

Term Information

Effective Term Autumn 2022
Previous Value Spring 2018

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Adding the Citizenship for a Just and Diverse World new GE

What is the rationale for the proposed change(s)?

This course deeply engages with the concept of citizenship in the sense of belonging to a Muslim community or movement, across a broad swath of territory (the Middle East, including Turkey; Central and South Asia) and over 1400 years. In the 19th, 20th, and 21st centuries, membership often dovetails with national citizenship. Before the 19th century, however, membership more often meant inclusion in a particular subset of Islam or subjecthood in a particular Muslim empire or polity. It could also mean membership in a Sufi (mystical) order or an elite group of theologians or philosophers.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

n/a

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3351
Course Title	Intellectual and Social Movements in the Muslim World
Transcript Abbreviation	Muslim Social Mov
Course Description	Upper-level lecture/discussion course on significant intellectual and social movements in the Middle East and vicinity from the advent of Islam to the present.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 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, Lima, Mansfield, Marion, Newark, Wooster

Previous Value

Columbus, Lima, Mansfield, Marion, Newark

Prerequisites and Exclusions

Prerequisites/Corequisites

Prereq or concur: English 1110.xx, or permission of instructor.

Exclusions

Previous Value

Not open to students with credit for 542.01.

Electronically Enforced

No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code

54.0101

Subsidy Level

Baccalaureate Course

Intended Rank

Sophomore, Junior, Senior

Requirement/Elective Designation

Required for this unit's degrees, majors, and/or minors

General Education course:

Historical Study; Citizenship for a Diverse and Just World

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

Previous Value

Required for this unit's degrees, majors, and/or minors

General Education course:

Historical Study

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

- Students will have a basic understanding of how Islam emerged and spread.
- Students will be familiar with the major branches and sub-sects of Islam, and with regional variations for various Islamic movements.
- Students will understand the roots of the 1979 Iranian revolution and modern Sunni revivalist movements.

COURSE CHANGE REQUEST
3351 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
02/01/2022

Content Topic List

- The pre-Islamic Middle East
- The life of Muhammad and the advent of Islam
- Muhammad's death and the schism over the caliphate
- Basic tenets of Islam
- Qur'an
- Hadith and the development of Islamic law
- Intellectual flowering in Abbasid Baghdad (9th century)
- Revolutionary Ismaili Shi'ism: the Carmatians and the Fatimids (9th-10th centuries)
- Development of Twelver Shi'ism
- Medieval Persian cultural flowering
- Islamic philosophy
- Sufism
- Al-Ghazali (1058-1111): reconciling Sunni orthodoxy and Sufism

Sought Concurrence

No

Attachments

- History 3351 Citizenship theme submission document.pdf: New GE form
(Other Supporting Documentation. Owner: Heikes, Jacklyn Celeste)
- History 3351 SyllabusNewGE.docx: Syllabus
(Syllabus. Owner: Heikes, Jacklyn Celeste)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Heikes, Jacklyn Celeste	12/01/2021 11:22 AM	Submitted for Approval
Approved	Soland, Birgitte	12/01/2021 11:36 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	02/01/2022 01:27 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	02/01/2022 01:27 PM	ASCCAO Approval

History 3351: Intellectual and Social Movements in the Muslim World

Autumn 2022 (Class number TBA)

Wed., Fri. 9:35-10:55, Room TBA

(NO TEXTING DURING CLASS!!)

(READ THIS SYLLABUS CAREFULLY AND KEEP IT WITH YOU!)

Instructor: Prof. Jane Hathaway, hathaway.24@osu.edu

Office: Dulles Hall 257, 230 Annie and John Glenn Ave.

Office hours: Wednesday 11:00-12:30 **and by appointment**

All students must be formally enrolled in the course by the end of the second week of classes (January 17). Requests to add the course will not be signed by the History Department chair after that date.

This course fulfills a requirement for the **Citizenship for a Just and Diverse World** theme.

Goals of the Citizenship for a Just and Diverse World theme:

1. Successful students will analyze concepts of citizenship, justice and diversity at a more advanced and in-depth level than in the Foundations component.
2. Successful students will integrate approaches to understanding citizenship for a just and diverse world by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
3. Successful students will explore and analyze a range of perspectives on local, national or global citizenship and apply the knowledge, skills and dispositions that constitute citizenship.
4. Successful students will examine notions of justice amid difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within society, both within the United States and around the world.

Expected Learning Outcomes of the Citizenship for a Just and Diverse World theme:

Successful students are able to:

- 1.1 Engage in critical and logical thinking about the topic or idea of citizenship for a just and diverse world.
- 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of citizenship for a just and diverse world.
- 2.1 Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world..
- 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment and creative work, building on prior experiences to respond to new and challenging contexts.
- 3.1 Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global and/or historical communities.
- 3.2 Identify, reflect on and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.
- 4.1 Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.
- 4.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.

Objectives specific to this course: At the completion of the course, the student will:

- (1) be familiar with the geography of the Middle East, South Asia, and Central Asia;
- (2) have a basic understanding of how Islam emerged and spread;
- (3) know the difference between Sunni and Shi'ite Islam;
- (4) be familiar with the major sub-sects of Shi'ite Islam;
- (5) be sensitized to the regional variations among various Islamic movements;
- (6) be able to identify some of the roots of the 1979 Iranian revolution;
- (7) be able to identify some of the roots of modern Sunni revivalist movements.

Required texts:

- (1) Frederick Mathewson Denny, *An Introduction to Islam*, 4th ed. (Upper Saddle River, NJ: Pearson/Prentice Hall, 2011); ISBN 9780138144777
- (2) Roy Mottahedeh, *The Mantle of the Prophet: Religion and Politics in Iran* (Oxford: Oneworld Publications, 2009; originally published New York: Pantheon/Random House, 1985); ISBN 9781851686162
- (3) Additional course readings are available on the **Carmen/Canvas course page**.

Course description and how the course relates to the Citizenship for a Just and Diverse World theme:

This course explores significant intellectual and social movements that have arisen among Muslims from the inception of Islam ca. 610 C.E. until the present. Islam is the world's fastest-spreading religion and the religion with the second-largest number of adherents in the world (after Christianity). In addition, the Muslim population of the U.S. and of Columbus is steadily growing. Part of **responsible global citizenship** consists of understanding this religion, which you will certainly encounter frequently in many different forms in the coming years, if it is not already part of your experience. This means not only understanding Islam's basic tenets but **thinking critically** about how the religion has developed historically, its various subdivisions, and **the many forms it takes as a lived reality**. In this course, we will be considering a broad range of social and intellectual movements that have emerged in majority-Muslim societies in the Middle East (including Iran), Turkey, and South and Central Asia. We will be asking **how different movements approached the question of citizenship or membership in the Muslim community**; in subunits of that community, such as Islamic scholars; and in units of which the Muslim community might be part, such as nation-states. No prior knowledge of Islam or its history is assumed although students with background knowledge are welcome.

