

Term Information

Effective Term Spring 2018

General Information

Course Bulletin Listing/Subject Area Near Eastrn Lang and Cultures
Fiscal Unit/Academic Org Near Eastern Languages/Culture - D0554
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3504
Course Title Medieval Islamic Political Thought
Transcript Abbreviation MdvI Islm Thght
Course Description This course is an introduction to the formative period of Islamic political thought, covering the period from the rise of Islam to the Mongol Invasions in the thirteenth century CE. Throughout the course, we explore how Muslim thinkers approached questions such as the origin of human civilization, the nature of the caliphate and governance, and the role of religion in fashioning society.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week, 12 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Never
Campus of Offering Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code 38.0205
Subsidy Level Baccalaureate Course
Intended Rank Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:

Culture and Ideas

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- To evaluate and interpret the major themes of medieval Islamic political thought and how they shaped the norms of medieval Muslim societies
- To understand and analyze the historical experiences that shaped medieval Islamic political thought and the lives of its major thinkers
- To read and analyze major works of medieval Islamic political thought and the significance and stakes of the debates between major political theorists.
- To develop analytic and synthetic tools of analysis for understand how Islamic political thought evolved over time and came to shape societal and political norms in the long term.

Content Topic List

- The Beginnings of Islamic Political Thought
- The Waning of the Tribal Tradition, c. 700-900 CE
- Coping with a Fragmented Word: From Empire to Commonwealth
- Government and Society

Attachments

- NELC 3504 GE rationale 2.22.17.pdf: GE rationale
(GEC Model Curriculum Compliance Stmt. Owner: Acome,Justin)
- NELC 3504 GE assessment plan 2.22.17.pdf: GE assessment plan
(GEC Course Assessment Plan. Owner: Acome,Justin)
- NELC 3504 syllabus 2.22.17.docx: syllabus
(Syllabus. Owner: Acome,Justin)
- POSC Medieval Islami Political Thought concurrence.pdf: concurrence statement
(Concurrence. Owner: Acome,Justin)

Comments

- When course is taught, the address of disability services needs to be updated: Student Life Disability Services
098 Baker Hall, 113 W. 12th Ave Columbus, OH 43210 *(by Heysel,Garett Robert on 03/02/2017 06:09 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Acome,Justin	02/22/2017 04:26 PM	Submitted for Approval
Approved	van Bladel,Kevin Thomas	02/22/2017 04:30 PM	Unit Approval
Approved	Heysel,Garett Robert	03/02/2017 06:09 PM	College Approval
Pending Approval	Nolen,Dawn Vankeerbergen,Bernadette Chantal Hanlin,Deborah Kay Jenkins,Mary Ellen Bigler	03/02/2017 06:09 PM	ASCCAO Approval

NELC 3504 *MEDIEVAL ISLAMIC POLITICAL THOUGHT*

Course syllabus

Spring 2018

Instructor: SEAN W. ANTHONY

Office: 303 Hagerty Hall **Email:** anthony.288@osu.edu **Twitter:** [@shahanSean](https://twitter.com/shahanSean)

Course Description

This course is a survey and introduction to the formative ideas and institutions of the first six centuries of Islamic political thought, approximately covering the period from the rise of Islam in the 600s CE to the Mongol Invasions in the thirteenth century CE. Throughout this course, we explore Muslim political thought on questions such as the origin of human civilization, the nature of the caliphate and the function of government, and the role of religion in fashioning society. Instruction consists of lectures and discussion of major works of Islamic political thought translated into English. No prerequisites are required.

Course Details

Instruction format: classroom / lecture

Credit hours: 3

Prerequisites / Exclusions: none

GE CULTURE AND IDEAS

Goals: Students evaluate significant cultural phenomena in order to develop capacities for aesthetic and historical response and judgment; and interpretation and evaluation.

Expected Learning Outcomes:

1. Students analyze and interpret major forms of human thought, culture, and expression.
 - a. Students will acquire a competency in the essential vocabulary and terminology of medieval political thought and the civic and religious discourse that undergirds it.
 - b. Students will read and interpret the works and debates of major works of political theory and demonstrate familiarity with the scriptural and intellectual canons of medieval Islamic political thought through written assignments, class discussion, and exams.
 - c. Readings, discussions, and short written assignments will equip students with the tools need to understand major currents of medieval Islamic political thought; and exams and papers will measure how students can broaden and synthesize knowledge gained in- class to analyze themes and debates in medieval Islamic political thought.
2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior
 - a. Students will examine how the major themes and debates of Islamic political thought developed out of specific historical circumstances of Late Antique Near East; how

Islamic polities came to develop institutions of political organization distinctive to their societies; and how they transformed these institutions in light of historical experiences and encounters with new cultures and ideas.

