



ZAYTUNA COLLEGE

GENERAL CATALOG

Academic Year

2012-2013





WHAT YOU SHOULD KNOW ABOUT OUR PENDING
APPLICATION FOR STATE APPROVAL

This institution's application for approval to operate has not yet been reviewed by the Bureau for Private Postsecondary Education. For more information, call the Bureau for Private Postsecondary Education at (916) 574-7720, or toll-free at (888) 370-7589, or visit its website at www.bppe.ca.gov.

IN THE NAME OF GOD, THE BENEFICENT, THE MERCIFUL



ZAYTUNA COLLEGE

G E N E R A L C A T A L O G

Academic Year

2012-2013

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ACADEMIC CALENDAR 2012–2013

New Student Applications Available Online	September 29, 2011
Arabic Intensive Applications Available Online	October 7, 2011
Dr. Martin Luther King Day*	January 16, 2012
Birth of the Prophet ﷺ	February 4, 2012 (tentative)
New Student Applications Deadline	February 7, 2012
Presidents Day*	February 20, 2012
Acceptance Letters Mailed	May 10, 2012
First Day of Summer Arabic Intensive	June 18, 2012
Ramadan Begins	July 20, 2012 (tentative)
Last Day of Arabic Intensive	August 13, 2012
Laylat al-Qadr (27th of Ramadan)	August 14, 2012 (tentative)
Eid al-Fitr*	August 19, 20, 2012 (tentative)
Labor Day*	September 3, 2012
Convocation Ceremony	September 5, 2012
Freshman Orientation	September 5-7, 2012
First Day of Classes for Fall Semester	September 6, 2012
Eid al-Adha*	October 25, 26, 2012 (tentative)
Thanksgiving Holiday*	November 22-23, 2012
Last Day of Classes for Fall Semester	December 14, 2012
Finals Week	December 17-21, 2012
First Day of Classes for Spring Semester	January 18, 2013
Presidents Day*	February 18, 2013
Spring Recess	March 25-29, 2013
Last Day of Classes for Spring Semester	May 10, 2013
Finals Week	May 13-17, 2013

* *Academic and Administrative Holiday*



I About Zaytuna College

I.1 HISTORY

Zaytuna College was founded in Berkeley, California, in 2009 by Dr. Hatem Bazian, Imam Zaid Shakir, and Shaykh Hamza Yusuf, who recognized the need for well-educated, morally upright leaders for the Muslim community and the wider society. They expanded a seminary program that had emerged from what had been known as Zaytuna Institute.

Zaytuna Institute was established in 1996 in Hayward, California, to teach a balanced reading of the classical Islamic Sciences. Chief among its founders, and its first president, is Shaykh Hamza Yusuf Hanson, a prominent American Muslim scholar, who has been instrumental in popularizing a forward-looking understanding of traditional Islam in the Western world.

The College will initially offer two majors and confer one undergraduate degree, the Bachelor of Arts. In coming years, Zaytuna College plans to provide a wide range of additional study options.

I.2 MISSION

Zaytuna College aims to educate and prepare morally committed professional, intellectual, and spiritual leaders who are grounded in the Islamic scholarly tradition and conversant with the cultural currents and critical ideas shaping modern society.

I.3 VISION

Zaytuna College approaches education from a theistic framework, which provides a coherent perspective on life and the world. That coherence is the basis for our view of everything in creation, and it provides the stability that allows us both to honor the Islamic tradition and to extend its most beneficial aspects into the future in ways that are authentic and productive. It also provides us with the confidence to encourage a critical intellectual engagement with the world and its ideas and discoveries.

Our mission, therefore, is to create an educational environment that acknowledges the centrality of God's authority over all of life and creation. We believe that God is revealed to us through scripture, through deep devotion, and through the manifestation of the divine names and attributes in the world. It is on the basis of the ensuing knowledge that humans are created by God for a unique role, that of reflecting the divine names and attributes to the extent humanly possible, and that of responsive and responsible custodianship of His creation. As such, humans have inherent dignity



and worth. Because humans are called to serve, honor, and glorify God with their whole being, Zaytuna College is committed to the total development of its students.

We also acknowledge that Truth has its origins in God, and that through divine grace that Truth is revealed. Knowledge of God is the proper foundation for all understanding. Reason exercised in the framework of faith will nurture our faith and expand our knowledge. For us, faith and learning are inseparable. We therefore strive to create an understanding of academic endeavors that leads to glorification and service to God and to the reformation of society, culture, and the community of the faithful by the application of higher ethical thought, principles, and values in all dimensions of human endeavor.

I.4 GOALS

The goals of Zaytuna College, approved by its Board of Trustees, are consistent with its vision and mission. Namely, as a Muslim educational community, Zaytuna College acknowledges the great overarching objectives of the Muslim law. These are the preservation of religion, life, intellect, the family, private property, and individual honor. These objectives provide the foundation for learning, character, and service that is integral to the mission of Zaytuna College. At Zaytuna College, the academic and extracurricular programs are designed to emphasize the moral, intellectual, and spiritual qualities necessary to cultivating a balanced person who cherishes and is dedicated to the realization of these objectives.

Zaytuna College further aims to foster Muslim character, as well as intellectual and spiritual maturity, in order to prepare its graduates for lives of service and leadership. These traits are developed as the educational community is challenged to:

- Pursue truth as revealed by God in scripture and in creation, and as manifested by rigorous investigation and research guided by sound academic principles.
- Respect the heritage of Islam, which is rooted in divine revelation and has been shaped by human intellectual inquiry dedicated to its understanding and to keeping a living tradition.
- Develop a theistic worldview as a basis for both informed reflection and the reformation of the licentious elements permeating our culture.
- Grow in intellectual curiosity through foundational studies in the liberal arts and the humanities.
- Practice spiritual disciplines to promote lives marked by virtue.
- Cultivate a frame of mind that embraces critical thinking, discernment, discipline, and personal integrity.
- Build strong and caring relationships among families, friends, congregations, and communities.
- Become responsible human beings, committed to the stewardship of creation and to caring for the weak and vulnerable.

I.5 ZAYTUNA COLLEGE LEARNING OBJECTIVES

Zaytuna College is committed to demonstrating, through practice, teaching, and the free exchange of ideas, Islam's critical role in the modern world. At the heart of our mission are the Islamic legal, intellectual, and spiritual traditions which we believe to be derived from the Qur'an and the words and deeds of the Prophet Muhammad ﷺ.

We believe that this knowledge, distilled by analytical and interpretive tools developed by some of the finest minds in history, has been passed on by successive generations of believers. Unfortunately, the modern world has not been kind to the Islamic educational institutions that were once the envy of the world. As a result, Muslim scholarship has been reduced to an anemic state.

We believe that one of the primary purposes of Islamic education today is to keep that scholarly tradition alive, and to ensure that it remains accessible as a living, holistic reality, not only for Muslims, but also for people of other faiths. Zaytuna College aspires to revive the sciences of Islam and to position this nuanced, text-based tradition in its central place in modern Islamic education.

In order to do this, Zaytuna College has developed a unique curriculum for a Bachelor's degree program that relies on various pedagogical approaches such as selective memorization and critical analysis. The curriculum emphasizes key foundational texts; an in-depth examination of critical methodological issues; a solid command of the Arabic language; a familiarity with the most important Islamic sciences; and a firm grounding in the social sciences and the humanities. This curriculum also fulfills the requirements established by the most rigorous accrediting organizations of American higher education.

Our educational philosophy also reflects our belief that the ability of a student to become part of a living intellectual and spiritual tradition is enhanced by an ongoing involvement with an active community of believers. As our students learn, they are integrated into the life of the surrounding Muslim community. They deliver lectures and sermons; they lead and participate in religious gatherings; they provide counsel, especially for the youth of the community; and they are exposed to the full range of daily trials and triumphs that characterize human society.

It is the sincere hope of Zaytuna College that by bringing together these many elements, rooted in disparate academic realms, we will be able to produce the leaders needed to serve a rapidly growing Muslim community and an ever-changing America.



2 Admissions

The Admissions Office evaluates applications to the College as well as program change requests and credit equivalence requests.

The Admissions Office is located on the ground floor of 2515 Hillegass Avenue, Berkeley, CA 94704. Hours of service are Monday to Thursday, 9:00 a.m. to 5:00 p.m. Telephone: (510) 356-4760; fax: (510) 356-4768; email: admissions@zaytuna.org.

Classes will also be held on the ground floor of 2515 Hillegass Avenue, Berkeley, CA 94704.

2.1 GENERAL ADMISSIONS REQUIREMENTS

While the College welcomes an extensive and diverse student population, it is limited in physical space and in the number of students it can accommodate in its programs. Therefore, the College reserves the right to refuse students in case of academic constraints or lack of space. Priority is given to secondary school students applying to Zaytuna College during their graduating year. Even when notified of acceptance by

the College, no high school student is officially accepted until the receipt of a copy of his/her official high school transcript that shows the successful completion of the high school graduation requirements. Zaytuna College welcomes transfer students from other college and university programs. However, due to the unique nature of the College's program, transfer students may be asked to repeat classes offered by the College, even if they have been taken at another institution.

Students can appeal in writing to the Office of the Registrar for consideration of credits deemed not transferable to Zaytuna College. The Academic Affairs Committee, the Zaytuna College faculty, and others as deemed necessary will review the appeal and provide a written response. The decision of the Committee will be considered the final decision.

The non-refundable application fee for Zaytuna College is \$50.00. An application guide can be obtained online at www.zaytuna.org/admissions.

2.2 INTERNATIONAL APPLICANTS

At the current time, Zaytuna College is only accepting applications from students who are lawful permanent residents or citizens of the United States.

2.3 APPLICATION DEADLINES

Zaytuna College has a single admission cycle annually. Applications are now being accepted for the 2012-2013 academic year. The deadline for the submission of applications is February 7, 2012. Applicants who are accepted for study at Zaytuna College for the 2012-2013 academic year will be sent an acceptance letter and a packet of related material before May 10, 2012.

2.4 PROGRAM PREREQUISITES

Zaytuna College currently has two majors: Islamic Law and Theology, and Arabic Language. The College requires that all incoming students have full proficiency in the English language. Naturalized citizens and permanent residents who have recently arrived into the country may be required to demonstrate mastery of English to a level necessary for the successful completion of the Test of English as a Foreign Language (TOEFL). The College also requires that all students demonstrate a basic working knowledge of the Arabic language equivalent to one year of university-level study. Incoming students failing to demonstrate such proficiency in Arabic are required to enroll in the Zaytuna College Summer Arabic Intensive program and receive a passing grade. Students lacking the requisite proficiency in Arabic who fail to enroll in the Summer Arabic Intensive program will be denied admission into the College. Students who enroll in the Summer Arabic Intensive program but fail to obtain a passing grade may be denied entrance into the College.

2.5 ACADEMIC STANDING

Zaytuna College recognizes two regular categories of academic standing: Satisfactory Academic Progress and Probationary Status.

2.6 SATISFACTORY ACADEMIC STANDING

A student who maintains a cumulative grade point average of at least 2.0 in all courses taken or accepted for credit at Zaytuna College and a cumulative grade point average of at least 2.0 in all courses required or accepted for credit in his/her major field maintains satisfactory academic progress.

2.7 PROBATIONARY STATUS

A student who, at the end of any term (fall or spring), fails to maintain satisfactory academic progress is considered to have probationary status. The Vice President of Academic Affairs will notify students in probationary status and their Academic Advisors, in writing, that failure to achieve satisfactory academic progress no later than the close of the next long term (i.e., fall or spring) will subject such students to academic disqualification from further study at Zaytuna College.

If a student fails one course during a semester, the student is automatically placed on probation and remains in that status until the terms of the probation are satisfied. In addition, a student will be placed on probation if his/her GPA is below 2.0 at the end of any academic semester. A student remains on academic probation until a minimal cumulative 2.0 GPA is achieved.

2.8 ACADEMIC DISQUALIFICATION

A student is subject to disqualification from further study at Zaytuna College if the student is already in probationary status and fails to resume satisfactory academic progress (cumulative GPA of 2.0) by the end of the following semester of probation.

A student who is not in probationary status may be subject to disqualification if, in any semester:

- The student's cumulative GPA falls below 2.0 for all courses; or
- The student has at least junior standing (a minimum of 65 credits completed towards graduation) and fails to maintain a GPA of at least 2.0 on all courses required in his/her major field

Students subject to disqualification will be notified promptly, in writing, by the Vice President of Academic Affairs. Students are responsible for knowing their academic standing after grades are posted and for contacting the Office of the Registrar if they have any questions about their status. Failure to respond to either US mail contact or email contact about probation may lead to a student being disqualified automatically where the Academic Probation Review Board does not receive the requested response in a timely manner. Any student subject to disqualification will be disqualified from further study at Zaytuna College unless, within two weeks from the date of notification, he/she files a petition against disqualification with the Academic Probation Review Board, and unless he/she is then granted Special Academic Probation by that Board.

