****

**THEOLOGICAL ETHICS 5213A - Introduction to Islamic Ethics**

**Faculty of Theology**

**Fall 2021**

**Instructor:** Ingrid Mattson, PhD

 London and Windsor Community Chair in Islamic Studies

imattson@uwo.ca

 Department of Theology, Room A227

 519-438-7224, ext. 269

 \*Note: email is the preferred method of communication

Office Hours schedule by appointment, held on zoom

**Time and Days:**  Wednesday 6:00 – 8:30 pm **Room:** W104

**Prerequisites:** At least one undergraduate course in Islamic Studies or permission of the instructor.

**Course Description**

Islamic ethical reasoning is a holistic approach to living in this world, reconciling the principles and tools of Islamic law with the responsive spirit of the Qur’an and the exemplary conduct (the *Sunnah*) of the Prophet Muhammad ﷺ. In this class, we will examine the beliefs, principles and priorities of Islamic ethical reasoning. Students will practice articulating and critiquing ethical positions within this discursive tradition through discussion, collaborative presentations and written assignments.

**Learning Outcomes -** By the end of this class you should be able to:

* Describe the authority Islamic theological ethics gives to human reason and “the heart” in ethical deliberations, as well as the significance of “fitra” in determining the human capacity for ethical reasoning.
* Articulate the major ethical themes found in the Qur’an and the Sunna.
* Explain the historical and theological reason why diversity of opinion is a feature of Islamic ethical discourse.
* Describe the five major maxims (*qawāʾid*) and purposes (*maqāṣid)* of the Sacred Path and how they are invoked in Islamic ethical reasoning.
* Demonstrate an ability to support and critique a position on a disputed ethics policy or position using the discursive tradition of Islamic ethical reasoning

**Textbook and Course Materials:** No textbook needed. Readings will be uploaded to OWL class site.

**Assignments & Method of Evaluation:**

1. Online forum (20%)
2. Attendance and summary of MTS/MA-level readings to the class when called upon (10 %)
3. Book report with oral summary (20%)
4. Oral presentation of ethics research for paper (20%)
5. Research paper on topic in Islamic ethics (30%)

**Online Forum:** Each Thursday I will post 1-3 questions on the online forum based on the previous day’s lecture and discussion (including discussion of the readings) or presentation by another student. You must make two postings by answering one of those questions and responding to another student’s post or answer two of the questions. This must be completed by Sunday at noon.

**Attendance and Summary of Readings to Class**: This class is cross-listed with RS 3121. Students in TH 5213 often have extra readings that have not been assigned to RS 3121. You will be called upon in class from time-to-time to summarize these readings.

**Book Report:** An 8-10-page book report on a book approved by the instructor. You will present a summary of your book report in class (approx. 15 minutes). Your book report must include:

* Your name
* Title, author, date and other bibliographic information about the book
* Relevant information about the author
* Summary sentence about the contents of the book
* A presentation of the contents of the book; include illustrative excerpts of the book as appropriate – this means citing the author’s own words.
* A short critical analysis of the book
* How this book relates to topics or themes discussed in our class
* The impact of the book and its reception among readers, if you are able to find that information
* Whether you would recommend this book to others and why or why not

**Oral presentation of research on a contested topic in Islamic Ethics:** A 15-minute presentation on your research topic; ten minutes for Q & A. Presentation much include the following:

* Identify the topic and why you chose it
* Explain necessary context and facts
* Map out the Islamic ethics discourse surrounding this topic
* Identify particular areas of tension and their sources
* Critically assess available arguments and positions
* Suggest a preferred solution or way forward to resolution if possible
* Give a list of sources cited and consulted
* Listen to suggestions from the class and respond to feedback

**Research paper on a topic in Islamic Ethics:** In this 17-20-page paper, you will present your final research in written form. Check “Mattson Writing Guidelines” in the Resources folder on OWL for technical information and tips for writing a good paper. See below for list of suggested research topics.

**Syllabus/Class Schedule**

**\*Note: changes may be made once class has begun**

**September 8 – Introduction to Islamic Ethics**

* Determine Class Community Guidelines
* Discuss Assignments and Methods of Evaluation
* Lecture: Human Capacities and Resources for Moral Reasoning

**September 15 – Moral Themes in the Qur’an**

* Read: Fazlur Rahman, “Man as Individual,” Chapter 2 of *Major Themes of the Qur’an.*
* Read: Fazlur Rahman, “Man in Society,” Chapter 3 of *Major Themes of the Qur’an.*
* MA Students read: A. Kevin Reinhart, “Ethics and the Qur’an,” *Encyclopedia of the Qur’an,* General Editor Jane D. McAuliffe (Leiden: Brill, 2002),v. 2, 55-79.

