This course satisfies DEC category J; SBC category HFA+
Course Instructor: Sachiko Murata
Section: 01
Office Hours: MW 4:00 - 5:00 and by appointment (1121 Humanities)
Sachiko.Murata@stonybrook.edu

COURSE DESCRIPTION:
   The goal of this course is to compare the basic teachings of Islam and Confucianism concerning the correct way to achieve true human status. Special stress will be placed on books that Muslim scholars wrote in Chinese beginning in the seventeenth century. These books employed Neo-Confucian language to introduce Chinese Muslims to their own theology, cosmology, and spiritual psychology, thus providing a rare pre-modern example of inter-religious dialogue. We will begin by addressing the similarities and differences between the Islamic and Confucian worldviews on issues like ritual, social practices, theology, cosmology, and the nature of the human self. Then we will investigate the manner in which Wang Daiyu and Liu Zhi engaged with Confucian thought in order to explain Islam to fellow Muslims.

Course advisory prerequisites: AAS 260 or RLS 260 or AAS 280 or RLS 280; U3 or U4 standing

COURSE LEARNING OBJECTIVES:
   The course aims to help students gain the ability to think critically about human beliefs and practices while recognizing both the universality of religion across the globe and throughout history and the contextual specificity of both Confucianism and Islam. Additional goals include sufficient familiarity with research methods to read both secondary and primary literature on Islamic and Confucian topics and to locate the discussions in their general and specific contexts; the ability to write essays on themes in Religious Studies; the ability to speak with some familiarity about the history, teachings, and practices of Islam in Confucian China; an awareness of the importance and legitimacy of the different perspectives present within the Islamic tradition; an appreciation of the commonalities and differences among religions generally.

COURSE REQUIREMENTS:
Attendance and Make Up Policy
   Attendance is required, but no record will be kept. The requirement lets you know that you will suffer the consequences if you miss classes. No excuses will be accepted for missing quizzes and exams or for late papers except those sanctioned by university policy.

Description and schedule of Required Readings and/or Assignments:
   Required readings are Murata, Chinese Gleams of Sufi Light (Albany, 2000), and articles or chapters that will be posted on Blackboard.
   All questions on exams and quizzes will be in essay format. A good essay will show mastery of the details as well as an understanding of the place of the discussion within the Islamic and Confucian traditions. There will also be one research paper (10 pp.). Follow
correct style procedures in your paper. The topic will be announced.

**Exams**

There will be one midterm and a final

**GRADING:**
- Midterm exam (Oct. 18): 25%
- Paper (Dec. 6): 30%
- Quizzes: 20%
- Final (Dec. 12, 5:30-8): 25%

**Weekly Schedule**

August 28-30. Historical background of Islam in China; the Muslim Confucians

Sept. 6-11: The common ground of the two traditions
   - Reading: *Chinese Gleams*, Chapter 1;
   - Murata, “Muslim Approaches to Religious Diversity”

Sept. 13-18: Basic notions of Islamic thought (1)
   - Reading: Murata & Chittick, *Vision of Islam*, pp. 35-84

Sept. 20-25: Basic notions of Islamic thought (2)
   - Reading: Murata & Chittick, *Vision of Islam*, pp. 84-131

Sept. 27-Oct. 2: Basic notions of Confucian thought (1)
   - Reading: TBA

Oct. 4-9: Basic notions of Confucian thought (2)
   - Reading: Kalton, *To Become a Sage*, Chapter 1, at this address:
     [http://faculty.washington.edu/mkalton/10dia%20ch1%20web.htm](http://faculty.washington.edu/mkalton/10dia%20ch1%20web.htm)

Oct. 11-16: Review

Oct. 18: Midterm

Oct. 23-25: The works of Wang Daoyu
   - Reading: *Chinese Gleams*, pp. 43-79

Oct. 30-Nov. 1: Selections from *The Real Commentary on the True Teaching*
   - Reading: Predestination, Wind and Water (posted)

Nov. 6-8: The Real One
   - Reading: *Chinese Gleams*, pp. 81-89

Nov. 13-15: The Numerical One and The Embodied One
   - Reading: *Chinese Gleams*, pp. 93-100

Nov. 20: The Three Ones
   - Reading: *Chinese Gleams*, pp. 101-12

Nov. 27: The Three Levels of the Numerical One
   - Reading: *Sage Learning*, pp. 508-11

Nov. 29: The Pervading of the Three Ones
   - Reading: *Sage Learning*, pp. 522-27

Dec. 4-6: Review

Dec. 12: Final, 5:30-8:00 (in the classroom)

**CLASS PROTOCOL**

*No electronic devices during classes.*
RESOURCES: SUGGESTED READING
Benite, Zvi Ben-Dor. The Dao of Muhammad: A Cultural History of Muslims in Late Imperial China. Cambridge: Harvard University Asia Center, 2005.

DISABILITY SUPPORT SERVICES (DSS) STATEMENT:
If you have a physical, psychological, medical or learning disability that may impact your course work, please contact Disability Support Services, ECC (Educational Communications Center) Building, room 128, (631) 632-6748. They will determine with you what accommodations, if any, are necessary and appropriate. All information and documentation is confidential. Students who require assistance during emergency evacuation are encouraged to discuss their needs with their professors and Disability Support Services. For procedures and information go to the following website: http://www.stonybrook.edu/ehs/fire/disabilities

ACADEMIC INTEGRITY STATEMENT:
Each student must pursue his or her academic goals honestly and be personally accountable for all submitted work. Representing another person's work as your own is always wrong. Faculty are required to report any suspected instances of academic dishonesty to the Academic Judiciary. Faculty in the Health Sciences Center (School of Health Technology & Management, Nursing, Social Welfare, Dental Medicine) and School of Medicine are required to follow their school-specific procedures. For more comprehensive information on academic integrity, including categories of academic dishonesty, please refer to the academic judiciary website at http://www.stonybrook.edu/uaa/academicjudiciary/

CRITICAL INCIDENT MANAGEMENT:
Stony Brook University expects students to respect the rights, privileges, and property of other people. Faculty are required to report to the Office of Judicial Affairs any disruptive behavior that interrupts their ability to teach, compromises the safety of the learning environment, or inhibits students’ ability to learn. Faculty in the HSC Schools and the School of Medicine are required to follow their school-specific procedures.