2.9 SPECIAL ACADEMIC PROBATION

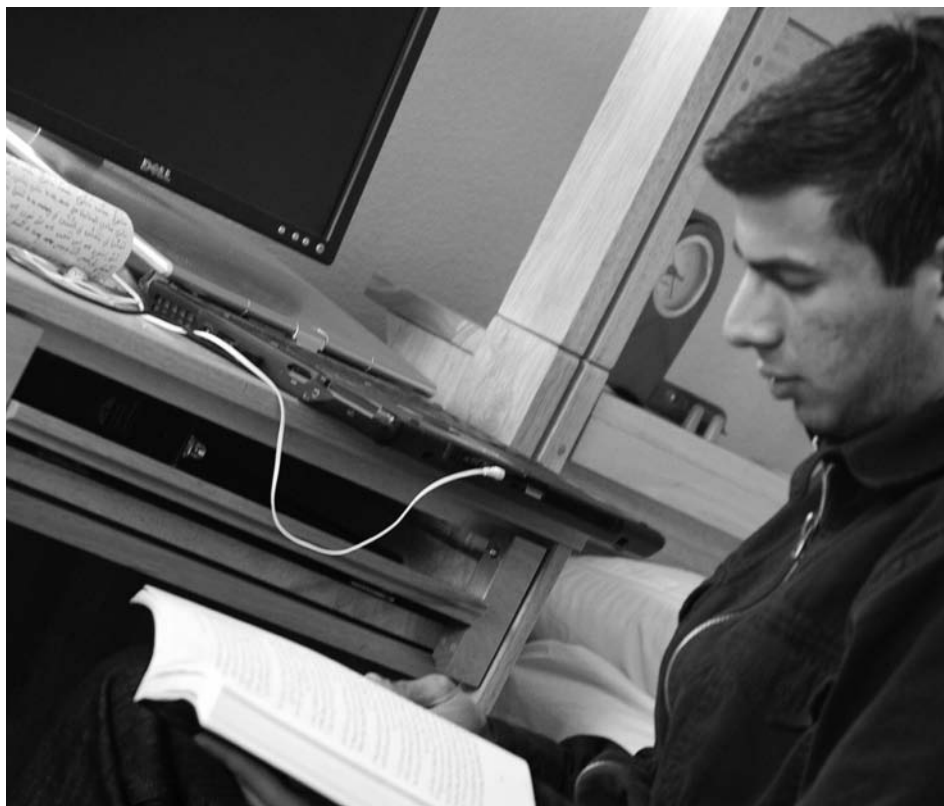
Special Academic Probation may be granted at the discretion of the Academic Probation Review Board, whose members are the College President, the Vice President of Academic Affairs, the Registrar, and staff responsible for Student Affairs. In addition to the information contained in the student's petition, the Board may seek the advice of the student's instructors, Academic Advisor, and others, when appropriate.

Special Academic Probation is granted pursuant to the following conditions:

- Filing of a timely petition against disqualification for cause (e.g., existence of serious personal or health factors, or other special circumstances, which have substantially impaired the student's ability to successfully meet the demands of the College's academic programs);
- Demonstration in the petition of the reasonable expectation that the student can achieve satisfactory academic progress by the close of the next long term (i.e., fall or spring);
- Acceptance by the student of the conditions specified by the Academic Probation Review Board which will lead to the resumption of satisfactory academic progress by the close of the next long term.

Students who fail to meet the conditions of the Special Academic Probation by the end of the next long term will be immediately disqualified. The Academic Probation Review Board exercises sole authority in cases of Special Academic Probation.

In extraordinary circumstances, a student may appeal a disqualification or other decision of the Review Board. This appeal must be made within ninety (90) calendar days of notification of disqualification and will be considered only if there is strong and compelling evidence of incorrect procedure, error, or new, additional information. The Vice President of Academic Affairs will determine whether such appeal will be heard by the Review Board. A student disqualified from this College may apply to the Academic Probation Review Board for re-admission if he/she presents work from another college or university which is acceptable for transfer credit and which is sufficient to signify satisfactory academic progress (GPA of 2.0).



3 Services

3.1 ACADEMIC ADVISING

Academic Advisors help students with a wide range of academic concerns. Students should consult with their Academic Advisor about their course selection, clarification of College policies, procedures, course load, standing, and advancement.

Academic Advisors see students by appointment only. To schedule an appointment with an Academic Advisor, please call (510) 356-4760 x 106; or send an email to academicadvice@zaytuna.org.

3.2 TEXTBOOK DISTRIBUTION SERVICE

Textbooks used in Zaytuna College classes will be available at the beginning of classes in the College's Office of Administration or directly from the instructor.

3.3 LIBRARY AND INFORMATION TECHNOLOGY CENTER

Zaytuna College will provide its students and faculty with access to libraries and other learning resources. Zaytuna College will have an on-campus library which contains non-circulating books and manuscripts. Additionally, College students will have access to the libraries at the University of California, Berkeley. Students will also be able to access city libraries in the Bay Area, including the Berkeley Public Library, which is open to all California residents. Details of library and other learning resources are available on the college website at www.zaytuna.org.

The Zaytuna College library is open 8:00am – 8:00pm, Monday through Thursday and 9:00am – 12:00 noon, Friday. Library hours at the University of California, Berkeley, and the Berkeley Public Library, along with other local libraries, are available on their respective websites.

3.4 OFFICE OF THE REGISTRAR

The Office of the Registrar is responsible for Admissions, Student Records, Scheduling, and Registration, including the administration of procedures such as Course Change, Program Change, Confirmation of Attendance, official student status letters, official transcripts, college withdrawal and the updating of student personal information. The Office of the Registrar is located in the administration building of Zaytuna College and can be reached by phone at (510) 356-4760 x106; or by email at registrar@zaytuna.org.

A Note on Maintenance and Production of Records

All student records and financial information are maintained by Zaytuna College in student files. The files are maintained in electronic form and hardcopy format. Student records and students' financial information are maintained and stored in separate files.

Electronic files are protected by IT security policies which restrict access to specific members of the administrative staff and faculty on a need-to-know basis. Hardcopies of student records are maintained in a secure filing cabinet in a private office, and only the Office of the Registrar has access to those files.

The policies regarding access to these records and files are outlined in the College Privacy Policies.

3.5 STUDENT SERVICES

The Office of Student Services is established to help students learn more effective ways to resolve problems, make decisions, increase self-understanding, or improve interpersonal relationships. The Student Services Office offers a wide variety of ser-

vices, including personal and career counseling, referral to community services, class presentations, community outreach programs, and liaison with faculty. Appointments are free of charge and may be made at the Office of Administration or by calling (510) 356-4760 x106.

3.6 SERVICES FOR STUDENTS WITH PHYSICAL DISABILITIES

Services for students with physical disabilities are provided through the Office of Student Services. Zaytuna College is committed to ensuring equal opportunity and access for all members of our campus community in accordance with Section 503/504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act (ADA) of 1990. Our goal is to create a welcoming and accessible environment for students, staff, faculty, and visitors. The Student Services Office can be contacted at the Office of Administration or by calling (510) 356-4760 x106.

Appropriate accommodations are determined on a case-by-case basis and may not necessarily incorporate all requests. Available accommodations may include:

- Special testing arrangements (e.g., extended time for exams, alternate testing location)
- Readers, note takers, or scribes
- Sign language interpreters
- Course materials in alternate format (e.g., electronic text)
- Physical accommodations for access
- Priority registration
- Referral and liaison to state rehabilitation agencies
- Other services as needs are identified

Zaytuna College does not offer students with disabilities the following:

- Diagnostic evaluation for disabilities
- Special classes
- Specialized learning center
- A reduced standard for academic performance
- Exemption from graduation requirements

3.7 FINANCIAL ASSISTANCE

While Zaytuna College is dedicated to delivery of the highest quality of educational experience to each of its students, Zaytuna College is currently not accredited by an accrediting body recognized by the United States Department of Education. Until the College achieves accreditation, students are not eligible for any state or federal grants or loans. Students may apply for financial aid and scholarships by filling out the online financial aid application or seek *zakat* or other private sources of financial aid.

The College strives diligently to assist students in securing the funds needed to study at the College. Students receiving financial assistance from Zaytuna College are expected to maintain a GPA of at least 3.0; if their GPA falls below that level, their financial aid may be discontinued. Students receiving financial assistance from Zaytuna College must also maintain their status as full-time students with a minimum course load of 12 units. Students who are already receiving financial assistance from another institution of higher education are not eligible for financial assistance from Zaytuna College.

For additional information about financial aid, contact the Office of Administration by telephone at (510) 356-4760 x106 or by email at financialaid@zaytuna.org.

NOTE: Zaytuna College has no pending petition in bankruptcy, is not operating as a debtor in possession, has not filed a petition within the preceding five years, nor has had a petition in bankruptcy filed against it within the preceding five years that resulted in reorganization under Chapter 11 of the United States Bankruptcy Code (11 U.S.C. Sec. 1101 et seq.).

3.8 FACILITIES

Zaytuna College has facilities necessary to support the achievement of the educational objectives of all of the courses and educational programs in which students are enrolled. Classrooms will be equipped with appropriate equipment to facilitate instruction, lectures, and presentations for both the faculty and the students.



4 Tuition, Fees, and Refunds

4.1 STUDENT COSTS

For academic year 2012-2013, the undergraduate costs are as follows:

\$11,000.00	Tuition (for both fall and spring semesters)
\$250.00	Non-refundable registration/enrollment Fee (one-time fee; may not exceed \$250)
\$27.50	Non-refundable Student Tuition Recovery Fund fee (\$2.50 for every \$1,000, rounded to the nearest \$1,000)
\$900.00	Books/supplies (estimated)
\$6,873.75	College housing (estimated)*
\$12,177.50	Total charges due for current period of attendance (2012-2013 academic year)**
\$6,227.50	Total charges due upon enrollment
\$88,260.00	Estimated total charges for entire educational program (4 years)

*Student-related expenses are estimated based on cost of living in the San Francisco Bay Area and do not include health insurance costs or the cost of food. Actual student-related expenses may vary.

**Excluding housing.

You must pay the state-imposed assessment for the Student Tuition Recovery Fund (STRF) if *all* of the following applies to you: (1) You are a student who is a California resident and you prepay all or part of your tuition either by cash, guaranteed student loans, or personal loans, and (2) your total charges are not paid by any third-party payer such as an employer, government program or other payer, unless you have a separate agreement to repay the third party.

You are not eligible for protection by the STRF and you are not required to pay the STRF assessment, if *either* of the following applies: (1) you are not a California resident, or (2) your total charges are paid by a third party, such as an employer, government program or other payer, and you have no separate agreement to repay the third party.

4.2 TUITION PAYMENTS

Tuition is payable in advance. Tuition may be paid in person, by mail, or online. The Office of the Registrar accepts payments by cash or check only.

Tuition for Fall 2012 is due August 17, 2012, and tuition for Spring 2013 is due January 4, 2013; students may also make one payment in full for both semesters.

4.3 PAYMENT PLANS

Tuition is due and payable in advance; however, Zaytuna College does offer a payment plan option for students who are unable to pay the entire amount of the tuition due by the time of registration. No interest is charged, but failure to meet these payment terms may expose the student to administrative withdrawal from the program in addition to a late payment fee of \$50 per late payment.

The payment plan consists of the following payments. The late payment fee accrues if payments are made between the payment due date and up to ten calendar days following that due date. The student is considered to be in default of his/her enrollment agreement if the student does not make the payments required within ten calendar days of the due date.

	Due Date		Amount	Late Fee
	Fall Semester 2012	Spring Semester 2013		
1st *	August 17, 2012	January 4, 2013	\$1,388.75	\$50
2nd	October 19, 2012	February 8, 2013	\$1,375.00	\$50
3rd	November 16, 2012	March 8, 2013	\$1,375.00	\$50
4th	December 10, 2012	April 12, 2013	\$1,375.00	\$50

* 1st payment includes Student Tuition Recovery Fund fee

4.4 CANCELLATION AND REFUND POLICY

1. All cancellations must be made in person or by certified mail.
2. A student has the right to cancel his/her enrollment agreement and obtain a refund of charges already paid (not including any nonrefundable charges) at any time up to and including attendance at the first class session, or the seventh day of enrollment, whichever is later.
3. A student who requests a cancellation of his/her enrollment agreement after the seventh day of enrollment shall be entitled to a partial refund (not including any nonrefundable charges) according to the following schedule:

4.5 REFUND SCHEDULE

Amount Charged	Refund Amount*	Calendar Days Enrolled
0%	100%	1 TO 7
10%	90%	7 TO 14
20%	80%	15 TO 20
40%	60%	21 TO 30
100%	No refund	31 and after

* The following refund amounts do not include any nonrefundable charges, including the registration/ enrollment fee and the Student Tuition Recovery Fund fee.

