

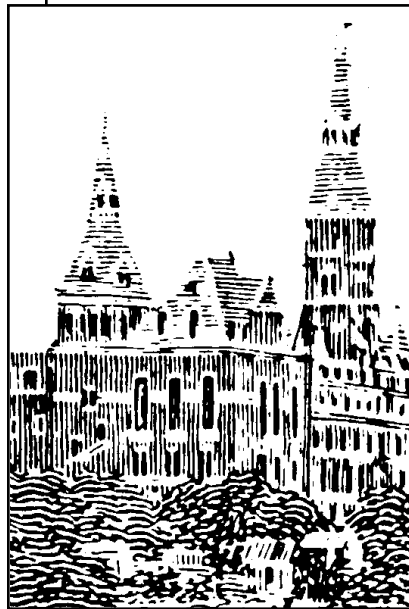
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*or*

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Box 571011  
Washington, DC 20057-1011*

# ISLAM AND MUSLIM- CHRISTIAN RELATIONS

CURRICULAR FIELD



**2009-2010**

**LIBERAL STUDIES DEGREE  
GEORGETOWN UNIVERSITY**

## ISLAM AND MUSLIM- CHRISTIAN RELATIONS

The Liberal Studies Degree Program offers fourteen curricular fields of study within the Master's degree. The courses listed in this folder comprise the current course offerings for the year 2009-2010 for the **Islam and Muslim-Christian Relations** curricular field as well as additional course offerings anticipated in the future in this field.

## CURRICULAR FIELD FACULTY

Candidates for the Liberal Studies degree are provided consultation and academic advising by their Curricular Field Faculty Advisors. The Core Faculty Advisor for **Islam and Muslim-Christian Relations** is **John O. Voll**, *Director of the Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding and Professor of Islamic History*.

vollj@georgetown.edu

Additional Center Faculty are:

**JOHN L. ESPOSITO**

University Professor and Founding Director of ACMCU

**YVONNE Y. HADDAD**

Professor of the History of Islam and Christian-Muslim Relations

**AMIRA EL-AZHARY SONBOL**

Professor of Islamic History, Society, and Law

## General Requirements

Choosing a field of study requires that you complete six courses in that field, including a *Core* course and a *Human Values* course. Students must also complete a 3-credit thesis reflecting this field. Some of the curricular fields have other requirements which are listed as **Additional Requirements**. Generally no course may be counted twice to satisfy the *Core*, *Human Values* requirement and listed Additional Requirements. The selected curricular field will appear on the final transcript of record. To complete the total number of credits required for the degree, 30 credits for the Master's, courses may be selected from any Liberal Studies courses or other courses at the University appropriate to this degree with the approval of the Program Director.

## ISLAM AND MUSLIM-CHRISTIAN RELATIONS

The contemporary world presents special challenges and opportunities for interactions among the peoples of the world. Both globalization and recognition of special ethnic and local identities create the risk of violent conflict as well as constructive cooperation. The great communities of religious believers play a special role in these interactions. Muslims and Christians have interacted as individuals, groups, and civilizations for fourteen centuries, and the nature of their relations in the contemporary world play an important part in determining whether humanity's future will involve a great clash of civilizations or a successful civilizational dialogue.

The Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding at Georgetown University established a program leading to the Master of Arts in Liberal Studies Degree in order to provide an opportunity for people to gain a better understanding of Islam and Muslim-Christian relations.

The program provides opportunities for studying the present conditions under which Muslims and Christians interact on a global scale and in societies like the United States, where Muslims are a small but important minority. However, it also offers coverage of the broader historical experiences of the Muslim and Christian communities as they developed and interacted in the past fourteen centuries. The Center believes that an interdisciplinary and broad approach is essential for a full understanding of the issues involved in Muslim-Christian relations throughout history.

*Parenthesis ( ) indicates courses offered through the Graduate Liberal Studies Program.\**

## ISLAM AND MUSLIM-CHRISTIAN RELATIONS COURSES

- Al Farabi and Medieval Islamic Philosophy
- Approaches to the Study of Christianity and Islam
- Arab-Christians in Modern History
- Arab Intellectuals in the Modern World Art and Terrorism (*Core*)
- Breaking Codes: Idolatry in Christianity and Islam (*Human Values*)
- Case Studies in Islamic Movements
- Christianity and Islam: Co-Existence and Conflict in Medieval Art and Culture (*Human Values*)
- Classical to Medieval: Art, Culture, and Values
- Contemporary Islamic Activist Intellectuals
- Contemporary Islamic Thought and Movements in Southeast Asia (Crises of Conscience in American Foreign Policy) (*Human Values*)
- Eastern Orthodox Christianity: History and Theology (*Human Values*)
- Globalization and Interfaith Dialogue
- Great Books of Islamic History
- History of Islam in Africa
- History of Modern Egypt
- Images of Eve, Mary and Fatima (*Human Values*) (Introduction to Islam) (*Core*)
- Is There An Islamic Political Philosophy?
- Islam and Global Terrorism (*Human Values*)
- Islam and Politics (*Human Values*)
- Islam and Revolutionary Tradition
- Islam and the West (*Human Values*)
- Islam, Gender, and Social Change (*Human Values*)
- Islam in Post-Soviet Central Asia (*Human Values*)
- Islam, Science, and Development (*Human Values*)
- Islamic Art: Historical Attitudes, Cultural Perspectives
- Islamic Modernism (*Human Values*)
- Islamic Philosophy and Theology (*Human Values*) (Muslim-Christian Relations in World History) (*Core*)
- Muslim Response to Modernity: In History and Today (Orientalism: Western Perspectives of Near Eastern Culture and Values) (*Human Values*)
- Religion and Conflict (Religion and International Affairs) (*Core*)
- Religion and International Affairs: The Case of Muslim Countries (*Human Values*)
- Religion, Violence, and Liberation (*Human Values*)
- Religion and Modern Politics in Iran (*Human Values*)
- Revolutionary Thought in Islam
- Sufism: Spirituality and Muslim Society (*Human Values*)
- The Concept of the State in Islam (*Human Values*) (The Crusades) (*Human Values*)
- (The Medieval Synthesis: Art and Religion in the Middle Ages) (*Human Values*)
- The Politics and Culture of Shi'ism
- The Religions of Southeast Asia
- The Study of Islam and Muslim-Christian Relations (*Core*)
- The Western Idea of Islam: From the Crusades to the War on Terrorism Time
- Turkey in World Politics (War, Peace, and Violence in Visual Culture)

