



COURSE GUIDE

Jewish and Islamic Thought

Prof. David García-Ramos

**Philosophy Degree
Optional, 3rd-4th Year.**

2020-2021

JEWISH AND ISLAMIC THOUGHT.

1.- DATOS DE LA ASIGNATURA

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| Course Name | Jewish and Islamic Thought |
| ECTS Credits | 6 |
| Type of learning | Optional |
| Calendar | 2 nd semester |
| Module name | Philosophy and Languages |
| Course Requirements | None |
| Lecturer | David Garcia-Ramos Gallego (david.garcia@ucv.es) |

2.- SUMMARY OF COURSE CONTENTS

1. INTRODUCTION.

- a. The possibility of an ethnic thought. Racial fallacy.
- b. The possibility of a religious rationality. Theological fallacy (I).
- c. Sacred texts and philosophical texts. Hermeneutics and Bible. Hermeneutics and Coran.
- d. Sacred texts as philosophical texts. Theological fallacy (II).
- e. Main topics: philosophy and religion, political philosophy, free will, world's physique, eschatology.

2. The making of Jewish Thought. The Old Testament. The Talmud.

- a. First boundary: theology and philosophy in front of sacred texts.
- b. Anthropological and philosophical implications of the sacred texts.
- c. Some relevant biblical topics for the making of Jewish Thought.
- d. The role of Jewish hermeneutical tradition.

3. Maimonides. Jewish Thought until XVI Century.

- a. Sources of Maimonides' Thought:
 - i. Islam.
 - ii. Classical Sources.
 - iii. Bible.
- b. Other Jewish Middle Ages Thinkers.
- c. Cabala.

4. Contemporary Jewish Thought.

- a. Modern Prelude: Spinoza.
- b. Secularism and Judaism.
 - i. *Haskalah*: the Jewish Enlightenment.
 - ii. Zionism and its value in European XIX Century: politics, philosophy and religion.
 - iii. Silenced tradition.
- c. Witnesses of the Future:
 - i. Hermann Cohen: Kant and Judaism.

- ii. Franz Rosenzweig: the New Thought.
 - 1. *Contra philosophos/ teologos*.
 - 2. Creation, Revelation, and Redemption.
 - 3. The pedestrian philosopher: Philosophy as life.
 - iii. Leo Strauss
 - 1. Tradition and Law in Leo Strauss
 - 2. Leo Strauss' political Thought.
 - iv. George Scholem.
 - 1. Tradition.
 - 2. Mysticism.
 - 3. Jewish identity
 - v. Walter Benjamin
 - 1. Judaism and Critical School (or: Was Marx a Jewish philosopher?)
 - 2. The Angel of History.
 - vi. Emmanuel Levinas
 - 1. From Greece to Jerusalem (or from Greece in Jerusalem)
 - d. Epilogue: Emile Fackenheim or the possibility of *Mend the World (Tikkum Olam)*
- 5. Mahoma. Islam.**
- a. Islamic Sources: pre-islamic Thought
 - b. Alcoran's hermeneutics.
 - c. Shiism.
 - d. The sunni *kalâm*
 - e. Sufi Thought
- 6. Medieval Islamic Thought.**
- a. The *fâlsafa*: Alcoran meets Greece.
 - i. Greek osruces:
 - 1. Neoplatonism
 - 2. Aritotelianism
 - b. Avicenna
 - c. Averroes
- 7. Contemporary Approach to Muslim/Islamic Culture.**
- a. Dark age in Islam? From Averroes death to XIX Century.
 - b. Interlude: Ibn Jaldûn, an exception?.
 - c. XX Century Islam renewal.
 - i. Social critic.
 - ii. Panarbian and panislamic movements.
 - iii. Political Thought and Arab Islamic Nationalism.
 - d. Links with European contemporary Thought.
 - e. Socialism and Marxism in arab world.
 - f. The fundamentalist reaction.

