



# Cambridge Muslim College

*BA (Hons) in Islamic Studies*



Module Specifications  
*Year 2*



## Module Specification

### **IMPORTANT NOTES – PLEASE READ THEM BEFORE COMPLETING THIS FORM**

1. The module learning outcomes in section 6 should be aligned with the overall programme outcomes listed in the programme specification.
2. Learning outcomes in section 6 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriated to a particular module, it would be reasonable to remove it from this form.
3. The number of learning outcomes should be sufficient to show the character of the module and differentiate it from other modules, and may vary according to content. Experience suggests that the fewer learning outcomes the better, and certainly no more than twelve per module.
4. The assessment strategy and methods in section 7 should cover the full range of intended learning outcomes.
5. Detailed guidance on credit level descriptors and on linking module learning outcomes to assessment and teaching strategy can be found in the SEEC website at <http://www.seec.org.uk/academic-credit/seec-credit-level-descriptors-2010> and the QAA website <http://www.qaa.ac.uk/aboutus/glossary/pages/glossary-c.aspx>.
6. This form covers the minimum set of information required by The Open University but institutions may add other information for internal use if required.

#### **1. Factual information**

<b>Module title</b>	Islamic Intellectual Foundations 2	<b>Level</b>	5
<b>Module tutor</b>	Najah Nadi	<b>Credit value</b>	10
<b>Module type</b>	Taught	<b>Notional learning hours: Contact/Independent learning</b>	132 (2 hrs per week)/120

#### **2. Rationale for the module and its links with other modules**

Building on the foundations laid down in Islamic Intellectual Foundations 1, this module continues with the study of two major disciplines: Arabic Logic (*manṭiq*) and Dialectical Inquiry (*ādāb al-baḥṭh wa-l-munāzara*) and introduces a new major foundational discipline: Legal Hermeneutics (*uṣūl al-fiqh*). The aim of this module is to strengthen students' understanding of the development and function of these intellectual foundations and their interconnections. Through major case studies and close study of a primer in legal hermeneutics and two intermediate-level texts in classical logic and dialectics, it explores key themes and discussions that appear in classical texts related to these

## **2. Rationale for the module and its links with other modules**

disciplines and develops understanding and skills in more advanced dialectical methods and argumentation techniques. In addition, the module looks at the current state of academic discourse on these topics, especially contemporary historiography on the development of logic, legal hermeneutics and dialectic in classical and post-classical Islamic thought.

Drawing on a selection of classical Arabic texts from this period, together with secondary sources in English, this module presents students with the opportunity to further develop knowledge and skills in a central field of study in classical and contemporary Islamic Studies, as well as an understanding of its significance and historical development.

The module is a core Islamic Studies Module (Group A), and lays the foundation for more advanced study of the subject in Islamic Intellectual Foundations 3. The formation and development of logic, dialectics and legal theory is a central aspect of the classical scholarly tradition, and therefore complements the study of various Islamic disciplines in all the Core Islamic Studies modules, especially the modules in Islamic Theology and Islamic Law. In addition to this, by focus on philosophical forms of argumentation, the module builds on the students' prior encounters with some elements of philosophical enquiry in the Level 4 Contextual Knowledge module, Western Philosophical Tradition.

## **3. Aims of the module**

- Further develop students' detailed knowledge and critical understanding of key concepts and issues in the formation and development of logic and dialectic in the Islamic scholarly tradition.
- Introduce students to the discipline of legal hermeneutics and a detailed and critical understanding of key concepts and issues in its formation and development.
- Develop critical reading and analytical skills relevant to the subject through reading a selection of classical texts related to the three disciplines: logic, dialectics and legal hermeneutics.
- Familiarise students with the contemporary academic discourse relating to the developments and application of logic, dialectics and legal hermeneutics in a selected number of major debates and case studies in pre-modern Islamic thought, enabling them to conduct further study and independent research on a range of well-defined topics in the field.

## **4. Pre-requisite modules or specified entry requirements**

Islamic Intellectual Foundations 1.

