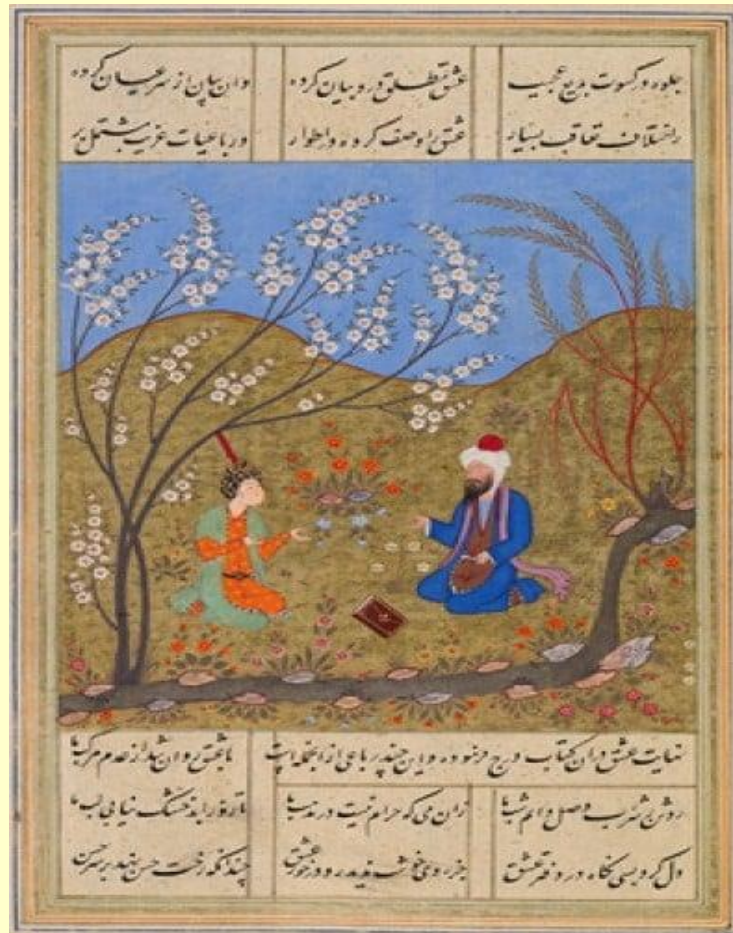


THE ISLAMIC SCHOLARLY TRADITION

SSC 301 (97348) 3 Credits Fall 2024 Monday/Wednesdays 1:00-2:15p.m.

Instructor: Maria Haqqani Office: 401, Fauji Foundation Building

Office Hours: M/W 2:30-3:45p.m.; Email: mhaqqani@iba.edu.pk



Course Description

This course serves as a historical, intellectual, and spiritual exploration of the Islamic scholarly tradition through the ages. Employing a multidimensional approach, it aims to develop a comprehensive understanding of the core areas of Islamic thought such as creed, theology, law, and spirituality. The course begins by tracing the foundational principles of Islam and how scholars have engaged with them through centuries, while tackling questions on issues such as freewill vs. predestination; prophethood; methods of interpretation of revelation; and hadith transmission and categorization. It teases out the intricacies of the epistemological foundations of Islamic law, following the trajectory of the development of the major schools of Islamic law and theology. Furthermore, it connects the Islamic scholarly tradition to modern challenges and concerns regarding women in Islam, education and revival, as well as Islam and the environment, equipping us with the tools to view these concerns through the lens of the *ibsan* tradition. Finally, it encourages students to participate in a community welfare project rooted in their own interests and their understanding of *ibsan*, thus culminating in a practical application of the learning from this course.

Learning Outcomes

By the end of this course, students will be able to:

1. Appreciate the rich Islamic scholarly tradition and the need to study Islam with a multidimensional approach;
2. Explain the fundamental teachings of Islamic beliefs and the debates surrounding them;
3. Explain the major concepts of Islamic law and jurisprudence, especially with respect to how knowledge and positions are derived from the Quran and Hadith, such as *ijtihad*, *qiyas*, *taqlid*, and the reasons why multiple positions drawn from the same source can be equally valid;
4. Articulate how *ihsan* lies at the core of the Islamic tradition;
5. Analyze current challenges and issues employing their knowledge of the Islamic scholarly tradition;
6. Engage with scholarly writings, primary texts, and historical documents and interpretations related to the Islamic scholarly tradition to foster analytical skills;
7. Execute a full-fledged hands-on project to serve the community, drawing from the essence of *ihsan*

Weekly Schedule

WEEK 1

Session 1	Course-warming & Introductions Readings: None
Session 2	Heart or Tongue? Iman, Islam, Iman - I Readings: "The Hadith of Gabriel," in Sachiko Murata and William C. Chittick, <i>The Vision of Islam</i> (St. Paul: Paragon House, 1994): xxv-xxxiv.

