

## Term Information

Effective Term Spring 2026  
[Previous Value](#) [Autumn 2022](#)

## Course Change Information

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

Adding Traditions, Cultures, and Transformations GE Theme

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

Traditions, Cultures, and Transformations GE Theme is the most relevant GE category for this course.

**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)?

None

**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	Islamic Studies
Fiscal Unit/Academic Org	Near East S Asian Lang/Culture - D0554
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3501
Course Title	Traditions of Islam
<a href="#">Previous Value</a>	<a href="#">Introduction to Islam</a>
Transcript Abbreviation	Traditionsof-Islam
<a href="#">Previous Value</a>	<a href="#">Intro to Islam</a>
Course Description	This course explores the development of, and the dynamics behind, four traditions of Islam during its formative and classical periods (ca. 600-1200 AD): Islamic scriptural tradition, tradition of Islamic law and jurisprudence, tradition of Islamic politics and rulership, and the Islamic tradition of divinity. This course is conducted entirely in English.
<a href="#">Previous Value</a>	<a href="#">Examination of Islam as a world religion, enabling an understanding of its major tenets and beliefs as they are envisioned by insiders and outsiders.</a>
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, Lima, Mansfield, Marion, Newark, Wooster

## **Prerequisites and Exclusions**

**Prerequisites/Corequisites**

Prereq: English 1110, or completion of GE Foundation Writing and Information Literacy course.

***Previous Value***

*Prereq: English 1110.*

**Exclusions**

Not open to students with credit for NELC 3501.

**Electronically Enforced**

No

## **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; Global Studies (International Issues successors); Traditions, Cultures, and Transformations

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

***Previous Value***

***General Education course:***

*Culture and Ideas; Global Studies (International Issues successors); Historical and Cultural Studies*

*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 analyze and interpret Islam and Islamic thought, culture, and expression.
- Students acquire a basic grasp of the Islamic scriptures (Qur'an and Hadith) and their place in Muslim religiosity
- Student learn to recognize the major currents of Islamic religiosity and what distinguishes them from one another
- Students evaluate how Islam has historically influenced the character of human beliefs, the perception of reality, and the norms which guide human behavior.
- Students learn how to approach religion as an important cultural and historical phenomenon from a secular academic perspective
- Analyze Traditions, Cultures, and Transformations at a more advanced and in-depth level than in the Foundations component.
- Integrate approaches to understanding traditions, cultures, and transformations by making connections to out-of-classroom experiences with academic knowledge or across disciplines
- Engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

**COURSE CHANGE REQUEST**  
3501 - Status: PENDING

Last Updated: Vankeerbergen,Bernadette  
Chantal  
04/03/2025

**Previous Value**

- *Students analyze and interpret Islam and Islamic thought, culture, and expression.*
- *Students acquire a basic grasp of the Islamic scriptures (Qur'an and Hadith) and their place in Muslim religiosity*
- *Student learn to recognize the major currents of Islamic religiosity and what distinguishes them from one another*
- *Students evaluate how Islam has historically influenced the character of human beliefs, the perception of reality, and the norms which guide human behavior.*
- *Students learn how to approach religion as an important cultural and historical phenomenon from a secular academic perspective*

**Content Topic List**

- Central tenets of Islamic belief and practice
  - Major intellectual and spiritual trends of the classical period
  - History of Islamic civilizations - overview
  - Contemporary non-Muslim perceptions of the religion and associated cultures compared to historically informed Muslim perspectives
- No

**Sought Concurrence**

**Previous Value**

**Attachments**

- Submission form-traditions-ISLAM 3501.pdf: GE Rationale  
*(Other Supporting Documentation. Owner: Carmichael,Phoebe Cullen)*
- Islam3501 Syllabus (updated 3:2025).pdf: Syllabus  
*(Syllabus. Owner: Carmichael,Phoebe Cullen)*
- Cover Letter Islam 3501 (3:2025).pdf: Cover Letter  
*(Cover Letter. Owner: Carmichael,Phoebe Cullen)*

