

## DI-501 Introduction to Islam for Non-Muslims

Hartford Seminary  
Winter/Spring 2020/2021  
Online/Asynchronous

Instructor: Hans A. Harmakaputra, Ph.D.

Virtual Office Hours: Tuesdays 10.00-12.00 am (Eastern Standard Time/EST); or by appointment

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*Left: A Muslima in a Backpacker Expedition on Kutai National Park, Kalimantan, Indonesia*

*Photo credit: Dwi Laelasari, [www.unsplash.com](http://www.unsplash.com) (free use image)*

*Right: The Kaba and Muslim Pilgrims, Mecca, Saudi Arabia*

*Photo credit: Adli Wahid, [www.unsplash.com](http://www.unsplash.com) (free use image)*

### Course Description

This course is an introduction for non-Muslims to Islamic beliefs, practices, scriptures, and Muslim communities, especially in the US. The course is designed to address the significant need for basic information about Islam in the contemporary context. Through a combination of lectures, readings, virtual site visits, and discussions, the course will cover Muslim beliefs and practices, various issues faced by Muslims living in the United States, the vital roles that women play in Muslim communities, and the current interfaith efforts.

### Learning Outcomes

Upon successful completion of this course, students should be able to:

- (1) Recognize various aspects of Islam as a religious tradition
- (2) Explain the basic knowledge of Islam
- (3) Refrain from any uncritical, narrow perception of Islam

(4) Compare aspects and themes in Islam and the Muslim community with one's own religious/non-religious tradition

(5) Develop an intellectual framework sufficient for any further study of Islam

(This course meets the following learning goals of Hartford Seminary programs: MARS 2, 4, 5; ICP 1; DMin 1, 3; PhD 1, 2)

### **Teaching and Learning Strategies:**

This asynchronous course will provide lectures, assigned readings, and links to websites and resources that build upon the week's theme. In addition to the presented material, students will engage with each other in asynchronous written, audio, or video group discussions. Students are encouraged to engage with written responses and video or audio tools available through the course Canvas site. Assignments will include an initial personal introduction, three reflection papers or audio/audio-visual presentations, and a final paper on a particular topic chosen by the student in consultation with the instructor. There will be at least three "Happy Hour" times as voluntary course check-ins with Dr. Harmakaputra throughout the semester.

### **Classroom Netiquette**

Be respectful in all written responses. Written communication cannot express human inflection, tone, or any accompanying body language. It can be tempting to express ourselves in ways we might not be prepared to do in a face-to-face conversation. Video communication does help, but it is not the same as embodied communication. Always choose words carefully and refrain from assuming another person's attention. When in doubt, it is always better to ask for clarification. On the other hand, sarcasm is not a good way to communicate, and it is better not to utilize it. If needed, the instructor may contact students privately regarding classroom netiquette.

### **Texts**

All required texts will be provided by the instructor downloadable in Canvas or accessible through Hartford Seminary Library's DTL. However, it is recommended to read Mahmoud Ayoub's book (Mahmoud Ayoub, *Islam: Faith and History*. Oxford: Oneworld Publications, 2004) prior to the class. It is also recommended for all students to own a new English translation of the Quran (*The Study Quran: A New Translation and Commentary*, Seyyed Hossein Nasr, ed.). To read the Quran in Arabic and various English translations, use [www.tanzil.net](http://www.tanzil.net). To get the best deal on used books, use [www.bookfinder.com](http://www.bookfinder.com).

### **Academic Integrity**

Plagiarism, the failure to give proper credit for another person's words and ideas, whether published or unpublished, is strictly prohibited. All written material submitted by students must be their own original work; where others' words and ideas are used, they must be acknowledged. Additionally, if students receive editorial help with their writing, they should also acknowledge it appropriately. Check Hartford Seminary Academic Policies for Graduate Programs on "Plagiarism Policy" for detailed information (<https://www.hartsem.edu/current-students/policies/>).