**September 22 – The Sunnah as a Source of Islamic Ethics**

* For those who have not taken a *hadith* course, please read: Jonathan A.C. Brown, “The Prophet’s Words, then and Now: Hadith and its Terminology,” Chapter 1 of *Hadith: Muhammad’s Legacy in the Medieval and Modern World,* 2nd edition(Oneworld, 2017).
* Read: Lawrence Rosen, “Muhammad’s Sociological Jurisprudence,” Chapter 10 from *The Justice of Islam.* New York: Oxford University Press, 2000), pp. 176-186.
* MA Students read: Ibn Ashur*,* "The Prophet's Intent,” selection from Chapter 6, *Treatise on Maqāṣid al-Shariʿah.*

**September 29 – Legal Reasoning – Major Sources and Methods**

* Read: A. Kevin Reinhart," Islamic Law as Islamic Ethics," *Journal of Religious Ethics*, vol. 11/2 (Fall 1983), 186-203.
* MA Students read: Wael Hallaq, “Groundwork of the Moral Law: A New Look at the Qur’an and the Genesis of Sharīʽa,” pp 256-278.

**October 6 – Diversity and the Ethics of Disagreement in Islam**

* Read: Taha Jabir Alwani, Chapters 2 & 3 of *The Ethics of Disagreement in Islam*
* Read: Musa Furber, “Reducing the Role of Decision-Making Biases in Muslim Responsa,” Tabah Analytic Brief, No. 12. Abu Dhabi, U.A.E.: Tabah Foundation, 2012.

**October 13 –**  **Legal “Maxims” or “Canons” (*Qawāʾid*)**

* Read: Umar Abd-Allah, “Living Islam with Purpose,” pp. 23-36.
* Read: Mehrunisha Suleman and Aziz Sheikh, “Islam and COVID-19: Understanding the Ethics of Decision Making During a Pandemic,” [Islam and COVID-19: Understanding the ethics of decision making during a pandemic (jogh.org)](http://www.jogh.org/documents/2021/jogh-11-03049.htm).
* MA Students read: Abul Fadl Mohsin Ebrahim and Aasim I. Padela, “The Islamic Juridical Principle of Dire Necessity (*al-ḍarūra*) and Its Application to the Field of Biomedical Interventions,” in *Medicine and Shariah: A Dialogue in Islamic Bioethics,* edited by Aasim I. Padela (University of Notre Dame Press, 2021): 57-70.

**October 20 –** **“Priorities” or “Goals” (*Maqāṣid)* of the Sacred Path**

* Read: Umar Abd-Allah, “Living Islam with Purpose,” pp. 18-22.
* TH 5213 and MA Students read: Ingrid Mattson, “Gender and Sexuality in Islamic Bioethics,” in *Islamic Bioethics, Current Issues and Challenges,* edited by Alireza Bagheri and Khalid Alali (New Jersey: World Scientific Publishing, 2017), 57-84.

**October 27 - The Relationship Between Individual and Collective Responsibilities**

* Zainab Alwani, *Kafāla:* The Qur’anic-Prophetic Model of Orphan Care,” in *The Journal of Islamic Faith and Practice,* Vol. 3, Issue 1 (2020), 4-30.
* Ingrid Mattson, “Of Fences and Neighbors: An Islamic Perspective on Interfaith Engagement for Peace,” written for the Dunedin Abrahamic Interfaith Group, 2013.
* MA Students read: Reading from Adnan Zulfiqar, *Collective Duties (Fard Kifāya) in Islamic Law: The Moral Community, State Authority and Ethical Speculation in the Premodern Period,* 2018 University of Pennsylvania PhD dissertation.

**November 3 – Reading Week – no class**

**November 10 – Collaborative Mini Case Study Presentation (RS 3121 Students)**

* TH 5213/MA Students must be present to give feedback to students presenting.
* TH 5213/MA students read: Cyrus Zargar, “Virtue and Manliness in Islamic Ethics,” in *Journal of Islamic Ethics* 4 (2020): 1-7; and, Zahra Ayubi, “De-Universalizing Male Normativity: Feminist Methodologies for Studying Masculinity in Premodern Islamic Ethics Texts,” in *Journal of Islamic Ethics* 4 (2020): 66-97.

**November 17 – TH 5213/MA Book Report Presentations**

* All students must be present and attentive; this week’s forum will engage with the topics discussed and presented in the book reports.
* RS 3121 Students read: “The Islamic View of Consumption and Material Development in the Light of Environmental Pollution,” in *Islam, Christianity and the Environment*, Mabda English Monograph Series no. 9 (Amman, Jordan: Royal Aal Al-Bayt Institute for Islamic Thought, 2011), 1-17.

