition, with special emphasis on normative Sunni doctrine, form the core of this material. Students learn about (1) the historical schisms that generate the theological diversity contemporary Muslims have inherited, (2) the rational and anti-rational tendencies that marked the struggle for determining orthodoxy, and (3) the teachings of surviving schools of thought on various doctrinal issues. Beginning with the Qur'an and branching into such classical sources as *Al-'Aqīdah al-Ṭahāwīyyah* (The creed of al-Ṭahāwī) and *Al-Fiqh al-akbar* (The greater understanding), students examine the nature of divinity, prophethood, eschatology, revelation, indiscernible realities, destiny, free will, and theodicy. Class participation constitutes verification of the care students take to read and assess the arguments and themes in assigned materials. Use of the Socratic method quickly exposes incomplete, faulty, or haphazard preparation. Lexicography assignments assist students in developing the specialized Arabic nomenclature that expresses scholarly proficiency

in the field. A final research paper, meant in part to exhibit students' competence in deploying the technical lexicon, concludes the semester.

Islamic Law: Fasting, Zakat, and Pilgrimage

Freshmen continue their examination of the pillars of Islam by focusing on fasting (*ṣawm*), zakat, and pilgrimage (*hajj*). Students learn how their respective school, selected in the prior semester, understands the principles and rules of fasting, of purifying one's wealth, and of the rites of the hajj as the basis for a life of devotion and servitude to God. Topics include properties on which zakat is obligatory; zakat on monetary wealth, gold, and silver; zakat on agriculture and livestock; zakat regarding trade goods and merchants' inventory; *zakāt al-ḥiṭr*; recipients of zakat; and many more. For fasting, topics include the conditions obligating the fast, what invalidates the fast, and spiritual retreat. For hajj, the course covers the method of hajj and 'umrah, including conditions obligating hajj, the integrals of hajj and 'umrah, obligations and prohibitions during hajj, and expiation. Students aspiring to join the Honors Program are also required to study and memorize sections from a classical text (*matn*) in the first year to serve as a memory peg for the jurisprudence of their respective school.

Prophetic Biography

To express love, one must know the beloved. The Qur'an affirms that the path to learning divine love consists of following the footsteps of our beloved Prophet ﷺ. To accomplish this task, one must come to know the life, struggles, and moral character of the final Prophet ﷺ. Indeed, the Prophet Muhammad ﷺ is the model for Muslims, as individuals and communities, and it is the highest purpose for every Muslim to follow his example. Students engage with selections from original historical sources and such foundational texts as the *Sīrah* of Ibn Hishām, compiled and synthesized in the work of contemporary scholar Martin Lings. Freshmen further examine the authenticated narratives related to the Prophet ﷺ and acquaint themselves with the normative biography Muslims around the globe have recognized. Class participation

constitutes verification of the care students take to read and assess the arguments and themes in assigned materials. Use of the Socratic method quickly exposes incomplete, faulty, or haphazard preparation. The course further requires a critical review in writing of a contemporary monograph on prophetic biography and a final research paper.

Trivium: Formal Logic

Students learn Aristotle's formal system of logic, as developed in the *Organon*, especially the *Prior Analytics*, *Posterior Analytics*, and *On Interpretation*. Texts include ancient, medieval, and Renaissance commentaries on the *Corpus Aristotelicum* from Porphyry, Thomas Aquinas, and John of Saint Thomas. Formal logic refers to the structure rather than the matter or content of arguments. It represents terms by symbols, which reveal the elements of a logical proposition and the construction of a syllogism. The metaphysical foundations of Aristotelian formal logic receive special emphasis. Developing core logical principles in light of the acts of the intellect to which they correspond, students' learning centers upon (1) the concept, which is the product of the act of simple apprehension; (2) the proposition, which arises from the intellect's combination and division of concepts; and (3) the syllogism, which constitutes the intellect's act of demonstrative reasoning. The Trivium Seminar in Logic provides a complete set of concepts, rules, and methods by which students can recognize and construct sound arguments. In each class session, students work together to complete logical exercises. During the semester, they take exams that emphasize each discrete act of the intellect. A comprehensive final exam concludes the semester. By the end of the course, students are able to analyze an argument, designate its premises and conclusion, recast it into proper syllogistic form, and identify formal fallacies.

Swimming

This course continues from the fall term.

YEAR 2: SUMMER

Intermediate Arabic 3

This course consists of a systematic study of standard Arabic morphology ('ilm al-taṣrif) and

grammar ('ilm al-naḥw) through *Al-Ājarrūmiyyah*, a comprehensive classical text by Ibn Ājarrūm. The course emphasizes the application of grammatical knowledge of morphological forms and syntactic declension to a close linguistic reading of the Qur'an and authentic selections from classical Islamic literature in prose (*nathr*) and verse (*naẓm*).

YEAR 2: FALL

Arabic Grammar and Texts I

This two-semester course gradually increases the level of immersion in an Arabic environment, reviewing previous grammatical rules through the reading of intermediate and high-level texts and completing *Al-Kitaab, Part 2*. Instruction focuses on the application of grammatical and morphological concepts, with the goal of cementing these rules while advancing students toward proficiency. This course emphasizes vocabulary acquisition through reading, writing, and classroom discussions.

Qur'anic Sciences

This course examines the sciences associated with the study of the sacred text, known in Arabic as '*ulūm al-Qur'ān*'. Topics include types of revelation; books of revelation; history of the transmission, collection, arrangement, and standardization of the Qur'an; variant/multiple readings found in the 'Uthmānic Codex as well as the pre-'Uthmānic manuscripts; language; vocabulary; textual analysis/collation and translation theories; principles of exegesis and abrogation; virtues; and inimitability. Students focus on concepts embedded in the classical Islamic tradition and also explore key contemporary reference works. Instruction centers on the seminal *Al-Itqān fī 'ulūm al-Qur'ān* (Mastery concerning the Qur'anic sciences), by Jalāl al-Dīn al-Suyūṭī, as presented by contemporary scholars Ahmad von Denffer and Justice Mufti Muhammad Taqī Usmani. To gain familiarity with contemporary Euro-American diachronic and synchronic approaches to the Qur'an, and to respond critically to the challenges they may present, students engage with Michel Cuypers's *The Composition of the Qur'an: Rhetorical Analysis*, along with Carl Ernst's *How to Read the*

Qur'an. The standard *Geschichte des Qorans* (The history of the Qur'an), by Theodor Nöldeke (1836–1930), recurs prominently throughout the semester.

Economics

A Muslim perspective on economic thought takes into account the competing views of humanity and nature reflected in Islamic and secular approaches to matters of production, consumption, and exchange. This course begins with an analysis of the spiritual significance of production in traditional Islamic thought and its implications for the link between ethics and economics in consumption and exchange. Students then study the sequential secularization of the sciences of nature, production, and exchange in the West, which elevated economics as an independent discipline in the eighteenth century. Finally, students consider the effect of the secularization of neoclassical economics, particularly its theory of consumption, which replaces needs with wants and reduces values to tastes.

Islamic History

This course is designed to provide students with a basic outline of Islamic history and introduce them to various methods employed in contemporary historical research about Muslim societies. Students learn how to distinguish between the study of Muslim peoples and the study of the history of Islam as a sociopolitical phenomenon. They are exposed to the unique spiritual and intellectual traditions of Islam, as distinct from the dynastic, or power-centric, model of Islamic historical study. Students also examine the global impact of Western European modernization, the ways in which Muslim societies have responded, and how those responses inform the contemporary challenges and crises of the Muslim world.

Trivium: Material Logic

Building upon Formal Logic, this course considers arguments from the standpoint of their matter, or content, rather than their form alone. The first part of the course introduces students to the Latin scholastic development of Aristotle's

theory of knowledge, which traces the genesis of concepts in the human intellect through the process of abstraction. By studying the various stages of abstraction, students learn the nature of the special cognitive powers (e.g., imagination, memory, and sense perception), which are indispensable to the intellect's gradual perfection as the seat of human wisdom. The second part of the course covers Aristotle's theory of the first principles of human reasoning, as well as the role that necessity and contingency play, respectively, in demonstrative and dialectical arguments. This part also explores the reasons why modern and contemporary logicians have rejected both the syllogism, as the essential form of demonstrative knowledge, and essentialism, which constitutes the traditional metaphysical foundation of scholastic logic. Finally, the third part involves study of dialectical reasoning and its fallacies, thereby introducing the student to the logical nature of everyday arguments.

Research Methods

This practicum in research and writing takes students step by step through the processes of (1) scholarly investigation; (2) the compilation and analysis of their findings; and (3) the production of a well-argued, properly documented research paper. Using *A Manual for Writers of Research Papers, Theses, and Dissertations*, by Kate L. Turabian, and Garner's *Chicago Guide* as reference works, class sessions consist of presentations on research methods and academic writing; research and note-taking exercises; and directed, practical, hands-on activities at the libraries of UC Berkeley and the GTU. Students formulate their senior thesis research question, articulate a clear thesis statement, prepare a preliminary outline, present an annotated bibliography, and submit their formal senior thesis proposal together with an abstract. The thesis coordinator offers commentary and assesses each of these assignments and students' performance in each of the class activities.

Archery

Archery students must successfully demonstrate a working knowledge of range safety, recurve and compound bow components, arrow composition,

stringing and de-stringing a recurve bow, and scoring procedures using a 40-centimeter target face. To pass, students must achieve a minimum score of 24 points shooting at a 40-centimeter target from 18 meters. Successful completion of the class will result in a student receiving Level I certification from USA Archery.

Archery classes are held on campus at the College's sports center.

YEAR 2 : SPRING

Arabic Grammar and Texts 2

This two-semester course gradually increases the level of immersion in an Arabic environment, reviewing previous grammatical rules through the reading of intermediate and high-level texts and completing *Al-Kitaab, Part 2*. Instruction focuses on the application of grammatical and morphological concepts, with the goal of cementing these rules while advancing students toward proficiency. This course emphasizes vocabulary acquisition through reading, writing, and classroom discussions.

Seminal Ancient Texts

History and literature provide the lens through which students examine the important ancient texts written before or during the Axial Age (*Achsenzeit*; the eighth to third centuries BCE). Using both descriptive and prescriptive approaches, students engage with these texts directly to analyze their themes, contents, literary styles/devices, and meanings. They also familiarize themselves with the lost world from which these texts emerged. Comparing and contrasting the texts, students seek to determine whether and how early texts might have influenced later ones. Most of all, they think about what these works may mean for the world today. Readings include the *Epic of Gilgamesh*, the *Code of Hammurabi*, the Pentateuch, and the Psalms of David from the ancient Near East; the *Hymn to the Aten* from ancient Egypt; the *Theogony* and *Works and Days*, by Hesiod, and the *Histories*, by Herodotus, from ancient Greece; the *Analects*, by Confucius, and the Tao Te Ching, by Lao Tzu, from ancient China; and the Bhagavad Gita and Dhammapada from ancient South Asia.

Euclid's *Elements*

In thirteen books, *Elements* presents the logic of plane and solid geometry, elementary number theory, and incommensurable lines. Starting from just five axioms, Euclid derives most of basic geometry in Book I. Although the conceptual framework of a mathematical proof and its necessity constitute difficulty even for advanced math majors, *Elements* offers direct and accessible inferential argumentation expressed in ordinary language, without dense theoretical preliminaries. Leading from axiom through deduction, *Elements* builds mathematical structure from scratch. In this introductory course, students verify the propositions of Book I that yield the Pythagorean theorem and its converse (I.47 and I.84). In place of exams, students develop and present geometric proofs both orally in class and through written homework assignments. Well acquainted with the nomenclature of geometry, students learn to formulate a proof with an irrefutable argument and to grasp how a mathematical system unfolds.

Politics and Democracy

In the first half of the semester, students examine three seminal figures of political philosophy: Plato (*Republic*), Aristotle (*Politics* and *The Athenian Constitution*), and Locke (*Second Treatise on Government*). Seminar participants seek to understand how political philosophy shapes the institutions of government. These major texts from the history of political thought raise questions about the design of governments and social orders. What, for example, do modern people mean when they speak of democracy? Is democracy always a government of the people, by the people, for the people? What are the historical roots of democracy? How does a democracy differ from a republic? Is democracy compatible with Islam? In the second half of the semester, we focus upon the United States specifically and the concept of democratic pluralism as it unfolds in the Federalists (Hamilton, Madison, Jay), the anti-Federalists (Jefferson, Henry, Mason), the US Constitution itself, and selections from de Tocqueville's *Democracy in America*. Finally, these classical treatments of democracy become the lens through which the seminar will examine the argument of a contemporary work by Andrew

March: *The Caliphate of Man: Popular Sovereignty in Modern Islamic Thought*. Students explore the ways in which great thinkers responded to the particular political problems of their day, and the ways in which they contributed to a broader view of human goods and needs, the concepts of justice and democracy, and the proper relationship of the individual to the state. Throughout the semester, students research and write a final paper in stages that deliberately imitate in miniature the elements of the senior thesis project.

Trivium: Rhetoric

Rhetoric constitutes the third discipline of the trivium. Considered the master art, rhetoric presupposes a solid grasp of grammar and logic and draws constantly upon them. For Aristotle, rhetoric is “the faculty of observing in any given case the available means of persuasion.” As the influential modern rhetorician Kenneth Burke puts it, “Rhetoric is rooted in an essential function of language itself, a function that is wholly realistic and continually born anew: the use of language as a symbolic means of inducing cooperation in beings that by nature respond to symbols.” Students, therefore, analyze important historical treatises in rhetorical theory. In the *Gorgias* and the *Phaedrus*, they encounter Plato’s censure of the practice and purpose of rhetoric. In Aristotle’s *Sophistical Refutations*, they apply deductive reasoning to rhetorical praxis, and in his *Rhetoric*, they find a new theoretical basis for the art. Cicero’s *De oratore* attempts to reconcile Greek views, and the *Institutio oratoria* of Quintilian concerns itself with method and application. Putting into practice their training in grammar and logic, students write and revise epideictic, forensic, and deliberative essays. They further undertake exercises in common rhetorical *progymnasmata* to invest their academic writing with greater clarity, vigor, and persuasion.

Archery

This course continues from the fall term.

YEAR 3: FALL

Advanced Arabic Morphology

This course in Arabic morphology (‘ilm al-taṣrīf) entails a focused study of the Arabic

word (*kalimah*) based on topics presented in *Taṣrīf al-‘Izzī*, by ‘Abd al-Wahhāb b. Ibrāhīm al-Zanjānī. Students study morphological derivation (*ishtiqaq*), verb conjugation (*taṣrīf al-af‘āl*), and semantics (*ma‘ānī*) to undertake linguistic analyses of classical literature for accurate reading and comprehension.

Family Law

Principally, this course teaches the laws that govern the formation, care, and dissolution of the family. Students study the Islamic codes of marriage (*nikāḥ*), divorce (*ṭalāq*), legitimacy (*naṣab*), suckling (*raḍā‘ah*), child custody (*ḥaḍānah*), and maintenance (*nafaqah*). In the process of this study, they become acquainted with the rights and obligations of spouses, fitness and suitability in marriage (*kafā‘ah*), abortion (*ijhād*), polygyny (*ta‘addud al-zawjāt*), guardianship (*wilāyah*), child support, and other topics.

Constitutional Law

This course in constitutional law treats both law and legal theory in the United States. Students examine the legal ramifications of the separation of powers between the legislative, judicial, and executive branches and study individual liberties in our contemporary constitutional order.

They also inquire into the relationships and interplay among federal, state, and local governments and the roles and limits of those levels of government. Case study forms the core discipline that shapes the thinking and develops the analytical skills of the students.

Philosophy

The history of European philosophy from ca. 350 BCE through ca. 1960 CE unfolds in three major epochs: (1) Greek antiquity (Plato and Aristotle), (2) late antiquity (Plotinus) and the Latin Middle Ages (Thomas Aquinas and William of Ockham), and (3) the modern and contemporary periods (Descartes, Nietzsche, Hume, Kant, and Ayer). Students also read contemporary philosophical texts that engage religious traditions with modern philosophical problems. The course furthers students’ development of philosophical reading and writing skills, with an emphasis on careful analysis and exposition of arguments, clear

definition of terms, consistent identification of fundamental principles, and the concise summarization of broad systems of thought.

Calculus

The world is a realm of change. Everything changes, from rivers flowing, rain falling, trees growing, wind blowing, and humans growing to planets and stars moving in the heavens. Since ancient times, humans have tried to understand change and predict its occurrence, with little success. About three hundred fifty years ago, Sir Isaac Newton and Gottfried Wilhelm Leibniz independently invented a new mathematics called calculus as a way to examine change. Calculus mathematically models change and quantitatively predicts how something changes by examining infinitesimal perturbations summed over an interval of interest for it. This course first acquaints students with the nature of change and charts the historical development of how and why calculus was developed to better understand change. Students are then introduced to the fundamental concepts of calculus through examining the problem of motion and learning how to model and predict the movement of objects by mathematically describing their position, speed, and acceleration. Finally, students study quadratic equations and other polynomial and power functions, learn how to find mathematical limits, compute derivatives and integrals of such functions, and apply those functions and techniques to real-world objects to explain and predict the changes they exhibit.

Horseback Riding

Students learn how to properly handle, move around, and lead a horse; groom the horse with proper tools; and care for the equipment. Students also learn blanket and stall safety, how to mount and dismount, and how to use the bridle and saddle (supervised with minimal assistance), as well as positioning (hands, seat, legs, eyes, and balance), control (steering through obstacles, halting, backing, and basic patterns), and pace (lengthening, collecting, and working at the trot).

Horseback riding classes are held off campus.

YEAR 3 : SPRING

Advanced Arabic Grammar

The Arabic linguistic tradition refers to the effect of one word on another as syntactic (*'amal*). Thus, one understands all constituents of a sentence as either syntactic agents (*'awāmil*) or affected words in that sentence (*ma'mūlāt*). Such governance produces a tripartite case ending on nouns and verbs, known as declension/conjugation (*i'rāb*). This course presents foundational topics in Arabic grammar (*naḥw*) and semantics (*ma'ānī*) through the theory of syntactic effect, as outlined in *Matn al-'awāmil*, by Zayn al-Dīn Muḥammad b. Bīr al-Birgīvī. Students improve upon their reading comprehension by applying key grammar skills to weekly selections from classical Arabic literature.

Kalam Theology

This course examines the formation of the Ash'arī and Māturīdī schools of Islamic theology, their synthesis of reason and revelation in dialectics and hermeneutics, their historical consolidation as Sunni orthodoxy, and the dogmatic theology of the Ash'arī response. Students undertake a careful examination of the Ash'arī didactic poem *Jawharat al-tawḥīd* and its important modern commentary tradition. They further engage with the Māturīdī text *Al-Bidāyah fī uṣūl al-dīn* (An introduction to Islamic theology) to discover the central theological issues that majoritarian Sunni Islam examined and the positions it embraced. Finally, students consider the relationship of theology with spirituality and ethics, how Muslim orthodoxy gives rise to social and political harmony, and the contemporary relevance of theology in dealing with atheism and scientific reductionism. Weekly discussions probe students' grasp of demanding texts.

A major project requires the memorization, recitation, and explication of selections from *Jawharat al-tawḥīd*. A short research paper offers students the opportunity to demonstrate clear writing and cogent argumentation in the field.

Principles of Islamic Jurisprudence

The study of Islamic legal theory and the principles of Islamic jurisprudence (*uṣūl al-fiqh*) form the core of this course. Students learn the

philosophical underpinnings of the primary and secondary legal sources; the indications of these sources; and the objective criteria that qualify a person to derive legal rulings directly from the sources of Islamic law (*ijtihād*), without being bound by legal precedent. Preconditions for the practice of this science include strong familiarity with positive law (*furūʿ*), Arabic grammar and morphology, and logic. Students undertake a guided reading of a number of classical manuals, with a focus on the memorization of the key nomenclature of this science. The language of instruction for this class is English, with the requirement of reading texts in Arabic.

Logic in the Islamic Tradition

The history of Arabic logic, its development in the classical period, and its reception in subsequent Muslim thought form the core of this material. Instruction focuses on terms, definitions, propositions, syllogisms, and fallacies. Such historical texts as the sixteenth-century *Al-Sullam al-munawraq fi ʿilm al-mantiq*, which is effectively a versification of Imam al-Abharī's medieval work, *Kitāb al-Īsāghūjī* (Isagoge), bring to light the place of logic in the other Islamic sciences. Students develop a firm grasp of Arabic logical terms and so acquire a vital toolkit for future scholarship in the Islamic tradition. The course also surveys the contributions of Muslim thinkers to the ongoing development of logic. While preparing weekly assignments, students see that assigned readings and class discussions provide a platform to identify and develop topics for their research paper on the history of logic in the Islamic tradition.

Classical Muslim Texts and Commentaries

This course primarily introduces some of the most influential texts of two of the classical period's greatest scholars, Ibn Khaldūn (d. 1406) and Imam al-Ghazālī (d. 1111). After an introduction to Ibn Khaldūn's biography and significance, his *Muqaddimah* is studied with the aim of understanding his conception of historiography as the science of *ʿumrān*, while also exploring the text's subject matter. The study includes a focus on the concepts of *ʿasabiyyah* and *ʿumrān* as constituents of the nature of man

and social organization. Various salient points on political rule, nations and cities, and economics are also covered. In the second part of the course, students delve deeply into the life and work of Imam al-Ghazālī, first with focus on his epistemological and spiritual crisis, and second with attention to his synthesized understanding and approach to Islam in its legal, theological, cosmological, ethical, spiritual, political, sociological, and metaphysical dimensions. Students encounter selected readings from some of his seminal texts, including the *Tahāfut*, the *Ihyāʾ*, the *Mustasfā*, and *Mīzān al-ʿamal*. Finally, students study the reception of both Imam al-Ghazālī and Ibn Khaldūn and their works by the later Islamic tradition.

Horseback Riding

This course continues from the fall term.

