

## PART IIA 2019-20

Paper B1a – Intermediate Hebrew

Paper B1b – Intermediate New Testament Greek

Paper B1c – Intermediate Sanskrit

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Paper B2 – Israel in Exile: Literature, History and Theology [BTh23]

Paper B3 - The Shaping of Jewish Identity (332 BCE – 70 CE)

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Paper B17 – Philosophy: Meaning [**Philosophy Faculty**]

## **PAPER B1A – INTERMEDIATE HEBREW [BTh21]**

### **Course description**

This paper is intended for those in their second year of studying Hebrew. The study of the Hebrew texts is designed (apart from their intrinsic interest) to lead students on to a fuller appreciation of the grammar, vocabulary and syntax of prose texts. The lectures will focus mainly on linguistic aspects of the texts, but students are expected to acquire an appreciation of the exegetical and literary aspects of the set passages. An understanding of essential text-critical questions, using *BHS*, will be required. Students will be expected to show knowledge of the basic features of *BHS* and to display an understanding of the grammar and syntax of Hebrew prose.

### **Learning Outcomes**

By the end of the year students should be able to (a) translate intermediate Hebrew texts into English, and translate short prose English passages into classical Hebrew using appropriate syntactic structures; (b) parse and comment on the meaning of Hebrew words; (c) identify common syntactic structures of classical Hebrew prose; (d) explain some aspects of the content and interpretation of the set texts; (e) discuss some basic issues in textual criticism.

### **Prescribed Texts:**

Deuteronomy 5–11; Judges 13–16; Jonah.

The edition of the Hebrew Bible to be used is Karl Elliger and Willhelm Rudolph, eds, *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft [German Bible Society], 1977 [and subsequent reprintings]).

Students are recommended also to consult the relevant BHQ volumes (*Biblia Hebraica Quinta*, Stuttgart: Deutsche Bibelgesellschaft):

*Deuteronomy*, ed. C. McCarthy, 2007;

*Judges*, ed. Natalio Fernández Marcos, 2011;

*The Twelve Minor Prophets [Jonah]*, ed. A. Gelston, 2010:

### **Form and Conduct of Exam:**

Candidates will be required to answer four questions: (1) to translate one out of a choice of two passages from each of the three set texts, commenting on points of linguistic and exegetical interest on specified phrases or verses; (2) to translate one unseen Hebrew passage; (3) to comment on points of exegesis from two out of six shorter passages from the set texts; and (4) to translate from English into pointed Biblical Hebrew one passage based on one of the prescribed texts. Copies of the *BHS* Hebrew Bible will be provided.

Question (1) will carry 45% of the marks (10% for each translation and 5% for each set of comments); question (2) 20%; question (3) 20%; and question (4) 15%.

### **Recommended Reading**

Arnold, Bill T. and John H. Choi, *A Guide to Biblical Hebrew Syntax*, 2nd edition (Cambridge: Cambridge University Press, 2018)

Merwe, Christo H.J. van der, and Jackie A. Naudé, *A Biblical Hebrew Reference Grammar* (2nd edition; London: Bloomsbury, 2017).

Robson, James E., *Deuteronomy 1-11: A Handbook on the Hebrew Text* (Waco, TX: Baylor University Press, 2016).

Tucker, W. Dennis, *Jonah: A Handbook on the Hebrew Text* (Waco, TX: Baylor University Press, 2006).

Waltke, Bruce K. and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Ind.: Eisenbrauns, 1990).

Williams, Ronald J., *Williams' Hebrew Syntax*, revised and expanded by John C. Beckman (3rd ed.; Toronto: University of Toronto Press, 2007).

Sample paper

**Texts:** Deuteronomy 5–9; Judges 13–16; Jonah.

**Weighting:** Question (1) will carry 45% of the marks (10% for each translation and 5% for each set of comments); question (2) 20%; question (3) 20%; and question (4) 15%.

**1** Translate **three** of the following passages, one from each set text, into idiomatic adding linguistic and exegetical comments on the words specified.

(a) EITHER

8 לֹא־תַעֲשֶׂה־לְךָ פֶסֶל | כָּל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם | מִמַּעַל וְאֲשֶׁר בְּאָרֶץ מִתְּחַת וְאֲשֶׁר בַּמַּיִם | מִתְּחַת לָאָרֶץ: 9 לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֶקֶד עֵינָיו אַבֹּת עַל־בְּנָיִם וְעַל־שְׂלֵשִׁים וְעַל־רַבְעִים לְשָׁנָאֵי: 10 וְעָשָׂה חֶסֶד לְאֲלֹפִים לְאֹהֲבֵי וּלְשֹׂמְרֵי מִצְוֹתָיו [מִצְוֹתָיו]: ס 11 לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוּא כִּי לֹא יִנְקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׂוּא: ס 12 שְׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה | יְהוָה אֱלֹהֶיךָ 13 שְׁשַׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּיךָ: (Deut 5.8-13)

Comment on לֹא־תַעֲשֶׂה־לְךָ פֶסֶל | כָּל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם (v. 8) and on the meaning and grammar of v. 13

OR

12 וְהָיָה | יַעֲקֹב תִּשְׁמְעֶנּוּ אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשִׁמְרֵתֶם וְעָשִׂיתֶם אֹתָם וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַבְּרִית וְאֶת־הַחֶסֶד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם: 13 וְאַהֲבֶיךָ וּבִרְכֶיךָ וְהִרְבֵּיךָ וּבִרְכֵי פְרִי־בִטְנְךָ וּפְרִי־אֲדָמָתְךָ דְגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרְךָ שִׁגְרֵי־אֲלֵפִיךָ וְעִשְׂתָּרֶת צֹאֲדֶיךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאַבְרָהָם לְתַת לְךָ: 14 בְּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יְהִיָּה בְּךָ עֵקֶר וְעֵקֶרָה וּבְבִהֶמְתֶּיךָ: 15 וְהִסִּיר יְהוָה מִמֶּךָ כָּל־חֲלִי וְכָל־מִדּוֹי מִצָּרִים הָרָעִים אֲשֶׁר יִדְעָתָ לֹא יִשְׁיִמְם בְּךָ וּנְתַנֶּם בְּכָל־שָׁנָאֵיךָ: 16 וְאַכְלַתְּ אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לֹא־תַחַס עֵינֶיךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־מוֹקֵשׁ הוּא לְךָ: (Deut 7.12-16)

Comment on בְּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים (v. 14) and on the grammar of וְאַכְלַתְּ (v. 16) אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן

(b) EITHER

2 וַיְהִי אִישׁ אֶחָד מִצָּרְעָה מִמִּשְׁפַּחַת הַדְּנִי וְשִׁמוֹ מְגִזָּח וְאַשְׁתּוֹ עֵקֶרָה וְלֹא יָלְדָה: 3 וַיֵּרָא מִלְּאֲדֵי־יְהוָה אֶל־הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הִנֵּה־נָא אֶת־עֵקֶרָה וְלֹא יָלְדָתָ וְהָרִית וְיִלְדָתָ בֵּן: 4 וְעָתָה הַשְּׂמָרִי נָא וְאַל־תִּשְׁתִּי יָזוּן וְשִׁכַּר וְאַל־תֹּאכְלִי כָּל־טָמֵא: 5 כִּי הִנֵּה הָרָה וְיִלְדָתָ בֵּן וּמוֹרָה לֹא־יֵעֲלֶה עַל־רֹאשׁוֹ

כִּי־נִזְיֹר אֱלֹהִים יִהְיֶה הַנֶּעַר מִן־הַבֶּטֶן וְהוּא יִחַל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים: 6 וּתְבֹא הָאִשָּׁה וּתֹאמֶר לְאִישָׁהּ לֹא־מֵרָאִי אִישׁ הָאֱלֹהִים בָּא אֵלַי וּמֵרָאִהוּ כְּמֵרָאִה מִלְּאִדָּה הָאֱלֹהִים נֹרָא מְאֹד וְלֹא שְׂאֵלְתִּיהוּ אִי־מִזָּה הוּא וְאֶת־שְׁמוֹ לֹא־הִגִּיד לִי:

(Jdg 13.2-6)

Comment on (v. 2) and on the grammar and meaning of (v. 6)

OR

9 וַיַּעֲלוּ פְּלִשְׁתִּים וַיַּחֲנוּ בִיהוּדָה וַיִּנְטְשׂוּ בִלְחִי: 10 וַיֹּאמְרוּ אִישׁ יְהוּדָה לְמָה עָלִיתֶם עָלֵינוּ וַיֹּאמְרוּ לְאַסּוּר אֶת־שְׁמִשׁוֹן עָלֵינוּ לְעֵשׂוֹת לוֹ כְּאִשֶּׁר עָשָׂה לָנוּ: 11 וַיִּרְדּוּ שְׁלֹשֶׁת אֲלָפִים אִישׁ מִיְהוּדָה אֶל־סַעֲיָף סַלַע עֵיטִם וַיֹּאמְרוּ לְשְׁמִשׁוֹן הֲלֹא יָדַעְתָּ כִּי־מִשְׁלִים בָּנוּ פְּלִשְׁתִּים וּמֵה־זֹאת עָשִׂיתָ לָנוּ וַיֹּאמֶר לָהֶם כְּאִשֶּׁר עָשׂוּ לִי כֵן עָשִׂיתִי לָהֶם: 12 וַיֹּאמְרוּ לוֹ לְאַסּוּר יִרְדְּנוּ לְתַתָּךְ בְּיַד־פְּלִשְׁתִּים וַיֹּאמֶר לָהֶם שְׁמִשׁוֹן הֲשִׁבְעוּ לִי פֶן־תִּפְגְּעוּן בִּי אַתֶּם: 13 וַיֹּאמְרוּ לוֹ לֹא כִי־אֶסֶר נְאֻסְרָךְ וּנְתַנּוּךְ בְּיָדָם וְהַמַּת לֹא נִמְיָתָךְ וַיֹּאסְרָהוּ בְּשָׁנִים עֶבְתִּים חֲדָשִׁים וַיַּעֲלוּהוּ מִן־הַסַּלַע:

(Jdg 15.9-13)

Comment on the grammar of (v. 11) and on the grammar of verse 10.

(c) EITHER

5 וְאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנְּגַד עֵינַיִךְ אֶדְ אֹסִיף לְהַבִּיט אֶל־הֵיכַל קְדֻשָּׁךְ: 6 אֶפְפוּנֵי מַיִם עַד־נִפְשׁ תְּהוֹם יִסְבְּבֵנִי סוּף חָבוּשׁ לְרֹאשִׁי: 7 לְקַצְבֵּי הָרִים יִרְדְּתִי הָאֶרֶץ בְּרַחֲמֶיךָ בְּעַדִּי לְעוֹלָם וּתַעַל מִשַּׁחַת חַיִּי יְהוָה אֱלֹהֵי: 8 בְּהַתְעַטֵּף עָלַי נַפְשִׁי אֶת־יְהוָה זְכַרְתִּי וּתְבֹא אֵלַיִךְ תִּפְלְתִי אֶל־הֵיכַל קְדֻשָּׁךְ: 9 מִשְׁמָרִים הַבְּלִי־שָׁוֵא חֲסִדָּם יַעֲזֹבוּ: 10 וְאֲנִי בְּקוֹל תּוֹדָה אֲזַבְּחָה־לְךָ אֲשֶׁר נִדְרַתִּי אֲשַׁלְּמָה יִשׁוּעָתָה לִיהוָה: 11 וַיֹּאמֶר יְהוָה לְדָג וַיִּקַּא אֶת־יִוְנָה אֶל־הַיַּבֶּשֶׁת:

(Jonah 2.5-11)

Comment on the meaning of (v. 6) and on the meaning of verse 6.