**November 24 – Contemporary Applications**

* Read: Khaled Abou El Fadl, “Islamic Ethics, Human Rights and Migration,” in Ray Jureidini and Said Fares Hassan, eds., Migration and Islamic Ethics (Leiden, The Netherlands: Brill, 2020): 13-27.
* Read: Judgment Sheet in the Islamabad High Court, Islamabad (Judicial Department) W.P. No. 1155/2019 “Islamabad Wildlife Management Board through its Chairman versus Metropolitan Corporation Islamabad through its Mayor and 4 others.”

**December 1 – Case Study Presentations**

**December 8 – Case Study Presentations**

**\*December 15:** Final Papers Due

**Examples of Possible Topics for Presentations and Research Papers (Just to give you an idea…)**

1. **Community Ethics/Social Justice**
* Is the death penalty in contemporary nation-states ethical?
* With an aging population, what are the ethical guidelines for allotting health-care resources?
* What should be done with juvenile offenders in the criminal justice system?
* What would an ethical migrant workers’ policy look like?
* What are the ethics of participation for religious scholars in state-sponsored consultations, conferences and advisory boards?
1. **Family Life and Sexuality**
* Adoption: Does the religious community have an obligation to facilitate and encourage it?
* Polygamy: Can it ever be ethical in a nation-state in a modern nation state?
* LGBTQ: Should Muslims support marriage equality? What are the community’s ethical obligations to LGBTQ Muslims?
* Elder care: Is there a communal obligation to support the elderly? All of them? How might this be done?

# Political Ethics

# What are the ethical obligations of citizenship?

* How should the mosque manage political and social justice concerns?
* Are there any ethical guidelines for political advocacy?
* What is an ethical land-use and ownership policy?
* What are the ethical obligations of settlers, immigrants, those brought to Canada involuntarily and their descendants to the Indigenous People in Canada?
1. **Ethics of War and Peace**
* Are there any absolute limits to tactics in warfare?
* Is torture of the enemy in war ever justified?
* What limits should be placed on the sale of weapons to other countries?
* Do Muslims have a communal obligation to participate in the armed services of the nations of which they are citizens?
1. **Environmental Ethics and Animal Rights**
* Can animal testing ever be ethical?
* Should for-profit companies be allowed to bottle and sell water?
* Do wild animals have the right to exist?
* How far can governments go in regulating individual consumption to stop the harmful effects of climate change?
1. **Medical Ethics**
* What are the ethics of pre-natal genetic testing and treatments?
* Organ transplantation: How should patients be prioritized? Should donors be paid?
* End of Life Care: Are there any circumstances in which it would be unethical for a Muslim health care professional to exercise a conscientious objection against participating in MAD?
* What are the Islamic ethics governing the regulation of abortion?

**BIBLIOGRAPHY**

**\*\*This is not a comprehensive bibliography but offers a sample of monographs that deal with Islamic Ethics.**

**Ethics and Law Databases**

* Islamic Medical and Scientific Ethics Database: [Home Page · Islamic Medical & Scientific Ethics (georgetown.domains)](http://imse.ibp.georgetown.domains/home)
* ShariaSource at Harvard Law School: [SHARIAsource](https://beta.shariasource.com/)

**Theory**

Abou El Fadl, Khaled. *Reasoning with God: Reclaiming Shariʿah in the Modern Age.* Lanham, MD: Rowman and Littlefield, 2014.

Abou El Fadl, Khaled. *Speaking in God’s Name: Islamic Law, Authority and Women.* Oxford: Oneworld, 2001.

Alwani, Taha Jabir. *The Ethics of Disagreement in Islam.* Herndon, VA: The International Institute of Islamic Thought, 1993.

Al-Raysuni, Ahmad. *Imam al-Shatibi’s Theory of the Higher Objectives and Intents of Islamic Law.* London and Washington: International Institute of Islamic Thought, 2005.

Emon, Anver M. *Islamic Natural Law Theories.* Oxford University Press, 2010.

Fadel, Mohammad. “Public Reason as a Strategy for Principled Reconciliation: The Case of Islamic Law and International Human Rights,” *Chicago Journal of International Law*, Vol. 8, No. 1, p. 1, 2008; University of Toronto, Legal Studies Research Paper No. 981777. Available at SSRN: [http://ssrn.com/abstract=981777](http://ssrn.com/abstract%3D981777).

Fadel, Mohammad. “The True, the Good and the Reasonable: The Theological and Ethical Roots of Public Reason in Islamic Law,” (March 2007). University of Toronto, Legal Studies Research Paper No. 977206. Available at SSRN: [http://ssrn.com/abstract=977206](http://ssrn.com/abstract%3D977206).

Hourani, George F. *Reason and Tradition in Islamic Ethics.* Cambridge: Cambridge University Press, 1985.

Ibn Ashur, Muhammad al-Tahir. *Treatise on Maqāṣid al-Shariʿah.* London and Washington: The International Institute of Islamic Thought, 2006.