5. Intended learning outcomes	
A. Knowledge and understanding	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1:</b> Demonstrate detailed knowledge and critical understanding of key concepts and issues in the formation and development of logic and dialectic in the Islamic scholarly tradition.</p> <p><b>A2:</b> Demonstrate knowledge and critical understanding of important concepts, principles and methods in Islamic legal hermeneutics, as well as the historical context behind their development.</p> <p><b>A3:</b> Show a critical awareness of the contemporary academic discourse relating to the formation and development of the three disciplines (logic, dialectics, legal hermeneutics), including major genres and key debates and controversies.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources in original language as well as in translation Guest lectures</p>

B. Cognitive skills	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Identify and critically analyse different major viewpoints in the discussion of key topics in classical Islamic legal hermeneutics and its application to understanding Islamic law.</p> <p><b>B2:</b> Provide critical analysis of selected intermediate-level texts in classical Arabic related to the three disciplines (logic, dialectics, legal hermeneutics).</p> <p><b>B3:</b> Analyse and compare the use of different argument forms and logical concepts and principles in a selected number of key debates and controversies in the history of Islamic thought.</p> <p><b>B4:</b> Be able to identify and critically assess various arguments and viewpoints in contemporary academic discourse about the formation and development of the three disciplines (logic, dialectics, legal hermeneutics).</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources in translation Guest lectures</p>

C. Practical and professional skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Demonstrate critical awareness of the significance of the study of the formation and development of the three disciplines (logic, dialectics, legal hermeneutics) and its wider application within the study of the Islamic scholarly tradition as a whole.</p> <p><b>C2:</b> Conduct and self-evaluate independent research on key issues or problems in the classical and contemporary study of the three disciplines (logic, dialectics, legal hermeneutics).</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources in translation Guest lectures</p>

D. Key transferable skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p>	<p><b>Primary</b></p>

D. Key transferable skills	Learning and teaching strategy
<p><b>D1:</b> Communicate intermediate ideas and concepts in the study of the three disciplines (logic, dialectics, legal hermeneutics) effectively using appropriate styles and language.</p> <p><b>D2:</b> Demonstrate the ability to critically engage with different ideas and viewpoints in a balanced and fair manner, with self-awareness about one's own commitments and limitations of knowledge.</p>	<p>Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources in translation Guest lectures</p>

6. Indicative content
<p>The first term introduces the third and most significant discipline of the three, legal hermeneutics, through a short premier, <i>Sharḥ al-Waraqāt fī uṣūl al-fiqh</i>. This text offers a comprehensive introduction to the themes and discussions that appear in most classical texts of <i>uṣūl al-fiqh</i>, including: the categorisation of Arabic expressions and their significance in defining the Divine categorisations of human acts (<i>aḥkām</i>), the types of epistemic indicants (<i>adilla</i>), the sources of the Islamic legal and moral norms and the methods of their authentications (revelation, prophetic reports, reason and experience), as well as discussions on <i>ijtihād</i>, <i>iftā'</i> and the continuity of the Islamic legal system. This textual study will be supported by contemporary academic readings on how <i>uṣūl al-fiqh</i> was developed with the interventions of logic and dialects, and how they were later internalised in its subject matters.</p> <p>The second term will cover sections of two intermediate core texts, <i>Sharḥ al-Sullam</i> in Logic and <i>al-Samarqandiyya</i> in Dialectical Inquiry. These selections aim to further the students' knowledge of the major discussions they learnt in the three disciplines and introduce them with the more advanced themes and methodologies these disciplines present and/or produce. Examples of these themes are debate on the different types of valid reasoning (analogies, inductions and syllogisms, etc.) within the Islamic disciplines. Students will also have the opportunity to critically engage with academic secondary readings covering the selected themes.</p> <p>In the third term, students will continue to engage with a larger scope of academic literature, and will particularly focus on case studies of famous classical debates and their historical and political significance. One example is the famous debate between Sa'd al-dīn al-Taftāzānī (d. 792/1390) and al-Sharīf al-Jurjānī (d. 816/1413). They will be tasked to take part in class-debates using what they have learnt of its techniques, rules and etiquettes.</p> <p>Week 1-2: Introduction to the origins and developments of <i>uṣūl al-fiqh</i> and its major classical schools  Week 3: The interventions of <i>uṣūl al-fiqh</i>, logic and dialectical inquiry: the classical narratives  Week 4-5: Contemporary theories concerning the development and function of <i>uṣūl al-fiqh</i>  Week 6-9: Textual analysis of <i>Sharḥ al-Waraqāt fī uṣūl al-fiqh</i>: categories of <i>aḥkām</i>, expressions, and <i>adilla</i></p>

## 6. Indicative content

Week 10-11: Literal and figurative hermeneutical approaches to legal texts

Week 12-16: Textual analysis of selected sections from *Sharḥ al-Sullam* (section II: *al-taṣḍiqāt*) and *al-Samarqandiyya*.

