The minor in Islamic Studies is open to all undergraduates regardless of major. It provides the training to approach Islam — and the world — in a historically and culturally informed way, challenging stereotypes and misconceptions while exploring the diversity and complexity of the world's second-largest religion.

In addition to the stand-alone minor in Islamic Studies, the program also offers the Global Islam joint track with International Studies. This track allows students to earn both the International Studies major and the Islamic Studies minor. For track information and details, see the Islamic Studies (https://krieger.jhu.edu/islamic/) or International Studies (https://krieger.jhu.edu/internationalstudies/undergraduate/affiliated-major-minor-tracks/) web sites.

Minor Requirements
All courses must be taken for letter grades and receive a grade of C- or higher.

Language requirement
- AS.375.115 First Year Arabic
- AS.375.116 and First Year Arabic II

Electives (totaling at least 18 credits)
- Four Islamic studies elective courses at any level
- Two Islamic studies elective courses at the 300-400 level

* A maximum of two of these courses may be language courses from the list of languages below.
** Approved languages include Arabic (which is offered at Homewood), Persian (which is offered at the School of Advanced International Studies [SAIS] in Washington, DC), Bahasa Indonesia (also offered at SAIS), Bahasa Malaysia, Bengali, Hausa, Punjabi, Turkish, and Urdu. Additional languages may be approved by the Director of Undergraduate Studies.

Faculty
Chair
Niloofar Haeri
Professor, Department of Anthropology

Director
Homayra Ziad
Lecturer, Department of Anthropology

Program Faculty
Ryan Calder
Assistant Professor, Department of Sociology

Gabriele Ferrario
Visiting Assistant Research Professor, Department of History of Science

For current course information and registration go to https://sis.jhu.edu/classes/

Courses
AS.194.105. Islam and its Cultural and Religious Diversity, 600-1600. 3.0 Credits.
While media often present Islam as a fairly univocal and compact cultural and religious system, news reports about tensions, hostility and at times open conflict within the Islamic world itself are frequent. Unity and internal diversity characterize Islam nowadays and have historical roots that have deeply shaped Islam since its very inception. This course will explore the historical origins of the dynamics of unity and diversity in Islam from the predication of Muhammad and the expansion of the first caliphate, to the formation of the Ottoman, Safavid and Mughal empires. By focusing on the historical events and the cultural production of the first millennium of Islam, this course will offer a thorough historical introduction to its cultural and religious complexity.

Prerequisites: NA
Corequisites: NA
Instructor(s): G. Ferrario
Area: Humanities
NA.

AS.194.201. Jews, Muslims, and Christians in the Medieval World. 3.0 Credits.
The three most widespread monotheisms have much more in common than is generally portrayed: a common founding figure, a partly shared succession of prophes, closely comparable ethical concerns and religious practices, a history of coexistence and of cultural, religious, social and economic interaction. This course will focus on a number of key texts and historical events that have shaped the relationships between Jews, Muslims, and Christians during the Middle Ages and contributed to their reciprocal construction of the image of the “other.” The geographical center of the course will be the Mediterranean and the Near and Middle East, a true cradle of civilizations, religions, and exchange.

Prerequisites: NA
Corequisites: NA
Instructor(s): G. Ferrario
Area: Humanities, Social and Behavioral Sciences
NA.

AS.194.205. Islamic Mysticism: Traditions, Legacies, Politics. 3.0 Credits.
For over a thousand years, the Sufi tradition has been a dynamic force in Islamic social, political and spiritual life. The tradition offers a treasure trove of devotional literature and music, philosophical treatises, contemplative practices, and institutions of social and political organization. After unpacking the politics of the term “Sufi,” we will trace the historical development of the tradition from the early ascetics in Iraq and Syria to the age of trans-national Sufi orders, with case studies from South Asia, Turkey, and the United States. We will then move into some of the key constructs of the tradition of spiritual growth and character formation: the divine-human relationship, the stages of the spiritual path, contemplative and practical disciplines, ideas of sainthood, discipleship and ethical perfection, and the psychology of love. Throughout the class, we will explore the nature of experiential language and interrogate the tradition through the lens of gender. We will also experience Sufism through ritual and music.