### **Expectations for Discussion Boards:**

Class modules run from Wednesdays – Tuesdays each week. All students must respond to the discussion prompts (answer all questions, submit any required work, etc.) based on required readings and reply substantially to at least two other participant posts by Sundays at 11 pm. Each student must participate in class discussions for at least ten modules throughout the semester.

Students who miss posting deadlines will have their participation grade deducted for each module assignment unless due to exceptional circumstances, such as medical conditions or family emergencies, requiring prior permission from the instructor.

### **Assessment**

Class participation: 30%

Reflection papers: 45% (3 @1000 words)

Final paper: 25% (2500-3500 words)

### **Assignments**

*Class participation (30%):* Each student is expected to be involved in online discussions. It is not possible to participate in class discussions without first completing reading assignments. Each week students should:

- read the required reading assignment and the posted lecture (the instructor will pose the lecture every Wednesday)
- respond thoughtfully to the discussion questions posed
- respond substantially to at least two threads/responses posted by other students.

The discussion for each week will be closed on Tuesday at 11.59 pm. Each student must participate in class discussions for at least ten modules throughout the semester.

*Reflection papers or presentations (45%):* A short reflection paper or presentation comprises a reflection on the assigned topic in a written, video, or audio form. It is approximately 1000 words in length for a written form or 12-15 minutes for video or audio form. Reflection papers or presentations should be submitted at the end of module 3, 7, and 13, i.e., on Tuesday, 12 am EST.

- a. Module 3 (15%) - Reflection on “Koran by Heart” documentary (<https://www.youtube.com/watch?v=ptHdmw57rzM>)
- b. Module 7 (15%) - Reflection on two documentaries of Islam in America (“Another America: The First American Muslims” <https://www.youtube.com/watch?v=ZBVzTk3TNrA> and “Islam in America | Rewind” <https://www.youtube.com/watch?v=WyS4oZR13Fs>)
- c. Module 13 (15%) - Reflection on the Ramadan through a mosque visit (if possible) or other visual/online means.

*Final paper (25%):* Write a paper (2500-3500 words; or 4500-5500 for doctoral students) on a topic or issue discussed in one of the modules. Required and recommended readings must be utilized in writing the paper, and students may add relevant readings as needed. At the end of the paper, conclude with a comparison between similar tradition, teaching, or practice in Islam and

one's own religious (or non-religious) standpoint. The instructor should approve the topic before Module 11.

The paper should be uploaded to the Canvas site by May 9, 2021 (12 am EST)

### **“Coffee Hour”**

The instructor will host three “Coffee hour” sessions for the class to meet synchronously. Each session is an opportunity to connect between students and instructor, discuss any lingering questions, and clarify expectations and assignments of the course. It is going to be held on Fridays 5 – 6 pm, during module 3 (February 5), module 10 (March 26), and module 14 (April 30).

### **Policy and Miscellaneous**

*Written Assignment:* All written assignments should follow the normal conventions as in Turabian 8th ed. The instructor reserves the right to have students re-submit an assignment for poor grammar, mistakes, or poorly written work. For those who would like assistance in writing a proper research paper, there are several good guides at <http://www.hartsem.edu/current-students/student-writing-resources/>.

*Late Assignments/Papers:* As per the Student Handbook, late papers will be marked down 1/3 of a grade every two days. Extensions for papers will be given for illnesses or family emergencies only in consultation with the instructor.

*Email Policy:* The instructor will use the official Hartsem student email addresses for all communications. Please check your Hartsem email account regularly.

