

SYLLABUS

1. Course title:

Islamic Philosophy

2. Code:**3. Cycle of study:****4. ECTS credits:****5. Type of course:** Mandatory Elective**6. Prerequisites:**

none

7. Class restrictions:

none

8. Duration / semester:**9. Weekly contact hours:**

9.1. Lectures:

9.2. Seminars:

9.3. Laboratory/Practice classes:

10. Faculty:

Humanities and Social Sciences

11. Department/study program:

PHILOSOPHY-SOCIOLOGY

12. Lecturer:

dr.sc.Orhan Bajraktarević, associate professor

13. Lecturer's e-mail:

(max. 50 characters)

14. Web site:

www.ff.untz.ba

15. Course aims:

Objectives of the Subject: Introducing students to the historical origins, the emergence and development of Islamic philosophy, philosophical terminology, the basic directions of thought, the main representatives and protagonists of Islamic philosophy, fundamental questions and problems, language and literature, mutual relationships and influences of doctrine and classical theology of Islam, ancient Greek philosophy and early Judeo-Christian scholasticism, and the importance of early Islamic philosophy for philosophy in general, especially for the European modern age, humanism, and the Renaissance. This subject explores the riches of Islamic philosophical and theological heritage, and its new reactualization in modernity, indicates to its significance and role in the general philosophical and human development, develops interest in studying modern philosophical, theological, sociological, ontological, gnoseological, political, anthropological, orientalist, psychological, mystical, linguistic, and other questions and problems of the contemporary world, especially Islamic. In this framework, various fields of Islamic philosophical interest in encounters and permeations with other philosophies and philosophical disciplines, cultures, philosophical theories of religions, the modern science, and the art of our age are studied, researched, systematized, and presented.

16. Learning outcomes:

Learning Outcomes: The course envisages that the students, after having gained elementary insights into the historical and theoretical framework of Islamic philosophy, are qualified for a more complete understanding of the problems that make up the content of the said scientific field, as well as critical consideration of the issues concerned.

17. Course content:

- Introduction to Islamic Philosophy, Name, Concept and Definition, Controversy About Appointment
- The appearance of Islamic philosophy and its relation to Greek philosophy, translation into Arabic, translation schools and works
- The Resistance of Islamic Philosophy: Greco-Hellenistic Inspiration and Indo-Pakistani Inspiration of Opinion
- Great philosophers of Islamic East and Islamic West
- Al-Kindi, the first terminology, definition, and language frameworks
- Al-Farabi, the unity of philosophy and religion, the theory of emanation, the ideal state, and socio-political treaties
- Ibn Sina / Avicenna, Eastern Philosophy, study of being, Essence-Existence, Song of the Soul
- Al-Ghazali, philosophy-theology-mysticism, criticism of philosophers, ethics, resurrection of religious teachings
- Ibn Hazm, theological-literary rationality, high poetry and love, philosophy of religion and history
- Ibn Tufayl, the concept of a philosophical novel, the identity and distinction between philosophy and religion
- Ibn Ruhd, metaphysics, ontology, hermeneutics, critique of theology and myth about two truths
- Ibn Haldun, the philosophy of history, the transformation of philosophy and the reversal of sociology, the influences on European-Mediterranean thought and the New Year's Eve
- The Theological and Mythic Thoughts of the Late Middle Ages, the Islamic Thought of Early Newages and the First Movements for the Renewal of Islamic Philosophical Thoughts in Contemporaneity,
- Tendencies of renewal of Islamic thought in modernity

18. Learning methods:

lectures,
- workshops,
- independent work,
- exercises,
- tutorials (mentors work)

19. Assessment methods:

1. written
2. oral

The written assessment of knowledge includes testing through questions and answers that include teaching contents of the given subject. After a written test, an oral test is following that is held after completing the course. Oral exam can be accessed by those students who have acquired a positive result on a written test. By summing the acquired grades on written and oral exams, as well as the total sum of points acquired through pre-exam obligations, students will be given the final grade.

20. Assessment components:

Presence and activity in the class:

- presence in lectures and exercises	10
- activity on the classes	10
- seminary paper defended	10
Written exam:	20
Oral exam:	50
Total points:	100

SYSTEM OF EVALUATION:

number of points: from 94-100=10, from 84-93=9, from 74-83=8, from 64-73=7, from 54-63=6, from 0 to 53=5

21. Required reading list:

1. Corbin H., Historija islamske filozofije I, Svjetlost, Sarajevo, 1987.
2. Sharif M.M., Historija islamske filozofije, I-II, August Cesarec, Zagreb, 1988, (I-str.425-575; II- str.264-283, 189-226, 429-483).
3. Hadžialić S., Arapsko-islamska filozofija, definicija i značaj, POF, 24, 1974.
4. Matkur I., Islamska filozofija, u djelu: Arapsko-islamski uticaj na evropsku renesansu, El-Kalem, Sarajevo, 1999.
5. Afgani Dž., Odgovor materijalistima/Mudrosti istoka, Mostar, 2009.
6. Ikbal, Obnova vjerske misli u islamu, El-Kalem, Sarajevo, 2000.
7. Malik ibn Nebij, Kur“anski fenomen, El-Kalem, Sarajevo, 1992.
8. Garodi R., Živi islam. El-Kalem, Sarajevo, 2003.
9. Nasr S.H., Srce islama, trajne vrijednosti za čovječanstvo, El-Kalem, Sarajevo, 2002.
10. Bajraktarevic O., Klasična islamska filozofija, hrestomatija tekstova, Fin, Sarajevo, 2009.

22. Web sources:

(max. 687 characters)

23. Applicable starting from the academic year:

2021/22

24. Adopted in the Faculty/Academy session:

(max. 10 char.)