- b. Students will read texts and debates that contribute to and the lay the foundation for a distinctively Islamic repertoire of political norms that shape not only political institutions and the conduct of office holders but also ethical concepts of how individual social actors interact with, or choose to altogether avoid, political life.
- c. Written assignment with ask students to account for, compare, and accurately describe major cultural and sectarian trends in Islamic political thought as well as the fissures between them and the perceived stakes in the debates between major representatives of each trend.

REQUIRMENTS AND GRADING

The course consists of three meetings per week dedicated to lectures and discussions. Please read the assigned materials during the week they are assigned and come to discussions prepared with questions and observations on the readings.

Readings: Assigned readings for each session are indicated on the attached schedule of lectures. All *books* on the syllabus been placed on reserve at the library; all *articles* and *primary readings* can be found on the course website. Reading assignments given by author only on the syllabus (e.g., “Crone, 1-25”) refer to the class textbooks listed below, which are available for purchase from the university bookstore:

Crone, Patricia. *God’s Rule: Government and Islam*. New York: Columbia University Press, 2004.

McCants, William F. *Founding Gods, Inventing Nations: Conquest and Culture Myths from Antiquity to Islam*. Princeton: Princeton University Press, 2011.

Discussions and class participation: This class thrives on in-class discussions of texts that we’ve read together *before* coming to class. In order To demonstrate to me that you’ve read the assigned reading prior to coming to class and to help me steer in-class discussion, you are required to *email* me (anthony.288@osu.edu) a minimum of **3** questions on the assigned readings *prior to* the beginning of class. Your class participation grade is directly dependent on your turning in these questions and your *vocal* participation in class discussions.

Assignments. The bulk of your grade for this course will be evaluated based on assignments and exams: 2 in-class presentations with an accompanying paper and two essay exams written in response to prompts based off class lectures and readings.

Your in-class presentations will be on *primary sources readings* in translation assigned in class and consists of two components. The first is the completion of the **Textual Analysis Handout** due the day of your in-class presentation and handed into me. The second is a 15-20 minute, in-class presentation on the source and its historical significance. **Essays should be emailed to anthony.288@osu.edu as a Word file by 5:00pm Eastern Standard Time on the due date.**

Developing and mastering the ability to write critically and to engage texts as well as historical events and persons with critical acumen is a difficult, but worthwhile, task. Even if you never revisit the topic of this course again, the skills you acquire in writing and improving your essays will serve

you well for the rest of your life. I therefore beseech you to take time to write your essays well. Further instructions on class paper assignments can be found on the assignment handouts and course

Class Participation. “80% of success is showing up,” once said Woody Allen. This class depends on you to function fully. If you do not participate in class discussions, do not present assigned articles, and fail to communicate to me any indication that you’ve read the texts (and such indications could be in the form of insightful observations or cantankerous bewilderment), then I will be compelled to give you a low-grade.

Grading Scheme.

Participation and Attendance	10 %
Presentations + papers (20x2)	40 %
Essay Exams (25x2)	50 %

Other Class Policies

Computers, cellphones, etc. Please, no texting, no email checking, no laptop/ipad/netbook usage in class. All of the readings you’ll need for class will be available in your course packet, and I’d much prefer you interact with your classmates and me rather than a machine. And, besides, science is on my side! (For now at least; see <http://www.newyorker.com/tech/elements/the-case-for-banning-laptops-in-the-classroom>)

Academic Misconduct. It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations.

Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335- 5-487). For additional information, see the Code of Student Conduct (<http://studentlife.osu.edu/csc/>).

Disabilities Policy. Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated and should inform the instructor as soon as possible of their needs. The Office for Disability Services is located in 150 Pomerene Hall, 1760 Neil Avenue; telephone 292-3307, TDD 292-0901; <http://www.ods.ohio-state.edu/>.

FOR YOUR SAFETY, the OSU Student Safety/Escort Service is available after 7 p.m. by dialing 292-3322.