Week 17-18: Contemporary theories concerning the Aristotelian influence on logic and dialectics

Week 19-21: Contextual debates on the integration and separation of logic, dialectics, and *uṣūl al-fiqh*

Week 22-25: Conceptual shifts in dialectical theories (e.g. linguistic, rational, and mystical approaches to argumentations)

Week 26-30: Intellectual foundations applied: Study and analysis of historical argumentations and debate-competitions

Week 31-33: Intellectual foundations tested: Case studies from across Islamic disciplines

## 7. Assessment strategy, assessment methods and their relative weightings

### Term 1 Coursework:

10% short essay (1000 words)

10% presentation (10-15 minutes)

**Term 2 Coursework:** 20% essay (2000-2500 words)

**Term 3 Coursework:** 20 %%% essay (2000-2500 words)

**Classroom participation and group project:** 10 % (Term 1, 2, and 3)

**Examination:** 30% (Term 3) – 3 hours

## 8. Mapping of assessment tasks to learning outcomes

Assessment tasks	Learning outcomes															
	A1	A2	A3	B1	B2	B3	B4	C1	C2	D1	D2					
Coursework 1	✓			✓				✓		✓	✓					
Coursework 2		✓		✓				✓		✓	✓					
Coursework 3	✓			✓				✓		✓	✓					
Examination	✓	✓	✓	✓	✓	✓		✓		✓	✓					

8. Mapping of assessment tasks to learning outcomes																		
Assessment tasks	Learning outcomes																	
	A1	A2	A3	B1	B2	B3	B4	C1	C2	D1	D2							
Classroom participation and group project	✓	✓	✓	✓	✓	✓	✓	✓		✓	✓							

9. Teaching staff associated with the module
Name and contact details
Najah Nadi Email: <a href="mailto:na@cambridgemuslimcollege.org">na@cambridgemuslimcollege.org</a>

10. Key reading list				
Author	Year	Title	Publisher	Location
Al-Mallawī, Aḥmad	1936	Sharḥ al-Sullam fī 'ilm al-manṭiq	Maṭba'at Ṣabīḥ	Cairo
Al-Maḥallī, Jalāl al-Dīn ibn Shihāb	1884	Sharḥ al-Waraqāt fī uṣūl al-fiqh	Maṭba'at 'Uthmān 'Abd al-Rāziq	Cairo
al-Samarqandī, Shams al-Dīn		Risāla fī ādāb al-baḥth	Online manuscript.	
Lowry, Joseph E.	2007	Early Islamic Legal Theory: The Risāla of Muḥammad ibn Idrīs al-Shāfi'ī. Studies in Islamic Law and Society	Brill	Leiden; Boston
Zysow, Aaron	2013	The Economy of Certainty: An Introduction to the Typology of Islamic Legal Theory	Lockwood Press	Atlanta
Rescher, Nicholas	1964	The development of <i>Arabic Logic</i>	University of Pittsburgh Press	Pittsburgh