OR

וַיְהִי דְבַר־יְהוָה אֶל־יִוְנָה שְׁנִית לְאֹמֶר: 2 קוּם לֵךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר אֲלֶיךָ: 3 וַיִּקַּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדָבַר יְהוָה וַנִּינְוָה הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים: 4 וַיַּחַל יוֹנָה לְבֹא בְעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבַּעִים יוֹם וַנִּינְוָה נִהְפְּכֶת: 5 וַיֹּאמְרוּ אֲנָשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׂוּ שָׂקִים מִגְּדוֹלָם וְעַד־קִטְנֵם: 6 וַיִּגַע הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקַּם מִכְּסֹא וַיַּעֲבֵר אֶדְרָתּוֹ מֵעָלָיו וַיִּכַּס שֶׁקַּ וַיִּשָּׁב עַל־הָאָפֶר:

(Jonah 3.1-6)

Comment on the grammar of verse 2 and the grammar and meaning of וַיַּחַל  
(v. 4) יוֹנָה לָבוֹא בְעִיר מְהֵלֵךְ יוֹם אֶחָד

2. Translate into idiomatic English:

2 וַיֹּאמֶר לִי הַמֶּלֶךְ מְדוּעַ | פָּגַיְךָ רָעִים וְאַתָּה אֵינְךָ חוֹלֶה אֵין זֶה כִּי־אִם רָע לָב וְאִירָא הַרְבֵּה מְאֹד: 3 וְאָמַר  
לְמֶלֶךְ הַמֶּלֶךְ לְעוֹלָם יַחֲיֶה מְדוּעַ לֹא־יָרְעוּ פָּנַי אֲשֶׁר הָעִיר בֵּית־קְבָרוֹת אֲבֹתַי חֲרֻבָּה וּשְׁעָרֶיהָ אֲכָלוּ בְּאֵשׁ: 4  
4 וְאָמַר לִי הַמֶּלֶךְ עַל־מַה־זֶּה אַתָּה מְבַקֵּשׁ וְאַתָּה פֹּלֵל אֱלֹהֵי הַשָּׁמַיִם: 5 וְאָמַר לְמֶלֶךְ אִם־עַל־הַמֶּלֶךְ טוֹב  
וְאִם־יֵיטֵב עֲבַדְךָ לְפָנַיךָ אֲשֶׁר תִּשְׁלַחְנִי אֶל־יְהוּדָה אֶל־עִיר קְבָרוֹת אֲבֹתַי וְאַבְנֶנָּה: 6 וַיֹּאמֶר לִי הַמֶּלֶךְ וְהַשְׂגֵּל  
| יוֹשֶׁבֶת אֲצִלּוֹ עַד־מָתַי יִהְיֶה מְהֵלֵכְךָ וּמָתַי תָּשׁוּב וַיֵּיטֵב לְפָנַי־הַמֶּלֶךְ וַיִּשְׁלַחְנִי וְאַתָּנָה לוֹ זְמַן: 7 וְאָמַר  
לְמֶלֶךְ אִם־עַל־הַמֶּלֶךְ טוֹב אֲגִירוֹת יִתְנוּ־לִי עַל־פְּחֻזוֹת עֶבֶר הַנְּהָר אֲשֶׁר יַעֲבִירוּנִי עַד אֲשֶׁר־אָבוֹא אֶל־יְהוּדָה:

(Neh 2.2-7)

Vocabulary

- v. 2 חלה to be sick  
v. 3 בֵּית־קְבָרוֹת house of graves, i.e. graveyard  
חֲרֻבָּה adj. dry, waste  
v. 4 פלל hit to pray

3. Comment on points of linguistic and exegetical interest from **two** of the following passages (you do not need to translate them):

- (a) וְאַהֲבַתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: 6 וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ  
הַיּוֹם עַל־לִבְבְּךָ:  
(Deut 6.5-6)
- (b) 8 וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: 9 וּכְתַבְתָּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
(Deut 6.8-9)
- (c) 4 וְעַתָּה הַשְּׁמִירִי נָא וְאַל־תִּשְׁתִּי גֵן וְשִׁכְרָה וְאַל־תֹּאכְלִי כֹל־טָמֵא: 5 כִּי הִנְדָּה הָרָה וְיִלְדֶת בֶּן וּמוֹרָה לֹא־יַעֲלֶה  
עַל־רֹאשׁוֹ כִּי־גִזִּיר אֱלֹהִים יִהְיֶה הַנֶּעַר מִן־הַבֶּטֶן וְהוּא יַחַל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים:  
(Jdg 13.4-5)
- (d) וַיֹּאמֶר לָהֶם שְׁמֹשׁוֹן אִם־תַּעֲשׂוּן כְּזָאת כִּי אִם־נִקְמָתִי בָכֶם וְאַחַר אֲחַדְלָל: 8 וַיֵּךְ אוֹתָם שׁוֹק עַל־יָרֵךְ מִכָּה  
גְּדוֹלָה וַיִּרַד וַיֵּשֶׁב בְּסַעֲיֵף סִלְעַ עֵיטִם:  
(Jdg 15.7-8)
- (e)

וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָא לָנוּ בְּאִשֶּׁר לְמִי־הָרַעָה הַזֹּאת לָנוּ מִה־מְלֹאכְתָּךְ וּמֵאַיִן תָּבוֹא מָה אֲרָצְךָ וְאִי־מִזֶּה עִם אֲתָה: <sup>9</sup> וַיֹּאמֶר אֲלֵיהֶם עֲבְרִי אֲנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יֵרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבֵּשָׁה:  
(Jonah 1.8-9)

(f)

וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמְעַי הַדָּגָה: <sup>3</sup> וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעַנְנִי מִבֶּטֶן שָׂאוֹל שׁוֹעֲתֵי שְׂמֵתָ קוֹלִי:  
(Jonah 2.2-3)

4. Translate into pointed biblical Hebrew:

Now this is the commandment—the statutes and the ordinances—that the LORD your God charged me to teach you to observe in the land that you are about to cross into and occupy, 2 so that you and your children and your children’s children, may fear the LORD your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long. 3 Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the LORD, the God of your ancestors, has promised you.

## **PAPER B1B – INTERMEDIATE NEW TESTAMENT GREEK [BTh22]**

### **Paper Coordinator:**

Dr Simon Gathercole

### **Supplementary Regulation**

This paper will contain passages for translation, textual, exegetical and theological comment from such portions of text as the Faculty Board will from time to time prescribe.

### **Prescribed Text:**

Mark 1-5; Galatians

### **Learning Outcomes**

The overall objective will be to introduce students to the language, syntax, exegesis and theology of Mark and Galatians on the basis of the Greek text. Students will acquire not only a more advanced knowledge of New Testament Greek and the basic skills of exegesis, but will also relate these to the identification and interpretation of key historical and theological issues in a gospel and an epistle.

### **Form and Conduct of Examination**

The examination will consist of a three-hour paper with three questions; students will be required to answer all questions. In question 1 students will be required to translate and comment linguistically and exegetically on one passage (from a choice of two) from one of the set texts. In question 2 students will be required to translate and comment linguistically and exegetically on one passage (from a choice of two) from the second set text. In question 3 students will be required to translate one unseen passage (from a choice of two) from the texts prescribed by the Faculty board, with vocabulary provided for words that occur less frequently in the New Testament. Questions 1 and 2 are worth 40 marks each; question 3 is worth 20 marks. Copies of the Greek New Testament will be provided.

### **Teaching**

Sixteen lectures will address issues relating to each of the prescribed texts, including authorship, setting, date, text, linguistic features, composition, historical and theological significance, as well as covering some key topics in the interpretation of each text, and the syntax and grammar of their Greek.

Sixteen reading seminars will address issues relevant to the translation and exegesis of the prescribed texts, with special attention to developing skills in reading and understanding NT Greek.

## PAPER B1C – INTERMEDIATE SANSKRIT

### Course Coordinator:

Dr Vincenzo Vergiani

### Supplementary Regulation

This paper will contain passages for translation from a number of texts which the Faculty Board shall from time to time prescribe, together with questions on the language and content of those texts.

### Prescribed Texts:

Rgvedasamhitā 1.1, 7.86, 10.14, 10.90, 10.129 (in A.A.Macdonell, *A Vedic Reader for Students*);

Mānavadharmasāstra, chs.1, 4, 12 (P.Olivelle, *Manu's code of law: a critical edition and translation of the Mānava-Dharmaśāstra*, Oxford University Press, Oxford, 2005);

Sāmkhyakārikā, vv.1-21, 53-69 (G.J. Larson, *Classical Sāmkhya*, Motilal Banarsidass, Delhi, 1983);

Buddhacarita of Aśvaghosha, ch.3 (ed. by E.H.Johnston, Motilal Banarsidass, Delhi, 1972).

### Form and Conduct of Examination

The examination will consist of a three-hour written paper. Candidates will be required to translate three passages from the prescribed texts from Sanskrit into English, to answer questions on their language and content, and to translate one unseen passage from Sanskrit to English.

## **Paper B1D – INTERMEDIATE QUR’ANIC ARABIC**

### **Paper Coordinator:**

Dr Timothy Winter

### **Supplementary Regulation**

This paper will contain passages for pointing, for translation, and for linguistic and exegetical comment from portions of the Qur'an, Qur'anic commentaries and other Islamic literature which the Faculty Board shall from time to time prescribe. The paper will also contain a passage for translation from English into Arabic.

### **Prescribed Texts:**

The Qur'an, Sura XIX; al-Waqidi, *Kitab al-Maghazi*, ed. Marsden Jones (Oxford, 1966), Vol. II, pp. 731-8; Abd al-Rahman ibn al-Jawzi, *Sifat al-safwa* (Hyderabad, 1355AH), Vol. IV, pp. 155-9. Abu Sa'id al-Baydawi, *Anwar al-tanzil wa asrar al-ta'wil* (Istanbul, 1329AH), 404-5; Averroes, *Fasl al- Maqal* ( Provo) 1-22.

### **Aims**

This paper aims to build on the knowledge acquired by students who have taken Paper A1d of the Arabic grammatical features and vocabulary most commonly encountered in the Qur'an and other early Islamic religious literature. The paper may include passages for pointing, for translation, and for linguistic and exegetical comment from portions of the Qur'an, a fatwa, a Qur'anic commentary, a maghazi-sira work, and a dictionary of saints. Candidates are also required to translate a passage from English into Arabic.

### **Form and Conduct of Examination**

The examination will consist of a three-hour written paper. Candidates will be required to translate one out of two passages from the Qur'an, commenting on specified words and concepts, and three out of four passages from the remaining texts, to point one out of two passages, selected from any of the prescribed passages, and to translate one short passage from English into Arabic.

### **Teaching**

Teaching for this paper continues to be based on the introductory grammar by Haywood and Nahmad, and a collection of graded materials from the Qur'an, Hadith and Sira literature, drawing students' attention to literary features such as cohesion and iltifat.

Two 1.5 hour classes and a 1 hour class are held each week through Michaelmas and Lent Terms, and two 1.5 hour classes each week through the four teaching weeks of Easter Term.

## **PAPER B2 – ISRAEL IN EXILE: LITERATURE, HISTORY AND THEOLOGY [BTH23]**

### **Paper Coordinator:**

Dr Katharine Dell

### **Supplementary Regulation**

This paper will be concerned with Old Testament history from the reign of Hezekiah to the conquest of Babylon by Cyrus and with theological and literary responses to the Babylonian invasions and their consequences in the literature of the time, with particular reference to relevant sections of Genesis-Numbers; Deuteronomy; Joshua-2 Kings; Job; exilic elements in the Psalter; Isaiah 40–55; Jeremiah 1–25; Lamentations; Ezekiel. The Faculty Board will prescribe a portion of the Old Testament for special study.

### **Prescribed texts**

Jeremiah 1-25

### **Course Description**

The exilic age has long been regarded in scholarship as a watershed for the faith of Israel, with important theological understandings formulated in this period. It is also a crucial time in the history of Israel and a time of the collection and writing of formative documents. This course seeks to give a thorough understanding of the literature, history and theology of the period leading up to the Exile, of the Exile itself and of the repercussions that followed it. It involves study of texts from different genres of Old Testament material, including some detailed textual work. It also involves engagement with scholarly methods of analysing literary texts, of evaluating historical claims with the assistance of archaeological finds and ancient Near Eastern parallels and of seeking an overall sense of the theological developments of the period.

### **Form and Conduct of Examination**

The examination will consist of a three-hour written paper, which will be divided into three sections. Section A will contain five essay questions on prophecy and a gobbet question on the set text. Section B will contain five essay questions on the Pentateuch and Joshua-2 Kings. Section C will contain five questions on poetic and wisdom literature. Candidates will be required to attempt four passages from a choice of eight in the gobbet question in Section A and three essay questions taken from at least two sections of the paper. NRSV and Hebrew Bibles will be available for use in the examination, but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.

## **PAPER B3 – THE SHAPING OF JEWISH IDENTITY (332 BCE – 70 CE)**

### **Paper Coordinator:**

Dr James Aitken

### **Supplementary Regulation**

This paper will be concerned with an essential period for our understanding of the formation of Judaism (and the context from which Christianity arose). It will examine the social, historical and political contexts in which ancient Jews shaped their identity and how as a result they came to fashion new forms of literature and beliefs. It will focus on the land of Israel in the time from the rise of Alexander the Great (332 BCE), when it became incorporated into the Greek empires, up to and including the First Roman Revolt.