COURSE AND LECTURE SCHEDULE

Week 1 **THE BEGINNINGS**

Lecture – Course Introduction

Lecture – Where does Civilization Come From? Near Eastern and Greek Mythology

Read: McCants, 1-28.

Discussion – Selections from Hesiod and Genesis

Week 2

Lecture – Humanity and Civilization in the Qur'an Read: McCants, 29-56.

Lecture – The Origins of Government

Read: Crone, 3-16; 'The Umma Document', trans. M. Lecker.

Discussion – al-Ṭabarī and al-Ya'qūbī on the Abū Bakr's Succession to the Prophet

Week 3

Lecture – The First Civil War and Sect Formation Read: Crone, 17-32.

Lecture – The Umayyads

Read: Crone, 33-50.

Discussion – Sayf ibn 'Umar on the plot Ibn Saba', tr. S. Anthony; al-Walīd II and Yazīd III on the Caliphate, tr. P. Crone and M. Hinds

Week 4 – **THE WANING OF THE TRIBAL TRADITION, C. 700-900**

Lecture – The Caliphate, What is it Good For? The Khārijites Read: Crone, 51-64.

Lecture – The Qadariyya and the Mu'tazilites

Read: Crone, 65-69.

Discussion – Abū Ḥamza al-Khārijī's sermon the Caliphs, tr. T. Qutbuddin; the martyrdom of Ghaylān al-Dimashqī, tr. S. Anthony

Week 5

Lecture – The Shī'ites of the Umayyad Period Read: Crone, 70-86.

Lecture – The 'Abbāsids and Shī'ism Read: Crone, 87-99.

Discussion – Selections from the *Kitāb* of Sulaym ibn Qays, tr. P. Crone and al-Maqrīzī on the Hāshimids and Umayyads, tr. C.E. Bosworth.

Week 6

Lecture – The Zaydīs

Read: Crone, 99-109.

Lecture - The Imamīs

Read: Crone, 110-124.

Discussion - al-Sharīf al-Murtaḍā *On the Legality of Working for the Government*; the letters between Muḥammad al-Nafs al-Zakiyya and Abū Ja'far al-Manṣūr

Week 7

Lecture – The Waning of Arab Hegemony

Read: McCants, 85-119; P. Crone, "Imperial Trauma: The Case of the Arabs," *Common Knowledge*

12 (2006), 107-16.

Discussion – Abū Ḥayyān al-Tawḥīdī, *On the Superiority of the Arabs*, tr. G.J. van Gelder.

MID-TERM

Week 8 - COPING WITH A FRAGMENTED WORLD

Lecture – The Persian Tradition and Advice Literature

Read: Crone, 145-164.

Discussion - Ibn al-Muqaffa', *On Right Conduct*, tr. G.J. van Gelder Discussion – Ps.-al-Māwardī, *Counsel for Kings*, tr. L. Marlow

Week 9

Lecture – The Greek Tradition and Political Science Read: Crone, 165-196.

Discussion – al-Fārābī's *Book of Religion* Discussion – Naṣīr al-Ṭūsī's *Nasirean Ethics*

Week 10

Lecture – The Ismailis

Read: Crone, 197-218.

Lecture – The Ḥadīth Party Read: Crone, 125-144.

Discussion – Selections from Ibn al-Jawzī, *The Virtues of Aḥmad ibn Ḥanbal*, tr. Michael Cooperson

Week 11

Lecture – The Sunnis [1]

Read: Crone, 219-241.

Discussion – al-Juvaynī and al-Ghazālī on the caliphate Lecture – The Sunnis [2]

Read: Crone, 243-255

Week 12 – GOVERNMENT AND SOCIETY

Lecture – The Nature of Government Read: Crone, 259-285.

Discussion – Selection from Ibn Khaldūn, *al-Muqaddima*, tr. F. Rosenthal

Lecture – The Functions of the Government Read: Crone, 286-314.

Week 13

Discussion – Selections from Niẓām al-Mulk, *Siyāsat-nāmah*, tr. H. Darke Discussion –

Selections from al-Mawārdī, *On Judges*, tr. W.H. Wahba Lecture – Visions of Freedom

Read: Crone, 315-331.