10. Key reading list				
Author	Year	Title	Publisher	Location
Shahid Rahman, Tony Street & Hassan Tahiri (eds.)	2008	The Unity of Science in the Arabic Tradition: Science, Logic, Epistemology and their Interactions	Springer	Dordrecht/Boston/London
David Vishanoff	2011	The formation of Islamic hermeneutics : how Sunni legal theorists imagined a revealed law	American Oriental Society	New Haven
Rescher, Nicholas	1964	The development of Arabic Logic	University of Pittsburgh Press	Pittsburgh
Shahid Rahman, Tony Street & Hassan Tahiri (eds.)	2008	The Unity of Science in the Arabic Tradition: Science, Logic, Epistemology and their Interactions	Springer	Dordrecht/Boston/London
Mehmet Kadri	2011	The development of dialectic and argumentation theory in post-classical Islamic intellectual history (chapter 1)	McGill University thesis (ProQuest)	Canada
Joep Lameer	1994	Al-Fārābī and Aristotelian Syllogistics: Greek Theory and Islamic Practices.	E. J. Brill	Leiden
Shukri Abed	1991	Aristotelian logic and the Arabic language in Alfārābī	State University of New York Press	Albany
Larkin, M	1982	Al-Jurjani's Theory of Discourse (article)	Alif: Journal of Comparative Poetics, 2: 76–86	
Rescher, Nicholas	1963	Studies in the history of Arabic logic	University of Pittsburgh Press	Pittsburgh
Mohammad Widigdo	2016	Imām al-Haramayn al-Juwaynī on jadal: Juridical and theological dialectic in the fifth/eleventh century	ProQuest Dissertations and Theses	
Miquel Forcada	20106	Ibn Bija And The Classification Of The Sciences In Al-Andalus (article(	Arabic Sciences and Philosophy	

10. Key reading list				
Author	Year	Title	Publisher	Location
Ulrich Rudolph	2015	Science as competition: The debate between Sa' daddīn al-Taftāzānī (d. 793/1390) and al-Sharīf al-Jurjānī (d. 816/1413)	Louvain: Peeters Publishers XV-XXIII.	
Wael Hallaq	1987	A Tenth-Eleventh Century Treatise on Juridical Dialectic	Muslim World 77 (1987): pp. 197-228	
Khaled El-Rouayheb	2010	Relational Syllogisms and the History of Arabic Logic, 900–1900.	Brill	Leiden and Boston
Khaled El-Rouayheb	2016	Commentary on the Versification of the Immediate Implications of Hypothetical Propositions	The Oxford Handbook of Islamic Philosophy	
Rahman, S., T. Street, and H. Tahiri	2008	The Unity of Science in the Arabic Tradition: Science, Logic, Epistemology and their Interactions (part II)	Springer	Berlin
Robert Bolton	2010	The Epistemological Basis of Aristotelian Dialectic (article)	D. Devereux & P. Pellegrin (eds.), <i>Biologie, Logique Et Metaphysique Chez Aristote</i>	

11. Other indicative text (e.g. websites)				

## Module Specification

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4. The assessment strategy and methods in section 7 should cover the full range of intended learning outcomes.
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6. This form covers the minimum set of information required by The Open University but institutions may add other information for internal use if required.

#### **1. Factual information**

<b>Module title</b>	Islamic Revealed Foundations 2	<b>Level</b>	5
<b>Module tutor</b>	Dr Ramon Harvey	<b>Credit value</b>	20
<b>Module type</b>	Taught	<b>Notional learning hours: Contact/ Independent learning</b>	66 (4 hrs per week)/ 60

#### **2. Rationale for the module and its links with other modules**

Building on the foundations laid down in Islamic Revealed Foundations 1, this module allows students to deepen their knowledge and understanding of the revealed foundations of Islam, the Qur'an and Hadith, focusing on their origins and reception within the Muslim community in the formative period (up to the fourth/tenth century) and their canonical formulation and articulation within various disciplines. It explores key genres of literature of this period related to the Qur'an such as *qirā'āt* (variant readings), *tafsīr* (exegesis), and '*ulūm al-qur'ān*, as well as those related to Hadith *muṣannaḥāt* (thematically chaptered works), *masānīd* (narrator chaptered works), *ṭabaqāt* (biographical dictionaries) and '*ulūm al-ḥadīth*. The module looks not only at the way in which the revealed sources were transmitted, understood and applied in this period, but also the current state of academic discourse on these topics.

## **2. Rationale for the module and its links with other modules**

Using a primer made from a selection of classical Arabic texts from this period, together with secondary sources in English, this module presents students with the opportunity to further develop knowledge and skills in a central field of study in classical and contemporary Islamic Studies, as well as an understanding of its significance and historical development. The module is a core Islamic Studies Module (Group A), and lays the foundation for more advanced study of the subject in Islamic Revealed Foundations 3. The formation and development of the revealed sources of Islam and the various genres of scholarly literature related to them is a central aspect of the classical and contemporary scholarly traditions, and therefore complements the study of various Islamic disciplines in all the Core Islamic Studies modules.