4.6 REGISTRAR FEES

Fees for documents provided by the Registrar are as follows:

Amount Charged	Service Item
\$5.00 per document	Certification and Copy of Documents
\$5.00 per document	Letters of Attendance & Graduation
\$5.00 per copy	Official Transcript
\$10.00 per copy	College Catalog
\$25.00	Late Registration Fee
\$3.00 (up to five pages)	Local Faxes
\$5.00 (up to five pages)	Domestic Faxes
\$10.00 (up to five pages)	International Faxes

4.7 TRANSFER CREDITS

Notice concerning transferability of credits and credentials earned at our institution

The transferability of credits you earn at Zaytuna College is at the complete discretion of the institution to which you may seek to transfer. Acceptance of the degree you earn at Zaytuna College is also at the complete discretion of the institution to which you may seek to transfer. If the credits or degree that you earn at this institution are not accepted at the institution to which you seek to transfer, you may be required to repeat some or all of your coursework at that institution. For this reason you should make certain that your attendance at Zaytuna College will meet your educational goals. This may include contacting an institution to which you may seek to transfer after attending Zaytuna College to determine if your credits or degree will transfer.



5 Miscellaneous Policies and Procedures

NOTE: Detailed policies and procedures relating to students and faculty are found in the Student Handbook. Policies and procedures mentioned here are more germane to members of the general public who may be considering attending the College, teaching at the College, or have a general research interest.

5.1 CLASS ATTENDANCE

Regular class attendance is an important obligation and an essential condition for successful academic progress. Absences may seriously jeopardize the satisfactory completion of a course. Excessive absences can be a cause for dismissal from the College. The instructor is responsible for establishing and communicating the attendance policy for a given course. Students are responsible for all assignments in each of their courses, whether or not the assignments were announced during an absence. Penalties for absences depend upon the nature and the amount of work missed, of which the faculty member is the sole judge. A student who misses the first session of a course, even if he/she is pre-registered, may have his/her place in that course given away and be denied further attendance in that course.

5.2 INVOLUNTARY LEAVE / WITHDRAWAL

The College may place a student on a leave of absence or request or require a student to withdraw from the College when, as a result of their physical, psychological, or emotional health, the student engages or threatens to engage in conduct that: (1) poses a direct threat of harm to themselves or others, or (2) is disruptive to the extent that it either causes emotional, psychological, or physical distress to other members of the College community, or (3) substantially impedes the ability of other students, faculty, or staff to participate in the educational programs or employment opportunities offered by the College.

5.3 VOLUNTARY MEDICAL LEAVE OF ABSENCE

The following guidelines outline the College's procedure for granting a voluntary medical leave of absence. These guidelines are intended to provide a mechanism whereby an ill student will not be penalized for seeking treatment for his/her illness.

A student can be granted a voluntary medical leave of absence from the College in those cases in which the student's health is impeding normal academic progress. The student must submit written documentation establishing the need for a leave to the Vice President of Academic Affairs from the student's treating health care professional, who must be licensed, relevant to the health issue involved, and not a member of the student's family. The Vice President of Academic Affairs will decide whether to grant the leave of absence, and may do so in consultation with the other administrators and/or other relevant private health care professionals. In the event that a student is injured or becomes ill while away from the College, a student may submit a written request to the Vice President of Academic Affairs for a medical leave of absence and include documentation on the need for a medical leave from the treating physician.

Upon receiving a voluntary medical leave request, the Vice President of Academic Affairs will provide written communication to the student that shall include: a rationale for the decision to grant or refuse the request; the conditions and requirements that must be met for readmission; and the process by which the student may request readmission. For administrative purposes, students who have voluntarily withdrawn may be considered on leave from the College, and the Vice President of Academic Affairs will inform the Registrar.

Within five (5) days of receiving the written decision of the Vice President of Academic Affairs, if a student is denied a voluntary medical leave, the student may appeal to the President. The student shall state in writing the specific points the student wishes the President to consider. The President's decision is final. When a student is placed on a voluntary medical leave of absence, the student will be withdrawn from

all classes. Tuition and room and board reimbursement will be in accordance with established College withdrawal policy (see Refund Schedule).

5.4 GRADING RESPONSIBILITIES AND MARKING SCHEMES

The instructor is responsible for implementing assessment measures and for assigning grades in accordance with Zaytuna College regulations and program policies. The College entrusts to the departments and programs the supervision of assessment measures appropriate to specific courses. These measures might include common texts, common marking criteria, and common assignments or exams for the same or similar courses taught by different instructors. Where common measures are not in place, the department, program, or course committee determines the principles regarding the design, weighting, and marking of assessment instruments used to evaluate student learning.

The Marking Scheme is as follows: As designated by the College, the passing mark in all courses is 60%. This grade indicates that the student has attained the minimum competencies to receive credit in the course.

Numerical/percentage marks are assigned to designate certain qualitative achievement ranges.

These mark ranges are as follows:

Mastery of Objectives	Percentage	Grade
Excellent	90% - 100%	A
Very good	80% - 89%	B
Good	70% - 79%	C
Fair	60% - 69%	D
Poor	0% - 59%	F

Grade points per unit are assigned as follows: A=4, B=3, C=2, D=1 and F=none. When attached to the grades A, B, C, or D, plus (+) grades carry three-tenth of a grade point more per unit, and minus (-) grades three-tenths of a grade point less per unit than un-suffixed grades, except for A+, which carries 4.0 grade points per unit, as does the A.

5.4.1 GRADE POINT AVERAGE (GPA)

Your GPA is computed on courses undertaken in Zaytuna College. Grades A, B, C, D, and F are used in determining your GPA; grades IP (“In Progress”) and

I (“Incomplete”) carry no grade points and are excluded from all grade-point computations.

Computation of GPAs: Example

Grade Points	Units	Grade
12	3	A
9.9	3	B+
5.1	3	C-
0	3	IP
0	3	I
Average 3.000	27	Totals

5.4.2 GRADE I

The grade “I” may be assigned if your work in a course has been of passing quality but is incomplete for reasons beyond your control. Prior arrangements must be made with the instructor, because the instructor is required to specify the reason to the department before assigning the “I” grade.

For undergraduate students, an “I” grade received in the fall semester must be replaced by the first day of instruction in the following fall semester. An “I” grade received in the spring semester or summer session must be replaced by the first day of instruction in the following spring semester. Students are responsible for monitoring these deadlines.

When you complete the required work or deferred examination, grade points will be assigned if you receive a grade of A, B, C, or D. If you repeat the course, grade points will then be assigned to the earned grade if the Vice President of Academic Affairs has given prior written approval to repeat it. If you repeat the course without the approval of the Vice President of Academic Affairs, the “I” grade will be converted to an F and the repeated course will be treated the same as any other course in which you receive an F.

The Vice President of Academic Affairs may extend the deadline for undergraduate completion of an “I” grade. For undergraduates, except as noted below, any “I” grade which has not been replaced within the above deadlines will, at the end of that time, be converted to grade F. After that time, but not retroactively, the grade is counted in computing your GPA.

If a degree is conferred before the end of the above deadlines following the assignment of an “I” grade, the grade will not be converted to an F. However, you still have the option of removing the “I” grade within the above deadlines.

5.4.3 GRADE IP (IN PROGRESS)

If you take a course extending over more than one term and evaluation of your performance is deferred until the end of the final term, provisional grades of IP (In Progress) are assigned in the intervening semester(s). The provisional grades are replaced by one final grade if you complete the full sequence. The grade IP is not included in the GPA. If the full sequence is not completed as scheduled, the IP will be replaced by a grade of Incomplete. Further changes in your record will be subject to the rules pertaining to “I” grades (see above).

5.4.4 GRADE P (PASS)

The grade P (pass) shall be assigned to those students whose overall performance in a non-required course meets at least the minimum standard established by the faculty and is considered satisfactory.

5.4.5 GRADE W (WITHDRAW)

The grade W (withdraw) shall be assigned when a student has completed some portion of the course and, for personal or other reasons, must withdraw from the course, which must be done prior to the end of the ninth week of the semester (or one week after the midterm) and approved by the Vice President of Academic Affairs. It will also be assigned if a student is administratively withdrawn from a course for violation of policies, non-payment of tuition, etc.

5.4.6 CHANGES OF GRADE

All grades except “I” and “IP” (see above) are considered final when assigned by an instructor at the end of a semester. An instructor may request a change of grade when a computational or procedural error occurred in the original assignment of a grade, but a grade may not be changed as a result of re-evaluation of a student’s work except through the grade appeal process. No final grade may be revised as a result of re-examination or the submission of additional work after the close of the term. (Incomplete or In Progress grades that have reverted to ‘F’ are final.)

5.4.7 GRADE APPEAL PROCESS

Grades represent an instructor’s professional judgment about student performance in relation to the goals and requirements of a particular course. Although it is the sole responsibility of the instructor to assign grades, students should not be subjected to prejudicial or capricious grading, such as results from calculation errors or misapplication of course criteria for grading or the application of non-academic criteria, such as race, politics, religion, or gender.

Students should keep all graded work from every course until they are certain that they have no reason to challenge their final grades. They should also make copies of all work submitted for marks during or at the end of a term.



If they are not returned to students, all assignments which count as part of the final grade should be kept by the instructors for at least two semesters. If faculty members are to be officially unavailable, they must arrange departmental access to all pertinent records and student work.

If a student believes there has been a computational, procedural, or judgmental error in the calculation of a grade, the student must raise the question with the instructor, either verbally or in writing, no later than February 15 in the case of fall semester grades and September 15 regarding spring semester and summer session grades. If an instructor determines that there has been an error in grading, he/she obtains the official form for requesting the change from the Registrar's Office. The instructor must submit the grade change form directly to the Registrar. Students may not submit the grade change form.

A student who believes he/she has been assigned a grade unfairly, based upon criteria other than those mentioned in paragraph one above (race, politics, religion, gender), should first discuss the grade with the instructor. The student should begin by requesting the instructor to review with him/her:

- The factors that were weighed in assigning the grade; and
- The instructor's perceptions of where and how the student's performance fell short.

If the student still thinks that an error has been made, the student must submit to the instructor, with a copy to the Vice President of Academic Affairs, a full written statement of the case along with all graded course assignments. This statement must be made no later than March 15 for a fall semester grade and by November 1 for a spring semester or summer session grade. The instructor must make his/her written response to the student, with a copy to the Vice President of Academic Affairs, and set a meeting date with the student within 10 working days of receipt of the student's written statement.

If the student and the instructor cannot reach agreement about the grade, the Vice President of Academic Affairs shall decide the grade.

If the student wishes to appeal the decision of the Vice President of Academic Affairs, he/she must file a formal complaint in writing to the President within 10 working days of receiving the Vice President's decision. The written formal complaint should contain reasons why the decision of the Vice President of Academic Affairs should be reconsidered. The President will provide a formal response within 10 working days of receiving the formal complaint. The decision of the President is final.

Where a student claims that he/she received a grade as a result of discrimination or harassment based on the student's race, politics, religion, gender, etc., in violation of the College's Policy Against Discrimination and Harassment, the grade appeal is treated as a grievance under that policy.



5.5 ACADEMIC HONOR CODE

As a Muslim college committed to the education of the whole person, Zaytuna College expects all members of the academic community to strive for excellence in scholarship and in character.

To uphold this tradition, the College community has established an honor system for its College. Students are required to sign a pledge certifying that they understand the provisions of the Honor System and will abide by it.

Zaytuna College expects every member of its community to promote and abide by ethical standards, both in conduct and exercise of responsibility towards other members of the community. Academic honesty must be demonstrated at all times to maintain the integrity of scholarship and the reputation of the College. Academic dishonesty is a serious violation of College policy because, among other things, it undermines the bonds of trust and honesty between members of the community and betrays those who may eventually depend upon the College's academic integrity and knowledge.