**Comments**

- Please see feedback email sent 2/25/25. *(by Neff,Jennifer on 02/25/2025 04:17 PM)*

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Carmichael,Phoebe Cullen	02/05/2025 09:27 AM	Submitted for Approval
Approved	Brenner,Naomi	02/05/2025 08:32 PM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	02/13/2025 09:29 AM	College Approval
Revision Requested	Neff,Jennifer	02/25/2025 04:17 PM	ASCCAO Approval
Submitted	Carmichael,Phoebe Cullen	03/21/2025 09:42 AM	Submitted for Approval
Approved	Brenner,Naomi	03/26/2025 10:05 AM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	04/03/2025 10:26 AM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Hanlin,Deborah Kay Hilty,Michael Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	04/03/2025 10:26 AM	ASCCAO Approval

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## ISLAM 3501 Traditions of Islam

Spring 2026 | Lecture | 3 units

GE THEME: Traditions, Cultures, and Transformations

Meeting times: TR 9:35-10:55

Sean W. Anthony | [anthony.288@osu.edu](mailto:anthony.288@osu.edu) | Hagerty Hall 323

Office hours: Wed 12:00PM-2:00PM and by appointment

### Course Description

This course explores the development of, and the dynamics behind, four traditions of Islam during its formative and classical periods (ca. 600-1200 AD) using the analytical and conceptual tools developed in modern academic approaches to religious studies and the history of religion. The first of these four traditions is the Islamic scriptural tradition: the Qur'an, the Hadith, and their canonization and exegesis. The second is the tradition of Islamic law and jurisprudence, inclusive of the diversity of Sunni and Shi'ite schools of thought and their major jurists. The third is the tradition of Islamic politics and rulership, with a special focus on the caliphate-imamate, its contestation in Muslim historical memory, and its theoretical conceptualization by Sunnis and Shi'ites. The final and fourth tradition is the Islamic tradition of divinity, as known through kalām and theology, whose major themes we explore via creeds, dialectic, and the literature of Islamic philosophy and mysticism.

*This course is conducted entirely in English, and all required readings from Arabic, Greek and Persian texts are assigned from English translations.*

### Course-Specific Goals

- To learn academic approaches to the systematic analysis of how key facets of the traditions of Islam emerged and developed over time as well as how these facets of Islam have been contested, debated, and reconceptualized by both majority and minority currents within the global Islam world.
- To embark on an in-depth exploration of key themes and ideas in the traditions of Islam with regards to scripture and its interpretation, law and community, politics and leadership, and divinity and broader questions of human meaning.

### Course Goals for GE Theme: Traditions, Cultures, and Transformations

- Analyze Traditions, Cultures, and Transformations at a more advanced and in-depth level than in the Foundations component.
- Integrate approaches to understanding traditions, cultures, and transformations 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.
- Engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

- Engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

### Expected Learning Outcomes:

#### ELO 1.1. *Engage in critical and logical thinking*

This course will build skills needed to engage in critical and logical thinking about the role of virtue in human social and political associations and just governance through:

- Engagement in class-based discussion and debates of key texts of the Islamic tradition in Primary Source Seminars, and short reflection papers that require students to summarize key points of lectures, readings, and/or in-class discussions and to reflect on their classmates' questions and engagement with the material.
- Response essays, which require the students to synthesize and critically evaluate and discuss a key theme or idea in a key text on either a political, legal, or theological theme in tandem with a cutting-edge scholarly article on the topic.
- Completion of quizzes (1 per module) in which students demonstrate comprehension of the course readings and materials.

#### ELO 1.2. *Engage in an advance, in-depth, scholarly exploration*

This course requires students to acquire a foundational understanding of core concepts and debates in the traditions of formative and classical Islamic thought and to engage in advanced, in-depth explorations of its key themes and ideas through a corpus of regionally, chronologically, ethnically, and confessionally diverse authors and thinkers through structured, instructor-led discussions and debates and through thematically focused essay assignments.