Written assignments:

- (1) A brief **map exercise**, to be distributed in class **Friday, August 26**. It will be due **in class Friday, September 2**. The purpose of this exercise is to inculcate **geographical literacy, a key prerequisite for informed global citizenship**.
- (2) A timed **midterm examination**, to be held **on Carmen/Canvas Friday, September 30**. The exam will consist of a map section, several identifications, and one essay question; it will cover all material presented from Aug. 24-Sept. 23.
- (3) A **paper** of roughly 8-9 pages using the framework of *The Mantle of the Prophet* to explore a specific movement or movements. The paper assignment can be found on **pages 10-13 of this syllabus**. The paper is due **in Carmen/Canvas by 5:00 p.m. Friday, Nov. 11**. A one-page statement of the topic is due **in Carmen/Canvas no later than 9:35 a.m. Friday, Oct. 21**.
- (4) A **take-home final examination**, to be posted on Carmen no later than **Friday, December 4**. The exam will consist of identifications, several short questions on *The Mantle of the Prophet*, questions on passages from primary source readings, and an essay question; it will cover all material presented from Oct. 5-Dec. 7. It is due **in Carmen/Canvas no later than 5:00 p.m. Tuesday, December 13**.

Discussions: Beginning September 9, we will have small-group discussions every week. These will occur roughly during the second half of class on the days noted in the Schedule below. See **Appendix A** for discussion exercises and sources of information. Lists of groups will be distributed by e-mail; groups will change every three weeks. You should read your texts with the assignment in mind and come to class prepared to contribute to your group's work.

Grading:

attendance; preparation for and participation in discussions	20%
map exercise	5%
midterm	25%
paper	25%
final	25%

Final grade distribution:

92.5-100% A	87.5-89.4% B+	77.5-79.4% C+	67.5-69.4% D+	below 59.5% E
89.5-92.4% A-	82.5-87.4% B	72.5-77.4% C	59.5-67.4% D	
	79.5-82.4% B-	69.5-72.4% C		

Grade change policy: All grade change requests for any written assignment must be submitted **in writing**. In your written grade change request, you must clearly explain why you believe points were unfairly deducted and/or why additional points should be awarded.

Make-up examinations will be given only in the case of a dire emergency, which must be documented with an official written excuse.

Late work will be downgraded by one letter grade for each day it is late. Work that is four or more days late will not be accepted. Incompletes will not be given except in dire circumstances, which **must** be documented.

Attendance policy: I will take attendance at every class, except for February 11 and 13. Your first unexcused absence will not be counted. After that, every unexcused absence will result in a 3-point deduction from your attendance and participation grade, **4 points** if it falls on a day when there is a small-group discussion. Valid excuses for not attending class include illness that can be validated with a standard excuse from the Student Health Center, a doctor's after-visit summary, a prescription, or the like; religious holidays; official university academic or sports competitions; interviews for scholarships, internships, and the like; graduate or professional school campus visits. **Documentation is required. Please do not come to class if you think you have COVID.**

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/>.

E-mail: Check your OSU e-mail daily for possible messages related to this course. Outside of class, you will be communicating with me and Colin mostly by e-mail. An e-mail is not like a text or a tweet; it is more like a mini-letter and should follow the conventions of a formal hard-copy letter. **Open with an appropriate greeting**, e.g., Dear Professor Hathaway, Hello Ms. Hathaway, Merhaba Hocam ("hello, my teacher," a common Turkish opening). **Write in complete sentences**, and note that you are in History 3351. **End with a formal closing**, e.g., Sincerely, John Doe; All best, John Doe.

STUDENTS WITH DISABILITIES

The University strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: slds@osu.edu; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

PLEASE TAKE CARE OF YOURSELF (Mental Health Statement). As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug

problems, feeling down, difficulty concentrating, and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily

activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing.

If you are or someone you know is suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus from the Office of Student Life's Counseling and Consultation Service (CCS). Visit ccs.osu.edu or call 614-292-5766. CCS is located on the 4th floor of the Younkin Success Center and the 10th Floor of Lincoln Tower. You can reach an on-call counselor when CCS is closed at 614-292-5766.

If you are thinking of harming yourself or need a safe, non-judgmental place to talk, or if you are worried about someone else and need advice about what to do, 24-hour emergency help is also available through the Suicide Prevention Hotline (Columbus: 614-221-5445 / National: 800-273-8255); or text 4hope to 741741; or go to suicidepreventionlifeline.org.

READING AND STUDY SUGGESTIONS:

- ◆ Do each day's reading **before** that day's class. Go over your notes after each class. Number the pages of your notes, and cross-reference them with your readings. Use your syllabus as a table of contents for your notes; next to each topic, note the page numbers in your notes where relevant information can be found. This will help you when you study for exams.
- ◆ Use the **glossary** at the back of the **Denny** book and the **map** on p. 37, as well as the **chronology** at the back of *The Mantle of the Prophet*, as study aids. You may also find the "Suggestions for Further Reading" at the back of the Denny book helpful.
- ◆ Note that there is a list of **Supplemental References** posted on the Carmen page, under "Handouts and aids."
- ◆ If you encounter an unfamiliar name or term and can't find an identification elsewhere in the reading, use **Google** to find a basic definition.
- ◆ **Keep up with the reading.** There is a large amount of diverse information in this course; you can't hope to master it by cramming at the last minute.
- ◆ Always **read critically**. In the case of a **secondary** source (a present-day history of Iran, for example), try to determine the author's approach and the **primary sources** (eyewitness or contemporary accounts; documents of various kinds) that s/he stresses. In the case of a **primary narrative source** (e.g., a chronicle, a memoir), ask yourself whether the author has a particular bias or agenda, and how authoritative his/her account is.
- ◆ If there is a gap in your notes or a concept that you just can't figure out, please consult me. Don't suffer in silence!

SUGGESTIONS FOR MAKING THE COURSE MORE MEANINGFUL (especially for those new to the subject):

- ◆ Read international news on the web site of the **New York Times** (nytimes.com) or the **BBC** (bbc.com/news). The **Christian Science Monitor** (csmonitor.com) is also well-known for its broad, objective coverage of the Middle East. The unrelated **Al-Monitor** (al-monitor.com) offers in-depth reporting on all major regions of the Middle East and North Africa. The Arabic network **al-Jazeera** has an English-language site at aljazeera.com.
- ◆ Explore Middle East- and Islam-related topics on the **web**. Googling virtually any topic related to the course will yield numerous sites of varying quality. Be aware, however, that many web pages contain historical inaccuracies and bias of various kinds. Be **extremely cautious** about using the web, including **Wikipedia**, for research.
- ◆ Try a **Middle Eastern or Mediterranean restaurant or grocery store**. Google "Middle Eastern [or "Turkish"] restaurants Columbus" to find locations and reviews.

SCHEDULE

NOTE: Power Points will be posted on Carmen by at least the evening before class.

WEEK 1: INTRODUCTORY: THE MIDDLE EAST BEFORE ISLAM; THE RISE OF ISLAM

- Aug. 24 (1) Introduction to the course
(2) Zoroastrianism in pre-Islamic Iran

READING: Recommended for those with no background in Middle Eastern or Islamic history: **Denny**, 7-28

- Aug. 26 (1) Conditions in pre-Islamic Arabia
(2) The life of Muhammad and the advent of Islam
Denny, 32-44, 49-72

MAP EXERCISE HANDED OUT

WEEK 2: THE EMERGENCE OF THE CALIPHATE

Aug. 31 **Film: PBS “Sacred Journeys: The *Hajj*” and discussion**

Sept. 2 **Muhammad's death and the schism over the caliphate: Sunnis, Shi'ites, Kharijites**

- (1) **Denny**, 74-87 (stop at “The Abbasids”)
(2) Al-Sharif al-Radi, compiler, *Nahj al-Balāgha* (sermons of Ali), trans. Seyyid Muhammad Askari Jafery (Tehran: Golshan Printing House, 1967), Sermons 7-8, 62-65 (**Carmen**)

TO ROTATE A PDF: On a PC, right-click and choose “Rotate clockwise” from the drop-down menu. On a Mac, hit control-click.