Izutsu, Toshihiko. *Ethico-Religious Concepts in the Qur’ān.* Montreal and Kingston, Canada: McGill-Queen’s University Press, 2010.

Reinhart, A. Kevin. *Before Revelation: The Boundaries of Muslim Moral Thought.*  Albany, NY: SUNY Press, 1995.

Siddiqui, Mona. *The Good Muslim: Reflections on Classical Islamic Law and Theology.* Cambridge University Press, 2012.

Syed, Mairaj U. "Coercion and Moral Agency in Ashʿarism." In *Coercion and Responsibility in Islam: A Study in Ethics and Law*. Oxford: Oxford University Press, 2016. Oxford Scholarship Online, 2017.

**Ethical Approaches to Politics, Society and Economy**

Abou el Fadl, Khaled. “Between functionalism and morality: the juristic debates on the conduct of war,” in *Islamic Ethics of Life: Abortion, War and Euthanasia,* ed. Jonathan Brockopp (Columbia: University of South Carolina Press, 2003), 103-128.

Abdelkader, Deina. *Social Justice in Islam.* Herndon, VA: The International Institute of Islamic Thought, 2000.

Azid, Toseef. *Social Justice and Islamic Economics: Theory, Issues and Practice.* Abingdon: Routledge, 2019.

Bassiouni, M. Cherif. *The Sharīʿa and Islamic Criminal Justice in Time of War and Peace.* New York: Cambridge University Press, 2014.

Beekum, Rafik Issa. *Islamic Business Ethics.* Herndon, VA: International Institute of Islamic Thought, 1997.

*Distributive Justice and Need Fulfilment in an Islamic Economy,* ed. By Munawir Iqbal (Leicester, U.K.: The Islamic Foundation, 1988.

Fadel, Mohammed. "Islam and Universal Basic Income," Sept. 1, 2020: <https://berkleycenter.georgetown.edu/responses/islam-and-universal-basic-income?fbclid=IwAR0hwpQYKe52S8aD8Jtd3oGApbvjq5c4BV0cL93ii88IDc8bpAf5IE1ynd4>.

Hashmi, Sohail H. “Moral Communities and Political Boundaries: Islamic Perspectives,” in *States, Nations, and Borders: The Ethics of Making Boundaries,* eds. Allen Buchanan and Margaret Moore (New York: Cambridge University Press, 2003), 181-213.

--------. “The Problem of Poverty in Islamic Ethics,” in *Poverty and Morality,* eds. William Galston and Peter Hoffenberg (New York: Cambridge University Press, xxx), xxx.

--------. “Saving and taking life in war: three modern Muslim views,” in *Islamic Ethics of Life: Abortion, War and Euthanasia,* ed. Jonathan Brockopp (Columbia: University of South Carolina Press, 2003),
129-154.

*Islamic Political Ethics: Civil Society, Pluralism, and Conflict.* Ed. Sohail Hashmi. Princeton University Press, 2003.

Jackson, Sherman. “Shariʾah, Democracy, and the Modern Nation-State: Some Reflections on Islam, Popular Rule, and Pluralism,” in *Fordham International Law Journal,* v. 27, issue 1 (2003): 88-107.

Jureidini, Ray, and Said Fares Hassan, eds. Migration and Islamic Ethics. Leiden, The Netherlands: Brill, 2020.

*Just Wars, Holy Wars, and Jihads: Christian, Jewish, Muslim Encounters and Exchanges.*  Ed. Sohail Hashmi. New York: Oxford University Press, xxx.

Kamali, Mohammad H. *Equity and Fairness in Islam.*

Kamali, Mohammad H. *The Dignity of Man: An Islamic Perspective.* Cambridge: The Islamic Texts Society, 2002.

Kamali, Mohammad H. *The Right to Life, Security, Privacy and Ownership in Islam.* Cambridge, U.K.: The Islamic Texts Society, 2008.

Kayikci, Merve Reyhan. *Islamic Ethics and Female Volunteering: Committing to Society, Committing to God.* Palgrave Macmillan, 2020.

Kelsay, John. *Arguing the Just War in Islam.* Cambridge, MA: Harvard University Press, 2007.

Martin, Richard C. “Discourses on jihad in the postmodern era,”
in *Islamic Ethics of Life: Abortion, War and Euthanasia,* ed. Jonathan Brockopp (Columbia: University of South Carolina Press, 2003), 155-176.

Mattson, Ingrid. “Could Civil Marriage Help ‘Preserve Religion’ in Muslim Majority Countries?” in *Islam and Democracy: Prospects and Pathways,* edited by Paul Nesbitt-Larking, Ingrid Mattson and Nawaz Tahir. Cambridge Scholars Publishing, 2015.

