



UNIVERSITY OF SARAJEVO – FACULTY OF ISLAMIC STUDIES  
Advanced Arabic Language for Islamic Studies

<b>Course code:</b>	<b>Course name: Advanced Arabic Language for Islamic Studies</b>		
<b>Cycle: I</b>	<b>Study year: I</b>	<b>Semester: I/II</b>	<b>ECTS: 5</b>
<b>Study mode: Elective</b>		<b>Total hrs. number:</b> Lectures: <b>1</b> Practical exercises: <b>2</b>	
<b>Teaching participants</b>	<b>Arabic language professors</b> Assoc. Prof. Zehra Alispahić, PhD Asst. Prof. Amira Trnka, PhD		
<b>Enrolment preconditions:</b>	Applicants have to prove the knowledge of Arabic (at least level B1 or 120 contact hours within the bachelor / undergraduate study). They are exempt from the above requirements for proving language competences candidates: - whose native language is Arabic; - who have previously completed a study program in Arabic;		
<b>Course goal(s):</b>	Course objective <i>Advanced Arabic language for Islamic studies</i> at the master's program to provide students with a broader insight into the specific terminology used in some key theological and religious-legal topics in the Arabic language of which it is actualization and reflection conditioned by different social, political, ideological, cultural and other challenges and trends in the contemporary European context. Insight into that terminology through the appropriate textbook of texts and work with foreign lector using listening, comprehension, speaking, reading and writing skills, participants of the master program will learn to use relevant literature and sources in Arabic which deal with such topics which will facilitate their passability through study and open up new research horizons		
<b>Thematic units:</b> <i>(if needed, the weekly work schedule is established taking into account the organizational units' peculiarities)</i>	<ol style="list-style-type: none"> <li>1. The Qur'an as a standard of Arabic - Arabic as a bridge between cultures and civilizations are the basis of interreligious dialogue and coexistence</li> <li>2. Distribution of three-consonant verbs of basic and extended types in the text of the Qur'an and their influence on the semantics of the verse.</li> <li>3. Verbal sentence as a specific language of Arabic. Simple and complex verb tense through the prism of the Qur'an-Karim and Hadith</li> <li>4. Verb modes (indicative, jussive, conjunctive) through the prism of the Qur'an-Karim and Hadith</li> <li>5. Features of semi-regular and irregular verbs in Arabic (mehmuz, muda'af) - Qur'anic context</li> <li>6. Irregular verbs (missal, ejvef, naqis, lefif) - Qur'anic context</li> <li>7. Arabic prepositions and semantics of verbs in the Qur'an - presentation of a research study</li> </ol>		



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	<p>8. Auxiliary verbs (verbs of initiation, verbs of imminence, verbs of hope, verbs of duration)</p> <p>9. Semantic links in the Qur'an-Kerim - presentation of a research study</p> <p>10. Deverbal names (masdar, imezanimanja, imeoruđa, imemjesta, participi)</p> <p>11. Accusatives (direct object, absolute accusative, accusative cause, accusative of association) - through the prism of the Qur'an-Karim and Hadith</p> <p>12. Accusatives (accusatives of exclusion, accusative specifications, accusative time) - through the prism of the Qur'an and the Hadith</p> <p>13. Accusatives (accusative states and sentence states) - through the prism of the Qur'an</p> <p>14. Relative sentence - through the prism of the Qur'an, Karim and Hadith</p> <p>15. Real contractual sentence - through the prism of the Qur'an-Kerim and Hadith</p> <p>16. Ireal unrealistic sentence - through the prism of the Qur'an-Kerim and Hadith</p>
<p><b>Learning outcomes:</b></p>	<p><i>Knowledge:</i> The candidate will upgrade the knowledge in the field of morphology, syntax and stylistics of the Arabic language acquired at the undergraduate level and identify and memorize professional terminology specific to theological and religious-legal topics in the Arabic language.</p> <p><i>Skills:</i> Candidates will select, select, apply, corelate and use professional terminology specific to theological and religious-legal topics in Arabic. Using listening and speaking skills, the candidate will read and understand texts within certain theological and religious-legal topics and independently use relevant traditional and contemporary professional literature.</p> <p><i>Competences:</i> The candidate will express himself / herself within topics specific to theological and religious-legal topics in Arabic, create and generate his / her own views and participate in the discussion, arguably defending the basic Islamic postulates and his / her own opinion.</p>
<p><b>Teaching methods:</b></p>	<p>Lectures (30%), exercises (70%)</p>
<p><b>Knowledge assessment methods with grading system<sup>1</sup>:</b></p>	<p>Attendance and activity (5); Conversation test (25); Partial exam 1. (30); Partial Exam 2. (40)</p>

<sup>1</sup> The system of points and the grading criteria for each subject shall be defined by the organizational unit's Council prior to the commencement of the academic year in which the teaching activity is performed in accordance with the Article 64, paragraph 6 of the Sarajevo Canton Law on Higher Education.



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<p>Literature<sup>2</sup>:</p>	<p><b>Mandatory:</b></p> <p>Alan Jones, <i>Arabic through the Qur'an</i>, Cambridge, 2005. Muhammad Sajjid at-Tantawi, <i>Mu'gamu i'rabi elfazi l-Kur'ani l-Kerimi</i>, Maktaba Bayrut, 1998.;</p> <p>'Abdu'l 'Ali Salim Mukram, <i>al-Kur'ānu l'Kerimu wa ataruhu fīal-dirasat al-nahwiyya</i>, Daru l'Ma'ārif, Kairo;</p> <p>*** Chrestomthy (Antology) with a special selection of texts in Arabic that will be realized by a lecturer and a professor during two hours of exercises The texts in the Chrestomathy will be focused on specific and key theological and religious-legal terminology but also contemporary Islamic topics such as: Muslim minorities in the West; Belonging to the global Muslim Ummah and the local non-Muslim society; The relationship between Islam and the secular state; Contemporary Islamic movements (reformism, Salafism, Islamism, etc.); Islamic legal treatment transplants; Political activism of Muslims in the West; Relation to "Other" in the Islamic interpretive tradition and modern Islamic opinion; Religious and cultural pluralism of European societies; Atheism and agnosticism; The relationship between the state and religious communities; Institutionalization Islam, human rights; Gender; Radicalization of youth; Islamophobia; Misuse and the instrumentalization of religion for political-ideological purposes; Lack of faith, spirituality and its manifestations from the public domain of secular societies; Muslims and their attitude towards the urban way of life in the West; Assimilation or integration of Muslims; The dress culture of Muslims in the West; Intellectual Muslim participation in Western societies; Culture of rest and entertainment, etc.</p> <p><b>Additional:</b></p> <p>Izzath Uroosa, <i>Leraning Arabic Language of the Qur'an</i>, Darussalam, Riyadh, 2009.,</p> <p>Muhammad MuhyiddinAbdulhamid, <i>Durus al-tasrif</i>, Cairo, 1958;</p> <p>Sa'id al-Afgani, <i>Fi usul al-nahw</i>, Damascus, 1957.</p> <p>Al-IAllama al-Ragib al-Isfahani, <i>Mufradāt alfāzi l- Qur'an l-Kerimi</i>, al-Dār al-Shamiya, Beirut, 2003.</p>
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<sup>2</sup> Acting on behalf of the higher education institution as a public institution, the Senate or organizational unit Council respectively, shall define the mandatory and recommended textbooks and manuals list as well as the other recommended literature as a basis for preparing and taking the examination by rendering a special Decision which is to be published on their websites before the start of the academic year in accordance with the Article 56, paragraph 3 of the Sarajevo Canton Law on Higher Education.