

Structures of Arabic (Language and Texts): Religious Thinking (A005478)

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 2)

Dutch

Gent

independent work
seminar

Lecturers in academic year 2024-2025

Termonia, Maya

LW21

staff member

Dayeh, Islam

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

[Exchange Programme Oriental Languages and Cultures](#)

5

A

Teaching languages

Dutch

Keywords

Arabic grammar, Islamic theology (history, theory and sources), Quran, *hadith* Tafsīr, Fiqh, Kalām and Sufism.

Position of the course

This advanced course follows up from Introduction to the Structures of Arabic, Structures of Arabic: geography and historiography, and Structures of Arabic: Literature and Philosophy.

Contents

This course consists of two components: texts and language.

Initial competences

Islam, Introduction to the Structures of Arabic, Structures of Arabic: geography and historiography, and Structures of Arabic: Literature and Philosophy.

Final competences

- 1 Students are able to engage with key texts of the Islamic religious tradition (Koran, *hadith*, *Tafsīr*, *Kalām*, *Falsafa*, *Fiqh*, and Sufism).
- 2 Students are able to develop grammatical analyses of texts from the Islamic religious tradition.
- 3 Students are able to interpret the characteristics of texts from the Islamic religious tradition.
- 4 Students are able to contextualize Sunni interpretations of texts from the Islamic religious tradition.
- 5 Students are aware of non-orthodox visions deriving from diversity and social renewal.
- 6 Students are tolerant with respect to non-orthodox visions deriving from diversity and social renewal.
- 7 Students have a general overview of the religious canon and its (trans)formation..
- 8 Students are able to distinguish between academic and religious interpretation of texts.
- 9 Students accept to distinguish between different forms of interpretation of source texts.
- 10

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

Seminar, Independent work

Study material

None

References

- Lange, C. *Mohammed. Perspectieven op de Profeet* (Amsterdam UP, 2017)
- Cook, M., *The Koran. A Very Short Introduction* (Oxford UP, 2000)
- Derie, P., *De Koran* (Mets & Schilt, Roularta, 2008)
- Winter, T. (Ed.), *The Cambridge Companion to Classical Islamic theology* (Cambridge: Cambridge University Press, 2008)
- Campanini, M., C. Higgitt, *The Qur'an: modern Muslim interpretations* (London, New York: Routledge, 2011)
- Cook, M., *The Koran. A Very Short Introduction* (Oxford: OUP, 2000)
- *Encyclopaedia of the Qur'an*, J.D. McAuliffe et al (ed.) (Leiden: Brill, 2001-2006)
- Derie, P., *De Koran: heilige verzen van de islam* (Roeselare: Roularta, 2008)
- Calder, N., J. Mojaddedi, J. & A. Rippin, *Classical Islam: A Sourcebook of Religious Literature* (New York & London: Routledge, 2003)
- Renard, J. (ed.), *Islamic theological themes: a primary source reader* (Berkeley: University of California Press, 2014-15)
- Vrolijk, A., *De taal der engelen: 1250 jaar klassiek Arabisch proza* (Amsterdam: Contact, 2002)
- Van Ess, J., J.M. Todd, *The flowering of Muslim theology* (Cambridge: Harvard UP, 2006)
- Lucas, S.C., *Constructive Critics, Ḥadīth Literature, and the articulation of Sunnī Islam: the legacy of the generation of Ibn Sa'd, Ibn Ma'in, and Ibn Ḥanbal* (Leiden: Brill, 2004)
- Hallaq, W.B., *Shari'a: theory, practice, transformations* (Cambridge: CUP, 2009)
- Hallaq, W.B., *Authority, continuity, and change in Islamic law* (Cambridge: CUP, 2001)
- Ridgeon, L.V.J., *The Cambridge Companion to Sufism* (New York: CUP, 2015)
- Knysh, A.D., *Islamic mysticism: a short history* (Leiden: Brill, 2000)
- Karamustafa, A.T., *Sufism: the formative period* (Berkeley: University of California Press, 2007)
- Hanssen, C., *Leergrammatica Arabisch*. Bussum: Coutinho, 2007.
- Wehr, H., *Arabic-English Dictionary, Fourth Edition*.
- Waardenburg, J., *Islam: norm, ideaal en werkelijkheid*. Houten: Fibula, 1994.
- Allen, R., *An introduction to Arabic Literature*. Cambridge: Cambridge University Press, 2000.
- Van Steenberghe, J., *Een Nieuwe Geschiedenis van de Islamwereld: een inleiding tot rijks- en identiteitsvorming in islamitisch West-Azië, 600-1800*

Course content-related study coaching

Interactive classes allow a constant assessment of progress and create opportunities for asking questions. Feedback after the exams.

Assessment moments

end-of-term and continuous assessment

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

Written assessment

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

Written assessment

Examination methods in case of permanent assessment

Participation

Possibilities of retake in case of permanent assessment

examination during the second examination period is possible in modified form

Extra information on the examination methods

Written examination: language and texts.

Participation: active participation in classes, timely submission of assignments and tasks

Calculation of the examination mark

Text structures: 70 %

Language structures: 30 %

Both parts are subdivided into end-of-term evaluation and continuous assessment (active participation during classes, and tests and assignments).

Students who do not participate in (one of the parts of) the assessment, or have a mark below 10/20 for one of the assessed parts, automatically fail the entire course. Final marks higher than 10/20 will, in this case, be reduced to the highest mark that does not qualify for automatic upgrade ('deliberation') (7/20).

A pass mark for one of the assessed parts means that the assessment of that part does not need to be retaken in case of a resit (only!). Students are nevertheless free to decide to retake it.

Facilities for Working Students

- 1 Student attendance of classes is compulsory.
- 2 The examination cannot be rescheduled
- 3 Feedback can be given by email, telephone or during an appointment during office hourFor more information concerning flexible learning: contact the monitoring service of the faculty of Arts and philosophy