## **3. Aims of the module**

- Develop students' detailed knowledge and critical understanding of the formation and development of key scholarly disciplines and genres related to their canonisation, transmission, understanding and application of the Qur'an and Hadith
- Provide students with a detailed and critical understanding of important concepts, principles and scholarly methods in the study of the Qur'an and Hadith that developed during the formative period, as well as the historical context behind their development
- Develop critical reading and analytical skills relevant to the subject through reading a selection of passages from primary theological texts in Arabic as well as secondary sources in English
- Familiarise students with the contemporary academic discourse relating to the origins of the revealed sources and formation of related scholarly disciplines and genres, enabling them to conduct further study and independent research on a selected range of well-defined topics in the field.

## **4. Pre-requisite modules or specified entry requirements**

Islamic Revealed Foundations 1.

5. Intended learning outcomes	
A. Knowledge and understanding	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1:</b> Demonstrate detailed knowledge and critical understanding of important concepts, principles, methods and genres relating to the canonisation, transmission, and understanding of the Qur'an that developed during the formative period, as well as the historical context behind their development.</p> <p><b>A2:</b> Demonstrate detailed knowledge and critical understanding of important concepts, principles, methods and genres relating to the canonisation, transmission, and understanding of the Hadith that developed during the formative period, as well as the historical context behind their development.</p> <p><b>A3:</b> Show a critical awareness of the contemporary academic discourse relating to the origins of the revealed sources and formation of related scholarly disciplines and genres.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources in original language as well as in translation Guest lectures</p>
B. Cognitive skills	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Identify and analyse, in a critically informed way, different viewpoints in the formative period of the Islamic tradition in relation to the transmission and study of the Qur'an and Hadith.</p> <p><b>B2:</b> Provide critical analysis of selected intermediate-level texts in classical Arabic related to the subject.</p> <p><b>B3:</b> Be able to identify various arguments and viewpoints in contemporary academic discourse about the origins of the revealed sources and formation of related scholarly disciplines and genres.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources in translation Guest lectures</p>

C. Practical and professional skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Demonstrate awareness of the significance of the study of formation of the Islamic revealed sources and related scholarly disciplines and genres and its wider application within the study of the Islamic scholarly tradition as a whole.</p> <p><b>C2:</b> Conduct and self-evaluate independent research on key issues or problems in the classical and contemporary study of the canonisation, transmission, and understanding of the Qur'an and Hadith.</p>	<p><b>Primary</b></p> <p>Lectures and tutorials Directed independent study</p> <p><b>Secondary</b></p> <p>Case studies Reading of primary sources in translation Guest lectures</p>

D Key transferable skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Communicate intermediate ideas and concepts in the study of the Qur'an and Hadith effectively using appropriate styles and language.</p> <p><b>D2:</b> Demonstrate the ability to critically engage with different ideas and viewpoints in a balanced and fair manner, with self-awareness about one's own commitments and limitations of knowledge.</p>	<p><b>Primary</b></p> <p>Lectures and tutorials Directed independent study</p> <p><b>Secondary</b></p> <p>Case studies Reading of primary sources in translation Guest lectures</p>

6. Indicative content
<p><b>Term 1</b></p> <p>During term 1, students will study extracts of seminal early texts in a variety of disciplines connected to the Qur'an and will become familiar with both how these texts relate to the meaning of revealed scripture and the development of early Islamic intellectual history. Topics will include the following: the <i>maṣāḥif</i> (codex) literature and the codification of the Qur'an, with a focus on canonical and non-canonical <i>qirā'āt</i> (variant readings); the exegesis of early figures as preserved in later collections; early <i>tafsīr</i>, including Sufī, Shi'ī and Ibādī works; and linguistic exegesis connected to grammatical schools. These will be supported by contemporary academic readings on the same themes for additional clarification and context.</p>

## 6. Indicative content

### Term 2

Term 2 focuses on the applied classification and authentication of early Hadith literature and the purposes to which it was put, particularly in elaborating the *sharīʿa*. Topics to be covered include the following: the criticism of *isnāds* (transmission chains) and *matns* (contents) within canonical collections; differing methodologies for the acceptance and use of Hadith between traditionists and jurists; and the application of Hadith nomenclature to specific case studies. These will also be supported by relevant contemporary academic readings.