YEAR 4: FALL

Arabic Rhetoric and Literature

This is an introductory course in the science of eloquence (*ʿilm al-balāghah*), as crystallized in the thirteenth century CE into three branches—namely, the science of meanings (*ʿilm al-maʿānī*), focusing on the role of syntax in literary beauty; the science of elucidation (*ʿilm al-bayān*), covering simile, metaphor, and metonymy; and the science of rhetorical figures (*ʿilm al-badīʿ*), as presented in *Durūs al-balāghah*, by Ḥafnī Nāṣif, Muḥammad Diyāb, Muṣṭafā Ṭammūm, and Sulṭān Muḥammad. Building upon the previous study of diction, morphology, and syntax, the course augments theoretical knowledge with a rhetorical analysis of selections from the Qurʾān, prophetic traditions, and select genres of classical poetry and prose.

Comparative Theology

How does Islamic theology compare to or contrast with the defining elements in the dharmic faiths of Hinduism, Buddhism, and Jainism; the ancient Far Eastern traditions of Taoism and Confucianism; and the Abrahamic faiths of Judaism and Christianity (Catholic, Orthodox, and Protestant)? Answering this question requires a systematic presentation of the main themes, concepts, beliefs, and key figures of

each religious tradition. Special attention is given to the most common trends in classical Jewish and Christian theologies and how they intersect with or diverge from traditional Muslim conceptions of God. Students also critically examine some of the beliefs, theories, and trends that dominate contemporary academic theological discourse, which may include such widely divergent perspectives as perennialism and new atheism.

Commercial Law

This course acquaints students with the Islamic teachings on business transactions, sales, and ethics. Students learn the basic components of a business transaction, contracts, types of exchanges, the rules of buying and selling, the impermissible forms of transaction, insurance, lease-purchase, mortgages, stocks and bonds, bank accounts, debts, refunds, financing, warranties, bankruptcy, monopolies, the various types of Islamic corporations, and much more. All topics are dealt with based on the guidance of the Qur'an, the sunnah, and the findings of Muslim scholars.

Astronomy

Astronomy investigates the origin of the cosmos (*'ilm al-kawniyyāt*), the motion of celestial bodies (*'ilm al-falak*), and timekeeping (*'ilm al-tawqīt*). Historically, sustained and careful inquiry into these discrete fields of astronomy has generated other branches of empirical science. Students explore the development of astronomy in both the Islamic and Euro-American traditions, with special emphasis on how the heavens signal God's order and design.

Examining ancient and modern sources, students follow the discoveries of Ptolemy, al-Ṭūsī, al-Shāṭir, Ibn al-Haytham, al-Bīrūnī, Copernicus, Brahe, Kepler, Newton, and Einstein in order to arrive at a contemporary understanding of the universe. Their study emphasizes the motion of the sun, stars, and planets; moon phases; and the interrelation of celestial phenomena. Students then apply theory to practice by building an astrolabe to model the motion of the sun. Using their instruments to track star movement throughout the year makes it possible for them to

correctly work out the times for prayer prescribed by Islam.

While sighting the crescent moon further endows them with a fundamental skill for keeping time, the study of positional and navigational stars teaches students how to reliably orient themselves to the qiblah. Assessments include written work, computational assignments, quizzes, and a final exam.

Contemporary Muslim Thought

The key intellectual developments in the Muslim world from the late seventeenth century to the present unfold in this seminar, which investigates the thought and contributions of various figures who have influenced contemporary Islamic discourse in the areas of law, theology, philosophy, politics, ethics, and spirituality (*taṣawwuf*). Specific topics include secularism, reform (*iṣlāh*), independent reasoning (*ijtihād*), following qualified scholarship (*taqlīd*), the public and private good (*maṣlaḥah*), loss of adab, vicegerency (*khilāfah*), the nation-state, Muslim fundamentalism and extremism, constitutionalism, critical assessment (*taḥqīq*), critique, progressive Islam, gender, sexual orientation, the decline thesis, ulema and new Muslim intellectuals, religious authority, Islamism, Islamization, Muslim feminist thought, tradition, and philosophia perennis.

YEAR 4: SPRING

Senior Arabic Seminar

This course is a culmination of previous Arabic language courses at the College. It assumes prior studies in lexicology (*'ilm al-lughah*), morphology (*'ilm al-taṣrīf*), grammar (*'ilm al-naḥw*), and rhetoric (*'ilm al-balāghah*), as well as broad exposure to classical Arabic literature across disciplines within the Islamic scholastic heritage. Students complete three modules focusing on key texts in poetry and exegesis—*Qaṣīdat al-burdah*, by Imām Muḥammad b. Sa'īd al-Būṣīrī; *Banāt Su'ād*, by Ka'b b. Zuhayr; *Ṣafwat al-tafāsīr*, by Muḥammad 'Alī al-Ṣābūnī; and *Mufradāt al-fāṣḥ al-Qur'ān*, by al-Rāghib al-Iṣfahānī. Each module features oral presentations by students demonstrating skills in linguistic and

textual analysis developed throughout their undergraduate tenure.

Readings in Muslim Spirituality

Is there a normative Muslim view of the nature of the human soul and its relationship to the cosmos? Students study the evolution of Sufism, from the inception of Islam until its consolidation as an orthodox religious science, and the contribution it made in providing the theological and intellectual frameworks governing Muslim reflection on reality. Students also become familiar with the different genres of Sufi literature. The rich lexicon of terms in spirituality and related concepts provides students with extraordinary access to the history of the field and especially to textual traditions. To this end, we use the text *Al-Risālah*, by Abū al-Qāsim al-Qushayrī, one of the foremost authorities in this science. Class participation constitutes verification of the care students take to read and assess the arguments and themes in assigned materials. A final project requires memorization, recitation, and explication of selected spiritual aphorisms.

Inheritance Law

What is the prescribed way of disposing of a person's possessions after death according to Islamic teachings? This course covers the laws of inheritance and wills, including heirs, the rules of exclusion (*ḥajb*), the law of increase (*ʿawl*), the laws of return (*radd*), and shares. Students also study areas of disagreement between Muslim legal schools, along with some contemporary applications. Students engage in practical applications and exercises related to a number of hypothetical scenarios.

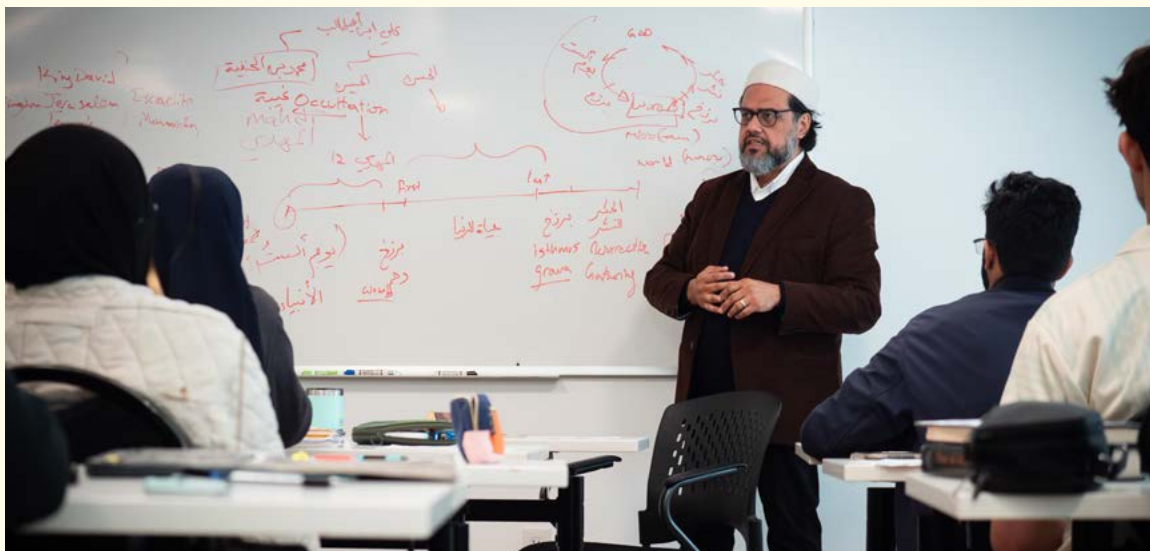
Ethics

How has ethics evolved as a branch of philosophy, both in its speculative and practical aspects? To answer this question, students start their inquiry with virtue ethics, especially as it unfolds in both the *Euthyphro* and the *Gorgias* of Plato and in Aristotle's *Nicomachean Ethics*. They continue by exploring the development of aretaics in Jewish, Christian, and Muslim thought, especially the work of Maimonides, Aquinas,

and al-Iṣfahānī. Thereafter, the course focuses on the Enlightenment and its turn away from virtue theory, particularly in the deontological ethics of Kant and the utilitarianism of Mill. Finally, students look at the challenges of moral relativism in light of aretaic theory. Throughout the semester, students observe how metaphysics informs ethical perspectives and attempt to arrive at a clearer understanding of current ethical debates in light of multiple perspectives. By the end of the course, students have gained an appreciation of virtue ethics, recognizing the inherent tensions between aretaic traditions and modern ethical frameworks. Students' assessments include short essays in response to text-centered prompts and ongoing work in building a technical lexicon for ethics.

Apologetics

Deriving from the Greek *apo* and *logia*, the discipline of Muslim apologetics seeks to "speak away," using reasoned arguments, objections and challenges to the Islamic faith tradition. Does God exist? What evidence/arguments point to His existence? Is the universe intelligently designed? Has science replaced God? Why is there evil in the world? Is the Qur'an preserved? Is the Prophet Muhammad ﷺ really a prophet and how do we know? Is the Prophet Muhammad ﷺ really described in the Bible? How do we know that the Qur'an's Christology is correct? Are the apocryphal gospels a direct literary source of the Qur'an? This course will introduce students to the art of intellectually defending their faith commitments in the face of common arguments deployed by atheists, People of the Book, and secular revisionists. Students will also learn to properly read Koine (New Testament) Greek, biblical Hebrew, and Latin to further strengthen their arsenal in the spiritual battle for hearts and minds. Students will leave this course armed with the knowledge and confidence they need to substantively contribute to the broader public discourse on religion in a world that is becoming less and less religious.



Master's Degree: Islamic Texts

Zaytuna's master of arts degree in Islamic texts (MA Program) is intended to provide students with higher-level access to the Islamic tradition through a guided course of study in Islam's primary sources. The MA degree is a two-year program that culminates in a summative thesis. The degree is intended for students who have completed a degree in Islamic studies or its ancillary fields (e.g., theology, philosophy, Arabic, Islamic law, and liberal arts) and have substantial knowledge in the Islamic tradition. In addition, the MA degree is designed for students who can read, discuss, and engage with the primary Arabic texts of the Islamic tradition at an advanced level.

Depending on academic concentration, coursework includes studies of classical Arabic language and literature, along with Islamic philosophy, theology, or law. While the BA Program combines a broad array of subjects across the Euro-American and Islamic educational traditions, the MA Program hones the liberal arts student's knowledge through higher-level study. MA students choose an area of concentration (Islamic Philosophy and Theology, Islamic Law, or Islamic Finance) based on their desired research topic for their cumulative thesis. However, students in any track continue to enhance their understanding of the liberal arts through courses in logic, grammar, rhetoric, and ancillary subjects

that are unique to the Islamic tradition, such as Arabic semantics. Complementary studies in the Euro-American liberal arts, which constitute a foundational part of the BA Program, play a reduced role in the MA. Instead, the central goal of the MA Program is to gain an enhanced understanding of the primary sources of the Islamic tradition, from within the Islamic tradition.

Toward this purpose, the curriculum in any of the concentrations consists of a guided, close reading of relatively brief core texts (*mutūn*) intended to give students the tools and habitus to unlock deep meanings from terse language. The study of core texts, which are often written for ease of memorization and retention, is the bedrock of traditional Islamic scholarly training. Students who undertake an analytical study of these works—and, better, commit them to memory—have a much easier time when approaching the tomes of Islamic literature read for research and advanced study. Knowledge, in all its forms, can be reduced to terms, definitions, and universal affirmative propositions. These make up the main elements of the core texts in any given area of study. Combined with masterful commentaries and the guidance of experienced instructors, these short works solidify the student's grasp and understanding in each respective science.

The study and mastery of the liberal arts is a lifelong endeavor because they underpin every other study one engages in. What is hoped for from MA students is that they take an existing modicum of understanding in the arts to a level that enables them to correctly and effectively understand and explicate texts in their concentration area. This ability is what equips them, for example, to pursue PhD-level research or go into teaching after graduation. Thus, the liberal arts play a pivotal part in the MA student's education.

For the same reasons and more, MA students are required to have a strong foundation in the Arabic language. Research, coursework, and course instruction are all conducted in both Arabic and English. The short but intense duration of the program—two academic years—demands that the successful student be comfortable and adept at poring over Arabic books and listening and taking notes in the language.

Secondary English literature is studied primarily for the purpose of engaging meaningfully in Western academic research. Many assignments, essays, and the cumulative thesis require students to be aware of their interlocutors when addressing a particular problem in the field. If writing on Islamic finance, for example, a student will necessarily need to know what has already been written. Furthermore, these sources often provide a rich background of the historical and intellectual influences surrounding the primary sources a student is reading. Though they are not an integral part of course instruction, they serve as enrichment in every course in the program.

The educational approach of the MA Program is both didactic and dialectic in nature. Lessons most often consist of a lecture and close reading of the assigned core text with elaboration from the instructor. Periodically, students present or teach a specified portion of the course in order to test and improve their ability to lead seminars, courses, and similar presentations. Many of the program's courses have a mandatory group review session each week, which is a standard dialectical practice of many traditional Islamic schools the world over. This encourages conversations and a

deepened understanding of the course material outside the classroom.

Learning Outcomes

The main goals of the courses and teaching methods are to sharpen students' ability to read and analyze the primary texts and to consider the socioreligious contexts and scholarly sources out of which the texts emerged while continuing to engage in well-reasoned academic and scholarly discussion and research. Students are also introduced to methods and research tools in both the Euro-American and Islamic traditions.

- 1 Recall the essential nomenclature, definitions, and principles related to one's concentration area.
- 2 Articulate and elaborate on the main topics of one's concentration area, such as its foundational elements.
- 3 Apply advanced skills in Arabic grammar, Arabic semantics, and rhetoric to critically and accurately examine classical Islamic texts.
- 4 Use principles of formal logic and dialectics and disputation to critically assess arguments for validity.
- 5 Employ scholarly research methods for academic inquiry.
- 6 Acquire the skills of traditional dialectical and didactic teaching methods, preparing for professional teaching roles in Islamic studies.
- 7 Illustrate and compare arguments originating from major schools of thought in one's concentration area.
- 8 Generate original arguments and contribute to academic literature through expository and research essays and a thesis.

Graduation Requirements

Requirement	Description	Courses	Units
Courses	Concentration	8	24
	Skills	6	18
Thesis	Research, writing, submission, and defense	Refer to Skills Courses below	6
Total		14	48

MA CURRICULUM

Term	Year 1			Year 2		
	Islamic Law	Islamic Finance	Theology & Philosophy	Islamic Law	Islamic Finance	Theology & Philosophy
Fall	Research Methods			Arabic Rhetoric		
	Arabic Formal Logic				Legal Theory 1	
	Positive Law 1		Theology 1	Legal Theory 3	Legal Foundations of Islamic Financial Institutions	Theology 3
	Legal Theory 1		Philosophy 1	Legal Maxims		Philosophy 3
		Islamic Political Economy				
Self-Paced Requirements				Thesis Research & Writing (3 credits)		
Spring	Arabic Grammar			Moral Philosophy		
	Dialectics and Disputation and the Science of Semantics			Aims of the Law		Philosophy 4
	Positive Law 2		Theology 2	Legal Theory 4	Legal Theory 2	Apologetics
	Legal Theory 2		Philosophy 2			
		Economic Institutions of Muslim Societies				
Self-Paced Requirements	Thesis Proposal*			Thesis Submission & Defense (3 credits, includes Thesis Colloquium)**		
* No credit units are awarded. Failure to submit an acceptable proposal before the start of the third semester is cause for dismissal. ** Colloquia can be done in either fall or spring semester.						

Each concentration consists of eight required courses. Concentration courses serve as the cornerstone of that concentration and bring students into the study of the great books of that discipline. Textual complexity and conceptual nuance increase as students advance through the course of study. Consequently, concentration courses in the subsequent semester assume the mastery of and further the concepts and reading skills acquired in the previous semester's courses.

Skills requirements for the MA degree in Islamic texts include six 3-unit courses:

- 1 Research Methods
- 2 Arabic Grammar
- 3 Arabic Rhetoric
- 4 Arabic Formal Logic
- 5 Dialectics and Disputation and the Science of Semantics
- 6 Moral Philosophy

The goals of the master's thesis are as follows:

- To demonstrate graduate-level academic research, providing the most important commentaries, historical studies, and textual analyses of the chosen primary sources
- To formulate and develop an engaging thesis that evaluates a salient problem in the Islamic intellectual tradition and is in conversation with the relevant scholarly literature
- To demonstrate and apply the core skills in analyzing primary Islamic texts relevant to the thesis
- To construct a sustained, sound argument, with subsidiary arguments linked together in a clear chain of inferential reasoning
- To convincingly defend the thesis and the soundness of its argument before the thesis committee, displaying a firm grasp of the scholarly sources, and giving trenchant and insightful responses to questions posed by the committee members

Concentrations

ISLAMIC THEOLOGY AND PHILOSOPHY

This concentration takes students through the foundational texts of kalam theology and philosophy. Coursework and texts range from the Ash‘arī and Māturīdī schools of theology to the Peripatetic and the Transcendental (*hikmah muta‘āliyah*) schools of Islamic philosophy (*falsafah*).

Issues of general ontology (*umūr ‘āmmah*)—such as existence, quiddity, oneness, multiplicity, emanation, and causality—are studied using classical texts by major philosophers and theologians of the various schools. Theological problems of the divine attributes, prophecy, infallibility, ethics, and eschatology are studied. In addition to training students in each of the disciplines, emphasis is placed on cultivating the reading, analytical, and inquiry skills required for accessing texts in the disciplines. This allows students to conduct research on current problems in the areas of kalam theology and philosophy.

ISLAMIC LAW

The Islamic law concentration covers both legal theory (*uṣūl al-fiqh*) and positive law (*furū‘ al-fiqh*). The course of study takes students through a series of texts that embody the scholastic approach to concepts and problems in the two disciplines. The juridical and theological schools of legal theory are also explored.

Students study, analyze, and evaluate the major hermeneutic approaches to the sources of Islamic law, as well as focus on the legal reasoning and principles employed by a jurist when interpreting and applying the law to new cases. Additionally, the program emphasizes the rich interplay between law, kalam theology, and the Arabic language when considering the various schools of legal theory, with the goal to read, interpret, and explicate advanced texts in Islamic law.

ISLAMIC FINANCE

The Islamic finance concentration combines instruction in Muslim legal theory, positive law, and finance. While it shares foundational legal

training with the law concentration, it provides specialized instruction in the fields of economics and trade within Muslim jurisprudence. This program pairs the study of theory with a tight focus on contemporary Islamic finance applications, including how alternative institutions might provide ethical alternatives in a financialized world. Students will graduate equipped to navigate the world of finance, with a deep grounding in Islamic moral principles.

Course Descriptions

YEAR I : FALL

SKILLS

Research Methods

As a foundation for their graduate work, this course introduces students to research tools and resources for the academic study of Islam. It engages both traditional Muslim and critical/historical approaches to primary Islamic sources. To this end, it introduces students to the major reference works in the Islamic tradition related to the three concentrations of study: Islamic law, Islamic finance, and philosophy and theology. Additionally, it introduces students to the key European reference works in those areas and to the problems studied in the European tradition(s) of Islamic studies. The course is designed to help students formulate a thesis problem, generate an annotated bibliography related to their thesis, and write a thesis proposal.

Arabic Formal Logic

Scholarly texts in both the rational and transmitted sciences (*‘aqliyyah* and *naqliyyah*, respectively) are written adhering to the rules of formal logic, making knowledge of logic a key tool for accessing those books. This course introduces students to the Arabic logic tradition (*manṭiq*) through a close reading of *Al-Mirqāt*, by Faḍl-i Imām al-Khayrābādī. Al-Khayrābādī was a leading scholar of the rational sciences (*‘ulūm ‘aqliyyah*) and his *Mirqāt* represents the culmination of logic primers in the Avicennian tradition. Students learn the main problems of the Arabic tradition of formal logic, divided broadly into the acts of the mind, conceptions

(*taṣawwūrāt*), propositions, and reasoning (*taṣdīqāt*). To this end, they study signification (*dalālāt*), terms (*alfāz*), definitions (*hudūd*), propositions (*qaḍāyā*), syllogisms (*qiyās*), modals (*muwajjahāt*), formal and material fallacies (*mughālaṭāt*), and the five arts of logic (*ṣināʾāt khams*). The course draws on supplementary material from the greater Arabic logic tradition as well as material from the European tradition to further discussion. Through quizzes and exams, students are assessed on their ability to accurately recall and correctly deploy the nomenclature of Arabic logic, as well as apply the rules for definitions and syllogistic reasoning.

THEOLOGY AND PHILOSOPHY

Theology 1: Foundations of Kalam Theology

In the Sunni tradition, kalam theology represents the highest science, as it is concerned with matters divine and thus serves as the foundation of all religious sciences. This course covers the central problems of kalam theology, as summarized in *Al-Iqtisād fī al-ʾiṭiqād*, by Abū Ḥāmid al-Ghazālī. As a survey of the problems covered by kalam works, *Al-Iqtisād* provides a basis for readings in intermediate and advanced Islamic theology as well as comparative theology. Organized around four poles (*aqṭāb*), this book articulates Sunni philosophical theology on the entity, attributes, and acts of God and prophetology. The latter includes beliefs known solely through transmission (*ṣamʿiyyāt*), governance (*imāmah*), and the definition of *believer*. The purpose of the course is to study al-Ghazālī's argumentation and employment of dialectic in arguing the key points of Ashʿarī doctrine. Supplementary readings in Arabic from al-Ghazālī's other writings are given throughout the course, as well as studies on al-Ghazālī and Ashʿarism. Students are expected to present summaries of readings, lead class discussions, and write papers.