WEEK 2

Session 3	Heart or Tongue? Iman, Islam, Iman - II Readings: "The Hadith of Gabriel," in Sachiko Murata and William C. Chittick, <i>The Vision of Islam</i> (St. Paul: Paragon House, 1994): xxv-xxxiv.
Session 4	Freewill vs. Predestination Readings: "Trial and Freedom," <i>Vision of Islam</i> , 111-117. -"Heedlessness and Guidance," <i>Vision of Islam</i> , 144-158. -"The Letter (Risala) of al-Hasan al-Basri on Free Will and Predestination," in <i>Textual Sources for the Study of Islam</i> , ed. Andrew Rippin (Chicago: The University of Chicago Press, 1986): 115-121. -[Recommended] "Why Does God Allow Evil and Suffering," in S.

Fareed Ahmad and S. Salahuddin Ahmad, *God, Islam, and the Skeptic Mind* (Kuala Lumpur: Blue Nile Publishing, 2004): 81-117

WEEK 3

Session 5

Worship

Readings: “On Intention,” in *al-Risala al-Mu‘āwana* by Imam ‘Abdallah ibn ‘Alawi al-Haddad, translated as *The Book of Assistance* by Mostafa Badawi (Louisville, Kentucky: Fons Vitae, 2003): 10-12.

“Priorities in Actions and Intentions,” in Imam ‘Abdullah ibn ‘Alawi al-Haddad, *Knowledge and Wisdom*, trans. by Mostafa al-Badawi (Chicago: Starlatch, 2001): 41-44.

“On the Excellence of Purity,” in Nasir al-Din Qunawi, *The Easy Roads of Sayf al-Din*, trans. by William C. k in *Faith and Practice of Islam* (Albany: State University of New York Press, 1992): 127-129.

“Internal Prerequisites of Prayer: Actions of the Heart,” *Inner Dimensions*, 34-43.

“Inner States at Each Stage of the Ritual Prayer,” *Inner Dimensions*, 44-48

Session 6

Knowledge and Scholarship

Readings: “The Decline of Knowledge and the Rise of Ideology in the Modern Islamic World,” in Joseph Lumbard, *Islam, Fundamentalism and the Betrayal of Tradition* (Bloomington, IN: World Wisdom, 2004): 39-44, 66-71.

Week 4

Session 7

Knowledge and Scholarship

Readings: *Warathatu’l Anbiya*, by Ibn Rajab al-Hanbali, trans. as *The Heirs of the Prophets* by Zaid Shakir (Chicago: Starlatch, 2001): 1-18, 37-47.

Session 8

Qur’an: Revelation & Interpretation

Readings: “Treatise on the Principles of Tafsir,” by Ibn Taymiyya, trans. by Jane Dammen Mcauliffe in *Windows on the House of Islam: Muslim Sources of Spirituality and Religious Life*, ed. John Renard (Berkeley: University of California Press): 35-43.

- “The Canons of Ta’wil,” by Imam Abu Hamid al-Ghazali, trans. by Nicholas Heer in *Windows on the House of Islam*, 48-54.

- “Qur’ānic Interpretation,” Imam al-Qurtubi in *Classical Islam: A Sourcebook of Religious Literature*, trans. and edited by Norman Calder, Jawid Mojaddedi, and Andrew Rippin (London, New York: Routledge, 2003): 97-102.

Week 5

Session 9

Prophethood

Readings: “The obligation to believe in him, obey him, and follow his Sunna,” in Qadi ‘Iyad, *AshShifa*, translated as *Muhammad Messenger of Allah (saw)* by Aisha Abdarrahan Bewley (Cape Town: Madinah Press, 1992): 213-231.

- “The Sunna as Primordiality,” Timothy Winter (Cambridge, 1999).

- “The True Nature of Prophecy,” by Imam Abu Hamid al-Ghazali in *The Faith and Practice of al-Ghazali*, trans. W. Montgomery Watt (London: George Allen and Unwin Ltd., 1967): 63-68.

- “The Finality of the Prophet’s Message,” Imam Ibn Kathir and others, edited and translated by Nuh Keller in *Reliance of the Traveller* (Maryland, US: Amana Publications, 1994): 846-84

Session 10

Hadith

Readings: “The Sunnah,” in Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: The Islamic Text Society, 2016): 58-63.