5.6 ACADEMIC INTEGRITY POLICY

All students enrolled in Zaytuna College courses are also expected to abide by and uphold the Zaytuna College Academic Integrity Policy. That policy is summarized as follows: Zaytuna College is a community of learning whose foundation is the light of prophecy. The ethical efficacy of that light requires an environment of honesty, openness, respect, mutual trust, and integrity. As members of this community, students share with faculty and administrators the responsibility to maintain this environment. Academic integrity is violated by any dishonesty in submitting for evaluation assignments, tests, research, reports, or anything else that would serve as the basis for an instructor or administrator assessing the student's academic ability. In a case of clear indication of such dishonesty, the faculty member or administrator who has been deceived has the responsibility to apply sanctions to protect the environment of integrity necessary for learning, and to preserve the ethical foundation of the College.

5.6.1 DEFINITIONS OF ACADEMIC DISHONESTY

Academic dishonesty is the failure to maintain academic integrity. It includes but is not limited to both cheating and plagiarism.

Cheating is the act of obtaining or attempting to obtain, or helping someone else obtain, credit for academic work through any dishonest, deceptive, or fraudulent means. It includes, but is not limited to:

- Copying, in part or in whole, from another student's exam, test, quiz, assignment or other evaluation instrument
- Using or consulting sources, materials, devices, or other assistance not authorized by the instructor during a quiz, test, or examination
- Obtaining or attempting to obtain, or giving or attempting to give, unauthorized aid of any type on a quiz, test, examination, or assignment
- Obtaining or attempting to obtain unauthorized prior knowledge of an examination
- Submitting work previously presented in another course, unless specifically authorized by the course instructor
- Doing work for another student or having one's work done by another person, or representing oneself as another person, or failing to identify oneself in a forthright and honest manner in the context of an academic obligation
- Altering grades or interfering with grading policies or procedures
- Submitting or attempting to submit contrived or altered data, quotations or documentation when the intent is to mislead, or deliberately attributing material to a source other than where the student obtained it
- Any other act committed by a student in the course of academic work which defrauds or misrepresents, including aiding or abetting in any of the actions defined above

Plagiarism is the intentional or negligent presentation of another person's idea or product as one's own. It includes, but is not limited to:

- Copying all or part of another person's written work without proper citation or attribution
- Representing as one's own specific phrases, sentences, paragraphs, or the specific substance of another person's work without giving appropriate credit
- Paraphrasing another person's original ideas, theories, explanations, examples, models, principles, research issues and strategies, cases, conclusions, etc., without proper attribution
- Representing as one's own another person's computer programs, web content or designs, graphic or artistic works, mathematical or scientific solutions, charts, tables, figures, or illustrations in any medium

Academic dishonesty also includes creating an improper academic disadvantage to another student or an improper academic advantage to oneself. This includes but is not limited to removing, defacing, hiding or deliberately withholding library books or other materials, especially those with short-term loan periods or on reserve for courses.

Academic dishonesty also includes theft or damage of intellectual property. This includes but is not limited to sabotaging or stealing another person's assignment, book, paper, notes, or project, and improperly accessing or electronically interfering via computer or other means with the property of another person or the College.

These lists are not exhaustive, and the College reserves the right to determine in a given instance what action constitutes a violation of academic integrity.

5.6.2 VIOLATIONS OF ACADEMIC INTEGRITY

Any member of the College who observes, discovers, or has a good faith belief about the existence of a violation of academic integrity must notify the faculty member responsible for the course in which the incident occurred, or a dean or other administrator who will, in turn, notify the responsible faculty member.

The faculty member will investigate the alleged violation, or if necessary an investigator may be appointed by the College to do so. The College has access to various tools and resources to investigate and verify allegations of plagiarism in written work. Some of these resources may also be available to students to check their own work for proper documentation of sources before submitting assignments to their instructor.

When a faculty member responsible for a course has reason to believe that the behavior of a student has been academically dishonest, the faculty member will follow the procedures outlined below.

- The faculty member will make reasonable efforts to inform the student of the allegations, the supporting evidence, and the possible consequences, and to request a response by the student.
- If the student cannot be contacted or fails to respond and the faculty member continues to believe that the behavior of the student has been academically dishonest, the faculty member will document his or her concern and make all reasonable efforts to inform the student of any sanctions that are to be imposed or recommended.
- If, after a student responds to a charge of academic dishonesty, the faculty member believes the response by the student is insufficient to offset the charge, the faculty member will inform the student of the sanctions that will be imposed or recommended. All written or spoken communications between the student and the faculty member will be kept confidential, except as may be (1) reasonably necessary to investigate the allegations of academic dishonesty, (2) appropriate in any subsequent disciplinary proceedings or legal actions, and/or (3) required by law or court order.

- When a faculty member has decided that a sanction should be imposed or recommended, the faculty member will submit documentation to the Vice President of Academic Affairs. The Vice President of Academic Affairs will notify other College officials of the infraction and the sanctions imposed and/or recommended. The Allegation of Academic Dishonesty will then be placed in the student's disciplinary file. The Vice President of Academic Affairs will notify the student in writing of appeal rights and procedures.

5.6.3 SANCTIONS

Sanctions are the consequences imposed on the student for acts of dishonesty. There are two kinds of sanctions: academic sanctions and administrative sanctions. Either one or both types may be imposed for any act of academic dishonesty.

Academic sanctions are the consequence of a violation of academic integrity on a student's grade or grades in a course, and are the decision entirely of the faculty member teaching the course. A student may appeal an academic sanction through the grade appeal process; for specific procedures, please refer to the section above on the grade appeal process. If a student is placed on academic probation as a result of the academic sanction, the College will develop a retention plan for the student. Academic sanctions include but are not limited to the following:

- Requiring the student to redo, following guidelines of academic integrity, an examination or assignment done in violation of standards of academic integrity, or to complete an alternative examination or assignment, or to make up the grade by means of additional work
- Assigning the student an "F" or other reduced grade for the exam or assignment, with no possibility of redoing the work or making up the grade by means of additional work
- Assigning an "F" or other reduced grade for the course

In addition to imposing academic sanctions, the faculty member may also recommend the imposition of administrative sanctions.

Administrative sanctions are concerned with a student's academic status within the College and are imposed by the Vice President of Academic Affairs and other College officials as appropriate. Administrative sanctions include but are not limited to the following:

- Requiring the student to retake the course and honestly earn a certain grade for it within a specified period of time, with the understanding that any repeated instance of cheating or plagiarism can be cause for expulsion from the College. All grades, including an "F" or any other reduced grade for work that



violated this policy, will be included in the student's transcript and averaged in the student's overall GPA.

- Suspension from the course and a prohibition from retaking it for one academic term or more, followed by retaking the course as described above
- Suspension from all courses in the College for one academic term or more
- Suspension from the program in which the student is enrolled for one or more academic terms
- Expulsion from the program in which the student is enrolled
- Expulsion from the College
- Deferral, withholding or revocation of a degree, including in situations where all course requirements have been completed

The student will be notified in writing of all sanctions imposed. A copy of the notification will be placed in the student's academic integrity file. All administrative sanctions can be appealed to the Vice President of Academic Affairs.

5.6.4 APPEAL PROCEDURES

Academic Sanctions: A student may appeal an academic sanction through the grade appeal process; please refer to the section above on the grade appeal process and procedures. Reversal of the academic sanction must be based on substantiated refutation of the academic dishonesty allegation.

Administrative Sanctions: A student may appeal an administrative sanction to the President. The appeal must be filed in writing within 10 business days of the imposition of the sanction. The President will respond in writing within 10 business days of receipt of the appeal. Reversal of an administrative sanction must be based on a substantiated refutation of the academic dishonesty allegation or a convincing argument that a particular sanction should not be imposed. The decision of the President is final.

5.6.5 PROTECTION OF RIGHTS

All documentation and outcomes related to this process shall be maintained according to the College's policies and applicable laws concerning maintenance and disclosure of student records, protection of a student's right of privacy, and disclosure of personal student information.

All allegations, related documents and correspondence, decisions and appeal proceedings relating to academic dishonesty shall be available to authorized College personnel only, and shall be kept confidential except as may be (1) reasonably necessary to investigate the allegations of academic dishonesty, (2) appropriate in any subsequent allegations of dishonesty, subsequent disciplinary proceedings or legal actions, and/or (3) required by law or court order.

5.7 STUDENT ACADEMIC COMPLAINTS

Types and Categories of Complaints

1. Students should note that complaints that relate to a teacher's failure to fulfill his or her contractual obligations (such as meeting classes) should be taken directly to the College President as soon as possible.
2. Complaints that relate to make-up dates and grade review should be taken directly to the College President as soon as possible.
3. Complaints that relate to discrimination and harassment should be taken to the Office of Student Services.
4. Student Academic Complaints appropriate for mediation are defined in the policy that follows, as are the procedures for dealing with these kinds of complaints.

5.7.1 DEFINITION OF STUDENT ACADEMIC COMPLAINTS

Complaints may relate to any and all academic concerns about the teaching and learning experience. Typical complaints covered by this policy may include (but are not limited to) the following:

1. Teacher behavior that does not encourage a positive teaching/learning environment.
2. Course outlines not being followed throughout the course.

NOTE: Students are encouraged to first attempt to resolve any complaints with the teacher in question before bringing the issue to the attention of the College President. Efforts at resolution may include mediation, in which case a mediation committee comprised of two students and two faculty members will be set up. Both parties may present witnesses to substantiate their cases. If a student agrees to mediation to resolve the complaint, the conclusion of the mediation committee will be binding.

5.7.2 RIGHTS AND RESPONSIBILITIES OF STUDENTS

At the college level, students bear the primary responsibility for their learning. Accordingly, they are afforded both rights and responsibilities with respect to the evaluation of their achievement.

5.7.2.1 STUDENT RIGHTS

All students have the following rights:

1. To receive a College Catalog which describes the basic content of courses and their prerequisites and which provides information on College policies, academic regulations, and graduation requirements.
2. To receive a course outline within the first week of the semester stating the objectives of the course, the required reading material, what is being evaluated and the types of measurement instruments used, the marking system (including attendance and/or participation requirements), and ways in which the teacher can be contacted outside of class. Any changes in the course outline during the semester must be in the form of a written notification to the students.
3. To expect the full number of hours scheduled for their classes to be fulfilled by the teacher scheduled to teach the course or by a substitute teacher in the event of a prolonged absence.
4. To have all course assignments and tests graded and returned within a reasonable period of time.
5. To have the results of the evaluations kept confidential.
6. To have their learning evaluated in a competent and on-going manner which includes access to their graded assignments and tests, an opportunity to discuss results of an evaluation with the teacher, and a midterm statement of progress.
7. To utilize grievance procedures and to seek redress in the event that the student believes that his/her academic rights are violated.

5.7.2.2 STUDENT RESPONSIBILITIES

All students have the following responsibilities:

1. To follow the procedures and requirements specific to their programs of study to ensure the completion of their degree program.
2. To comply with the course requirements as given on course outlines.
3. To respect the teacher's right to determine course content, methodology, evaluation procedures and attendance policies within the guidelines adopted by the College.
4. To take action to solve academic problems which they may encounter in their courses, by communicating with their instructors or by seeking help through College services such as the Academic Advisors, the Vice President of Academic Affairs, etc.
5. To be honest and to refrain from cheating, plagiarism, and other dishonest or deceptive behaviors.
6. To arrive in class on time and to remain for the duration of scheduled class time.
7. To respect the rights of all members of the college community, including faculty, staff, administration, and other students.
8. To observe and be aware of the Zero Tolerance Policy regarding the following: use of alcohol/illegal drugs, violence, possession of weapons, verbal abuse or intimidation, and gambling.
9. To turn off all electronic communication devices (e.g., cell phones, pagers, etc.) while in class or to leave them outside of class.
10. To take responsibility for the material covered in the classes and labs they miss.
11. Not to have earphones or plugs in ears while on the campus or in any of the College's offices or facilities, unless required for medical or special need.
12. To adhere to the College's dress code at all times while attending Zaytuna College.

5.7.3 RIGHTS AND RESPONSIBILITIES OF FACULTY

Instructors play a major role in students' assessments. Their rights and responsibilities, if well-defined and followed, ensure that the students will be judged and assessed in a just and equitable way.

5.7.3.1 INSTRUCTOR RIGHTS

All instructors have the following rights:

1. To choose any teaching methods and tools, provided that College and program objectives are met and their guidelines followed.
2. To use any assessment tools, within departmental and program guidelines, that they feel will help the students in the learning process to achieve and to satisfy the requirements of their courses.

3. To define their own grading system, provided that the College policy dealing with the grading system has been followed and any requirements of the department and/or program are met.
4. To insist on appropriate attendance, appropriate class conduct, and timely completion of course tasks by the students in their classes.

