

## Introduction to Islam and Being Muslim (A005467)

**Course size** *(nominal values; actual values may depend on programme)*

**Credits 5.0**                      **Study time 150 h**

**Course offerings and teaching methods in academic year 2024-2025**

A (semester 1)                      English                      Gent                      independent work  
lecture

**Lecturers in academic year 2024-2025**

Franke, Lisa                      LW21                      lecturer-in-charge

**Offered in the following programmes in 2024-2025**

	crdts	offering
Bachelor of Arts in Oriental Languages and Cultures(main subject Arabic and Islamic Studies)	5	A
Bachelor of Arts in Oriental Languages and Cultures(main subject China (China Track))	5	A
Bachelor of Arts in Oriental Languages and Cultures(main subject China (UGent Track))	5	A
Bachelor of Arts in Oriental Languages and Cultures(main subject India)	5	A
Bachelor of Arts in Oriental Languages and Cultures(main subject Japan)	5	A
Bachelor of Arts in African Languages and Cultures	5	A
Micro-credential Introduction to Islamic History and Religion	5	A
Exchange Programme African Languages and Cultures	5	A
Exchange Programme Cultures and Languages in Context	5	A
Exchange Programme Global Studies and World Societies	5	A
Exchange Programme Oriental Languages and Cultures	5	A
Elective Set Arabic and Islamic Studies	5	A
Elective Set Culture and Society	5	A
Elective Set Religion Studies	5	A
Elective Set Southeast-European Language	5	A

**Teaching languages**

English

**Keywords**

Quran, sunna, theology, Islamic law, fiqh, Shiites, Sufism, political Islam, reformism, Wahhabism, Salafism, hermeneutics

**Position of the course**

This basic course helps students to gain insight into the nature and formation of Islam and of being Muslim. It gives students information on the diverse tenors of Islam and teaches them how to situate the current interpretations within a historical perspective.

**Contents**

This course provides a survey of the formation of Islam in past and present: Quran, Hadith, theology (*'ilm al-kalām*), Islamic law (*fiqh*), and Sufism (*tasawwuf*).

**Initial competences**

Learning Outcomes secondary education.

**Final competences**

- 1 Basic knowledge of the Islamic religion and civilisation.
- 2 Acquiring insight in the development of Islam.
- 3 Being able to see the complexity and variety of Islam.

- 4 Being able to see Islam in context.
- 5 Situate texts and facts in their religious, cultural and historical context.

#### Conditions for credit contract

Access to this course unit via a credit contract is unrestricted: the student takes into consideration the conditions mentioned in 'Starting Competences'

#### Conditions for exam contract

Access to this course unit via an exam contract is unrestricted

#### Teaching methods

Lecture, Independent work

#### Extra information on the teaching methods

Lectures: learning in dialogue with textbook

Independent work: reading (including sources in translation)