### **Course Description**

The paper will examine how Jewish ideas and literature developed in the context of the political and social changes of the period, extending the history of Israel from the end of the narrative of the Hebrew Bible, as well as informing on the Jewish context in which the New testament arose. It was a time when the authoritative books of the bible were read and reinterpreted by individuals such as the scribe Ben Sira and the community attested in the Dead Sea Scrolls. New literature arose such as the Jewish novella, as seen in the tale of seduction and decapitation in the Book of Judith. And the historian Josephus wrote in Greek fashion of the life of Herod, leaving a memorial of him that is far from flattering. Against the background of the political upheavals under Alexander the Great and his successors, followed by Jewish independence under the Hasmoneans, and finally intervention under the Herodians and Romans, we see developments in Jewish practices such as the synagogue, prayer life, the role of the temple (and competing temples), reading of the scriptures, and treatment and beliefs over the dead. How Jews shaped their identity in a turbulent period of history is viewed in a multi-faceted way through literature, historical writings, theology, archaeology, and manuscripts.

The course will also introduce the historical and artistic significance of such evidence as Jewish manuscripts and coins through practical seminars in the University Library and Fitzwilliam Museum. The Board may from time to time prescribe particular texts for study.

### **Prescribed Texts**

- Sirach (Ecclesiasticus) 44–50 (NRSV)
- 1 Maccabees 1–2 (NRSV)
- Judith 8–16 (NRSV)
- Damascus Document 1.1–3.13 (G. Vermes, *The Complete Dead Sea Scrolls in English*, 5th edition; London, 1997)

- Josephus, *Antiquities* 15, viii and xi.1-2 (R. Marcus and Allen Wikgren, *Josephus: Jewish Antiquities: Books 14-15*. Loeb Classical Library 489; Harvard, 1943, pp. 382-99; 441-445) [Online: <https://www.loebclassics.com/>]
- A selection of coins (Y. Meshorer, *Jewish coins of the Second Temple period*. Translated from the Hebrew by I.H. Levine. Tel Aviv, Am Hasefer, 1967, nos. 5–9, 18–20, 30–32, 37–39, 153, 162–163; and Fitzwilliam Museum **CM.LS.3356-R**).

### **Aims**

Set texts and teaching for this paper are intended to assist knowledge and understanding of the literature and sources for ancient Judaism. In particular, the paper aims:

- To develop exegetical skills and an engagement with Jewish literature of the period
- To help students understand and evaluate critically the current scholarship on the period
- To assist in the appreciation of the development of Jewish thought in the period
- To introduce students to the issues involved in handling material artefacts
- To help students appreciate the historical importance of a range of evidence

### **Learning Outcomes**

As a result of taking this course, students should attain:

*(a) Knowledge of:*

- the key historical events that shaped Jewish life in the set period
- the key sources for the evaluation of the period
- the principal beliefs and practices that were formed in the period
- the main debates between scholars on the interpretation of the evidence

*(b) The Ability to:*

- identify major issues and problems inherent in the study of Judaism in the time period
- evaluate the difficult and conflicting nature of the primary sources, and to be aware of the limited nature of such material
- handle and evaluate a variety of types of sources, including archaeological, literary and epigraphic
- distinguish and assess critically conflicting interpretations of Judaism in secondary literature
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

### **Form and Conduct of Examination**

The examination will consist of a three-hour written paper, which will contain selections for comment from the prescribed sources and essay questions. Candidates

will be required to comment on three from a choice of ten selections from prescribed sources, and to attempt three essay questions from a choice of at least twelve. NRSV Bibles (including the Apocrypha) will be available for use in the examination but candidates are not expected to show greater precision in biblical references as a result of the availability of Bibles.

### **Teaching**

In Paper B3 questions are not set on the period later than First Jewish Revolt (70 CE), although an understanding of the period afterwards and the formation of rabbinic Judaism may be helpful. 16 lectures over the two terms will examine issues and the historical context. Alongside the lectures, classes will look more deeply into the sources and set texts.

### **Supervisions**

Six supervisions are recommended, covering both set texts and broader themes in the subject area. Guidance for supervisors is available from the paper coordinator.

## **PAPER B4 – THE LETTERS OF PAUL [BTh24]**

### **Paper Coordinator:**

Dr Justin Meggitt

### **Supplementary Regulation**

This paper will study the Pauline 'corpus', including Ephesians and the Pastoral epistles. There will be questions on historical, literary and critical problems, but the emphasis will be on the theological thought and practice of the apostle Paul. The Faculty Board may also prescribe a particular text or texts for special study.

### **Prescribed Texts**

1 Corinthians

### **Course description**

This course will consider the theological thought and practice of the apostle Paul, the finest mind among the early followers of Jesus. Paul's theological emphases have always been prominent in the Christian tradition. Aspects of his teaching provoked controversy in the early centuries - and still do today. Paul's own letters as well as letters traditionally considered to be 'Pauline' will be studied, including Ephesians, and the Pastorals. Special attention will be given to I Corinthians, the set text for this paper.

### **Learning Outcomes**

The objective of the course will be to gain a good knowledge of the Pauline corpus of letters with special reference to their central theological emphases and to their settings in the Graeco-Roman world. Study in depth of the set text will enable students to gain a keen understanding of the issues at stake between Paul and the Corinthians, and a firm grounding in exegetical method.

### **Form and Conduct of Examination**

The examination will consist of a three-hour written paper. Candidates will be required to comment on up to four passages from the prescribed text (quoted in Greek and in English) and to attempt three essay questions out of a choice of at least ten. NRSV Bibles and Greek New Testaments (Nestle-Aland 28th Edition) will be available for use in the examination but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.

## **PAPER B5 – THE JOHANNINE TRADITION**

### **Paper Coordinator:**

Professor George Van Kooten

### **Supplementary Regulation**

This paper will be concerned with central issues (arising from the primary sources and critical scholarship) in the study of the Fourth Gospel and Johannine Epistles, with due attention to their Graeco-Roman context. Although students will be expected to read the full text of the Gospels and Epistles, specific texts for more detailed study will be announced by the Faculty Board.

### **Prescribed Texts**

John 1–6, 17–20; 1 John 2–3, 3 John

### **Course Description**

The paper will involve detailed investigation of main themes and issues involved in the study of the Gospel and Epistles of John. Specific attention will be paid to the Graeco-Roman setting of John's Gospel, and the interweaving of the Jewish "warp" and the Greek "weft" threads. The main topics that will be dealt with will include: The genre, structure, and main themes of the Gospel of John: the function of its prologue, its distinctive signs and dialogues, the temple feasts that propel the argument, the nature of the Johannine last supper, the death of Jesus as the Passover lamb, the divine generation of Christ and the believers, and the relation towards Jews/Judaeans, Samaritans, Greeks, and Romans (Pilate). The main approaches to the Gospel will be critically discussed: the source-critical approach, the redaction-critical approach, and the "linguistic turn" offered by the narrative-critical approach, and attention will be paid to the relation between the Gospel of John and the Synoptics. The entire course benefits from the recently published *Oxford Handbook of Johannine Studies* (OUP 2018). In addition, the Johannine letters will be discussed, allowing us to understand the Johannine literature in the wider context of Greek (mythological) religion, Docetism, Gnosticism, and the Nicene Creed. Although students will be expected to be familiar with the Gospel and Epistles of John, specific chapters will be set for more detailed analysis.

### **Aims**

- To build on and develop skills acquired in Part I (specifically, Paper A3 , although study of this is not a prerequisite); in particular, exegetical skills and engagement in critical approaches to and analysis of New Testament texts
- To enable students to engage in the close study and critical analysis of relevant primary sources

- To help students understand and evaluate current scholarship and debates about main issues concerning the Johannine tradition within the field of New Testament study.

### **Learning outcomes**

As a result of taking this course, students should attain the following:

(a) *Knowledge of:*

- the main issues that arise in studying the Gospel and Epistles of John
- the principal ideas and theoretical frameworks that underpin current understanding of the examination of the subject
- the methods and tools of critical New Testament scholarship

(b) *The Ability to:*

- identify major issues and problems inherent in the study of the Gospel and Epistles of John
- evaluate the distinctive character of the Johannine literature, including both its theological and its historical dimensions, including its relation to the Graeco-Roman world
- distinguish and assess critically conflicting interpretations of the Johannine tradition in secondary literature
- integrate close study of texts with critical discussion of major themes and debates
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

### **Form and Conduct of Examination**

The examination will take the form of a three-hour written paper. This will consist of two Sections. Candidates will be required to attempt the one question in Section A, and three further questions from Section B. Section A will contain three passages for comment from the set chapters, of which candidates will be required to attempt two. Section B will contain at least ten essay-type questions, of which candidates will be required to attempt three. NRSV Bibles will be available for use in the examination but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.

### **Teaching**

Teaching for the course will take place during the Michaelmas and Lent term and will be by means of 16 one-hour lectures, and 8 one-hour classes on the set texts in Lent term. The classes, for which students will be expected to prepare, will be devoted to study of the chapters set for detailed analysis.

### **Supervisions**

Suggested supervision essay areas are available for the benefit of students and potential supervisors. Specific bibliographies are given with the hand-outs for lectures available via Moodle.

## **PAPER B6 - CHRISTIANITY IN LATE ANTIQUITY (TO CIRCA 600) [BTh13]**

### **Course Coordinator**

Dr Thomas Graumann

### **Supplementary Regulations**

This paper is concerned with the main historical and theological developments in Christianity in Antiquity set within the social, historical, political and cultural contexts of the Roman Empire and its immediate successors.

### **Prescribed Texts**

There are no prescribed texts for this paper but a list of recommended readings will be available in the Faculty Library and on the Faculty website from the end of full Easter Term.

### **Course Description**

Many important features of Christianity emerged and developed in the antique period. The paper examines the development of Christian churches and groups, their organisation, institutions, identities and ways of life in the context of the political, social and cultural life of the Roman Empire. It studies main strands of Christian theological reflection and discussion the period, and introduces exemplary texts from what is often called the “Golden Age” of patristic literature.

### **Aims**

Teaching for this paper is intended to assist knowledge and understanding of Christianity in the patristic period (to ca. 600). In particular the paper aims:

- To aid the knowledge and understanding of the history of Christianity in the context of the Roman Empire
- To assist in the appreciation of the development of Christian thought in the period
- To introduce students to primary texts by major patristic authors and teach them skills of close analysis and interpretation of such texts
- To help students understand and evaluate critically current scholarship on the period

### **Learning Outcomes**

As a result of taking this course, students should attain:

(a) *Knowledge of:*

- the key historical events and developments that shaped Christian life and culture in the set period
- the main discussions that informed Christian theological reflection in the period
- the principal elements in the intellectual and social formation of the Church in the period

- the variety of sources available for the evaluation of the period
- (b) *The ability to:*
- identify major issues and problems inherent in the study of Christianity in the period
  - assess critically the character, limits and tendencies of the primary sources  
analyse and interpret primary sources in a variety of genres and address the difficulties and challenges in this task
  - analyse and discuss the main theological and historical developments in the church of the time in critical conversation with scholarship

### **Form and Conduct of Examination**

The examination will consist of a three-hour written paper consisting of twelve questions, of which students must answer four.

### **Teaching**

The course will be taught by 16 hours of lectures and 8 hours of classes. Lectures will provide an outline of the main theological and historical developments in Christianity of the period, present important sources and introduce central debates in modern scholarship. Classes will engage in a close reading and interpretation of selected primary sources.

### **Supervisions**

Six supervisions are recommended.

## **PAPER B7 – THEMES IN WORLD CHRISTIANITY: CONTEXT, THEOLOGY AND POWER**

**Paper Coordinator:** Dr James Gardom

### **Supplementary Regulation**

This paper will be concerned with both the common themes and the diversity of contemporary Christianity in its global setting. Particular emphasis will be given to the contextual character of Christian theological reflection outside Europe and the USA since 1900 in relation both to indigenous cultures and to structures of global political and economic power.

### **Form and Conduct**

The assessment will consist of the submission of two essays, each of no more than 5,000 words in length, on topics chosen by the candidates in accordance with the provisions of Regulation 19 (Statutes and Ordinances). The essay titles are published on the Faculty of Divinity Moodle.