#### ELO 2.1. *Identify, describe, and synthesize approaches or experiences*

Students engage in advanced exploration of each module's topic through a combination of lectures, readings, and discussion sessions.

- Lectures: Each module sets aside course sessions for lectures that provide a historical background and theoretical frameworks for engaging with the core ideas, figures, institutions, and debates of traditions of formative and classical period of Islam.
- Reading and Listening: The course has no required textbook but, rather, assigned readings from select primary sources, academic articles, and book chapters to provide students with the necessary background and information for engaging with the main topics of the authors and thinkers covered. In addition, or even as alternative, to readings, students are assigned podcast interviews from Prof. Peter Adamson's (King's College London) *History of Philosophy Without Any Gaps*.
- Structured Discussions: Students participate in structured discussion sessions on select texts, which I call 'Primary Source Seminars', for which they prepare prior to class. These discussions sessions require coming to class with prepared questions on a particular philosophical and/or historical text as well as active participation and/or listening to in-class discussion. Students must also complete a short, essay-based form reflecting on the in-class discussion and how the diversity of their classmates' perspectives enrich their understanding of the text.

#### 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.*

- As part of their reflection papers responding to Primary Source Seminars, students self-assess their understanding of texts and concepts and the quality of their engagement with their classmates' diverse viewpoints expression during the in-class discussion.
- Students write 4 Response Essays (inclusive of the Final Essay) in which they revisit a key theme, debate, and/or thinker in a module and draw upon their own experiences and ideas to critically engage with the theme/debate/thinker from the traditions of Islam and a modern academic interpretation thereof and demonstrate the continued relevance of the theme to modern contexts.

*ELO 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, epistemology, philosophy, etc.) on at least one historical or contemporary issue.*

Students explore key aspect of the formative and classical traditions of Islam that continue to shape Muslim religiosity, whether in terms of theological beliefs, political ideals (conceptions of leadership and authority), and social and legal norms (esp. in terms of ritual, communal hierarchies, and personal status laws). Readings, lectures, and class assignments acquaint students with the approaches to these questions by under traditions of Islam in terms of plurality and diversity (regional, chronological, sectarian, etc.).

*ELO 3.2. Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.*

The four traditions of Islam analyzed in this course represent four “big” ideas and different answers that the traditions of Islam and their carriers gave in understanding their continued relevance over multiple generations. Scriptural traditions concern the impact of book(s) and *the Book* (i.e., scripture) and their authority as arbiters of truth within an Islamic framework. Legal traditions concern the sources of normativity for Muslim communities and the role of interpretation as well as how rules of communal worship, interaction, discipline, and exchange become constitutive of solidarity and collective identities. Political traditions concern authority, leadership, sovereignty, hierarchy, duty, and arbitration in Muslim traditions, but they also are sites for analyzes how difference Muslim communities contest the communal memories of the past and ideals of leadership. Traditions of divinity concern how normative boundaries of what constitutes proper belief and religiosity in Islam have been articulated, enforced, and contested; these include not just traditions of reason and rational debate but of also non-conformity and mysticism in an Islamic context.

*3.3. Examine the interactions among dominant and sub-cultures.*

The traditions of Islam belong to multiple sub-cultures of rather than a single dominant one. Throughout the course students will examine how the putatively dominant culture of Islam, Sunni orthodoxy, contains within itself numerous subcultures, some of which are accommodated (such as rival legal schools) and others which vie for dominance (such as traditionalist and rationalist approaches to theology); but they also undertake sustained examinations of other sub-cultures of the Islamic tradition, including Shi'i approaches to legal authority and autonomy as a religious minority as well as Sūfī and philosophical approaches to religious knowledge and authority.

*3.4. Explore changes and continuities over time within a culture or society.*

A tradition implies the process of passing a thing down from one generation to the next. Each module of the course begins with inception of a tradition of Islam and the proceeds to examine its subsequent development into diverse normative articulation(s) and canons imbued with religious normativity. The

middle and final sessions of each module explore how of the canons of the traditions of Islam are refined, contested, reinterpreted and applied to ever changing circumstances by the diverse communities who act as the bearers of Islam's traditions.