#### Study material

Type: Handbook

Name: An Introduction to Islam, 2nd edition

Indicative price: € 40

Optional: no

Language : English

Author : David Waines

Oldest Usable Edition : 2nd edition

Online Available : Yes

Available in the Library : Yes

Available through Student Association : Yes

Usability and Lifetime within the Course Unit : intensive

Usability and Lifetime within the Study Programme : intensive

Usability and Lifetime after the Study Programme : occasionally

#### References

- Cornell, Vincent J. et al. (eds.) (2007). *Voices of Islam*, 5 vols. Westport, CT & London: Greenwood.
- Donner, Fred M. (2010). *Muhammad and the Believers: At the Origins of Islam*. Cambridge, MA: Harvard UP.
- Ernst, Carl W. (2004). *Following Muhammad: Rethinking Islam in the Contemporary World*. Chapel Hill / London: North Carolina UP.
- Gibb, Hamilton A.R. (1999). "Pre-Islamic Monotheism in Arabia". In: F.E. Peters (ed.) *The Arabs and Arabia on the Eve of Islam*. London / New York: Routledge.
- Kenney, Jeffrey and Ebrahim Moosa (eds.) (2014). *Islam in the Modern World*. London / New York: Routledge.
- Kennedy, Hugh (2004). *The Prophet and the Age of the Caliphates: The Islamic Near East from the sixth to the eleventh century, 2nd ed.* Harlow: Pearson Education.
- McCloud, Aminah Beverly, Scott W. Hibbard, and Laith Saud (eds) (2013). *An introduction to Islam in the twenty-first century*. Malden, MA: Wiley-Blackwell.
- Rippin, Andrew (ed.) (2007). *Defining Islam: A Reader*. London / New York: Routledge.
- Rippin, Andrew (2012). *Muslims: Their Religious Beliefs and Practices*, 4th ed. London / New York: Routledge.
- Watt, W. Montgomery (1999). "Belief in a "High God" in Pre-Islamic Mecca". In: F. E. Peters (ed.) *The Arabs and Arabia on the Eve of Islam*. London / New York: Routledge.
- Jonathan P. Berkey, *The Formation of Islam. Religion and Society in the Near East 600-1800* (Cambridge: Cambridge University press, 2003).
- Jaques Waardenburg, *Islam. Norm, ideal en werkelijkheid* (Amsterdam: Fibula, 2000).
- Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (Oxford University Press, 1999)
- Angelika Neuwirth, Nicolai Sinai, and Michael Marx (eds.), *The Qur'ān in Context: Historical and Literary Investigations into the Quranic Milieu*, Leiden-Boston: Brill, 2010.
- Annemarie Schimmel, *Islam: An Introduction* (State University of New York Press,

1992)

- Barbara Freyer Stowasser, *Women in the Qur'an, Traditions, and Interpretation* (Oxford University Press, 1994)
- Carl W. Ernst, *Following Muhammad: Rethinking Islam in the Contemporary World* (2003)
- Fred Donner, *Muhammad and the Believers* (Harvard University Press, 2010)
- Farid Esack, *The Qur'an: A User's Guide* (Oneworld Publications, 2005)
- Fazlur Rahman, *Islam and Modernity* (University of Chicago Press, 1982)
- Frederick Mathewson Denny, *An Introduction to Islam*, (Prentice Hall, 2011)
- Wael B. Hallaq, *An Introduction to Islamic Law* (Cambridge University Press, 2009)
- Ingrid Mattson, *The Story of the Qur'an: Its History and Place in Muslim Life* (Blackwell Publishing, 2008)
- John L. Esposito, *Islam: the Straight Path*, (Oxford University Press, 2004)
- John O. Voll, *Islam: Continuity and Change in the Modern World* (Syracuse University Press, 1994)
- Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oneworld Publications, 2009)
- Jonathan P. Berkey, *The Formation of Islam: Religion and Society in the Near East, 600-1800* (Cambridge University Press, 2003)
- Leila Ahmed, *Women and Gender in Islam* (Yale University Press, 1992)
- Michael Sells, *Approaching the Qur'an: the Early Revelations*, (White Cloud Press, 2007)
- Reynolds, Gabriel Said, *The Emergence of Islam* (Fortress Press, 2012)
- Sells, Michael, *Early Islamic Mysticism* (Paulist Press, 1996)
- Shahab Ahmed, *What is Islam?* (Princeton University Press, 2016)
- William Shepard, *Introducing Islam* (Routledge, 2014)
- Winter, Tim (ed.), *The Cambridge Companion to Classical Islamic Theology* (Cambridge University Press, 2008)

#### **Course content-related study coaching**

Feedback is given right after the exams

#### **Assessment moments**

end-of-term and continuous assessment

#### **Examination methods in case of periodic assessment during the first examination period**

Participation, Written assessment with open-ended questions, Assignment

#### **Examination methods in case of periodic assessment during the second examination period**

Written assessment with open-ended questions

#### **Examination methods in case of permanent assessment**

#### **Possibilities of retake in case of permanent assessment**

examination during the second examination period is possible

#### **Extra information on the examination methods**

Active participation in class and a presentation before the end of the course.

Final examination: written examination.

#### **Calculation of the examination mark**

Active participation and presentation 20 %

Final examination: 80 %

#### **Facilities for Working Students**

1. Student attendance of classes is compulsory.
2. The examination cannot be rescheduled
3. Alternative time for feedback

For more information concerning flexible learning: contact the monitoring service of the faculty of Arts and philosophy