### **Course Description**

The primary aim of this paper is to enable students to understand the increasingly non-Western nature of contemporary Christianity, and to understand the emerging discipline of the study of World Christianity. The lectures and seminars will give an overview of the global shift of Christianity away from the West, and provide some guidelines for the interpretation of non-Western Christian groups, including Diaspora and Migrant groups in the West and elsewhere. In the extended essays, students are encouraged to research particular phenomena or groups within World Christianities and to consider the challenges which they face in their contexts, and that we face in comprehending them. Practical guidance on writing essays is offered alongside academic lectures. Particular emphasis is given to the character of Christian theological reflection in Africa, Asia, the Middle East and Latin America since 1900, in relation to indigenous cultures and to global structures of political and economic power.

### **Teaching**

The course is jointly taught by a number of lecturers from across the University, coordinated by Dr Gardom, and guided by Prof Maxwell. It involves 22 lectures and seminars, and nine 30 minute study skills sessions. The team teaching approach enables us to draw on a wide range of expertise, appropriate to an unusually broad subject.

### **Supervisions Advice and Evaluation Criteria**

The course is assessed by means of two long essays, each of no more than 5,000 words, on topics chosen by candidates from a list published by the Part II

Examiners. The essays are in two groups, Group A requiring an overview of some aspect of the discipline, and Group B requiring a more detailed discussion of a particular Christian phenomenon.

A set of questions is attached. Essays are to be submitted, typed and with a cover-page giving candidate's examination number but no name, to the Faculty Office by the break of Easter term.

Students should have two supervisions per essay (four overall), with allowance for a 15 minute initial 'setting up' meeting with the supervisor for each essay.

Students should normally contact the Paper Coordinator to discuss their areas of interest and to be assigned supervisors.

### **Aims**

The course seeks, in the second year of study, to allow students to understand something of the diversity of contemporary Christianity, and the different trajectories and manifestations present outside Europe and the USA, and of Migrant and Diasporic Christianities which have roots outside Europe and the USA. It aims to give students a fruitful way of approaching the understanding of these Christian phenomena, and a reasonably detailed understanding of two unfamiliar contexts. It aims to provide opportunities to develop research skills in the use of websites, grey literature, and visual images, alongside traditional scholarly writing.

### **Objectives**

At the end of the year the students should

- Produce essays involving an element of independent research, using a range of materials and indicating a developed understanding of a number of Christian expressions.
- Develop the skill of reflecting on the relationship between formal theological expression and popular theologies in this context..
- Develop skills in reading, understanding and evaluating some forms of Christian life and publication

### **Rationale**

The move of this paper to the second year creates a path through the Tripos which enables students to study Christianity as a global phenomenon, with papers in each year.

Paper A6 Understanding Contemporary Religion introduces students to the work of Max Weber and Émile Durkheim, and encourages them to explore issues of

contemporary interest in the study of religion, such as fundamentalism, the relationship between religion and politics.

These skills can be carried forward into this second-year paper where there is a greater focus on the diversity of Christianity outside the Western world, and on looking at the intersection of Christianity with broader political and contextual trends.

This second-year paper will provide an excellent foundation for the detailed work undertaken in paper D2E with students already introduced to the complexities of understanding the relationship between the expression of faith in context, and in a broad range of contexts.

Examination by long essay enables students to develop the skills of independent research, including primary resources such as websites, holdings in the CCCW Library and the University Library, alongside secondary literature and lectures. It also addresses the particular problem of generalisation within the diversity of World Christianities by challenging students to address in detail Christian phenomena with which they may be unfamiliar.

Supervisions will normally be set up by the paper coordinator (James Gardom) who can direct students to supervisors with particular expertise.

## **Context, Theology and Power – Themes in World Christianities**

### **B7 Essay Questions 2019-20**

Candidates must write one essay of 5000 words from Group A and one essay of 5000 words from Group B.

#### **Group A questions**

Essays in this section should display an understanding of the contemporary global presence of Christianity, indicate and demonstrate tools for understanding particular expressions of Christianity in particular contexts.

1. How does scholarship on World Christianity recast the Secularisation Thesis?
2. What can Christian Theology learn from Social Anthropology, and vice versa?
3. 'World Christianity, World Christianities or Global Christianity?' Discuss.
4. Why has Pentecostalism grown so fast?
5. How much is World Christianity unified by the existence of a shared Canon of Scripture?

6. To what extent have missionaries been carriers of capitalist modernity?
7. Did decolonisation bring an end to the hegemony of Western Christianity?
8. Is the notion of conversion appropriate in societies in the global South?
9. Is it helpful to consider Christian groups as competitors in a religious market-place?

### **Group B questions**

Essays in this section should deal with particular Christian groups, and must be answered with reference to the period from 1900 to the present. With the exception of question 7 should they should deal with groups outside Europe, and North America.

1. Choose one or two particular contexts in the Global South or Middle East, and show how context affects approaches to Theology.
2. Explain two or three Christian responses to poverty in **either** Africa **or** Asia **or** Latin America.
3. Explain and discuss some of the ways Africans or Asians or Latin Americans, past and present, have read Christian Scriptures to remake their identities and communities.
4. To what extent did some Christians work with and to what extent work against movements for social change in **either** Africa **or** Asia **or** Latin America **or** the Middle East?
5. What does the existence of Independent churches in Africa, Latin America or Asia tell us about the Comaroff's thesis of the "Colonisation of the Consciousness"? Answer with reference to one or more case studies.
6. How have some churches in either Africa **or** Asia **or** the Middle East engaged with issues of political violence, corruption and injustice since independence.
7. Explain some of the strategies by which two Christian groups which occupy a minoritarian position, (whether as persecuted, migrant or diasporic), perpetuate their communities. Examples can be drawn from anywhere in the world including the UK.
8. Explain and evaluate two or three recent approaches to the understanding of Jesus Christ in **either** Africa **or** Asia **or** Latin America.
9. How have two or three African Christian Women's organisations enabled women to understand themselves as individuals and as members of broader communities?

## PAPER B8 – GREAT CHRISTIAN THEOLOGIANS

### Paper Coordinator:

Dr Simeon Zahl

### Supplementary Regulation

This paper is concerned with the Christian understanding of God and humanity. The course aims to study this through classic texts from different periods, understood in the context of their time and in relation to current theological discussions. The Faculty Board may from time to time prescribe topics and texts for special study.

### Prescribed Texts

- Augustine, *Confessions*, trans. Maria Boulding, OSB. Ignatius Critical Editions (ed. David Vincent Maconi, SJ) (San Francisco, CA: Ignatius Press, 2012), Books III, IV, VII, IX.
- Gregory of Nazianzus, *Theological Orations* 3-5, in *Christology of the Later Fathers*, ed. Edward R. Hardy (Philadelphia: Westminster, 1954).
- Julian of Norwich, *Revelations of Divine Love*, trans. Barry Windeatt (Oxford: OUP, 2015), chs. 1-12, 27-63, 80-86.
- Martin Luther, *The Heidelberg Disputation*, in *Luther's Works*, vol. 31 (ed. J. Pelikan, Philadelphia: Fortress, 1957), pp. 39-58; *Lectures on Galatians 1535*, in *Luther's Works*, vol. 26 (ed. J. Pelikan, St Louis: Concordia, 1963), pp. 3-12, 79-92, 141-44, 335-58.
- Karl Barth, *Church Dogmatics* I.1 (Edinburgh: T&T Clark, 1975), pp. 295–383; and *Church Dogmatics* II.2 (Edinburgh: T&T Clark, 1957), pp. 76-94.
- Catherine Keller, *Face of the Deep: A Theology of Becoming* (London: Routledge, 2003), chs. 1-2, 9-10, 12

### Course Description

This paper contains questions on the Christian doctrines of God and humanity as illustrated by the writing of selected Christian theologians from the patristic period to the present day. Texts are prescribed. It also contains questions on theological method, and on the sources and norms of theology. The set texts are from Augustine, Gregory of Nazianzus, Julian of Norwich, Martin Luther, Karl Barth, and Catherine Keller. The examination questions will be on these set texts. This paper is designed to be a good introduction to key issues in Christian doctrine, by way of engagement with key thinkers throughout the history of the Christian tradition

### Form and Conduct of Examination

The examination will take the form of a three-hour written paper. There will be at least twelve questions. Candidates must answer three questions.

The paper will contain a choice of questions on each of the primary authors of the prescribed texts. In answering these questions, candidates are expected to show first-hand knowledge of the set primary texts, as well as interpretative issues related to them.

## Teaching

The lectures on the set texts by Augustine, Gregory of Nazianzus, Luther, and Barth will take place in Michaelmas term; lectures on Julian and Keller will take place in the Lent term.

## Supplemental Bibliography

### Augustine

Brown, Peter. *Augustine of Hippo: A Biography*. London: Faber, 1967.

Chadwick, Henry. *Augustine*. Oxford: OUP, 1986.

*A Companion to the Study of St Augustine*. Ed. Roy Wesley. New York: OUP, 1955.

Gilson, Etienne. *The Christian Philosophy of Saint Augustine*. London: V. Gollancz, 1960.

Williams, Rowan. *On Augustine*. London: Bloomsbury, 2016.

### Gregory of Nazianzus

Beeley, Christopher A. *Gregory of Nazianzus on the Trinity and the Knowledge of God: In Your Light We Shall See Light*. Oxford Studies in Historical Theology. Oxford: OUP, 2013.

Daley, Brian. *Gregory of Nazianzus*. New York: Routledge, 2006.

Matz, Brian. *Gregory of Nazianzus*. Foundations of Theological Exegesis and Christian Spirituality. Grand Rapids: Baker Academic, 2016.

Ruether, Rosemary Radford. *Gregory of Nazianzus: Rhetor and Philosophy*. Oxford: OUP, 1969.

### Julian of Norwich

*Julian of Norwich: Revelations of Divine Love*. Ed. Barry Windeatt. Oxford: OUP, 2016. [Middle English Text with Introduction and Commentary]

Baker, Denise Nowakowski. *Julian of Norwich's Showings: From Vision to Book*. Princeton, NJ: Princeton University Press, 1994.

Bauerschmidt, Frederick Christian. *Julian of Norwich and the Mystical Body Politic of Christ*. Notre Dame and London: University of Notre Dame Press, 1999.

Ramirez, Janina. *Julian of Norwich: A Very Brief History*. London: SPCK, 2016.

Soskice, Janet Martin. 'The Kindness of God: Trinity and the Image of God in Julian of Norwich and Augustine', in *The Kindness of God: Metaphor, Gender, and Religious Language*. Oxford University Press, 2007.

Turner, Denys. *Julian of Norwich, Theologian*. New Haven and London: Yale University Press, 2011.

### Luther

Althaus, Paul. *The Theology of Martin Luther*. Philadelphia: Fortress Press, 1966.

Bayer, Oswald. *Martin Luther's Theology: A Contemporary Interpretation*. Grand Rapids: William B. Eerdmans, 2008.

Cortez, Marc. 'The Chief Article of Our Humanity: Justification and Vocation in Martin Luther's Anthropological Vision,' in *Christological Anthropology in Historical Perspective: Ancient and Contemporary Approaches to Theological Anthropology*. Grand Rapids: Zondervan, 2016, pp. 83-110.

Ebeling, Gerhard, *Luther: An Introduction to his Thought* (Collins, 1972)

Hendrix, Scott H. *Martin Luther: Visionary Reformer*. New Haven: Yale University Press, 2105.

Lohse, Bernhard. *Martin Luther's Theology*. Minneapolis: Fortress Press, 2011.

### Barth

*The Cambridge Companion to Karl Barth*. Ed. John Webster. Cambridge: CUP, 2009.

Hardy, Daniel W., 'Karl Barth' in *The Modern Theologians* 3rd edn, ed. D. Ford with R. Muers. Oxford: OUP, 2005.

Hunsinger, George, *How to Read Karl Barth: The Shape of his Theology*. Oxford: OUP, 1991.

Jenson, Robert W. *God After God: The God of the Past and the God of the Future as seen in the Work of Karl Barth*. Philadelphia: Fortress, 2010 [1969], pp. 95-112.

Mangina, Joseph. *Karl Barth*. Louisville: Westminster John Knox, 2004.

Webster, John B. *Karl Barth*. 2nd ed. London: Continuum, 2004.

### Keller

Cobb, John B. and David Ray Griffin. *Process Theology: An Introduction*. Philadelphia: Westminster Press, 1976.

Keller, Catherine. *On the Mystery: Discerning God in Process*  
Minneapolis: Fortress Press, 2008.

Vail, Eric M. *Creation and Chaos Talk: Charting a Way Forward*. Eugene, OR: Wipf and Stock, 2012.