*Non-Academic Resources:* Please refrain from citing Wikipedia or other non-documented websites, such as Blogspot. When students are unsure, please consult the instructor

*Grading:* The following evaluation process will be utilized as a guideline

- A (95-100)** Demonstrates excellent mastery of the subject matter, a superior ability to articulate this, and provides helpful connections to daily life or contemporary issues. Exceeds expectations of the course.
- A- (90-94)** Demonstrates mastery of the subject matter, ability to articulate this well, and makes connections to daily life or contemporary issues. Exceeds expectations of the course.
- B+ (87-89)** Demonstrates a very good understanding of the subject matter, able to articulate lessons learned in the assignment well. Meets expectations of the course.
- B (83-86)** Demonstrates an understanding of the subject matter and the ability to articulate lessons learned. Meets expectations of the course.
- B- (80-82)** Demonstrates an understanding of the material at hand, has some difficulty articulating this, and basic connection of the material to daily life or contemporary issues/life. Meets basic expectations for the course.
- C+ (77-79)** Demonstrates a basic comprehension of the subject matter, weak articulation and connections. Does not meet expectations for the course.

**C (70-76)** Demonstrates a minimal comprehension of the subject matter and has difficulty making connections. Does not meet expectations of the course.

**F (below 70)** Unable to meet the basic requirements of the course.

For all other questions you might have regarding policies or procedures, please see <http://www.hartsem.edu/current-students/student-handbook/> and <http://www.hartsem.edu/current-students/policies/>

Assignment	Due Date	Learning Outcome(s) Fulfilled	Percentage of Course Grade
1. Introduce yourself to the class	<b>Tuesday, February 2,</b> 11 pm		NA
2. Responses to weekly modules and contribution in discussions	Each weekly session (students may opt to NOT participate in two week of discussion without penalty)	Learning outcomes #1, #2, and #3 (Throughout the sessions, students will learn basic knowledge of Islam, and various aspects of it as a religious tradition, which will help them to refrain from any uncritical, narrow understanding of Islam)	30%
3. 1 <sup>st</sup> Reflection paper on “Koran by Heart” documentary	<b>Tuesday, February 9,</b> 11 pm	Learning outcomes #1, #2 (As a foundational aspect of Islam, the documentary will help students to understand various Muslim communities and the ways in which the Quran play a central role)	15%
4. 2 <sup>nd</sup> Reflection paper on two documentaries about Islam in America (“Another America: The First American Muslims” and “Islam in America   Rewind”)	<b>Tuesday, March 9,</b> 11 pm	Learning outcomes #1 and #3 (By learning from documentaries on Islam in America, students learn different aspects of Islam in the context of the USA, especially how race shapes both perceptions toward and within Muslim communities. It is also essential in deconstructing some stereotypes of Muslims)	15%
5. Submit a topic for final paper	<b>Tuesday, April 6,</b> 11 pm		NA
6. 3 <sup>rd</sup> Reflection paper on Ramadan	<b>Tuesday, April 27,</b> 11 pm	Learning outcomes #1 and # 2 (Fasting during the month of Ramadan is one of the five pillars of Islam, and it becomes the center of Muslim lives in many cultures.	15%

		By learning about it, students may also acquire some aspects of Muslim religious practices in a communal level)	
7. Final paper	<b>Tuesday, May 9,</b> 11 pm	Learning outcomes #4 (Focusing on a specific topic will help students to learn how to conduct appropriate research related to Islam and Muslim communities by identifying good academic sources, incorporate them into her own thought, and write a short academic paper)	25%

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**Module 1, January 20-26, 2021** Why Studying Islam? An Introduction to the Course Required

- John L. Esposito & Natana J. DeLong-Bas, "Shariah and Islamic Law: Myths and Realities," in *Shariah: What Everyone Needs to Know* (Oxford: Oxford University Press, 2018), 7-30.
- Read one of the recommended readings

Recommended

- Saeed A. Khan, "Islam in South Asia," in *An Introduction to Islam in the 21st Century* (Malden, MA: Wiley-Blackwell, 2013), 203-216
- Aminah Beverly McCloud, "Islam in Indonesia and Malaysia," in *An Introduction to Islam in the 21st Century* (Malden, MA: Wiley-Blackwell, 2013), 233-248
- John Tofik Karam, "Muslim Histories in Latin America and the Caribbean," in *An Introduction to Islam in the 21st Century* (Malden, MA: Wiley-Blackwell, 2013), 249-267

**Module 2, January 27-February 2, 2021** Muhammad: The Prophet of God

Required

- Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Rochester, VT: Inner Traditions, 2006), several chapters.
- Ingrid Mattson, "God Speaks to Humanity," in *The Story of the Qur'an* (Malden, MA: Blackwell, 2012), 1-24.
- The Quran 53:4-9; 96: 1-5; 10:1-10.