Week 14

Lecture – The Social Order

Read: Crone, 332-57

Discussion – Abū Ḥātim al-Rāzī, *Signs of Prophethood*, tr. T. Khalidi

Discussion – *The case of the Animals versus before the King of Jinn*, tr. L.E. Goodman and R. McGregor

Week 15

Lecture – Muslims and non-Muslims Read: Crone, 358 – 92

Discussion – *The Covenant of 'Umar*, tr. M. Levy-Rubin; selections from al-Nābulusī, *Sword of*

Ambition, tr.

L. Yarbrough

Lecture – Review: Religion, Government, and Society in the Medieval Islamic World FINAL

EXAM – Exam Week

NELC XXXX *Medieval Islamic Political Thought*

GE Culture and Ideas

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 - a. Students will acquire a competency in the essential vocabulary and terminology of medieval political thought and the civic and religious discourse that undergirds it.
 - b. Students will read and interpret the seminal works and debates of Islamic political thought and demonstrate familiarity with the scriptural and intellectual canons of medieval Islamic political discourse through written assignments, class discussion, and exams.
 - c. Readings, discussions, and short written assignments will equip students with the tools need to understand major currents of medieval Islamic political thought; and exams and papers will measure how students can broaden and synthesize knowledge gained in-class to analyze themes and debates in medieval Islamic political thought.
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 - a. Students will examine how the major themes and debates of Islamic political thought developed out of specific historical circumstances of Late Antique Near East; how Islamic polities came to develop institutions of political organization distinctive to their societies; and how they transformed these institutions in light of historical experiences and encounters with new cultures and ideas.
 - b. Students will read texts and debates that contributed to and the laid the foundation for a distinctively Islamic repertoire of political norms that shaped not only political institutions and the conduct of office holders but also ethical concepts of how individual social actors interact with, or choose to altogether avoid, political life.
 - c. Written assignments will ask students to account for, compare, and accurately describe major cultural and sectarian trends in Islamic political thought as well as the fissures between them and the perceived stakes in the debates between major representatives of each trend.

GE Expected Learning Outcomes	Methods of Assessment	Level of student achievement expected for the GE ELO	What is the process that will be used to review the data and potentially change the course to improve student learning of GE ELOs?
<p><u>ELO 1</u></p> <p>Students analyze and interpret major forms of human thought, culture, and expression.</p>	<p>Direct assessment through 1) exam questions and essay prompts and 2) rubric-based, source-analysis essays and in-class presentations. Indirect assessment through student opinion surveys.</p>	<p>Success rate of 60% of students successfully answering exam questions correctly and composing cogent analytic essays with the aid of a rubric.</p>	<p>Assessment of student success rate towards achieving course goals in assignments and evaluation of the student opinion survey to measure reports of greater knowledge medieval Islamic political concepts and cultural institutions.</p>
<p><u>ELO 2</u></p> <p>Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.</p>	<p>Direct assessment through 1) exam questions and essay prompts and 2) rubric-based, source-analysis essays and in-class presentations. Indirect assessment through student opinion surveys</p>	<p>Success rate of 60% of students successfully answering exam questions correctly and composing cogent analytic essays with the aid of a rubric.</p>	

SAMPLE ESSAY ASSIGNMENT:

For your this essay assignment, you must answer the following prompt. Your essay should be at least 1,500 but no more than 2,500 words long and typed out in a **standard 11 pt. font** (e.g., Garamond, Times New Roman). A printed copy of the essay must be turned in to me in class by the due date – late papers are not accepted.

1. Prophets and Kings

A common trope current in contemporary historical writing about early Islamic attitudes towards politics is that early Muslims scorned the idea of rule by kings (*mulk*), preferring instead a community ordered and governed by prophetic successors, or caliphs, who preserved a prophet's foundational laws and acted a lodestars for the community of the faithful. However, in due time, Muslim attitudes towards kings underwent a dramatic shift. The late historian Patricia Crone expressed this shift thusly, "To early Muslims, kings were usurpers of God's power. To later Muslims, by contrast, they typified it."

For the seminal philosophers of the Islamic world, prophecy and kingship were intimately intertwined, too, but often in surprising and unsuspecting ways insofar as the Greek traditions they inherited focused on kings and philosophers but never bothered to carve out a place for prophets. Choose **two** of three principal Muslim theorists of society assigned to you to read for class: al-Fārābī (d. 950), Naṣīr al-Dīn al-Ṭūsī (d. 1274), and Ibn Khaldūn (d. 1406). How do the two thinkers you chose imagine the relationship between prophecy and ideal kingship? Do they exemplify or defy the shift in attitudes towards kingship noted by Patricia Crone?