Prerequisites: NA
Corequisites: NA
Instructor(s): H. Ziad
Area: Humanities, Social and Behavioral Sciences
Writing Intensive.
AS.194.210. Race, Gender, Citizenship: Being Muslim in America. 3.0 Credits.
This course explores how American Muslims navigate and contest complex notions of belonging in the context of national conversations on race, gender, citizenship, and national security. With a focus on specific case studies that range from Black Muslim movements of the early twentieth century to the ongoing War on Terror, the course will add complexity to the public conversation on what it means to be Muslim - and what it means to be American. The course will draw on history, ethnography, first-person narratives, films, blogs, documentaries and fiction.
Prerequisites: NA
Corequisites: NA
Instructor(s): H. Ziad
Area: Humanities, Social and Behavioral Sciences NA.

AS.194.401. Themes in Medieval Islamic Thought. 3.0 Credits.
This seminar examines medieval Muslim thinkers who addressed themes at the intersection of theology, philosophy, science, and ethics: the definition of the nature of God's attributes, His uniqueness, transcendence and omnipotence; human freewill and the limits of human knowledge; the nature of the world; and the relationship among reason, religion, and science. The course will look at how these and other crucial themes were addressed by major medieval philosophers and philosophical schools not only in Islam, but also in Judaism and Christianity, and highlight similarities and differences among the three major monotheistic faiths.
Prerequisites: NA
Corequisites: NA
Instructor(s): G. Ferrario
Area: Humanities, Social and Behavioral Sciences NA.

AS.194.502. Independent Study. 3.0 Credits.
Approval Required
Prerequisites: NA
Corequisites: NA
Instructor(s): H. Ziad; R. Calder
Area: NA
NA.

Cross Listed Courses

History of Art
AS.010.103. Introduction to the Art of Asia. 3.0 Credits.
A survey of the art and architecture of Asia, from the ancient world to the present and including the Indian subcontinent, China, Japan, Korea, and Southeast Asia.
Prerequisites: NA
Corequisites: NA
Instructor(s): R. Brown
Area: Humanities NA.

AS.010.110. Art of the Islamic World. 4.0 Credits.
This course is an introduction to the art of the Islamic world, covering a geography that stretches from Spain to India and a chronology that extends from the seventh century into our own time. Within this rich and varied continuum, we will look at a range of art forms—including architecture, painting, sculpture, ceramics, and calligraphy—in relation to such themes as patronage, production, function, and audience. A number of the artworks will be viewed firsthand in local collections. We will also explore the intersection of Islamic art with today's political realities.
Prerequisites: NA
Corequisites: NA
Instructor(s): U. Rustem
Area: Humanities NA.

AS.010.319. Medieval Art and Architecture of the Holy Land. 3.0 Credits.
The course focuses on art and architecture in the political and religious contexts of the Middle East, from the 4th to the 14th c. The three monotheistic religions all claimed specific territories — in particular the city of Jerusalem — for cult practices. This situation resulted in military conflicts that had an impact of Jewish, Medieval, Byzantine, and Islamic art in the Holy Land. The political conflicts, which still plague the region today, are rooted in the complex situation of the medieval period. The Roman, Arab, Byzantine, and crusader invasions resulted however in exciting eclectic styles that characterize the art and architecture of the region. We will discuss concepts behind political and religious leadership, as they intersect with the power of the arts.
Prerequisites: NA
Corequisites: NA
Instructor(s): N. Zchomelidse
Area: Humanities
Writing Intensive.

AS.010.329. Building an Empire: Architecture of the Ottoman Capitals, c. 1300–1600. 3.0 Credits.
Centered on modern-day Turkey and encompassing vast territories in Asia, Africa, and Europe, the Ottoman Empire (1299 – 1923) was the longest lived and among the most powerful Islamic states in history, with an artistic tradition to match. This course explores the functional and symbolic role that architecture played during the empire's formative centuries, when three successive capital — Bursa, Edirne, and Istanbul — served to visualize the sultans' growing claims to universal authority. With reference to mosques, palaces, tombs, and other categories of architecture, the course will examine the buildings in their artistic, social, and political contexts. Themes to be addressed include patronage and audience, architectural practice and the building trade, ceremonial and ritual, topography and urban planning, and the relationship of Ottoman architecture to other traditions.
Prerequisites: NA
Corequisites: NA
Instructor(s): U. Rustem
Area: Humanities NA.
AS.010.330. Art of the Caliphates: Visual Culture and Competition in the Medieval Islamic World. 3.0 Credits.