MAP EXERCISE DUE

WEEK 3: DEVELOPMENT OF “CLASSICAL” ISLAMIC INSTITUTIONS

- Sept. 7 (1) **Basic tenets of Islam**
(2) **Qur'an, hadith, and the roots of Islamic law**

- (1) **Denny**, 99-128, 130-48, 150-63, 187-97 (stop at “Shi'i Law Schools”)
Strongly recommended: 263-87; **less strongly recommended:** 289-307.
(2) Qur'an, suras (chapters) 12, 74, 81, 96 (**Carmen** or any version you like)
(3) Hadiths from al-Bukhari's *Sahih* (**Carmen**) to give you a sense of the range of topics covered by the hadith.
See more at www.sahih-bukhari.com.

Sept. 9 **Intellectual flowering in Abbasid Baghdad (9th century)**

- (1) **Denny**, 87-90 (“The Abbasids”), 164-84, 198-203 (stop at “The Sultanate”)
(2) Al-Yaqubi's (d. 897?) description of Baghdad, in Bernard Lewis, ed. and trans., *Islam from the Prophet Muhammad to the Capture of Constantinople*, vol. 2: *Religion and Society* (New York and Oxford: Oxford University Press, 1987 [1974]), 69-78 (**Carmen**)
(3) al-Tabari (ca. 839-923), *History of al-Tabari*, vol. 32, trans. C.E. Bosworth (Albany: SUNY Press, 1987), 212-13 (interrogations on the issue of whether the Qur'an were created by God or co-eternal with God)
(4) Selection from Powys Mathers, trans., *The Book of the Thousand Nights and One Night*, trans. into French by J.C. Mardrus, vol. 4 (New York: St. Martin's Press, 1972), 508-21 (**Carmen**)

DISCUSSION: See Appendix A.

WEEK 4: SHI'ISM

Sept. 14 **Revolutionary Ismaili Shi'ism: The Carmatians and the Fatimids (10th century)**

- (1) Denny, 197-98 ("Shi'i Law Schools"), 205-07 ("The Shi'i Imamate")
- (2) Description of Carmatian communities in Lewis, ed. and trans., *Islam...*, vol. 2, 63-68 (**Carmen**)
- (3) Paula Sanders, *Ritual, Politics, and the City in Fatimid Cairo* (Albany: State University of New York Press, 1994), 1-11, 39-52 (**Carmen**)

Sept. 16 (1) **Development of Twelver Shi'ism: the Buyids (945-1055) in Iraq/Iran; the "Passion Play" of Husayn**

(2) **Medieval Persian cultural flowering: the *Shahname*; the Seljuks and the *madrasa***

- (1) Denny, 86-87 ("The Tragedy at Karbala," "The Shi'ite Movement"), 90-91 ("Turks"), 203 ("The Sultanate"), 307-10 ("Distinctive Shi'i Ritual Practices")
- (2) Heinz Halm, *Shia Islam: From Religion to Revolution*, trans. Allison Brown (Princeton, NJ: Markus Wiener Publishers, 1997), 41-44, 57-61, 63-69 (**Carmen**)
- (3) Ferdowsi (c. 940-1020), *The Lion and the Throne: Stories from the Shahnameh of Ferdowsi*, prose rendition by Ehsan Yarshater, trans. Dick Davis (Washington, D.C.: Mage, 1998), 29, 31, 33, 34, 37-40, 46, 48; *Rostam: Tales of Love and War from Persia's Book of Kings*, trans. Dick Davis (Mage, 2007), 53-59, 61-63, 67-70, 131-35, 150-62 (**Carmen**)
- (4) Omar Khayyam (1044-1123), selections from the *Rubâiyât of Omar Khayyam*, trans. Edward Fitzgerald, ed. Carl J. Weber (Waterville, ME: Colby College Press, 1959), 37-47, plus the biographical note (**Carmen**)
- (5) *New York Times* article on commemoration of Husayn's martyrdom (**Carmen**)

DISCUSSION: See Appendix A.

WEEK 5: PHILOSOPHY AND SUFISM (MYSTICISM)

Sept. 21 **Islamic philosophy**

- (1) Denny, 184-86 ("Orthodox Kalâm and the Challenge of Philosophy")
- (2) Michael E. Marmura, "God and His Creation: Two Medieval Islamic Views," in R.M. Savory, ed., *Introduction to Islamic Civilisation* (Cambridge: Cambridge University Press, 1976), 49-53 (**Carmen**)
- (3) "The Autobiography of Avicenna [980-1037]," in Lewis, ed. and trans., *Islam...*, vol. 2, 177-81 (**Carmen**)

Sept. 23 (1) **Sufism**

(2) **Al-Ghazali (1058-1111): Reconciling Sunni orthodoxy and Sufism**

- (1) Denny, 211-35, 238-57
- (2) On Rabia (d. 801), (al-Junayd (d. 910) and al-Hallaj (d. 922): F.E. Peters, ed., *A Reader on Classical Islam* (Princeton: Princeton University Press, 1994), 312-14, 335-41 (**Carmen**)
- (3) Al-Ghazali, *The Faith and Practice of al-Ghazali*, trans. W. Montgomery Watt (London: George Allen and Unwin, 1953) (selections from *Al-Munqidh min al-dalâl [Deliverance from Error]*), 17-30, 45-46, 56-63, 80-83 (**Carmen**)
- (4) Shihab al-Din Yahya al-Suhrawardi (Sohrawardi, 1155-91), "Chant of Gabriel's Wing," in Mehdi Amin Razavi, *Suhrawardi and the School of Illumination* (Richmond: Curzon Press, 1997), 150-53 (**Carmen**)

DISCUSSION: See Appendix A.

WEEK 6: MIDTERM

Sept. 28 **Review**

Sept. 30 **MIDTERM EXAM**

Begin *The Mantle of the Prophet* (Note to the Reader, Prologue, Chapter 1).

WEEK 7: RELIGIOUS AND INTELLECTUAL LIFE IN THE OTTOMAN EMPIRE

Oct. 5 **Film: *Islam, Empire of Faith*, part 2: The Ottoman Empire; discussion *Mantle of the Prophet*, Chapter 2**

Oct. 7 **Puritans in the 17th-Century Ottoman Empire: The Kadızadelis**

(1) Madeline C. Zilfi, *The Politics of Piety: The Ottoman Ulema in the Postclassical Age, 1600-1800* (Minneapolis and Chicago: Bibliotheca Islamica, 1988), 129-59 (**Carmen**)

(2) Kâtib Çelebi (1609-57), *The Balance of Truth*, ed. and trans. Geoffrey L. Lewis (London: George Allen and Unwin, 1957), 7-13, 42-46, 92-96, 128-34

(3) ***Mantle of the Prophet***, Chapter 3

DISCUSSION: See Appendix A.

WEEK 8: TWELVER SHI'ISM IN SAFAVID IRAN

Oct. 12 **Twelver Shi'ism under the Safavids**

(1) **Denny**, 197-98 ("Shi'i Law Schools"), 205-07 ("The Shi'i Imamate") (review)

(2) On the Usulis and Akhbaris: Edward G. Browne, *A Literary History of Persia* (Cambridge: Cambridge University Press, 1951-53), vol. 4 : *Modern Times (1500-1924)*, 374-77 (**Carmen**)

(3) Molla Sadra (c. 1571-1640), in Ibrahim Kalin, *Knowledge in Later Islamic Philosophy: Mulla Sadra on Existence, Intellect, and Intuition* (New York and Oxford: Oxford University Press, 2010), 279-83 (**Carmen**)

(4) ***Mantle of the Prophet***, Chapter 4

DISCUSSION: See Appendix.