Recommended

- Asma Afsaruddin, "The Rise of Islam and Life of the Prophet Muhammad," in *The First Muslims* (Oxford: Oneworld, 2008), 1-18.
- Brannon M. Wheeler, "Muhammad," in *Prophets in the Quran: Introduction to the Quran and Muslim Exegesis* (London: Continuum, 2002), 321-333.
- Kecia Ali, "The Historical Muhammad," in *The Lives of Muhammad* (Cambridge, MA: Harvard University Press, 2014), 6-40.
- Watch *Muhammad: Legacy of the Prophet* ([http://www.dailymotion.com/video/xualnx\\_islam-muhammad-legacy-of-a-prophet-pbs\\_news](http://www.dailymotion.com/video/xualnx_islam-muhammad-legacy-of-a-prophet-pbs_news), at least until minute 55).

### **Module 3, February 3-9, 2021 The Qur'an: God's Revelation => *Due date for reflection 1***

#### Required

- Neal Robinson, "The Qur'an as Experienced by Muslims" in *Discovering the Qur'an* (London: SCM, 2008), 9-24.
- Watch "Koran by Heart" documentary movie (<https://www.youtube.com/watch?v=ptHdmw57rzM> – 80 minutes)

#### Recommended

- Ingrid Mattson, "The Prophet Convey the Message," in *The Story of the Qur'an* (Malden, MA: Blackwell, 2012), 27-77.
- Michael Sells, "The Early Suras with Commentary," in *Approaching the Qur'an* (Ashland, OR: White Cloud Press, 1999), 42-59.
- Aysha Hidayatullah, "Historical Contextualization Method," in *Feminist Edges of the Qur'an* (Oxford: Oxford University Press, 2014), 65-86.
- Anna M. Gade, "Recitation," in *The Blackwell Companion to the Qur'an*, ed., Andrew Rippin (Malden, MA: Blackwell, 2006), 481-493.
- Carl W. Ernst, *How to Read the Qur'an: A New Guide, with Select Translations* (Chapel Hill, NC: The University of North Carolina Press, 2013).

### **Module 4, February 10-16, 2021 The Formative Period of Muslim History**

#### Required

- Asma Afsaruddin, "The Age of the Rightly-Guided Caliphs" and "The End of Rightly-Guided Leadership" in *The First Muslims* (Oxford: Oneworld, 2008), 27-58.
- Kamran Scot Aghaie, "The Passion of 'Ashura in Shiite Islam," in *Voices of Islam: Voices of the Spirit Vol. II*, ed., Vincent Cornell (Westport, CT: Praeger 2007), 111-124.
- Watch Sunni-Shia differences (<https://www.youtube.com/watch?v=lZF7KuP8VjI> – 10 minutes)

#### Recommended

- Mahmoud Ayoub, "Introduction," and "The Crisis of Succession," in *The Crisis of Muslim History: Religion and Politics in Early Islam* (Oxford: Oneworld, 2003), 1-25.
- Ira M. Lapidus, "Urban Islam: the Islam of the Religious Elites," in *A History of Islamic Society* (Cambridge: Cambridge University Press, 2002), 81-98.
- Moojan Momen, "The Lives of the Imams and Early Divisions among the Shi'is" and "Early History of Shi'i Islam, AD 632-1000," in *An Introduction to Shi'i Islam* (New Haven, CT: Yale University Press, 1985), 23-85.
- Ahmet T. Karamustafa, "Shi'is, Sufis, and Popular Saints," in *The Wiley Blackwell History of Islam*, eds., Armando Salvatore et al. (Malden, MA: Wiley-Blackwell, 2018), 159-175