Week 6

Session 11

Hadith & Sunnah

Readings: “The Sunnah,” *Principles of Islamic Jurisprudence*, 92-111.

“Weak Ḥadīths,” in Mulla Ali Qari, *Reliance of the Traveler*, 954-957.

“Principles of Hadith Verification and Acceptance,” Muhammad Taqi Usmani, *Dars Tirmidhi*, 1-5.

Session 12

Hadith & Sunnah

Readings: “The Sunnah,” *Principles of Islamic Jurisprudence*, 92-111.

“Weak Ḥadīths,” in Mulla Ali Qari, *Reliance of the Traveler*, 954-957.

“Principles of Hadith Verification and Acceptance,” Muhammad Taqi Usmani, *Dars Tirmidhi*, 1-5.

Week 7

Session 13

Islamic Law I

Readings: “Introduction to Usul al-Fiqh,” *Principles of Islamic Jurisprudence*, 1-4.

- “Proofs of Sharī‘ah,” *Principles of Islamic Jurisprudence*, 11-15.

- “The Definitive (Qaṭ‘ī) and the Speculative (Zānnī),” *Principles of*

Islamic Jurisprudence, 27-31.

Session 14

Islamic Law II

Readings: “Understanding the Four Madhhabs: The Facts about Ijtihad and Taqlid,” by Timothy Winter, (Cambridge, 1999), 1-22.

Week 8

Session 15

History of Islamic Law

Readings: “History of Islamic Law,” in Imran Ahsan Khan Nyazee, *Outlines of Islamic Jurisprudence* (Islamabad: ALSI, 1998): 60-64

Session 16

Following Qualified Scholarship

Readings: “Following Qualified Scholarship,” *Reliance of the Traveler*, 15-23.

Week 9

Session 17

Ihsan

Readings: “Ihsān, Ikhlās, and Taqwā,” in *Faith and Practice*, 9-12.
- “The Activism Within,” by T. J. Winter in *Islam, Fundamentalism, and the Betrayal of Tradition*, ed. Joseph E. B. Lumbard (Bloomington, IN: World Wisdom Inc., 2009): 287- 294.
- “On Following the Book and Sunna,” in *al-Risala al-Mu‘āwana* by Imam ‘Abdallah ibn ‘Alawi al-Haddad, translated as *The Book of Assistance* by Mostafa Badawi (Louisville, Kentucky: Fons Vitae, 2003): 36-39.
- “On Certainty,” *The Book of Assistance*, 7-9.
- *Maktūbāt Rabbāniyya*, Letters by Shaykh Ahmad Sirhindi, selections translated by Muhammad Abdul Haq Ansari in *Sufism and Sharī‘ah* (Leicester, UK: The Islamic Foundation, 1986): 175-76.
- “Introduction to Purification,” in Imam Muhammad al-Mawlud’s *Maṭharat al-Qulūb*, translated and commentated by Hamza Yusuf as *Purification of the Heart* (US: Sandala, Inc., 2012): 1-9.

Session 18

Development of the Soul

Readings: “Youth” and “Maturity” in Imam ‘Abdallah ibn ‘Alawi al-Haddad, *The Lives of Man*, translated by Mostafa Badawi (London: Quilliam Press, 1991): 20-24.
- “People and the World,” in Imam ‘Abdallah ibn ‘Alawi al-Haddad, *al-Fusūl al-‘Ilmiyya wa’l-Uṣūl al-Ḥikmiyya*, translated as *Knowledge and Wisdom* by Mostafa Badawi (Chicago: The Starlatch Press, 2001): 15-16.
- “The World is But a Moment,” *Knowledge and Wisdom*, 99-100.
- “Pride and Heedlessness,” *Knowledge and Wisdom*, 9-10.
- “Assessing One’s Spiritual State,” *Knowledge and Wisdom*, 71-72.
- “The Ailments of the Heart,” *Knowledge and Wisdom*, 75-77.
- “The Balance Between Good and Evil Acts,” *Knowledge and Wisdom*,

79-80.

- "The Company One Keeps," Knowledge and Wisdom, 81-82.

Week 10

Session 19 **Stewards of the Earth**
Readings: TBD

Session 20 **Stewards of the Earth - II**
Readings: TBD

Week 11

Session 21 **Women in Islam**
"Women Scholars of Hadith," Hadith Literature, 117-123.