Oct. 14 – FALL BREAK: NO CLASS

WEEK 9: REFORM AND SECULAR NATIONALISM, 19TH-20TH CENTURIES

Oct. 19 **19th-century Islamic reform in the Ottoman Empire and in Iran under the Qajar dynasty (1795-1926)**

(1) **Denny**, 324-27 ("Some Modernist Thinkers")

(2) Jamal al-Din "al-Afghani" (1839-97), "Islamic Reformism: Jamal al-Din al-Afghani on Religious Solidarity as a Basis for Political Organization, March 1884," in Robert G. Landen, ed., *The Emergence of the Modern Middle East* (New York: Van Nostrand Reinhold, 1970), 106-10 (**Carmen**)

(3) Muhammad Abduh (1849-1905), *The Theology of Unity*, trans. Ishaq Musa'ad and Kenneth Cragg (London: George Allen and Unwin, 1966), 123-31

(4) ***Mantle of the Prophet***, Chapter 5

Oct. 21 **Early 20th-century secular modernizing movements: Reza Shah in Iran, Mustafa Kemal Atatürk in Turkey; the women's rights movement**

- (1) Denny, 328-30 ("Islam and Nationalism: Turkey"), 346-50 ("Islam and the Status of Women")
- (2) Isa Sadiq, *Modern Persia and Her Educational System* (New York: Teachers' College, Columbia University, 1931), 22-31 **(Carmen)**
- (3) Andrew Mango, *Atatürk: The Biography of the Founder of Modern Turkey* (Woodstock, NY: Overlook Press, 1999), 433-38 **(Carmen)**
- (4) Leila Ahmed, *Women and Gender in Islam* (New Haven: Yale University Press, 1992), 169-88 **(Carmen)**
- (5) *Mantle of the Prophet*, Chapter 6.

DISCUSSION: See Appendix A.

STATEMENT OF PAPER TOPIC DUE

WEEK 10: 20TH-CENTURY REACTIONS TO "WEST-TOXICATION"

Oct. 26 **The Wahhabis and the rise of Saudi Arabia**

- (1) Denny, 204-05 ("Ibn Taimiya"), 318-21 ("The Wahhabis"), 330-31 ("Saudi Arabia")
- (2) Ziauddin Sardar, "The Battle at Islam's Heart," *New Statesman* Nov. 1, 2007 – about the Nov. 1979 seizure of the Grand Mosque in Mecca **(Carmen)**
- (3) Basharat Peer, "Modern Mecca: The Transformation of a Holy City," *New Yorker*, April 16, 2012, 75-81, 84-87 **(Carmen)**
- (4) *Mantle of the Prophet*, Chapter 7

Oct. 28 **Mid-20th-century nationalism: Mossadegh in Iran, the 1952 revolution in Egypt**

- (1) Denny, 366 ("Westtoxication")
- (2) James Risen, "How a Plot Convulsed Iran in '53 (and in '79)," *New York Times*, April 16, 2000 **(Carmen)**
- (3) Jalal Al-e Ahmad (1923-69), *Occidentosis: A Plague from the West*, trans. R. Campbell, ed. Hamid Algar (Berkeley, CA: Mizan Press, 1984), 27-35 **(Carmen)**
- (4) *Mantle of the Prophet*, Chapters 8-9

DISCUSSION: See Appendix A.

WEEK 11: TWELVER SHI'ITE AND SUNNI REVIVALISM IN IRAN AND EGYPT

Nov. 2 **The Iranian revolution**

- (1) Denny, 336-39 ("Iran"), 374-77 ("An Iranian Shi'ite Muslim's Voice...")
- (2) Peter Chelkowski and Hamid Dabashi, *Staging a Revolution: The Art of Persuasion in the Islamic Republic of Iran* (New York: New York University Press, 1999), 22-28; skim 213-29 **(Carmen)**
- (3) Ali Shariati (1933-77), "Humanity and Islam," in Charles Kurzman, ed., *Liberal Islam: A Sourcebook* (New York and Oxford: Oxford University Press, 1998), 187-95 **(Carmen)**
- (4) Ruhollah Khomeini (1902-89), speech on the anniversary of the uprising of 15 Khordad 1979, in Hamid Algar, ed. and trans., *Islam and Revolution: Writings and Declarations of Imam Khomeini* (Berkeley: Mizan Press, 1981), 268-74 **(Carmen)**
- (5) *Mantle of the Prophet*, Chapter 10

Nov. 4 **The Muslim Brotherhood and its offshoots**

(1) **Denny**, 341-47 (“Fundamentalism”)

(2) Hasan al-Banna (1906-49), “The Rise of Mass Doctrinal Parties: The Program of Hassan al-Banna and the Muslim Brotherhood, 1935,” in Landen, ed., *The Emergence of the Modern Middle East*, 260-64 (**Carmen**)

(3) Sayyid Qutb (1903-66), selections from *Milestones*

(4) Visit the Muslim Brotherhood’s current Web page, ikhwanweb.com.

DISCUSSION: See Appendix A.

WEEK 12: THE TALIBAN

Nov. 9 **The Taliban**

(1) **Denny**, 367-71

(2) William T. Vollmann, “Letter from Afghanistan – Across the Divide: What Do the Afghan People Think of the Taliban?” *New Yorker*, May 15, 2000, 58-73 (**Carmen**)

(3) *New York Times* articles on the Haqqanis (**Carmen**)

(4) Anand Gopal, “The Other Afghan Women,” *New Yorker*, Sept. 13, 2021, 36-47 (**Carmen**)

DISCUSSION: See Appendix A.

Nov. 11 VETERANS’ DAY: NO CLASS; PAPER DUE BY 5:00 p.m.

WEEK 13: “SPRINGTIME” IN TURKEY AND THE ARAB WORLD

Nov. 16 **Fethullah Gülen, the Hizmet movement, and the July 2016 coup in Turkey**

(1) **Denny**, 369-72 (“Progressive Muslims”)

(2) Visit <https://fgulen.com/en/>. Click on “Press Room,” then “Interview in *The Muslim World*,” then click on the 4th title, beginning “In a time when political Islam has become very popular....” Look at any other parts of the web site that interest you, as well.

(3) Michael A. Reynolds, “Damaging Democracy: The U.S., Fethullah Gülen, and Turkey’s Upheaval,” Foreign Policy Research Institute E-Notes, September 26, 2016 (**Carmen**)

(4) Fethullah Gülen, “The Turkey I No Longer Know,” *Washington Post*, May 15, 2017 (**Carmen**)

Find some information about the Horizon Science Academies in Columbus, which are reputedly Hizmet-sponsored schools. We will briefly discuss your findings. Being an **informed citizen of Columbus** (and many other U.S. cities) includes being aware of these schools and other Hizmet facilities – not to oppose them but simply to be aware of them as a cultural phenomenon in this country.

Nov. 18 **The Arab Spring; the Arab Winter?**

(1) Jon Lee Anderson, “The Arab Spring’s Uncertain Birthday,” *New Yorker*, Jan. 26, 2012

(2) Carrie Rosefsky Wickham, “Egypt’s Missed Opportunity,” *New York Times*, July 28, 2013 (**Carmen**)

INTERACTIVE EXERCISE ON THE ARAB SPRING – See Appendix A.