Philosophy 1: Avicennian Physics and Metaphysics

The study of Islamic philosophy (*falsafah*) is an integral component to properly engaging mid-to-high-level texts in kalam because of

the amalgamation of philosophical concepts with Islamic theology. *Hidāyat al-ḥikmah*, by Athīr al-Dīn al-Abharī, is one of the most prominent philosophy texts of the Islamic scholastic tradition, owing to its brevity and accuracy. Al-Abharī was a major figure in the school of Fakhr al-Dīn al-Rāzī and a master of the rational sciences in his own right. He composed this text to aid philosophy students in comprehending the ideas of Avicenna, who was a major figure in the development and growth of Arabic philosophy but left behind lengthy, difficult works. Thus, before beginning *Bidāyat al-ḥikmah* in Philosophy 2–4, students learn the technical vocabulary and major doctrines of the Peripatetic school, as represented by Avicenna, by studying *Hidāyat al-ḥikmah*. The text is broadly divided into three sciences: logic (*manṭiq*), physics (*ṭabīʿiyyāt*), and metaphysics (*ilāhiyyāt*). While logic is studied independently in the first semester of the MA Program, this course focuses on the subjects of physics and metaphysics. The sections on physics cover abstract physical ideas, mechanics, and organic matters. Metaphysics covers issues related to existence (e.g., universals and particulars, substances and accidents, and potentiality and actuality) and concludes with a detailed exposition of Peripatetic theology. Term papers provide students with an opportunity to delve deeply into topics covered in class, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

ISLAMIC LAW

Positive Law 1: Trade, Exchange, and Collateral

This is the first part of a two-semester course focused on Islamic laws of business transactions according to the Hanafi school of law. It covers the positive law of business transactions, based on the text *Al-Lubāb fī sharḥ al-kitāb* (The quintessence: An exegesis of the Book), by ʿAbd al-Ghanī al-Ghunaymī al-Maydānī. Students learn the definition, the conditions, and the integrals for twenty-six types of transactions. The types of transactions covered are sales (*buyūʿ*), contract revocation (*iqālah*), cost-plus sale (*murābahah*),

usury/interest (*ribā*), prepaid forward sale (*salam*), money exchange (*ṣarf*), collateral (*rahn*), freezing someone's business transactions (*ḥajr*), confessions (*iqrār*), renting/hiring contracts (*ijārah*), preemption (*shuḥḥah*), partnership (*sharikah*), and trust financing contract (*muḍārabah*). Students examine each type of transaction and distinguish among them through examples and applications. They learn contract requirements as well as the reasons certain topics are ordered in a specific way in the book.

Legal Theory I: Linguistic and Textual Implications

This two-semester course initiates the study of Islamic legal theory (*uṣūl al-fiqh*) according to the school of the jurists (i.e., the Hanafi school). Students focus on the foundational sources of law as well as the key principles by which legal reasoning may be conducted, based on the text *Ifādat al-anwār 'alā uṣūl al-manār*, by Muḥammad 'Alā' al-Dīn al-Ḥaṣḥafī. This course focuses on the fundamental definitions and categories that constitute the science of legal theory, and on the linguistic and logical interpretive method, as applied to the Qur'an as a primary source of law. The course covers topics such as general and specific terms and propositions (*'āmm wa khāṣṣ*), absolute and restricted propositions (*muṭlaq wa muqayyad*), homonyms (*mushtaraka*), interpreted texts (*mu'awwal*), explicit and implicit terms (*ṣarīḥ wa kināyah*), literal and figurative expression (*ḥaqīqah wa majāz*), commands and prohibitions (*amr wa nahy*), meanings of prepositions (*ma'ānī al-ḥurūf*), prompt performance and belated performance (*adā' wa qaḍā'*), and textual implications (*muta'allaqāt al-nuṣūṣ*).

ISLAMIC FINANCE

Islamic Political Economy

In this course, the scope and significance of Islamic economics, Islamic political economy, and Islamic moral economy with special reference to the central problems of economic choice are introduced and examined, whereupon the meeting points with, and departure points from, mainstream economics are defined and critically evaluated. To achieve this aim, the ethical

character of Islamic economics within the context of the current debate on economic methodology is discussed by locating the Islamic ontological sources, particularly the positive/normative characterization of Islamic economics. Moreover, an advanced understanding of key concepts, theories, and philosophical foundations of Islamic political economy and economic development are critically analyzed, and an understanding of governance and regulation emerging from Islamic moral economy applicable to Islamic banking and financial intermediation is provided.

Islamic Finance students also take Positive Law I in the fall.

YEAR I : SPRING

SKILLS

Arabic Grammar

A strong foundation in Arabic grammar (*naḥw*) is fundamental to correct and precise understanding of all the Islamic sciences, as well as the primary sources of the Qur'an and hadith. *Izhār al-asrār fi al-naḥw*, by Zayn al-Dīn Muḥammad b. Bīr al-Birgīvī, is a classical intermediate-level text on Arabic grammar. The text's highly organized structure distinguishes it from other grammar texts and provides students with a framework for the grammatical concepts of the Arabic language. The *Izhār* comprises three sections: the syntactic agent (*'āmil*), the affected word in a sentence (*ma'mūl*), and the syntactic effect (*'amal*). Upon completion of the text, students have a working knowledge of all the major issues (*masā'il*) of Arabic grammar. They are able to navigate classical Arabic texts and have the skills to derive the meanings of the core texts (*mutūn*) and commentaries (*shurūḥ*) studied in the MA Program. Additionally, the *Izhār* serves as a useful reference, providing students with clear and precise definitions and examples. In class, oral readings confirm that students can correctly infer meaning (*istinbāt*) from the text, while preparation, in-class participation, and group review ensure a thorough understanding and retention of key definitions and grammatical concepts.

Dialectics and Disputation and the Science of Semantics

This skills course consists of two distinct parts. The first part is dedicated to dialectics and disputation (*ādāb al-baḥṭh wa al-munāẓarah*), while the second part is dedicated to the science of semantics. The first part introduces students to the method of reasoning and argumentation employed by Muslim theologians and jurists to reveal the truth. Although originating from debates in kalam theology and legal methodology (*uṣūl al-fiqh*), dialectics and disputation later developed into an independent science. Its usage now permeates textual discourses across the major scholastic disciplines of Islam, making learning it a critical undertaking for students and researchers alike. In this course, Muḥammad b. Abī Bakr Sājaqlīzādah's *Al-Risālah al-waladiyyah fī ādāb al-baḥṭh wa al-munāẓarah* is studied in depth. This text is one of the most thorough presentations of the science of *munāẓarah* and gives students the requisite knowledge of terminology and patterns of debate (*taqrīrāt*) needed to analyze the Islamic texts read in the MA Program. Students learn the technical terms of disputation, the various ways of analyzing arguments and of objecting to premises and conclusions, and the ethics of disputation. A cumulative translation project gives students a strong working knowledge of and familiarity with the science of *munāẓarah*, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

The second part of the skills course (following Dialectics and Disputation) engages Islamic semantic theory (*‘ilm al-waḍ‘*). This unique Islamic science details theories about the conventional relation of words to their meanings. Along with grammar, logic, and rhetoric, it is one of the ancillary subjects that give students the tools needed to master the core Islamic sciences. According to this semantic theory, language has three indispensable components: vocables (*alfāz*), meanings (*ma‘ānī*), and a positor (*wāḍi‘*). The springboard theory builds upon meanings understood as ideas in the mind that enable human beings to produce vocables. The positor of meaning and the corresponding

vocable decide which vocable corresponds to which meaning. Thus, all of language consists of a fixed mental relationship between two sets of independent entities: vocables and meanings. The texts studied in this course are *Matn fī al-waḍ‘* (Text on semantic theory), by al-Akīnī, and *Riṣālat al-waḍ‘ al-‘Aḍudiyyah* (A semantic epistle), by ‘Aḍud al-Dīn al-Ījī. The former is noted for its comprehensive presentation of this science; the latter was the first formalized text on the subject. Additionally, scholars credit al-Ījī with introducing a robust theory that explains the distinction between how categorematic and syncategorematic words relate to their meanings.

A cumulative translation project gives students a strong working knowledge of and familiarity with the materials studied, while preparation, in-class participation, and group review ensure the students' thorough understanding and retention.

THEOLOGY AND PHILOSOPHY

Theology 2: Intermediate Kalam Theology: History, Epistemology, and Divine Attributes

Building on the Foundations of Kalam Theology course, this course covers the first half of *Sharḥ al-‘aqā‘id al-Nasafiyyah*, Sa‘d al-Dīn al-Taftāzānī's commentary on Najm al-Dīn al-Nasafi's manual on Islamic creed. *Sharḥ al-‘aqā‘id* is arguably one of the most significant textbooks for Sunni kalam, receiving numerous commentaries from throughout the Muslim world. Nasafi's classical text (*matn*) is a Māturīdī text, while Taftāzānī's commentary follows the Māturīdī school, occasionally favoring the Ash‘arī school, and often providing his own verifications. As one of the most important textbooks in the postclassical Islamic world and in the Ottoman and Mughal empires, it has garnered substantial attention through numerous super-commentaries (*hawāshī*). Where relevant, students read from *Al-Nibrās: Sharḥ sharḥ al-‘aqā‘id*, by Muḥammad ‘Abd al-‘Azīz al-Farhārī, as well as the super-commentaries of Khayālī, Ramazan Efendi, and al-Qiṣṭilī. After students situate al-Taftāzānī's text in the Islamic theological tradition, the key problems they examine are discussions of the historical development of kalam, epistemology,

arguments for the existence of God, and God's attributes. Students write a research paper as well as lead a seminar session.

Philosophy 2: The General Principles of Existence

Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī authored *Bidāyat al-ḥikmah* in 1970, intending to provide students with a comprehensive, succinct text as an alternative to the much longer *Manẓūmah*, by Mullā Hādī al-Sabzawārī. *Bidāyat al-ḥikmah* has since been recognized for several noteworthy qualities that aid in the mastery and retention of the major discussions in Islamic metaphysics. One of these is that the chapters (*marāḥil*) adhere to the rules of logic (*manṭiq*), such that each forthcoming issue relies and builds upon the comprehension of the last. Each chapter is further divided into sections (*fuṣūl*), which facilitates students' learning. Furthermore, the text relies exclusively on demonstration (*burhān*) to prove the truth of each opinion, supporting it only with the strongest, most reliable proofs. Finally, unlike other texts, *Bidāyat al-ḥikmah* gives students exposure to the positions held by various Peripatetic and Transcendentalist philosophers, thus enriching their understanding of Islamic metaphysics as a whole.

Over the course of three semesters, students cover all twelve chapters on the major topics of Islamic metaphysics. In this course, they complete chapters 1 through 5 on issues related to existence (*wujūd*), quiddity (*māhiyyah*), and the three modes (*mawādd thalāth*). Term papers provide students with an opportunity to delve deeply into topics covered in class, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

ISLAMIC LAW

Positive Law 2: Partnership, Charitable Transaction, and Insurance

Continuing their study of the Islamic laws of business transactions according to the Hanafi school of law, students explore all the positive laws of business transactions, again based on the text *Al-Lubāb fī sharḥ al-kitāb*, by 'Abd al-Ghanī

al-Ghunaymī al-Maydānī. Students learn the definition, the conditions, and the pillars for each of the following types of transactions: commissioning (*wikālah*), contract of guarantee (*kafālah*), resolutions (*ṣulḥ*), gift giving (*hibah*), endowment (*waqf*), extortion (*ghaṣb*), deposit for safekeeping (*wadī'ah*), lending items for use (*'āriyah*), abandoned items (*luqāṭah*), missing persons (*mafqūd*), reviving dead land (*iḥyā' al-mawāt*), the slave who is authorized to do business (*ma'dhūn*), and sharecropping and watering for a share of the crop (*muzāra'ah wa musāqāh*). As in the first course, the content includes examples and applications of each type. Students examine each type of transaction as well as compare and contrast them. They learn contract requirements as well as the reasons certain topics are ordered in a specific way in the book.

Legal Theory 2: Scholarly Consensus and Legal Reasoning

This second course on the principles of Hanafi legal theory focuses on the foundational sources of law as well as the key principles by which legal reasoning is conducted. Students continue their study of *Ifāḍat al-anwār 'alā uṣūl al-manār*, by Muḥammad 'Alā' al-Dīn al-Ḥaṣkafī. This course focuses on the fundamental definitions and categories that constitute the science of legal theory and on the linguistic and logical interpretive method, as applied to prophetic traditions. It covers the role of scholarly consensus (*ijmā'*) and legal analogical reasoning (*qiyās*) in the derivation of legal rulings. It examines secondary sources, including the use of inductive reasoning (*istiqrā'*) and the considerations of juristic equity (*istiḥṣān*), custom (*'urf*), and the presumption of continuity (*istiṣḥāb*). The course also covers types of rulings, such as injunctive rulings (*ḥukm tashrī'ī*) and stipulative rulings (*ḥukm waq'ī*).

ISLAMIC FINANCE

Economic Institutions of Muslim Societies

This course is designed to explore the foundational principles and practices that define

economic institutions in Islamic contexts. Through a focused curriculum, the course introduces students to the ontological approach toward understanding economic systems in Muslim societies, emphasizing the ethical and moral dimensions that differentiate them from capitalist structures.

Beginning with the concept of family as one of the core institutions of a society, the course continues with *kasb* as the ethical aim of property acquisition. The course then progresses to examine the role of markets, real personality versus legal personality, and the Islamic perspective on money. It delves into debt-based (*salam*, *istithnā'*, *ijārah*, *murābahah*, *tawarruq*) and partnership-based (*muḍārabah*, *mushārakah*) institutions, commodification, and the principles of *ribā*, *takāful*, *qarḍ ḥasan*, *ṣadaqah*, *zakat*, and *waqf*.

Islamic finance students also take Positive Law 2 in the spring.

THESIS

Students must have an approved thesis proposal prior to the third semester of the program. Failure to do so normally results in administrative withdrawal from the College. No credit units are issued for the thesis until the second year.

YEAR 2 : FALL

SKILLS

Arabic Rhetoric: Semantics, Eloquence, and Rhetorical Figures

The last skills component of the MA Program, this course plays a necessary role in understanding and analyzing the Qur'an and its commentaries, as well as jurisprudential, theological, and literary texts. The main textbook used in this course is *Talkhīṣ al-miftāḥ*, by al-Khaṭīb al-Qazwīnī, a book that became the standard for those looking to deepen and sharpen analytical rhetorical skills. It is supplemented by *Jawāhir al-balāghah*, by Aḥmad al-Hāshimī, and *Al-Minhāj al-wāḍiḥ*, by Ḥāmid 'Awnī. The course provides students with a framework for the rhetorical concepts of the Arabic language. Sixteen primary rhetorical concepts and a dozen sub-concepts

are investigated: eight of these concepts relate to word order (*'ilm al-ma'ānī*), which is concerned with semantic syntax; three relate to figurative speech (*'ilm al-bayān*), which discusses allegorical and non-allegorical significations, linguistic allusion, and linguistic signaling; and two relate to rhetorical figures (*'ilm al-badī'*), which focus on how to bestow decorative lexical and semantic features upon speech. Through journal compositions, presentations, and exams, students are assessed on their ability to memorize, recall, and apply key concepts when analyzing prose, poetry, and Qur'anic verses.

THEOLOGY AND PHILOSOPHY

Theology 3: Intermediate Kalam Theology: Divine Attributes, Prophetology, and Transmitted Beliefs

This course covers the second half of *Sharḥ al-'aqā'id al-Nasafiyyah*, Sa'd al-Dīn al-Taftāzānī's commentary on Najm al-Dīn al-Nasafi's classical text (matn) on Islamic creed. Continuing from the previous semester, the key problems students examine relate to beliefs known from transmission (*ṣam'iyyāt*). In particular, they study discussions related to governance (*imāmah*), end times (*ashrāt al-sā'ah*) and messianic doctrines (*mahdī*), and eschatology (*mawt wa mā ba'dahā*). In addition to writing a paper, students lead a seminar session on selected passages from the text.

Philosophy 3: The Categories of Existence and Causality

See the description of Philosophy 2.

Over the course of three semesters, students cover all twelve chapters on the major topics of Islamic metaphysics. In this course, they complete chapters 6 through 9 on the categories (*ma'qūlāt*), cause and effect (*'illah wa ma'lūl*), existence as one and many (*wāḥid wa kathīr*), and priority and posteriority (*sabq wa luḥūq/qidam wa ḥudūth*). Term papers provide students with an opportunity to delve deeply into topics covered in class, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

ISLAMIC LAW

Legal Theory 3: Fundamental Principles of Textual Interpretation

The study of legal theory (uṣūl al-fiqh) is considered essential for a jurist's training. This course is the first in advanced studies in Islamic legal theory, aiming to deepen the skills and abilities students need to read, interpret, and contextualize classical jurisprudential works. The main text of study is *Jam' al-jawāmi'*, by Tāj al-Dīn al-Subkī, along with *Al-Sharḥ al-jadīd*, a commentary by 'Abd al-Karīm al-Dabbān, wherein the approaches of both theologians and jurists are comprehensively covered. Additionally, *Al-Ghayth al-hāmi'*, by Walī al-Dīn al-'Irāqī, along with various marginal glosses, are used as study aids. The exploration of the text extends over two semesters. In the first semester, the focus is on the postulates along with two of the primary sources of the law: the Qur'an (*kitāb*) and the prophetic utterances and acts (*sunnah*). Special attention is given to declaratory and stipulative rulings and to relevant topics: the types of signification (*dalālāt*), explicit and implicit textual significations (*manṭūq* and *mafhūm*), commands and prohibitions (*amr* and *nahy*), general and specific ('āmm and khāṣṣ), absolute and restricted (*muṭlaq* and *muqayyad*), and abrogation (*naskh*). Through journaling, reviews, presentations, and essays, students are assessed on their ability and skills to analyze classical jurisprudential positions and methodologies.

Legal Maxims

This course is an in-depth exploration of the science of legal maxims within Islamic legal sciences. It covers the role of legal maxims and how this science is both distinguished from and related to other legal sciences. The course begins with the definition of this science, its importance and principles, and its historical development. The main focus of this course is on the five leading maxims: matters are determined according to intentions (*al-umūr bi maqāṣidihā*), certainty is not overruled by doubt (*al-yaqīn la yazūl bi al-shakk*), hardship brings facilitation (*al-mashaqqah tajlib al-taysīr*), harm must be eliminated (*al-darar yuzāl*), and custom

is a basis for judgment (*al-'ādah muḥakkamah*). Each major maxim is examined according to the establishment of its validity as a principle in Islamic law, its various articulations within the legal schools, its application in both classical and modern Islamic jurisprudence, and the exceptional cases relating to the maxim. The course also investigates the relationship between the legal maxims and independent legal judgment (*ijtihād*). The primary text for the course is *Sharḥ al-qawā'id al-fiqhiyyah*, by Aḥmad al-Zarqā'.

ISLAMIC FINANCE

Legal Foundations of Islamic Financial Institutions

This course is designed to provide an in-depth exploration of the shariah-compliant legal framework that governs the operations of Islamic financial institutions. Anchored in the shariah standards developed by the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI), this course offers students a comprehensive understanding of the ethical, legal, and operational dimensions essential for the effective management and regulation of Islamic finance entities.

Throughout this course, students will engage with the principles and mechanisms of shariah compliance that underpin the financial products and services offered by Islamic banks and financial institutions. By focusing on key financial instruments such as muḍārabah, murābaḥah, ijārah, *ṣukūk*, and takāful, among others, the course bridges theoretical knowledge with practical application, enabling students to critically assess and apply shariah standards in real-world scenarios.

The curriculum is designed to not only elucidate the legal contracts and structures that define Islamic financial operations but also delve into the ethical considerations and economic objectives that Islamic finance seeks to achieve. This includes promoting risk-sharing, social justice, and development through mechanisms that are in harmony with Islamic law.

Islamic finance students also take Legal Theory 1 in the fall.

THESIS

Students work at their own pace and are expected to submit initial drafts of their thesis chapters. They will earn credit for research and writing.

YEAR 2: SPRING

SKILLS

Moral Philosophy

The philosophic sciences fall into two broad categories: the theoretical and the practical. Scholars classify moral philosophy as a practical science whose end is not merely true opinion but, in addition to true opinion, the attainment of that which is good or the good life. Politics and economics also fall under the practical sciences, thus linking moral activity with political and economic activity in that all aim toward the good life. In this course, students study an important work in Islamic moral philosophy: al-Ghazālī's *Mīzān al-ʿamal* (The scale of action). The *Mīzān* represents a synthesis of moral philosophical works prior to al-Ghazālī's as well as his own original contributions to moral philosophy. However, the work is not al-Ghazālī's final word on the subject, as can be observed in his most significant project, *Iḥyāʾ ʿulūm al-dīn* (The revival of the religious sciences), wherein al-Ghazālī incorporates significant sections of the *Mīzān* as well as further investigations started in the work. Both works have had a significant impact on the Islamic moral philosophical tradition after him. One of the central themes of this course is the inherent relationship between the nature of the soul and ethics. Consequently, students conduct many inquiries into religious psychology, going beyond the rules-based ethical theories seen in contemporary moral philosophy. Another central theme of the course is the role purpose (*ghāyah/τέλος*) plays in rendering any moral project coherent.

THEOLOGY AND PHILOSOPHY

Philosophy 4: The Nature of Knowledge and Divinity

See the description of Philosophy 2.