*4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.*

Students analyze and examine each of the traditions of Islam through key social institutions (caliphs, legal authorities, mystics, philosophers), sectarian currents (Sunnis, Shi'ites, Sūfīs) and schools (Mālikīs, Ḥanbalīs, Ash'arīs, etc.), and through individual figures who either carry importance in Muslim communal memory (Khadījah, Abū Bakr, 'Alī) or who are major authors of the Islamic tradition (al-Shāfi'ī, al-Ṭūsī, al-Ghazālī). In this way, although each module treats its tradition as conceptual unified, students encounter this tradition of socially and historical variegated and learn to distinguish its various aspects through the prism of multiple perspectives from the Islamic heritage.

*4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.*

Each canon of the traditions of Islam categorizes and regulates different aspects of human diversity, in particular as regards to sex (male and female), ethnicity (Arab and non-Arab), religion (Muslim and non-Muslim), and social status (free and unfree). Throughout each module students analyze and examine what role these social categories play across the traditions of Islam: in the lives of individual figures and authors, in access to political authority, and the legal regulations imposed on the lives of persons, families, and communities.

### COURSE TEXTS

There is no required textbook for this course, but essential readings for all class sessions and written assignment will all be made available via the course website on Carmen.

### GRADING

Quizzes (× 4)	20%
Response Essays (× 3)	35%
Primary Source Seminars (×8)	30%
Final Exam	15%
<b>Total</b>	<b>100%</b>

### Course Assignments

Ahead you will find descriptions of the course assignments expected of you throughout the semester. NOTE: Students must complete all course assignments and requirements in order to pass the course.

#### Quizzes

You must complete a total of four quizzes online at the course website throughout the semester that are designed to ensure that you have mastered key concepts, figures, and historical information from the

traditions of Islam covered in each module. Their format is short and simple. Each quiz consists of no more than fifteen questions (fill-in-the-blank or multiple-choice) and cover the in-class lectures and the assigned readings. They are open-book but must be completed by the deadline indicated on the course website.

### *Response Essays*

These assignments require you to get your hands dirty with your own analysis and critique of key theme, idea, and/or debate related to one of the traditions of Islam covered in this course. These essays are meant to get you thinking about these traditions within a critical framework. The format works like this: I provide you a prompt on key text and/or theme with an academic article, and I pose a handful of questions to provoke your thinking. Your role is to share your well-considered thoughts by turning a well-written and well-researched response essay that addresses the questions posed (at least 1250 words), which you will upload to the course website as either a \*.rtf, \*.doc, or \*.docx file. All essays are short research and must include full citations and a bibliography formatted according to the Chicago Manual Style.

### *Primary Source Seminars*

We have twelve Primary Source Seminars over the course of this semester. These seminars serve as open forums and discussion sessions where we can delve more deeply into the core ideas and concepts of the traditions of Islam, including canonical texts and debates, the lives of the traditions' most influential figures, their great literary works, and some aspect of their social and historical context.

*Prior to each seminar, everyone must read and prepare the relevant text relevant.*

*After each seminar, everyone must fill out and complete a seminar questionnaire – available online at the course website. This questionnaire serves as an opportunity for you to further reflect on the seminar and to give input on what aspects gave you insights or caused confusion. You have until midnight on the day of the seminar to finish the questionnaire. The questionnaires should be filled out carefully and reflect the quality of preparation for, and participation in, the seminar.*

Although I strongly encourage you to attend all seminars, this class only requires you to complete a questionnaire for **eight** of the seminars for full credit – just in case illness, travel, or other types of excused absences prevent you from attending each session. However, if you do complete your questionnaire for all twelve seminars, I will assign you a grade on the basis of the ten seminars for which you have the highest score.