Despite its modern-day association with a fringe extremist movement, the term "caliphate" was traditionally used to describe the Muslim world at large, the political and spiritual ruler of which bore the title of caliph. The original Islamic caliphate was established in the seventh century as a vast empire centered on the Middle East and extending deep into Africa, Asia, and Europe. It soon broke apart into a series of competing powers, until in the tenth century, three rival dynasties—the Baghdad-based Abbassids, the Spanish Umayyads, and the Fatimids of North Africa—each claimed to be the rightful caliphate. This course will examine how these fascinating political developments and conflicts played out in the realm of art and architecture between the seventh and thirteenth centuries. As well as palaces, mosques, and commemorative buildings, the course will look at media ranging from ceramics and metalwork to textiles and illustrated manuscripts, with many of the artifacts being viewed firsthand in local museum collections. These works will be considered in relation to such themes as patronage, audience, ceremony, and meaning. Particular attention will be paid to how the various caliphates—both in emulation of and competition with one another—used visual culture as a powerful tool to assert their legitimacy.

Prerequisites: NA
Corequisites: NA
Instructor(s): U. Rustem
Area: Humanities

AS.010.423. Modern and Contemporary Art in South Asia. 3.0 Credits.

How does modernism operate in the colonial context, work with and against the nationalisms of new countries (India, Pakistan, Sri Lanka, Nepal, and Bangladesh), challenge existing norms of the art world and the art market, engage with the difficult and violent upheavals of Partition and sectarian conflict, and allow for experimentations and new forms all the while? This course will explore the history of the art of the subcontinent from c. 1880 to the present by critical engagement with the art, artists, and theories at play in the South Asian region.

Prerequisites: NA
Corequisites: NA
Instructor(s): R. Brown
Area: Humanities
Writing Intensive.

AS.010.631. Performing Power: Ceremonial, Diplomacy, and Gift-Giving in and beyond the Ottoman Empire. NA Credit.

As a major global power straddling three continents, the Ottoman Empire developed a rich and diversified ceremonial culture aimed at impressing local and international audiences alike. This seminar will explore the ways in which works of art and architecture provided settings and apparatus for, and were themselves shaped and enlivened by, the ceremonial acts in which they featured. Covering the period between the sixteenth and nineteenth centuries, we will address a range of case studies—including mosque inaugurations, royal processions, the reception of foreign ambassadors, and the exchange of diplomatic gifts—with regard to their sociopolitical, visual, material, and spatial contexts. A major concern of the seminar will be the question of how Ottoman ceremonies, together with their staging and attendant art forms, were adapted in response to changing conditions and audiences, particularly with the shift from the early modern to the modern period. While our focus will be on the Ottoman Empire, the course will also consider the ceremonial cultures of the various Asian and European polities with which the Ottomans interacted, investigating the points of comparison and contrast that defined these multifarious but connected interregional approaches.

Prerequisites: NA
Corequisites: NA
Instructor(s): U. Rustem
Area: Humanities

AS.010.636. Orientalism and Occidentalism: The Discourse of the Other in the Visual Arts. NA Credit.

This course explores works of art and architecture that reveal or are informed by the long, complex, and often troubled relationship between the West and the Islamic world. Though extending in scope from the early modern period into our own time, the course focuses on the eighteenth and nineteenth centuries, when East-West artistic interactions were arguably at their liveliest and most charged. Topics to be addressed include Ottoman Baroque architecture, Orientalist painting of the nineteenth century, Qajar portraiture and photography, Islamicate architecture at Western world’s fairs, and the recent Danish cartoons of the Prophet Muhammad. Students will be encouraged to consider the differences as well as commonalities between these various modes of cross-cultural representation and engagement, and to think critically about the political, cultural, and artistic conditions that engendered and shaped them.

Prerequisites: NA
Corequisites: NA
Instructor(s): U. Rustem
Area: Humanities

AS.010.637. Ottoman Baroque and Beyond. NA Credit.
The eighteenth century saw the Ottoman capital of Istanbul transformed by the introduction of a brand-new style of architecture that scholars have dubbed the Ottoman Baroque. Informed, as its name suggests, by Western European models, this new manner of building heralded a permanent shift in late Ottoman visual culture that has been reductively discussed as decadent “Westernization.” This seminar will challenge the conventional wisdom and reconsider the Ottoman Baroque as a timely and sophisticated artistic statement by which the empire reaffirmed its global standing in terms that were both locally rooted and internationally resonant. Topics to be addressed include the semiotics of style; the roles and relationships of patrons, artists, and viewers; architecture as a locus of ceremonial and spectacle; and cross-cultural connections and networks. Although focusing on the architecture of eighteenth-century Istanbul, the seminar will extend into other regions and art forms that demonstrate the impact of the Ottoman Baroque, and it will also consider the style’s afterlife in the context of nineteenth-century Ottoman modernity.
Prerequisites: NA
Corequisites: NA
Instructor(s): U. Rustem
Area: Humanities
NA.