Session 22 **The Clash of Civilizations (?) - I**
Readings: TBD

Week 12

Session 23 **The Clash of Civilizations (?) - II**
Readings: TBD

Session 24 **Where are we headed?**
Readings: Documentary "*Schooling the World: The White Man's Last Burden.*"

Week 13

Session 25 **Where are we headed?**
Readings: TBD

Session 26 **The Ihsan Project Presentations**
Readings: TBD

Week 14

Session 27 **The Ihsan Project Presentations**
Readings: TBD

Session 28 **Final Thoughts & End of Course Celebration**
Readings: TBD

Course Assignments



Pop Quizzes	20%
Midterm Exam	20%
Final Exam	25%
The Ihsan Project	20%
Presentation	5%
Attendance	5%
Professional Accountability	5%

Course Policies and Requirements

Readings

I will be teaching this course with the expectation that students will have deeply engaged with the readings before coming to class. The readings have been carefully selected to offer you a baseline understanding of the topic and theories which will be called into discussion that week. The class will plunge into a deeper dive and application of the theory you have perused for class.

Attendance

I expect my students to attend every class punctually. **It is your responsibility to keep an ample buffer for all traffic hold-ups and reach class on time.** Attendance will be taken during the first five minutes of class. In my teaching experience, the first and last five minutes of class are inarguably the most important; students who miss the beginning or end of class miss out on crucial announcements and tidbits essential for success in the course. It is also incredibly rude to both your classmates and the teacher when you arrive late, as there is always considerable disruption when someone walks in while class is in progress. Therefore, anyone coming in after attendance has been recorded will **NOT** be marked present. Please do **NOT** approach me to mark you present if you are late. **If you have a perpetual problem of being tardy, please reconsider your choice of taking this course.**

IBA allows all students five—I repeat—**five absences**, beyond which you will automatically fail the course. I do not distinguish between an excused or unexcused absence; all absences will count towards the total of five. You should save these absences for illnesses and emergencies. If you use up all five absences just because you couldn't get to class on time on any particular day, and then confront a real emergency, please note that I will not be sympathetic.

It is also your responsibility to catch up with what you missed if you are absent. Offering the excuse that you were unaware of a piece of information because you missed class on a particular day will not be acceptable.

Class Recording

You are not allowed to audio or video record the class without my written permission. Permission is rarely granted, unless there is good reason to do so.

Accommodations

If you need any accommodations, please meet me in my office for us to discuss arrangements on how to help you succeed in this course.

Gadget Policy

Learning—and teaching—requires you to be present and mindful. Please stow away all your gadgets in your bag and silence them before class begins. Gadgets are distracting for both the student and the teacher, with the million tabs open in your laptop and the streams of messages on your WhatsApp, especially when your phone is lying on your desk. A student's divided attention does not escape the teacher's notice. Please purchase a notebook for this class if you have none. Research consistently shows that taking notes by hand helps process, consolidate, and cement information better than typing by hand. I may, however, require you to use your laptops occasionally, in which case I will inform you in advance.

Academic Integrity

I assume each one of you is honest and that all work you do for this course is strictly your own. Maintaining high standards of academic integrity and avoiding plagiarism is crucial. Plagiarism is the unattributed borrowing of ideas or knowledge. Regardless of whether the source is a published book or article, something from the web, something written or told to you by another student, or even work from another course, it is essential that you cite it properly using the APA referencing style. Rearranging or restructuring a sentence by changing a few words here and there is not acceptable. Please peruse IBA's plagiarism policy document for details. If you plagiarize any assignment to any degree, you will fail this course.

I hope that you understand that citation of your sources is not something one does to please obsessive teachers, but a basic ethical responsibility of anyone participating in public discourse. You should always try to be clear where you get your information from and cite everything that is not common knowledge—anything you had to search for during the course of conducting research for your paper.

Professional Accountability & Class Participation

Professional accountability points are bonus points that entail reaching class on time, participating in discussions, listening attentively, adhering to the gadget policy, and treating others respectfully. **Any offence will lead to a loss of points; three offenses will automatically lead to a grade drop.**

Grading Plan

I will award absolute and fair grades for this course. Please do NOT write to me with requests for grade changes, unless you notice some discrepancy in the uploading of a score for a particular assignment. Rest assured that if you merited that extra 0.0005 mark for an extra upliftment of your grade, I would have awarded it to you myself without waiting for your request.

Office Hours

My Office Hours are for you—you are welcome to meet me to discuss anything course-related or just have a friendly chat about kittens, calligraphy, books, or life in general. Please schedule an appointment on my Calendly if you have a specific agenda for our meeting so we can be productive together.

I look forward to learning from you in this course!