5.7.3.2 INSTRUCTOR RESPONSIBILITIES

All instructors have the following responsibilities:

5. To develop course outlines for the courses they give. The course outlines must be consistent with both the College's and the program's requirements and objectives, and they must meet the standards established by the Western Association of Schools and Colleges (WASC).
6. To check on the learning process of the students by giving the latter regular feedback.
7. To be available to students outside of class and to post their office hours clearly.
8. To teach during the designated classroom period: to arrive on time, to conduct class for the entire period, and to allow an appropriate break at the end of the period so that everyone can get from class to class on time.
9. To assess students by using appropriate formative/summative assessments.
10. To collaborate with other instructors when they are teaching the same course in different sections, in order to maintain consistency and reliability.
11. To provide students with written instructions for major assignments.
12. To define and communicate to students the marking criteria of each task, in order to ensure reliability, validity and justice.
13. To mark their assessment tasks in a fair and just way to ensure that the students who pass a course have really achieved the standards defined by the appropriate department.
14. To submit final grades on or before the prescribed submission deadlines.
15. To respond to student grade appeals in a timely manner and to cooperate with the Grade Appeal process.
16. When the comprehensive assessment (see section 5.7.4) is part of the teacher's course, to cooperate in preparing the working or testing activities that will be used for the assessment.
17. When the comprehensive assessment is part of the teacher's course, to mark comprehensive assessment activities in accordance with the objectives and standards of the program.
18. To keep up with the knowledge and skills involved in teaching and in teaching their disciplines.

5.7.4 RESPONSIBILITIES OF THE PROGRAM COMMITTEES

Each college program, Islamic Law and Theology and Arabic Language, is responsible for establishing a Program Committee. The number of members in the program committees will be determined by the College President but will not exceed four persons. Each Committee meets at least once per semester. The mandate of the Program Committee is to focus on curriculum and pedagogy, ensuring that the following points are addressed:

1. All of the program's objectives and standards or competencies are adequately represented in the curriculum presented to students, and the curriculum is coordinated amongst the disciplines.
2. Comprehensive assessments that equitably assess whether the student has integrated the program objectives are developed and implemented.
3. Learning activities developed by the departments are consistent with the needs of the students and the goals of the program, and are coherent with those of all departments contributing to the program.
4. Model course outlines are developed which ensure equity of assessment between different courses having the same competency but taught by different instructors and different departments.
5. In consultation with departments, characteristics of incoming students are monitored, and curriculum, pedagogy, evaluation and services are modified as required.
6. Student success is monitored. This includes a review of the pass/fail rates in the courses, retention rates, graduation rates, access-to-success rates in College programs, and employment rates for graduates.
7. Recommendations are made to the College regarding student admissions, standing, and advancement.
8. Programs are responsible for determining new, adjusted, or changed Additional Program Requirements for Standing and Advancement and for maintaining the appropriate template of such information.
9. Programs with Additional Program Requirements must conduct and document their Program Review Process.
10. Where appropriate, liaison is established and maintained with related professional bodies.
11. Program evaluations are conducted as required and indicated adjustments to the program are made.





6 Academic Programs and Course Offerings

Zaytuna College Academic Programs for both Islamic Law and Theology and Arabic Language are designed as cohort programs. A cohort program is a group of students who attend together all of the required courses leading to a degree. Once the cohort is formed, the students remain together for the duration of their degree program. New students are not admitted to a cohort after it begins, unless they are joining from a prior cohort group. Students benefit from networking and bonding with one another during the course of their four-year program. The cohort programs provide students with a unique opportunity to build relationships throughout the course of their study together.

In situations where a student has to drop out of a class or the cohort for any unforeseen reason, the student needs to immediately notify the Office of the Registrar in writing and to work with the Office to figure out the best plan of action upon their return to the College. Students should understand that if they do drop out of their cohort for any reason, they are unlikely to be able to rejoin the same cohort but must instead join a more recently formed cohort.

The classes in the Islamic Law and Theology major will be conducted in the English language, and to graduate from the program the students are required to complete a minimum of two years in Arabic as a second language. The required level of Arabic proficiency in reading, writing, speaking, and listening will be in accordance with the standards set forth by the American Council on the Teaching of Foreign Languages. The proficiency standards will be made available to the students, and learning objectives for language classes will be included in the syllabus of each language course. For further information on ACTFL standards visit: <http://www.actfl.org/i4a/pages/index.cfm?pageid=1>

The second Bachelor's degree is in the Arabic Language. Instruction in the classroom will be undertaken in the target language and in accordance with the recommendation of the American Council on the Teaching of Foreign Languages. All students in the Arabic Language BA program are required to complete four years in the target language and to demonstrate superior proficiency in reading, writing, speaking, and listening in accordance with ACTFL standards. The faculty, in its teaching, testing, and assignments, will have the ACTFL standards in mind, and the standards will be included in the syllabus of each language course. For further information on ACTFL standards visit: <http://www.actfl.org/i4a/pages/index.cfm?pageid=1>

Each course at Zaytuna College will have a syllabus detailing to the students the course requirements, which at a minimum include a midterm exam, a final exam, and a research paper. The courses will also be subject to the individual pedagogy of the faculty members. The BA degree at Zaytuna College does not require a final or exit exam; rather, the degree is granted based on the *cumulative* knowledge acquired through the completion of all the courses in sequential basis.

6.1 ISLAMIC LAW AND THEOLOGY

Islam, in addition to its creedal aspects, is both a legal and a moral tradition, similar to Judaism. In other words, a believer's piety is reflected in his or her moral character as well as in a commitment to legal principles that touch on the central aspects of life. One of the core objectives of the Islamic Law and Theology major is to familiarize students with the history and the intricacies of these legal principles, and to help them comprehend their continued viability in a changing world. That familiarization is not confined to legal rulings. It includes introducing the student to the philosophy, principles, and precepts that guided Islamic legal thought for over a millennium and gave it a flexibility often not fully appreciated or understood.

Theology has always been central to the Muslim intellectual quest. Many scholars opine that Islamic theology was named *ilm al-kalam*, or the Science of Discourse, partly because of the lengthy discussions it generated. Since the earliest times,

great minds have been occupied with issues related to the names, attributes, and characteristics of God; the relationship between God and humans; the scope of God’s power; and the efficacy of His decree. Another primary objective of this major is to provide students with the essential philosophical and analytical tools they need to navigate these and other issues, such as atheism, the nature of good and evil, and relativism, in the contemporary intellectual climate.

By providing a firm grounding in these twin areas, the major in Islamic Law and Theology will connect students to the very heart of the Muslim intellectual tradition. Regardless of the career path they ultimately choose, graduates will be able to nurture and internalize a balanced Islam—deeply rooted in the past, applicable to the present, and prepared for the future.

COURSE LISTINGS

The four-year Bachelor’s degree program in Islamic Law and Theology requires a total of 137 units of course work (78 units that satisfy the major and specialization and 59 units of general education courses). Courses in Arabic Language count toward fulfilling the general education requirement in the first two years. The 78 units for the major are further subdivided into 30 lower-division units and 48 upper-division units. Students are also required to complete 6 units in Civic Engagement and Community Service prior to graduation. (Course descriptions for the first year, as well as the proposed four-year curriculum, are listed below.)

YEAR 1 | 1ST SEMESTER

- 3 units Islamic History: Seventh Century to 1492
- 3 units English Composition
- 3 units Introduction to Islamic Theology
- 4 units Intermediate Arabic 1
- 3 units Islamic Law 1: Prayer and Fasting

YEAR 1 | 2ND SEMESTER

- 3 units Islamic History: 1492 to Present
- 3 units Introduction to Economics
- 3 units Islamic Law 2: Zakat and Pilgrimage
- 3 units Ancient Civilizations
- 4 units Intermediate Arabic 2

YEAR 2 | 1ST SEMESTER

- 3 units Islamic Law: History and Development
- 3 units Advanced Arabic 1

- 3 units Introduction to Comparative Politics
- 3 units Introduction to Critical Thinking and Logic
- 3 units Astronomy
- 3 units Prophetic Biography

YEAR 2 | 2ND SEMESTER

- 3 units Cosmology
- 3 units Advanced Arabic 2
- 3 units Introduction to Qur'anic Sciences
- 3 units Introduction to Hadith Sciences
- 3 units Introduction to Rhetoric

YEAR 3 | 1ST SEMESTER

- 3 units Arabic Rhetoric
- 3 units Introduction to Sociology
- 3 units Introduction to Jurisprudential Principles 1
- 3 units American History
- 3 units Introduction to Ethical Reasoning
- 3 units Statistics and Quantitative Reasoning

YEAR 3 | 2ND SEMESTER

- 3 units Arabic Literature
- 3 units Introduction to Jurisprudential Principles 2
- 3 units Issues in Islamic Theology
- 3 units Introduction to Philosophy
- 3 units American Constitutional Law
- 3 units Islamic Spirituality

YEAR 4 | 1ST SEMESTER

- 3 units Comparative Religion
- 3 units Legal Issues in the Qur'an: Marriage and Divorce
- 3 units Legal Issues in the Hadith: Marriage and Divorce
- 3 units Introduction to Legal Maxims and Universals
- 3 units Islamic Business Law

YEAR 4 | 2ND SEMESTER

- 3 units Comparative Theology
- 3 units Effective Community Leadership
- 3 units Muslims in America: History, Development, and Future Prospects
- 3 units Islamic Inheritance Law
- 3 units Penal Code and Equity in Islamic Law

6.2 ARABIC LANGUAGE

Arabic has become one of the most popular languages taught at American universities, due to the contemporary political importance of the Arab world and because of a growing desire in the West to understand Islam from its original sources. Zaytuna College intends to meet this demand by becoming a preeminent institution for the teaching and study of Arabic.

The curriculum for the Arabic major is carefully designed to teach the syntax, grammar, morphology, rhetorical devices, and literature associated with Arabic, as well as to focus on the language's devotional applications, such as proper pronunciation (*tajwid*) and Qur'anic usage. Students majoring in this program will graduate with a command of the language that allows them to read and comprehend classical Arabic texts and prepares them for their lifelong journey toward mastery.

COURSE LISTINGS

The four-year Bachelor's degree program in Arabic Language requires a total of 137 units of course work (78 units that satisfy the major and specialization and 59 units of general education courses). Courses in Arabic Language count toward fulfilling the general education requirement in the first two years. The 78 units for the major are further subdivided into 30 lower-division units and 48 upper-division units. Students are also required to complete 6 units in Civic Engagement and Community Service prior to graduation. (Course descriptions for the first year, as well as the proposed four-year curriculum, are listed below.)

YEAR I | 1ST SEMESTER

3 units	Islamic History: Seventh Century to 1492
3 units	English Composition
3 units	Introduction to Islamic Theology
5 units	Intermediate Arabic 1
3 units	Islamic Law 1: Prayer and Fasting

YEAR I | 2ND SEMESTER

3 units	Islamic History: 1492 to Present
3 units	Introduction to Economics
3 units	Islamic Law 2: Zakat and Pilgrimage
3 units	Ancient Civilizations
5 units	Intermediate Arabic 2

YEAR 2 | 1ST SEMESTER

- 3 units Islamic Law: History and Development
- 3 units Advanced Arabic 1
- 3 units Introduction to Comparative Politics
- 3 units Introduction to Critical Thinking and Logic
- 3 units Astronomy
- 3 units Prophetic Biography

YEAR 2 | 2ND SEMESTER

- 3 units Cosmology
- 3 units Advanced Arabic 2
- 3 units Introduction to Qur'anic Sciences
- 3 units Introduction to Hadith Sciences
- 3 units Introduction to Rhetoric

YEAR 3 | 1ST SEMESTER

- 3 units Advanced Arabic Grammar
- 3 units Colloquial Arabic
- 3 units Classical Arabic Literature
- 3 units Introduction to Philosophy
- 3 units Introduction to Linguistics
- 3 units Statistics and Quantitative Reasoning

YEAR 3 | 2ND SEMESTER

- 3 units Classical Arabic Poetry
- 3 units Modern Arabic Literature
- 3 units Introduction to Jurisprudential Principles 1
- 3 units American Constitutional Law
- 3 units Translation Methods and Approaches
- 3 units Islamic Spirituality

YEAR 4 | 1ST SEMESTER

- 3 units Comparative Religion
- 3 units Arabic *Sirah*
- 3 units Arabic Literature: Qur'anic Narratives
- 3 units Advanced Arabic Composition and Conversation
- 3 units Islamic Theology: Muslim Apologia

YEAR 4 | 2ND SEMESTER

- 3 units Christian and Jewish Arabic Literature
- 3 units Muslims in America: History, Development, and Future Prospects
- 3 units Senior Arabic Thesis
- 3 units Mystical Arabic Literature
- 3 units Contemporary Arabic Media



6.3 COURSE DESCRIPTIONS

6.3.1 COURSE DESCRIPTIONS, YEAR ONE

ISLAMIC HISTORY: SEVENTH CENTURY TO 1492

This course will examine the development of Islam as a lived faith. It will begin with an examination of the social and political condition of the Arabian peninsula and its surrounding regions prior to Islam, with special emphasis on the Byzantine and Persian empires. The course will examine the advent, consolidation, and spread of Islam as a great world religion. Students will study the successive political regimes dominating the heartland of Islam, as well as the reality of the people on the periphery of the Muslim world, whose conversion has been a consistent source of renewal for the faith. The course will also examine the factors leading to the economic and political decline of the Muslims and the implications of the beginnings of what would become European hegemony in the Muslim world.