3.- TEMARIO Y PLANIFICACIÓN TEMPORAL



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| 1 st week | Unit 1. Introduction | 1 session + 1 task (on two brief texts) |
| 2 ^a y 3 ^a week | Unit 2. The making og Jewish Thought. The Old Testament. The Talmud. | 2 sessions + self Study (read text from ref. c11) + task 2 (read text from ref. b2, virtual attendance on it and essay paper). |
| 4 ^a week | Unit 3. Maimonides. Jewish Thought until XVI Century. | 1 session + autonomous task 3 (further research on some part of Maimonides' Thought related to other philosopher or philosophical school). Attendance to the reading seminar on <i>Maimonides' Guide to perplexed</i> . |
| 5 ^a -7 ^a week | Unit 4. Contemporary Jewish Thought | 2 sessions + 1 session with students presentation + autonomous task 4 (reading of ref. b3, ref. c7 and others in order to prepare their presentation). Attendance to reading Seminar on Levinas. |


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| 8ª week | Unit 5. Mahoma. The Islam. | 1 session + autonomous task 5.a (My own view of Islam). |
| 9ª y 10ª week | Unit 6. Medieval Islamic Thought | 2 sessions. |
| 11ª-13ª week | Unit 7. Approach to the Contemporary Muslim/Islamic Culture. | 2 sessions + 1 interactive session discussing Current issues on modern Islamic Thought + task 5.b (reading Ratisbona's Speech from the current islamic thought's perspective). |



4.- References

4.1 Basic references

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| Referencia b1: | Notes from the course developed by the instructor. Student will be provide with basic and complementary references, and specialized references for each of the topic in the subject, so to allow student to go further following their interests, and to be able to make their contribution to the contents of the subject. |
| Referencia b2: |  <p>García-Baró, M., <i>La compasión y la catástrofe. Ensayos de pensamiento judío</i>, Salamanca, Sígueme, 2007.</p> |
| Referencia b3: |  <p>Bouretz, P., <i>Testigos del futuro. Filosofía y mesianismo</i>, Madrid, Trotta, 2012 [trad. Alberto Sucasas]</p> |
| Referencia b4: |  <p>Cruz Hernández, M., <i>Historia del pensamiento en el mundo islámico</i>, 3 vols., Madrid, Alianza, 1996 (hay reedición en 2012).</p> |

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| Referencia b5: |  <p>Cruz Hernández, M. (ed.), <i>Filosofías no occidentales</i>, Madrid, Trotta, 1999.</p> |
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4.2 Complementary references

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|------------------------|--|
| Referencia c1: | <p>Casciaro, J.M., <i>El diálogo teológico de Santo Tomás con musulmanes y judíos. El tema de la profecía y la revelación</i>, Madrid, CSIC, 1969.</p> |
| Referencia c2: | <p>Cohen, H., <i>El concepto de religión en el sistema de la filosofía</i>, Salamanca, Sígueme, 2008 [trad. José Luis López de Lizaga].</p> |
| Referencia c3: | <p>Corbin, H., <i>Historia de la filosofía islámica</i>, Madrid, Trotta, 1994 [trad. Agustín López, María Tabuyo y Francisco Torres Oliver].</p> |
| Referencia c4: | <p>Fackenheim, E. L., <i>Reparar el mundo. Fundamentos para un pensamiento judío futuro</i>, Salamanca, Sígueme, 2008 [trad. Tania Checchi González]</p> |
| Referencia c5: | <p>Habermas, J., “Israel y Atenas o ¿a quién pertenece la razón anamnética? Sobre la unidad en la diversidad multicultural”, en <i>Isegoría</i>, no. 10, pp. 107-116, 1994 [trad. Pere Fabra].</p> |
| Referencia c6: | <p>Lévinas, E., <i>Totalidad e infinito. Ensayo sobre la exterioridad</i>, Salamanca, Sígueme, 2002 [trad. Daniel E. Guillot].</p> |
| Referencia c7: | <p>Mosès, S., <i>El Ángel de la historia. Rosenzweig, Benjamin, Scholem</i>, Madrid, Cátedra, 1997 [trad. Alicia Martorell].</p> |
| Referencia c8: | <p>Rosenzweig, F., <i>La estrella de la redención</i>, Salamanca, Sígueme, 2006 [trad. Miguel García-Baró]</p> |
| Referencia c9: | <p>Rosenzweig, F., <i>El nuevo pensamiento</i>, Madrid, Visor, 1989 [trad. Isidoro Reguera].</p> |
| Referencia c10: | <p>Saadé, I., <i>El pensamiento religioso de Ibn Jaldūn</i>, Madrid, CSIC, 1973</p> |
| Referencia c11: | <p>Said, E., <i>Orientalismo</i>, Barcelona, Random House Mondadori, 2002.</p> |
| Referencia c12: | <p>Trebolle, J., <i>La Biblia judía y Biblia cristiana: introducción a la historia de la Biblia</i>, Madrid, Trotta, 1998.</p> |