Over the course of three semesters, students cover all twelve chapters on the major topics of Islamic metaphysics. In this course, they complete chapters 10 through 12 on actuality and potentiality (*fiʿl wa quwwah*); knowledge, knower, and the known (*ʿilm, ʿālim, maʿlūm*); and the Necessary Being (*wājib al-wujūd*). Term papers provide students with an opportunity to delve deeply into topics covered in class, while preparation, in-class participation, and group review ensure a thorough understanding and retention of course material.

Apologetics

The Apologetics course is designed for students who have successfully completed foundational theological courses and seek to enhance their skills in defending the Islamic intellectual tradition through skillful reasoning and erudition. This course builds upon the foundational knowledge gained in introductory apologetics courses and delves into more intricate and nuanced subjects. Students will learn advanced skills in critical thinking, logical reasoning, and persuasive communication. The course explores various advanced apologetic methodologies and approaches to address contemporary challenges to the Islamic worldview. Topics of discussion include complex philosophical arguments for the existence of God, historical apologetics, scientism, contemporary cultural and societal issues/dilemmas, postmodernism and post-truth, and comparative religion. Students take this course alongside the seniors in the undergraduate program, with some modified assignments.

ISLAMIC LAW

Legal Theory 4: Consensus and Analogical Reasoning

This is the second course in advanced studies in Islamic legal theory. The aim is to continue deepening the skills and ability students need to read, interpret, and contextualize classical jurisprudential works. Toward this end, students continue to study *Jamʿ al-jawāmiʿ*, by Tāj al-Dīn al-Subkī, with the main commentary *Al-Sharḥ al-jadīd*, by al-Dabbān, along with *Al-Ghayth*

al-hāmi’, by al-‘Irāqī, as a supplementary commentary.

In the second semester, students focus on the third and fourth agreed-upon sources of law—namely, consensus (*ijmā’*) and analogical reasoning (*qiyās*), covered in sections 4 and 5 of the book. Attention is given to subsidiary topics, such as scholastic differences (*khilāf*), the opinion of a companion (*qawl al-ṣaḥābī*), cause (‘*illah*), juristic equity (*istiḥsān*), the public and private good (*maṣlaḥah*), and higher objectives of sacred law (*maqāṣid*). At the end, a brief overview of other indicators of the law (*istidlāl*), weighing of conflicting legal indicators (*ta’arud* and *tarjīh*), and independent legal judgment (*ijtihād*) are investigated. Through journaling, reviews, presentations, and essays, students are assessed on their ability and skills to analyze and contextualize classical jurisprudential positions and methodologies.

Aims of the Law

The study of the aims of shariah (*maqāṣid al-sharī‘ah*) constitutes the pinnacle and perfection of a jurist’s training, providing a deep understanding of shariah-countenanced goods and the principles of their ordering. Hence, mastery of the higher objectives of sacred law (*maqāṣid*) has been considered requisite for a jurist to attain the rank of independent legal judgment (*ijtihād*). The aims of shariah serve many roles in the derivation and application of God’s rulings (*aḥkām*). Students study this subject’s problems by reading the seminal texts in the field, leading to writings of contemporary legal theorists on the subject. This course takes as its starting point the early and late loci classici of legal and theological scholarship on the higher objectives of sacred law. To that end, the treatment of the higher objectives of sacred law and their related problems and concepts are studied, mainly using the well-acclaimed book *Al-Muwāfaqāt*, by al-Shāṭibī. Two additional texts are drawn on as aids to our studies: summaries or variations of *Muwāfaqāt*, including *Al-Marāfiq ‘alā al-muwāfiq*, by Muṣṭafā b. Muḥammad Māmayn, and *Mashāhid min al-maqāṣid*, by Abdallah Bin Bayyah.

Throughout the course, we resort to the writings of al-Juwaynī and al-Ghazālī on various topics. These close readings provide students with the fundamental concepts and topics in the area of law, focusing on the nebulous topic of the unstated good (*maṣlaḥah mursalah*). This prepares students to study contemporary jurists’ discourse on the higher objectives of sacred law, allowing them to engage with contemporary issues, such as the order of the higher goods of shariah, the relationship of the unstated good with the scriptural sources of law, and the application of the higher objectives of sacred law to contemporary legal issues. For this part of the course, we also take a brief look at the works of Muḥammad al-Ṭāhir b. ‘Ashūr, Ali Jumu‘ah, and others. This course synthesizes the contents and skills of the positive law and legal theory courses in the Islamic law track. Through a journal, reviews, presentations, and essays, students are assessed on their ability to interpret, analyze, debate, and critique theological positions and methods.

ISLAMIC FINANCE

No courses from the concentration this term. Islamic finance students also take Legal Theory 2 and Aims of the Law in the spring.

THESIS

Students work at their own pace while adhering to four deadlines during the term, and earn credit for completing all submission requirements:

- 1 At the start of the term: near-finished draft of thesis
- 2 End of spring break: completed defensible draft
- 3 End of reading week: corrected draft from readers
- 4 End of finals week: completed, defended, and approved thesis



Thesis Requirements and Guidelines

BA THESIS

The thesis may be written in English or Arabic. The English thesis should be 35 to 40 pages (roughly 8,000 to 10,000 words in 12-point font, double spaced), and the Arabic thesis should be 15 to 20 pages (4,000 to 5,000 words). A thesis may be partially composed of an original translation, in which case the translation is usually at least 10 pages and includes 15 to 20 pages of commentary, analysis, and so on.

The final thesis submission must have a signature page; a title page; an abstract of up to 250 words that includes the thesis statement, methodology, and significance of the project; a table of contents; acknowledgments and other front matter; chapters, which usually follow a standard order (introduction, background information,

proofs and arguments in favor of the thesis, fair presentation of opposing views, refutation of opposing points of view, and conclusion); and bibliography. Additional guidelines with more details are provided in the Research Methods Seminar. The final evaluation of the thesis, using the thesis rubric, is made by the thesis committee, which then assigns a grade of pass with distinction, satisfactory pass, or fail.

BA THESIS COLLOQUIUM

Students present their progress during a thesis colloquium in their senior year. The colloquium allows students to engage with faculty and other students to get feedback on their thesis. Students give a twenty-minute presentation on their progress, followed by a question-and-answer period.

BA THESIS TIMELINE

Task/Deliverable	Due date
Sophomore Year	
Complete the Research Methods Seminar (1 credit)	Fall semester of sophomore year
Begin reading general surveys on topics of interest	Summer prior to junior year
Fall of Junior Year (0.5 credits)	
Submit a thesis proposal with a working bibliography	Week 6
Dean assigns thesis advisor	Week 8
Meet with the advisor and select one reader	Week 9–10
Meet with thesis committee (advisor and reader) and discuss current research, share preliminary topic, collect feedback, ask questions about process; committee approves topic and signs Senior Thesis Form	Week 11–13
Submit any final changes to the proposal, if necessary	Week 16 (end of finals week)
Winter Recess of Junior Year	
Continue building working bibliography	
Spring Semester of Junior Year (0.5 credits)	
Send working bibliography to thesis advisor	Week 2
Upload advising notes in Populi	Week 5
Upload mid-term research notes in Populi	Week 8
Upload advising notes in Populi	Week 10
Upload advising notes in Populi	Week 13
Upload end-of-term thesis research notes	Week 16 (end of finals week)
Thesis Coordinator finalizes grade in Populi	Grade submission deadline
Summer before Senior Year	
Continue research and writing	
Fall Semester of Senior Year (1 credit)	
Thesis Colloquium	During fall or spring semester in consultation with advisor
Submit final thesis abstract	Within 2 weeks of the colloquia
Meet with advisor, submit 20 pages of thesis	Week 2
Upload advising notes in Populi	Week 3
Upload advising notes in Populi	Week 5
Upload advising notes in Populi	Week 7
Upload advising notes in Populi	Week 9
Upload advising notes in Populi	Week 11
Upload advising notes in Populi	Week 13
Submit complete (with footnotes) first draft of thesis to advisor	Week 16 (end of finals week)
Thesis Coordinator finalizes grade in Populi	Grade submission deadline
Spring Semester of Senior Year (1 credit)	
Thesis Colloquium	During fall or spring semester in consultation with advisor
Submit final thesis abstract	Within 2 weeks of the colloquia
Upload advising notes in Populi	Week 2
Upload advising notes in Populi	Week 4
Upload advising notes in Populi	Week 8
Submit final complete draft of the thesis	Week 9
Meet with advisor for approval to submit to readers; thesis is considered defensible	Week 12
Meet with advisor and schedule defense (optional)	Arrange with advisor
Thesis defense (optional)	Reading or final assessment period
Advisor and reader meet to discuss the thesis assessment expectations and submit the Thesis Assessment Forms	Prior to grade submission deadline
Advisor submits Senior Thesis Response Form in Populi	Prior to grade submission deadline
Thesis Coordinator finalizes grade in Populi	Grade submission deadline



MA THESIS

The thesis must be between 20,000 and 25,000 words in length (not including the bibliography). The bibliography must consist of twenty-five to thirty sources of the greatest relevance to the thesis; be focused on a primary source or tradition; include, in addition to secondary sources and journal articles, the most important historical commentaries; and be formatted according to the latest edition of *A Manual for Writers of Term Papers, Theses, and Dissertations*, by Kate L. Turabian. Students must submit their MA thesis via email to the thesis advisor by the Friday following spring break in the semester they are going to graduate (typically the fourth semester of their MA studies). When the advisor is satisfied that the thesis is defensible, they send the thesis to the readers and solicit their feedback, and then share that feedback with the student. Both the thesis advisor and two readers must be among the existing College faculty, although additional external readers may participate with the approval of the dean.

MA THESIS COLLOQUIUM

Second-year graduate students are required to conduct a colloquium on their thesis. The

colloquium should address ongoing work in a student's special areas of research and serves as a required stage in the thesis-writing and thesis-defense process. Colloquia are open to all MA students and faculty, and the discussion is meant to be vigorous, benevolently critical, and collegial. Students must sign up for one of the available time slots—designated in the academic calendar—at the beginning of their second academic year. Beyond serving to sharpen critical reasoning and research habits, colloquia habituate students to critical engagement with an audience of peers. A long-term goal of Zaytuna's MA Program is to produce students capable of presenting elegant, rationally balanced, and original scholarly work in a public forum.

MA THESIS DEFENSE

The advisor schedules the thesis defense near the end of the semester. The thesis committee members are present at the defense, and the advisor moderates the defense, beginning by reading the thesis title. The student must present a fifteen- to twenty-minute summary of the thesis. Each reader offers comments and asks questions of the student, followed by the advisor's concluding remarks. The student is asked to step

outside as the committee convenes privately to assess the defense. When they are done, the student's advisor asks them to enter the room and shares the committee's decision.

The final evaluation of the thesis is made by the thesis committee as a whole; using the College rubric for evaluating English composition, the committee assigns a grade of pass with distinction, satisfactory pass, or unsatisfactory pass. Satisfactory pass includes one of the following levels: pass as is, pass with minor revisions, or pass with major revisions. When the committee has agreed on the grade, the advisor submits the Master's Thesis Response Form to the Registrar's Office and provides feedback to the student.

Students displaying excellence in their thesis research and writing may receive distinction based on their advisor's assessment and their committee's unanimous vote. To qualify for distinction, students must complete all graduation requirements before commencement and submit their final thesis to the registrar, including any revisions from their committee members, no later than two weeks after commencement. Students requesting a grace period or extension

may not receive distinction. Failure to complete requirements within this timeline automatically disqualifies students from receiving distinction.

MA THESIS CONTINUATION AND GRACE PERIOD

At the beginning of the next semester, students whose theses have not been submitted must register as continuing students and pay the required continuation fees. Continuing students are not eligible for any kind of financial aid or lodging. They must observe the established move-out date for the spring semester, which is posted on the College-wide calendar during that academic year.

MA THESIS TIMELINE

Time	Deliverable	Submit to
End of second semester	Thesis proposal and thesis proposal form	Dean
Before third semester	Revised thesis proposal (if requested from faculty)	Dean
End of spring break of fourth semester	Completed defendable draft	Advisor
End of finals week of fourth semester	Completed thesis and thesis defense	Committee





Student Programs and Services

Office of Student Life

The primary purpose of the Office of Student Life is to create and maintain a healthy, supportive environment for students; to serve as a resource for their development; and to offer opportunities for them to learn and grow outside the classroom through extracurricular and devotional activities. In essence, it offers a support structure intended to nurture students in their character development, sense of self-discipline, and academic pursuits. In accordance with the Muslim tradition, the Office of Student Life facilitates both personal development and learning for students.

The office oversees all cocurricular and extracurricular activities outside the classroom, including *tarbiyah* programs, residential life, orientation, student clubs, athletics, the Student Affairs Committee (SAC), the Student Shūrā Council (SSC), and the Student Events Committee (SEC). It assists in furthering cohort cohesion and developing leadership, provides resources for counseling, and works closely with faculty advisors. The office provides guidance for students with health issues and helps them find medical care providers and facilities.

STUDENT SHŪRĀ COUNCIL

The Student Shūrā Council (SSC) is the College's student body representation that facilitates communication among themselves and with other parties (other cohorts, the administration, etc.). The SSC is made up of student representatives from each cohort. Student representatives are entrusted by the administration and their peers to manage correspondences adequately, fairly, and in a timely manner. However, this role should not be confused with each student's personal responsibility to learn and practice the requisite skills to communicate matters directly with their respected instructors and other members of the College community for their individual needs.

STUDENT EVENTS COMMITTEE

The Student Events Committee (SEC) aims to promote a vibrant student culture that facilitates purposeful engagement and interaction beyond the classroom through planning, coordinating, and executing student events and activities. The SEC comprises a group of students operating directly under the Office of Student Life. The office oversees and approves all SEC events as well as the SEC budgetary process and execution. The SEC is composed of board members, historians,

and an advisor. Board members are either general board members (two) or chairs (five).

The five chair positions on the SEC board are the committee chair, the secretary, the finance chair, and two public relations chairs, one male and one female. The SEC chair establishes a regular meeting time with the Office of Student Life at the beginning of each semester. In these meetings, the SEC chair and secretary consult the office regarding the SEC budget, events, and logistical needs.

The SEC is primarily intended to cater to the student body, and thus some events solely involve the student body. However, other events, while primarily catering to students, are open to staff and faculty. Some SEC events are also intended for the campus at large. If needed, the SEC may serve as a facilitator for other students or departments to organize and execute events, though this is not its primary function.

Academic Support Center

Beyond faculty office hours and a cohort model that fosters a learning community, the College established an Academic Support Center (ASC) with a dedicated faculty member to coordinate support services and manage students who may need extra attention. The coordinator of the Academic Support Center arranges workshops and tutoring services and tracks any student flagged as needing additional support or who has pending graduation requirements.

The registrar notifies the Center's coordinator if a student is at risk of failing a course or any graduation requirement; the coordinator then works with the student's instructor and advisor to find a suitable tutor to assist the student.

The Center offers workshops and tutorials on grammar, punctuation, the writing process, and vocabulary development. Workshops addressing study skills, note-taking, research, and time management are available upon request. In addition to offering workshops, the Center provides student tutors during prescheduled times each week and by appointment to assist students with writing papers, the Arabic language, and other subjects as requested.

The Center tracks student participation in tutoring and workshop sessions and maintains ongoing communication with instructors and faculty advisors about their students and advisees who were directed to the Center for additional attention. Tutors provide a weekly account of their services, including a list of students who failed to keep their required appointments. This allows the Center's coordinator to track compliance among students for whom tutoring or workshops are mandatory and to make any necessary adjustments to its schedule. Students who do not attend mandatory tutoring sessions or workshops are reported to the registrar and dean for further review.

Libraries

Zaytuna College has a noncirculating reference library located on the upper campus that includes a collection of classical Arabic-language reference works in various genres of the Islamic sciences to support and supplement the core curriculum of the BA and MA Programs. Students can use the library computers to access a host of other library resources in the Berkeley area. When classes are not held in the library, it is a quiet space for study, and no food or drink is allowed. Students may use library books in the area immediately outside the library but must return them to the library before leaving the area.

Zaytuna expects students to be familiar with essential reference works in the liberal arts and Islamic studies and to be able to conduct research independently by drawing on databases and peer-reviewed journals. For these purposes, the College encourages students to obtain a library card at UC Berkeley at the beginning of their freshman year and to keep the card current during their time at the College. The College reimburses students for the cost of the library card. Students have access to UC Berkeley's main (Gardner) stacks, its undergraduate (Moffitt) library, and its reference (Doe) facility. In addition, students can access the library at the Graduate Theological Union (GTU) through a community patron library card at \$40 for a period of three months. Students can also use their UC Berkeley library cards to access the library holdings.

Another library resource is the Berkeley Public Library system (with full borrowing privileges and remote access to online resources). The Berkeley Public Library system offers online access to the Gale Virtual Reference Library, Encyclopedia Britannica, and other essential references. It also has connections to local academic libraries in the California State University system and makes interlibrary loan privileges available to Zaytuna students.

Technology Support and Policies

Zaytuna College provides students with Microsoft email accounts and part of the Office Suite (Excel, Word, PowerPoint, OneNote, and Teams), along with wireless internet access, both on campus and in the dormitories. Email traffic and use is monitored per standard best practices. Students are expected to use these resources responsibly.

Computers are discouraged in the classroom, even for note-taking, and instructors have the right to ban all electronic devices from classroom spaces. Studies have shown that note-taking by hand introduces a “desirable difficulty” into the learning process and induces habits of active thinking and analysis even during lectures.

Students may print or make copies at the Academic Support Center (ASC) at ten cents per page for black-and-white copies and fifteen cents per page for color copies. Students pay for copies on an honor system and are encouraged to be conscientious in using the resources of the College.

Direct any inquiries related to email password resets, equipment, and networks managed by the College to techsupport@zaytuna.edu. Technology support is available Monday through Friday from 8:30 a.m. to 5:00 p.m. for College-issued property and licenses, not for students’ personal equipment.

Zaytuna College is committed to providing appropriate accommodations to students who require recorded lectures as an academic adjustment for documented disabilities. Students

requesting the use of assistive technology as an accommodation should submit the Disability Accommodation Request Form available on Populi. Authorized students must delete the recordings when the course ends.

STREAMING CLASSES

Class recordings and online attendance are strictly prohibited by default unless expressly authorized by one of the deans. Students are also expected to attend required College events in person, unless the events are expressly organized to permit online attendance.

AUDIO AND VIDEO RECORDING

The Prophet Muhammad ﷺ said, “Gatherings are based upon mutual trust” (*al-majālis bi’l-amānah*). As both an academic and a faith-based community, Zaytuna College values the academic freedom and the privacy of its community members. Therefore, the College prohibits students from making any audio and video recordings in classes or other College activities (including, but not limited to, colloquia, advising sessions, office hours, and committee and cohort meetings). Engagement in an unauthorized recording is unethical and violates Zaytuna College’s policy and state law. In California, it is illegal to record a conversation without the consent of all parties involved. California is a “two-party consent” state, and California Penal Code Section 632 prohibits recording confidential communications using electronic amplifying or recording devices without the consent of all parties involved.

The College also prohibits unauthorized use of classroom recordings—including distributing or posting them. Zaytuna College and the faculty own the rights to instructional materials—including those resources they created for instruction, such as syllabi, lectures, lecture notes, and recorded video presentations. Students cannot copy, reproduce, display, or distribute these materials.

Any violation of these policies will subject a student to disciplinary action, up to immediate dismissal.

DIGITAL COMMUNICATIONS

All Zaytuna students are issued official email accounts. Email is an official method of communication at the College and students are expected to read emails daily. In their email communications, students are expected to adhere to the principles of adab found in the Honor Code. They are also prohibited from using their College-issued email accounts for unlawful, inappropriate, or unethical purposes or for private commercial purposes. Violations of this policy may result in serious consequences.

Students should familiarize themselves with Microsoft Outlook for scheduling meetings and events. Emails that students receive from the College, including attachments, are for the exclusive use of the person or entity to which they are addressed and may contain confidential, proprietary, and/or privileged information. Any review, retransmission, dissemination, or other use of this information—or any action taken with reliance upon this information—by persons or entities other than the intended recipient is prohibited. Students are prohibited from using the student email list to forward emails from persons or organizations outside Zaytuna. Egregious violations of the policy will result in disciplinary action. The College monitors email distribution lists to prevent abuse of College emails.

Disability Accommodations

Under applicable laws, otherwise qualified students with disabilities are entitled to reasonable accommodation so they have equal access to College programs and facilities. A disability is a physical or mental impairment that significantly limits a major life activity, such as caring for oneself, performing manual tasks, seeing, hearing, eating, sleeping, walking, standing, lifting, bending, speaking, breathing, learning, reading, concentrating, thinking, communicating, and working, as legally defined.

Students with disabilities may request an accommodation, including but not limited to in registration, housing, and classroom access, by filling out the Disability Accommodation

Request Form along with required supporting evidence with the counsel of a professional clinician and their faculty advisor. If the student does not have access to a professional, they can be referred to one through the College. Zaytuna works with each student and their advisor to determine reasonable and effective accommodations, even though they may not be the specific accommodations requested. Students who have questions should email registrar@zaytuna.edu.

Receipt of services or accommodations at the high school level, at another college or university, or from a testing agency does not guarantee the College will draw the same conclusion or offer the same accommodations. To receive disability services or accommodation, a student must self-identify and submit the Disability Accommodation Request Form at the time of enrollment, at the start of a subsequent term, or as soon as the issue becomes known.

Students who choose not to self-identify prior to the start of the term forfeit their right to claim accommodation. Ex post facto claims are not considered by the Dean's Office. Nonetheless, students with no prior knowledge of a disability, who are diagnosed during a year, may request accommodation.

After a student completes the above steps (i.e., self-identifies at the time of registration, fills out a Disability Accommodation Request Form, and provides current documented proof of their disability), the Dean's Office, or a delegate, meets with the student's instructor and faculty advisor to provide informational training sessions regarding the student's disability or needs. The student receives and signs a Student Accommodation Plan at the start of the term that covers the student's strengths, areas of difficulty, recommended accommodations, and personal responsibility.