Anthropology

AS.070.267. Culture, Religion and Politics in Iran. 3.0 Credits.
This is an introductory course for those interested in gaining basic knowledge about contemporary Iran. The focus will be on culture and religion and the ways they in which they become interwoven into different kinds of political stakes.
Prerequisites: NA
Corequisites: NA
Instructor(s): N. Haeri
Area: Humanities, Social and Behavioral Sciences
Writing Intensive.

AS.070.372. Religion and Media. 3.0 Credits.
This course examines the ways in which conventional and non-conventional media recreate or transform religious experience in modern life. Increasingly, religion is experienced not only in sacred spaces and as ritual prescriptions, but also through the information that is disseminated through radio, TV, and the Internet, as well as in consumer culture and political speeches. Beginning with this proposition that our ideas about religion are shaped not only by historical and scriptural legacies, but as well as by material practices and other sundry conditions of mediation, of which our present times supply many, we will reexamine how questions of revelation, belief, spirituality, ethereality, and ritual practice are constituted by these irreducible ways, thus complicating the neat separation of religion and secularism, or, for that matter, religion and culture.
Prerequisites: NA
Corequisites: NA
Instructor(s): S. Bagaria
Area: Humanities, Social and Behavioral Sciences
NA.

AS.070.374. What Does it Mean to be Religious?. 3.0 Credits.
What do we mean when we say that something or someone is “religious?” We unpack this question in a comparative approach, and pay special attention to the ways in which this term has been applied to the study of Islamic cultures and Muslim experience. Through an exploration of the categories of experience, creativity and the individual, we offer a more capacious way of imagining what it means to be religious.
Prerequisites: NA
Corequisites: NA
Instructor(s): H. Ziad; N. Haeri
Area: Humanities, Social and Behavioral Sciences
Writing Intensive.

AS.070.423. Anthropology of Poetry and Prayer. 3.0 Credits.
What kind of activity is prayer? Are we talking to God(s), to our ancestors, to ourselves? What are the differences between choosing our own words and repeating the words of an established prayer? The course will explore these and similar questions with particular attention to the language of prayers across a number of religious traditions.
Prerequisites: NA
Corequisites: NA
Instructor(s): N. Haeri
Area: Humanities, Social and Behavioral Sciences
NA.

AS.070.465. Concepts: How to Read Hindu and Islamic Texts. 3.0 Credits.
What is the nature of anthropological concepts and what relations do they bear to concepts internal to a society? We invite students to think with key ideas from Hindu and Islamic traditions, asking if anthropological concepts are best seen as abstractions from the particular or as intertwined with ongoing lines of inquiry, say into the nature of the real and continual efforts to test it? Topics in ritual theory, grammar, aesthetics, translation, revelation, luminosity, figuration and the mythological among those to be considered.
Prerequisites: NA
Corequisites: NA
Instructor(s): N. Khan; V. Das
Area: Humanities, Social and Behavioral Sciences
Writing Intensive.

History

AS.100.234. The Making of the Muslim Middle East, 600-1100 A.D.. 3.0 Credits.
A survey of the major historical transformations of the region we now call the ‘Middle East’ (from late antiquity through the 11th century) in relation to the formation and development of Islam and various Muslim empires. Cross-listed with Near Eastern Studies and the Program in Islamic Studies.
Prerequisites: NA
Corequisites: NA
Instructor(s): T. El-leithy
Area: Humanities, Social and Behavioral Sciences
NA.
AS.100.362. Children and Childhood in the Middle Ages. 3.0 Credits.
Seminar on the history of childhood and ideas of childhood around
the medieval Mediterranean; themes include child custody; medieval
education and punishment; parent-child private letters; child mortality
and the arts of bereavement/consolation. Cross-listed with the Program
in Islamic Studies and Near Eastern Studies.
Prerequisites: NA
Corequisites: NA
Instructor(s): T. El-leithy
Area: Humanities, Social and Behavioral Sciences
NA.

