

25551 - Islamic and Jewish thought

Información del Plan Docente

Academic Year	2016/17
Academic center	103 - Facultad de Filosofía y Letras
Degree	269 - Degree in Philosophy
ECTS	6.0
Course	
Period	Half-yearly
Subject Type	Optional
Module	---

1.Basic info

1.1.Recommendations to take this course

1.2.Activities and key dates for the course

2.Initiation

2.1.Learning outcomes that define the subject

2.2.Introduction

3.Context and competences

3.1.Goals

3.2.Context and meaning of the subject in the degree

3.3.Competences

3.4.Importance of learning outcomes

4.Evaluation

5.Activities and resources

5.1.General methodological presentation

See "Learning activities " and "Program".

More information will be provided on the first day of class.

5.2.Learning activities

- Theoretical lectures.
- Practical lectures.

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- Individual work.
- Personal study.
- Assessment activities.

5.3.Program

1. The Muslim and Jewish thought in relation to the Hellenic tradition, cultures in contact and illustrated alternatives.
2. The meeting of Jewish monotheism with pagan philosophical tradition. speculative theology (kalam) and pagan philosophy (falsafa) at takeoff of Muslim thought.
3. The Muslim rationalism. Avicenna. Averroes. Omar Khayyam. Ibn Khaldun.
4. Dissidences: Platonism, Sufism, cabal, messianism.
5. The Arab science. Calculus, astronomy, geography, medicine, chemistry.
6. The secularization of Jewish philosophy. Current perspectives.

5.4.Planning and scheduling

See the academic calendar of the University of Zaragoza (<http://academico.unizar.es/calendario-academico/calendario>) and the website of the Faculty of Philosophy and Arts (*Schedule of classes* : <https://fyl.unizar.es/horario-de-clases#overlay-context=horario-de-clases> ; Examination schedule: <https://fyl.unizar.es/calendario-de-examenes#overlay-context> =)

More information will be provided on the first day of class.

5.5.Bibliography and recommended resources

Mohamed Ábed Yabri, *El legado filosófico árabe. Alfarabi, Avicena, Avempace, Averroes, Abenjaldún. Lecturas contemporáneas* , Trotta, Madrid, 2001.

Titus Burckhardt, *La civilización hispano-árabe* , Alianza, Madrid, 1977.

Henry Corbin, *Historia de la filosofía islámica* , Trotta, Madrid, 1994.

Miguel Cruz Hernández, *Historia del pensamiento en el mundo islámico. Vol. I: Desde los orígenes hasta el siglo XII; vol. II: El pensamiento de al-Ándalus; vol III: El pensamiento islámico desde Ibn Jaldun hasta nuestros días* , Alianza, Madrid, 1981.

Étienne Gilson, *La filosofía en la Edad Media. Desde los orígenes patrísticos hasta el fin del siglo XIV* , Gredos, Madrid, 1965.

Oleg Grabar, *La formación del arte islámico* , Cátedra, Madrid, 1983.

Alain de Libera, *Pensar en la Edad Media* , Anthropos, Barcelona, 2000.

Idoia Maiza Ozcoidi, *La concepción de la filosofía en Averroes. Análisis crítico del Tahâfut al-tahâfut* , Trotta-UNED, Madrid, 2001.

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Louis Massignon, *La pasión de Hallaj, mártir místico del Islam* , Paidós, Barcelona, 2000.

Arnaldo Momigliano, *Páginas hebraicas* , Mondadori, Madrid, 1990.

Ernest Renan, *Averroes y el averroísmo* , Buenos Aires, 1946.

Gershom Scholem, *La Cabala y su simbolismo* , Siglo XXI, Madrid, 1979.

Edward W. Said, *Orientalismo* , Libertarias, Madrid, vv.ee.

Mark J. Segdwick, *Breve introducción al Sufismo* , Sígueme, Salamanca, 2003.

George Steiner, *Un prefacio a la Biblia hebrea* , Siruela, Madrid, 2004.

Juan Vernet Ginés, *Lo que Europa debe al Islam español* , El Acantilado, Barcelona, 1999.