### Term 3

In term 3, students will be exposed more fully to contemporary academic research on the Qur'an and Hadith. This scholarly work, which comes from a variety of perspectives, will be assessed on its effectiveness in elucidating the early history of the Muslim community and the emergence of its canonical scripture. Topics to be studied include the following: the relevance of the Late Antique context for the Qur'an, including material from previous scriptural traditions; differences between early copies of canonical *maṣāḥif* and the comparison to non-canonical equivalents; the 'common link' phenomenon in *isnāds*; the apparent 'backwards growth' of *isnāds*; and the *isnād-cum-matn* method of analysis.

The content for this module will be taught as follows:

### Term 1

Weeks 1-3: the *maṣāḥif* (codex) literature and the codification of the Qur'an

Weeks 4-5: canonical and non-canonical *qirā'āt* (variant readings)

Weeks 6-7: early *tafsīr*: Sunnī

Weeks 8-9: early *tafsīr*: Sufī, Shi'ī and Ibādī

Week 10-11: linguistic exegesis connected to grammatical schools

### Term 2

Weeks 12-13: criticism of *isnād* (transmission chain) within canonical collections

Weeks 14-15: criticism of *matn* (content) within canonical collections

## 6. Indicative content

Weeks 16-17: differing methodologies for Hadith use between traditionists and jurists  
 Weeks 18-22: application of Hadith nomenclature to specific case studies in al-Tirmidhī

### Term 3

Weeks 23-24: the Late Antique prior scriptural context of the Qur'an  
 Weeks 25-27: critical debate over *maṣāḥif* literature and *qirā'āt*  
 Weeks 28-29: the 'common link' phenomenon in *isnāds*  
 Weeks 30-31: the apparent 'backwards growth' of *isnāds*  
 Weeks 32-33: the *isnād-cum-matn* method of analysis

## 7. Assessment strategy, assessment methods and their relative weightings

**Presentation:** Due by first week of Term 2 (25%) – 10 minutes

**Essay:** Due first week of Term 3 (25%) – 2000-2500 words

**Examination:** End of Term 3 (50%) – 3 hours

## 8. Mapping of assessment tasks to learning outcomes

Assessment tasks	Learning outcomes															
	A1	A2	A3	B1	B2	B3	C1	D1	D2							
Presentation	✓			✓			✓	✓	✓							
Essay		✓		✓			✓	✓	✓							
Examination	✓	✓	✓	✓	✓	✓	✓	✓	✓							

9. Teaching staff associated with the module				
Name and contact details				
Ramon Harvey <a href="mailto:rh@cambridgemuslimcollege.org">rh@cambridgemuslimcollege.org</a>				

10. Key reading list				
Author	Year	Title	Publisher	Location
Al-Farrā', Yahyā b. Ziyād	1983	Ma'ānī al-qur'ān	'Ālam al-Kutub	Beirut
Ibn Mujāhid, Aḥmad b. Mūsā	1972	Kitāb al-sab'a fi al-qirā'āt	al-Ma'ārif	Cairo
Juybnoll, G. H. A.	2007	Encyclopedia of Canonical Ḥadīth	Brill	Leiden
Mālik b. Anas	2000	Al-Muwatṭa	Thesaurus Islamicus Foundation	Vaduz
Motzki, Harald, Nicolet Boekhoff-van der Voort, and Sean W. Anthony (eds.)	2009	Analysing Muslim Traditions: Studies in Legal, Exegetical and Maghāzī Ḥadīth	Brill	Leiden
Muqātil b. Sulaymān	2002	Tafsīr Muqātil ibn Sulaymān	Mu'assasat al-Tārīkh al-'Arabī	Beirut
Nöldeke, Theodore, Friedrich Schwally, Gotthelf Bergsträsser, and Otto Pretzl (eds)	2013	The History of the Qur'ān	Brill	Leiden
Sinai, Nicolai, Angelika Neuwirth, and Michael Marx (eds.)	2010	The Qur'ān in Context	Brill	Leiden
Al-Ṭabarī, Muḥammad b. Jarīr	2001	Tafsīr al-Ṭabarī: jāmi' al-bayān 'an ta'wīl āy al-qur'ān	Dār Hajr	Cairo
Al-Tirmidhī, Muḥammad b. 'Īsa	2000	Sunan al-Tirmidhī	Thesaurus Islamicus Foundation	Vaduz