AS.100.374. Conquest, Conversion, and Language Change in the Middle
Ages. 3.0 Credits.
Examines case-studies of imperial conquests (Islamic, Mongol,
reconquista, early colonialism) and attendant changes in religion
(Christianization; Islamization) and in language (Arabization; transition
from Latin to European vernaculars) across medieval Eurasia.
Prerequisites: NA
Corequisites: NA
Instructor(s): T. El-leithy
Area: Humanities, Social and Behavioral Sciences
NA.

AS.100.387. Everyday Life in the Medieval Middle East. 3.0 Credits.
In this seminar, students will explore the daily lives of non-elites in
medieval Egypt (i.e. average folk, not kings in palaces)—including their
food and cooking; clothes (and government edicts regulating fashion);
the houses they inhabited; their marriage patterns, divorce rates, and
child custody battles; and the burden of taxes on the working poor (e.g.
urban craftsmen). We will examine and discuss artifacts and documents,
including surviving hats (stuffed with recycled documents), private
letters, marriage contracts (and the clauses women inserted into them),
petitions for charity, and court records.
Prerequisites: NA
Corequisites: NA
Instructor(s): T. El-leithy
Area: Humanities, Social and Behavioral Sciences
NA.

AS.100.421. Sex, Law and Islam. 3.0 Credits.
ISIS, “virgins” in paradise, the sexual slavery of Yazidi women.... This
course will use anthropological and historical studies to examine the long
history of how rules and understandings about sex, sexuality, and gender
have mattered in how people think about Islam.
Prerequisites: NA
Corequisites: NA
Instructor(s): N. Khan; T. Shepard
Area: Humanities, Social and Behavioral Sciences
Writing Intensive.

AS.100.456. Getting Medieval? Public Violence in the Middle Ages. 3.0
Credits.
Traditional studies and popular culture often consider violence as
a hallmark of medieval life and hence, present it as a fundamental
difference between a ‘brutal and violent’ Middle Ages and a ‘civilized and
humane’ (Western) modernity. To evaluate these claims and images, we
will examine different forms of violence in medieval societies—European
and Middle Eastern—especially (i) martyrdom, (ii) communal violence,
and (iii) public punishment. After exploring the specific cultural meanings
of these practices, we will re-examine those modern polemics that invoke
‘the medieval’ (often vis-à-vis non-Western traditions and societies).
Prerequisites: NA
Corequisites: NA
Instructor(s): T. El-leithy
Area: Humanities, Social and Behavioral Sciences
NA.

AS.100.646. Marvels and Wonder in medieval Arabic Culture. NA Credit.
Explores the concept of marvels in different genres of medieval Arabic
culture: Qur’anic exegesis; travel literature; ‘ethnography’; cosmography
and geography; marvels of the natural world (e.g. hermaphrodites);
Muslim views of pre-Islamic (‘pagans’) monuments.
Prerequisites: NA
Corequisites: NA
Instructor(s): T. El-leithy
Area: Humanities, Social and Behavioral Sciences
NA.

Near Eastern Studies

AS.130.364. Archaeology of Arabia. 3.0 Credits.
This course examines the archaeology of the Arabian Peninsula from
the earliest Paleolithic in the region (c. 1.5 million years ago) through the
first few centuries of the Islamic era (c. 1000 AD). We will review basic
geology and environmental conditions, examine the development of
animal herding and crop cultivating lifeways, and scrutinize the rise of
ancient South Arabian complex societies and civilizations. Co-listed with
AS.131.664.
Prerequisites: NA
Corequisites: NA
Instructor(s): M. Harrower
Area: Humanities
NA.

3.0 Credits.
This course explores economic and social histories of water in
the ancient Near East. It examines water’s diverse roles in ancient
Mesopotamian, Egyptian, Levantine and South Arabian agriculture,
politics, ritual and religion, including water’s interconnected significance
in Judaism, Christianity, and Islam. Taught jointly with AS.131.615.
Prerequisites: NA
Corequisites: NA
Instructor(s): M. Harrower
Area: Humanities
NA.
History of Science, Medicine, and Technology

AS.140.301. History of Science: Antiquity To Renaissance. 3.0 Credits.
The first part of a three-part survey of the history of science. This course deals with the origins, practice, ideas, and cultural role of scientific thought in Graeco-Roman, Arabic/Islamic, and Medieval Latin/Christian societies. Interactions across cultures and among science, art, technology, and theology are highlighted.
Prerequisites: NA
Corequisites: NA
Instructor(s): G. Ferrario; L. Principe
Area: Humanities, Social and Behavioral Sciences
Writing Intensive.

AS.140.461. Scripta Manent: Manuscript Cultures East and West. 3.0 Credits.
This seminar looks at manuscripts both as physical objects and as cultural products, through an analysis of their ways of production, material features, and uses in different cultures and contexts. Meetings will be devoted to the codicology, paleography, and philology of manuscripts with a particular focus on the Greek, Latin, Arabic, Hebrew and Judaeo-Arabic traditions. Indian, Chinese and Japanese contexts will complement the focus of the seminar and provide elements of comparison and wider framing. The seminar will also address recently developed digital tools for the study of manuscripts and provide students with a set of skills and tools for approaching and using manuscript material effectively. The seminar will include hands-on sessions, with viewing of original manuscripts from the rich collections of the Sheridan Libraries and the Walters Art Museum.
Prerequisites: NA
Corequisites: NA
Instructor(s): G. Ferrario
Area: Humanities, Social and Behavioral Sciences
NA.

Political Science

AS.190.394. Comparative Politics of the Middle East and North Africa. 3.0 Credits.
This course examines the domestic, regional, and transnational politics of the Middle East and North Africa. The class is organized into three units. The first examines major armed conflicts—anti-colonial, intra-state, and inter-state—from 1948 through the 1990s. It uses these historical moments as windows onto key issues in Middle Eastern and North African political issues such as external intervention/occupation, human rights, sectarianism, social movements, and memory politics. Unit Two focuses on policy relevant issues such as democratization, minority populations, religion and politics, and gender. In Unit Three, students will explore the politics of the Arab Uprisings through critical reading and discussion of new (post-2011) scholarship on MENA states, organizations, and populations. Enrollment limited to Political Science and International Studies majors.
Prerequisites: NA
Corequisites: NA
Instructor(s): S. Parkinson
Area: Social and Behavioral Sciences
NA.

AS.191.335. Arab-Israeli Conflict. 3.0 Credits.
The course will focus on the origin and development of the Arab-Israeli conflict from its beginnings when Palestine was controlled by the Ottoman Empire, through World War I, The British Mandate over Palestine, and the first Arab-Israeli war (1947-1949). It will then examine the period of the Arab-Israeli wars of 1956, 1967, 1973, and 1982, the Palestinian Intifadas (1987-1993 and 2000-2005); and the development of the Arab-Israeli peace process from its beginnings with the Egyptian-Israeli treaty of 1979, the Oslo I and Oslo II agreements of 1993 and 1995, Israel's peace treaty with Jordan of 1994, the Road Map of 2003; and the periodic peace talks between Israel and Syria. The conflict will be analyzed against the background of great power intervention in the Middle East, the rise of political Islam and the dynamics of Intra-Arab politics, and will consider the impact of the Arab Spring.
Prerequisites: NA
Corequisites: NA
Instructor(s): R. Freedman
Area: Social and Behavioral Sciences
NA.

Sociology

AS.230.147. Introduction to Islam Since 1800. 3.0 Credits.
This course is an introduction to contemporary Islam and Muslim societies from approximately 1800 to the present. Key themes will include the colonial encounter, state formation and reform, revolution, Islamic revival, and globalization. Reflecting Islam's status as a world religion, the course will touch on developments around the Muslim-majority world and in the West.
Prerequisites: NA
Corequisites: NA
Instructor(s): R. Freedman
Area: Social and Behavioral Sciences
NA.

AS.230.367. Islamic Finance. 3.0 Credits.
Today, Islamic finance is a global industry comprising nearly $2 trillion in assets, with hubs from Kuala Lumpur to Dubai to London. But half a century ago, nothing called "Islamic finance" existed. So where did Islamic finance come from? Why is it growing so fast? And what does it mean for finance to be Islamic? We discuss the ban on riba in the Quran and hadith, finance in early and medieval Islamic societies, petrodollars and the birth of Islamic banking in the 1970s, the rise of Islamic capital markets since 2000, contemporary shariah-compliant financial structures, and the constitution of piety through financial practice.
Prerequisites: NA
Corequisites: NA
Instructor(s): R. Calder
Area: Social and Behavioral Sciences
NA.
Study of Women, Gender, Sexuality
AS.363.329. Gender and Sexuality Beyond the Global West: Gender and Sexuality in Contemporary Art in North Africa and the Middle East. 3.0 Credits.
This course aims to explore how gender and sexuality is situated in contemporary artistic practices in the geographical Middle East, through concepts of religion, war, revolution, resistance, nation-state, post-colonialism, and neoliberalism, especially as written and observed first-hand by artists, curators and scholars from the Middle East and North Africa region and their diasporas. Every week, under an overarching topic, notions of gender and sexuality will be questioned through works of selected artists across the region, as well as texts that provide the historical, theoretical, sociological and political background.
Prerequisites: NA
Corequisites: NA
Instructor(s): E. Ince
Area: Humanities
Writing Intensive.

Center for Language Education
AS.375.115. First Year Arabic. 4.5 Credits.
Introductory course in speaking, listening, reading, and writing Modern Standard Arabic. Presents basic grammatical structures and a basic vocabulary. Through oral-aural drill in classroom, tapes in Language Laboratory, and reading/writing exercises, students attain a basic level of competence on which they can build in subsequent years of study. No Satisfactory/ Unsatisfactory
Prerequisites: NA
Corequisites: NA
Instructor(s): S. Jafire
Area: NA
NA.

AS.375.116. First Year Arabic II. 4.5 Credits.
Continuation of AS.375.115. Introductory course in speaking, listening, reading, and writing Modern Standard Arabic. Presents basic grammatical structures and a basic vocabulary. Through oral-aural drill in classroom, tapes in Language Laboratory, and reading/writing exercises, students attain a basic level of competence on which they can build in subsequent years of study. Accelerated students should register for Section 01. May not be taken Satisfactory/ Unsatisfactory
Prerequisites: AS.375.115 or instructor permission
Corequisites: NA
Instructor(s): F. Abdallah; I. Hassan; K. Tahrawi; S. Jafire
Area: NA
NA.

AS.375.215. Second Year Arabic. 4.0 Credits.
Designed to bring students up to competency level required for third/fourth year Arabic. Students will consolidate and expand their mastery of the four basic skills acquired in AS.375.115-116. More authentic material—written, audio, and visual—will be used, and culture will be further expanded on as a fifth skill. Accelerated students should register for Section 01. Recommended Course Background: AS.375.215 or permission required.
Prerequisites: AS.375.215 or instructor permission
Corequisites: NA
Instructor(s): I. Hassan; S. Jafire
Area: Humanities
NA.

AS.375.216. Second Year Arabic II. 4.0 Credits.
Continuation of AS.375.215. Designed to bring students up to competency level required for third/fourth year Arabic. Students will consolidate and expand their mastery of the four basic skills acquired in AS.375.115-116. More authentic material—written, audio, and visual—will be used, and culture will be further expanded on as a fifth skill. Accelerated students should register for Section 01. Recommended Course Background: AS.375.215 or permission required.
Prerequisites: AS.375.215 or instructor permission
Corequisites: NA
Instructor(s): I. Hassan; S. Jafire
Area: Humanities
NA.

AS.375.301. Third Year Arabic. 3.0 Credits.
Designed to enhance students’ ability to read, discuss, and write about various topics covered in traditional and contemporary Arabic texts. Recommended Course Background: AS.375.216 or equivalent.
Prerequisites: AS.375.215 or permission required
Corequisites: NA
Instructor(s): S. Jafire
Area: Humanities
NA.

AS.375.401. Fourth Year Arabic. 3.0 Credits.
This is an introductory course to different periods of the Arabic literature. Selections of famous Arabic poetry and short prose works are the substance of the course.
Prerequisites: AS.375.302 or equivalent.
Corequisites: NA
Instructor(s): A. Alsayed Suliman
Area: Humanities
NA.

AS.375.402. Fourth Year Arabic II. 2.0 Credits.
This is an introductory course to different periods of the Arabic literature. Selections of famous Arabic poetry and short prose works are the substance of the course. Continuation of AS.375.401. Recommended Course Background: AS.375.302 or equivalent.
Prerequisites: AS.375.401 or equivalent.
Corequisites: NA
Instructor(s): I. Hassan
Area: Humanities
NA.