**Course Description:** The Qur’an is the believed to be God’s message to all humanity. It is the most central text in Islam and Muslims strive to shape their religious and social lives according to the principles and rulings derived from the Qur’an. Yet the textual history of the sacred text has often been taken granted. Questions and various theories regarding how God’s revelation was recorded, collected and preserved by early Muslims are often overlooked. This course aims to study the textual history of the Qur’an through investigating these questions. The course examines various academic studies and their arguments on the subject such as studies based on the literary analysis of the Qur’an, based on the Muslim traditions (*ahadith*), based on non-Islamic sources and based on archeological data. At the end of the course, the students will gain access the theories that have been developed in the last two centuries and will have clear view of the current state of the field of the Qur’anic studies.

**Note:** The readings will be provided by the instructor so no need to purchase any texts.

**Course Objectives:**
By the end of this course, students

- will have developed an understanding of the various approaches on the textual history of the Qur’an.

- will be exposed different methodologies that are used to study the textual history of the Qur’an.

- will learn about Muslim reaction to the developments on the textual history of the Qur’an.

The module will develop key skills such as:

- retrieving and utilising resources to which they have been directed
- identifying resources on their own initiative
- assessing the suitability and quality of resources
- planning and successful completion of written assignments
- self-organization and time-management
- self-reliance and self-criticism
Identified Seminary Learning Outcomes:

**Master of Arts in Religious Studies: Learning Outcomes**

1. To demonstrate foundational and critical knowledge of one’s own religion by: studying traditional and critical views on the origins of the Qur’an.
2. To demonstrate the knowledge, capacities, and willingness to respectfully engage other religions and world views by: Studying the influence of Biblical studies on the studies about the origins of the Qur’an.
3. and 4. To demonstrate knowledge of the practices of one’s own religious tradition and the capacity to appreciate the practices of other religious traditions by: Examining some of the common themes in the Qur’an and Bible.

**Recommended Readings:**

- Seyfeddin Kara, *In Search of Ali Ibn Talib’s Codex*
- Patricia Crone and Michael Cook, *Hagarism: The Making of the Islamic World*
- John Burton, *The Collection of the Qur’an*
- Amir-Moezzi, Mohammad Ali. *The Silent Qur’an and the Speaking Qur’an: Scriptural Sources of Islam Between History and Fervor*
- Behnam Sadeghi and Mohsen Goudarzi, “Ṣan‘ā’ 1 and the Origins of the Qur’ān.” *Der Islam* 87
- John Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation*
- Muhammad Mustafa al-Azami, *The History of the Qur’ānic Text: From Revelation to Compilation; a Comparative Study with the Old and New Testaments*
- Aloys Sprenger, *The Life of Mohammad: From Original Sources*
- John Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation*

**Course Assignments and Learning Outcome Assessment objective covered:**

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Due Date(s)</th>
<th>Learning Outcome(s) assessed by assignment</th>
<th>% of final course grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active Participation</td>
<td>TBA</td>
<td>20%</td>
<td></td>
</tr>
<tr>
<td>Reflection Paper</td>
<td>TBA</td>
<td>30%</td>
<td></td>
</tr>
<tr>
<td>Final Project</td>
<td>TBA</td>
<td>50%</td>
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</tbody>
</table>
Course Expectations and Classroom Policies:

**Attendance Policy:** Active attendance in class is required. If you know you will be unable to attend a class session please inform the professor in advance. Missing two sessions will result in an automatic lowering of your final grade by 10%. Missing three or more sessions will result in automatic failure of the course.

3 - 4 or more absences --- without a serious reason should be an automatic failure. We might want to discuss this further, but if a student misses 25% of class for any reason except a dire emergency it should be a failure or withdraw.

For online courses? I would suggest 3-4 or more weeks without posts equal 3-4 class absences and should be dealt with in the same manner.

The student handbook specifies the policy for DMin, which also fits the intensive or 5 day courses which is essentially if 25% of course is missed then the student fails the course. In a 14 week course, this would be 3.5 class absences - Students who are forced to miss a class session should contact the faculty member teaching the course to make arrangements to complete any coursework. In no case may Doctor of Ministry students miss more than one and a half day-long sessions per course per semester (in courses that meet on the D.Min. schedule for five days in a semester) and still successfully complete the requirements of the course.

**Written assignment policy:** Students are expected to write a 3000-word essay on a topic that will be provided in the second week of the teaching term. The essay will count 50% towards their final mark. Essays must be submitted printed with the main text in a 12-point font with double line spacing. Footnotes or endnotes may be at a reduced font size (minimum 10-point) and may be single spaced. Word counts must be included on the first page of the essay. The essays must follow Turabian style guide.

For additional information on format, proper footnotes, acknowledgments, etc., students are directed to consult the *Hartford Seminary General Guidelines for a Research Paper*. These guidelines can be picked up in the student forms center or downloaded from our website at: [http://www.hartsem.edu/current-students/student-writing-resources/](http://www.hartsem.edu/current-students/student-writing-resources/). Students may also consult Kate L. Turabian’s, *A Manual for Writers of Term Papers, Theses and Dissertations* (6th Edition, University of Chicago Press, 1996), upon which the guidelines are based. Seminary research paper guide [http://www.hartsem.edu/current-students/student-writing-resources/](http://www.hartsem.edu/current-students/student-writing-resources/)

**Word count**
The 3000-word count should include: all text, all footnotes or endnotes, all non-statistical appendices, all tables (all of this will be done automatically by a word-processor word count), and all words (e.g. captions) associated with pictorial illustrations (these will have to be counted by hand if the words fall within the picture boundary of the graphic. In addition, each graphic (graphs, diagrams and pictorial illustrations) should be counted as an extra 20 words.

The following should not be included in the word count: the bibliography, the title page (and any illustrations on it), and any acknowledgements or non-substantive preface.
Marking Penalties
Length in excess of stated limit:

• Between 5% and 20%: ten mark penalty
• Between 20% and 50%: twenty mark penalty
• Above 50%: mark of zero

Allowable Sources – Around 70 percent of the essay must rely on academic books and journal articles. 30 percent may rely on other sources.

Seminary Grading Scale
A (95-100) Demonstrates excellent mastery of the subject matter, a superior ability to articulate this, and provides helpful connections to daily life or contemporary issues. Exceeds expectations of the course.
A- (90-94) Demonstrates mastery of the subject matter, ability to articulate this well, and makes connections to daily life or contemporary issues. Exceeds expectations of the course.
B+(87-89) Demonstrates a very good understanding of the subject matter, able to articulate lessons learned in the assignment well. Meets expectations of the course.
B (83-86) Demonstrates an understanding of the subject matter and the ability to articulate lessons learned. Meets expectations of the course.
B-(80-82) Demonstrates an understanding of the material at hand, has some difficulty articulating this, and basic connection of the material to daily life or contemporary issues/life. Meets basic expectations for the course.
C+(77-79) Demonstrates a basic comprehension of the subject matter, weak articulation and connections. Does not meet expectations for the course.
C (70-76) Demonstrates a minimal comprehension of the subject matter and has difficulty making connections. Does not meet expectations of the course.
F (below 70) Unable to meet the basic requirements of the course.

• Grades range from A to C and F; A+’s and C-’s are not part of the grading system.
• On a 4.0 GPA scale -- A(4.00), A-(3.66), B+(3.33), B(3.00), B-(2.66), C+(2.33), C(2.00) and F(0.00). A grade point average of no less than B- (2.66) is required to maintain good standing. The minimum G.P.A. required for graduation is 2.75.

The Dmin grade scale is different! Any DMin student should be graded on fail, low-pass, pass, high-pass. High Pass(95-100), Pass (83-94), Low Pass(70-82), and Fail(below 70)

Email Policy: The instructor will use the official Hartsem student email addresses for all communications. Please check your Hartsem email account regularly.
Plagiarism and Academic Integrity: Academic honesty and integrity are expected of all students. Plagiarism exists when: a) the work submitted was done, in whole or in part, by anyone other than the one submitting the work, b) parts of the work, whether direct quotations, ideas, or data, are taken from another source without acknowledgement, c) the whole work is copied from another source [especially a web based source], or d) significant portions of one’s own previous work used in another course. See “Plagiarism” at http://www.hartsem.edu/current-students/policies/.

Appropriate Classroom etiquette and use of technology: In order to respect the community within the classroom: 1) Mute all cell phones during class; 2) Utilize laptops for the sole purpose of taking class notes. Please do not surf the web, email, or other programs during class time. Such use of the computer during class is disrespectful of the class and professor, and may result in lowering your participation grade.

Inclusive Language:
Hartford Seminary is committed to a policy of inclusion in its academic life and mission. All members of the community are expected to communicate in language that reflects the equality of genders, openness to diverse cultural and theological perspectives, and sensitivity to one another’s images of God.

Extensions: Extensions for papers will be given for illnesses or family emergencies only in consultation with the instructor.

Official Handbooks: For all other questions you might have regarding policies or procedures, please check the student handbook http://www.hartsem.edu/current-students/student-handbook/ and seminary policies at Academic policies are listed at http://www.hartsem.edu/current-students/policies/

COURSE OUTLINE:

Week 1
Introduction
Readings:

Week 2
Topic for discussion: Discovering the Biblical Roots of the Qur’an
Readings:
1. William St Clair Tisdall, The Sources of Islam, pp. 1-71
2. Seyfeddin Kara, *In Search of Ali Ibn Talib’s Codex*, 7-14

**Week 3**
Topic for discussion: Challenging the Muslim Narrations
Readings:
1. Aloys Sprenger, *The Life of Mohammad: From Original Sources*, pp. 46-74

**Week 4**
Topic for discussion: Syriac “Influence” on the Qur’an

**Week 5**
Topic for discussion: The Wansbrough School
Readings:

Suggested reading:
John Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation*

**Week 6**
Topic for discussion: Jewish messianism and the Qur’an
Readings:

Suggested reading:
Week 7
Topic for discussion: The collection of the Qur’an at the time of the Prophet
Readings:

Week 8
Topic for discussion: Muslim Response to the Criticisms of the Textual History of the Qur’an
Readings:

Week 9
Topic for Discussion: Establishing the origins of the Qur’an through the study of text of the Qur’an

Week 10
Topic for discussion: The influence of new Hadith methods

Week 11
Topic for discussion: Archaeological studies

Suggested readings:

Week 12
Topic for discussion: Shi‘i Approach to the Qur’an
Reading:


**Week 13**

Topic for discussion: Recap

Readings:
Nicolai Sinai, “When did the consonantal skeleton of the Quran reach closure? Part I-II”,
BSOAS, 77:2-3, pp. 273-292 and 509-521