Rights of students with disabilities include the following:

- Equal access to courses, programs, services, and activities
- Reasonable accommodation

- The right to file a grievance

Responsibilities of students with disabilities include the following:

- Meeting qualifications and providing documentation
- Self-identifying that they have a disability
- Following established institutional procedures (see steps for requesting accommodation)
- Requesting accommodation in a timely manner each semester by submitting the Disability Accommodation Request Form to the registrar
- Notifying their faculty advisor of any difficulties securing accommodation or of any quality issues with the accommodation
- Participating fully in the interactive accommodation process
- Adhering to the signed Accommodation Plan and meeting with their advisor to discuss progress

Rights of the College include the following:

- Identifying and establishing policies and procedures concerning accommodations
- Determining reasonable accommodations
- Denying a student's request for accommodation or changing an accommodation in specific situations when it would change the fundamental nature of the program and/or pose an undue burden

Responsibilities of the College include the following:

- Ensuring that programs, services, and activities, when viewed in their entirety, are accessible
- Exploring and providing appropriate reasonable accommodation
- Receiving students' current documentation
- Ensuring that all information is maintained and used in accordance with applicable confidentiality requirements

Counseling

Zaytuna recognizes that, in addition to the support available from faculty advisors and the Academic Support Center, students may

need individualized guidance and counsel with a specific focus on cultivating the soul and purifying the heart. Counseling services at Zaytuna are multidimensional. To facilitate and nurture students' development (tarbiyah), success, and holistic wellness, the College offers support and resources through the Office of Student Life, primarily through one-on-one counseling (in-person and virtual), regular student body and cohort interactive sessions, and other programs. Students can seek assistance through the Office of Student Life for issues related to their emotional, spiritual, and personal wellness. Students in need of one-on-one counseling can contact the Office of Student Life.

Dining Services

The College offers regular on-campus dining services for students and faculty, providing wholesome, home-cooked meals using fresh, healthy ingredients, some of which are harvested from the campus garden. Meals provide opportunities for students and faculty to meet with one another in a more casual, relaxed setting. Often, meals are delivered to the dorms, increasing opportunities for students to appreciate gender-segregated gatherings in a homelike setting.

Transportation Services

The Zaytuna College campuses are within two miles of each other but separated by an elevation of nearly one thousand feet. The upper campus on Marin Avenue is famously at the end of one of the steepest roads in the Bay Area, at a 25 percent grade. Students are encouraged to use public transportation services at both campuses, preferably with other students during the evening hours. The College may arrange a shuttle service to assist students' travel between the upper and lower campuses at designated times, but it does not provide transportation to students to fulfill personal needs, including but not limited to grocery purchases and Jumu'ah prayers. Students are responsible for arranging and paying for their own transportation, including their arrivals and departures to and from the residences on move-in and move-out days.



PARKING

All students are allowed to park their automobiles at the upper campus, provided they park in the designated location; on the upper campus, the student parking area is behind the auditorium. The only hours students are allowed to park on the lower campus are Monday through Thursday from 5:00 p.m. to 7:00 a.m. and from 3:00 pm Friday to the end of the weekend. Students cannot park in spots designated for full-time residents on lower campus. Any vehicle parked in the Zaytuna parking area outside the designated times and locations is subject to towing. If cars are improperly parked on Zaytuna College property, towing is at the discretion of the Director of Facilities and Security. Students who choose to bring cars are responsible for their own parking arrangements and expenses, including the payment of parking fines. The College is not responsible for any accessories or personal items left in vehicles, or for any loss or damage to vehicles caused by fire, theft, or other incidents, including damage caused by the vehicles themselves.

DRIVING VEHICLES THAT BELONG TO STAFF, FACULTY, OR THE COLLEGE

Students are not permitted to drive Zaytuna vehicles or the vehicles belonging to other staff and faculty, unless authorized by the Office of Facilities and Security and in accordance with

their requirements. The College is not subject to any liabilities that occur with the staff or faculty's car.

STORING BICYCLES

Students who have bicycles are not permitted to store them in a dorm room. Limited bicycle parking is provided on campus; bicycles may not be parked or stored in the common areas of campus buildings or attached to handrails, balconies, benches, or lampposts on the grounds. This is for students' protection because many bikes are stolen every year, as well as for the safety and well-being of other residents who might be injured by a carelessly placed bicycle. The College assumes no liability for stolen bicycles. Bikes found in hallways, stairs, fire escapes, and lounges; parked on pathways; or chained to railings are subject to confiscation. Locks that are cut to remove an improperly stored bicycle will not be replaced by the College. Students who need a lock cut off their bike for any other reason may contact the Office of Facilities and Security.

Health Resources

Students who need medical care and those who do not have a medical care provider in the Berkeley area may contact the Office of Student Life, which can suggest medical facilities. In life-threatening medical emergencies or if students' safety or security is threatened or in case of any

doubt about safety or security, students should immediately call 911, as well as the director of Facilities and Security at 510-631-6331.

Every enrolled student at Zaytuna College is strongly encouraged to have health insurance. The Office of Student Life is committed to assisting students in fulfilling their obligation to have health insurance under California state law. Encouraging health insurance is an attempt to prevent students from facing medical debt in the future. The Office of Student Life works with students without health insurance coverage using Covered California, the state's health insurance marketplace.

Campus Spaces and Policies

Policies pertaining to spaces on Zaytuna College properties exist to help facilitate a comfortable and safe environment for learning.

SPACE RESERVATIONS

Administrative office hours are Monday through Friday from 8:00 a.m. to 5:30 p.m. If any activities or events are planned for hours outside those published, whether on weekdays or weekends, after receiving written permission from the Office of Student Life, a student must submit an Event Request Form (available on Populi) with ample notice.

QUIET SPACES

After class hours, many designated quiet study spaces are available to students on both the upper and lower campuses. Students may not disturb the quiet atmosphere in these spaces by talking, playing music or videos, or engaging in other loud activities. Other classrooms and the student lounge are available for study groups, peer tutoring, and quiet conversations. Signs are posted designating these areas for such purposes. Allegations of violations of this policy should be reported to the Office of Student Life.

TRESPASSING

Students are prohibited from entering any private or normally locked room or common area on campus without obtaining appropriate permission. Failing to scan a student access

card at a designated entry point also constitutes trespassing. Students may be subject to disciplinary action for entering or accessing restricted areas (e.g., private rooms or offices, emergency exit doors, fire escape doors, attic/roof access doors, or towers) without authorization and/or for their unauthorized presence on rooftops, ledges, seismic bracing, or fire escapes; in attic spaces or emergency exits; or in any area marked as or known to be restricted in any residential or campus facility. Climbing on any College building, scaffolding, or temporary structure is prohibited. Using windows for entrance or exit during nonemergency situations or tampering with or removing windows, window screens, window stops, or security screens is prohibited. Violation of these rules results in an automatic fine of \$100, and further disciplinary action may be taken against students in violation of these rules.

Student Grievances

Students who experience problems with members of the Zaytuna College community should first assess the matter charitably and maturely. When appropriate, the student should attempt to resolve the issue with the person. If doubts arise, the student should contact their faculty advisor, the Dean's Office, or the Office of Student Life for advice on seeking a resolution.

Students who believe an act of discrimination (e.g., related to race, religion, ethnicity, gender, or political beliefs), harassment, or retaliation has occurred should file a grievance using the Grievance Form (available on Populi).

After such a filing, the College administrative leadership will review and may convene a committee to review the grievance filed, deliberate the matter, render a decision if appropriate, and communicate to the Dean's Office. Students receive notification of the status of administrative action within fifteen days. Grade disputes are addressed under the Grade Appeals Policy.



Registrar

Conferral of Degree

Graduation is celebrated at the commencement ceremony, which is typically held in the third or fourth week of May. Graduating on time indicates that Zaytuna students are organized, focused, and responsible. Most of all, it shows a record of having met important and demanding deadlines, while students who present college transcripts with graduation delays can appear inconsistent and risky to potential employers and graduate admissions offices.

Across the country, fewer than half of American undergraduates complete their degrees in four years or less. However, cohort learning, a coordinated curriculum, and generous financial aid place Zaytuna students at an advantage toward timely completion. Zaytuna College, therefore, holds that on-time graduation constitutes the

ordinary commitment that all students freely undertake by accepting their offer of admission. Zaytuna donors, board members, faculty, and staff expend energy and resources to nurture the success of each student. In turn, students show adab to their families, their teachers, their cohort, and themselves by meeting the deadlines for timely completion of all graduation requirements both in and outside the classroom.

Walking in the commencement ceremony is not equivalent to being awarded a degree. After a student completes all graduation requirements, as evidenced by the official college transcript, the registrar confers the degree and mails the diploma to the mailing address on file for the student. Diplomas are not mailed if any holds (e.g., a financial hold due to money owed) remain on a student's account.

Unless authorized by the dean for extenuating circumstances, students who have not completed all graduation requirements at the end of spring semester in their final term will not participate in commencement and are not listed with graduating members of their cohort.

To graduate *ex post facto*, aspirants to graduand status must (1) file an application for special student status, (2) pay a continuation fee, and (3) post periodic progress reports. Lingered students are not eligible for financial aid or College housing and are subject to continuation fees. Requests and the signed agreement must be submitted to the dean for approval at least a week prior to the date of commencement. The registrar maintains the signed agreements.

The degree is not awarded until all graduation requirements have been met.

Academic Standing and Probation

SATISFACTORY PROGRESS

Satisfactory progress toward the BA degree requires a cumulative GPA of at least 2.0, with no grade of F (failure), W (voluntary withdrawal), or AW (administrative withdrawal) in any course. An F or AW in any course normally results in students being administratively withdrawn from the College. The passing course grade for Arabic courses is 73 percent, and in all other courses it is 63 percent.

Satisfactory progress toward the MA degree requires a cumulative GPA of at least 3.0, with no grade of F, W, or AW in any course. An F or AW in any course normally results in students being administratively withdrawn from the College. The passing course grade for all MA courses is 80 percent.

Students receiving scholarships and aid must adhere to the specific terms regarding academic standing per their signed agreement.

ACADEMIC HONORS

Academic honors are conferred at commencement on students who have excelled in their studies throughout their tenure at Zaytuna College.

Students who graduate with a 3.65 to 3.79 GPA are awarded their degree *cum laude* (with honors). Students who graduate with a 3.80 to 3.89 GPA are awarded their degree *magna cum laude* (with high honors). *Summa cum laude* (with highest honors) is awarded to students graduating with a 3.90 to 4.0 GPA.

Students who have any outstanding academic obligations that have not been satisfied by the end of the final day of the final term may not have academic honors announced at the commencement ceremony, unless permitted by the dean.

PROBATION

A student's standing is upheld by their academic and moral excellence. Students must be vigilant of the principles that make up the Honor Code, through which all other College policies and expectations can be viewed. The College assesses a student's record with the faculty advisors in real time as new circumstances arise, including any minor or major infractions. As violations are reported and affirmed, they are entered into a student's record. Whether unexcused absences, deception, bullying, damaged College property, or other unfulfilled institutional agreements, every breach is viewed in isolation and in aggregate.

Disciplinary action is commensurate with the individual and accumulated violations, which may result in the student being placed on probation. Depending on the nature of the issue and other factors that compound the severity, a student may be subject to a gentle warning or immediate probation or even dismissal after one incident. A proper understanding of the aims of the implemented policies will inspire a student to instinctively encourage others to partake in good and avoid wrongdoing. Periodic reminders and gatherings will also serve as beneficial reminders for students.

Probation may be issued for one or more semesters. Causes for probation include, but are not limited to, the following:

- Failure of a course or graduation requirement
- Repeated absences and tardies, whether excused or unexcused
- Absences at the summer orientation, fall orientation, or first day of instruction
- Repeated warnings of risk of course failures or other breaches in obligations
- Egregious or excessive violations of policies or the Honor Code
- Failure to fulfill institutional agreements according to agreed-upon terms
- Falling below a cumulative GPA of 2.0 (BA) or 3.0 (MA)
- (MA students) Thesis proposal not approved by the deadline (end of second semester)

Alleged violations will be reviewed by the dean, in consultation with the student's advisor and sometimes other committees and senior leadership, to determine the appropriate courses of action, probation duration, and the circumstances to return to good standing. Where warranted, a student will be consulted to further understand the issues from their perspective or may be required to submit supporting documentation or a self-assessment.

Conditions for the removal of the probationary status will be provided to the student at the time of issuance, such as redressing wrongs, retaking an assignment, raising their GPA above the threshold, or continuing enrollment without financial aid.

The Dean's Office may shorten or extend probationary status, depending on the student's progress.

Academic and behavioral integrity are hallmarks of a Zaytuna student, especially in light of the responsibilities entrusted to students by those who support and enable their education. Breaches in expectations of integrity are taken seriously and carry significant consequences such

as probation, suspension, or even permanent expulsion from the College.

Credit Unit: Resident and Transfer

RESIDENT CREDIT

The academic year consists of two semesters per year with a summer term in between. Each semester consists of fourteen weeks of classes, with an additional ten to fourteen days for make-up classes, reading days, and final assessments. The only formal courses offered in the summer term are for rising sophomores with intense, focused study in the Arabic language, as well as a beginner-level Arabic course offered to incoming freshmen to fulfill their admission requirement. Generally, one unit of academic credit per semester is based on one hour of instruction per week. Faculty expect students to spend at least two hours on work outside of class for every hour spent in class. Resident credit is earned for any course completed at the College for the full duration of its term.

TRANSFER OR PROFICIENCY CREDIT

The College may award credit for required courses if students have a fluency deemed to be equivalent to the College's learning outcomes. The student's proficiency is assessed through oral or written examination by the faculty. If eligible, the student receives transfer or proficiency credit.

However, due to Zaytuna's unique curriculum, few if any credits from other institutions of higher education are likely to be deemed equivalent to courses at the College, which reserves the right to accept or reject credits earned elsewhere.

Students at the College advance through their studies in cohorts; consequently, students awarded transfer or proficiency credits will not advance through the program in fewer years. Additionally, considering the College's belief that all students should continue to make progress in their learning regardless of their level of proficiency, the student's course load will not be reduced for that semester and they will either

enroll in the next advanced level available or be required to enroll in a 3-credit preceptorial or independent study course in the same subject area. Or, if they are qualified and there is an institutional need, the student may serve as a tutor or teaching assistant for the course.

Transfer and proficiency credits are not factored into the calculation of GPAs. The College does not award credit for prior service learning or for challenge exams, such as the College Level Examination Program (CLEP), Advanced Placement (AP) courses, or other achievement tests.

A student can submit a Transfer and Proficiency Credit Request Form (available on Populi) with all required documents. The course instructor assesses the request in conjunction with the dean, after which their decision is communicated to the student by the course instructor. The student may be required to take a written or oral proficiency exam to ensure the learning outcomes of the College course are met.

Class and Program Attendance and Absences

In a small college, each student benefits from everyone's presence and active participation. In addition to scheduled classes, students occasionally attend mandatory programs, including student orientations, residential advisor meetings, and other special assemblies. Attendance and punctuality are expected of every student, as these demonstrate proper adab to the faculty, the administration, and fellow classmates.

CLASS ATTENDANCE

Students are expected to attend all class sessions of their courses, including preceptorials and mandated office hours. For each class session, the instructor records attendance in Populi as present, excused, tardy, or absent (unexcused).

Excused absences are granted for reasonable circumstances, such as illness or injury, death in the immediate family, or court-scheduled appointment, as long as the student notifies the instructor via email within twenty-four hours of

the absence. Unexcused absences result in course grade reductions at the end of the term, and tardies may also reduce course grades.

After two unexcused absences, the dean assesses whether the absences warrant probation or other consequences. Three or more unexcused absences from a course usually result in dismissal from the College. Repeated tardies or extended absences during a class session can result in disciplinary action.

Every absence, excused or unexcused, makes for unsatisfactory progress in a course; therefore, when students accumulate three absences for any one course, unexcused or excused, the status of their enrollment will be referred to the Dean's Office, which could recommend dismissal from the College if necessary.

Instructors are not obligated to allow students to complete work missed from unexcused absences and are not expected to spend office hours reviewing material already covered in class. Students should reach out to fellow classmates to review the material covered. Class livestreams or recordings do not replace class attendance. Refer to the College's technology policies on the prohibition of streaming classes online and the use of other audio or video recordings.

STUDENT ORIENTATION AND FIRST DAY OF CLASS

The College places particular emphasis on students being present for summer and fall orientation and the first day of class for each course. Instructors use the first class session to guide students through their syllabus and to explain course content, expectations, assessment of student work, and other classroom policies, as well as to establish the scholarly foundations of the course material. Failure to attend the orientation and first day of class in any semester results in probation and, depending on the reasons, may even result in dismissal from the College.

EXTENDED ABSENCE

Students are expected to prioritize their academic responsibilities throughout the term, from

orientation through the last day of the term. Students should expect that a final exam could be scheduled on the last day of the final assessment period. Extended absences due to vacations, family trips, or other nonemergency events are not permitted. Such absences may negatively impact participation grades, assignment deadlines, and overall course performance. In extenuating circumstances, students may request permission for an extended absence through the registrar for subsequent review by the Dean's Office, but approval is not guaranteed. If students plan to be absent for longer than a week, they should formally request a leave of absence from the College (as described in the next section).

VOLUNTARY LEAVE OF ABSENCE

Students may be granted a voluntary leave of absence from the College if their health is impeding academic progress or if personal circumstances warrant such a leave. Students must submit a Leave of Absence Request Form (available on Populi) to the dean, documenting the reason for a leave, expected term of return, and contact information while on leave. Students are expected to continue attending classes while awaiting a decision. The dean responds with a decision in writing, with a copy to the registrar. Refer to the related fees in the section on Fees and Financial Aid of this catalog.

Students who do not notify the registrar of their intent to return via the Return from Leave of Absence Form are deemed to be withdrawn, and their course registrations and program enrollments are terminated. A student wishing to enroll again following a withdrawal must reapply for admission and financial aid. Students must meet the academic standards for admission and financial aid for the new application year.

INVOLUNTARY LEAVE OF ABSENCE

The College may place students on an involuntary leave of absence or suspension or require them to withdraw from the College if they engage in or threaten to engage in conduct that (1) poses a direct threat of harm to oneself or to others; (2) is disruptive and causes emotional,

psychological, or physical distress to other members of the College community; (3) impedes the ability of other students, faculty, or staff to conduct their work; or (4) significantly breaches policies and codes of conduct.

VOLUNTARY WITHDRAWAL

A student who voluntarily withdraws from classes or the College on or after the first day of instruction in the fall shall submit a Program Withdrawal Form (available on Populi).

Students living in Zaytuna dormitories have a maximum of three days from their date of withdrawal, or seventy-two hours, to vacate their dormitory room and settle their accounts with the Accounting Office (accounting@zaytuna.edu).

Students intending to withdraw are responsible for finalizing accounts and any outstanding obligations to the College, including a housing inspection, which is arranged by the resident advisor and the Office of Student Life (studentlife@zaytuna.edu).

ADMINISTRATIVE WITHDRAWAL

Students may be administratively withdrawn by the College for several reasons, as noted below. Students who wish to be readmitted following an administrative withdrawal must reapply to the College.

- Excessive absences from required commitments
- Inactivity or failure to return from a leave of absence without communication
- Failing to achieve a passing grade in each course in the proper sequence
- Failing to maintain satisfactory academic progress or standing
- Failing to meet the conditions of probation
- Nonpayment of tuition, housing, or fees without a written agreement with the College
- Violating a contract or written agreement with the College
- No longer meeting eligibility or other enrollment criteria

- Circumventing policies or tampering with or disabling property that can harm the College
- Being suspended or expelled from the College
- Demonstrating a lack of integrity, honesty, respect, or accountability
- Violating the Honor Code through egregious or excessive College policy violations or instances of inappropriate behavior
- Violating and/or found convicted of committing a violation of local, state, or federal laws, whether on or off campus

Grading

Letter grades are recorded by the registrar, as shown in the accompanying chart. Students must complete all the curriculum requirements with a satisfactory letter grade (with the exception of those classes graded pass/fail) to be eligible to graduate.

GPA is computed only from courses taken at Zaytuna College, using grades A, B, C, D, and F. Grades of P (pass), AUD (audit), I (incomplete), W (withdrawal), and AW (administrative withdrawal) carry no grade points and are excluded from grade-point computations.

The College operates with three types of grading scales, depending on the course, to ensure students are adequately prepared for success before advancing further in the program.

Grade	Percentage	Passing Threshold of Final Course Grade
A	93-100	
A-	90-92	
B+	87-89	
B	83-86	
B-	80-82	Minimum of 80% for MA courses
C+	77-79	
C	73-76	Minimum of 73% for BA Arabic courses
C-	70-72	
D+	67-69	
D	63-66	Minimum of 63% for BA courses (excluding Arabic)
D-	60-62	
F	0-59	

FAILED COURSES

Some, not all, courses and graduation requirements may have an option for a student to retake an assignment or take a challenge exam if their final course grade was below the passing threshold or if they failed to meet the graduation requirement (such as a failure to complete the thesis proposal or service learning hours by the deadline). For BA Arabic courses, students who have received grades lower than 73 percent may be afforded a challenge exam within two weeks of the last day of finals week. Other courses may offer the opportunity to resubmit one or more assignments. But some courses or graduation requirements may not have an option to redress the failed grade. Students should consult with their instructors for details at the start of the semester.

GRADE APPEALS

Grades represent an instructor's professional judgment about students' performance in relation to the goals and requirements of a particular course. Students will not be subjected by instructors to prejudicial or capricious grading arising from misapplication of course criteria or the application of nonacademic criteria, such as race, politics, religion, personal animosity, or gender.

All grades except I (incomplete) are considered final when assigned by an instructor at the end of a semester. However, an instructor may request from the registrar a change of grade for a student when a computational or procedural error occurred in the original assignment of a grade.