## **PAPER B10 – PHILOSOPHY OF RELIGION: GOD, FREEDOM AND THE SOUL**

### **Paper Coordinator:**

Dr Douglas Hedley

### **Supplementary Regulation**

This paper will explore some classical themes in the philosophy of religion. These will include attributes of God, issues of the relationships between God and the world, and issues of God and 'the soul'.

### **Prescribed Texts**

There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.

### **Aims**

This paper is conceived as an introduction to Philosophical Theology in the narrow sense, i.e. theories about the nature of God, the cosmos and the soul. Is God one or many, personal and impersonal, transcendent or immanent, timeless or everlasting? How is creation of the cosmos to be thought of? Is the Soul the form of the body or a separate entity? Is God best perceived in nature or in the soul? Is freedom a coherent notion? Can we know God? How does God act? These very general and abstract questions have puzzled philosophers and theologians since Plato.

The approaches to these topics tend to be either historical or very abstract. The idea of this paper is to combine the concern with the topics as real issues of contemporary interest with an awareness of how for example Plotinus or Spinoza, Kant or Hegel thought about these problems. The second section will enable candidates to answer at least one question of a more abstract nature. It is felt that candidates for this paper will have acquired a greater degree of philosophical confidence and a broader acquaintance with the philosophical canon to enable them to attempt essays of a more general or abstract philosophical nature.

### **Learning Outcomes**

The paper should serve as a continuation of the ideas raised by paper A8 and a basis for the third year specialist papers in the philosophy of religion. Students should acquire an overview of the main questions in philosophical theology and gain some detailed knowledge of the proposals and arguments of some of the greatest thinkers in the Western canon.

### **Form and Conduct of Examination**

The examination will consist of a three-hour written examination. The paper will consist of two sections, A and B. Section A will contain at least eight questions;

Section B will contain at least six general questions on philosophical theology. Candidates will be required to answer four questions, at least one from each section.

## **PAPER B11 – ETHICS AND FAITH**

### **Paper Coordinator**

Dr James Orr

### **Course Aims**

Paper B11 builds on the foundational questions concerning the nature of goodness and moral obligation that arose in relation to the canon of philosophers and theologians explored in Paper A9. It offers students a comprehensive engagement with eight central topics that lie at the intersection of religious belief and practice, moral theology, and moral philosophy. The eight topics span historical and contemporary metaethical theories; four of the most common varieties of normative approaches adopted in religious ethics; the philosophical and theological dimensions of human personhood, dignity, and rights; and historical and contemporary understandings of the connections between theologically invested metaphysical frameworks and the right ordering of society towards the common good.

### **Course Delivery**

The course will be taught by means of sixteen lectures delivered weekly at the Faculty of Divinity in the Michaelmas Term and Lent Term and six supervisions organised by the participant's Director of Studies.

### **Form and Conduct of Examination**

The course will be examined by way of a three-hour written examination paper containing eight pairs of questions. Candidates must answer four questions and may answer no more than one question from each pair.

### **Lecture Summaries and Course Reading**

Since no set texts are prescribed in this course, no questions in the examination will require a candidate to demonstrate familiarity with a specific text or thinker. Nevertheless, participants are strongly urged to take note of the fact that credit will be given to a candidate in proportion to his or her ability to range accurately and acutely across the broad array of materials listed under 'Primary Reading' in Parts 1-8 below. Candidates will equally be rewarded for demonstrating appropriate sensitivity to the historical contexts, intellectual influences, and religious traditions of the text(s) and/or figure(s) with which they do decide to engage. Credit will also be given to candidates who display an awareness of the risks involved in reading a historical text too schematically through the prism of a contemporary philosophical concept or problem.

## 1. Moral Realism Today: Theistic and Naturalistic Approaches

**Lecture 1** draws back into view several of the themes animating Paper A9 regarding the nature of the good and moral obligation before turning to scrutinise the ways in which the tension between realist and sceptical conceptions of metaethics have surfaced in moral philosophy over the last century. **Lecture 2** then sets contemporary theistic and platonic varieties of moral realism alongside some of the leading naturalistic attempts to defend moral realism in terms consistent with the presumptions of metaphysical naturalism. The lecture focuses special attention on so-called 'debunking' objections raised in the field of evolutionary psychology against moral realism as such and, a fortiori, any attempt to ground moral truth and moral value in the divine.

### a. Primary Readings

- Robert Adams, 'Moral Arguments for Theism,' in *The Virtue of Faith and Other Essays in Philosophical Theology* (New York: Oxford University Press, 1987), 144-63
- G.E.M. Anscombe, 'Modern Moral Philosophy,' *Philosophy* 33(124) (1958), 1-19
- Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, ch. 1
- Iris Murdoch, *The Sovereignty of Good* (London: Routledge, 1970)
- John Henry Newman, 'Proof of Theism,' in A. J. Boekraad and H. Tristram, *The Argument from Conscience to the Existence of God According to J. H. Newman* (Louvain, Editions Nauwelaerts, 1961), 103-25

### b. Background Reading

- Robert Adams, *Finite and Infinite Goods: A Framework for Ethics* (Oxford: Oxford University Press, 1999), ch. 1 and ch. 2
- John Hare, *God's Call: Moral Realism, God's Commands, and Human Autonomy* (Grand Rapids, MI: Wm. B. Eerdmans, 2001), ch. 1
- J.L. Mackie, *The Miracle of Theism* (Oxford: Clarendon Press, 1982), ch. 6

- George Mavrodes, 'Religion and the Queerness of Morality,' in *Rationality, Religious Belief, and Moral Commitment: New Essays in the Philosophy of Religion*, eds. Robert Audi and William J. Wainwright (Ithaca, NY: Cornell University Press, 1986), 213–26
- Mary Midgley, *Evolution as a Religion: Strange Hopes and Stranger Fears* (London and New York: Routledge, 2003)
- Mark C. Murphy, *God and Moral Law: On the Theistic Explanation of Morality* (Oxford: Oxford University Press, 2011)
- Angus Ritchie, *From Morality to Metaphysics: The Theistic Implications of our Ethical Commitments* (Oxford: Oxford University Press, 2012)
- Russ Shafer-Landau, *Moral Realism: A Defence* (Oxford: Oxford University Press, 2002)
- Jeffrey Stout, *The Flight from Tradition: Religion, Morality, and the Quest for Autonomy* (South Bend, IN: University of Notre Dame Press, 1981)
- \_\_\_\_\_, *Ethics After Babel: The Language of Morals and Their Discontents* (Cambridge: James Clarke, 1988), Part 2 ('The Eclipse of Religious Ethics')
- Sharon Street, 'A Darwinian Dilemma for Realist Theories of Value,' *Philosophical Studies* 127(1) (2006), 109–66
- William J. Wainwright, *Religion and Morality* (London and New York: Routledge, 2017), Part I ('Moral Arguments for the Existence of God')
- Erik J. Wielenberg, *Robust Ethics: The Metaphysics and Epistemology of Godless Normative Realism* (Oxford: Oxford University Press, 2014)
- Linda Zagzebski, 'Does Ethics Need God?' *Faith and Philosophy* 4 (2004), 294–303

## 2. Natural Law: Sacred and Secular

Part 2 of the course guides students through the central questions raised by theological and secular attempts to locate value and obligation in the natural order. **Lecture 3** considers rival historical inquiries into what is 'natural' about natural law and whether this quality makes it somehow more primitive than, or prior to, or better than, positive secular law or positive revelation. Lecture 4 turns to the connections between natural law and the mind or will of God - however construed - and what conception of divinity is presupposed by accounts that allege such connections. Finally, students will be invited to reflect on the ways in which 'natural law' is distinguishable from 'divine law' and what the historical origins and contemporary ramifications of their separation might be.

### a. Primary Readings

- Sophocles, *Antigone*, tr. H.D.F. Kitto (Oxford: Oxford University Press, 2008)
- Plato, *Euthyphro*, tr. David Gallop (Oxford: Oxford University Press, 2008)
- Cicero, *On the Laws*, ed. and tr. James E.G. Zetzel (Cambridge: Cambridge University Press, rev. ed., 2017), Book 1 and Book 2
- Philo, *On the Decalogue*, tr. F. H. Colson (Cambridge, MA: Harvard University Press, 1937), esp. Book 1, §2; Book 23, §§176-177 [full text available [here](#)]
- Aquinas, *Summa Contra Gentiles*, tr. Vernon Bourke (South Bend, IN: University of Notre Dame Press, 1975), Book 3, §§2-4
- \_\_\_\_\_, *Summa Theologiae Ia IIae*, tr. Thomas Gilby (Cambridge: Cambridge University Press, 1966), q. 91 and qq. 93-95
- G.E.M. Anscombe, 'Mr Truman's Degree,' in *Ethics, Religion and Politics: Collected Philosophical Papers, Volume III* (Oxford: Basil Blackwell, 1981)
- Martin Luther King Jr., *Letter from Birmingham City Jail* (London: Penguin, 2018)

## b. Background Reading

- Fulvio di Blasi, *God and the Natural Law: A Rereading of Thomas Aquinas* (South Bend, IN: St. Augustine's Press, 2006)
- Cora Diamond, 'The Dog That Gave Himself the Natural Law,' *Midwest Studies in Philosophy* 13(1) (1988), 161-79
- A.P. d'Entrèves, *Natural Law: An Introduction to Legal Philosophy* (London: Hutchinson University Library, 1970)
- John Finnis, *Natural Law and Natural Rights* (Oxford: Oxford University Press, rev. ed., 2011)
- Robert George, *In Defense of Natural Law* (New York: Oxford University Press, 2001)
- Knud Haakonsen, *Natural Law and Moral Philosophy from Grotius to the Scottish Enlightenment* (Cambridge: Cambridge University Press, 1996)
- Matthew Levering, *Biblical Natural Law: A Theocentric and Teleological Approach* (Oxford: Oxford University Press, 2006)
- C.S. Lewis, *The Abolition of Man*, ed. Michael Ward (London: LogosLight, 2017)
- Anthony Lisska, *Aquinas's Theory of Natural Law: An Analytic Reconstruction* (Oxford: Oxford University Press, 1996)
- John W. Martens, *One God, One Law: Philo of Alexandria on the Mosaic and Greco-Roman Law* (Leiden: Brill, 2003)
- Francis Oakley, *Natural Law, Laws of Nature, Natural Rights: Continuity and Discontinuity in the History of Ideas* (New York and London: Continuum, 2005)
- Jean Porter, *Nature as Reason: A Thomistic Theory of the Natural Law* (Grand Rapids, MI: Wm. B. Eerdmans, 2005)

### 3. Divine Command: Problems and Prospects

Part 3 examines historical and contemporary moral theories that understand obligation to depend, at least in part, on the divine will, theories that have tended to be dismissed in recent decades by both secular philosophers and moral theologians. **Lecture 5** begins with the assumption that divine command theory is a species of theological voluntarism, while **Lecture 6** turns to examine ways in which that assumption has been refined and modified by philosophers of religion in recent decades. Students will be briefly introduced to historical and contemporary varieties of the jurisprudential doctrine of legal positivism, an illuminating secular analogue to divine command theories that shares several of its theoretical motivations and challenges.