### *Final Exam*

Prior to exam week, I will upload to the course website the prompt for your final exam that will serve as a fourth response essay and an expanded meditation on an overarching theme of the course. The final exam will require to look back the entirety of the course's content and to synthesize the knowledge you've gained of the Islamic traditions we explored together. Our capstone session held on the final day of class will help to prepare for the exam; students are strongly encouraged, therefore, to attend and to actively participate in this final session.

### **Academic Integrity**

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/>.



*A special note on the usage of AI tools:* Because you will best accomplish the goals of this course by undertaking all activities and assessments without AI assistance, you are not permitted to use any AI tools (such as ChatGPT, Claude, DeepSeek, etc.) in this course. If you are uncertain about any part of this policy or its application to any assignment or activity in the course, consult with me before proceeding.

**If I suspect that a student has committed academic misconduct in this course, I am obligated by university rules to report my suspicions to the Committee on Academic Misconduct.** If COAM determines that you have violated the university's *Code of Student Conduct* (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the university.

If you have any questions about the above policy or what constitutes academic misconduct in this course, please contact me.

Other sources of information on academic misconduct (integrity) to which you can refer include:

- Committee on Academic Misconduct web page ([go.osu.edu/coam](https://go.osu.edu/coam))
- Ten Suggestions for Preserving Academic Integrity ([go.osu.edu/ten-suggestions](https://go.osu.edu/ten-suggestions))

### Attendance

Students are expected to attend every class meeting. Absences are only excused when accompanied by a doctor note, or for a special circumstance discussed with the instructor BEFORE the absence. More than two unexcused absences will result in a significantly lower attendance/participation grade; five or more unexcused absences will result in an attendance/participation grade of zero.

### Late Assignments Policy

For assignments submitted by the due date, I will try to provide feedback and grades within seven days.

Assignments submitted after the due date may have a penalty assessed and reduced feedback, and grades may take longer to be posted.

### Grading Scale

93–100: A	73–76.9: C
90–92.9: A-	70–72.9: C-
87–89.9: B+	67–69.9: D+
83–86.9: B	60–66.9: D
80–82.9: B-	Below 60: E
77–79.9: C+	

### Feedback for Assignments and Communication

- Grading and feedback: Most assignments are graded within a week to two weeks, if turned in by the due date specified on the course website.

- Email: The most efficient way to contact me is via email ([anthony.288@osu.edu](mailto:anthony.288@osu.edu)). Usually, I respond within 24hrs during the work week. If your communication is urgent, please indicate so in the subject line of your email.

### **Student Services and Advising**

University Student Services can be accessed through BuckeyeLink. More information is available here: <https://contactbuckeyelink.osu.edu/>

Advising resources for students are available here: <https://advising.osu.edu>

### **Copyright and Instructional Materials**

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

### **Your Mental Health**

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 or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting [ccs.osu.edu](https://ccs.osu.edu) or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available 24/7 **by dialing 988 to reach the Suicide and Crisis Lifeline.**

### **ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES**

Requesting accommodations

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. 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.

If you are ill and need to miss class, including if you are staying home and away from others while experiencing symptoms of a viral infection or fever, please let me know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations. You can connect with them at [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; or [slds.osu.edu](http://slds.osu.edu).

#### Religious accommodations:

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or

harassment based on religion, individuals should contact the [Civil Rights Compliance Office](#). (Policy: [Religious Holidays, Holy Days and Observances](#))

#### Accessibility of course technology

This online course requires use of CarmenCanvas (Ohio State's learning management system) and other online communication and multimedia tools. If you need additional services to use these technologies, please request accommodations with your instructor.