If students believe they have been assigned a grade in error, they should begin by requesting that their instructor review (1) the key factors in assigning the grade and (2) perceptions of where and how that student's performance fell short.

If, after an explanation by the instructor, the student still thinks an error has been made, the student may submit a written appeal to the dean, who then speaks with the instructor and the student, preferably together, to see if the conflict can be resolved without further appeal to the Academic Affairs Committee (AAC). The

student's written appeal must be submitted to the dean no later than February 15 for a fall semester grade and no later than September 15 for a spring semester or summer session grade.

If a student claims to have received a grade because of discrimination based on race, politics, religion, gender, or any other nonacademic reason, the grade appeal is treated as a grievance, and the student should submit a Grievance Form.

Students are advised to keep all graded work from a course until they are certain they have no reason to challenge their final course grade.

PASS/FAIL GRADE OPTION

Students are permitted to take one course per term for a pass/fail grade. Courses taken on this basis receive either a P (pass) or an F (fail) from the instructor. A pass grade is assigned to students whose overall performance is deemed satisfactory by the instructor. Upon successful completion of course requirements, the instructor may convert the P/F to a letter grade at the request of the student.

Students may exercise this option only if they

- have not converted another course's letter grade to a P/F in the same term;
- meet the deadline of the ninth Friday of the fall/spring semester or fourth Friday of the summer term;
- are not on probation; and
- have the approval of their instructor.

In undergraduate Arabic courses, the passing grade is a C or above (73 percent or higher). In all other undergraduate courses, the passing grade is a D or above (63 percent or higher), while the passing grade for all graduate courses is a B- (80 percent or higher).

Receiving a P will not be included in the GPA calculation, while receiving an F will be included.

INCOMPLETE COURSE GRADES

An I (incomplete) is a temporary transcript notation assigned by an instructor when extenuating circumstances prevent students from completing a portion (25 percent or less)

of the course or graduation requirements by the *last day of instruction* in a term. Incomplete grades are generally discouraged and are granted only in extreme situations, such as illness, family crises, psychological disability, or significant difficulty with the course material. The course instructor is not required to grant a student's request for an incomplete.

Students can only receive an incomplete if they have a C average or higher (in the course) at the time of the request and if, in the judgment of the instructor, the missing coursework can be completed by six weeks after the last day of instruction of the term in which the incomplete request is made. Having received the instructor's permission, students must submit an Incomplete Request Form to the registrar *no later than the last day of instruction of the term*, complete with the instructor's signature. The form includes details of the work to be completed and the deadline, if different from six weeks after the last day of the term. Even requests for extensions between the last day of instruction and the day grades are submitted by faculty require a valid Incomplete Request Form.

The Incomplete Request Form requires the following:

- The specific requirements and course material that must be completed before the incomplete is converted to a grade
- The instructor's assessment of the student's current course grade assigned if the work is not completed by the deadline
- Signatures by the student and instructor, as well as the dean if it is the student's final year of the program

If a student fails to complete the required work in the specified time, the course grade is finalized with whatever assignments are submitted and graded. In cases of extenuating circumstances (e.g., student or family medical emergencies), only the dean has the authority to extend the deadline.

Students in their final term of the program are ineligible to walk in the commencement ceremony if they have incomplete coursework

for any term, including their final term, with the exception of any authorized extensions related to a registered disability.

Special Course Registrations

AUDITING

Students may audit courses under some circumstances. No traditional letter grade is issued for an audited course, and the student does not receive course credit. The course appears on the student's transcript with the notation of AUD (audited). Requests can be granted under the following conditions:

- The student is in good academic standing.
- The student is not on probation.
- The student is not a freshman.
- The student will not take the course in the future.
- The classroom has not reached maximum capacity.
- The student's reasons to audit the course are approved by the instructor, the student's advisor, and the dean.
- The student adheres to the expectations of the instructor throughout the course, including class attendance, participation, seating arrangements, and assignment submissions.

The completed Audit Request Form (available from the registrar) must be submitted to the registrar by the second week of instruction.

Generally, auditors are given permission to quietly and respectfully observe and not participate, unless directed otherwise by the instructor. Auditors are subject to consequences for not abiding by the class expectations, as noted by the instructor, and may be removed from the roster, resulting in a W (voluntary withdrawal) grade notation. Auditors are also responsible for purchasing and obtaining the course materials.

PRECEPTORIALS

Students with interests in special areas of study may, as individuals or as groups, approach any faculty member to enroll in a preceptorial for a minimum of 1 and a maximum of 3 credit hours

for undergraduate students, and a minimum of 3 credit hours for graduate students, per week. All preceptorials begin in the second week of the semester, unless specified otherwise by the instructor.

Like the standard courses of the curriculum, preceptorials must include a formal course title; required readings; and weekly class sessions, the length of which will conform to the number of units agreed upon between instructor and student(s). Graded assignments and/or exams are optional and at the discretion of the instructor. The work done over the course of the semester is graded as pass/fail, and the name of the course appears on the student's transcript. As with regular courses in the curriculum, attendance is required. Moreover, students who do not attend all preceptorial classes or do not meet the course requirements fail the preceptorial. Students who fail a preceptorial are usually not allowed to take another.

Students must complete the Preceptorial Registration Form (available from the registrar) by the published deadlines.

Generally speaking, freshmen are not allowed to register for preceptorials, as the first year of study requires a special focus to lay the foundation for subsequent studies; exceptions may be made on rare occasions.

Further guidelines are as follows:

- If a student withdraws from the preceptorial after the third week of the term, it will appear as a W on their transcript.
- Undergraduate students may take no more than two preceptorials per semester.
- Graduate students may take no more than one preceptorial per semester.
- Preceptorial credit does not have any impact on a student's academic standing or count toward any graduation requirement.
- Undergraduate students are not allowed to take preceptorial courses, for credit or audit, that are designated for graduate students.
- Preceptorials are not eligible for auditing.



- The student learning outcomes of each preceptorial must be approved by the dean prior to the first day of instruction.

BA HONORS PROGRAM

The Honors Program is a six-semester program that eligible BA students can participate in over the course of their sophomore, junior, and senior years. Individual class sessions are open only to students in the Honors Program. Consequently, Honors classes cannot be audited. Interested students must submit the Honors Program Application (available on Populi) and meet the following criteria upon enrollment and throughout the duration of the program:

- Good standing in the areas of academics, behavior, and attendance

- Course letter grades of P (pass) or B and above in all courses
- No incomplete (I) grades
- No at-risk status for any course or graduation requirement

The Honors Program does not appear on the transcript until successful completion in the senior year. Please refer to the accompanying table for further details on the scope of the program. Some of the texts that must be memorized are also studied in other BA courses (or an equivalent text in that subject is studied). In addition to the weekly sessions, Honors Program students may need to arrange separate preceptorials to support their efforts to memorize or further study the texts.

Subject	Honors Program Text
Qur'an	Juz' 29, Yūsuf, al-Kahf
Tajwīd	<i>Al-Jazariyyah</i>
Creed ('aqīdah)	<i>Jawharat al-tawhīd</i>
Hadith	<i>Al-Arba'īn al-Nawawīyyah</i> , <i>Al-Bayqūniyyah</i>
Jurisprudence (fiqh)	'Ibādāt sections of: <i>Al-Murshid al-mu'īn</i> (Maliki students), <i>Matn al-zubad</i> (Shafi'i students), <i>Kifāyat al-ghulām</i> (Hanafi students)
Sufism (taṣawwuf)	Sufism section of: <i>Al-Murshid al-mu'īn</i> , <i>Matn al-zubad</i>
Prophetic biography (sīrah)	<i>Qurrat al-abṣār</i>
Legal theory (uṣūl)	<i>Al-Waraqāt</i> (verse)
Logic (manṭiq)	<i>Al-Sullam</i>

Makeup Classes, Reading Periods, and Final Assessments

Reading period is a time dedicated to reviewing material individually, in groups, or as facilitated by the faculty. If necessary, some makeup classes may be held during this period.

During finals week, students are expected to be on campus. Students are not allowed to move their final assessments to an earlier date due to planned absences or travel. Final assessments include but are not limited to scheduled exams, take-home exams, final papers, and final presentations. In exceptional circumstances, students must request permission in advance by filling out the Final Assessment Reschedule Request Form (available on Populi) for the dean's review and approval. Students should submit their form early enough to allow communication between the instructor and the dean to address the feasibility of granting the preponement.

Students should arrive at the final exam site before the scheduled time. Unless extenuating circumstances are approved by the Dean's Office, students who arrive more than five minutes after the exam's start time will receive a reduction by a half letter grade (5 percentage points) on the exam. Students who begin an exam are held accountable, except in the rarest of circumstances, for taking the exam and are assigned a grade based on the work completed on that exam. Therefore, students who become ill during an exam should try their best to complete it. Students whose condition is so serious that it requires urgent medical attention should report immediately to the Office of Student Life. Students should be aware that falling ill during an exam is rarely cause for rescheduling. Under truly extraordinary circumstances, students requiring medical attention during an exam may petition the dean to take a makeup exam at a later date. Students should understand that exceptions are rarely granted and they must have compelling medical evidence that continuing the exam was not an option. Students with a valid excuse for missing an exam will either take the exam, proctored

by the Academic Support Center, on the Friday of finals week, or, if that is not possible, the instructor will issue an incomplete for the student if other standard criteria are met.

Student Records and Privacy

STUDENT RECORDS

Zaytuna College respects the privacy rights of all students. Academic records, medical history and events, and other personal information are only shared with faculty and staff on a need-to-know basis. Students over the age of eighteen are entitled to the privacy of all their records and personal information. Student records are maintained in the student information system (Populi) and on the College's secure network.

Students may give written permission to the College if they want to allow parents, guardians, or others access to these records. The College only shares the records of students under the age of eighteen with their verified parents and legal guardians by request or if a need arises. To make a formal request, the parent or guardian of a minor student must submit a form to the registrar to give the administration permission to provide information on any issues regarding academic records, financial responsibilities, academic performance, or the student's well-being.

IMAGE RELEASE OR OPT-OUT

Zaytuna College takes and uses photographs and electronic images and makes video and audio recordings of students and visitors on College property and at College-sponsored events for educational, promotional, and fundraising purposes. All students have an opportunity to decline the use of their photographs or images by submitting an Image Release Form (available on Populi).

Comportment

How students conduct themselves not only exemplifies their own character but reflects the esteem they hold for the College. Comportment includes such factors as behavior, speech, posture, dress, cleanliness, and the like. Prophetic teachings entail that students conduct themselves with the dignity and comportment expected of Muslim students. Zaytuna College is committed to creating a learning environment grounded in the Islamic principles embedded in the Book and sunnah as expressed in Zaytuna's Honor Code, and students are expected to behave in a manner that displays respect for the rights and needs of others.

All students are expected to be mindful of their own spiritual welfare as well as to act responsibly toward their fellow students, faculty, staff, and others in the same regard. To this end, they must align their individual objectives with the College's aims, which give primacy to academic rigor, character development, and spiritual edification. Students must do their best to conform with Islamic moral standards and actively refrain from improprieties.

Policies are subject to change during the academic year, and students must comply with the most recent policies distributed by the College. Students who need guidance or clarification about any policy should contact the Dean's Office. These policies establish limits of acceptable behavior and set the grounds for consequences for unacceptable behavior. Depending on the level of egregiousness and number of violations, consequences will progress as follows: helpful counsel toward regulating in self-discipline, verbal warnings, written warnings on record, probation, suspension, and dismissal. The most serious violations can result in immediate dismissal. Ignorance of policies is neither a defense nor an excuse. The Dean's Office and administrative staff will investigate alleged violations, and the matter may also be presented and deliberated by a Judicial Review Committee (JRC) to recommend disciplinary action.

Honor Code

Zaytuna College is founded on the idea that education should aim to develop a person of high moral character, imbued with a sense of the profundity of the purpose of human existence, and in possession of both a strong intellect and the virtues of the heart. The College seeks to foster a community of devotional learning and good character to provide an atmosphere that upholds the Qur'anic injunction to command right and forbid wrong. Policies and standards are established to encourage and regulate desired actions and behaviors, while preserving integrity in the classroom, safety on campus, and relationships with fellow classmates and others. Among these higher objectives of the rule of law (*maqāṣid al-sharī'ah*) is the preservation of one's honor (*'ird*) in one's path toward seeking the pleasure of God.

As such, the College has formulated the Honor Code, a statement of six core principles related to personal conduct and self-discipline, in addition to numerous policies that clarify and further these principles to regulate behavior both on and off campus. All students are expected to abide by the Honor Code and all College policies and to encourage their fellow classmates to do the same. Ignorance of these codes and policies is not a defense or an excuse for violations. Serious or repeated violations of the Honor Code or other College policies result in consequences that may extend to suspension or expulsion from the College. Any alleged violations of the Code should be reported in a timely manner to the relevant administrative staff or the dean.

PRINCIPLE 1 : PERSONAL ACCOUNTABILITY

“So, by your Lord, We will question them all about what they have been doing.” (Qur'an 15:92–93)

The first principle of the Honor Code is to hold oneself personally accountable for one's actions, remembering that God will hold each person accountable.

PRINCIPLE 2 : TIMELINESS

“And fulfill promises, for the promise will be questioned.” (Qur’an 17:34)

“The Prophet ﷺ once had an appointment with one of his companions. The companion came three days later. The Prophet ﷺ gently told him, ‘You have inconvenienced me, as I have been waiting for you for three days.’” (Hadith)

The second principle requires students to value time—their own and that of others—and to be punctual to classes, appointments, and meetings; to submit assignments on time; and to treat time as a precious commodity that should not be squandered.

PRINCIPLE 3 : MAINTAINING INTEGRITY, RESPECT, AND TRUST

“In the case of he who keeps his promise and is conscientious, surely God loves the conscientious.” (Qur’an 3:76)

“Three traits single out a hypocrite, even if he prays or fasts and claims to be Muslim: If he speaks, he lies. If he makes a promise, he does not keep it. If he is trusted, he betrays the trust.” (Hadith)

The third principle requires being honest, respecting the rights of others, keeping commitments, fulfilling promises, and maintaining trust, particularly the trust inherent in being a student of knowledge.

PRINCIPLE 4 : CLEANLINESS

“God loves those who purify themselves.” (Qur’an 9:108)

The fourth principle requires that the outer cleanliness of one’s person and one’s living and studying environment should mirror, God willing, the inner cleanliness and purity of one’s heart and intentions. It includes good personal hygiene, tidy living quarters, and doing one’s part in keeping surrounding areas clean and in order.

PRINCIPLE 5 : MODESTY AND PROPRIETY IN DRESS AND BEHAVIOR

“Whoever believes in God and the Last Day should say something good or remain silent.” (Hadith)

“It is bad manners to overwhelm someone while speaking and to interrupt them before they end their talk.” (Al-Haytham b. ‘Adī, scholar and historian)

The fifth principle requires propriety and modesty in one’s display of dress and deeds, which includes being humble, respecting others, maintaining appropriate boundaries, and refraining from obtrusive behaviors, rude interruptions, and other false or negative speech.

PRINCIPLE 6 : SOBRIETY AND RESTRAINT

“They ask you about wine and betting. Say: ‘There is great sin in them, and also advantages for people, but their sin is greater than their advantage.’” (Qur’an 2:219)

The sixth principle requires sobriety and restraint. This means that alcohol, drugs, gambling, and inappropriate relationships and behaviors are categorically forbidden. Restraint and temperance in appetites and composure is a superior sign of one’s inner strength, as opposed to outward expressions of anger or oppression with aggressive, dangerous, or reckless speech and behavior.

Rights and Responsibilities of Students

Zaytuna College recognizes that all members of its educational community have rights and responsibilities. The College expects and values mutual respect and goodwill among students, faculty, and staff, all of whom should display proper adab with one other. The Prophet ﷺ has informed us that he has been sent to perfect moral character. The College, therefore, anticipates that all individuals, regardless of rank or office, will conduct themselves with the highest standards of ethical behavior. Faculty too have rights

and responsibilities concerning teaching and facilitating students' learning inside and outside the classroom, while students have rights and responsibilities related to maximizing their acquisition of knowledge, skills, and abilities.

According to a saying attributed to the Prophet ﷺ, "Scholars are the heirs of the prophets." Traditionally in Muslim societies, teachers are considered second in rank only to parents. As an institution that blends the best of what has been practiced in Muslim culture within the context of the Euro-American liberal arts, Zaytuna College balances the requisite deference to teachers with respect for inquisitiveness, creativity, and reasoned debate. Faculty have authority and responsibility in areas related to course content and grading, classroom procedure and expectations, and assessment of students' work. Students are not in a position to assess instructors' competence or their judgment—that is the purview of faculty peers as professional scholars and administrators. Students should view their relationship to the faculty in light of these values and through the prism of their rights and responsibilities. Students bear the primary responsibility for their own learning. Accordingly, they are afforded both rights and responsibilities that maximize the benefits they derive from a Zaytuna College education.

STUDENT RIGHTS

All Zaytuna College students have the following rights:

- To have a fully executed copy of their enrollment agreement and to cancel it
- To have access to a current catalog that provides necessary information about policies and procedures, regulations, curriculum, and graduation requirements
- To receive a course syllabus on the first day of class that states the expected course outcomes, required texts, what will be evaluated, types of measurement instruments to be used, grading system, course expectations, relevant course or College policies, and office hours and contact information for the instructor
- To be aware of their academic standing and of their semester and cumulative GPA
- To have grades and assessments kept confidential and shared only on a need-to-know basis
- To have the full number of hours of the class taught by the instructor assigned to teach the course or by a designated substitute approved by the dean in the event of the absence of the course instructor
- To have all course assignments and tests graded and returned within a reasonable period of time and to have the opportunity to discuss assessments and grades with the faculty member in a timely manner
- To receive timely notification if they are failing or in danger of failing a course or graduation requirement
- To have the privacy of their education and personal records maintained in accordance with applicable regulations, excluding directory information and dates of attendance that do not require consent
- To not be subjected to harassment, bullying, discrimination, indignity, injury, or violence
- To decline the use of their image or likeness through the online image release form
- To use grievance procedures and to seek redress if they believe their student rights have been violated

STUDENT RESPONSIBILITIES

All Zaytuna College students have the following responsibilities:

- To meet all academic and course requirements stated in course syllabi and the College catalog
- To comply with all College policies and with the Zaytuna College Honor Code
- To check their Zaytuna College email daily when school is in session and regularly during recess
- To access their student information system account (Populi) daily when school is in session and regularly during recess

- To keep up with course announcements and status changes to their financial account or academic record
- To respond in a timely manner to written, emailed, or verbal requests from College faculty and staff and to provide required payments, documents, forms, requests, and information in a timely manner and within specified deadlines
- To respond to communications from their faculty advisor and instructors in a timely manner throughout the term
- To use College property responsibly, including physical and digital assets such as email and other licensed Microsoft applications
- To maintain campus spaces and resources in a clean and organized manner
- To respect the rights of their roommate(s)
- To report any suspicious behavior that may threaten the integrity or safety of the College
- To treat faculty, staff, other students, and campus guests with respect inside and outside the classroom
- provide clear guidance regarding the nature and duties of academic integrity and honesty;
- review periodically the effective operation of the principles of academic integrity and honesty in the intellectual life of the College; and
- adjudicate reported violations (e.g., plagiarism, fabrication, falsification, cheating, or any academic misconduct) according to established procedures.

Faculty, administrators, and students recognize the commitment to academic integrity as a cornerstone of education and belonging to a learning community. Any instance of academic dishonesty is a violation of academic integrity. Fundamental to the principle of independent learning are the requirements of honesty and integrity in the performance of academic assignments, both in and out of the classroom.

Academic integrity depends on the willingness of students, individually and collectively, to maintain and perpetuate standards of academic honesty. All Zaytuna students accept the responsibility to be honorable in their own academic affairs, as well as to support the code as it applies to others. Any student who becomes aware of an academic integrity violation is bound by honor to take some action. The student may report the violation or speak personally to the one observed in violation of the code. If, however, Zaytuna students merely stand by and do nothing, both the spirit and the operation of academic integrity will suffer.

Students should always do their own coursework, without giving or receiving inappropriate aid. They must avoid behaviors that unfairly impede the academic progress of other members of the Zaytuna community. Students must take reasonable and responsible action to uphold College-wide academic integrity.

Academic integrity is violated by any dishonesty or deception by a student in submitting assignments, tests, research, reports, or other work that serves as the basis for an instructor or administrator assessing the student's academic ability or achievement. In the case of a clear

Academic Integrity

Zaytuna College regards academic integrity and honesty as indispensable elements of its teaching mission. Upon enrollment, each student accepts the responsibilities of academic integrity and honesty, with the understanding that those who submit work not their own or who deceive their instructors in the production or submission of their work violate this principle and subject themselves to disciplinary action. Zaytuna College expects all members of the academic community to pursue excellence in scholarship and character. This means not only scrupulously following the College's academic integrity principles but also maintaining a commitment of self-accountability and self-discipline toward the individual process of learning. Pledging academic integrity is designed to foster an environment of honesty, openness, respect, responsibility, and mutual trust.

The College will therefore

- nurture an ethos of personal accountability for maintaining the highest standards of academic integrity and honesty;



indication of such dishonesty, sanctions are applied to protect the environment of integrity and to preserve the ethical foundation of the College. Students engaging in such activities face disciplinary action administered by the dean in conjunction with the Academic Affairs Committee (AAC).

Actions specifically prohibited by the Academic Honor Code include plagiarism, fabrication, cheating (e.g., in examinations and written work), unauthorized collaboration, and unauthorized reuse of work in more than one course. The following descriptions of common violations are not intended to be exhaustive.