WEEK 14: NOV. 23, 25 – THANKSGIVING: NO CLASS

WEEK 15: SUNNI “NEO-PURITANISM”

Dec. 2 **Al-Qaeda**

Gilles Kepel and Jean-Pierre Milelli, eds., *Al-Qaeda in Its Own Words*, trans. Pascale Ghazaleh (Cambridge, MA: Belknap Press of Harvard University Press, 2008), 47-50, 81-101, 115-18, 171-81
(Carmen)

Dec. 4 **The Islamic State (ISIS, ISIL, Da’esh, IŞİD)**

(1) Dexter Filkins, “What We Left Behind,” *New Yorker*, April 28, 2014, 50-63 (Carmen)

(2) Islamic State’s declaration of a caliphate, from al-Jazeera (Carmen)

(3) *New York Times* articles (Carmen)

DISCUSSION: See Appendix A.

TAKE-HOME FINAL AVAILABLE

Dec. 7 **Wrap-up and talk-back** – We will discuss the following issues:

(1) How has this course changed your perception of **what it means to be an informed citizen of Columbus, the U.S., and the world?**

(2) Looking back over the subjects and periods covered by this course, **how do you think being a member of a Muslim community or of a particular Muslim movement squares with being a citizen of a nation** or, thinking back to the pre-19th-century era, a subject of a particular kingdom or empire?

Dec. 13 TAKE-HOME FINAL DUE NO LATER THAN 5:00 p.m.

PAPER ASSIGNMENT

You will write a paper of roughly 8-9 pages using *The Mantle of the Prophet* as a “launching pad” for exploring a related or a different intellectual and/or social movement in the Muslim world. The movement you choose will probably be one covered by the course but may, with the instructor’s permission, be one not covered by the course. If appropriate, you may incorporate your own life experiences; if you have taken prior coursework in Islamic history or other disciplines that deal with Islam, you may choose to delve more deeply into topics explored in those courses. A key goal of this assignment is to allow you **to engage with different varieties of Islam as lived experiences and to think critically about how different historical figures acted as citizens of their societies and, depending on the figure, engaged with structures of power and promoted social change.**

Options:

(1) Use the format of *The Mantle of the Prophet* to examine a different movement.

Example: If I wanted to write on the Kadızadelis in 17th-century Istanbul, I would choose or make up a character who lived in that period, e.g., a young qadi (judge) from the Anatolian provinces (e.g., from the city of Van in eastern Anatolia). I might call him Vani Hasan Efendi. He relocates to Istanbul in the hope of finding a position as imam (preacher) in one of the great mosques but finds all the positions filled by Sufis, particularly members of the Halveti order. Following Mottahedeh’s strategy in *The Mantle of the Prophet*, I would switch back and

forth from Hasan Efendi's personal experience (e.g., his difficulties adjusting to Istanbul, his impression of the sultan and the palace, his shock at Sufi practices, his encounters with the growing Kadızadeli force, in either 3rd or 1st person) to more general discussion of the Kadızadeli phenomenon; thus, Hasan's story would serve as a window onto the Kadızadeli and the context in which they arose.

Obviously, I do not expect Mottahedeh-level mastery of this format. You may choose simply to divide your paper into two main parts: one narrating your character's experience, the other providing a more general discussion.

(2) Compare one of the Twelver Shi'ite figures and/or movements discussed in *The Mantle of the Prophet* with a contemporary Sunni figure or movement.

Example 1: I might take the Iranian nationalist leader Mohammed Mossadegh and point out that the revolution that toppled Egypt's monarchy occurred during the early 1950s, just when Mossadegh was most active in nationalizing Iran's oil industry and challenging the shah's authority. Although the Egyptian revolution cannot be called an Islamic movement, it emerged from one of the key nationalist movements in the Islamic world and bears comparison to Mossadegh's activism. I might compare Gamal Abd al-Nasir (Nasser), the most prominent figure in Egypt's revolution, to Mossadegh in terms of his background and goals, as well as comparing the goals of the nationalist movements in Egypt and Iran: while both movements stressed nationalization of natural resources (oil in Iran, the Suez Canal in Egypt), Iran's nationalists stressed constitutionalism to a much greater degree and did not seek to spread their brand of nationalism outside Iran (whereas Nasser had a pan-Arab agenda).

Example 2: I might also compare Mossadegh or the activist Iranian mullahs with the Muslim Brotherhood between the 1920s and the 1960s. The Brotherhood leaders tended to have religious training but not to come from the highest echelons of religious scholars, as the Iranian mullahs did. On the other hand, both groups initially sought to work with, rather than against, the monarchies in their respective countries until a breaking point occurred (the failed revolution in Iran, the successful revolution in Egypt) in the 1950s. The Brotherhood's initial agenda could be called socially more progressive than that of the Iranian mullahs.

Other examples: You could also compare the Safavid mullahs and intellectuals to the Kadızadeli of the Ottoman Empire; medieval Persian mystics such as al-Suhrawardi or Omar Khayyam to al-Ghazali, to the Ottoman-era Halvetis, or to the modern-day Turkish spiritual leader Fethullah Gülen; the *Shahname* to the *1001 Nights*; the 1979 Iranian revolution to the Taliban's takeover in Afghanistan or to growing religious conservatism in modern-day Egypt; etc., etc.

Please **review the lectures and course readings** connected to your topic and use them as sources of information! There is no need to do a great deal of outside research for this paper; you could easily use the course readings alone as your sources. If necessary, take advantage of the **Suggested References** posted on Carmen. Do **not** simply take sources off the web without having a sense of how reliable or objective they might be.

FORMAT

(1) Make sure that your paper makes coherent points supported by specific examples from your sources. Even if you are switching back and forth from "Vani Hasan Efendi's" narrative to a more general discussion, make sure that you present your points clearly within these contexts and that you come to a coherent conclusion.

(2) Your paper should consist of coherent paragraphs, even if you are switching back and forth in the manner described above.

(3) Quotations: Do not quote from your sources simply for the sake of quoting. Chose the passages you quote, if any, carefully and position them in your paper so that they clearly support the points you are making without interrupting the flow of your argument. **When citing a secondary source, it is usually better to paraphrase than to quote.**

TECHNICAL NOTES

(1) PLEASE NUMBER YOUR PAGES.

(2) Give your paper a title reflecting your topic. Do not simply title it “Term Paper.”

(3) CITING SOURCES. I do not expect you to do a large amount of outside research for this paper; **you may choose to rely entirely on texts read for class.** However, if you rely heavily on a certain text, you should cite it in a footnote/endnote or an in-text citation. Use a consistent note form. Citations in this syllabus, as well as footnotes and endnotes in the texts you read for this course, can serve as guides. Generic examples are as follows:

1st CITATION IN A FOOTNOTE OR ENDNOTE:

¹Paula Sanders, *Ritual, Politics, and the City in Fatimid Cairo* (Albany: State University of New York Press, 1994), 11.

FOLLOWING CITATION IN A FOOTNOTE OR ENDNOTE:

²Sanders, *Ritual, Politics, and the City*, 22.

IN-TEXT CITATION:

The Fatimid caliph wore yellow during processions (Sanders 1994, 53).