### **Module 5, February 17-23, 2021 The Hadiths: Prophetic Sayings**

#### Required

- Aisha Y. Musa, "Hadith Studies," in *The Bloomsbury Companion to Islamic Studies*, ed. Clinton Bennett (London: Bloomsbury Academic, 2015), 75-92.
- Forty Hadith of Al-Nawawī ([http://www.40hadith.com/40hadith\\_en.htm](http://www.40hadith.com/40hadith_en.htm))
- Excerpt of Hadith Qudsī from Ibn Arabi's *Mishkāt al-Anwār*

Recommended

- Excerpt from Sahīh Bukhari and Sahīh Muslim
- Jonathan Brown, "The Transmission and Collection of Prophetic Traditions," in *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld, 2009), 15-66.
- Garrett A. Davidson, "Reimagining Hadith Transmission in the Shadow of the Canon," in *Carrying on the Tradition: A Social and Intellectual History of Hadith Transmission across a Thousand Years* (Leiden: Brill, 2020), 5-46.
- William A. Graham, "Concept of Revelation in Early Islam," in *Divine Word and Prophetic Word in Early Islam* (The Hague: Mouton, 1977), 25-39.

**Module 6, February 24-March 2, 2021 Sharī'a and Islamic Jurisprudence**Required

- John L. Esposito & Natana J. DeLong-Bas, "Shariah: The Big Picture," in *Shariah: What Everyone Needs to Know* (Oxford: Oxford University Press, 2018), 31-53
- John Donohue and John L. Esposito, eds., "Some Fatwas," in *Islam in Transition: Muslim Perspectives* (Oxford: Oxford University Press, 1982), 212-228.

Recommended

- Wael B. Hallaq, "The Formative Period," in *Shari'a: Theory, Practice, Transformations* (Cambridge: Cambridge University Press, 2012), 27-71.
- Majid Khadduri, "On Consensus (*Ijma*)," in *Islamic Jurisprudence: Shāfi'ī's Risala* (Baltimore: The Johns Hopkins Press, 1961), 285-303.
- John L. Esposito & Natana J. DeLong-Bas, "Shariah: Government, Law, and Order," in *Shariah: What Everyone Needs to Know* (Oxford: Oxford University Press, 2018), 132-146.
- Nelly van Doorn-Harder, "Religio-political Perspectives: The Shari'a Issue," in *Bridges Instead of Walls: Christian-Muslim Interaction in Denmark, Indonesia and Nigeria*, ed., Lissi Rasmussen, (Minneapolis, MN: Lutheran University Press, 2007), 135-151.

**Module 7, March 3-9, 2021 Introduction to Sufism => **Reflection 2****Required

- Paul Losensky, "Rabe'a-ye 'Adaviya," in *Farid ad-Din 'Attār's Memorial of God's Friends* (New York: Paulist Press, 2009), pp. 97-113.
- Paul Losensky, "Hoseyn ibn Mansur al-Hallaj," in *Farid ad-Din 'Attār's Memorial of God's Friends* (New York: Paulist Press, 2009), 394-408.
- Read one of the poems listed on the recommended readings (Rumi, Attar, or Hafiz)

Recommended

- Alan Williams, "The King Who Falls in Love with a Slave-Girl and Buys Her," in *Rumi's Spiritual Verses: The First Book of the Masnavi-ye Ma'navi* (London: Penguin, 2006), 10-28.
- Afkham Darbandi and Dick Davis, *Farid Ud-Din Attar's Conference of the Birds* (London: Penguin, 1984), 56-76.
- Elizabeth T. Gray, *The Green Sea of Heaven: Fifty Ghazals from the Diwan of Hafiz* (Ashland, OR: White Cloud Press, 2002), 36-43, 80-85.
- Ahmet T. Karamustafa, "The Sufis of Baghdad," in *Sufism: The Formative Period* (Edinburgh: Edinburgh University Press, 2007), 1-37.