PLAGIARISM

Knowingly using another person's work without proper acknowledgment violates fundamental principles of academic integrity. Besides being a form of theft, plagiarism is a form of academic dishonesty that violates the bond of trust between students and faculty. Even unintentional or

inadvertent plagiarism is a type of intellectual negligence and is unacceptable at Zaytuna College. Willful plagiarism occurs when a person represents another person's work—words, ideas, or data—as their own without attributing it to the author by way of footnote or other form of attribution. Unintentional or inadvertent plagiarism occurs when a person, through carelessness in research and writing, uses another person's work—words, ideas, or data—without proper attribution. If students are in doubt as to whether they are engaging in plagiarism, they have the responsibility to seek guidance from their instructor.

While artificial intelligence of the kind showcased by contemporary technologists can simulate the results of human cognition, it cannot reach into the depths of one's soul to implant there either intellect or virtue. Because you were endowed by the Creator with the capacity to reason vigorously and correctly, learning to write well receives the gift that God has given and returns

it to Him for His honor and praise. Artificial intelligence tools cannot do that; only humans can.

At Zaytuna College, students may never use artificial intelligence tools, such as ChatGPT or Google Translate, for assignments or even as study aids. To do so constitutes cheating and plagiarism, about which the Prophet Muhammad ﷺ says, “Whoever cheats is not counted among us.”

Examples of plagiarism include:

- verbatim copying of another person’s work without explicitly acknowledging the source;
- paraphrasing ideas from another source in a way that leads the reader to think they are the author’s own original ideas;
- taking the work of another person and blending it with one’s own without acknowledgment; and
- partial or incomplete attribution of words, ideas, or data taken from another person or source.

FABRICATION OR FALSIFICATION

Fabricating or falsifying occurs when a student invents or distorts the origin or content of information used in academic work. Examples of fabrication or falsification include:

- citing sources that are simply made up and that do not exist;
- knowingly attributing propositions, ideas, words, or information to a source that is not their true source; and
- fabricating information or statistical results to support conclusions.

CHEATING

Cheating occurs when students copy another person’s work or allow another student to copy from their work or use materials that are disallowed during an exam or assignment. It is a deceptive and dishonest activity aimed at misleading the instructor. Examples of cheating include:

- copying someone else’s work during an exam or in completing an assignment;
- allowing another student to copy from one’s own work during an exam or when completing an assignment;
- using unauthorized materials during an exam or an assignment;
- not clearing one’s desk during an exam or as the instructor requests during other in-person assessments; and
- letting another person take an exam or finish an assignment for oneself, or doing the same for someone else.

UNAUTHORIZED COLLABORATION

Whether or not collaboration in coursework (labs, reports, papers, homework assignments, take-home tests, or other academic work for credit) is permitted depends on expectations established in individual courses. Students may, for example, be encouraged to collaborate on a difficult text but told to submit translations independently. Students should presume that collaboration on academic work is not permitted and that submission of collaborative work constitutes a violation of academic integrity unless an instructor specifically authorizes such collaboration. Students should not presume that authorization in one class applies to any other class, even classes in the same subject area. Students should discuss with instructors in advance any questions or uncertainty regarding permitted collaboration.

USE OF SAME WORK IN MORE THAN ONE COURSE

Submission of the same paper, translation, research project, speech, or other academic work (whether in identical or rewritten form) in more than one course without the prior approval of all professors responsible for the courses is a violation of academic integrity. The intent of this rule is that a student not receive academic credit more than once for the same work product without permission. The rule is not intended to regulate repeated use of an idea or a body of learning developed by the student but rather to prevent the identical formulation and presentation of

that idea. Students with questions about the application of this rule in a specific case should seek faculty advice.

OTHER ACADEMIC MISCONDUCT

Besides plagiarism, fabrication, cheating, unauthorized collaboration, and reuse of the same work, other intentionally dishonest and deceitful acts considered academic misconduct include the following:

- Trying to gain an unfair academic advantage by bribery or any act of offering, giving, receiving, or soliciting anything of value for such purpose
- Changing or altering grades or other official educational records
- Unlawfully entering a College building to obtain an unauthorized test

Social Decorum

Zaytuna College's educational vision includes the cultivation of virtue rooted in the emulation of prophetic comportment. This extends to all aspects of life, including one's professional and social interactions with others. As for interacting with members of the opposite gender, the College requires that students adhere to the precepts from the Islamic tradition regarding social etiquette and decorum in both public and private spaces. These precepts, based on mutual respect and consideration, limit nonfamilial interactions to the necessary and purposeful, avoiding excess and frivolity. Hence, classroom discussions, event meetings, and other regulated activities must always maintain respectful speech and decorum. Discourses, whether in person or virtual, must be related to the relevant subject matter and purpose of the engagement. These policies reflect the Islamic tradition's emphasis on modesty and moral excellence, which serve as safeguards and deterrents from physically and spiritually harmful actions. Students may not be alone with a non-*mahram* person of the opposite gender. While interactions are inevitable in a coed college, adhering to the Islamic guidelines governing gender relations is necessary to avoid falling into behavior that may lead to the impermissible.

Students are encouraged to study collaboratively but only with members of their own gender. In addition, while students need some recreational time to relax and recharge, recreation should always be appropriate; furthermore, all recreational activities must be only with members of the same gender, unless it is a school activity with a faculty or staff member present. This applies to all modes of interaction, including in-person and virtual. One-on-one interactions with students of the opposite genders are not permitted on or off campus while enrolled at the College. This includes unnecessary and informal conversations in person; casual communication via phone, email, and text messages; as well as ride-sharing, walking together on campus, and the like. Dating, courting, and any intimate interactions, in person or virtual, are not permitted on or off campus.

Students may not share rides with the opposite gender. While the College understands that there may be rare circumstances in which sharing a ride with a member of the opposite gender may be necessary, students are expected to exhaust all other options before doing so. In the event a student must share a ride with a member of the opposite gender, there must be at least three people in the vehicle, and students should observe decorum and propriety, consistent with the values of the Islamic tradition and the high standards expected of students of knowledge.

The time students have during their years at Zaytuna is for study and character development. Attraction is a natural occurrence, but students should resist these distractions during their time at the College and focus on their studies. If attraction becomes a particular obstacle, students should take counsel with the Office of Student Life. Most students are not financially capable of taking on the responsibility of marriage; in addition, marriage during studies is highly discouraged for a student in the Islamic scholastic tradition. Some scholars, such as Imam al-Nawawī and Ibn Taymiyyah, even decided to forgo marriage their entire lives due to their dedication to study and teaching. Naturally, after graduation, students are free to pursue marriage

opportunities with students they have come to know at the College.

STAFF AND FACULTY RELATIONS WITH STUDENTS

In upholding a sense of community on campus, the College encourages supportive, meaningful, and collegial interactions among all members of the campus, which are informed and guided by the teachings of the Qur'an and sunnah. All staff and faculty are expected to embody integrity, as commanded in the Qur'an, to encourage good and forbid wrong. Staff and faculty must understand that students are expected to adhere to College policies, regardless of an employee's presence among students or their opinion on a given situation. Any staff, faculty member, or volunteer serving as an authorized chaperone must be aware of student policies as found in the College catalog.

Therefore, the College expects staff and faculty to promote compliance among students by familiarizing themselves with the student policies and Honor Code found in the College catalog and to respect the authorities who establish and govern student policies. Unless designated by an established authority, staff and faculty shall not override, introduce, or dismiss any policies. In particular, staff and faculty should familiarize themselves with policies concerning mixed-gender gatherings.

Dress Code

The outward appearance of both men and women should always be modest, neat, clean, and consistent with the dignity expected of students of knowledge. Modesty and cleanliness are values that reflect personal dignity and integrity derived from our Islamic teachings that members of the Zaytuna College community are expected to reflect.

In the Qur'an, God says, "Children of Adam, dress well whenever you are at worship" (7:31). Based on this verse, scholars agree that it is strongly recommended to dress well when engaged in any act of worship, and studying sacred sciences is an act of devotion. Scholars also

derive from this verse the principle of dressing with dignity in accordance with the activity one is engaged in. Men and women should always maintain a well-groomed appearance. All clothing, hair, and nails must be presentable, neat, and clean; extreme styles or colors should be avoided. In accordance with the sunnah, it is discouraged for men to let the length of the hair grow beyond the shoulders. In addition, buns, ponytails, and partially shaved hairstyles are highly discouraged for men, unless the style reflects acceptable custom ('urf).

Clothing is inappropriate when it is sleeveless, revealing, or formfitting. Men may not wear shorts on campus. Women's dresses, skirts, and trousers must be full length and nontransparent; no shorts or capri-length pants are allowed, regardless of whether they are worn with leggings or tights. Students should not wear leggings, sweats, T-shirts, pajamas, baseball caps, or clothing that is torn, tight, or unkempt on campus or at College events off campus. Students may not wear clothing emblazoned with large corporate logos.

When students are on campus or attending off-campus College events, only shoes that fully enclose the foot may be worn. Students are not allowed to wear flip-flops, Crocs, slippers, or any other type of open-toe or open-heel shoe that does not include a heel strap when on campus. Leather sandals are exempted from this policy.

Off-Campus Prohibitions

As a matter of personal integrity, the etiquettes and habits inculcated and displayed on campus should continue off campus. Although Zaytuna College cannot and does not physically observe students at all times and places, students are expected to uphold virtuous behavior consistently, encourage others in performing good, and forbid others from committing harmful or evil acts. Allegations of students who are reported to have engaged in any prohibited behavior shall be investigated by the College. Confirmed allegations will result in disciplinary action, up to immediate dismissal from the College.

Residential Life

Zaytuna College encourages students to live in College housing, where we seek to provide a safe and supportive environment conducive to helping students dedicate more time to their studies and develop strong bonds with fellow members of the learning community. Student residences are located on Zaytuna's campus. Two students typically share a dorm room.

As the Honor Code emphasizes, the College is committed to fostering a learning atmosphere in its classrooms and residential communities that is consistent with the Islamic tradition and the mission of the College. The College's residential policies, discussed during move-in days and mandatory residence orientations, aim to help students attain high standards of behavior. Policies are subject to change during the year and students must comply with the most recent policies distributed.

Residential Assistants

Resident assistants (RAs) live in each of the residential buildings. RAs are students who, as paid employees, represent the College's authority; they report to the Office of Student Life. Their duties include overseeing dorm life, assisting in planning social events, providing practical advice for residents, and upholding the Zaytuna Honor Code and residential policies.

Questions related to student housing should be directed first to the RA, who then follows up with their supervisors in the Office of Student Life.

RAs are trained to address issues related to student housing and to help students develop a sense of community and responsibility. RAs are certified through the American Red Cross in first aid and cardiopulmonary resuscitation (CPR).

Residents of student housing are expected to attend house meetings as scheduled by their RA unless they have a valid reason for their absence, such as illness or other extenuating circumstance. Students who must miss a house meeting should seek advance permission in writing from their

RA. Residents are also expected to participate in regular cleaning chores and dorm-related tasks as assigned by the RAs.

Student Housing

FEMALE STUDENTS

The primary dormitory for female students is on the upper campus and consists of rooms furnished with twin beds, desks, chairs, and built-in bookshelves and closets.

The dormitory has a common lounge and two kitchens, one on each floor. The building is equipped with internet, and a washer and dryer are located in a separate building across from the dormitory in Sophia Hall. Students residing in the dormitory are responsible for the regular upkeep of all communal areas.

MALE STUDENTS

The primary dormitory for male students is on the lower campus and consists of rooms furnished with twin beds, desks, chairs, armoires, chests of drawers, and bookshelves. The dormitory includes a student lounge, rooftop patio, and communal kitchen and dining space, as well as a large communal prayer area. The building is equipped with internet, and laundry facilities are located in the basement of the building. Students residing in the dormitory are responsible for the regular upkeep of all communal areas.

MARRIED STUDENTS

Limited campus family housing may be available for married MA students and their spouses. Family housing for BA students is not available. Housing for eligible married students is subject to fees. Students interested in married housing should contact the Office of Student Life for more information. If students who are married to each other choose to live separately in Zaytuna's gender-specific dormitories, their spouses do not have visiting privileges even if they are also Zaytuna students.

OFF-CAMPUS STUDENTS

Students may choose to live off campus in independent housing. Unmarried students who opt to live off campus while Zaytuna housing is available are not eligible for financial aid for housing. Married students who live off campus or in campus housing may be eligible for housing aid. The College does not assist with locating or securing off-campus housing.

Residential Life Policies

ITEMS FOR THE DORMITORY

The Office of Student Life and Resident Assistants will host an online orientation session prior to move-in day to walk through the dorm facilities and recommend items to bring. All items brought to student housing must be completely removed by the students at the end of the academic year.

The following items are prohibited:

- Pets
- Extra furniture
- Heaters and heated blankets
- Electric cooking appliances with coils
- Microwaves, toaster ovens, and hot plates
- Torchiere floor lamps and halogen lamps

FURNITURE AND DECORATIONS

Students are not allowed to make any significant changes to a room, such as replacing or removing furnishings, without a legitimate need that is approved in writing by the Office of Student Life. Students are responsible for the replacement costs of missing furniture and repair costs of damaged furniture. Any other damage costs resulting from decorations or other additions are also billed to the student.

Decorations taped, glued, or stapled to walls or ceilings and not removed upon vacating result in damage charges. Screws or other fasteners may not be used on the walls. Due to the danger of fire, the use of halogen lamps/torchiere floor lamps of any size is not permitted.

All exterior surfaces and hallways are considered to be public areas and, by order of the fire marshal, cannot be decorated or furnished. This includes the exterior surfaces of apartment doors (other than the name card on the door) and the walls on either side of the doors. Bulletin boards located in the hallways and common areas are the only authorized surfaces for posting notices or other information. Violations of this policy should be reported to the RA.

ROOMMATES

Requests for roommates should be submitted through the Housing Registration Form before each academic year; not all roommate preferences can be honored. Requests for changes in roommates after the initial assignment may be made in unusual or extenuating circumstances, but the College may not be able to accommodate all such requests. All Zaytuna students living in the dorms should expect to share their room with at least one roommate.

VISITORS AND GUESTS

Visiting hours are from 8:00 a.m. until 8:00 p.m. Sunday through Friday, and from 8:00 a.m. until 10:00 p.m. on Saturdays. When hosting guests, students are required to inform their roommates and their RA and obtain their permission prior to the visit. It is highly recommended that visits be kept to a minimum due to the rigorous demands of the Zaytuna curriculum. All guests, including visiting family members, must adhere to residential living policies and the Honor Code. Students are expected to inform their guests about these conditions.

Members of the opposite gender, including parents and spouses, are not permitted to visit student dormitories at any time, except on the official move-in and move-out days/times, unless they obtain special prior written permission from the Office of Student Life. This policy is strictly enforced and alleged violations should be reported. Verified violations may result in suspension or expulsion from the College and from campus housing without any refund.

For security reasons and for the comfort of all residents, students residing in College housing should not plan to have guests, including visiting family and friends, stay overnight in their rooms. However, in extenuating circumstances and with written permission from the Office of Student Life (see procedure below), students may host overnight guests of the same gender. No guest may stay overnight longer than three consecutive nights.

The Office of Student Life operates a virtual lobby to maintain a safe environment for College residents. Residents must sign in their daytime visitor(s) electronically using the Residential Visitation Form.

For overnight guests, two levels of approval are required: (1) from a staff member in the Office of Student Life and (2) from roommates. Residents must submit the Overnight Visitors Request Form seventy-two hours in advance and their roommates must submit the Overnight Visitors Consent Form. RAs facilitate communication between all parties. Additional details regarding the procedures can be found on the Residential Visitation Form available from the Office of Student Life.

GATHERING IN DORMITORIES

Large social gatherings (more than five people) are not permitted without prior written approval from the Office of Student Life.

QUIET HOURS

Residential spaces and their vicinities should be sufficiently quiet to permit study and rest at all times. Any activity or noise that interferes with a resident's ability to study or sleep should immediately cease upon request. A more dedicated quiet atmosphere must be preserved between the hours of 10:00 p.m. and 7:00 a.m. Violations of this policy should be reported to the RAs and the Office of Student Life.

CURFEW AND SAFETY

Residential students must sleep in Zaytuna dorms Sunday through Thursday unless they receive

written permission forty-eight hours in advance from the Office of Student Life to stay elsewhere. RAs must be notified in writing of any intended overnight absence on weekends.

Students are encouraged to remain in their residences after dark unless they have a compelling reason not to, such as studying during the evening at a local library. Students residing in College housing are also required to abide by an 11:00 p.m. curfew, which is intended to promote sufficient rest and sleep. The curfew is typically lifted at the onset of the dawn prayer (*fajr*) unless otherwise advised by the College. Students who expect to miss the curfew must notify their RA by text in advance and provide information about their location and expected return time. Students who neglect to notify their RA should be reported to the Office of Student Life.

Students are strongly encouraged to walk in groups of three or more, especially after dark. It is strongly recommended that students not walk alone after dark.

CLEAN LIVING SPACES

Students are expected to maintain clean living spaces and respect the rights of their roommates and other residents in student housing. Periodic room and dorm inspections may be conducted by RAs or other College staff. Students are expected to clean their rooms and dorms to maintain a healthy, safe, and pleasant living environment. Students who are not keeping their rooms, bathrooms, and communal spaces in good order are required to rectify this within two days.

When students move out at the end of the academic year, RAs conduct strict checkout inspections to ensure that each room has been properly cleaned and returned to its original condition. Students' housing deposits are subject to partial or complete forfeiture if the condition of a residential space is less than satisfactory upon departure. The student enrollment agreement contains additional details.

STAFF ENTRY

Students living in College housing must be aware that facilities staff and other authorized personnel and their agents may enter the premises in the event of an emergency to make inspections, repairs, or improvements; to supply agreed-upon services; to exhibit the premises to City of Berkeley and/or County of Alameda inspectors; and to give tours to prospective students, donors, and guests. Except in cases of emergency, the College provides at least an hour's notice of intent to enter.

Authorized College personnel may enter a student's room at any time in the event of an emergency with or without the student being present to resolve a life- or health-threatening situation or when a state law or College policy is being violated.

WAIVER OF CLAIMS AND INDEMNIFICATION

Students in College housing waive any claim against the College and/or the landlord for injury or death to any person or damage to any property, in or about the housing, from any cause whatsoever, unless due to either the landlord's or the College's willful misconduct. Without limiting the generality of this waiver, students in College housing expressly release the landlord and the College from any liability for loss or damage to the property of the student arising from water leakage, breaking pipes, theft, or criminal activity. The College is not liable for loss or damage to students' personal property. The College recommends that students carry a standard renter's insurance policy from a recognized insurance firm.

MOVE-IN AND MOVE-OUT

Special days and time periods are allocated for moving in and out of the dormitories, as published in the College's academic calendar. Students who wish to arrive or depart on a different day or time must obtain written approval from the Office of Student Life at least two weeks prior. Students leaving the dorms

early must complete all move-out tasks and cleaning responsibilities as assigned by the RA.

Students are required to vacate College housing during winter and summer breaks. Students need not vacate for the shorter recesses during the term (Thanksgiving and spring break) or the period between the end of summer and start of fall. Consideration for an exception is given to students whose documented circumstances demonstrate a valid and compelling reason (e.g., genuine housing insecurity) for remaining in the residence, provided that the College is able to facilitate the student's request. Housing insecurity is defined as homelessness (i.e., not having a home or having one's home unavailable for occupancy) at the time of the student's petition. Consideration for an exception is also extended to Year 1 MA students who have a genuine academic need for remaining in the dorms.

Students petitioning to remain in the dorms must submit a request through the Housing Registration Form in accordance with deadlines set by the Office of Student Life and must meet all eligibility criteria as stated on the form.

STORAGE OF PERSONAL BELONGINGS

Students are responsible for arranging storage for their belongings, including bikes and vehicles, off campus during summer breaks. The College is not responsible for any items left behind in the dorms. Any items left behind for any reason, including an expected or unexpected leave of absence or program withdrawal, will be gathered and packed by the student RAs and other College staff. Students shall make their own arrangements for a pickup of their belongings or a domestic or international shipment. Students will incur all costs associated with packing and shipping, and they have up to thirty calendar days for its pickup or shipping date. Thereafter, the College will determine how to discard the items.



Admissions

Zaytuna College seeks students who demonstrate intelligence, diligence, and perseverance; who have a track record of service and volunteer work; who are energized by long hours of study; and who desire to develop their character as they develop their intellect.

The Zaytuna degree program is extremely rigorous, and incoming students must possess superb reading, writing, and time-management skills. Acquiring tools for accessing great books in English and in Arabic that contain timeless truths is a way of life at Zaytuna College.

BA Admissions

The application for admission to the BA Program must be supported by the documentation listed under Admissions Requirements and Policies. The admissions process is finalized when admitted applicants submit the enrollment agreement and pay the enrollment deposit. Admitted applicants must complete all required pending academic work in a satisfactory manner and meet all

conditions of enrollment prior to the beginning of the first semester of their freshman year.

ADMISSIONS REQUIREMENTS

All inquiries regarding admissions are directed to the Admissions Office by sending an email to admissions@zaytuna.edu. Applicants should review the Admissions section of the Zaytuna College website (zaytuna.edu/admissions). Applicants for admission to the BA Program must be at least seventeen years old by the first day of fall semester. The following documents must be submitted digitally to the Admissions Office:

- Application form found on the Common Application
- Transcripts: high school and/or all post-secondary transcripts, or GED/CHSPE report
- Admissions essays
- Three letters of recommendation
- Twenty documented hours of community service
- A nonrefundable application fee of \$50

- For international applicants: TOEFL, IELTS, Duolingo English Test, or CEFR level score

Further details on admissions requirements and the application process are available on the Zaytuna College Admissions website, zaytuna.edu/admissions.