ENGLISH COMPOSITION

While eloquent writing is an ongoing, lifelong process, competent writing is a baseline all students can and should achieve. This course is diagnostic and prescriptive. We will diagnose each student's writing abilities and prescribe strategies to produce more effective writing, with a focus on research writing. The course will examine the most common hallmarks of bad writing, including sloppy thinking, and use metrics to assess student progress to enable students to learn from past mistakes. The centrality of rhetoric in both traditional Greco-Roman and Islamic civilizations will be discussed, and an introduction to the elements of style and the craft of writing will be presented. Many examples of excellent writing from different genres will be introduced in order for the student to explore his or her own writing interests and proclivities.

INTRODUCTION TO ISLAMIC THEOLOGY

This course will examine the "theology" of the Qur'an and the hadith in terms of the three topics of Islamic theology: Divinities, Prophecies, and Eschatology. It will also examine the historical theological debates that led to the development of a dialectical and philosophical theology (*kalaam*), as well as the problems associated with such an approach. We will also look at Islamic theology in relation to Christian and Jewish theology and at how radical monotheism (*tawhid*) differs in its approach and implications from the previous Abrahamic theological traditions that developed in Christian and Jewish history. Imam Tahawi's creed will be studied as an example of early Muslim creedal tradition and the polemics involved in such an approach. Finally, we will examine some of the most pressing issues that are challenging classical approaches to

creed (e.g., quantum physics, evolution, scientism, and the New Atheism) and discuss how they may be addressed.

INTERMEDIATE ARABIC I

Intermediate Arabic is a proficiency-oriented course with emphasis placed on the functional usage of Arabic and on communication using the four language skills: listening, speaking, reading, and writing. A variety of authentic audio and video materials, as well as readings in the Qur'an, hadith, and other primary classical sources, are presented early in the course. An advanced level of vocabulary and grammar is introduced, including past tenses, subordinating conjunctions, introduction to passive voice, and morphology. There will be a heavy emphasis on accuracy in language production, both written and oral.

ISLAMIC LAW I: PRAYER AND FASTING

This course is an introduction to three of the five pillars of the Islamic faith: the declaration of faith, prayer, and fasting (*shahada*, *salat*, *sawm*). The study of these three pillars includes an introduction to Islamic theological concepts and a detailed look at two foundational Muslim rituals: prayer and fasting. Students will have a choice of enrolling in legal (*fiqh*) courses that are based upon one of the following three Sunni schools of jurisprudence: Hanafi, Maliki, or Shafi'i.

ISLAMIC HISTORY: 1492 TO PRESENT

This course will examine the implications of the fall of Granada for the Muslim world, as well as the interplay of the social, economic, cultural, and political factors that led to the emergence and decline of numerous Muslim polities in Europe, Asia, and Africa. Special emphasis will be placed on the Ottoman, Safavid, Mughal, and various West African Muslim polities. The course will analyze the consolidation of European domination over most of the Muslim lands, and Muslim resistance to that domination, including the emergence of modern Muslim revivalist movements. The course will also examine the evolution of Muslim communities in Europe and America during the latter half of the twentieth century and the various Western responses to the consolidation and expansion of those communities.

INTRODUCTION TO ECONOMICS

This course will look closely at basic economic concepts and their role in the analysis of public and private economic decisions. Students will develop an understanding of long-term trends and short-term fluctuations in key economic indicators such as gross domestic product, deficits, inflation, consumer confidence, and unemployment. An emphasis will be placed on the application of those concepts to public policy issues, such as those related to the environment, poverty, and economic development. Finally, the course will examine alternative economic models, including Islamic

economics, by taking a critical look at conventional notions of banking, including usurious lending practices, fractional reserve banking, and problems associated with GDP-based money. It will examine the limitations of markets in dealing with issues such as income inequality, unsustainable resource use, and anti-competitive firm practices. Islamic economists are particularly critical of both the assumptions on which much conventional economics is based and its policy prescriptions. Instead of focusing exclusively on utility-maximizing individuals, Islamic economists emphasize the collective moral obligations necessary to fulfill issues of social justice.

ISLAMIC LAW 2: ZAKAT AND PILGRIMAGE

This course is an introduction to two of the five pillars of the Islamic faith: obligatory almsgiving and the pilgrimage (*zakat* and *hajj*). The study of these pillars covers the rules governing the proper execution and payment of *zakat* as well as the rules for the proper performance of the Hajj. Students will have a choice of enrolling in legal (*fiqh*) courses that are based upon one of the following three Sunni schools of jurisprudence: Hanafi, Maliki, or Shafi'i; however, comparative studies will be incorporated in certain areas of each course.

ANCIENT CIVILIZATIONS

This course is intended to acquaint students with the varied contributions of ancient human civilizations. These distant empires and peoples may have been driving forces in human history thousands of years ago, but today's students often possess little understanding of their lasting impact, upon which the modern world has been formed. Students will develop an appreciation of the notable personalities, the pivotal military events, the daily lives of people from various social classes, the technological and scientific advances, the political organizations, the religious ideologies, and the artistic innovations of the ancients. The class will emphasize the ancient Egyptian civilization, the Sumerian civilization, the Indus Valley civilization, the ancient Chinese civilization, and the Aegean civilization.

INTERMEDIATE ARABIC 2

Intermediate Arabic is a proficiency-oriented course with emphasis placed on the functional usage of Arabic and on communication using the four language skills: listening, speaking, reading, and writing. A variety of authentic audio and video materials, as well as readings in the Qur'an, hadith, and other primary classical sources, are presented early in the course. An advanced level of vocabulary and grammar is introduced, including past tenses, subordinating conjunctions, introduction to passive voice, and morphology. There will be a heavy emphasis on accuracy in language production, both written and oral.



6.3.2 COURSE DESCRIPTIONS, YEAR TWO

ADVANCED ARABIC 1

This course emphasizes advanced rules of Arabic grammar and morphology, extensive vocabulary building, intensive reading and analysis of texts of varying genres, and in-depth familiarity of formal and informal styles of writing and correspondence. Reading and analysis assignments include grammar materials, literary texts of various genres, primary essays, biographies, Qur'anic and hadith texts, as well as classical literature and poetry. Students are expected to use Arabic at all times, including in all in-class discussions. By the end of the course, students should be able to engage fluently at a high level in conversations, both in classical and modern standard Arabic, compose essays (100–300 words), and make oral presentations of 10 to 20 minutes entirely in Arabic.

ADVANCED ARABIC 2

This course emphasizes the advanced rules of Arabic grammar and morphology (continuing from Advanced Arabic 1), extensive vocabulary building and alternative usages, intensive reading and analysis of texts of different genres, and superior mastery of formal and informal styles of writing and correspondence. Reading and analysis assignments include grammar materials from primary texts; literary texts of various genres; essay production with all grammar rules observed; biographies; Qur'anic and hadith texts; as well as classical literature and poetry. Students are expected to use formal Arabic at all times, including in all in-class discussions, with focus on accuracy.

By the end of the course, students should be able to engage fluently at a high superior level in conversations, both in classical and modern standard Arabic, compose essays (300-500 words), and make oral presentations of 15 to 20 minutes entirely in Arabic.

ASTRONOMY

This course is a survey of astronomy that begins with examining pre-modern astronomy and continues to the age of Hubble. It will also focus on the importance of astronomy as a central subject of human study. Humanity's fascination with the stars is directly related to their spiritual nature. The nature of classical Muslim cosmology, Qur'anic emphasis on the heavens, and our contemplation thereof will be examined. Finally a study of practical calendar calculation, moon-sighting, and prayer time determination based upon the sun's daily movement will be featured. By the end of the course, students will understand the moon's orbit and the nature of a lunar calendar and will be able to calculate prayer times according to the traditional methods in books of classical jurisprudence.

INTRODUCTION TO COMPARATIVE POLITICS

Introduction to Comparative Politics is a beginning-level course intended to familiarize students with the study of politics in other societies. In analyzing the politics of the various regions, the course will expose students to the diversity of political structures around the world and teach students methods for studying other countries both sympathetically and systematically. Emphasis is placed on the development of analytical skills and theoretical approaches in the evaluation of political culture and institutions.

ISLAMIC LAW: HISTORY AND DEVELOPMENT

This course will cover the history and development of Islamic law (*shariah*) and jurisprudence (*fiqh*). Students will study the development, documentation, and codification of the Islamic law in its early and later phases. They will also learn the history, development, crystallization, and evolution of the various schools of jurisprudence.

INTRODUCTION TO QUR'ANIC SCIENCES

This course will delve into a number of important topics related to the Qur'an, including: its revelation, the history of its compilation, the bases of its inimitability (*'ijaz*) and miraculous nature, its preservation, the theory of abrogation, forms of exegesis, and its modes of recitation.

INTRODUCTION TO HADITH SCIENCE

This course will introduce students to the science of the prophetic tradition (hadith). Students will study the nomenclature of hadith science, the rules for hadith

authentication, the various hadith canons, their authors, and what distinguishes each one of them. Students will also study the history of the documentation of hadith and its codification, hadith strengths and weaknesses, and uses of hadith in various fields.

INTRODUCTION TO PROPHETIC BIOGRAPHY

This course will examine the life of the Prophet Muhammad ﷺ; the implications of his life as the last messenger of God to humanity; and the ways in which his life and teachings shaped the character of the historical Muslim community. The course will begin by examining the socio-political condition of the Arabian Peninsula and the adjacent Persian and Byzantine Empires prior to the birth of the Prophet ﷺ. It will also explore salient features of the Prophet's life, peace upon him, both before and after the Revelation, with a special emphasis on his struggle and the strategic and ethical vision that guided his relations with other communities. Students will also be introduced to the ancillary biographical sciences of *Shama'il* (Prophetic Attributes and Characteristics) and *Khasa'is* (Unique Prophetic Distinctions).

INTRODUCTION TO RHETORIC

Using Aristotle's *Rhetoric* as its basic text, this course will examine the history of rhetoric and its role in both effective language usage and as one of the indispensable bases of civil discourse. Special emphasis will be placed on Book Three of the *Rhetoric: Style and Arrangement*. The course will also examine the evolution of the three branches of Islamic Rhetoric: *Al-Bayan*, *al-Badi'*, and *al-Ma'ani*, and will introduce the student to the basic elements of each branch. The course will also examine a selection of great historical speeches, with an in-depth analysis of John F. Kennedy's inaugural address.

INTRODUCTION TO CRITICAL THINKING AND LOGIC

This course will introduce the student to the essential elements needed to best interpret and analyze observations, information, and arguments as part of an intellectual process whose ultimate objective is to arrive at wise and judicious conclusions on issues of moral import. Key among those elements will be an overview of textual criticism, including the classical Islamic methods, and logic. Special emphasis will be placed on logic. The student will be introduced to the basics of both inductive and deductive logic, with greater emphasis on the latter. The course will also examine the relationship between logic and epistemology as part of an effort to assess the degree to which human thought can certify knowledge claims. Muslim corrections to Greek logic will also be examined.



6.3.3 COURSE DESCRIPTIONS, YEAR THREE

ARABIC RHETORIC

Students will study the science of rhetoric, its origin, its technicalities, and different schools of rhetorical thought. This course will examine Arabic rhetoric and its usages through the ages, from the pre-modern period up to the present, with readings reflective of each period. Students will also study Arabic grammar under the following headings: etymology, inflection and derivation, parts of speech, word formation, temporal structure of the verb, gender in nouns, division of the noun according to number, diminution and attribution, *i'lal*, *ibdal*, *idgham*, the relative adjective, pronouns, modes of the verb, and conjugation. This course will build on the general history of rhetoric that was presented in Introduction to Rhetoric by specifically examining the evolution of the Arabic Elements of Style: *al-Bayan*, *al-Ma'ani*, and *al-Badi'*. The course will also give the student a thorough theoretical overview of these three stylistic areas. The course will augment theoretical knowledge with a rhetorical analysis of readings from the Qur'an and pre-Islamic Arabic poetry.