For further guidelines on how you essay will be evaluated, please see the 'Grading Rubric for Papers'.

GRADING RUBRIC FOR PAPERS

Qualities & Criteria	Poor (0-79)	Good (80-89)	Excellent (90-100)
Format/Layout <ul style="list-style-type: none"> • Presentation of the text • Structuring of text • Follows requirements of length, font and style <i>(Weight 10%)</i>	Follows poorly the requirements related to format and layout.	Follows, for the most part, all the requirements related to format and layout. Some requirements are not followed.	Closely follows all the requirements related to format and layout.
Content/Information <ul style="list-style-type: none"> • All elements of the topics are addressed • The information is technically sound • Information based on careful research • Coherence of information <i>(Weight 50%)</i>	The essay is not objective and poorly addresses the issues referred to in the proposed topic. The provided information is not necessary or not sufficient to discuss the issues.	The essay is objective and, for the most part, addresses with an in depth analysis most of the issues referred in the proposed topic. The provided information is, for the most part, necessary and sufficient to discuss these issues.	The essay is objective and addresses in depth analysis all the issues referred to in the proposed topic. The provided information is necessary and sufficient to discuss these issues.
Quality of Writing <ul style="list-style-type: none"> • Clarity of sentences and paragraphs • No errors and spelling, grammar and use of English • Organization and coherence of ideas <i>(Weight 25%)</i>	The essay is not well written and contains many spelling, grammar, and/or English usage errors. The essay is badly organized, lacks clarity and/or does not present ideas in a coherent way.	The essay is well written for the most part, without spelling, grammar, and/or use of English errors. The essay is, for the most part, well organized and presents ideas in a coherent way.	The essay is well written from start to finish, without spelling, grammar, and/or use of English errors. The essay is well organized and presents ideas in a coherent way.
References and use of references <ul style="list-style-type: none"> • Scholarly level of references • How effective the references are used in the essay • Soundness of references • Chicago or MLA style in reference list for citations <i>(Weight 15%)</i>	Most of the references used are not important, and/or not of good /scholarly quality. There is not a minimum of 5 scholarly resources, and/or they are not used effectively in the essay. References are not effectively used, correctly cited and/or correctly listed in the reference list according to Chicago or MLA style.	Most of the reference used are important and are of good/scholarly quality. There is a minimum of 5 scholarly resources that are for the most part used effectively in the essay. Most of the references are effectively used, correctly cited, and/or correctly listed in the refer-ence list according to Chicago or MLA style.	All the references used are important, and are of good/scholarly quality. There is a minimum of 5 scholarly resources that are used effectively in the essay. All the references are effectively used, correctly cited, and/or correctly listed in the reference list according to Chicago or MLA style.

OVERALL GRADE (out of 100): _____

Overriding criterion: Originality and authenticity. If the essay is identified as not being the original, and/or not done by the student, the instructor has the right to grade the paper as an 'F'.

Subject: RE: Medieval Islamic Political Thought course proposal, from NELC
Date: Thursday, December 8, 2016 at 7:43:47 AM Eastern Standard Time
From: Mitzen, Jennifer
To: Acome, Justin

Hi, Justin,

I've consulted with the field head of Political Theory, and with his input in mind, Political Science concurs with NELC's offering on Medieval Islamic Political Thought.

Let me know if you need additional information in order to move forward

Best, Jennifer



Jennifer Mitzen

Associate Professor and

Director of Undergraduate Studies and Honors

Department of Political Science

614-292-7400

mitzen.1@osu.edu

From: Acome, Justin
Sent: Wednesday, December 7, 2016 3:51 PM
To: Mitzen, Jennifer <mitzen.1@polisci.osu.edu>
Subject: Medieval Islamic Political Thought course proposal, from NELC

Dear Jennifer,

NELC would like to create a course in Medieval Islamic Political Thought and I'm hoping to get feedback and concurrence from Political Science before submitting it formally for College curricular approval. Charles Smith suggested I contact you directly about this, as Undergraduate Studies Chair, but I hope you'll feel free to direct me elsewhere if it's easier for you. If you're the right person to ask, though, drafts of both the syllabus and GE materials are attached here. Please feel free to let me know if you need anything else or have any questions.

Thank you very much in advance.

Justin

Justin Acome

Academic Program Coordinator

Department of Near Eastern Languages & Cultures

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