- Leonard Lewisohn, "Sufism's Religion of Love, from Rābī'a to Ibn 'Arabī," in *The Cambridge Companion to Sufism*, ed., Llyod Ridgeon (Cambridge: Cambridge University Press, 2014), 150-180.

### **Module 8, March 10-16, 2021 Colonialism and the Rise of Modernist Muslim**

#### Required

- Charles Kurzman, "Introduction" in *Modernist Islam, 1840-1940: A Sourcebook* (Oxford: Oxford University Press, 2002), 3-27.
- Read either "Muhammad Abduh" or "Rashid Rida" from the list of recommended readings

#### Recommended

- Charles Kurzman, "Muhammad Abduh," in *Modernist Islam, 1840-1940: A Sourcebook* (Oxford: Oxford University Press, 2002), 50-60.
- Charles Kurzman, "Rashid Rida," in *Modernist Islam, 1840-1940: A Sourcebook* (Oxford: Oxford University Press, 2002), 77-85.
- L. Carl Brown, "Meeting the Western Challenge: The Early Establishment Response," in *Religion and State: The Muslim Approach to Politics* (New York: Columbia University Press, 2000), 87-98.
- Muhamad Ali, "Introduction," in *Islam and Colonialism: Becoming Modern In Indonesia and Malaya* (Edinburgh: Edinburgh University Press, 2016), 1-32.
- Sherali Tareen, "Narratives of Emancipation in Modern Islam: Temporality, Hermeneutics, and Sovereignty," *Islamic Studies* 52, no. 1 (2013): 5-28

### **Module 9, March 17-23, 2021 Islamism and Post-Islamism**

#### Required

- Asef Bayat, "Post-Islamism at Large," in *Post-Islamism: The Changing Faces of Political Islam* (Oxford: Oxford University Press, 2013), 3-33.
- Read one of the recommended readings

#### Recommended

- Roxanne L. Euben and Muhammad Qasim Zaman, eds., "Hasan Al-Banna," in *Princeton Readings in Islamist Thought* (Princeton, NJ: Princeton University Press, 2009), 49-78.
- Roxanne L. Euben and Muhammad Qasim Zaman, eds., "Sayyid Qutb," in *Princeton Readings in Islamist Thought* (Princeton, NJ: Princeton University Press, 2009), 129-144.
- Roxanne L. Euben and Muhammad Qasim Zaman, eds., "Ayatollah Khomeini," in *Princeton Readings in Islamist Thought* (Princeton, NJ: Princeton University Press, 2009), 155-180.
- Roxanne L. Euben and Muhammad Qasim Zaman, eds., "Abu'l-A'la Mawdudi," in *Princeton Readings in Islamist Thought* (Princeton, NJ: Princeton University Press, 2009), 79-106.

### **Module 10, March 24-April 6, 2021 Wahhabism and Salafism**

#### Required

- Bernard Haykel, "On the Nature of Salafi Thought and Action," in *Global Salafism: Islam's New Religious Movement*, ed., Roel Meijer (Oxford: Oxford University Press, 2013), 33-51.
- Natana Delong-Bas, "Muhammad Ibn Abd al-Wahhab and the Origins of Wahhabism," in *Wahhabi Islam: From Revival and Reform to Global Jihad* (Oxford: Oxford University Press, 2004), 7-40.