Mattson, Ingrid. “Of Fences and Neighbors: An Islamic Perspective on Interfaith Engagement for Peace,” written for the Dunedin Abrahamic Interfaith Group and the multi-faith chaplaincy at the University of Otago, Dunedin, NZ; to be published in a 2014 collection; available online at: ingridmattson.org.

Mirza, M. Yaqub. *Five Pillars of Prosperity: Essentials of Faith-Based Wealth Building.* White Cloud Press, 2014.

Moghul, Umar. *A Socially Responsible Islamic Finance: Character and the Common Good in Islamic Banking, Finance and Economics.* Palgrave Macmillan, 2017.

Moosa, Ebrahim. “Muslim Political Theology: Defamation, Apostasy and Anathema,” in *International Symposium-Cartoons and Minarets: Reflections on Muslim-Western Encounters,* Heinrich Böll Foundation, 2012; online: <http://dukespace.lib.duke.edu/dspace/bitstream/handle/10161/6068/MuslimPoliticalTheology.pdf?sequence=1>.

Moussalli, Ahmad S. The *Islamic Quest for Democracy, Pluralism, and Human Rights.* University of Florida Press, 2003.

Nahri, Faisal. “To Kill or Not to Kill? A Discursive Analysis of Colonial and Islamic Influences on Blasphemy Legislation in Postcolonial Pakistan.” IIUM M.A. thesis. 2018.

Peters, Rudolph. *Crime and Punishment in Islamic Law: Theory and Practice from the Sixteenth to the Twenty-first Century.* Cambridge University Press, 2005.

Powell, Russell. “Forgiveness in Islamic Jurisprudence and its Role in Intercommunal Relations,” (December 16, 2009). Available at SSRN: [http://ssrn.com/abstract=1524436](http://ssrn.com/abstract%3D1524436). .

Rosen, Lawrence. *The Justice of Islam.* New York: Oxford University Press, 2000.

*Studies in Islamic Economics.* Ed. by Khurshid Ahmad. Leicester, UK: The Islamic Foundation, 1980.

Saeed, Abdullah and Hassan Saeed. *Freedom of Religion, Apostasy and Islam.* Ashgate Press, 2003.

Shafiullah, Jan. *Model for Islamic Development: An Approach to Islamic Moral Economy.* Cheltenham, UK: Edward Elgar Publishing, 2019.

Wheeler, B. (2020). Islamist Exegesis of Q 3:110: The Islamic Doctrine of the Responsibility to Protect. *American Journal of Islam and Society*, *37*(3-4), 24-49. <https://doi.org/10.35632/ajis.v37i3-4.709>

**Environmental Ethics and Animal Rights**

Abdul Matin, Ibrahim. [Green Deen](http://www.amazon.com/Green-Deen-Teaches-Protecting-Planet/dp/1605094641/ref%3Dsr_1_1?s=books&ie=UTF8&qid=1359574060&sr=1-1&keywords=Green+Deen). San Francisco: Berrett-Koehler Publishers, 2010.

Aidaros, Hassan & Abdul Rahman, Sira. [“The Role of Veterinary Services and Islamic Religious Authorities in Improving Animal Welfare at Slaughter” (PDF).](http://www.oie.int/eng/AW2012/presentations/PTT%20Session%202/2.4.%20Aidaros-Rahman.pdf) Paper presented at the Third ORI Global Conference on Animal Welfare, November 6-8, 2012.

Foltz, Richard. *Animals in Islamic Traditions and Muslim Cultures.* Oneworld, 2005.

Foltz, Richard. *Environmentalism in the Muslim World.* Nova Science Publishers, 2005.

Haque, Nadeem & Masri, Al-Hafiz B.A., “The Principles of Animal Advocacy in Islam: Four Integrated Ecognitions.” Society and Animals. Vol. 19(3), 2011:279-290.

Idllalène, Samira. *Rediscovery and Revival in Islamic Environmental Law: Back to the Future of Nature’s Trust.* Cambridge University Press, 2021.

*Islam and Ecology: A Bestowed Trust.* Edited by Richard C. Foltz, Frederick M. Denny and Azizan Baharuddin. Cambridge, MA: The President and Fellows of Harvard College, 2003.

Kassam, Zayn. “The Case of the Animals Versus Man: Towards an Ecology of Being.” In [*A Communion of Subjects: Animals in Religion, Science, and Ethics*](http://www.amazon.com/Communion-Subjects-Animals-Religion-Science/dp/0231136439/ref%3Dsr_1_4?s=books&ie=UTF8&qid=1359411475&sr=1-4&keywords=Paul+Waldau), Kimberly Patton and Paul Waldau (eds.), Columbia University Press, New York. 2009.

