

## Course Syllabus

**Course:** Introduction to Common and Islamic Philosophy

**Program of study:** Islamic Theology

**Number of ECTS credits:** 6

**Status of course:** Mandatory

**Code of course:** 210

**Number of classes:** 3+2

**Academic year:** 2021/2022

**Semester:** IV

**Teacher:** Prof. assis. dr. Zija Abdullahu

### **Short description of course:**

This study is about basics of philosophy, its views on different people, its report with other sciences, processes of philosophical development since its beginning until to this day. It will introduce the best known philosophers of common and Islamic philosophy. The study will tackle the basic topics of philosophy especially topics of Islamic philosophy inspired by Qur'an. It will include also differences between different philosophical directions including Islamic one.

### **Goal of course:**

The purpose of course is to equip students with basic information about common and Islamic philosophy in particular. Students will explore basics of philosophy, its understanding among different people in various periods of history, its relations with other sciences and main topics. The course also includes development of skills and abilities needed to analyze data and various philosophical concepts integrated in the study plan. Students will be able to obtain and further advance critical sense for assessment of arguments based on concerned philosophical facts. They will also learn how to write essays, discuss about various philosophical topics in clear and convincing style and express themselves. By the end of semester students are expected to obtain general culture on most important historical and current philosophical issue in particular issues of Islamic philosophy inspired by philosophy of Qur'an. Students will be given opportunity to compare by engaging in debates different philosophical movements in order to pick the best one for the need of our purposes. Students will understand that evolution of philosophy is a continuous process requesting contribution of each generation to achieve better knowledge.

### **Expected learning goals:**

**By the end of semester students will be able to:**

Describe stages of development of philosophy in antic and modern times.

Compare between different philosophical movements

Discuss about philosophical issues based on their arguments and draw clear and objective conclusions

Maintain attitudes of different movements as conceived by their founder.

Present their critical thinking toward each movement giving conclusions using sound arguments.

Apply obtained knowledge in his relations with society

**Instruction Methodology:**

Lessons will be delivered in form of lectures through a projector which will help students to understand more clearly delivered lecture. They will also be stimulated to engage in interactive discussions by making questions and doing analysis in the course of lectures. There will also be seminars and different essays that will be presented both individually and in groups and test too. Also students have an opportunity to contact their professor and take advices to make sure the results will be better.

**Content of course:**

**Week one:** Introduction – Syllabus information, Method, Organization, requirements and duties of philosophy. Benefits of philosophy. General review. Philosophy as general human phenomena. Motifs of philosophy

**Literature:** Dr. Zija Abdullahu, *Introduction to Philosophy*, f. 3- 21. (*In continuation we will mention only pages of the book referred to*).

**Week two:** Concept of philosophy in Ancient East, Ancient Greece, Islam Community, in Middle Age and in Modern Times. Classification of Philosophy. Classification of Philosophy in Ancient Greece, Classification of Philosophy by Muslims, Classification of Philosophy in Modern Times. Interactive discussion – Comparison of these concepts.

**Literature:** p.21-39

**Week three:** Relation of philosophy with other knowledge fields. Science and Philosophy. Philosophy and History of philosophy. Philosophy and Religion. Thematic of Philosophy. Epistemology, ontologies and theory of values. Epistemology, Ability to Know. Nature of knowledge. Discussion on topics of general and Islamic philosophy.

**Literature:** (p. 40-61)

**Week four:** Branches of knowledge. Empirical epistemology, Islam view on empiricism, Idealist epistemology, Critical doctrine, Islamic doctrine on idealism.  
Proposal for seminar topics

**Literature:** (p. 62-73).

**Week five:** Inspiring epistemology. Methods of knowledge of inspiring methodology.  
Ontology. Understanding of ontology and metaphysics

Debates on inspiring epistemology involving different movements.

**Literature:** (p. 68-85).

**Week six:** Two different ontological movements. Materialist doctrine. Ancient and Modern Materialism. Analysis of test results and interactive discussion about introduction of materialism.

**Literature:** (p. 86-102).

**Week seven:** Ancient and modern materialism Dialectical materialism. First test.  
Students will be divided in two groups.

**Literature:** (p. 95-110)

**Week eight:** Illusion of materialism. Opinion of Islam on dialectical materialism.  
Debate on materialistic views of various philosophical movements

**Literature:** (p. 111-116).

**Week nine:** Introduction to Islamic philosophy. Philosophy and religion. Presentation of Islamic philosophy and its relation to greek philosophy. Arabic or Islamic Philosophy. Relation of Islamic Philosophy with other Islamic science like Kelam, Tesavuf and Fikh .