- Canvas accessibility ([go.osu.edu/canvas-accessibility](https://go.osu.edu/canvas-accessibility))
- Streaming audio and video
- CarmenZoom accessibility ([go.osu.edu/zoom-accessibility](https://go.osu.edu/zoom-accessibility))
- Collaborative course tools

## COURSE SCHEDULE (SPRING 2026)

Week	Date	Topic	Reading	Focus	Theme ELOs
1.a	Jan 13	Course Introduction	Syllabus	Syllabus and course requirements; Islamic Studies and the academic study of Religion; “tradition” and <i>al-‘ulūm al-naqliyyah</i> in Islamic thought	3.1, 3.2
<b>MODULE 1: SCRIPTURAL TRADITIONS</b>					
1.b	Jan 15	The Qur’an and Prophecy	N. Sinai, <i>The Qur’an</i> , ch. 2-3; S. Anthony, “The Conversion of Khadijah bint Khuwaylid.”	Narratives of Muhammad’s call to prophethood and prominence of his wife Khadijah; qur’anic conceptions of: prophets and human history, providence and revelation.	3.2, 4.2
2.a	Jan 20	The Qur’an: Adam and Iblīs	Sinai, <i>The Qur’an</i> , ch.6	<b>PRIMARY SOURCE SEMINAR (1)</b> What do the Qur’an’s narratives about the angels’ reaction to Adam tell us about its views of human nature? qur’anic intertextuality, anthropology, demonology	3.2, 3.4, 4.2
2.b	Jan 22	The Qur’an: Abraham and Ishmael	N. Sinai, “Abraham”	How does the Qur’an adapt biblical figures to its local context and integrate Muhammad’s people into biblical history? qur’anic biblicism and intertextuality; genealogy, cult, and sacralized ethnicity	3.4, 4.2
3.a	Jan 27	Qur’anic Law: Ritual, Charity, Arbitration, and Warfare	J.E. Lowry, “Law and the Qur’an”	How does law and ritual shape and define community in the Qur’an? ṣalāt, zakāt, and ḥajj; jihād as martial piety	3.1, 3.2
3.b	Jan 29	The Ḥadīth: The Repository of the Sunnah	J.A.C. Brown, <i>Hadith</i> , ch.1	The <i>ḥadīth</i> corpus and its formation, authority, criticism, and canonization	3.2, 3.4
4.a	Feb 3	Readings from the Ḥadīth Literature	al-Quḍā’ī, <i>Light in the Heavens</i> , tr. Qutbuddin	<b>PRIMARY SOURCE SEMINAR (2)</b> How is the <i>ḥadīth</i> corpus inextricably linked to how Muslims remember Muhammad and conceptualize his perennial authority? <b>ESSAY 1 DUE</b>	4.1
<b>MODULE 2: TRADITIONS OF LAW AND COMMUNITY</b>					
4.b	Feb 5	What is Divine Law?	R. Brague, <i>The Law of God</i> , ch.1; O. Anjum, “Islamic Political Theology”	What makes divine law(s) distinct from other sorts of law and legislation? natural law and divine law	3.1, 3.2
5.a	Feb 10	The Bases of Islamic Jurisprudence	W. Hallaq, <i>Intro to Islamic Law</i> , chs. 1-2.	how the law ( <i>sharī‘ah</i> ) is found; <i>uṣūl al-fiqh</i> ; <i>faqīhs</i> and <i>madhhabs</i> ; <i>qāḍīs</i> and <i>muftīs</i>	3.1, 3.2, 3.4
5.b	Feb 12	Mālik and Medina	Y.Rapoport, “Mālik b. Anas (d. 179/795)” 27-41.	<b>PRIMARY SOURCE SESSION (3)</b> The Medinan legal tradition and its authorities; testimony of non-Muslims, slaves, women; <i>‘amal ahl al-madīnah</i>	3.4, 4.1, 4.2
6.a	Feb 17	The <i>Risālah</i> of al-Shāfi‘ī (part 1)	Selections from al-Shāfi‘ī (d. 204/820),	The theoretical bases of jurisprudence and its methods ( <i>uṣūl al-fiqh</i> ); types of legal statement and abrogation	3.2, 3.4, 4.1