5. Teaching Methodology

This subject corresponds to 6 ECTS credits, which is equivalent to 150 hours of student's work. That total amount of hours is distributed into 60 hours of teaching (2.4 ECTS) and 90 hours of student's self-study (3.6 ECTS).

In this subject, the teaching process (2.4 ECTS) is based on the following teaching-learning methodology:

- 1) **A dynamic text**, designed by the professor.
- 2) **Videoconference**, through which theory lessons are given as well as guided tasks (training tasks, text analysis, seminars, etc.) and collective tutorials. Videoconferencing must be always interactive and these sessions last 90 minutes.
- 3) Attending **Webinars** organised by the faculty and the head of the Department.
- 4) **Video-lessons** about the most relevant topics for the subject.
- 5) **Telematic activities through** UCVnet platform (such as taking part in debate forums, solving practical questionnaires etc.), with the lecturer's intervention to correct and provide some guidance to students.
- 6) **Assessment tests**.

Student's self-study (3.6 ECTS) is distributed in different activities:

- Asincronic re-view of the videoconferences.
- Preparing theory and practical lessons (*flipped classroom*).
- Course assignments.
- Studying and preparing the final assessment test.

6.- Competences to be acquired by the student

(The figures refer to the officially approved (by ANECA) list of competencies of this Online Degree in Philosophy)

GENERAL COMPETENCES [CG]

CG8 Skills to work in a multicultural and international frame.

CG9 Concern to ethics

COMPETENCIAS ESPECÍFICAS [CE]

CE18 Skills to compare and link different philosophical topics.

CE31 Analyze languages logic and their different uses.

7.- Learning outcomes

RA₁ Knowledge of the main Jewish and Muslim philosophical concepts (CG 8, 11; CE 18, 32, 37)

RA₂ Reproduce philosophical arguments (CG 3, 12, 14; CE 23, 25, 26)

RA₃ Understand the relation between different traditions with other areas of Philosophy (CG 6, 8, 9; CE 17, 23, 31)

RA₄ Discover the points of different philosophical traditions in the more common believes and in ideologies (CG 5, 7, 9, 15; CE 38, 40)

8.- Assessment

Assessment percentages:

1. Five activities to assess contents of the sessions (activities could be 300-1500 words length or some presentation or some quiz, always brief): 30 %.
2. A final essay on a topic choose by the student, related with personal or academic interest and guided by the teacher to link it to the subject (length: 2500 words): 30 %.
3. Exam: critical commentary and reflexive proposal of a text which allows student to use the acquisted contents: 30 %.
4. The remaining 10% will be assigned to participation in complementary activities (such as seminars, conferences, lectures, meetings, etc.)

The General Competence 9 –ethical commitment- will be evaluated through case study, problems, moral dilemmas, etc., discussed in the lessons.