#### a. Primary Readings

- Plato, *Crito*, tr. David Gallop (Oxford: Oxford University Press, 2008)
  - Plato, *Euthyphro*, tr. David Gallop (Oxford: Oxford University Press, 2008)
  - \*Scotus, *Oxford Commentaries*, Book 3, ch.38, q.1
  - \*Duns Scotus, *Paris Commentaries*, Book 4, §46
  - \*William of Ockham, *Sentences*, Book 2, §19
  - \*Francisco Suárez, *On the Laws of God and God the Lawgiver*, Book 2, §6
  - John Henry Newman, 'A Letter Addressed to the Duke of Norfolk on the Occasion of Mr. Gladstone's Recent Expostulation,' in *Certain Difficulties Felt by Anglicans in Catholic Teaching*, vol. 2 (London: Longmans, 1900) [full text available [here](#)]
  - H.L.A. Hart, *The Concept of Law* (Oxford: Oxford University Press, rev. ed., 1994), ch. 4 and ch. 9
- \* Reading available in Janine Marie Idziak, *Divine Command Morality: Historical and Contemporary Readings* (New York and Toronto: Edward Mellen, 1979)

#### b. Background Reading

- Robert Adams, 'A Modified Divine Command Theory of Ethical Wrongness,' in *Divine Commands and Morality*, ed. Paul Helm (Oxford: Oxford University Press, 1981), 83-108
- \_\_\_\_\_, *Finite and Infinite Goods: A Framework for Ethics* (Oxford: Oxford University Press, 1999), ch. 11 and ch. 12
- William Alston, 'Some Suggestions for Divine Command Theorists,' in *Christian Theism and the Problems of Philosophy*, ed. Michael Beaty (University of Notre Dame Press, 1990), 303-26
- Stephen R. L. Clark, 'God's Law and Morality,' *Philosophical Quarterly* 32(129) (1982), 339-47
- \_\_\_\_\_, *God, Religion and Reality* (Peterborough, NH: Angelico Press, 2017)
- C. Stephen Evans, *Kierkegaard's Ethic of Love: Divine Commands and Moral Obligations* (Oxford: Oxford University Press, 2004)
- \_\_\_\_\_, *God and Moral Obligation* (Oxford: Oxford University Press, 2013)
- John Hare, *God's Call: Moral Realism, God's Commands, and Human Autonomy* (Grand Rapids, MI: Wm. B. Eerdmans, 2001), ch. 2
- Wes Morriston, 'What if God Commanded Something Terrible? A Worry for Divine-Command Metaethics,' *Religious Studies* 45(3) (2009), 249-67
- Alexander R. Pruss, 'Another Step in Divine Command Dialectics,' *Faith and Philosophy* 26(4) (2009), 432-9
- Philip Quinn, 'The Primacy of God's Will in Christian Ethics,' *Philosophical Perspectives* 6 (1992), 493-513
- William J. Wainwright, *Religion and Morality* (London and New York: Routledge, 2017), Part II ('Divine Command Theory and Its Critics')

#### 4. Scriptural Ethics: Narrative and Normativity

Part 4 begins by distinguishing in **Lecture 7** between ethical theories based on divine command from historical and contemporary ones that take a broader view of the ways in which positive revelation shape the moral outlook of a religious tradition, whether through paradigmatic narratives, moral exemplars, and prophetic visions, as well as the extent to which scriptural rhetoric, genre, and language can shape the moral perception of believers. **Lecture 8** then compares and contrasts these approaches with the various renewals of interest among moral philosophers in how literary drama and narrative can be pressed into the service of sharpening a moral agent's understanding of virtue and value.

##### a. Primary Readings

###### i. Historical Readings

- Hugh of St Victor, *Didascalicon*, tr. Jerome Taylor (New York and London: Columbia University Press, 1991), Book 4 and Book 5
- Aquinas, *Summa Theologiae Ia IIae*, tr. Thomas Gilby (Cambridge: Cambridge University Press, 1966), q. 98; q. 100; qq. 106-108

###### ii. Contemporary Readings

- Henri de Lubac, 'Mystical Tropology,' in *Medieval Exegesis, Volume 2: The Four Senses of Scripture* (Edinburgh: T&T Clark, 2000)
- \_\_\_\_\_, *Scripture in the Tradition* (New York: Crossroad Publishing, 2001)
- Stanley Hauerwas, 'The Self as Story: Religion and Morality from the Agent's Perspective,' *Journal of Religious Ethics* (1) (1973), 73-85
- George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Post-Liberal Age* (Louisville and London: Westminster John Knox Press, 1984)
- Paul Ricoeur, *Figuring the Sacred: Religion, Narrative, and Imagination* (Minneapolis, MI: Fortress Press, 1995)

## b. Background Reading

- John Barton, *Ethics and the Old Testament* (Oxford: Oxford University Press, 2010)
- Markus Bockmuehl, *Jewish Law in Gentile Churches: Halakhah and the Beginning of Christian Public Ethics*
- Richard B. Hays, *The Moral Vision of the New Testament—Community, Cross, New Creation: A Contemporary Introduction to New Testament Ethics* (San Francisco: HarperSanFrancisco, 1996)
- Yoram Hazony, *God and Politics in Esther* (Cambridge: Cambridge University Press, 2016)
- Ivan Illich, *In the Vineyard of the Text: A Commentary to Hugh's Didascalicon* (Chicago and London: University of Chicago Press, 1993)
- Martha Nussbaum, *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy* (Cambridge: Cambridge University Press, 1986)
- Oliver O'Donovan, *Resurrection and Moral Order: An Outline for Evangelical Ethics* (Grand Rapids, MI: Wm. B. Eerdmans, 1984)
- \_\_\_\_\_, *The Desire of the Nations: Rediscovering the Roots of Political Theology* (Cambridge: Cambridge University Press, 1996)
- Beryl Smalley, *The Study of the Bible in the Middle Ages* (South Bend, IN: University of Notre Dame Press, 1964)

## 5. Aretaic Ethics: The Life Well-Lived

Part 5 of the paper concentrates on the so-called 'aretaic turn' in modern moral philosophy inaugurated by G.E.M. Anscombe's highly influential complaint in 'Modern Moral Philosophy.' **Lecture 9** explores and invites students to evaluate Anscombe's argument that since it was a mistake to seek a foundation for a morality grounded in legalistic notions such as 'obligation' or 'duty' in the context of general disbelief in the existence of a divine lawgiver, moral philosophers should return to moral philosophy through an ethics of virtue. It then considers the historical backdrop to aretaic ethics in classical, high-scholastic, and early modern thinkers, while **Lecture 10** turns to rehearse and examine in detail contemporary attempts to graft aretaic theories onto a theological framework.

### a. Primary Readings

#### i. Historical Readings

- Aristotle, *Nicomachean Ethics*, tr. Lesley Brown (Oxford: Oxford University Press, 2009), Book 1
- Bonaventure, *Collations on the Six Days in The Works of Bonaventure*, vol. 5, tr. José de Vinck (Paterson, NJ: St. Anthony Guild Press, 1970), Seventh Collation
- Aquinas, *Summa Theologiae* Ia IIae q. 55 a.1; q. 55 a.3; q. 56 a.6; q.60 a.3-5
- Hume, *Treatise of Human Nature*, Book 2, §§1-2; Book 3, §§1-3

#### ii. Contemporary Readings

- Philippa Foot, *Natural Goodness* (Oxford: Oxford University Press, 2001)
- Peter Geach, *The Virtues* (Cambridge, Cambridge University Press, 1977)
- Alasdair MacIntyre, 'The Nature of the Virtues,' in *The Hastings Center Report* 11(2) (1981), 27-34

- Martha Nussbaum, 'Virtue Ethics: A Misleading Category?' *Journal of Ethics* 3(3) (1999), 163–201

## b. Background Reading

- Julia Annas, *Platonic Ethics, Old and New* (Ithaca, NY: Cornell University Press, 1999)
- William J. FitzPatrick, *Teleology and the Norms of Nature* (New York: Garland Publishing, 2000)
- Peter Geach, 'Good and Evil,' *Analysis* 17 (1956), 33-42
- Bonnie Kent, *Virtues of the Will: The Transformation of Ethics in the Late Thirteenth Century* (Washington, DC: Catholic University of America Press, 1995)
- Deirdre McCloskey, *The Bourgeois Virtues: Ethics for an Age of Commerce* (Chicago: University of Chicago Press, 2007)
- John McDowell, 'Eudaimonism and Realism in Aristotle's Ethics,' in Robert Heinaman, ed., *Aristotle and Moral Realism* (Boulder, CO: Westview Press, 1995), 201-18
- \_\_\_\_\_, 'Virtue and Reason,' *The Monist* 62 (1979) 331-50
- Josef Pieper, *The Four Cardinal Virtues: Prudence, Justice, Fortitude, Temperance* (South Bend, IN: University of Notre Dame Press, 1966)
- \_\_\_\_\_, *Faith, Hope, Love* (Ignatius Press: San Francisco, 1997)
- Charles Taylor, 'Irreducibly Social Goods,' in *Philosophical Arguments* (Cambridge, MA: Harvard University Press, 1995), 127-45
- Bernard Williams, 'Morality, the Peculiar Institution,' *Ethics and the Limits of Philosophy* (Cambridge: Cambridge University Press, 1985), 193-218

## 6. Existentialist Ethics: Freedom and Meaning

Part 6 develops a claim that frequently arises in aretaic ethics, namely that the ethical life is best reflected upon from a first-person perspective and that the search for value and meaning must at least begin within the structures of a person's interior life. **Lecture 11** considers some of the most well-known secularising formulations of this sort of insight in German and French existentialist thought. **Lecture 12** then introduces students some of the neglected pagan and theological hinterlands to these modern conceptions.

### a. Primary Readings

- Augustine, *The Confessions*, tr. Henry Chadwick (Oxford: Oxford University Press, 2008), Book 8
- Victor Frankl, *Man's Search for Meaning: An Introduction to Logotherapy* (New York: Random House, 2004)
- Albert Camus, *The Myth of Sisyphus* (New York: Vintage Books, 2018)
- Jean-Paul Sartre, *Existentialism is a Humanism*, tr. Carol Macomber (New Haven: Yale University Press, 2007)
- Martin Heidegger, 'Letter on Humanism,' trs. F. A. Capuzzi and J. Glenn Gray, in David Krell, ed., *Martin Heidegger: Basic Writings* (London and New York: Routledge, rev. ed., 1993), 217–65

### b. Background Reading

- Pierre Hadot, *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault* (Oxford: Blackwell, 1995)
- Jacques Maritain, *Existence and the Existent* (Westport, Co: Greenwood Press, 1975)
- Lev Shestov, *Kierkegaard and the Existential Philosophy*, tr. Elinor Hewitt (Athens: Ohio University Press, 1969)
- Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge: Cambridge University Press, 1989), Part II

## 7. Theological Anthropology: Divinity and Dignity

In the penultimate section the paper turns to examine normative conceptions of the human person and, in particular, some of the ways in which the idea of human dignity and ancillary claims about the status of human rights have been both championed and contested from philosophical and theological perspectives. **Lecture 13** surveys and engages a variety of historical attempts—from the patristic era to early modernity via the Renaissance—at articulating an account of intrinsic value and dignity of the human person on theological grounds. **Lecture 14** proceeds to analyse both recent proposals for a secular grounding of human rights as well as recent theological critiques to ground such rights in God.

### a. Primary Readings

- Irenaeus of Lyons, *Against Heresies*, Book IV, §38-§39 [full text available [here](#)]
- Gregory of Nyssa, *On the Making of Man*, §3-§5, §9-§10, §16 [full text available [here](#)]
- Giovanni Pico della Mirandola, *Oration on the Dignity of Man*, eds. and trs. Francesco Borghesi, Michael Papio, Massimo Riva (Cambridge: Cambridge University Press, 2012)
- Francisco de Vitoria, *On the American Indians*, in *Vitoria: Political Writings*, tr. Jeremy Lawrance (Cambridge: Cambridge University Press, 1991), 231-92
- Thomas Clarkson, *An Essay on the Slavery and Commerce of the Human Species* (Cambridge: Cambridge University Press, 2014)

### b. Background Reading

- Emil Brunner, *Man in Revolt: A Christian Anthropology*, tr. Olive Wyon (Cambridge: Lutterworth Press, 1957)
- Vladimir Lossky, 'The Theological Notion of the Human Person,' in *In the Image and Likeness of God* (Crestwood, NY: St. Vladimir's Seminary Press, 1974)

- Jacques Maritain, *The Rights of Man and the Natural Law* (San Francisco, CA: Ignatius Press, 1986)
- \_\_\_\_\_, *The Person and the Common Good*, tr. John J. Fitzgerald (South Bend, IN: University of Notre Dame Press, 1994)
- John Milbank, 'Against Human Rights: Liberty in the Western Tradition,' in Costas Douzinas and Conor Gearty, eds., *The Meaning of Rights: The Philosophy and Social Theory of Human Rights* (Cambridge: Cambridge University Press, 2014), 39-70
- Reinhold Niebuhr, *The Nature and Destiny of Man: A Christian Interpretation* (Louisville and London: Westminster John Knox Press, 1996)
- Oliver O'Donovan, 'The Language of Rights and Conceptual History,' *Journal of Religious Ethics* 37(2) (2009), 193-207
- Michael J. Perry, *The Idea of Human Rights: Four Inquiries* (Oxford: Oxford University Press, 2000)
- Richard Rorty, 'Human Rights, Rationality, and Sentimentality,' in *Truth and Progress: Philosophical Papers, vol. 3* (Cambridge: Cambridge University Press, 1998), 167-85
- Robert Spaemann, *Persons: The Difference between "Someone" and "Something"* (Oxford: Oxford University Press, 2006)
- Charles Trinkaus, *In Our Image and Likeness: Humanity and Divinity in Italian Humanist Thought* (Chicago, IL: University of Chicago Press, 1970)
- Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton, NJ: Princeton University Press, 2008)

## 8. Political Theology: God and Society

The final section of the paper introduces students to some of the different ways in which the relationship between politics, economics, power, and society have historically been construed in theological terms. **Lecture 15** explores a small handful of foundational sources in political theology while **Lecture 16** examines an influential family of views that variously hold many of the central concepts in modern political discourse to be secularised versions of longstanding theological ideas. This plausible claim implies that one cannot fully grasp the complex

dynamics of contemporary domestic and international politics, diplomacy, and jurisprudence without developing a firm understanding of the theological hinterlands from which many contemporary ways of thinking emerge.