			<i>The Epistle on Legal Theory</i> , tr. Lowry		
6.b	Feb 19	The <i>Risālah</i> of al-Shāfiʿī (part 2)	Selections from al-Shāfiʿī, <i>The Epistle on Legal Theory</i> , tr. Lowry	Case studies: alms, pilgrimage unlawful marriages, widows, unlawful food; uncorroborated <i>ḥadīth</i>	3.2, 4.2
7.a	Feb 24	The <i>Intiṣār</i> of al-Sharīf al-Murtaḍā	D. Stewart, “al-Sharīf al-Murtaḍā (d. 436/1044),” 167-210.	<b>PRIMARY SOURCE SESSION (4)</b> the role of jurisprudence and legal authorities among Muslim minorities; the distinctiveness of Shiʿī jurisprudence; the authority of the legal responsum ( <i>fatwā</i> )	3.3, 3.4, 4.1
7.b	Feb 26	Al-Ghazālī on Marriage	al-Ghazālī (d. 1100), <i>On Marriage and Sexuality</i> , tr. Farah	<b>PRIMARY SOURCE SESSION (5)</b> Roles of Men and Women in Ancient Marriages. What is the function of marriage: social, romantic, ethnic, economic, other? What are your biases about the status of women in the ancient Near East? <b>ESSAY 2 DUE</b>	3.4, 4.2
<b>MODULE 3: POLITICAL TRADITIONS - THE CALIPHATE AND IMAMATE</b>					
8.a	Mar 3	The Caliphate and the Imamate	A. Shahin and W. Kadi, “The Caliphate,” 37-47; H. Ansari and N. Husayn, <i>Caliphate and Imamate</i> , x-lxiii.	How does the caliphate relate to prophecy, and what sort of rule does it envision? What are the major duties of caliphs? What are the major themes the debates about the nature of the caliphate?	3.1, 3.2, 3.3, 3.4, 4.2
8.b	Mar 5	The Saqīfah Incident	El-Hibri, <i>Parable and Politics</i> , ch. 1, Appendix 1-2	Abū Bakr and ʿUmar, who they are, how they shaped the early caliphate, and their place in Muslim historical memory	3.3, 4.1
9.a	Mar 10	The Caliphate of ʿUthmān ibn ʿAffān	El-Hibri, <i>Parable and Politics</i> , chs. 4-5.	What are ʿUthmān’s signal achievements as caliph, and what were the major controversies of his caliphate?	3.4, 4.1
9.b	Mar 12	The Caliphate of ʿAlī	El-Hibri, <i>Parable and Politics</i> , ch. 6	ʿAlī and <i>al-Fitnah al-kubrā</i> ; the “rightly guided caliphs and end of the caliphal ideal	3.4, 3.3, 4.1
10.a	Mar 17	SPRING BREAK – NO CLASS			
10.b	Mar 19	SPRING BREAK – NO CLASS			
11.a	Mar 24	The Ashʿariyyah on the Caliphate	Ansari and Husayn, <i>Caliphate and Imamate</i> , 3-41.	<b>PRIMARY SOURCE SESSION (6)</b> Sunni orthodox dogma on the caliph	3.2, 3.3, 3.4, 4.1
11.b	Mar 26	Al-Ṭūsī on the Imamate	Ansari and Husayn, <i>Caliphate and Imamate</i> , 67-106.	<b>PRIMARY SOURCE SESSION (7)</b> Shiʿī orthodox dogma on the imamate <b>ESSAY 3 DUE</b>	3.2, 3.3, 3.4, 4.1
<b>MODULE 4: TRADITION OF DIVINITY - THEOLOGY AND SOCIETY</b>					
12.a	Mar 31	Islamic Theology: A credal overview	<u><a href="#">Two Sunni Creeds</a></u> : Abū l-Ḥasan al-Ashʿarī (d. 936) and Abū Ḥafṣ al-Nasafī (d. 1114), tr. Macdonald	The basic theological tenets of the Islamic tradition and their rational defense ( <i>kalām</i> )	3.2, 3.3, 3.4