If you use in-text citations, you MUST include a list of works cited at the end of your paper. In such a list, a source is given this way:

Sanders, Paula. 1994. *Ritual, Politics, and the City in Fatimid Cairo*. Albany: State University of New York Press.

Book and journal titles are *italicized*; titles of journal and encyclopaedia articles are placed between quotation marks, as are titles of unpublished theses and dissertations.

ENCYCLOPAEDIA ARTICLES:

Encyclopaedia of Islam, 2nd ed., s.v. “Dhimmi,” by Bernard Lewis [if author is given]. **Do not give volume or page number.**

NOTE: The *Encyclopaedia of Islam* is commonly abbreviated *EI*² (for the 2nd edition) or *EI*¹ (for the 1st edition, which is so ancient that few people use it any more). There is also a new *EI Three*.

CITING A WEB PAGE: Please be cautious about using the Web for research, as a great deal of the information to be found on the Web is of questionable accuracy and may be biased. **Try to avoid using Wikipedia.** When citing a Web page, give the title, or an approximation of the title, of the piece or collection of information you accessed, along with the full URL. If the **author’s** name is given, always cite it. If the material you accessed is reproduced from a **print publication**, provide the print publication data as well as the URL. For example:

1ST CITATION IN A FOOTNOTE:

“Historical Information on the Topkapı Palace Museum,” www.ee.bilkent.edu.tr/~history/topkapi.html.
Reproduced from Ahmet Ertuğ, et al., *Topkapı, the Palace of Felicity* (Istanbul: Ertuğ and Kölük, 1989-91).

FOLLOWING CITATIONS IN FOOTNOTES:

“Historical Information on the Topkapı Palace Museum,” www.ee.bilkent.edu.tr/~history/topkapi.html.

CITATION IN BIBLIOGRAPHY:

“Historical Information on the Topkapı Palace Museum.” www.ee.bilkent.edu.tr/~history/topkapi.html.

Reproduced from Ahmet Ertuğ, et al., *Topkapı, the Palace of Felicity*. Istanbul: Ertuğ and Kölük, 1989-91.

[This entry would appear in the bibliography under “H”.]

(4) IMPORTANT! NOTES ON CITING ARAB, PERSIAN, AND TURKISH NAMES:

(a) The *al-* prefix in Arabic means simply “the.” **Never** place names beginning in *al-* under “A” in a bibliography. **Al-Ghazali**, for example, would appear under “G.”

(b) Constructions with *ibn* (“son of”) are usually listed as last name equivalents and placed in bibliographies under “I”. Thus:

Ibn Taimiya, Taqi al-Din Ahmad. *The Goodly Word*, abridged and trans. by Ezzeddin Ibrahim and Denys Johnson-Davies. Cambridge, U.K.: Islamic Texts Society, 2003.

(c) By the same token, you should always refer to such an author as, e.g., **Ibn Taimiya**, never as simply “Taimiya.”

(d) Turkish and Persian titles such as **çelebi**, **efendi**, **bey**, **pasha**, and **shah** are just that: **titles, not last names**. **Never** alphabetize a pre-modern author’s name by one of these titles. **Kâtib Çelebi**, for example, should be alphabetized under “K” for “Kâtib.”

(5) SUBMISSION INFORMATION. Your paper should be roughly 8-9 typed, double-spaced pages, using a 12-point font and normal margins. Please do not try to manipulate the length of your paper by using abnormally large or small type or margins.

Your paper is due **in Carmen/Canvas no later than 5:00 p.m. Friday, November 11**. It should be in the form of a **Word document (.docx or .doc)**. A **one-page statement of the topic** is due **in Carmen/Canvas no later than Friday, October 21**.

Your paper will be evaluated on the basis of (a) clear, convincing argumentation, (b) original thought and critical thinking, (c) solid documentation, and (d) engagement with the theme of **global citizenship** as described in the first paragraph of the assignment.

APPENDIX A

GROUP DISCUSSION PROJECTS

(NOTE: More groups can be added depending on enrollment.)

SEPTEMBER 9: The Abbasid empire

Groups 1 and 2: Compose a journal entry by a descendant of the Barmakid family living during the caliphate of al-Ma'mun. S/he laments the fate of Ja'far al-Barmaki under Harun al-Rashid, then comments on the policies of al-Ma'mun (Harun al-Rashid's middle son, who sponsored the translation movement and the Mu'tazilite "inquisition") and **what it is like to be a citizen** of Baghdad during his reign. Give the journal-writer a name and occupation (s/he could be a wazir, like the more prominent Barmakids, or could have gone into a lower-profile line of work).

Relevant sources of information: Lecture and readings (esp. Denny and the *1001 Nights*) for Sept. 9.

Groups 3 and 4: Compose a letter from a merchant in Abbasid Baghdad to an ocean-going merchant (your choice Mediterranean, Red Sea, Indian Ocean), trying to persuade him/her that Baghdad under the Abbasids is **the best city in the world in which to be a citizen** from all standpoints: climate, location, religion, commerce, culture, architecture, anything else you can think of.

Relevant sources of information: Lectures and readings (esp. Denny and al-Yaqubi) for Sept. 9.

SEPTEMBER 16: The Fatimids; Persian cultural flowering under the Seljuks

Groups 1 and 2: Compose a letter from a Fatimid missionary to a resident of Abbasid Baghdad, trying to persuade him/her that the Fatimids, not the Abbasids, have the right interpretation of Islam and have founded the rightly-guided empire, and trying to persuade the Baghdad resident to become a **citizen** of the Fatimid empire.

Relevant sources of information: Lectures and readings (esp. Denny, Sanders) for Sept. 14 and 16.

Groups 3 and 4: Rewrite the story of Zahhak and Feraydun from the *Shahname* with the Seljuks and the Fatimids in place of Zahhak and his followers, on the one hand, and Feraydun, Kaveh the Blacksmith, and the Iranians, on the other (you may decide which is which: i.e., the Seljuks could be Zahhak and co. while the Fatimids are Feraydun and co., or vice versa). The story should stress the importance of being a **good citizen** of either the Seljuk or the Fatimid empire.

Relevant sources of information: Lectures and readings (esp. Denny reading and *Shahname* excerpts) for Sept. 14 and 16.

SEPTEMBER 23: Philosophy and al-Ghazali

Groups 1 and 2: Rewrite the Autobiography of the philosopher Avicenna as if al-Ghazali had prepared it to describe his own life. Consider **how al-Ghazali functions as a citizen** of Baghdad and of the greater Abbasid empire.

Relevant sources of information: Lectures and readings (esp. Lewis and Watt) for Sept. 21 and 23.

Groups 3 and 4: Design al-Ghazali's ideal madrasa. Consider **how it prepares young men (and women?) for citizenship in Abbasid society**.

- Give your madrasa a name, and locate it in a particular city consistent with the cities where al-Ghazali lived during his career.
- Design a curriculum for the madrasa (Qur'an, hadith, law, theology, metaphysics, Sufism, philosophy, anti-philosophy, etc.)
- Consider the madrasa's physical facilities: teaching space; housing for students, teachers, custodians, etc.; a mosque for students and personnel; a library; kitchen, dining hall, etc.; the tomb of the founder, a Sufi lodge (You need not include all of these; you may also add other elements.)