### a. Primary Readings

#### i. Historical Readings

- Augustine, *The City of God Against the Pagans*, tr. R.W. Dyson (Cambridge: Cambridge University Press, 1998), Book 19 and Book 22
- Aquinas, *On Kingship*, tr. R.W. Dyson (Cambridge: Cambridge University Press, 2002), §2-§7, §14-§16 [full text available [here](#)]
- Dante, *Monarchy*, tr. Prue Shaw (Cambridge: Cambridge University Press, 2013), Book 1
- Marsilius of Padua, *The Defender of the Peace* (Cambridge: Cambridge University Press, 2005)
- Richard Hooker, *The Laws of Ecclesiastical Polity* (Cambridge: Cambridge University Press, 1989), Book 1, ch. 10 and ch. 15; Book III, ch. 9

#### ii. Contemporary Readings

- Ernst Kantorowicz, *The King's Two Bodies: A Study in Mediaeval Political Theology* (Princeton, NJ: Princeton University Press, 2016)
- Henri de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages* (South Bend, IN: University of Notre Dame Press, 1981)
- Carl Schmitt, *Political Theology: Four Chapters on the Concept of Sovereignty*, tr. George Schwab (Chicago and London: University of Chicago Press, 2010)
- Erik Peterson, 'Monotheism as a Political Problem,' in *Theological Tractates*, ed. and tr. Michael J. Hollerich (Stanford: Stanford

University Press, 2011)

## b. Background Reading

- Giorgio Agamben, *The Kingdom and the Glory: For a Theological Genealogy of Economy and Government*, tr. Lorenzo Chiesa (Stanford: Stanford University Press, 2011)
- H.A. Deane, *The Political and Social Ideas of Saint Augustine* (New York, NY: Columbia University Press, 1963)
- Eric Gregory, *Politics and the Order of Love: An Augustinian Ethic of Democratic Citizenship* (Chicago and London: University of Chicago Press, 2008)
- Jürgen Habermas and Joseph Ratzinger, *The Dialectics of Secularization: On Reason and Religion* (San Francisco, CA: Ignatius Press, 2005)
- Jacques Maritain, *Christianity and Democracy* (San Francisco, CA: Ignatius Press, 2011)
- Robert Markus, *Saeculum: History and Society in the Theology of St. Augustine* (Cambridge: Cambridge University Press, 1970)
- David Nicholls, *Deity and Domination: Images of God and the State in the Nineteenth and Twentieth Centuries* (London and New York: Routledge, 1989)
- \_\_\_\_\_, *God and Government in an Age of Reason* (London and New York: Routledge, 1995)
- Oliver O'Donovan, 'The Political Thought of *City of God* 19,' in Oliver O'Donovan and Joan Lockwood O'Donovan, *Bonds of Imperfection: Christian Politics, Past and Present* (Grand Rapids, MI: Wm. B. Eerdmans, 2004), 48-72
- Jacob Taubes, *The Political Theology of Paul*, tr. Dana Hollander (Stanford: Stanford University Press, 2004)
- Eric Voegelin, *The New Science of Politics: An Introduction* (Chicago and London: University of Chicago Press, 1987)

## PAPER B14 – MODERN JUDAISM: THOUGHT, CULTURE AND HISTORY

### **Paper Coordinator:**

Dr Daniel Weiss

### Supplementary Regulation

This paper will be concerned with the thought, culture and history of modern Judaism.

The Board may from time to time prescribe texts for special study.

### Prescribed Texts

There are no prescribed texts for this paper.

### Aims

-To introduce students to Jewish culture and thought, approaching contemporary issues along with the historical developments that shaped them. Topics will include central Jewish ideas such as Messianism and Zionism, the distinct and variegated character of the Jewish communities in Britain, the State of Israel and abroad, as well as aspects of religious observance such as Shabbat and Prayer.

-To explore how Judaism relates to surrounding cultures and especially how it has responded to the challenges of modernity.

-To approach Judaism in the methodological context of the study of 'religion' and 'culture' by inviting students to consider whether the term 'religion' makes sense at all when applied to Judaism.

-By the study of primary texts, to acquaint students with the self-understandings of Judaism at critical periods of its development. Although history will be provided to give the necessary background, the focus throughout will be on contemporary communities.

### Learning Outcomes

The principal desired learning outcome of the course is that students will acquire an understanding of Judaism as a living religion, in a constant state of development as it responds to changing social and intellectual perspectives. In addition, they will acquire the skill to read select Jewish religious texts in translation, and the research skills required to enable them to pursue the subject in greater depth.

### Form and Conduct of Examination

The examination will consist of a three-hour written paper. Candidates will be required to attempt four questions out of a choice of at least nine.

### Teaching

Sample Lecture/seminar topics:

- The Torah through the Ages: Written and Oral, Sung and Cited
- The Synagogue: Service and Community
- The People of the Books: Mishnah and Talmud
- How Jews Pray
- The emergence of Reform, Orthodox and Conservative Judaism
- Jews in mainland Europe: immigration, emancipation, the Shoah and a new beginning
- Jews in Britain
- Zionism from the Bible to Bibi
- The State of Israel: History, Politics, Religion
- Jewish Messianism: waiting for the son of David
- Women and Judaism
- Ethnographic approaches to Jews and Judaism
- Do Jews do Theology?
- The question of Jewish Philosophy

## PAPER B15 - INTRODUCTION TO ISLAM

### Paper Coordinator:

Dr Ferial Bouhafa

### Course description

The course introduces students to the study of Islam and requires no prior knowledge about the topic. Before mapping the complex phenomenon of 'Islam,' the course starts with the following theoretical questions: how do we define Islam? Is Islam a religion or a system of belief, a culture, or a civilization? Thus, students will be introduced to some of the critical approaches applied to define Islam as either a religion circumscribed in systems of belief modelling it according to the Western Christian historical experience or as a discursive tradition which developed around the canonical scripture of the Qur'an and Hadith (the prophetic tradition), or the more inclusive approach which hopes to go beyond the focus on orthodoxy to include practices and discourses, that although not always deemed orthodox, equally shaped the Muslim experience in giving meaning to their realities (M. Hodgson, W.C. Smith, T. Asad, S. Ahmed). Keeping these approaches in mind, the first part of the course covers key topics beginning with the origins of Islam, the life of the Prophet, the Qur'an and Hadith, the communal identity through ritual practices, and the crystallization of a normative discourse, known as shari'a. The second part of the course explores the engagement of the Muslim community with the revelation and its crystallization in knowledge production, intellectual debates and artistic expression. This part shall cover the early doctrine, Islamic mysticism (Sufism), and some of the key debates in dialectical theology and Islamic philosophy (*kalam* and *falsafa*) and Islamic architecture. Finally, the course extends to debates in modern Muslim societies related to Islamic reformism, the discourse of political Islam and gender issues in Muslim societies. The objective is to provide students with a good grasp of the variety of themes central to the study of Islam but also help them distinguish between approaches advanced by various scholars when conceptualizing the human and historical phenomenon of Islam. The readings consist of a selection of secondary materials as well as translated primary materials. Films and Audios will be also solicited.

### Goals

As a result of taking this course, students shall:

- gain a general knowledge about some of the key themes and influential figures in the study of Islam both in the medieval and modern period
- know Arabic key concepts in the study of Islam related to the canonical scriptures and the main fields of knowledge and practice

- be able to discuss different approaches and problematize the methodology of the study of Islam.
- grasp the diverse/pluralistic nature of the Islamic tradition
- develop some confidence to approach primary texts
- understand the conceptual framework of modernity and know the main features of modernity's impact on Islam

**Tools:** \* "Chronological Table," in Endreß, *Islam. An Historical Introduction*, p. 155-212.

Encyclopaedia of Islam, Second and Third Edition, Online resource. Encyclopaedia Iranica, Online resource.

Stanford Encyclopedia of Philosophy, Online resource.

Full references are given in the bibliography at the end of the syllabus.

### **Lecture 1: What is Islam?**

Gardet, "Islam" Encyclopaedia of Islam, Second Edition.

Assad, "The Idea of an Anthropology of Islam," p.1-23.

Ahmed, *What is Islam? The Importance of Being Islamic*, p. 117-. 167.

Primary source: Farabi, *Kitab al-milla*, in *The Political Writings*, p. 85-86.

### **Lecture 2: Islamic Origins**

Rippin, "Prehistory," in *Muslims: Their Religious Beliefs and Practices*, p. 7-19.

Donner, "Introduction" in *The Narratives in Islamic Origins*, p. 1-31.

Robinson, "Reconstructing Early Islam: Truth and Consequences," in

Herbert, *Method and Theory*

*in the Study of Islamic Origins*. p. 101-134.

Primary source: Ibn al-Kalbī, "From the Book of Idols," in McNeil, *The Islamic World*, p. 9-13.

### **Lecture 3: Muhammad**

Rippin, "Muhammad," in *Muslims: Their Religious Beliefs and Practices*, p. 42-56.

Watt, "Muhammad's Prophetic Experience" in *Bell's Introduction to the Qur'an*, p.17-39.

Stewart, "Prophecy" in *Key Themes for the Study of Islam*, 281-303.

Primary source: Ibn Ishāq, "The Life of the Prophet," in McNeil *The Islamic World*, p. 14-27.

### **Lecture 4: The Qur'an**

Rippin, "The Qur'an," in *Muslims: Their Religious Beliefs and Practices*, p. 20-40.

Watt, "The Chronology of the Qur'an" in *Bell's Introduction to the Qur'an*, p. 108-120.

Sinai, "Qur'an as a process" in Neuwirth (ed.), *The Qur'an in Context: Historical and Literary*

*Investigation into the Qur'anic Milieu*, p. 407-439  
Primary source: a selection of Qur'anic verses.

### **Lecture 5: Hadith**

Robson, "Hadith" in *Encyclopaedia of Islam*, Second Edition.

Brown, "The Prophet's Words Then and Now" in *Hadith: Muhammad's Legacy*, p.1-14.

Brown, "The Transmission and Collection of the Prophetic Traditions" in *Hadith: Muhammad's Legacy*, p.15-62.

-Primary sources: Selections of hadith reports.

### **Lecture 6: Islamic Rituals**

Rippin, "Islamic Ritual," in *Muslims Their Religious Beliefs and Practices*, p. 104-118.

Torawa, "Prayer," in Elias, *Key Themes for the Study of Islam*, p. 263-280.

Primary source: Ibn Rushd, *The Distinguished Jurist's Primer*, vol 1, p. 1-17.

### **Lecture 7: The Emergence of Islamic Law**

Schacht, "The Umayyad Administration and the First Specialists" in *Introduction to Islamic law*, p. 23-36.

Hallaq, "The Emergence of an Islamic Legal Ethic" in *Origins and Evolution of Islamic Law*, p. 29-56.

Rippin, "Legal Development" in *Muslims Their religious beliefs and practices*, p. 88-117.

Primary source: Selections from Shafi'i, *Risala*, in McNeil, *The Islamic World*, p. 136-142.

### **Lecture 8: Legal Theory and Change**

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Hallaq, "The Law How is it Found" in *an Introduction to Islamic Law*, p. 14-30.

Hallaq, "Was the Gate of *ijtihad* Closed?" *International Journal of Middle East Studies* Vol. 16, No. 1

(Mar., 1984), p. 3-41.

Power, "On Judicial Review in Islamic Law," p. 315-342.

Primary source: Ibn Rushd *The Distinguished Jurist's Primer* vol. 6, p. 571-572.

### **Lecture 9: Shi'ism**

Halm, *Shi'ism*, p. 1-18 and 28-44.

Madelung, "Shi'a" *Encyclopaedia of Islam*, Second Edition.

Primary source: "The Death of al-Husayn," in Rippin and Knappert, *Textual Sources*, p.

135-144.