APPLICATION DEADLINES

Any candidate who has completed their junior year of high school may apply, starting in early fall. Applicants can apply by either the early applicant deadline (October 31) or the regular deadline (January 31). The Admissions Committee only considers completed applications. The latest information on deadlines may be found on the Zaytuna College Admissions website. All offers of admission are contingent upon (1) the satisfactory completion of academic work in progress, (2) passing the Arabic proficiency exam administered by Zaytuna College or successfully passing the summer Arabic course, and (3) the demonstration of adab in all interactions with College staff and faculty. Applicants must read, sign, and return the enrollment agreement and pay the deposit to secure their seat.

ARABIC LANGUAGE REQUIREMENT

Matriculation for fall semester in the year of admission is contingent upon passing the Arabic Language Proficiency Test or successful completion of the Beginning Arabic course offered in the summer term. Students who do not pass the proficiency test are required to enroll in Beginning Arabic prior to their freshman year. Successful completion of the course provides the equivalent of two semesters of college-level credit in Arabic. Students who do not pass the course are not admitted to the BA Program. Students attending the summer term to fulfill the prerequisite for entering the BA Program are required to pay summer tuition and fees, as noted on the Zaytuna website, but students do not need to submit a separate application to enroll in the course. Students who have filed an application for financial aid for the BA Program may be granted financial aid for the summer as well.

HOMESCHOOLED STUDENTS

Homeschooled students should contact the Admissions Office for further information about admission requirements. Transcripts are required.

NON-NATIVE SPEAKERS OF ENGLISH

The College requires all incoming students to have full proficiency in the English language. Naturalized citizens and permanent residents are evaluated by the same standards as natural-born citizens of the United States. International applicants are expected to submit a TOEFL, IELTS, Duolingo English Test, or CEFR level score. Expected scores for English proficiency exams are listed on the Zaytuna College Admissions website.

MA Admissions

MINIMUM REQUIREMENTS

- Bachelor's degree or seminary (madrasah) equivalent
- Competency in reading and comprehending classical Arabic texts
- Oral examination administered as part of the admissions interview to assess Arabic reading/comprehension and area of concentration proficiencies
- Study of introductory classical texts of grammar, Islamic law, legal theory, theology, rhetoric, and the other Islamic sciences with a qualified teacher
- Proficiency in the English language similar to a native speaker
- Three letters of recommendation
- Statement of purpose
- Statement of research interests
- Statement of academic history (optional)
- Academic transcripts
- Writing sample

RECOMMENDED QUALIFICATIONS

- BA degree in Islamic studies or ancillary field (e.g., theology, philosophy, Arabic, Islamic law, history)

- Foundational training in the Islamic sciences
- Foundational training in Qur’anic studies (memorization is highly valued)
- GPA of 3.5 or higher

Further details on admissions requirements and the application process are available on the Zaytuna College Admissions website at zaytuna.edu/admissions.

APPLICATION DEADLINES

The MA Program at Zaytuna College has an early application deadline of December 1 and a regular application deadline of January 31. Any candidate who has earned a degree, such as a bachelor’s degree or seminary (madrasah) equivalent, is eligible to apply.

Rescission Policy

Zaytuna College reserves the right to rescind an individual’s status of admission, enrollment, or graduation at any time, including after attendance or degree conferral, in accordance with student expectations and program standards, which may change over time.

The College further reserves the right to require applicants to provide additional information, authorize the release of information about any matter, and place a hold on registration or the conferral of a degree during investigations into any matters.

Pursuant to this, Zaytuna College may offer admission conditionally and/or may rescind an offer under certain circumstances, including but not limited to changes in admissions criteria, a significant drop in academic performance, failure to graduate from programs in progress, violations of any of the terms of the application process, allegations of inappropriate behavior incongruous with institutional moral standards, any degree of misrepresentation or falsification with College representatives, or any other reason determined by the Admissions Committee.

Deferrals

Applicants who have been admitted to Zaytuna College may ask to defer matriculation for up to one year. Admitted students seeking a deferral must notify the Admissions Office and submit the requisite form. Deferral requests must be accompanied by a \$50 payment. Students with deferred admission are required to resubmit an updated financial aid application with supporting documentation prior to the financial aid deadline for the academic year of intended matriculation.

Part-Time Enrollment and Online Education

Zaytuna College does not offer part-time enrollment or online courses.



Fees and Financial Aid

Fees 2025–2026

UNDERGRADUATE PROGRAM COSTS

Fee description	Cost
Tuition (annual)	\$20,000
Housing (annual)	\$10,500

Fees effective for BA classes from 2029 onward.

GRADUATE PROGRAM COSTS

Fee description	Cost
Tuition (annual)	\$30,000
Continuation fee (annual)	\$4,400
Housing (annual)	\$13,000

Fees effective for MA classes from 2027 onward.

OTHER COSTS APPLICABLE TO BOTH PROGRAMS

Fee description	Cost
Nonrefundable enrollment (one-time payment)	\$250
Refundable housing security deposit (one-time payment)	\$500
Nonrefundable application fee (one-time payment)	\$50
Graduation fee (one-time payment)	\$150
Records maintenance fee during leave of absence (per summer, fall, and spring)	\$100
Reinstatement fee (for students who return from a leave of absence)	\$150
ID card replacement fee (each time)	\$25
Black-and-white printing	10 cents per page
Color printing	15 cents per page
Transcript request fee: regular domestic or international mail	\$10
Transcript request fee: overnight	\$35

These fees are not eligible for financial aid.

PAYMENT OF TUITION, HOUSING, AND OTHER FEES

Tuition, housing, and other fees are payable to the Accounting Office electronically via Populi or in person. Tuition is due and payable in advance, no later than thirty days prior to the first day of classes each semester. A payment plan option is

available for students who are unable to pay the entire tuition by the due date.

Students may enroll in a payment plan by contacting the Accounting Office prior to the start of the semester. No interest is charged, but failure to meet these payment terms may result in administrative withdrawal from the program. If students do not make the payments within ten calendar days of the due date, they are considered to be in default of the enrollment agreement and are barred from classes until (1) payment is made or (2) a payment plan is created with the Accounting Office. Students who are barred from classes for more than two days for failure to pay their tuition or to finalize an acceptable payment plan are usually withdrawn from the College. Students must settle their account with the Accounting Office before gaining access to their housing at the College.

The College accepts payments in the form of personal checks, cashier's checks, money orders, debit cards, credit cards, and cash. Checks or money orders should be made payable to Zaytuna College. Payments can be mailed to:

Attn: Accounting Office
Zaytuna College
2452 Virginia Street
Berkeley, CA 94709

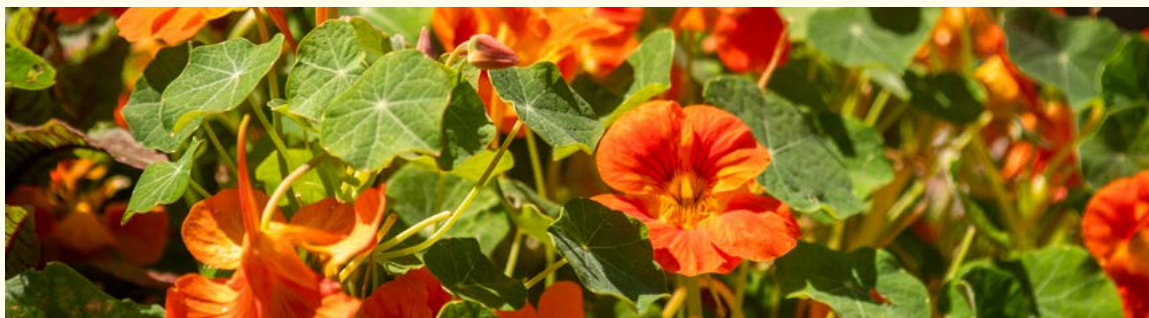
Credit card payments are accepted and students wishing to make one should contact the Accounting Department at 510-924-1965.

HOUSING DEPOSITS

At the end of the academic year, the housing security deposit of \$500, minus damages, is refunded via wire transfer after an inspection of the residential space by College staff. Refunds are paid within sixty calendar days of move-out.

Refund Policy

All enrollment cancellations and requests for refunds must be made in writing to the Registrar's Office. After the first day of instruction, tuition and board may be refunded; however, all other



fees are nonrefundable. Refunds are calculated by the day, starting the day after the refund is requested. Refunds are paid within sixty calendar days of the student's request. Refunds can only be paid to the person from whom the funds originated.

All refund amounts exclude any financial aid disbursed by Zaytuna College.

Students on partial financial aid receive a refund commensurate with the percentage of fees they have paid minus any unpaid bills they have at the time of their withdrawal.

Financial Aid

Zaytuna College does not participate in federal or state grant or loan programs. Students may apply for financial aid from the College directly. Students who are claimed as a financial dependent by their parents or others on their tax forms must include that information in financial aid requests, if applicable. Financial assistance is classified into two types based on the criteria through which financial assistance is awarded: merit scholarships and need-based grants (zakat).

MERIT SCHOLARSHIPS

Zaytuna College awards merit scholarships according to a student's academic record. To be eligible to apply for merit scholarships, current students or applicants must have a cumulative GPA of 3.65 or equivalent. Applicants who also submit strong standardized test scores may strengthen their opportunity for an award.

NEED-BASED GRANTS (ZAKAT)

Need-based grants are awarded on a scale depending on the student's and (if applicable)

parents' income and assets. Need-based grants are designed to ensure that all qualified students can attend Zaytuna College while contributing only what they can afford to pay toward their education.

FINANCIAL AID FOR SUMMER ARABIC COURSE

Students approved for financial aid for the BA Program are also granted financial aid for the summer Arabic course.

LIVING EXPENSES AID

Zaytuna College offers limited aid for living expenses to students with exceptional financial need. Eligible students must apply each month and provide necessary documentation of their financial need. The Office of Financial Aid should be contacted for more information.

EMERGENCY AID

Students who experience unplanned financial need due to emergency circumstances, such as a personal health crisis, may be eligible for limited emergency aid from Zaytuna College. Students need to apply and provide sufficient documentation. The Office of Financial Aid should be contacted for more information.

AID FOR NON-REGISTERED STUDENTS

Students who have not been awarded a degree due to not fulfilling all their graduation requirements and who are not registered for the current semester are ineligible to receive any type of financial aid for their continuation fees while fulfilling their pending requirements.

International Students

The Principal Designated School Official (PDSO) provides resources and support to international students regarding their application for F-1 visas to ensure compliance with US federal regulations. Students will also benefit from the office's orientations, workshops, and other briefings. The PDSO can be reached at pdso@zaytuna.edu. The College also refers applicants to <https://studyinthestates.dhs.gov/>.

GETTING AN I-20 FROM ZAYTUNA COLLEGE

To apply for an F-1 student visa, applicants must first send a copy of their passport to the registrar, along with proof of financial ability to cover the cost of tuition, fees, and living expenses of the program for one full academic year. Students should contact the PDSO for a breakdown of estimated costs. Students who are awarded a scholarship or financial aid from the College may use award letters issued by the College as proof of financial ability. After the College receives the documents, the College issues Form I-20: Certificate of Eligibility for Nonimmigrant Student Status. Applicants will receive a letter of admission, an I-20, and, if applicable, proof of financial resources from Zaytuna in order to apply for the F-1 visa.

Required documents to send to the PDSO include the following:

- Copy of current valid passport
- Financial documents
- Completed Certificate of Financial Resources Form
- Bank statement or letter from a bank
- Scholarship information, if applicable
- Educational loan information, if applicable
- Mailing address (where I-20 can be mailed)

All documents must be provided to the PDSO or designated school officer (DSO) at Zaytuna College at pdso@zaytuna.edu. The College then creates and sends the I-20 to the applicant

to apply for a visa. Applicants must inform the PDSO upon receipt of their visa.

HOW TO APPLY FOR A STUDENT VISA

Although applying for an F-1 visa is not difficult, obtaining a visa appointment at a US embassy or consulate can take a few weeks or months. For this reason, it is recommended that students begin the visa application process as soon after admission as possible to ensure all the necessary steps are completed before the beginning of classes. After international students have received the I-20, they need to pay the I-901 Student and Exchange Visitor Information System (SEVIS) fee (see <https://studyinthestates.dhs.gov/2013/01/what-is-the-i-901-sevis-fee>). Students need the I-20 and proof of fee payment for their visa appointment at a US consulate. When students have received their visa and travel to the United States, all documents must likewise be presented at the port of entry. Students will not be able to travel to the United States more than thirty days before the program start date listed on the I-20. Students should consult the PDSO for more information on the visa application process.

F-1 STUDENTS TRANSFERRING FROM ANOTHER US SCHOOL

Students currently studying in the United States on an F-1 visa with an I-20 issued by another institution may transfer their SEVIS record to Zaytuna College. After students return the signed enrollment agreement to the College, they need to speak with the international student advisor or the International Student Office on their initial campus about transferring their SEVIS record. For this transfer, students need the following:

- Written confirmation of acceptance
- Contact information for Zaytuna College's PDSO or DSO, which can be obtained by emailing pdso@zaytuna.edu, so the transferring school can make contact
- SEVIS school code for Zaytuna College (SFR214F56055000)



Transfer students should carefully coordinate with their initial school to choose a transfer release date based on their academic needs, financial obligations, and travel plans. Students must contact the PDSO or DSO at Zaytuna College within fifteen days of the program start date to register for classes. The PDSO or DSO at Zaytuna College then creates an updated I-20 that shows the status of the student and that the transfer was approved.

The I-20 and SEVIS record must always show the current status and location of each student.

STUDENT TRAVEL

Students must inform the PDSO and seek approval for any travel outside the United States. The PDSO must sign the I-20 any time the student leaves the United States. Failure to do so may prevent the student from reentering the country.

CHANGE OF ADDRESS

F-1 students are required to inform the PDSO of any change in their physical or mailing address in the United States or their foreign address within three days. Students who do not report a change of address within ten days are in violation of their F-1 status.

LEAVE OF ABSENCE

Students who need to take a leave of absence will have their SEVIS records terminated for authorized early withdrawal and must leave the country within fifteen days. Students need a new I-20 with a new SEVIS number and must pay the I-901 SEVIS fee again when returning from any leave of absence that exceeds five months, in addition to any other relevant fees, as noted in the Fees and Financial Aid section of the catalog.

Campus Safety and Other Policies

Zaytuna College is committed to a safe and secure campus and reserves the right to take reasonable actions, including alerting appropriate authorities when necessary, in the interest of the general welfare of its students, faculty, and staff. To that end, the College has established policies designed to promote the safety of students and employees of the College, including policies concerning campus life, weapons, and violence.

The director of Facilities and Campus Support Services provides information to students about how to enhance their security; brings in necessary trainers and resources to assist the College in its efforts; and serves as a liaison with community leaders, including the Berkeley Police Department, the Berkeley City Council, and community service organizations. Security and student life personnel and RAs field safety complaints from students and respond to reports of threatening incidents or medical emergencies.

Students, faculty, and staff should always be cognizant of their surroundings. When walking outside the campus after dark, students are strongly encouraged to walk in groups of three or more. Students should have their RA's cell phone number and the Berkeley Police Department number on speed dial in their cell phones. Students should immediately call 911 if they believe they are in imminent danger. Once they are in a secure place or state, they should also call 510-631-6331 to report the incident to the director of Facilities and Campus Support Services.

FIRE SAFETY

The following actions are prohibited:

- Failure to evacuate a building immediately upon the sound of an alarm or to follow specific evacuation procedures
- Misuse of or tampering with fire safety equipment (e.g., pulling a fire alarm in a nonemergency situation; removal of doors, door closures, exit signs, smoke detectors, or fire extinguishers)
- Possession of explosives or flammable substances, including firecrackers and flammable liquids (e.g., lamp oil, gasoline, lighter fluid, and other chemicals that are toxic or explosive in nature)
- Blocking of indoor or outdoor stairwells, corridors, pedestrian paths, or balconies, including by locking bicycles to railings or leaving shoes, backpacks, or other objects in the hallways
- Use of any object that creates an open flame (e.g., candles, incense, matches, lighters, charcoal, hookahs, and flame starters), including on balconies and in entryways to buildings
- Use of unapproved appliances (in or outside designated kitchen spaces) and of any appliance, other than a personal iron, that has an open coil or creates heat or a flame
- Possession and use of barbecues; unapproved cookouts in or around any campus property
- Use of halogen lamps and decorative strings of lights in or around any residential facility
- Unapproved use of common-area fireplaces

An automatic fine of \$250 plus the cost of replacing equipment is charged to any student or recognized organization violating these regulations, and further disciplinary action may be taken. Students and their guests should be aware that any person who causes an alarm to be set off for improper purposes is liable for the expenses incurred by any City of Berkeley service responding to the alarm.

EMERGENCY NOTIFICATION SYSTEM

Zaytuna College uses Populi's integrated notification system for sending time-sensitive information to students, staff, and faculty. Information regarding threats to safety or health that may affect the campus community is sent to all users. All students, staff, and faculty are automatically signed up for the alert system. All alerts will be received via text message.

REPORTING INCIDENTS OR EMERGENCIES

Description	Number
Life-threatening, police, fire, or medical emergencies	911
Berkeley emergency phone number	510-981-5911
Non-life-threatening emergencies or incident reports (Berkeley Police Department)	510-981-5900
Non-life-threatening emergencies or safety and security questions	510-631-6331

Anyone in imminent physical danger should call 911 to report a threat, crime, violent act, or emergency on campus. For non-life-threatening concerns or situations, call the City of Berkeley Police Department at 510-981-5911. As soon as possible thereafter, report the incident to the director of Facilities and Campus Support Services by calling 510-631-6331. Residential students should also notify the Office of Student Life and their RA. Staff or faculty who receive incident or emergency reports should communicate them to the director of Facilities and Campus Support Services.

ANTIDISCRIMINATION

Zaytuna College does not discriminate on the basis of age, race, religion, gender, nationality, or ethnic origin in the admission of students or in its educational or other policies. If students feel they have been the subject of discrimination, they may file a claim of discrimination through a Grievance Form, which will be reviewed by administrative leadership to investigate the allegation(s) and take appropriate action.

HARASSMENT

Zaytuna students and employees are expected to demonstrate respect for others. Harassment is defined as conduct that is abusive or substantially interferes with a person's pursuit of their customary or usual affairs. Harassment can be verbal, physical, or written. It can be a behavior committed once or multiple times. One's gender, ethnicity, race, age, or other personal characteristics can all be the target of harassment. Sexual, racial, ethnic, and religious harassment

are violations of law. All forms of harassment are unacceptable and may incur sanctions. Harassment or other suspected legal violations should be promptly reported through the Grievance Form, which will be reviewed by the College to investigate the allegation(s) and take appropriate action.

VIOLENCE

Zaytuna College requires employees and students to treat others fairly and with dignity. Differences or problems between persons should be resolved with civility and without reprisals. Violence and threats of violence, whether verbal or written, are not tolerated.

For purposes of this policy, *violence* is defined as an overt act or threat of harm to a person or property, or any act that poses a substantial threat to the safety of any person or property. Such violence is prohibited in any space owned or leased by the College; in any of its constituent units, including vehicles; and in any location where College events or activities are conducted.

Conduct that may violate this policy includes but is not limited to the following:

- Intimidating, harassing, or threatening behavior
- Physical abuse, including hitting, slapping, poking, kicking, punching, and grabbing
- Verbal abuse, including yelling; shouting; and use of sexually, racially, or ethnically charged epithets
- Vandalism
- Any other act that a reasonable person would consider to constitute a threat of violence, including oral or written statements, gestures, or expressions that communicate a direct or indirect threat of physical harm
- Endangering the safety of any employee, student, or visitor
- Intentional behavior that has a harmful impact on an individual's physical and/or psychological well-being
- Behavior that causes damage to personal or College property

- Behavior that creates a hostile campus environment

WEAPONS

The use or possession of weapons, as defined under California law, is prohibited on the College campus, in campus housing, and at College events or activities. Any violations of this policy must be reported to the director of Facilities and Campus Support Services by calling 510-631-6331.

STALKING

Stalking occurs when a person engages in a course of conduct or repeatedly commits acts toward another person under circumstances that would place the person in reasonable fear for their safety, or in fear of harm or bodily injury to self or others, or that would reasonably cause substantial emotional distress.

Suspected incidences of harassment; sexual harassment; any type of violence, including domestic or dating violence; or stalking should be reported. If any such violation is verified, disciplinary action is taken against the guilty party through the Judicial Review Committee. Consequences may include expulsion or other disciplinary action, including prosecution if a crime has been committed.

RETALIATION

Any students who believe they have witnessed or experienced retaliation for having filed a complaint should report their concern to the dean of their program or another administrator at the College.

SMOKING, ALCOHOL, AND ILLEGAL DRUGS

Students, faculty, staff, and visitors are strictly prohibited from using, possessing, distributing, or promoting cigarettes, tobacco, marijuana, alcoholic beverages, and illegal or controlled drugs and intoxicants on the Zaytuna College campus, in its residential facilities, and at its sponsored events.

Smoking, vaping, or the use of tobacco or marijuana is not allowed in or near College

housing units and other College buildings, including entranceways and the courtyard. One verified violation results in a written warning, while two such violations may result in expulsion from the College and from housing without any refund.

Confirmed consumption or possession of alcohol and/or illegal substances on campus, including in College housing, or off campus results in immediate expulsion from the College and from campus housing without any refund. Illegal acts are referred to local law enforcement.

MINORS

Zaytuna College is committed to providing a safe environment for students who are minors, defined in California as persons under the age of eighteen. Minors will be treated respectfully and are expected to respect all faculty and staff. The College does not tolerate any physical or sexual abuse of minors by College students, employees, or volunteers and thoroughly investigates any allegations of such abuse and reports them to law enforcement authorities, as required by law.

MEDIA AND PUBLIC RELATIONS

With rare exceptions, the College prohibits media representatives from interviewing, photographing, and filming on campus. Students, faculty, and administrative staff are not permitted to represent the College to journalists, documentary filmmakers, or any outside individuals or institutions seeking interviews or information about the College without first seeking approval from (or simply referring the inquirer to) the director of Publications.

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ZAYTUNA COLLEGE

zaytuna.edu