Recommended

- Noorhaidi Hasan, "The Failure of the Wahhabi campaign: Transnational Islam and the Salafi Madrasa in post-9/11 Indonesia," *South East Asia Research* 18, no. 4 (2010): 675-705.
- Sadek Hamid, "The Attraction of 'Authentic' Islam: Salafism and British Muslim Youth," *Global Salafism: Islam's New Religious Movement*, ed., Roel Meijer (Oxford: Oxford University Press, 2013), 384-403.
- "The Popular Discourses of Salafi Radicalism and Salafi Counter-radicalism in Nigeria: A Case Study of Boko Haram," *Journal of Religion in Africa* 42, No. 2 (2012): 118-144.
- Laurence Deschamps-Laporte, "Pious and Engaged: The Religious and Political Involvement of Egyptian Salafi Women after the 2011 Revolution," in *Women and Social Change in North Africa: What Counts as Revolutionary?*, eds., Doris H. Gray and Nadia Sonneveld (Cambridge: Cambridge University Press, 2018), 166-186.

**No Class on March 29-April 1, 2020 – Hartford Seminary Reading Day****Module 11, April 7-13, 2021 Muslims in America => **Due date for reflection 2****Required

- Yuting Wang, "American vs. Muslim," in *Between Islam and the American Dream: An Immigrant Muslim Community in Post-9/11 America* (London: Routledge, 2015), 113-126
- Amina Wadud, "American Muslim Identity: Race and Ethnicity in Progressive Islam," in *Progressive Muslims: On Justice, Gender, and Pluralism*, ed., Omid Safi (Oxford: Oneworld, 2003), 270-285.
- Susan Van Baalen, "Islam in American Prisons," in *The Oxford Handbook of American Islam*, eds., Jane I. Smith and Yvonne Yazbeck Haddad (Oxford: Oxford University Press, 2014), 1-22.

Recommended

- Malcolm X, *By Any Means Necessary: Speeches, Interviews, and Letters*, ed., George Breitman (New York: Pathfinder, 1990), 1-13.
- Edward E. Curtis IV, "Across the Black Atlantic: The First Muslims in North America," in *Muslims in America: A Short History* (Oxford: Oxford University Press, 2009), 1-24.
- Yvonne Yazbeck Haddad, "The Shaping of a Moderate North American Islam," in *Becoming American?: The forging of Arab and Muslim Identity in Pluralist America* (Waco, TX: Baylor University Press, 2011), 67-96.
- Aysha Hidayatullah, "Muslim Feminist Theology in the United States," in *Muslima Theology: The Voices of Muslim Women Theologians*, eds., Ednan Aslan, Marcia Hermansen and Elif Medeni (Frankfurt: Peter Lang, 2013), 81-99.
- Rabia Kamal, "Islamic Dress and Fashion in the United States," in *The Oxford Handbook of American Islam*, eds., Jane I. Smith and Yvonne Yazbeck Haddad (Oxford: Oxford University Press, 2014), 1-16.

**Module 12, April 14-20, 2021 Women and Gender in Islam**Required

- Etin Anwar, "Sexing the Prayer: The Politics of Ritual and Feminist Activism in Indonesia," in *Muslima Theology: The Voices of Muslim Women Theologians*, eds., Ednan Aslan, Marcia Hermansen and Elif Medeni (Frankfurt: Peter Lang, 2013), 197-216.
- Juliane Hammer, "Space, Leadership, and Voice," in *American Muslim Women, Religious Authority, and Activism: More Than a Prayer* (Austin, TX: University of Texas Press, 2012), pp. 124-146.
- Heaven and Hell: Indonesia's Battle Over Polygamy ([https://www.youtube.com/watch?v=d3\\_hPhIX\\_Js](https://www.youtube.com/watch?v=d3_hPhIX_Js) - 24 minutes)