### **Lecture 10: Sufism**

- Schimmel, *Mystical Dimensions of Islam*, p. 3-22; 62-77; 228-241.

- Knysh, *Islamic Mysticism: a Short History*, p. 301-325.

*Primary Source:* Selections from Jalal al-Dīn al-Rūmī, "Divan-i-Shams-i Tabrizi," McNeil, *The Islamic World*, p. 239-246.

### **Lecture 11: Early Doctrine**

Abdel Haleem, "Qur'an and Hadith" in Winter, *The Cambridge Companion to Classical Islamic Theology*, p. 19-32.

Blankship, "The Early Creed" in Winter, *The Cambridge Companion to Classical Islamic Theology*, p. 33-54.

*Primary source:* the Fiqh al-akbar in A. J. Wensick, *the Muslim Creed*, p. 102-113.

### **Lecture 12: Kalam**

van Ess, "Early Development of Kalam," in Juynboll, *Studies on the First Century of Islamic Society*, p. 109-123.

Leaman and Rizvi, "The Developed Kalam Tradition" in Winter, *The Cambridge Companion to Classical Islamic theology*, p. 77-94.

Al-Bizri, "God Essence and Attributes" in Winter, *The Cambridge Companion to Classical Islamic theology*, p.121-140.

*Primary source:* some passages from Ghazali, *The Incoherence of the Philosophers*.

### **Lecture 13: Falsafa**

D'Ancona, "Greek Sources in Arabic and Islamic Philosophy", *The Stanford Encyclopaedia of Philosophy* (Spring 2016 Edition).

-Endress, "The Defense of Reason: The Plea for Philosophy in the Religious Community" in *Zeitschrift für Geschichte der Arabisch-Islamischen* 6, p.1-49.

*Primary source:* some passages from, Ibn Rushd, *The Decisive Treatise*.

### **Lecture 14: Islamic Art and Architecture**

Film projection in class: Qusaír-‘Amra : a structural manifesto (DVD 5310)  
Grabar, *The Formation of Islamic Art*, p. 1-18 and 43-64.

Hillenbrand, *Islamic Architecture: Form, function and meaning*, p. 31-64.

### **Lecture 15: Islamic Reformism and Political Islam**

Kurzman, *Modernist Islam 1840-1940*, p. 103-110 and 50-60.

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Dallal, "The Origins and Early Development of Islamic Reform," in Hefner, *Muslims and*

*Modernity: Culture and Society since 1800*, p.107-47

Ayoubi, "the variety of Modern Islam" in *Political Islam: Religion and Politics in the Arab World*,

p.38-52

### **Lecture 16: Gender in Muslim Societies**

Pemberton "Gender" in Elias, *Key Themes for the Study of Islam*, p.141-160.

Stowasser, "Gender Issues in Contemporary Qur'an Interpretation," in Haddad, *Islam, Gender, and*

*Social Change*, p. 30-44.

Kandiyoti, D. "Women, Islam, and the State," in Beinin, *Political Islam: Essays from Middle East*

*Report*, p.185-193.

### **Bibliography**

Arberry, Arthur J., *Aspects of Islamic Civilization*, University of Michigan Press, 1971.

Ahmed, Shahab, *What is Islam? The Importance of Being Islamic*, Princeton University Press, 2016.

Ahmed, Akbar S., *Living Islam: From Samarkand to Stornoway*, BBC Books, 1993.

———, *Postmodernism and Islam: Predicament and Promise*, Routledge, 1992.

Asad, Talal, "The Idea of an Anthropology of Islam," *Qui Parle* 17, no. 2 (2009), 1-30.

Ayoubi, Nazih, *Political Islam: Religion and Politics in the Arab World*, Routledge, 1991. Banna, Hassan al-, *Our Mission, in Charles Wendell, Five Tracts of Hasan al-Bannā' (1906-1949)*,

University of California Press, Berkeley, 1978.

Beinin, Joel and Joe Stork (eds.), *Essays from Middle East Report*, Cambridge University Press, 1997.

Berg, Herbert (ed.), *Method and Theory in the Study of Islamic Origins*, Brill, 2003.

Berkey, Jonathan P., *The Formation of Islam. Religion and Society in the Near East, 600-1800*,

Cambridge University Press 2003.

Brown, Peter, *The World of Late Antiquity, AD 150-750*, Norton, 1976.

Brown, Jonathan, *Muhammad: A Very Short Introduction*, Oxford University Press, 2011.

———, *Hadith: Muhammad's Legacy in the Medieval and Modern World*, Oxford University Press,

2009. Dammen McAuliffe, Jane (ed.), *The Cambridge Companion to the Qur'an*,

Cambridge University Press, 2006.

Donner, Fred McGraw, *Narratives of Islamic Origins*, Princeton University Press, 1998.

———, *Muhammad and the Believers. At the Origins of Islam*, Harvard University Press, 2011.

Denny, Walter B., "Contradiction and Consistency in Islamic Art," in Y. Haddad et al. (ed.), *The Islamic Impact*, Syracuse University Press, 1984, 137-173.

Drory, Rina, "The Abbasid Construction of the Jahiliyya: Cultural Authority in the Making," *Studia Islamica* 83 (1996), 33-49.

Elias, Jamal J. (ed.), *Key Themes for the Study of Islam*, Oneworld Publications, 2010. Endreß, Gerhard, *Islam an Historical Introduction*, 2nd ed., Cambridge University Press, NY 2002.

———, "The Defense of Reason. The Plea for Philosophy in the Religious Community,"

*Zeitschrift für Geschichte der Arabisch-Islamischen* 6, (1990), 1-49.

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Egger, Vernon, *A History of the Muslim World to 1405: the Making of a Civilization*, Routledge, 2004.

Euben, Roxanne L. and Muhammad Q. Zaman (eds. & trs.), *Princeton Readings in Islamist Thought:*

*Texts and Contexts from al-Banna to Bin Laden*, Princeton University Press, 2009. Farabi al-, *The Political Writings: "Selected Aphorisms" and Other Texts*, translated by C. Butterworth,

Cornell University Press, 2001.

Fowden, Garth, *Qusayr 'Amra: Art and the Umayyad Elite in Late Antique Syria*, University of

California Press, 2004.

Gabrieli, Francesco, *Arab Historians of the Crusades*, translated by E.J. Costello, University of

California Press, 1984.

Ghazali, *The Incoherence of Philosophers*, translated by Michael Marmura, Brigham Young University, 2000.

Gohlman, William, *The Life of Ibn Sina*, State University New York, 1974.

Goldziher, Ignác, "What is Meant by al-Jāhiliyya," in I. Goldziher, *Muslim Studies*, University of

Chicago Press, 1966, vol. 1, p. 201-208.

Grabar, Oleg, "The Umayyad Dome of the Rock," *Ars Orientalis* 3 (1959), 33-62.

Gutas, Dimtri, *Greek Thought, Arabic Culture*, Routledge 1998.

Haddad, Yvonne and John L. Esposito, (eds.), *Political Islam: Essays from Middle East Report. Islam, Gender, and Social Change*, Oxford University Press, 1998

Hallaq Wael, *An Introduction to Islamic Law*, Cambridge University Press, 2009.

———, *The Origins and Evolution of Islamic Law*, Cambridge University Press, 2005.

———, "Was the Gate of *ijtihad* Closed?" *International Journal of Middle East Studies* 16, no. 1

(1984), 3-41.

Halm, Heinz, *Shi 'ism*, Edinburgh University Press, 2004.

- Hefner Robert W., (ed.) *Muslims and Modernity. Culture and Society since 1800*, Cambridge University Press, 2010
- Hillenbrand Robert, *Islamic Architecture: Form, Function and Meaning*, Columbia University Press, 1994.
- Hourani, Albert H., *Arabic Thought in the Liberal Age*, Cambridge University Press, 1983.
- Ibn Rushd, *The Distinguished Jurist's Primer*, translated by Imran Ahsan Khan Nyazee in two volumes. Ithaca Press, 2000.
- , *The Decisive Treatise and Epistle Dedicatory*, translated by Charles Butterworth, Brigham Young University, 2001.
- Knysh, Alexander, *Islamic Mysticism. A Short History*, Brill 2000.
- Kurzman, Charles, *Modernist Islam 1840-1940*, Oxford University Press, 2002.
- Lapidus, Ira M., *A History of Islamic Societies*, 2nd Ed., Cambridge University Press, 2002.
- , "Sultanates and Gunpowder Empires," In John L. Esposito, (ed.), *The Oxford History of Islam*. Oxford Islamic Studies Online. Online resources.
- Lerner, Ralph, and Muhsin Mahdi (eds.), *Medieval Political Philosophy: A Sourcebook*, Cornell University Press, 1963
- Mernisi Fatima, *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*, tr.by Mary Jo Lakeland, Addison-Wesley, Perseus, 1987.
- McNeil William H., and Marilyn Robinson Waldman, *The Islamic World*, University of Chicago Press, 1973.
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- Powers, David S., "On Judicial Review in Islamic Law" *Law & Society Review* 26, no. 2 (1992), 315-41.
- Neuwirth, Angelika, et al. (eds.) *The Qur'an in Context: Historical and Literary Investigation into the*

- Qur'anic Milieu*, Brill, 2011.
- Rahman, Fazlur, *Islam*, University of Chicago Press, 1979.
- Reynolds Dwight F., et al. (eds.), *Interpreting the Self: Autobiography in the Arabic Literary Tradition*, University of California Press 2001.
- Rippin, Andrew, *Muslims. Their Religious Beliefs and Practices*, 3rd ed., Routledge 1990.
- , and J. Knappert, *Textual Sources for the Study of Islam*, University of Chicago Press, Chicago, 1990.
- Said, Edward, *Orientalism*, Pantheon Books, 1978.
- Schacht, Joseph, *Introduction to Islamic Law*, Oxford University Press, 1950.
- Schimmel, Annemarie, *Mystical Dimensions of Islam*, University of North Carolina Press, 1975.
- van Ess, Joseph, "Early development of Kalām," in G.H.A Juynboll (ed.), *Studies on the First Century of Islamic Society*, S. Illinois University Press, p. 109-123.
- Watt, Montgomery, *Bell's Introduction to the Qur'an*, Edinburgh University Press, 1970.
- Wensinck A.J., *The Muslim Creed*, Routledge, 1965.
- Winter Timothy, (ed.), *A Cambridge Companion to Classical Islamic Theology*, Cambridge University Press, 2008

## **PAPER B16 - LIFE AND THOUGHT OF RELIGIOUS HINDUISM AND OF BUDDHISM**

### **Paper Coordinator:**

Dr Ankur Barua

### **Supplementary Regulation**

The paper will consider the origins and development up to contemporary times of the beliefs and practices of the Hindu and Buddhist traditions. It will deal with problems of interpretation relating to the formation and understanding of founding texts, and with relevant issues in such areas as gender studies and the functioning of elite and colonial influences. The Faculty Board may from time to time prescribe texts for special study.

### **Prescribed Texts**

There are no prescribed texts for this paper.

### **Aims and Learning Outcomes**

The principal aim of the study of these Indian traditions is to form a sensitive understanding, in terms of context and historical perspective, of their main beliefs and practices. The approach is thematic and phenomenological, though when occasion demands, anthropological, sociological and political comments will also be made. It is not only important to show what Hinduism and Buddhism mean in the lives of their adherents, but also that as religious traditions they cannot be understood in a vacuum.

Hinduism and Buddhism are among the oldest, and most varied and extensive religio-cultural traditions in the world. Though inter-related in the course of time, for much of their history they have developed in their most significant religious aspects independently of the Abrahamic and other non-Indian faiths. Thus they have sets of cultural and religious presuppositions with regard to understandings of the transcendent and the nature and goals of human existence and our universe that do not obviously correlate with the basic principles of the Abrahamic faiths. In this sense, Hindu and Buddhist understandings of the origins and goals of human nature, of human relationships and relationships with the universe in which we live, and of conceptions of the ultimate state and so on, are not only immensely rich and complex, but also quite distinctive. Studying them is a way of exploring part of the range of what it is to be human.

For this reason, a secondary aim of this course is to study creatively relevant parallels, analogies and differences with the Abrahamic faiths, another main focus of this Faculty.

Finally, by interrogating the material through teaching and supervision, it is an objective to make the student self-aware, and to appreciate the practical and human gains of engaging with the material with empathy but at a critical distance.

### **Form and Conduct of Examination**

The examination will consist of a three-hour written paper. Candidates will be required to attempt four questions, including at least one on Hinduism and one on Buddhism, out of a choice of at least twelve.