<b>10. Key reading list</b>				
<b>Author</b>	<b>Year</b>	<b>Title</b>	<b>Publisher</b>	<b>Location</b>
Hilali, A.	2017	The Sana'a Palimpsest.	Oxford University Press	Oxford
Schoeler, Gregor, trans. Shawkat Toorawa	2009	The Genesis of Literature in Islam: From the <i>Aural</i> to the Read.	Edinburgh University Press	Edinburgh
Berg, Herbert	2000	The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period.	Curzon	Richmond, Surrey
Sinai, Nicolai, Angelika Neuwirth and Michael Marx (eds.)	2010	The Qur'an in Context	Brill	Leiden
Jeffery, Arthur (ed.)	1937	Materials for the History of the Text of the Qur'ān: The Old Codices	Brill	Leiden

<b>11. Other indicative text (e.g. websites)</b>

## Module Specification

### **IMPORTANT NOTES – PLEASE READ THEM BEFORE COMPLETING THIS FORM**

1. The module learning outcomes in section 6 should be aligned with the overall programme outcomes listed in the programme specification.
2. Learning outcomes in section 6 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriated to a particular module, it would be reasonable to remove it from this form.
3. The number of learning outcomes should be sufficient to show the character of the module and differentiate it from other modules, and may vary according to content. Experience suggests that the fewer learning outcomes the better, and certainly no more than twelve per module.
4. The assessment strategy and methods in section 7 should cover the full range of intended learning outcomes.
5. Detailed guidance on credit level descriptors and on linking module learning outcomes to assessment and teaching strategy can be found in the SEEC website at <http://www.seec.org.uk/academic-credit/seec-credit-level-descriptors-2010> and the QAA website <http://www.qaa.ac.uk/aboutus/glossary/pages/glossary-c.aspx>.
6. This form covers the minimum set of information required by The Open University but institutions may add other information for internal use if required.

### **1. Factual information**

<b>Module title</b>	Islamic Law 2	<b>Level</b>	5
<b>Module tutor</b>	Sohaïl Hanif	<b>Credit value</b>	30
<b>Module type</b>	Taught	<b>Notional learning hours:</b>	132 (6 hrs per week)/
		<b>Contact/Independent learning</b>	120

### **2. Rationale for the module and its links with other modules**

Building on the foundations laid down in Islamic Law 1, this module develops further students' knowledge and understanding of the discipline of Islamic Law as well as the social circumstances behind its development. As in the previous module, it will explore different aspects of Islamic law through a focused study of the sections on commercial and family law in the classical primer, the *Mukhtār* of 'AbdAllāh b. Maḥmūd al-Mawṣilī. This study will be supplemented by readings from the commentary, *al-Ikhtiyārī-ta'āl al-Mukhtār*. Where relevant, students will be acquainted with the relevant points of British law that pertain to the practice of Muslim personal law in Britain. Similarly, they will be acquainted with relevant debates and contributions to the contemporary field of Islamic law in relation to these topics.

## 2. Rationale for the module and its links with other modules

The module is a Core Islamic Studies module (Group A), and prepares the students for more advanced study of the subject in Islamic Law 3. Islamic law is arguably the central discipline in the Islamic scholarly tradition. A strong grounding in Islamic law enables students to understand references to Islamic legal thought that pervade Islamic writings from Qur'anic exegesis and Hadith commentary to Islamic history. In addition, through the study of law and the epistemology of legal theory, students are introduced to methods of thought, reasoning and approaches to classical Islamic texts that they will be able to apply to their learning in other modules of the Core Islamic Studies group.