OCTOBER 7: Kâtib Çelebi and the Kadızadelis

Groups 1 and 2 will write a journal entry “by” Kâtib Çelebi, recording his visit to a coffeehouse that is attacked by the Kadızadelis. His entry should express his reaction to the Kadızadelis' actions and his attitude toward them, as well as his attitude toward popular practices, and **what he think proper citizenship of the Ottoman Empire entails.**

Relevant sources of information: Kâtib Çelebi, *The Balance of Truth* (Oct. 7), Zilfi chapter (Oct. 7), Oct. 7 lecture

Groups 3 and 4 will prepare a comic strip (with chalk or dry-erase marker, on the board) presenting the Kadızadelis' view of the ills of Ottoman society and their view of **who is a proper citizen of the Ottoman Empire.** This does not have to be a work of art; you may draw stick figures or something similarly rudimentary if you choose. The important thing is to convey a coherent point.

Relevant sources of information: Zilfi chapter (Oct. 7); Kâtib Çelebi, *The Balance of Truth* (Oct. 7), Oct. 7 lecture

OCTOBER 12: *The Mantle of the Prophet*

We will have a more “conventional” group discussion this time. Each group will discuss the questions/issues below, related to *The Mantle of the Prophet*. The questions assume that you have read through at least chapter 4 of the book. You should also use material from lectures and other readings to fill out your responses. Be sure to come prepared! Don't make the other members of your group take up your slack; you will be deeply resented for this.

- (1) Find some information about the author, Roy Mottahedeh. What is his area of expertise, and what else has he written? (Hint: Use the OSU Library catalogue.)
- (2) Who is the main character of *The Mantle of the Prophet*? Where does he live, and what does he do? To what kind of family does he belong, and what is his lifestyle?
- (3) What kind of city is Qom? How are class differences in the city portrayed?
- (4) What is Ali Hashemi's early education like? How was education in Iran “modernized” between the late 18th century and the early 20th century?
- (5) How is a mullah's education described, and how is the madrasa described? Can you find any information on the Faiziyeh Madrasa? Can you tell anything about its curriculum? Does what you know about it square with what you've learned in class and from your other readings about madrasas?
- (6) What significant historical figures are discussed in these first four chapters?
- (7) What is **citizenship in Iran** like during Ali Hashemi's early life? Do you think he is a good citizen by those standards? What about his teachers and friends?

OCTOBER 21: The “emancipation” of women?

Groups 1 and 2: Compose a speech “by” Jamal al-Din al-Afghani in which he specifies **how women can participate as citizens** in the ideal Islamic society he envisions.

Relevant sources of information: lecture and readings for Oct. 19

Groups 3 and 4: Discuss how women in Iranian society are portrayed in *The Mantle of the Prophet* and how this portrayal compares to what you have learned about the changes in women’s status in Turkey, Iran, and Egypt in the early 20th century. Then compose a brief addition to *The Mantle of the Prophet* consisting of one scene in which Ali Hashemi, the main character, has a conversation or an encounter with an Iranian woman and in which **women’s roles as Iranian citizens** are raised.

Relevant sources of information: lecture and readings for Oct. 21; *Mantle of the Prophet, passim*. (You may have to do some hunting around.)

OCTOBER 28: The 1953 coup in Iran (and Ibn Saud)

To get you in the mood for writing your paper, we will experiment with the style described in Option 1 of the paper assignment (syllabus, pp. 10-11). Specifically, each group will write a paragraph about the 1953 coup in Iran from the standpoint of a particular figure affected by it (directly or indirectly), followed by a paragraph describing the coup in more general, “omniscient” terms. In the second paragraph, your group may choose to emphasize features of the coup that loom large in the first paragraph. In particular, you should raise the question of **constitutionalism, a vital issue for Mossadegh, and the implications of the coup for Iranian (and, in the case of Ibn Saud, Saudi) citizenship, as well as for different forms of monarchism as represented by the Shah, on one hand, and Ibn Saud, on the other.**

Group 1: the coup from the standpoint of Mohammed Mossadegh – You could compose a paragraph from Mossadegh’s diary, a letter he writes to a relative (another member of the enormous Qajar family), a third-person narrative of what happened to him at one particular point during the coup, etc.

Relevant sources of information: Oct. 28 lecture, Risen article for Oct. 28; *Mantle of the Prophet*, pp. 115-33.

Group 2: the coup from the standpoint of Shah Mohammed Reza Pahlavi – See the suggestions for Group 1.

Relevant sources of information: Oct. 28 lecture, Risen article for Oct. 28; *Mantle of the Prophet*, pp. 126-33, 230-31.

Group 3: the coup from the standpoint of the writer Jalal Al-e Ahmad, author of *Occidentosis: A Plague from the West* – See the suggestions for Group 1.

Relevant sources of information: Oct. 28 lecture, Risen article for Oct. 28; selection from *Occidentosis* for Oct. 28 (it was not written until 1962 but could shed light on Al-e Ahmad’s attitudes toward the coup); *Mantle of the Prophet*, pp.287-323, esp. 287-94.

Group 4: the coup from the standpoint of Ibn Saud, founder of Saudi Arabia – See the suggestions for Group 1.

Relevant sources of information: Oct. 26 and 28 lectures, Denny readings for Oct. 26, Risen article for Oct. 28

NOVEMBER 4: The Iranian Revolution

Each group will prepare a “revolutionary propaganda” poster in the style described by Chelkowski and Dabashi in *Staging a Revolution* (Nov. 2). Each poster should convey **how the ideal citizen of Iran or Egypt should behave** in the society envisioned by each thinker or group.

Group 1 will prepare a poster promoting the priorities of Ali Shariati.

Relevant sources of information: Nov. 2 lecture, Chelkowski and Dabashi reading for Nov. 2, Shariati reading

for Nov. 2

Group 2 will prepare a poster promoting the priorities of the Iranian revolution as of February 1979.

Relevant sources of information: Nov. 2 lecture, Chelkowski and Dabashi reading for Nov. 2, Khomeini reading for Nov. 2

Group 3 will prepare a poster promoting the program of the Muslim Brotherhood as articulated by its founder, Hasan al-Banna.

Relevant sources of information: Nov. 4 lecture, Chelkowski and Dabashi reading for Nov. 2, Denny reading for Nov. 4, al-Banna reading for Nov. 4

Group 4 will prepare a poster promoting the program of the Muslim Brotherhood as articulated by Sayyid Qutb.

Relevant sources of information: Nov. 4 lecture, Chelkowski and Dabashi reading for Nov. 2, Denny reading for Nov. 4, Qutb reading for Nov. 4

NOVEMBER 9: The Taliban

Since you are all working on your papers, we will keep it simple. **All groups** will discuss how the Taliban of today compare with their previous incarnation in 1994-2001. Pay attention especially to Taliban attitudes toward women, toward Shi'ites (including the Hazara minority), and toward **who “belongs” to the Afghan nation**. Do you think **Afghan citizens have a duty to try to make the Taliban’s government work?** Do you believe **global citizens have a responsibility to help Afghanistan to succeed?**

Relevant sources of information: lecture and readings for Nov. 9

NOVEMBER 16: Interactive exercise on the Arab Spring

Each group will give a brief presentation on the “Arab Spring” experience, and aftermath, in a particular country, as follows:

Group 1: Tunisia

Group 2: Bahrain

Group 3: Syria

Group 4: Libya

(**NOTE:** The lecture covers Egypt. If course enrollment is high enough, additional groups could be formed and asked to discuss Yemen, Jordan, etc.)

Your presentation should take into account **how citizens of these countries engage with their governments and how they view civic action and civil society**. This is a particularly complex issue in countries, such as Bahrain and Syria, with populations adhering to different religions or different subsets of Islam.