12.b	Apr 2	Case Study: Free Will and Divine Predetermination	R. Frank, "Moral obligation in classical Muslim theology"	Does divine foreknowledge of all human acts make moral obligation and responsibility impossible and/or incoherent?	3.1, 3.2
13.a	Apr 7	ʿUmar b. ʿAbd al-ʿAziz and the Qadariyyah	S. Anthony, "Ghaylān and ʿUmar"; ʿUmar II, <i>The Epistle against the Proponents of Freewill</i> , tr. Anthony	<b>PRIMARY SOURCE SESSION (8)</b> Caliphal authority and theological authority Heresy and persecution of heretics	3.3, 3.3, 4.1, 4.2
13.b	Apr 9	Ibn Ḥanbal and the Miḥnah	Selections from Ibn al-Jawzī (d. 1114), <i>The Life of Ibn Ḥanbal</i> , tr. Cooperson	Caliphal authority and theological authority Heresy and persecution of the orthodox	3.3, 3.4, 4.1
14.a	Apr 14	Al-Ghazālī's Quest	Selections from al-Ghazālī, <i>Deliverance from Error</i> , tr. Watt	Scholastic versus experiential knowledge of God Ṣūfism and Islamic Mysticism	3.3, 3.4, 4.1
14.b	Apr 16	Ḥayy ibn Yaqzān (1)	Ibn Ṭufayl (d. 1185), <i>Ḥayy ibn Yaqzān</i> , tr. Goodman <i>listen</i> : Peter Adamson, <a href="#">Fantasy Island: Ibn Bājja and Ibn Ṭufayl</a>	Is what may be known via reason superior to what may be known via revelation? Philosophy in the Islamic word and those who would denounce it.	3.3
15.a	Apr 21	Ḥayy ibn Yaqzān (2)	Ibn Ṭufayl, <i>Ḥayy ibn Yaqzān</i> , tr. Goodman	<b>PRIMARY SOURCE SESSION (9)</b> Philosophy, society, and the autodidacticism	4.1
15.b	Apr 23	CODA: Traditions of Islam	Bruce Lincoln, "Theses on Method"		
<b>FINAL ESSAY DUE IN EXAM WEEK</b>					

# GE Theme course submission worksheet: Traditions, Cultures, & Transformations

## Overview

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Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. ELOs describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures, & Transformations)

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In a sentence or two, explain how this class “fits” within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

*(enter text here)*



## Connect this course to the Goals and ELOs shared by *all* Themes

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Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

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

**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.

	Course activities and assignments to meet these ELOs
<b>ELO 1.1</b> Engage in critical and logical thinking.	
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	
<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	
<b>ELO 2.2</b> 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.	

*Example responses for proposals within “Citizenship” (from Sociology 3200, Comm 2850, French 2803):*

<b>ELO 1.1</b> Engage in critical and logical thinking.	<i>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through: Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration; Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions; Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</i>
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	<p>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)</p> <p>Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</p>
<p><b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.</p>	<p>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</p> <p><u>Lecture</u> Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.</p> <p><u>Reading</u> The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.</p> <p><u>Discussions</u> Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.</p> <p>Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.</p>
<p><b>ELO 2.2</b> 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.</p>	<p>Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.</p> <p>Some examples of events and sites: The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</p>

	<i>Jazz-Age Montmartre, where a small community of African-Americans—including actress and singer Josephine Baker, who was just inducted into the French Pantheon—settled and worked after World War I.</i> <i>The Vélodrome d’hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps</i> <i>The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.</i>
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## Goals and ELOs unique to Traditions, Cultures, & Transformations

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Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

**GOAL 3:** Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

**GOAL 4:** Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals’ experience within traditions and cultures.

	Course activities and assignments to meet these ELOs
<b>ELO 3.1</b> Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	
<b>ELO 3.2</b> Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.	
<b>ELO 3.3</b> Examine the interactions among dominant and sub-cultures.	
<b>ELO 3.4</b> Explore changes and continuities over time within a culture or society.	
<b>ELO 4.1</b> Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.	
<b>ELO 4.2</b> Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues	