

برنامه درسی

رشته: مطالعات اسلامی

به زبان خارجی (عربی - انگلیسی)

دوره: کارشناسی ارشد

دانشکده الهیات و معارف اسلامی

مصوب جلسه مورخ ۹۴/۱۰/۲۳ شورای برنامه ریزی درسی دانشگاه

این برنامه براساس آیین نامه شماره ۲۱/۲۳۸۰۶ وزارت علوم تحقیقات و فناوری در خصوص تفویض اختیارات برنامه ریزی درسی به دانشگاه های دارای هیات ممیزه توسط اعضای هیات علمی دانشکده الهیات و معارف اسلامی تدوین شده و در جلسه مورخ ۹۴/۱۰/۲۳ شورای برنامه ریزی درسی دانشگاه به تصویب رسیده است.



مصوبه شورای برنامه ریزی درسی دانشگاه فردوسی مشهد

رشته: مطالعات اسلامی به زبان خارجی (عربی - انگلیسی)

مقطع: کارشناسی ارشد

برنامه درسی دوره کارشناسی ارشد که توسط اعضای هیات علمی گروه آموزشی الهیات و معارف اسلامی تدوین شده است با اکثریت آراء به تصویب رسید.

- این برنامه از تاریخ تصویب لازم الاجرا است.
- هر نوع تغییر در برنامه درسی مجاز نیست مگر آنکه به تصویب شورای برنامه ریزی درسی دانشگاه برسد.

مرتضی کریمی
مسئول کمیته تخصصی برنامه درسی دانشگاه

محمد رضا هاشمی
معاون آموزشی و تحصیلات تکمیلی دانشگاه

رای صادره جلسه مورخ ۱۳۹۴/۱۰/۲۳ شورای برنامه ریزی درسی دانشگاه در مورد بازنگری برنامه درسی مطالعات اسلامی در مقطع کارشناسی ارشد صحیح است. به واحد ذیربط ابلاغ شود.

محمد کافی
رئیس دانشگاه





Vice Presidency for Academic Affairs

Program Information
for
Master's Degree in Islamic Studies



CHAPTER 1

GENERAL SPECIFICATION



Introduction

Master's degree in Islamic Studies is designed for students with appropriate English language proficiency who need to study for the specific requirements of a researcher or an educator in the field of Islam or more specifically Shi'ite Islam, as well as those who welcome the opportunity to create an individualized study pathway. By reviewing the relevant literature critically and studying related texts and learning the specialized language of Islamic sciences, the students are expected to acquire the necessary knowledge for managing international interactions in various areas of research and education in Islam.

Aim of the course

Designed for students with an enthusiasm to develop their theoretical and practical understanding of Islam, the program aims at:

- ❖ offering study modules about the core values and doctrines of Islam in order to address the questions of modern man from the perspective of religious thought
- ❖ preparing graduates with a profound comprehension of Islam and demonstrated competence in English for specific Islamic purposes, who can also work as effective experts in various areas, processes, and activities of education, research, and culture, serving prominent international roles such as educators, researchers, and administrators in the domain of Islam
- ❖ educating students who can build fruitful interactions with international scholars and academies based on strategies for interreligious dialog
- ❖ encouraging efficient academic participation of learners and graduates in international scientific circles so as to address the needs of modern man



- ❖ training experts in the field of Islam to work at offices of international affairs, to serve as advisers at cultural offices, or to teach in the field of Islamic Studies
- ❖ facilitating potent participation of researchers, educators, learners, and graduates in conferences around the globe, to serve as research fellows at universities, and to work at international educational and cultural centers

Significance and Necessity

As a top ranking Iranian university, Ferdowsi University of Mashhad seeks to provide pioneering English programs in the academic study of Islam. While FUM has largely cooperated with foreign universities in areas of science and technology, its capacities for international academic exchange in various fields of humanities are yet to flourish. In addition, Mashhad is a prominent religious city and revered for housing the tomb of Imam Reza (PBUH), the eighth Shi'ite Imam. Every year, millions of pilgrims visit the Imam Reza Shrine and pay their tributes to him. Not only has the city been recently named as one of the spiritual capitals of the Islamic World, but also each and every year it hosts international scholars and elites from diverse intellectual trends and religious and sociocultural backgrounds. Therefore, by establishing 'the Department of Islamic Studies' and providing interdisciplinary training in the context of Islamic education and research, FUM aims to make a genuine academic contribution to various fields of humanities and Islamic sciences on a global scale. Moreover, this university finds itself committed to facilitating the fruitful participation of its faculty members, researchers and students in international academic events and setting the scene for the dialog of Shi'ite Islam and other religions. Thus, one principal objective pursued by the Department of Islamic Studies at FUM is to open up ample opportunities for rigorous academic exchange with international universities, research and education academies, and institutions for interfaith dialog. This purpose is achievable by acknowledging the increasing strategic importance and salience of global studies of Islam and the Muslim World, in contexts as varied and diverse as not only most of the distinguished European and American universities, but also China, South Korea, and New Zealand. The outcomes of education and findings of research on Islam as a religious tradition and a universal culture do not appeal exclusively to religious scholars in such global contexts but also find their enthusiastic audience in spheres



of international relations, politics, and policymaking. Hence, the program hopes to develop a culture of research, innovation, creativity and public service.

‘Interreligious dialog’ is a primary and significant area of academic activity related to the field of Islamic Studies. In the wake of the present Salafi movements and Wahhabism in the region and the recurrent restrictions imposed on international Shi’ite scholars and activists, this new field seems to serve as a best way to introduce the Shi’ite perspective and promote its more rational approaches to the Islamic tradition on an international basis at different universities and institutions. This happens in recognition of the fact that the contemporary world is a world of dialog where justifiable expression of religious statements in universal languages including English can fulfill a most important role in introducing and advancing Shi’ite thought, religious worldview, culture and tradition. Whereas in the traditional world the originality of thought was considered as the most important matter, the modern world evaluates and celebrates the modes of justifiable expression, and thus the application of international language plays a major role. One of the objectives pursued by the Department of Islamic Studies is to apply dialog and the theology of dialog within the linguistic domains of modern discourse as understandable for international audiences, with an aim to promote the opportunities for the understanding of Shi’ite thought and cultural worldview by and in the global community.

Abilities and Competencies for Graduates

Graduates of the Islamic Studies program at FUM are given the experience, skills, and competencies necessary to continue in this academic sphere. They are primarily

- ❖ trained with a view to teaching, leading, and inspiring contemporary scholarship in the field of Islam
- ❖ educated with an appropriated spirit of theory and practice addressing regional and international requirements
- ❖ equipped with valuable (inter)cultural education and information required for rigorous activity in various fields

They also basically benefit from



- ❖ extracurricular courses in English writing, teaching, and researching
- ❖ opportunities to work in international academic environments
- ❖ specialized workshops for pursuing professional careers at international scale
- ❖ research-based education with a view to generate theories and promote ideas from a Shi'ite perspective that can address global issues
- ❖ exchange programs with international institutions and universities in areas of religion and of humanities
- ❖ interreligious training to facilitate their future academic encounters in interfaith contexts of research and education

Program Structure

FUM's Islamic Studies is a 32-credit (including a thesis) master's degree program designed for a maximum number of four semesters. The total number of training units includes:

Required Courses: 16 units

Elective Courses: 12 units

Master's Thesis: 4 units

The working language of the program is English, but the language and style of communication may vary according to individual courses and interests.

ADMISSION REQUIRMENTS

Admission to FUM's Islamic Studies Program is basically subject to the general conditions of entry to higher education under and in accordance with the regulations of the Iranian Ministry of Science, Research and Technology. In addition, the applicants will need to already hold an authentic bachelor's degree to be officially approved by the Iranian ministry.

Moreover, the student of Islamic Studies at FUM must have the ability to understand materials in English, and Arabic to some extent. Hence, applicants wishing to embark on this Master's degree program will have to undergo a two-



step selection procedure consisting of a written application and an interview. All students whose first language is not English must be able to provide recent evidence that their spoken and written command of the English language is adequate for the program. This requirement is specified in order to ensure that the academic progress of students is not hindered by language difficulties and that students are able to integrate socially while studying at FUM. Thus, either TOEFL or IELTS evidence to demonstrate one's English language ability is necessary.

CHAPTER 2

COURSES AND TABLES



Table 1: Required Courses

No.	Courses	Units	Length (hours)	Prerequisite Courses
1	Islamic Studies in the West	2	32	-
2	Qur'an and Hadith Sciences	2	32	-
3	Comparative Theology	2	32	-
4	New Philosophical and Theological Issues	2	32	-
5	Methodology of Islamic Studies	2	32	-
6	The Legal System of Islam and Human Rights	2	32	-
7	Mystical Schools	2	32	-
8	Contemporary Western Philosophy	2	32	-
9	Thesis	4	64	-



Sum	20	320	
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Table 2: Elective Courses

No.	Courses	Units	Length (hours)	Prerequisite Courses
1	Philosophy of Religion	2	32	-
2	Comparative Studies of Religions	2	32	-
3	Seminar on Regional Studies	2	32	-
4	The Philosophy of Ethics	2	32	An Introduction to the Philosophy of Ethics
5	The Role of Religion in Human Life	2	32	-
6	Geography of the Islamic World	2	32	-
7	Ethics and Spirituality	2	32	-
8	The Political System of Islam	2	32	-
9	Occidentalism	2	64	-
Sum		18*	288	

* Students are free to choose 12 units from the related courses list.



Part Three

Program and Course Details



Islamic Studies in the West

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Studying Western thinking about Islam and recognizing the misunderstandings with regard to Islam stemming from Orientalism, in an attempt to correct them

Specific course objectives

Upon completion of this course, the students will be able to identify how the orientalists have got familiarized with the Qur'an and Hadith, Islamic schools and denominations, Islamic mysticism, Islamic jurisprudence, Islamic history and biography, and to understand and analyze their perspectives on Shi'ite Islam and other Islamic denominations.

Skills and competencies

As an outcome of this course, the students will become familiar with the concept of Orientalism and can evaluate and analyze the Orientalist perspective.

Course syllabus

- Oriental studies and Islam: concepts and generalities
- History of Oriental studies in the West and its effects on Islamic studies (the Crusades, Arabic language teaching, the first translation of the Qur'an into Latin, the invention of the printing press and the beginning of Islamic works publication in the West, the Reformation and the Renaissance and their impacts on studies of Islam in the West, the



development of Islamic studies in Britain and the spread of English in place of Latin, the Enlightenment and the Industrial Revolution, British domination in the Islamic world, Islamic studies in 20th and 21st century)

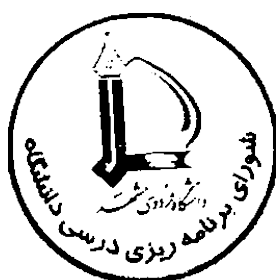
- Views about the stages of Islamic studies in the West
- Fields and areas of Islamic studies
- The variety of activities and motivations in Islamic studies
- The impact of Islamic studies in the Islamic world and the proper attitude to be held toward it
- Renowned scholars of Islam and Orientalists (Edward Said, Henry Corbin, Ignaz Goldziher, Edward Brown, Annemarie Schimmel, Montgomery Watt, Bernard Lewis, Toshihiko Izutsu, Titus Burckhardt)
- Major centers for Islamic studies in the West

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

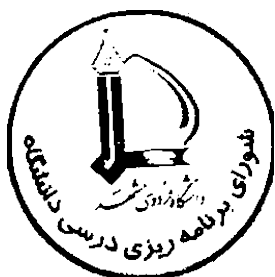
Assessment method

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

- Martin, R. C. (1996). *Islamic studies: A history of religions approach*. Prentice Hall.
- Assadi, M. (2002). *Islamic studies in English-speaking West since the beginning of the Second Vatican Council (1965)*, Tehran: SAMT, 1381)
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- Bennett, C. (2013). *The Bloomsbury Companion to Islamic Studies*. New York: Bloomsbury.
- Berg, H. (Ed.). (2003). *Method and theory in the study of Islamic origins*. Leiden: Brill.
- Rippin, A., & Knappert, J. (1986). *Textual sources for the study of Islam*. Manchester: Manchester University Press.
- Elias, J. J. (2014). *Key themes for the study of Islam*. London: Oneworld Publications.
- Zamani, M. (2015). *Understanding Western orientalism and Islamic studies*. Qom: Al-Mustafa International Publication Center.
- Zamani, M. (2006). *Orientalists and the Qur'an*. Qom: Boostan-e Ketab
- Alviri, M. (2010). *Islamic studies in the West*. Tehran: SAMT.



Qur'an and Hadith Sciences

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Introduction to the sciences of the Qur'an and Hadith as the two main sources of Islamic sciences with an aim to understand the status of narration tradition (*naql*) and religious texts in the deduction of Islamic doctrines

Specific course objectives

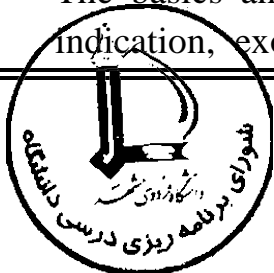
On completion of this course, the students will learn the basics of a systematic understanding of the Qur'an and Hadith.

Skills and competencies

As an outcome of this course, the students will be able to identify a coherent perspective of the Qur'anic verses and respond to the questions raised in various domains of Qur'an and Hadith studies.