#### Recommended

- Amina Wadud, "What's in a Name?" in *Inside the Gender Jihad: Women's Reform in Islam* (Oxford: Oneworld, 2006), 14-54.
- Yvonne Y. Haddad, Jane I. Smith, and Kathleen M. Moore, "Persistent Stereotypes," in *Muslim Women in America: The Challenge of the Islamic Identity Today* (Oxford: Oxford University Press, 2006), 21-40.
- Yvonne Y. Haddad, Jane I. Smith, and Kathleen M. Moore, "Claiming Public Space," in *Muslim Women in America: The Challenge of the Islamic Identity Today* (Oxford: Oxford University Press, 2006), 121-142.
- Sylvia Chan-Malik, "Chadors, Feminists, Terror: Constructing a U.S. American Discourse of the Veil," in *Being Muslim: A Cultural History of Women of Color in American Islam* (New York: New York University Press, 2018), 151-181.
- Rachel Rinaldo, "Islam and Feminism in Jakarta," in *Mobilizing Piety: Islam and Feminism in Indonesia* (Oxford: Oxford University Press, 2013), 1-31.

### **Module 13, April 21-27, 2021 Religious Practices => **Due Date for reflection 3****

#### Required

- Jackleen Salem, "Ramadan, Eid al-Fitr, and Eid al-Adha: Fasting and Feasting," in *The Practice of Islam in America: An Introduction*, ed., Edward E. Curtis (New York: New York University Press, 2017), 83-103.
- Rose Aslan, "Salah: Daily Prayers in Muslim America," in *The Practice of Islam in America: an Introduction*, ed., Edward E. Curtis (New York: New York University Press, 2017), 15-35.

#### Recommended

- Watch a documentary on Hajj ([https://www.youtube.com/watch?v=q7q\\_LcqbvKI](https://www.youtube.com/watch?v=q7q_LcqbvKI) – 15 minutes)
- Fayaz S. Alibhai, et al., "Twelver Shia in Edinburgh: Marking Muharram, Mourning Husayn," *Contemporary Islam* 13, no. 3 (2018): 325-348.
- Marcia Hermansen, "Milad/Mawlid: Celebrating the Prophet Muhammad's Birthday," in *The Practice of Islam in America: An Introduction*, ed., Edward E. Curtis (New York: New York University Press, 2017), 123-139.
- Afeefa Syeed and Nusaybah Ritchie, "Children and the Five Pillars of Islam: Practicing Spirituality in Daily Life," in *Nurturing Child and Adolescent Spirituality: Perspectives from the World's Religious Traditions*, eds., Karen-Marie Yust, et al. (Lanham, MD: Rowman and Littlefield Publisher, 2006), 296-308.

- Kambiz GhaneaBassiri, "Religious Normativity and Praxis among American Muslims," in *The Cambridge Companion to American Islam*, eds., Juliane Hammer and Omid Safi (Cambridge: Cambridge University Press, 2013), 208-227.

#### **Module 14, April 28-May 4, 2021 Muslim-Christian and Interreligious Relations**

##### Required

- Sya'afatun Almirzanah, "The Peace Brokers: Women of Aceh and Ambon," in *Muslim Women in War and Crisis: Representation and Reality*, ed., Faegheh Shirazi (Austin: University of Texas Press, 2010), 23-36.
- Peter Makari, "Muslim-Christian Relations in the United States," in *The Oxford Handbook of American Islam*, eds., Jane I. Smith and Yvonne Y. Haddad (Oxford: Oxford University Press, 2014), 1-20.

##### Recommended

- "The Imam and the Pastor" (<https://www.youtube.com/watch?v=kFh85K4NFv0> - 40 minutes)
- Mahmoud Ayoub, "Nearest in Amity: Christians in the Qur'an and Contemporary Exegetical Tradition," in *A Muslim View of Christianity: Essays on Dialogue*, ed., Irfan Omar (Maryknoll, NY: Orbis, 2007), 187-211.
- Common Word Between Us and You (<http://www.acommonword.com/>) ch 4 of the book.
- Sumanto Al Qurtuby, "Peacebuilding in Indonesia: Christian–Muslim Alliances in Ambon Island," *Islam and Christian–Muslim Relations* 24, no. 3 (2013): 349-367.
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