**Literatura:** Ahmed Fuad el-Ahavani, *Islamic philosophy*, translated by: Ismail Bardhi, Shkup, 2002; f. 13- 34. (*in continuation we will provide only page numbers to book referred to as literature*)

**Week ten:** Islamic philosophy in East Arabia. The most eminent representatives of Islamic Philosophy in Eastern Arabia: el-Ki El-Farabi, Ibën Sina, Ebu Bekr err-Rrazi, el-Gazali. Discussion on their contribution in philosophy and other Islamic studies.

**Literature:** (p. 35-71)

**Week eleven:** Islamic philosophy in Eastern Arabia. Intellectual life in Islamic Morocco. The most eminent representatives of Islamic philosophy in Western Arabia: Ibën Baxhe, Ibën Tufejli, Ibën Hazmi  
Repetition of previous lessons

**Literature:** (p. 71-90).

**Week twelve:** Ibën Rushdi, Ibën Halduni. The most interesting topics in Islamic philosophy. Allah, Word, Man. Interactive discussion on opinions on Islam and Empiricism.

**Literature:** (p. 91-125).

**Week thirteen:** Philosophical Issues: Issues of existence and quiddity and ontology in Islamic philosophy. Understanding Wujud (existence) and Mahije. Differences between Wujud and Mahij. Issue of accidentally of Wujud. Necessity, contingency, impossibility. Concept and reality of Wujud Unity, promotion and advantage of Wujud Structure of reality. Experiencing Wujud.

**Literature:** Sejjid Hussein Nasr, Islamic philosophy starting from its origin to this day translated by: Edin Q. Lohja, Tiranë, 2011, (p. 79-104). (*in continuation we will provide only page numbers to book referred to as literature*).

**Week fourteen:** Islamic Philosophy Post-Avicennian and Study of being. Epistemological Issue. Reports between intellect, reason and intuition in different perspectives of Islamic philosophy.

Debates on the beginning of materialism and its causes.

**Literature:** (p. 105-126).

**Week fifteen:** Islamic modern and philosophical concepts. Rationalistic tendencies and representatives: Ahmed Emin, el-Hejkel, Malik ibën Nebij, el-Mevdudi, en-Nedevi. Philosophical reformist tendencies and its representatives: Mustafa Abdurrazik, Muhammed el-Behij, Ibrahim Medkur. Abdurrahman el-Bedevi.

Final test – students will be divided in two groups for their test.

### **Criteria and components of evaluation:**

Participation and involvement in the class 10%

Seminar paper 10%

Evaluation of the first test 20%

Evaluation of the second test 20%

Final exam 40%

Total 100%

### **Obligatory Literature:**

1. Dr. Zija Abdullahu, *Hyrje në filozofinë e përgjithshme*, dispensë për vitin e tretë (përdorim vetëm i brendshëm, Prishtinë, 2011).

2. Ahmed Fuad el-Ahavani, *Islamic Philosophy*, translated by: Ismail Bardhi, Shkup, 2002; p. 13- 17. (*In continuation we will provide only page numbers to book referred to as literature*).

3. Sejjid Hussein Nasr, *Islamic Philosophy starting from its origin to this day*, translated by: Edin Q. Lohja, Tiranë, 2011, (f. 79-87). (*In continuation we will provide only page numbers to book referred to as literature*).

### Consultative literature:

1. *Kurani*; përkthim dhe komentim, përktheu: H. Sherif Ahmeti. Medinë, 1992.
2. Bajraktarević, Mr. Orhan, *Klasična islamska filozofija*, Fakulteti i Shkencave Islame në Sarajevë, Sarajevo, 2009.
3. Beheshti, Dr. Muhamed Husein, dhe: Bahonar, dr. Xhevad, *Filozofia islame*, përktheu: Dr. Sokrat Ahmataj, Tiranë, pa v. bot.
4. Corbin, Henry, *Historia e filozofisë islame*, përktheu: Nexhat Ibrahimimi, Shkup, 1997.
5. El-Fejjumi, Dr. Muhammed Ibrahim, *Tarihul felsefetil islamijeti fil magrib vel undulus*, Bejrut: 1997.
6. El-Gazali, Muhammed Hamid, *el-Munkidh mined-dalal*, Bejrut, pa v. bot.
7. El-Gazali, Muhammed Hamid, *Tehafutu 'l felasife*, Bejrut, 1982.
8. En-Neshar , Dr. Ali Sami, *Nesh 'etul fikril felsefij fil islam*, I, II, bot. i 8, Karjo, 1981.
9. Es-Sadr, Muhammed Bakir, *Filozofia jonë*, Ajni Sinani, dhe: Mimoza Sinani, Prishtinë, 2006.
10. Gadamer, Hans-George, *Historia e filozofisë*, përktheu: Alda Mukli, Tiranë, 2008.