Course syllabus

- The status and role of the Holy Qur'an and the traditions in religious knowledge
- The Holy Qur'an and the nature of revelation
- The Qur'anic revelation (order of revelation, occasions of revelation, collection and compilation)
- The immunity of the Qur'an against any alteration (*tahrīf*)
- The basics and principles of understanding the Qur'an (language and indication, exoteric or outer and esoteric or inner dimensions of the



Qur'an, the unambiguous or *muhkam* and the ambiguous or *mutashabih* verses, the abrogating or *nasikh* and the abrogated or *mansukh*, and the interpretation or *ta'wīl* of the Qur'an)

- Types of interpretation and interpretive methods and styles
- Definitions, terminology or expressions, and the authenticity of tradition and hadith
- The historical phases of Shi'ite Hadith
- The formation phase of the narrative heritage (*Alī's kitāb, Mushaf Fatima, Usūl arba'umi'a*, etc.)
- The compilation phase of Hadith collections (*Kāfī, man lā yahduruhu al-faqīh, al-Tahdhīb*)
- The completion phase of the Hadith (*Bihār, Kitāb al-Wāfī*, etc.)
- The history of Sunni Hadith
- The prohibition of hadith writing and compilation
- The compilation phase (*Muwattā' Mālik*, etc.)
- The phase of the *masānīd* formation (*Musnad Ahmad b. Hanbal*, etc.)
- The phase of creating the Sahih (*Sahīh Al-Bukhārī*, etc.)
- The completion phase of the Hadith (*Al-Hākim's Mustadrak*, etc.)
- Introduction to the terminology of hadith (*mustalah al-hadith*)
- Introduction to the principles of *fiqh al-hadith*
- The methodology of jurisprudential hadith application (the jurist's consideration of the document, the text, *rijāl al-hadith*, etc.)



Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	

References and required reading

- Tabataba'ie, M. (1987). *The Qur'an in Islam*, translated by Assadullah ad-Dhaakir Yate
- Subhani, J. (2006). *Introduction to the Science of Tafsir of the Qur'an*, translated by saleem Bhimji, chapter3, Islamic Education Board of the World Federation of KSIMC.
- Shomali, M. (2009). *Word of God*, Islamic Centre of England.
- Tabataba'ie, M. (1983). *Al-Mizan: An Exegesis of the Qur'an*, Tehran: World Organization for Islamic Services.
- Akhtar Rizvi, S. (2014). *The Qur'an: It's protection from Alteration*, Createspace Independent Pub.
- Al Khui, A. (2014). *The collection and preservation of the Qur'an*, Translated form the Arabic by Mulla Ali M.M Jaffer, UK: Madrasa as Syed al Khui.
- Saeed, A. (2006). *Interpreting the Qur'an: toward a contemporary approach*, London and New York: Routledge.
- Bhanji, M. (?). *Authenticity of the Qur'an*, Darasalaam: Tabligh Centre of KSI Jamat,
- Leaman, O. (2007). *The Qur'an: an encyclopedia*, London: Routledge.
- McAuliffe, J. (2006). *Encyclopaedia of the Qur'an*, Boston: Brill.
- Mutahhari, M. (2014). *Understanding the Uniqueness of the Qur'an*, in Al-Tawhid vol. I No. 1-3 (Muharram - Rajab 1404 AH),



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- Denffer, A. (1983). *Ulum al-Qur'an: an introduction to the Sciences of the Qur'an*, Leicestershire: The Islamic Foundation.
- Ma'refat, M. (2002). *Teaching Qur'anic sciences*. Qom: Tamhid.
- Javan Arasteh, H. (1998). *A handbook of Qur'anic sciences*. Qom: Office of Islamic Propagation.
- Hojjati, M. (1987). *A research on the history of the Qur'an*. Tehran: Office of Islamic Culture Propagation.
- Jalalian, H. (1999). *The history of Qur'anic interpretation*. Tehran: Osweh.
- Nasiri, A. (2003). *An Introduction to the Science of Hadith*, Qom: Qom Seminary.
- Modir Shanehchi, K. (1975). *Science of Hadith*, Ferdowsi University of Mashhad Press.
- Modir Shanehchi, K. (2001). *Dirayah al-Hadith*, Qom: Islamic Publications Office.
- Maaref, M. (2006). *General history of hadith*. Tehran: Kavir.



Comparative Theology

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Understanding the worldview of Judaism, Christianity, Islam, Zoroastrianism, etc and comparing them with each other

Specific course objectives

On completion of this course, the students will become familiar with the perspectives of other religions on concepts such as divinity, prophethood, eschatology, cosmology, ethics, and scriptures.

Skills and competencies

As an outcome of this course, the students will learn how to compare and evaluate theological concepts in different world religions.

Course syllabus

A) knowledge and faith:

The value of knowledge, reason and science and faith, fideism, rationalism

B) divinity:

The concept of God, the possibility of knowledge, the arguments for the existence of God

C) the names and attributes of God:

The history of discussions on divine names and attributes, classifications



of divine attributes, shared attributes, *tashbīh* and *tanzīh*, Unity, Trinity (Trinity in the Christian tradition and the attempts at relating it to Unity, Trinity in the Qur'an, the Christian Trinity and the theory of attributes), divine love and compassion

D) revelation and prophethood:

The concept of revelation in the Bible and the Qur'an, the concept of mission (*risālah*), the goals of mission, the qualities of the prophets in the Qur'an and the Bible, Biblical and Qur'anic Christology

E) human and salvation:

Human nature, the purpose of man's creation, man's free will and choice (Christian grace, the absolute power of God and man's will), faith and practice, the conditions for salvation

F) morality and worship:

The most important virtues and vices, the aim of worship

G) eschatology:

The significance of the afterlife in the Bible and the Qur'an, the nature of death, from death to resurrection, resurrection of the dead, bodily vs. spiritual resurrection, divine reward and punishment

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.



Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	

References and required reading

- Eliade, Mircea (1986). *The Encyclopedia of Religion*, Macmillan Pub.
- *Encyclopedia Judaica* (2007). Macmillan Reference USA in association with the Keter Pub. House.
- Hastings, James (1908). *Encyclopaedia of Religion and Ethics*, New York; Edinburgh: C. Scribner's Sons; T. & T. Clard.
- Tiwari, K. N. (1983). *Comparative religion*. Delhi: Motilal Banarsidass.
- Bucaille, M. (2003). *The Bible, the Qur'an and science: the Holy Scriptures examined in the light of modern knowledge*. Idara Isha'at-e-Diniyat.
- Boyce, M. (Ed.). (1996). *A History of Zoroastrianism: The early period* (Vol. 1). Brill.
- Gilson, E., (1993). *Christian philosophy: an introduction*. Pontifical Institute of Mediaeval Studies.
- Noss, J. B. (1980). *Man's religions*. New York: Macmillan Publishing Company.
- Shayegan, D. (2014). *Religions and philosophical schools of India*. Tehran: Farzan Ruz research and publication.
- Tabatabaei, M. (1969). *Almizan fi Tafsir al-Qur'an*. Tehran Mohammadi.
- Shankayi, M. (2002). *A comparative study of Divine Names*. Tehran: Soroush.
- Soleimani Ardestani, A. (2014). *An introduction to comparative theology of Islam and Christianity*. Qom: Taha Institute.
- Mehr, F. (1995). *A new view of an ancient religion*. Tehran: Jam.
- Sections from Contemporary Avesta.



New Philosophical and Theological Issues

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

A deep understanding of topics, issues and viewpoints in the new theology

Specific course objectives

Upon completion of this course, the students will be able to identify some of the most important contemporary philosophical and theological views in the geometry of religious knowledge, and obtain the ability to respond to new challenges based of the criteria for true religious knowledge.

Skills and competencies

As an outcome of this course, the students will learn some of the deepest issues and viewpoints in the new theology in an effort to respond to new challenges against religion and to provide a comprehensive explanation of religious and theological concepts in the contemporary world.

Course syllabus

- Reason and faith
- The meaning of 'reason' and 'faith' in western theology and philosophy of religion, and examining the question of reason and faith.
- Rationalism
- Maximalist rationalism
- Medieval Rationalism (referring to Latin Averroists and Thomas



Aquinas)

- John Locke's Evidentialism
- Natural Theology from the eighteenth century onwards
- The question of the possibility of metaphysics: Kantian Viewpoints
- Critical rationalism
- Fideism
- Medieval Fideism
- Kierkegaard (the Leap of Faith)
- Reason and revelation from the perspective of Muslim thinkers: the Ash'arites, the Mu'tazilites, Avicenna, Suhrawardi, Mulla Sadra
- Reformed Epistemology: Plantinga, Alston, Wolterstorff
- Science and religion: methodology, the purpose and scope of science
- The relation between science and religion (conflict, differentiation, interaction)
- Religious science: the possibility of religious science, models for religious science

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.



Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	

References and required reading

- Plantinga, A. (1974). *God, freedom, and evil*. Wm. B. Eerdmans Publishing.
- Peterson, M., Hasker, W., Reichenbach, B., & Basinger, D. (2008). *Reason and religious belief: an introduction to the philosophy of religion*. New York: Oxford University Press.
- Taliaferro, C. (1997). *Contemporary philosophy of religion*. Oxford: Wiley-Blackwell.
- Gilson, E. (1938). *Reason and revelation in the Middle Ages*. Prentice Hall PTR.
- Barbour, I. G. (1966). *Issues in science and religion*. Englewood Cliffs, NJ: Prentice-Hall.
- Plantinga, A. (1990). *God and other minds: A study of the rational justification of belief in God*. Ithaca, New York: Cornell University Press.
- Hudson, W. D. (1975). *Wittgenstein and religious belief*. London: The McMillan Press.
- Hick, J. (1970). *Philosophy of religion*. Englewood-Cliffs, N.J.: Prentice-Hall.
- Davies, B. (1993). *An introduction to the philosophy of religion*. Oxford: Oxford University Press.
- Bagheri, K. (2003). *The identity of religious science the: an epistemological approach to the relationship of religion with humanities*. Ministry of Culture and Islamic Guidance.



Methodology of Islamic Studies

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Enriching the knowledge of learners with regard to methods in Islamic Studies and research and teaching in the field of Islam on the basis of academic and systematic ways addressing a global audience

Specific course objectives

Upon completion of this course, the students will become familiar with a systematic study of and research in religious knowledge and sciences, learn about various methods of religious understanding and the methodologies of understanding scriptures, and gain knowledge of the correct criteria for distinguishing true understanding from false.

Skills and competencies

As an outcome of this course, the students will be able to apply this methodology for a systematic study of religious texts and also an assessment of the selected materials in this domain.

Course syllabus

- The nature of method and methodology and the difference between them
- Different levels of methodology
- Method as the style of study (how to study a science)
- Practical methodology (the method of applying theory in research)



- Fundamental methodology (the method of producing a theory).
- Method as the style of thinking (the most common form of thinking)
- The nature of the fundamental methodology and theory production (the origins of the primary bases of sciences, the production of sciences)
- An introduction to methodology of science (explanatory, descriptive, normative, historical, critical, idealistic, realistic, methods based on conflict or consensus)
- Methods applied in the context of Islamic Studies (*Usūlism* and *Akhhārisim*, various interpretive approaches, methods based on intuition, reason and tradition)
- Sadrāic methodology (cosmological, epistemological and anthropological)
- The stages of religious theorization based on Shahid Sadr's thematic model
- Moving from outsider topics to religious texts
- Moving from partial indications to total ones
- The adjustment of research outcomes with the incontrovertible tenets of religion in order to avoid eclecticism or interpretation based on personal opinion

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.



Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	

References and required reading

- Martin, R. (2001). *Approaches to Islam in Religious Studies*, Oxford.: Oneworld.
- Connolly, P. (2002). *Approaches to the Study of Religion*, London: Continuum.
- Lemu, B. (1980). *Methodology of Primary Islamic Studies: A Handbook for Teachers*, Bureau: Islamic Publ.
- Waardenburg, J.(2007). *Muslims as Actors: Islamic Meanings and Muslim Interpretation in the perspective of the Study of Religions*, Berlin: Walter de Gruyter.
- Antes, Peter, Armin W. Geertz, Randi R. Warne (2004). *New Approaches to the Study of Religion*, Berlin: Walter de Gruyter.
- Geertz, Armin W. (2000). *Perspectives on Method and Theory in the Study of Religion*, Brill.
- Sutcliffe, Steven (2004). *Religion: Empirical Studies*, Farnham: Ashgate.
- Sharma, Arvind (2005). *Religions Studies and Comparative Methodology: The Case for Reciprocal Illumination*, Albany: State University of New York Press.
- Muqim, Mohammad (1994). *Research methodology in Islamic perspective*, University of Michigan, Institute of Objective Studies.
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The Legal System of Islam and Human Rights

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Developing the learners' knowledge of Islamic legal concepts and comparing it with concepts in human rights, and their critique from an Islamic perspective

Specific course objectives

Upon completion of this course, the students will become familiar with the principles of human rights from an Islamic perspective with a focus on retrieving the roots of human rights from the Qur'an and Hadith and comparing them with Western principles, and applying Islamic fundamentals for critique and evaluation of the latter.

Skills and competencies

As an outcome of this course, the students will understand different systems of human rights, and gain the ability to compare various legal systems; and by investigating different judiciary systems, they will be able to define Islamic human rights and attempt to criticize and evaluate its principles.

Course syllabus

- Generalities (the concept of right with regard to the questions raised at community level regarding the rejection of a unique truth, skepticism, nihilism and relativism, differentiation between the two evolutionary and normative senses of right in the Qur'an, the association between the normative sense of right and responsibility, and the difference between



right and ethics)

- The principles of human rights in Islam and the West
- The origin and source of rights; and a critique of two schools: natural rights positing human reason or nature as the origin of rights, and legal positivism that sees social contract and agreement as the source of rights
- The Islamic perspective on the origin of rights
- Discussions on Divine expediency and wisdom in forging rights and the issue of God's power and expediency as the conditions for responsibility
- The right of human dignity from the perspective of the Universal Declaration of Human Rights and from the viewpoint of Islam
- Freedom rights and their limits and principles
- The right of man sovereignty over man
- A critique of human freedom rights, liberalism and moral positivism
- Freedom of expression
- Mutual rights of the people and state, secular and religious views of state, defense and security, the most important defense duties of the state and the citizens, preparation for defense in Muslim community
- A critical review of the Universal Declaration of Human Rights from the Islamic perspective
- The historical formation of the Universal Declaration of Human Rights
- The concept of freedom in the Declaration of Human Rights and in Islam
- The concept of human dignity in the Universal Declaration of Human Rights and in Islam
- The translation and adjustment of articles in the Universal Declaration of Human Rights to Islamic law



Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	

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Mystical Schools

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

An introduction to the history of mysticism and mystical schools

Specific course objectives

Upon completion of this course, the students will become familiar with the history of mystical schools, study the historical development of mysticism in Shi'ite Islam, and be able to compare mystical schools in world religions with an aim to discover their similarities and differences.

Skills and competencies

As an outcome of this course, the students will learn about the development of mysticism in different religions and thus become able to identify influential mystical elements in Islam emerging identify, and on that basis, to critically study new mystical movements. In addition, they will be able to study and formulate the common mystical principles in monotheistic religions.

Course syllabus

- Generalities
- The definitions of mysticism in different schools
- The major characteristics of mysticism in Eastern schools
- The stages of mystical journey and their similarities and differences in



various schools

- Islamic mysticism
- Shi'ite mysticism
- Jewish mysticism and the study of Merkabah mystical school
- Hasidism and the Kabbalah
- The mystical interpretation of the Torah in the Book of Zohar
- The neo-Platonic school
- Gnosticism
- Christian mysticism
- The Vedanta school (Upanishads), Shankara and comparison with the teachings of Islamic mysticism
- Taoism as a mystical school / the status of submission to Tao
- New mystical movements / new mysticism

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

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Contemporary Western Philosophy

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

An introduction to Western philosophical thought in the twentieth century

Specific course objectives

Upon completion of this course, the students will improve their knowledge about the course of philosophical thought in the contemporary world, which specifically includes analytical philosophy and existential philosophy; and not only investigate philosophical arguments in the two rival analytic and existential schools but also evaluate and criticize them.

Skills and competencies

As an outcome of this course, the students will learn about logical positivism, analytic and existential philosophy and pragmatism, and become able to examine the epistemological and anthropological views of these schools. Additionally, familiarity with contemporary philosophical assumptions will enhance the students' power to understand and explain the philosophical claims of contemporary philosophers and to assess their justifiability. On completion of this course, the students will recognize the elements of contemporary philosophical rationality, and thus they will become able to criticize contemporary Western civilization based on its own philosophical rationality.



Course syllabus

- Logical positivism (History, the central claims and characteristics of the school and its most important philosophers)
- Analytic Philosophy (History, the central claims and characteristics of the school and its most important philosophers)
- Existential philosophy (History, the central claims and characteristics of the school and its most important philosophers)
- Pragmatism (History, the central claims and characteristics of the school and its most important philosophers)

Teaching/learning method

Since the whole course is a philosophy-centered one, the professor presents the issues to be discussed. Depending on time availability, discussions about traditionalism, postmodernism, and neo-Thomism can also be offered. Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

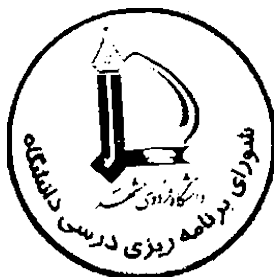
Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

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Philosophy of Religion

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

An introduction to philosophical thought and philosophical study of religion to gain essential knowledge for rational defense of religious doctrines, laws and rituals

Specific course objectives

Upon completion of this course, the students will become familiar with issues of belief, truth and justification in religious propositions in an effort to respond to contemporary questions based on the rationality of religious propositions.

Skills and competencies

As an outcome of this course, the students will learn about intellectual understanding of religious propositions; and based on the philosophical approach to religion, they can explain the universality and efficacy of religion and respond to the challenges raised in this regard (pluralism, secularism, and humanism.)

Course syllabus

- Definition of religion
- The realm of religion
- The relationship between reason and science and religion
- The issue of divinity and the arguments for the existence of God



- Human expectations from religion
- The language of religion
- Religious experience
- Religious pluralism
- Investigation into and analysis of secularism
- The problem of evil

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	

References and required reading

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Comparative Studies of Religions

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Comparative study of religions to develop abilities for discussion in theological fields within the context of great Abrahamic religions (Judaism, Christianity, and Islam)

Specific course objectives

Upon completion of this course, the students will develop skills in comparative study of monotheistic religions in areas of theology, religious anthropology, eschatology, and explore the principles of similarities and differences among great monotheistic religions.

Skills and competencies

As an outcome of this course, the students will gain knowledge about the place of religion in lifestyles and understand the similarities and differences among monotheistic religions, and develop the ability as how to apply religions in contemporary issues such as family, as well as the impact of religion on spirituality.

Course syllabus

- God (examining the unity and personhood of God, divine intervention in the universe, the relationship between man and God, and etc, from the perspective of Abrahamic religions)
- Man (definition of man and the creation of human, human's existential dimensions, will and freedom, felicity and salvation from the perspective



of Abrahamic religions)

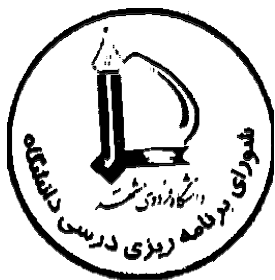
- Eschatology (life after death, reincarnation, the relationship between human actions and his destiny and subsequent life, and etc, from perspective of Abrahamic religions)
- Salvation (from the viewpoint of different religions, and an examination of its universality vs. exclusivity with regard to the followers of other religions)
- Family (the status of women in different religions, marriage from the perspective of religions, the (im)permissibility of single-gender family in world religions, the legitimate ways to satisfy the sexual instinct from the perspective of religions, etc.)
- Spirituality (various forms of divine truth in religions, common mystical trends in world religions, asceticism and monasticism in Abrahamic religions)

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

- *The Holy Qur'an*
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- Hume, Robert Ernest (1952). *The World's Living Religions*, New York: Charles Scribner's Sons.
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- Jewish and Christian books in theology, such as Maimonides' *The Guide of the Perplexed*.
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Seminar on Regional Studies

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Comparative study of war and peace in Islam and other religions with a view to strategies for conflict resolution and world peace in light of recent studies related to war and peace in the academic world

Specific course objectives

Upon completion of this course, the students will recognize the principal purpose, understand the current issues of the Islamic world, and identify how to deal wisely and effectively with global conspiracy against Islam and to support Muslim minorities in different regions of the Islamic world.

Skills and competencies

As an outcome of this course, the students will develop their knowledge about contemporary Islamic and religious movements and their strengths and weaknesses, and become competent in strategic and goal-oriented planning in order to help tackle the weaknesses and overcome the challenges against religious and Islamic trends.

Course syllabus

- Generalities (the history of the issue in the West and the significance of addressing the issue from the perspective of religious texts)
- War and peace conceptualization (a conceptual study of war and peace and relevant terminology in order identify their nature, origins and conceptual relationship)



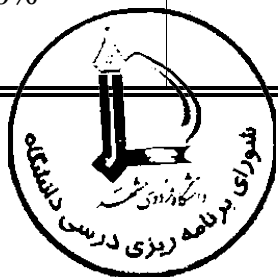
- The formal and legal ways of ending wars and a search into alternative ways
- The role of faith and religious communities in shaping a certain kind of understanding of conflicts and the ways to deal with them
- A Comparison between religious and secularist approaches to war and peace
- The culture of violence and the culture of peace (different approaches to peace and violence as cultures through the study of policing strategies, security, education, reconciliation, etc.)
- Holy War and Just War theories in Christian thought and their effects on popular and political culture of the West
- The philosophy *Jihad* in Islam and its legitimate forms in Islamic law
- The significance of peace, security and justice in Islam
- Strategies for building global peace from the Islamic perspective
- The concept, types and methods of terrorism in view of comparative Islamic and Western approaches

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

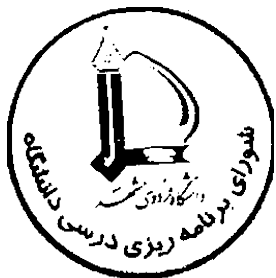
Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

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- Mahmood T. Davari (2005). *The Political Thought of Ayatullah Murtaza Mutahhari*, London: Routledge.
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- (2001). *Terrorism and legitimate defense from the perspective of Islam and international law: a collection of conference lectures*. Tehran: Center for Judiciary Studies and Development.



The Philosophy of Ethics

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

A critique of the most important ideas and theories in the field of meta-ethics and normative ethics, and brief introduction to the Islamic standards of ethical action

Specific course objectives

Upon completion of this course, the students will become familiar with a variety of different schools of moral philosophy, including the views of teleology, deontology, and virtue ethics; and study the process of rational thought in the concept of virtue (moral belief and its justification).

Skills and competencies

As an outcome of this course, the students will achieve a coherent understanding of issues in normative ethics, meta-ethics, and Islamic views of morality; and by rational reflection on the concept of ethics, they prepare for establishing moral society and ethical politics (moral society is based on rational understanding of morality).

Course syllabus

- Review and critique of theories in meta-ethics
- Social-dependence approach
- Subjectivism
- Divine command theory



- Intuitionism
- Review and critique of theories in normative ethics
- Egoism
- Altruism
- Utilitarianism
- Kantian ethics (Kantian deontology or duty-based ethics)
- The criteria of value and truth in Islamic moral philosophy
- Man's ultimate perfection from the Islamic perspective
- The relationship between perfectionism and voluntary action
- The relationship between 'be' and 'should' from the Islamic perspective (the theory of analogical necessity)

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

- Murdoch, I. (2013). *The sovereignty of good*. London: Routledge.
- Rachels, J. (1997). *Can ethics provide answers?: And other essays in moral philosophy*. Lanham, Maryland: Rowman & Littlefield.
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- Modarresi, M. (1992). *Philosophy of ethics: research on the linguistic, natural, empirical, theoretical, and religious foundations of ethics*. Tehran: Soroush.
- Javadi Amoli, A. (2008). *Stages of morality in the Qur'an*. Edited by Ali Eslami, Qom: Isra.
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- Mohammad Rezaei, M. (2010). *Explaining and criticizing Kant's philosophy of ethics*. Qom: Boostan-e Ketab.



The Role of Religion in Human Life

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Familiarity with psychological perspectives about the religious life of man

Specific course objectives

Upon completion of this course, the students will learn about the role of religion in human mental health and stress relief, in order to be able to examine the psychological and psychotherapeutic effects of religious concepts and rituals on mental on contemporary human lives.

Skills and competencies

As an outcome of this course, the students will be able to identify which parts of religious teachings have psychological functions and focus on what parts of religious traditions can contribute positively to the mental health of the individual and the society.

Course syllabus

- Individual attitudes and needs as a source of religion (public and changing attitudes and normal and abnormal needs and attitudes); (Malinowski's theories about the fear of death, Erich Fromm's escape from loneliness, Freudian repressed hostilities, Boisen's theories about mental illness, etc.)
- The variety of religious states and experiences;
- The psychological nature of faith (the relationship between faith and



knowledge, opposition and love).

- The psychological nature of repentance
- The differences and similarities of revelation and prophetic experience with mystical experience
- The role of instinct and reason in religion

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

- James, William (2008). *The Varieties of Religious Experience*, London and New York: Routledge.
- Wulff, D. M. (1991). *Psychology of Religion*, the University of Virginia.
- Argyle, Michael, Benjamin Beit-Hallahmi (1975). *The social Psychology of Religion*, Routledge.
- Allport, Gordon Willard (1962). *The individual and His Religion*, New York: The Macmillan Company.
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- Fromm, E. (1950). *Psychoanalysis and religion*. New Haven, CT: Yale University Press.
- Jung, C. G. (1966). *Psychology and Religion*. (Original work published 1938), London: Yale University Press.
- Bergson, H. (1977) *The Two Sources of Morality and Religion*, Notre Dame, Ind., Notre Dame University Press.



Geography of the Islamic World

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

An introduction to the geographical position of Islamic countries, so as to identify the geopolitical potentials of the Muslim World for taking advantage of its opportunities in the international arena based on the theory of Islamic unity and Muslim glory and power

Specific course objectives

Upon completion of this course, the students will recognize the potentials of the Muslim world for playing a prominent role in global issues and find solutions for creating Islamic unity and theorizing about the identity, dignity and authority of Muslims in the world.

Skills and competencies

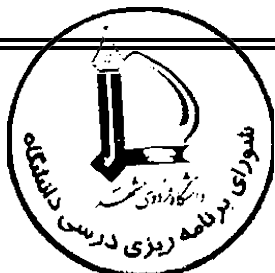
As an outcome of this course, the students will become able to analyze Islamic movements and gain knowledge of geopolitical trends essential for the analysis of notions and concepts in social and political Islam in order to deal with and criticize rival theories (most specifically liberal democracy).

Course syllabus

- Concepts and Generalities
- Concepts, geography, politics and political geography and geopolitics and related concepts
- Familiarity with political geography and geopolitics



- The history of political geography
- Political geography of Greek and Roman civilizations
- Political geography of Islamic civilization
- Political geography of the new civilization (the West)
- The history of geopolitics
- From political geography to geopolitics
- The history of geopolitics in the twentieth century
- Global developments and geopolitical theories in the third millennium
- Critical factors in geopolitics
- An introduction to the twilight and spread of the Islamic world
- The twilight and spread of Islam in the Arabian Peninsula
- The expansion of Islamic geographical domain to Asia
- The expansion of Islamic geographical domain to Africa
- The expansion of Islamic geographical domain to Europe
- The capabilities of Islamic world geography
- Natural geography of the Islamic World
- Human geography of the Islamic World
- Economic geography of the Islamic World
- Cultural geography of the Islamic World
- Political geography of the Islamic World
- The distribution and geographical division of the Islamic World
- Continental division of the Islamic World



- The division of the Islamic World on religious, sectarian and ideological foundations
- The division of the Islamic World on the basis of language and ethnicity
- The division of the Islamic World on the basis of capital cities
- Western colonialists and the Muslim world
- The historical approach of the West to the Muslim world
- Western attack on the geographical boundaries of the Muslim world in the 19th and 20th centuries
- The emergence of the Middle East in superpower competitions
- The US and the New Middle East project
- Afghanistan and Iraq as critical points in creating a New Middle East
- The geography of under-crisis areas in the Islamic world (Palestine, Kashmir, the Caucasus, Chechnya, the Balkans, Sudan, Nigeria, Iraq and Afghanistan)
- The political geography of important Islamic countries (Indonesia, Pakistan, Saudi Arabia, Iran, Egypt and Turkey)
- The necessity of unity and convergence in the Muslim world
- Prerequisites for unity in the Islamic world
- Theories of unity in the Islamic world
- Inhibiting factors in the Muslim world

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.



Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	

References and required reading

- Mir-Heydar, D. (2013). *Principles of Political Geography*, Tehran: SAMT, 19th edition.
- Ezzati, E. (2009). *Shiite geopolitics and security of the borders of the Islamic Republic of Iran*, Tehran, Alborz Fardanesh.
- Goli Zavareh, Gh. (2011), *The land of Islam: Understanding Islamic countries and Muslim regions of the world*, Qom: Bustan Ketab.



Ethics and Spirituality

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Deep study of principles, characteristics and goals of Islamic spirituality and of the relationship between spirituality and religion in Islam

Specific course objectives

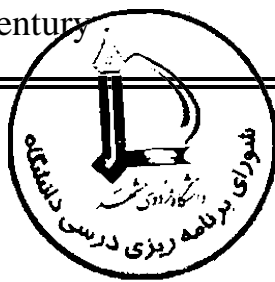
Upon completion of this course, the students will learn about the Islamic foundations of spirituality and Islamic mysticism, and to achieve some knowledge on the way theoretical teachings relate to faithful and religious styles of life in the contemporary world.

Skills and competencies

As an outcome of this course, and with their developed knowledge of the history of mysticism and religious traditions and understanding various mystical movements and experiences, the students will be able to explain the true concept of Islamic spirituality and its impacts upon religious communities.

Course syllabus

- The principles and philosophy of Islamic spirituality
- The relationship between ethics and spirituality
- The history of Shi'ite mystics
- The beginnings of mysticism and Sufism in Shi'ite Islam in the sixth century



- Shi'ite mysticism in the seventh century (Sayyid ibn Tawus, etc.)
- Sayyid Haydar Amuli, one of the most prominent Shi'ite mystics
- Mysticism in the Safavid (Shaykh Bahā'ī, Mulla Sadra, Fayz Kāshāni)
- Mysticism in the 18th and 19th centuries BC (12th and 13th centuries AH) (Sabzevāri, Mohammad Reza Qomshei, Mirza Hashem Eshkevari, Mulla Hosseinqoli Hamedani, Mirza Mahdi Ashtiani, Abulhassan Jelveh, Ali Aqa Qazi, Mirza Muhammad Ali Shahabadi)
- The goals and objectives of spirituality in Islam
- Theoretical and practical mysticism (patience, trust, fear and hope, etc.)
- Moral and mystical methods and schools in Islam
- The characteristics of Shi'ite mysticism
- Mystical pluralism
- Religion and spirituality (examining the relationship between religion and spirituality and researching into the (im)possibility of spirituality without Sharī'a)

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

- Nasr, syeed Hossein (1987). *Islamic Spirituality*: Foundation, Routledge.
- Ernst, Carl W. (2011). *Sufism: An Essential Introduction to Philosophy and Practice of Mystical Tradition of Islam*, Boston: Shambhala.
- Chittick, William (1989). *The Sufi path of Knowledge Ibn Al-'Arabi's Meta physics of Imagination*, Albany: State University of New York.
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- Stace, W. T. (1960). *Mysticism and philosophy*. New York: Macmillan.
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- Feizi Tabrizi, K. (2001). *Shiite Mysticism*. Qom: Shekoufeh Yas.
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- Khomeini, R. (1995). *Forty Hadiths*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.



The Political System of Islam

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Developing knowledge of political concepts in Islam and its application in understanding Islamic political system that is proportional to time and place and can challenge rival models.

Specific course objectives

Upon completion of this course, the students will recognize models of Islamic state theories and arguments for Guardianship (*wilāyah*) during the Presence (*huzūr*) and arguments for the Guardianship of the Jurist (*wilāyah al-faqīh*) during the Occultation (*ghaybah*); and understand the aspects and affairs of Guardianship and their extension unto the Guardianship of the Jurist.

Skills and competencies

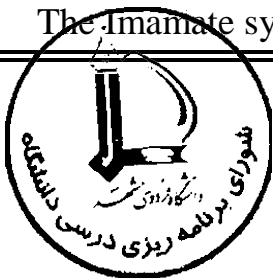
As an outcome of this course, the students will be able to explain thoroughly the Guardianship of the Jurist (*wilāyah al-faqīh*) as one of the patterns for political system and religious democracy, and to present a critique of rival theories, and to respond to the challenges raised about *wilāyah al-faqīh*.

Course syllabus

- Generalities and concepts (conceptualization of political system and thought, political jurisprudence, political philosophy and political theology)
- Classification of political thought:



- The content criteria (political thought: authoritarian, democratic, virtue, freedom, rational and traditional)
- The Time criteria:
 - The older period (earlier, Islamic)
 - The transition (traditional, secular, reformist)
 - The new era (modern)
- Approaches to understanding Islamic political thought (textual, contextual, linguistic, and discursive)
- The allegiance theory (*bay'ah*) and legitimacy in Islamic thought (Shi'ite and Sunni)
- The Sunni political system; Caliphate
 - The Caliph determination model (*ahl al-hall wa al-'aqd* or the people who have the power of contract; the Council; dominance or domination and coercion)
 - The elements and institutions of earlier caliphate (1. the caliph, 2. ministry: delegation or ratification, 3. governorship (*imārah*): sufficiency (*Istikfā'*) and dominance, 4. state tribunals, 5. judicial institutions: guardianship of the judiciary, the *Hisbah* institution, guardianship of the oppressed or *Wilāyah Mazālim*)
 - Conditions for appointing the caliph (being from the Quraysh, wisdom, maturity, being free (not a slave), being a male, perfect (physical) health, courage and competence, political intelligence, justice, and knowledge as sufficient for *ijtihad*)
 - Conditions for dismissal of the caliph (moral and behavioral conditions, physical conditions)
- The Shi'ite system, divine governance
- The Imamate system (divine legitimacy and public popularity or



acceptance)

- The characteristics of the Imam (infallibility, divine knowledge, justice, etc.)
- The aspects and affairs of Imamate:
- Spiritual authority or *wilāyah*
- Religious authority
- Political authority
- The guardianship of Shi'ite jurists during the Occultation
- Religious democracy and the role of people in the Islamic state

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

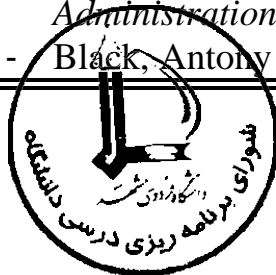
Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

- Ruhollah Khomeini (1979). *Islamic government: governance of the Jurist*, New York: Manor Books.
- Vaezi, Ahmad (2004). *Shia Political Thought*, Islamic Centre of England.
- Hadji Haidar, Hamid (2006). *A Theory of Religious Democracy*, ICAS Press.
- Mahdi, Muhsin S. (2001). *Alfarabi and the Foundation of Islamic Political Philosophy*, Chicago, London: The university of chicago press.
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- Martin, Vanessa (2000). *Creating an Islamic State: Khomeini and the Making of a New Iran*, London, New York: I.B. Tauris
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- Watt, William Montgomery (1968). *Islamic Political Thought*, Edinburg: Edinburg University Press.
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- Said, Abdul Aziz, Nathan C. Funk, Ayse S. Kadayifci (2001). *Peace and Conflict Resolution in Islam: precept and practice*, University Press of America.
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- Falahi, Ubaidullah Fahd (2006). *Redefining Islamic political thought: a critique in methodological perspective*, New Delhi: Serials Publications.
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- Lawrence, Bruce B. (1998). *Shattering the Myth: Islam beyond Violence*, Princeton University Press.
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- Mirbagheri, S. M. Farid (2012). *War and Peace in Islamic: A Critique of Islamic/ist Political Discourses*, Palgrave Macmillan.
 - Khomeini, R. *Velayat-e faqih (The Guardianship of the Islamic Jurist)*. Qom: Azadi.
 - Mozaffar, M. (1994), *Al-saqifah*. Translated by Mohammad Javad Hojjati Kermani. Qom: Ansariyan.
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 - Amid Zanjani, A. (1996). *Principles of Political Thought in Islam*. Tehran: Andisheh Cultural Institute, Research Institute for Culture and Thought.
 - Zakeri, A. (1992). *The profile of Imam Ali Ibn Abi Talib's delegates*. Qom: Qom Seminary, Islamic Propagation Office.
 - Firahi, D. (1999). *Power, knowledge and legitimacy in Islam (the medieval period)*. Tehran: Ney Publishing.



Occidentalism

Course type: required

Prerequisite: -

Course units: 2

Length: 32 hours

General course objectives

Developing knowledge of Western states and lands in order to improve cross-border impact, promote religious propagation, and encourage appropriate and active interaction with the West

Specific course objectives

Upon completion of this course, the students will achieve an understanding of dynamic philosophical, theological, historical, and social movements in the West, identify the features of Western encounter with Islamic and Eastern traditions, and understand Western modernity.

Skills and competencies

As an outcome of this course, the students will be able to recognize philosophical roots of modernism in the West, the impact of modernization on technology, and the significance of (Greek, medieval, and modern) philosophical concepts in shaping contemporary Western civilization. Additionally, students will become competent in taking a critical approach to the roots of modernity from the perspective of traditionalism and modernism.

Course syllabus

- Occidentalism vs. Orientalism
- The history of Occidentalism in Eastern and Islamic countries
- The civilizational centers of the West (Greek and Roman)



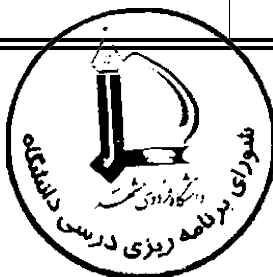
- The periods of Western thought transformation
- Antiquity (Ancient Greece)
- The Middle Ages (the rule of the Church)
- Renaissance (major transformation of thoughts and methods: from a religious community to an empirical one)
- Modernism (the era of new scientific and industrial developments)
- Postmodernism (era of relativity)
- The process of Western culture introduction into the Muslim world; positions and reactions:
 - Reception
 - Rejection
 - Selective approach
- The formation of parties and groups as influenced by Western culture (Westernized, eclectic, Islamic)

Teaching/learning method

Eighty percent of the class time is allotted to teaching the topics concerned, and twenty percent is allocated to student seminars.

Assessment

Continuous Assessment	Midterm	Final Examination	Project
20%	-	Written: 50%	30%
		Practical: -	



References and required reading

- Laski, Harold J. (2003). *The Rise of European Liberalism*, London: Routledge.
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- Chomsky, Noam & Robert W. McChesney (1999). *Profit Over People: Neoliberalism & Global Order*, Seven Stories Press.
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- Rahnamaee, A. (2002). *Occidentalism: A journey into the cultural and political developments of the West from Greece to the end of the second millennium*. Qom, the Imam Khomeini Institute for Education and Research.
- Firahi, D. (2000). *Two faces of Western civilization*. Journal of Political Science, Baqir al-Olum University, Issue XI.
- Foroughi, M. (1966). *The development of wisdom in Europe*. Tehran: Sazman ketabhay-e jibi.

