

## 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 2023-2024

A (semester 2)	Dutch	Gent	seminar
			independent work

### Lecturers in academic year 2023-2024

Termonia, Maya	LW21	staff member
Dayeh, Islam	LW21	lecturer-in-charge

### Offered in the following programmes in 2023-2024

	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, *hadīth* 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, *hadīth*, *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

## Teaching methods

Seminar, Independent work

## Learning materials and price

- All text fragments will be uploaded in Ufora

- Qur'ān: sūrat al-Falaq (=113) & sūrat al-Nās (=114)
- Ibn Qutayba, - Muḥammad 'Abd al-Lāh bin Muslim. "5 - Qālū: Ḥadīth Yakdhību al-Ayān Iḥtirāq Waraq al-Muḥṣaf." In *Ta'wīl Mukhtalif al-Ḥadīth*, 290–92. Beirut: Al-Maktaba al-Islāmī, 1999.
- Ibn Sulaymān, Muqātil. "Sūrat Al-Falaq." In *Tafsīr*, IV:923–25. Cairo: Muassasat al-Ḥalabī, 1983.
- Ṭūsī, Muḥammad ibn al-Ḥasan al-. "Sūrat Al-Falaq (113)." In *Al-Tibyān Fī Tafsīr al-Qur'ān*, X:434. Najaf: Agha Bozorg Khan, 1957.
- Muslim, Abū al-Ḥusayn 'Asākir ad-Dīn ibn al-Ḥajjāj. "Bāb Al-Isrā Bi-Rasūl al-Lāh." In *Ṣaḥīḥ Muslim (Al-Musnad al-Ṣaḥīḥ Bi-Naql al-'adal 'an al-Adl Ilā Rāsūl al-Lāh ṣ)*, Vol. 1. Lahore: Ashraf, 1976.
- al-Nasā'ī, Aḥmad ibn Shuayb. "Kitāb Al-Ṣalāh." In *Sunan Al-Nasā'ī*, 1:76–77. Cairo: Maṭba'at al-Miṣriyah, 1930.
- al-Bukhārī, Muḥammad ibn Ismā'īl. "Kitāb Al-Tawḥīd – Bāb 37." In *Ṣaḥīḥ Al-Bukhārī (al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar Min Umūr Raṣūl al-Lāh Wa Sunanihi Wa-Ayāmihi)*, 9:368–72. Riyadh: Darussalaam Pub & Distr., 1997.
- Kulaynī, Abū Ja'far Muḥammad ibn Ja'qūb al-. "12 & 13." In *Kitāb Al-Kāfī*, 1:513–14. Beirut: Dār al-ta'āruf li-l-maṭbū'āt, 2009.
- ———. "555." In *Kitāb Al-Kāfī*, 8:281–82. Beirut: Dār al-ta'āruf li-l-maṭbū'āt, 2009.
- Ibn al-Ṣalāh, Abū 'Amr Uthmān. "Wijāda." In *Muqaddima Fī 'ulūm al-Ḥadīth*, 178–81. Beirut: Dār al-Fikr al-Mu'āṣir, 2008.
- Ibn al-'Arabī, Abū 'Abd al-Lāh Muḥammad. "Al-Bāb al-Sābi' Wa-l-Sittūna Wa-Thalātha Mi'a." In *al-Futūḥāt al-Makkiyya*, 6:69–89. Beirut: Dār al-kutub al-'ilmiyya, 2000.
- Bukhārī, Muḥammad ibn Ismā'īl al-. "Kitāb Al-Ṣawm - Bāb 2, 5, 16, 69." In *Ṣaḥīḥ Al-Bukhārī (al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar Min Umūr Raṣūl al-Lāh Wa Sunanihi Wa-Ayāmihi)*, Vol. 6. Riyadh: Darussalaam Pub & Distr., 1997.
- Assad Abādī, 'Abd al-Jabbār ibn Aḥmad al-. *Al-Uṣūl al-Khamsa*. Kuwait: Majlis al-Nashar al-'ilmī, 1998.
- al-Shāfi'ī, Abū 'Abd al-Lāh Muḥammad ibn Idrīs. "Kayfa Al-Bayān?" In *Kitāb Al-Risāla Fī Uṣūl al-Fiqh*, 1–6. Aleppo: Maṭba'at Muṣṭafā al-ḥalabī, 1938.

## References

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- 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)
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#### **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 hour  
For more information concerning flexible learning: contact the monitoring service of the faculty of Arts and philosophy