Llewellyn, Othman Abd-ar-Rahman. “The Basis for a Discipline of Islamic Environmental Law,” in *Islam and Ecology: a bestowed trust*. Eds. Richard C. Foltz, Frederick M. Denny and Azizan Baharuddin (Cambridge, MA: The President and Fellows of Harvard College, 2003): 185-247.

Mattson, Ingrid. “The Islamic View on Consumption and Material Development in Light of Environmental Pollution,”

Mikhail, Alan. *The Animal in Ottoman Egypt.* Oxford University Press, 2013.

Moghul, Umar F. And Samir H.K. Safar-Aly. “Green Ṣukūk: The Introduction of Islam’s Environmental Ethics to Contemporary Islamic Finance,” *The Georgetown Int’l Envtl. Law Review,* vol. 27:1 (2014): 1-60.

Moosa, Ebrahim. “Genetically Modified Foods and Muslim Ethics,” in *Acceptable Genes? Religious Traditions and Genetically Modified Foods.* Eds. Conrad B. Brunk and Harold Coward (Albany, N.Y.: SUNY Press, 2009), 135-158.

Wescoat, James L. “The ‘Right of Thirst’ for Animals in Islamic Law.” Environment and Planning D: Space and Society.  13(6) 1995: 637-654.

**Family and Sexual Morality**

Ali, Kecia. *Sexual Ethics and Islam: Feminist Reflections on Qur’an, Hadith and Jurisprudence.* Revised and Expanded Edition. Oxford, U.K.: Oneworld Publications, 2016.

Ansari, Zaynab. “Blurred Lines: Women, “Celebrity” Shaykhs, and Spiritual Abuse,” on <http://muslimmatters.org/2015/05/27/blurred-lines-women-celebrity-shaykhs-spiritual-abuse/>. With follow up: “Drawing a Line in the Sand: Student-Teacher Relationships in the Digital Age,” <http://muslimmatters.org/2015/05/30/drawing-line-sand-student-teacher-relationships-digital-age/>.

El Menyawi, Hassan. “Same-Sex Marriage in Islamic Law,” *Wake Forest Journal of Law & Policy,* vol. 2.2 (2012): 375-531.

Moosa, Ebrahim. “Children’s Rights in Modern Islamic and International Law: Changes in Muslim Moral Imaginaries” in Children, Adults, and Shared Responsibilities: Jewish, Christian and Muslim Perspectives, ed. Marcia Bunge (New York: Cambridge University Press, 2012), 292-308.

Quraishi-Landes, Asifa. “A Meditation on Mahr, Modernity, and Muslim Marriage Contract Law,” in *Feminism, Law and Religion,* eds. Marie Failinger and Elizabeth Schlitz (Ashgate Publishing, 2013), pp-pp. 173-195.

Shabana, Ayman. "Foundations of the Consensus against Surrogacy Arrangements in Islamic Law," Islamic Law and Society 22, no. 1-2 (2015): 82-113

Silvers, Laury. “In the Book We Have Left out Nothing”: The Ethical Problem of the Existence of Verse 4:34 in the Qur’an,” *Comparative Islamic Studies,* 2.2 (2006); 171-180.

**Medical and Bioethics**

Atighetchi, Dariusch. *Islamic Bioethics: Problems and Perspectives*. Springer, 2009.

Brockopp, Jonathan E. “The "good death" in Islamic theology and law,” in *Islamic Ethics of Life: Abortion, War and Euthanasia,* ed. Jonathan Brockopp (Columbia: University of South Carolina Press, 2003), 177-193.

Bowen, Donna Lee. “Contemporary Muslim ethics of abortion,” in *Islamic Ethics of Life: Abortion, War and Euthanasia,* ed. Jonathan Brockopp (Columbia: University of South Carolina Press, 2003), 51-80.

Brown, Jihad Hashim. “Classical Muslim Conceptions of Conscious Soul – and their amenability to medical decision making.”

Clarke, Morgan. *Islam and the New Kinship: Reproductive Technology and the Shariah in Lebanon.*  New York: Berghahn Books, 2009.

Ebrahim, Abul Fadl Mohsin. *Organ transplantation, euthanasia, cloning and animal experimentation: An Islamic view.*

Ghaly, Mohammed*. Islam and Disability: Perspectives in Theology and Jurisprudence.* (Routledge).

Ghaly, Mohammed. “Religio-ethical discussions on organ donation among Muslims in Europe: an example of transnational Islamic bioethics.” *Medicine, Health Care and Philosophy* 15: 207–220.

Hamdy, Sherine. *Our Bodies Belong to God: Organ Transplants, Islam, and the Struggle for Human Dignity in Egypt.* Berkley/LA/London: University of California Press, 2012.

Katz, Marion Holmes. “The problem of abortion in classical Sunni fiqh,” in *Islamic Ethics of Life: Abortion, War and Euthanasia,* ed. Jonathan Brockopp (Columbia: University of South Carolina Press, 2003), 25-50.

Moosa, Ebrahim. “Translating Neuroethics: Reflections from Muslim Ethics,” in *Sci. Eng. Ethics,* (May 2012); published online Sept. 2012; access: <http://dukespace.lib.duke.edu/dspace/bitstream/handle/10161/5884/MoosaNeuroethics.pdf?sequence=1>.

Krawietz, Birgit. “Brain death and Islamic traditions,” in *Islamic Ethics of Life: Abortion, War and Euthanasia,* ed. Jonathan Brockopp (Columbia: University of South Carolina Press, 2003), 194-213.

Moazam, Farhat. *Bioethics and Organ Transplantation in a Muslim Society: A Study in Culture, Ethnography, and Religion.* Bloomington, IN: Indiana University Press, 2006.

*Muslim Medical Ethics: From Theory to Practice.* Eds. Jonathan E. Brockopp and Thomas Eich. Columbia, S.C.: University of South Carolina Press, 2008.

Padela, Aasim and Afshan Mohiuddin. “[Ethical Obligations and Clinical Goals in End-of-Life Care: Deriving a Quality-of-Life Construct Based on the Islamic Concept of Accountability Before God (Taklīf)](http://www.tandfonline.com/doi/abs/10.1080/15265161.2014.974769),” [The American Journal of Bioethics](http://www.tandfonline.com/toc/uajb20/15/1)
Vol. 15, Iss. 1, 2015.

Padela, Aasim I., Hasan Shanawani, and Ahsan Arozullah. “Medical experts and Islamic scholars deliberating over brain death: gaps in the applied Islamic bioethics discourse.” *Muslim World,* (2011)101 (1): 53-72.

Pormann, Peter. “The Art of Medicine: Female Patients and Practitioners in Medieval Islam. *The Lancet.* Vol. 373 (May 9, 2009): 1598-1599.

Rispler-Chaim, Vardit. *Islamic medical ethics in the Twentieth Century*. Leiden: Brill, 1993.

--------. “The right not to be born: abortion of the disadvantaged fetus in contemporary fatwas,” in *Islamic Ethics of Life: Abortion, War and Euthanasia,* ed. Jonathan Brockopp (Columbia: University of South Carolina Press, 2003), 81-95.

Sachedina, Abdulaziz. *Islamic Biomedical Ethics: Principles and Application.* New York: Oxford University Press, 2009.

Sheikh, Aziz, and Sangeeta Dhami. “Attitudes to organ donation among South Asians in the U.K.” *Journal of the Royal Society of Medicine* (2000) 93(3): 161–162.

Van Den Branden, Stef, and Bert Broeckaert, “The Ongoing Charity of Organ Donation: Contemporary English Sunni Fatwas on Organ Donation and Blood Transfusion,” *Bioethics* 25.3 (2011): 168.

**APPENDIX**

**FACULTY OF THEOLOGY ACADEMIC POLICIES & REGULATIONS 2021 - 2022**

**Prerequisite and Antirequisite Information**

Students are responsible for ensuring that they have successfully completed all course prerequisites and that they have not completed any course antirequisites. Unless you have either the requisites for this course or written special permission from your Dean and the Instructor to enroll in it, you may be removed from this course and it will be deleted from your record. This decision may not be appealed. You will receive no adjustment to your fees in the event that you are dropped from a course for failing to have the necessary prerequisites.

**Student Code of Conduct**

Membership in the community of Huron University College and Western University implies acceptance by every student of the principle of respect for the rights, responsibilities, dignity and well-being of others and a readiness to support an environment conducive to the intellectual and personal growth of all who study, work, and live within it. Upon registration, students assume the responsibilities that such registration entails. While in the physical or online classroom, students are expected to behave in a manner that supports the learning environment of others. Please review the Student Code of Conduct at: <https://huronatwestern.ca/sites/default/files/Res%20Life/Student%20Code%20of%20Conduct%20-%20Revised%20September%202019.pdf>.

**Attendance Regulations for Examinations**

A student is entitled to be examined in courses in which registration is maintained, subject to the following limitations:

1. A student may be debarred from writing the final examination for failure to maintain satisfactory academic standing throughout the year.
2. Any student who, in the opinion of the instructor, is absent too frequently from class or laboratory periods in any course will be reported to the Dean of the Faculty offering the course (after due warning has been given). On the recommendation of the Department concerned, and with the permission of the Dean of that Faculty, the student will be debarred from taking the regular examination in the course. The Dean of the Faculty offering the course will communicate that decision to the Dean of the Faculty of registration.

Review the policy on Attendance Regulations for Examinations here: <https://www.uwo.ca/univsec/pdf/academic_policies/exam/attendance.pdf>.

**Statement on Academic Offences**

Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at the following website: <https://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf>. The appeals process is also outlined in this policy as well as more generally at the following website: <https://www.uwo.ca/univsec/pdf/academic_policies/appeals/appealsundergrad.pdf>.

**Turnitin.com**

All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com (<http://www.turnitin.com>).

**Statement on Use of Electronic Devices**

It is not appropriate to use electronic devices (such as, but not limited to, laptops, cell phones) in the classroom for non-classroom activities. Such activity is disruptive and distracting to other students and to the instructor, and can inhibit learning. Students are expected to respect the classroom environment and to refrain from inappropriate use of technology and other electronic devices in class.

**Statement on the Recording of Class Activities**

Students may not record or distribute any class activity, including conversations during office hours, without written permission from the instructor, except as necessary as part of approved accommodations for students with disabilities. Any approved recordings may only be used for the student’s own private use.

**Academic Consideration for Missed Work: Medical or Non-Medical Absences & Accommodation**

MDiv and MTS students who are seeking academic consideration for missed work during the semester must consult with the Dean’s Office. MDiv and MTS students are excluded from using the Self Reported Absence option as that is restricted to bachelor-level students. Students may request academic consideration on medical grounds by contacting the Dean of Theology office at srice@huron.uwo.ca. To protect student privacy, details of the medical accommodation need only be disclosed to the Dean, who will communicate to the instructor(s) the necessary accommodation. Instructors may not request medical or other documentation from students. The Dean may require medical or other documentation, and the student may be required to complete the Student Medical Certificate, available online at

<https://www.uwo.ca/univsec/pdf/academic_policies/appeals/medicalform.pdf>. Following a determination of accommodation, the Dean will contact the instructor(s) and the student who will then arrange a new deadline for missed work.

Students seeking academic consideration for a non-medical absence (e.g. varsity sports, religious, compassionate, or bereavement) may be required to provide appropriate documentation to the Dean’s Office. All consideration requests must be directed to the Dean’s Office with notice also given to the instructor.

All students pursuing academic consideration, regardless of type, must contact their instructors no less than 24 hours following the end of the period of absence to clarify how they will be expected to fulfill the academic responsibilities missed during their absence. Students are reminded that they should consider carefully the implications of postponing tests or midterm exams or delaying submission of work, and are encouraged to make appropriate decisions based on their specific circumstances.

Students who have conditions for which academic accommodation is appropriate, such as disabilities or ongoing or chronic health conditions, should work with Accessible Education Services to determine appropriate forms of accommodation. Further details concerning policies and procedures may be found at: <http://academicsupport.uwo.ca/>.

Please review the full policy on Academic Consideration for medical and non-medical absence at: <https://www.uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_illness.pdf>. Consult the Dean’s Office for any further questions or information.

**Support Services**

For advice on course selections, degree requirements, and for assistance with requests for medical accommodation (see above), students should contact Sandra Rice in the Dean’s Office at srice@huron.uwo.ca.

Your Faculty Advisor is also able to answer questions about your program and to assist with any concerns about academic matters. Contact them for a conversation whenever you need.

If you think that you are too far behind to catch up or that your workload is not manageable, you should consult with the Dean. If you are considering reducing your workload by dropping one or more courses, this must be done by the appropriate deadlines. Please review the list of official Sessional Dates on the Academic Calendar, available here: <http://www.westerncalendar.uwo.ca/SessionalDates.cfm>.

You should consult with your course instructor and the Dean, who can help you consider alternatives to dropping one or more courses. Note that dropping a course may affect your full-time status and therefore have implications for OSAP and/or Scholarship/Bursary eligibility.

An outline of the range of services offered to Huron students is found on the Huron website at: <https://huronatwestern.ca/student-life/student-services/>.

**Huron Student Support Services:** <https://huronatwestern.ca/student-life/student-services/>

**Office of the Registrar:** <https://registrar.uwo.ca/>

**Student Quick Reference Guide:** <https://huronatwestern.ca/student-life/student-services/#1>

**Learning Development and Success:** <https://www.uwo.ca/sdc/learning/>

**Accessible Education:** <http://academicsupport.uwo.ca/>

**Western USC:** <http://westernusc.ca/your-services/#studentservices>

**Mental Health & Wellness Support at Huron and Western**

University students may encounter setbacks from time to time that can impact academic performance. Huron offers a variety of services that are here to support your success and wellbeing. Please visit <https://huronatwestern.ca/student-life-campus/student-services/wellness-safety> for more information or contact staff directly:

**Wellness Services:** huronwellness@huron.uwo.ca

**Community Safety Office:** safety@huron.uwo.ca

**Chaplaincy:** gthorne@huron.uwo.ca

**Additional supports for Health and Wellness** may be found and accessed at Western through <https://www.uwo.ca/health/>.