INTRODUCTION TO SOCIOLOGY

Broadly speaking, sociology is the study of society. More specifically, sociology examines the interactions among individuals, groups, institutions, and social cultures. This introductory course will examine the major questions that guide sociological

analysis and will explore our everyday social world and the social forces that shape it. The course will also incorporate different theories and methods used within sociology and will cover a broad spectrum of topics using critical sociological perspectives. The course will pay particular attention to how people's lived experiences are both shaped by social forces and reshaped through human action.

INTRODUCTION TO JURISPRUDENTIAL PRINCIPLES 1

This course will introduce students to the primary and ancillary sources of Islamic jurisprudence, the rules for reconciliation between apparent legal contradictions, the prerequisites for critical legal extrapolation (*ijtihad*), and examples of contemporary applications of legal thought.

INTRODUCTION TO JURISPRUDENTIAL PRINCIPLES 2

Venture into the mind of the Arabic linguist and discover the world of meanings. A proper legal judgment cannot be given without an understanding of words and constructs, their indications, applications, and conventions. This course will expose the student to the various constructs of the Arabic language and apply those findings to a number of scriptural and legal texts with the aim of inferring valid legal conclusions.

AMERICAN HISTORY

This introductory course provides an overview of United States history from the arrival of Europeans through the periods of exploration, colonization, revolution, and expansion up to the present. In particular, the course will examine the tragic struggles between European whites and Native Americans, the growth and development of English colonies, and the revolts that culminated in the creation of the United States. It will then examine the history of slavery and the Civil War, the African-American struggle for political and civil rights, the women's rights movement, waves of immigration, and the emergence of the U.S. as a superpower.

INTRODUCTION TO ETHICAL REASONING

Students will be introduced to the study of Islamic virtue ethics, a branch of Islamic moral theology and spiritual science (*ihsan*). The aim of virtue ethics is to train a person in how to be good at being human. Students will study subjects like theological anthropology, the psycho-somatic biology of the human person, the sensitive and intellectual powers of the soul, as well as habits, dispositions, and the nature of vice and virtue. Students will also be presented with scenarios that challenge their conscience and demand decisions that may at times blur the line between what is legal and what is moral.

ARABIC LITERATURE

This course introduces students, through a series of primary texts, to important works representative of pre-modern and modern Arabic literature. These works include early Islamic poetry, the Qur'anic commentaries, Umayyid and Abbasid court and urban literature, and Hispano-Arabic poetry. The students will locate the texts within their cultural and historical context through reading assignments and classroom lectures. Students will also encounter basic approaches to dealing with existing translations of those texts.

ISSUES IN ISLAMIC THEOLOGY

In this course, students will be introduced to some of the differing views of some Islamic sects that are outside the purview of the normative Islamic tradition. Students will gain a better understanding of the fundamental aspects of those views, with the aim of becoming more well-rounded in their theological education and understanding.

INTRODUCTION TO PHILOSOPHY

This course seeks to acquaint students with an ancient human discipline that has served as an aid to developing coherent and practical reasoning about the physical and metaphysical realms. Students will be expected to engage critically with the topics related to this course, which include metaphysics, logic, ethics, aesthetics, and epistemology.

ISLAMIC SPIRITUALITY

This course will examine the evolution of Sufism or Islamic spirituality. Students will study the spiritual message inherent in the Qur'an and the mission of the Prophet Muhammad ﷺ. It will trace the evolution of Sufism as an identifiable Muslim religious science, along with the evolution of the Islamic system of moral psychology. The course will also examine the foundations of legally sanctioned Sufism and esoteric spiritual writings and practices that are clearly influenced by non-Islamic faiths, philosophies, and practices.

ADVANCED ARABIC GRAMMAR

This course will introduce the student to the focused study of Arabic grammar as presented in classical Arabic grammatical texts. Utilizing Shaykh Muhyiddin Abdul-Hamid's commentary on the text of the *Ajurrumiyya*, *Tuhfa al-Saniyya*, as its foundation, the course will study the nuances of Arabic grammar, along with the structural formulas involved in the articulation of full declension (*'irab*). The course will also introduce the student to the study of Arabic morphology based on classical texts of morphology. The student will be introduced to the utilization of *'irab* in Qur'anic exegesis and in other areas of Muslim religious scholarship.

COLLOQUIAL ARABIC

There is no Arabic-speaking country in the world today where the Arabic of 7th century Arabia is commonly spoken between its citizens. Additionally, there are a significant number of Arabs today who find it difficult to communicate and/or understand classical Arabic. In light of these factors, this course will introduce the Egyptian dialect, which is the most widely spoken dialect in the world today.

CLASSICAL ARABIC LITERATURE

This course will expand on the general themes introduced in Introduction to Arabic Literature by examining the full breadth of classical Arabic literature, with a special emphasis on classical Islamic Arabic literature. In addition to a more focused examination of the literary themes introduced by the Qur'an and the hadith, the course will introduce the student to works in ethics, history, hagiography, tribal lineage, geography, and biography (biographical dictionaries). A special feature of the course will be extensive readings from Mubarrad's *al-Kamil*.

INTRODUCTION TO LINGUISTICS

Employing the analytical tools learned in Introduction to Arabic Literature, this course will study classical Arabic poetry from the pre-Islamic period until the period associated with the decline of the Abbasid state. Special emphasis will be placed on the *Seven Ma'allaqat*, the Anthology of Imam al-Shafi'i, and the Anthology of Mutanabbi. The students will also learn the fifteen prosodic patterns governing classical Arabic poetry.

STATISTICS AND QUANTITATIVE REASONING

This course will explore the interdisciplinary use of statistics and quantitative reasoning to analyze problems. Course content will focus on increasing students' understanding of quantitative research design, as well as methods and procedures for data analysis. Within this context, students will demonstrate the ability to correctly calculate and interpret descriptive statistics and inferential statistics. This will include learning how to select and apply appropriate statistical tests. Examples of the statistical tests to be introduced in this course include: t-test, ANOVA, correlation, and regression analysis.

CLASSICAL ARABIC POETRY

Students will be introduced to the history and the socio-cultural and linguistic background of classical Arabic poetry, as well as to the source materials available for its study. The main part of the course centers upon a close and careful reading of a range of early poetic texts, beginning with short, so-called "fragments" and

concluding with longer formal “odes”. Some attention is also given to the nature of Arabic meters and rhyme and to their influence on the forms of poetic statement. Although the primary interests are to perceive and appreciate these poems as works of verbal art and expression, students nevertheless will examine the poems with an added emphasis on grammar and style.

MODERN ARABIC LITERATURE

This course will examine the full range of modern Arabic literature from Napoleon’s invasion of Egypt until today. The course will examine historical literature, such as Jabarti’s *Chronicles*, the literature of the Arabic Revival in the Levant, modern poets such as Ahmad Shawqi, and the literature of the modern Arabic Islamic movement, such as Sayyid Qutb’s commentary on the Qur’an. The course will also examine the relationship between the modern Arabic literary revival and the rise of Arab nationalism.

UNITED STATES CONSTITUTIONAL LAW

This course will examine the United States Constitution, the various approaches guiding its study, and the scope and applicability of its terms. Special attention will be placed on the role of the Supreme Court and the interpretive philosophies of various justices. The course will also examine the constitutionally mandated separation of powers between the various branches of government and the relationship between the federal and state governments. Students will also be introduced to widely used legal terms that have a close or exact approximation in Muslim law.

TRANSLATION METHODS AND APPROACHES

This course will examine issues that are specifically germane to the translation of Arabic texts into the English language. Foremost among these issues is the study of the differences between interlinear and linear translation; literal as opposed to balanced translation; cultural transposition; denotative as opposed to connotative meaning; the nuances associated with levels of discourse; and techniques necessary for the retention of stylistic elements without losing force and meaning. The student will be expected to complete a significant translation project.

6.3.4 COURSE DESCRIPTIONS, YEAR FOUR

COMPARATIVE RELIGION

This course will begin by examining the history of religion and the history of the concept of God. Students will also study the similarities and differences in the creeds, rituals, and mystical systems of the major world religions. Special emphasis will be placed on the distinguishing features of Abrahamic, Indian, and Taoist religions. Students will also examine the degree to which secular ideologies such as Marxism, fascism, and nationalism can be considered religions. The course will also examine



the concept of a civic religion, the evolution of that concept in American history, contemporary discourses involving the idea, and its implications for the future of the American Muslim community.

EFFECTIVE COMMUNITY LEADERSHIP

This course will examine the history of grassroots organizing in the United States. It will also examine the lives of Muhammad Alexander Russell Webb, Mufti Muhammad Sadiq, Shaykh Dawud Faisal and Mother Khadija, and al-Hajj Malik al-Shabazz (Malcolm X), as examples of effective Muslim leaders. The course will also expose the student to hands-on service in the local Muslim community through opportunities to teach classes, prepare and give lectures, and develop a community networking project with local non-Muslim organizations.

MUSLIMS IN AMERICA: HISTORY, DEVELOPMENT, AND FUTURE PROSPECTS

This course will examine the pre-Columbian Muslim presence in the Americas. It will study the history of Muslims in the British, French, Spanish, and Portuguese New World colonies. Special emphasis will be placed on the dynamics leading to Muslim slave revolts in these colonies. The course will also examine the lives of Muslims in the antebellum American South and the factors leading to the demise of a Muslim presence in America during the latter part of the 19th Century. The student will also study the various American Muslim communities that evolved in the 20th Century: their roots, both indigenous and immigrant; the challenges they face; and their future prospects.

ARABIC SIRAH (PROPHETIC BIOGRAPHY)

This course will examine the history of the recording of the life and times of the Prophet Muhammad ﷺ in the Arabic language. This examination will begin with the Qur'an and the Sunnah, but will include all of the relevant genres of the Arabic literary legacy that convey information on the life of the Prophet ﷺ. Students will study the various criticisms of the Sirah literature and the responses to those criticisms. The course will also examine modern examples of Sirah literature with a particular emphasis on the evolving field dealing with the legislative import of prophetic biography (Fiqh al-Sirah).

ARABIC LITERATURE: QUR'ANIC NARRATIVES

This course will examine both the Qur'anic philosophy of history and the Qur'anic technique of narrating historical events, with special emphasis on the stories of the Prophets ﷺ. Students will engage in an intense study of the Chapter of Joseph in the Qur'an, based on its interpretation in exegetical literature. Students will also examine various hermeneutical methodologies, both ancient and modern, and their implications for how we understand Qur'anic narratives.

ADVANCED ARABIC: COMPOSITION AND CONVERSATION

This course will focus on applied language skills. It will emphasize techniques used to write formal compositions, as well as the ability to converse in formal Arabic. Students will be required to write and speak on a wide variety of topics in the Arabic language.

ISLAMIC THEOLOGY: MUSLIM APOLOGIA

This course will examine Muslim defenses of God, Faith, Islam and the Prophet Muhammad ﷺ in both ancient and modern times. It will examine the Kalam cosmological argument in great detail, considering its criticism by both Muslims and others and its relevance in modern theological discourse. The student will also study modern criticisms of the Qur'an and hadith, especially those emerging from the 20th Century revisionist school of Islamic studies and the refutations of those criticisms. In this context, students will examine the logical and philosophical appropriateness of contemporary critical and hermeneutical methodologies for critiquing religious texts that are rooted in a divergent epistemology. The course will also examine atheist critiques of religion and theistic responses to atheism.

MYSTICAL ARABIC LITERATURE

This course will study the evolution of mystical Arabic literature, both poetry and prose, and its relationship with Muslim orthodoxy. The course will examine some of the major lexicons of mystical terminology. Students will look at examples of both exoteric and esoteric Muslim mystical literature and will examine ways in which other mystical traditions influenced the development and nature of that literature.

CONTEMPORARY ARABIC MEDIA

This course will examine contemporary Arabic media and the history of its most significant manifestations. Students will analyze Arabic newspapers, news magazines, and other forms of print media. They will also be required to listen to and analyze recordings of radio programming and view various forms of televised content. The course will also examine different genres of Arabic films and access the contemporary state of the Arabic film industry. Students will also study contemporary issues in Arabic media such as the rise of the Muslim televangelists, and the political implications of the rise of Arabic transnational satellite television channels such as Al-Jazeera.

LEGAL ISSUES IN THE QUR'AN: MARRIAGE AND DIVORCE

In this course, students will learn the letter and spirit of the law that governs marriage and divorce in Islam. Of particular focus will be the Qur'anic verses of legal import (Ahkam al-Qur'an) that pertain to marriage and divorce, and the resulting jurisprudence of the traditional schools of Islamic law. Students will learn ways of promoting matrimonial happiness; legal matrimonial roles and responsibilities; the rules that govern the validation of marriage; the basis and procedures for dissolving the marriage relationship; the rights that result during and after the dissolution of the relationship; local, state, and national regulations and challenges; and related issues.