Please note the OSU e-mail numbers in the group lists and be in touch with your fellow group members.

Probably the best way to coordinate will be to circulate a **Google document**. Please use the BBC and similar reputable news sources, e.g., Al-Monitor. Try to refrain from using Wikipedia.

Presentation logistics: Presentations should not exceed ten minutes. Ideally, each group member should present a very brief section. For example, one could note when and how the Arab Spring started in that particular country. Another could discuss immediate developments; a third could discuss the longer-term effects. A fourth could offer predictions. Remaining group members could note the country’s capital, population, and demographic breakdown.

DECEMBER 4: Al-Qaeda and the Islamic State

All groups will compare the ideologies and attitudes of the three leaders of al-Qaeda covered in class and readings with those of the Islamic State. Concentrate on their views of the responsibility of the member of al-Qaeda or the citizen of the Islamic State.

Groups 1 and 2: Abdallah al-Azzam compared to ISIS

Group 3: Ayman al-Zawahiri compared to ISIS

Group 4: Osama bin Laden compared to ISIS

APPENDIX B

ESSAY QUESTIONS FROM THE MIDTERM AND FINAL EXAMS

(Obviously, this Appendix will not be part of an actual syllabus circulated to students.)

MIDTERM:

ESSAY. Answer **only one** question. In your answer, you should make coherent arguments supported by specific examples. Please indicate which question you are answering. **45 points; suggested time: 30 minutes**

(1) How did Greek rationalism affect Islamic thought between the eighth and eleventh centuries C.E.? How was rationalism transmitted to Muslim intellectuals? How did it influence Islamic law, theology, and philosophy? In your answer, you should give at least **one** example of Greek rationalist influence in **each** field (i.e., one in law, one in theology, one in philosophy). What (or who) were the main sources of opposition to the influence of Greek rationalism? **What do you think was the single most important effect of Greek rationalism on membership/citizenship in Islamic society** (meaning in the Abbasid/Seljuk empire), and why?

(2) Discuss the notion of the capital of the Muslim state as it developed from 622 C.E. through the twelfth century C.E. In what ways did the capital project the authority of the leader of the Muslim community? Which Muslim empires founded new capitals (this does not have to mean founding a new city), and why did they choose the locations they did? What features distinguished their capitals, and what political and religious messages did those features send? What features characterized the provincial capitals of semi-autonomous provincial powers (discuss at least **one**)? **Which capital do you think provided the best environment for members/citizens of the Muslim community, and why?** (You will have to explain what constituted “the best environment.”)

(3) What effect did non-Arab peoples have on Islamic political, religious, and intellectual developments between ca. 700 and 1100 C.E.? Discuss at least **three** non-Arab populations (with **one** specific instance of their influence for **each** population). What was the relationship of these peoples to the ruling authorities, including the caliph (or caliphs)? How did their native languages and cultures interact with Arabic and the institutions of the early Muslim empires? **Were they able to be full members/citizens of the societies in which they lived? Was one group more successful at citizenship than others, and if so, why?** (Please explain your conception of “success.”)

FINAL:

ESSAY. Answer **only one** question. In your answer, you should make coherent arguments supported by specific examples from readings (including *The Mantle of the Prophet* if appropriate), lectures, and discussions. Think carefully about what specific examples apply to each question, and answer completely. **Don't forget to indicate the overall dates when figures were active.** Note that each question asks to think critically and support an argument. **Please indicate which question you are answering. 40 points**

(1) Of the movements and figures we have studied in the second half of this course, which **two** from the following list do you think best fit the definition of “reformist,” and why? Which **two** best fit the definition of “puritanical,” and why? You will need to discuss the definition of “reformist” and “puritanical” in your answer and justify assigning any particular movement to a particular category. Kadızadeli, Akhbaris, Muhammad Abduh, Mustafa Kemal Atatürk, the Wahhabis, Gamal Abd al-Nasir (Nasser), the Muslim Brotherhood, Ali Shariati, Ruhollah Khomeini, Fethullah Gülen, the Taliban, the Arab Spring protesters (you may focus on one specific country if you like), al-Qaeda, the Islamic State. Can a movement be both reformist and puritanical? **What is the main responsibility of a member/citizen of each of the societies dominated by the movements you have discussed?**

(2) What would you say were the principal differences in the development of Sunnism and Twelver Shi‘ism from roughly 1500 through 2000 C.E.? Consider **(a)** government sponsorship of each sect, **(b)** the status of the ulema, **(c)**

reform and/or purification movements within each sect, and **(d)** popular rituals in each sect that inculcate sectarian identity. **If you were a citizen or subject in a Sunni society in 1500 (choose one state or regime), how would your life differ from that of a citizen in such a society in 2000? Please answer the same question for a citizen in a Twelver Shi'ite society.**

(3) Discuss the attitudes toward mysticism, its place in the individual's life, and the role of a mystically-inclined citizen in Islamic society articulated by **three** of the following figures: Kadızade Mehmed Efendi, Molla Sadra, Muhammad ibn Abd al-Wahhab, Sayyid Qutb, Ruhollah Khomeini, Fethullah Gülen, Mullah Omar, Abu Bakr al-Baghdadi. What accounts for the differences in attitudes among these three figures? **Of the societies you have encountered in the second half of this course, which do you think offered (or offers) the most hospitable environment for citizens who follow mysticism, and why?**

(4) How have Muslim intellectuals, religious thinkers, and political figures responded to western European and/or American technology, political and philosophical trends, and imperialism between the eighteenth and early twenty-first centuries? Choose **three** figures from the following list, identify them, and discuss their responses, making sure to include specific details: Selim III, Jamal al-Din al-Afghani, Mustafa Kemal Atatürk, Mohammed Mossadegh, Sayyid Qutb, Jalal Al-e Ahmad, Ruhollah Khomeini, Fethullah Gülen, Ayman al-Zawahiri. **Which response, in your opinion, had the most positive effect on the citizens of the country or empire where each figure lived? You will have to explain your definition of a "positive effect."**

GE THEME COURSES

Overview

Courses that are accepted into the General Education (GE) Themes must meet two sets of Expected Learning Outcomes (ELOs): those common for all GE Themes and one set specific to the content of the Theme. This form begins with the criteria common to all themes and has expandable sections relating to each specific theme.

A course may be accepted into more than one Theme if the ELOs for each theme are met. Courses seeking approval for multiple Themes will complete a submission document for each theme. Courses seeking approval as a 4-credit, Integrative Practices course need to complete a similar submission form for the chosen practice. It may be helpful to consult your Director of Undergraduate Studies or appropriate support staff person as you develop and submit your course.

Please enter text in the boxes to describe how your class will meet the ELOs of the Theme to which it applies. Please use language that is clear and concise and that colleagues outside of your discipline will be able to follow. You are encouraged to refer specifically to the syllabus submitted for the course, since the reviewers will also have that document. Because this document will be used in the course review and approval process, you should be *as specific as possible*, listing concrete activities, specific theories, names of scholars, titles of textbooks etc.

Course subject & number

General Expectations of All Themes

GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations.

Please briefly identify the ways in which this course represents an advanced study of the focal theme. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities. *(50-500 words)*

Course subject & number

ELO 1.1 Engage in critical and logical thinking about the topic or idea of the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

GOAL 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.

Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.

Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

Specific Expectations of Courses in Citizenship

GOAL 1: Successful students will explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.

ELO 1.1 Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 1.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

GOAL 2: Successful students will examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.

ELO 2.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

2.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)