LEGAL ISSUES IN THE HADITH: MARRIAGE AND DIVORCE

This course will involve a study of the legal issues in the hadith literature, particularly those related to marriage and divorce. The course will complement a similar study based on the Qur'an. In this course, students will learn the letter and spirit of the law governing marriage and divorce in Islam. Of particular focus will be the interpretation of the prophetic traditions of legal import (*fiqh al-hadith*) that pertain to marriage and divorce, and the resulting jurisprudence of the traditional schools of Islamic law. Students will learn ways of achieving matrimonial happiness; roles and responsibilities; the rules that govern the validation of marriage; the bases and procedures for dissolving the marriage relationship; the rights that result during and after the dissolution of the relationship; local, state, and federal statutes governing marriage and divorce; and related issues.

INTRODUCTION TO LEGAL MAXIMS AND UNIVERSALS

In this course, students will be introduced to a number of the universal legal maxims that facilitate the process of legal responsa (*fatwa*) as well as the stated interests and aims of the Divine Law. Students will review the standards for offering sound legal responses as well as evaluate a number of formal contemporary and ancient fatwas. Students will learn how maxims and universals were formed and how they are typically applied to new developments, as well as the conditions that regulate or restrict their applicability. They will be exposed to both universally accepted legal

maxims and to a number of maxims particular to certain schools of law which impact the resulting legal judgments and differentiate one school from another.

ISLAMIC BUSINESS LAW

This course will introduce students to knowledge of the fundamental principles and laws regulating Islamic contracts and business transactions. Students will examine the nature and permissibility of contemporary business transactions such as insurance, lease-purchase, mortgages, stocks and bonds, bank accounts, debts, refunds, financing, warranties, bankruptcy, monopolies, and the functioning of currency, commodity, and stock markets. Students will also examine ways in which the global financial system impacts Islamic business laws, practices, and ethics. The course will also examine particular aspects of Islamic finance that have provided, to Muslim countries that apply them, a degree of resiliency against the widespread economic damage that resulted from the meltdown of the Western-based global financial system.

COMPARATIVE THEOLOGY

This course will compare and contrast Islamic theology with some of the defining elements of the most common theological trends in Christianity, Judaism, Buddhism, Hinduism, Rastafarianism, and some Native American religions. Particular attention will be given to a critical examination of the theories that dominate contemporary American theological discourse, namely, Catholic Thomism; Tillich's systematic existential theology; Whiteheadian process philosophy; and Aristotelian philosophy, with a particular emphasis on the work of Paul Weiss. The course will also examine what some consider theological "fads," such as Scientology and various new age religions.

ISLAMIC INHERITANCE LAW

This course will acquaint the student with the knowledge of Islamic rules concerning wealth transference after death, natural heirs and their shares, wills, and a number of other key issues. These rules will be contrasted to and complemented by a study of local, state, and federal laws that govern inheritance, estates, and wills.

PENAL CODE AND EQUITY IN ISLAMIC LAW

This course teaches about the Islamic penal system and judiciary. The course will introduce students to Islam's corporal and capital punishments, along with the conditions governing their application; substantiation procedures; court proceedings; qualifications for judges and witnesses; and related issues. It will also contrast the philosophy guiding traditional conceptions of the Islamic penal system with the most contemporary Western developments in the areas of criminology, the philosophy of punishment, intentionality, coercion, retroactivity, rehabilitation, and other concepts.

6.4 FACULTY

USTADH ABDULLAH BIN HAMID ALI

Ustadh Abdullah bin Hamid Ali specializes in Islamic legal theory (*usul al-fiqh*), dialectical theology (*‘ilm al-kalam/tawhid*), and Maliki jurisprudence (*al-fiqh*). Ustadh Abdullah is the only Western graduate of the Shariah Faculty of the University of al-Karaouine located in Fes, Morocco. Ustadh Abdullah also serves as a member of the Academic Affairs Committee of Zaytuna College. He is currently completing an M.A. in the study of Ethics & Social Theory at the Graduate Theological Union, and he teaches regularly online through LampPost Productions. He has published a number of his articles and legal responses related to current affairs and Maliki jurisprudence.

Ustadh Abdullah is the translator and annotator of *The Attributes of God* (Amal Press), a work by the great Hanbali polymath, ‘Abd Al-Rahman b. al-Jawzi, and the translator of *A Return to Purity in Creed* (LampPost Productions), the last work of Imam Abu Hamid al-Ghazzali, originally entitled *Iljam al-‘Awamm ‘an ‘Ilm al-Kalam (Steering Commoners Away from the Study of Dialectical Theology)*.

IMAM TAHIR ANWAR

Imam Tahir Anwar is the imam and director of the South Bay Islamic Association, located in San Jose, California. Imam Tahir leads an active public life and has served as the Human Rights Commissioner for the City of San Jose and as the Muslim Chaplain at the Santa Clara County Correctional Facilities. He also serves on the Community Advisory Panel for KQED, a local PBS radio and television channel.

DR. HATEM BAZIAN

Dr. Hatem Bazian is a co-founder of Zaytuna College. He received his Ph.D. in Philosophy and Islamic Studies from the University of California, Berkeley. Currently, Dr. Bazian is a senior lecturer in the Departments of Near Eastern and Ethnic Studies. From 2002 till 2007, Dr. Bazian also served as an adjunct professor of law at Boalt Hall School of Law at the University of California, Berkeley. He teaches courses on Islamic Law and Society; Islam in America: Communities and Institutions; De-Constructing Islamophobia and Othering of Islam; Religious Studies; and Middle Eastern Studies. In addition to Berkeley, Dr. Bazian is a visiting Professor in Religious Studies at Saint Mary’s College of California and adviser to the Religion, Politics and Globalization Center at UC Berkeley, as well as Academic Affairs Chair at Zaytuna College of California. In Spring 2009, Dr. Bazian founded the Berkeley Center for the Study and Documentation of Islamophobia, a research unit dedicated to the systematic study of the othering of Islam and Muslims.



Dr. Bazian is known for being an “organic intellectual,” a term used for academics directly connecting their research to the people, rather than looking down from the ivory tower. Dr. Bazian’s published book, *Jerusalem in Islamic Consciousness*, is a reflection of his desire to contribute to a better understanding of Muslim attachment and informed political attitudes toward the Sacred City and Palestine in general. Currently, Dr. Bazian is working on two books: *Silicon Rush: Documenting Muslim Communities in the Silicon Valley*, and *Virtual Internment: Muslims and the War on Terrorism*. Dr. Bazian’s most recent publications are a chapter contribution in French on Islamophobia and an entry to Oxford’s *Human Rights Encyclopedia* covering Human Rights under the Palestinian Authority.

As an activist, Dr. Bazian has played a significant role in almost every human and civil rights movement in the Bay Area, nationally and internationally, including the defense of Affirmative Action in California; the Americans with Disabilities Act; the Anti-Apartheid, Anti-Globalization Movement; and Central American Solidarity struggles.

USTADHA ELSA ELMAHDY

Ustadha Elsa ElMahdy is pursuing an M.A. in Teaching Arabic as a Foreign Language at the American University in Cairo (AUC), where she is also an Arabic instructor. She previously completed an M.A. in Arabic Studies at AUC, with a concentration in Arabic language and literature. She has also studied Arabic at Zaytuna Institute and UC Berkeley. Her research interests include topics in classical Arabic literature and linguistics.

DR. SHIRIN MASKATIA

Dr. Shirin Maskatia has taught English Composition at Ohlone College for the past twenty years. Prior to that, she was an adjunct instructor at various community colleges. She holds a Ph.D. in English Literature from Cornell University.

DR. FARID SENZAI

Dr. Farid Senzai is a Fellow and the Director of Research at the Institute for Social Policy and Understanding (ISPU). He is also an Assistant Professor in the Political Science Department at Santa Clara University. Senzai has been a research associate at the Brookings Institution, where he studied U.S. foreign policy toward the Middle East, and a research analyst at the Council on Foreign Relations, working on the Muslim Politics project. He served as a consultant for Oxford Analytica and the World Bank and is on the advisory board of The Pew Forum on Religion and Public Life. Senzai received his M.A. in international affairs from Columbia University and his Ph.D. in politics and international relations from Oxford University.

IMAM ZAID SHAKIR

Imam Zaid Shakir is a co-founder of Zaytuna College and is amongst the most respected and influential Islamic scholars in the West. As an American Muslim who came of age during the civil rights struggles, he has brought both sensitivity about race and poverty issues and scholarly discipline to his faith-based work. He obtained a B.A. with honors in International Relations at American University in Washington D.C. and later earned his M.A. in Political Science at Rutgers University. While at Rutgers, he led a successful campaign for divestment from South Africa, and co-founded New Brunswick Islamic Center, formerly Masjid al-Huda.

He studied Arabic, Islamic Law, and Quranic Studies in Syria and Morocco with Muslim scholars. In 2001 he graduated from Syria's prestigious Abu Noor University. After a year of studying Arabic in Cairo, Egypt, he settled in New Haven, Connecticut, and continued his community activism, co-founding Masjid Al-Islam, the Tri-State Muslim Education Initiative, and the Connecticut Muslim Coordinating Committee. As Imam of Masjid Al-Islam from 1988 to 1994, he spear-headed a community renewal and grassroots anti-drug effort, and also taught political science and Arabic at Southern Connecticut State University. He served as an inter-faith council Chaplain at Yale University and developed the Chaplaincy Sensitivity Training for physicians at Yale New Haven Hospital. He then left for Syria to pursue his studies in the traditional Islamic sciences.

Imam Zaid has also authored numerous articles on a wide range of topics. In 2005, Zaytuna published *Scattered Pictures: Reflections of An American Muslim*. In 2008, he authored an award-winning text, *Treatise for the Seekers of Guidance*, a translation and commentary on Imam Harith al-Muhasibi's work, *Risala al-Mustarshideen*.

Recently, Imam Zaid was ranked as "one of America's most influential scholars" by *The 500 Most Influential Muslims—2009*, edited by John Esposito and Ibrahim Kalin.

IMAM DAWOOD YASIN

Imam Dawood Yasin is a teacher and a religious leader. He pursued his formal studies of Islam and Arabic in Damascus, Syria, for five years. Dawood later helped found SHUKR, an online Islamic clothing store, and served as the imam of Masjid al-Islam in New Haven, Connecticut. He has also served as a teaching assistant of Arabic at Yale University (2002–2004), and was an Arabic instructor at the 2008 Zaytuna Summer Arabic Intensive.

SHAYKH HAMZA YUSUF

Hamza Yusuf is a co-founder of Zaytuna College. He is an advisor to Stanford University's Program in Islamic Studies and to the Center of Islamic Studies at Berkeley's

Graduate Theological Union. He also serves as a member of the board of advisors of George Russell's One Nation, a national philanthropic initiative that promotes pluralism and inclusion in America. In addition, he serves as vice-president for the Global Center of Guidance and Renewal. Recently, Hamza Yusuf was ranked as "the Western world's most influential Islamic scholar" by *The 500 Most Influential Muslims—2009*, edited by John Esposito and Ibrahim Kalin.

Hamza Yusuf is one of the leading proponents of classical learning in Islam. He has promoted Islamic sciences and classical teaching methodologies throughout the world. He has been an innovator in modern Islamic education, founding the popular Deen Intensive and Rihla programs.

Hamza Yusuf has also authored several encyclopedia articles and research papers. His published books include *The Burda* (2003), *Purification of the Heart* (2004), *The Content of Character* (2004), *The Creed of Imam al-Tahawi* (2007), *Agenda to Change our Condition* (2007), *Walking on Water* (2010), and *The Prayer of the Oppressed* (2010).

USTADHA SOUHAD ZENDAH

Ustadha Souhad Zendah is currently a lecturer in Arabic at Tufts University, where she teaches intermediate and advanced Arabic, and a teaching fellow in Arabic at Harvard University. Souhad previously taught Arabic at the Middlebury College Summer Language Program in Vermont and at the Fawakih Summer Arabic Program in Indiana. She has also translated into English several Arabic poems, and has studied journalism and broadcasting at the University of Petra in Jordan and Birzeit University in Palestine.

Contact Zaytuna College

2515 Hillegass Avenue
Berkeley, California 94704

TELEPHONE: (510) 356.4760

EMAIL: info@zaytuna.org

WEB: www.zaytuna.org



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www.zaytuna.org

2515 Hillegass Avenue, Berkeley, California 94704