## 3. Aims of the module

- Further develop students' knowledge and critical understanding of key aspects and well-established principles of the discipline of Islamic law along with an appreciation of the socio-historical context of the laws studied
- Provide students with knowledge of the commercial and family law of the Ḥanafī school of legal thought through the comprehensive study of a classical legal text in its original language, supplemented with readings from its commentaries
- Familiarise students with key debates related to the ethics of Islamic commercial and family law and its contemporary application, including the status of women and the use of legal stratagems (*hiyas*) in the law of contracts

## 4. Pre-requisite modules or specified entry requirements

Islamic Law 1



5. Intended learning outcomes	
A. Knowledge and understanding	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1:</b> Demonstrate detailed knowledge and critical understanding of key aspects of Islamic family and commercial law, including the socio-historical context and key differences between different schools of thought</p> <p><b>A2:</b> Demonstrate a critical understanding of main features, special terminology, historical contexts and ethical dimensions of Ḥanafī family and commercial law as represented in the key text, the <i>Mukhtār</i>, and selected passages from its commentaries</p> <p><b>A3:</b> Show an awareness of key issues and relevant case studies in the contemporary application of Islamic family and commercial law, in particular in relation to the British legal context</p>	<p>Lectures and readings will introduce students to relevant discussions</p> <p>A complete study of the text with active classroom discussions to ensure accurate understanding of the cases at hand. At the end of the course students should be able to accurately translate and demonstrate understanding of technical terms relating to all passages in the <i>Mukhtār</i> pertaining to family and commercial law.</p> <p>Ḥanafī law texts are organised to explain the topics in a particular chapter as expressions of one or more higher principle, or legal meaning, through which all the cases are understood. The classroom study of the text and the classroom discussions will be conducted in a fashion to make these meanings prominent, with students encouraged to use these meanings to propose answers to questions not raised in the teaching text.</p> <p>Lectures and readings will introduce students to relevant discussions, including the status of unregistered marriages and arbitration through shariah councils.</p>
B. Cognitive skills	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Draw on selected pre-modern legal cases in Ḥanafī family and commercial law in order to develop creative solutions to the contemporary context, showing where relevant how they are connected to well-established principles of legal theory</p>	<p>Classroom discussions and essays where students demonstrate this understanding.</p>

<b>B. Cognitive skills</b>	<b>Learning and teaching strategy</b>
<p><b>B2:</b> Identify and analyse, in a critically informed way, selected applications of Muslim personal law in the British context, taking into account ethical dimensions of Islamic Law, relevant aspects of British law and the needs of the Muslim community in Britain.</p> <p><b>B3:</b> Draw on well-established principles of Ḥanafī law in order to provide effective critical analysis of the sections of family and commercial law from the module core text, <i>al-Mukhtār</i>, to specialist and non-specialist audiences</p>	
<b>C. Practical and professional skills</b>	<b>Learning and teaching strategy</b>
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Explain how acquired knowledge of Islamic family and commercial law and its ethical dimensions can be used by community leaders to effectively address practical issues related to life in contemporary British Muslim society</p> <p><b>C2:</b> Conduct independent research on well-known issues of controversy in Islamic family and commercial law</p>	<p>Regular set essays Lectures Classroom discussions</p>
<b>D Key transferable skills</b>	<b>Learning and teaching strategy</b>
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Communicate intermediate ideas and concepts in Islamic law effectively using appropriate styles and language.</p> <p><b>D2:</b> Demonstrate the ability to critically engage with different ideas and viewpoints in a balanced and fair manner, with self-awareness about one's own commitments and limitations of knowledge.</p>	<p>Regular set essays Lectures, classroom discussions and essays</p>

## 6. Indicative content

The strands of content are: 1) rules of trade and family law, 2) relevant legal and social studies pertaining to practice of Muslim personal law in British society, 3) relevant contemporary practices and debates in Islamic finance, 4) contemporary ethical discussions pertaining to Islamic law where relevant

### Breakdown of Indicative Content

Weeks 1-5:

Classical Trade Law 1: Sales, annulment, options, invalid sales, usury, forward and manufacturing sales, money-changing  
Contemporary Discussions: Introduction to Islamic Finance; the moral case against usury; the use of legal stratagems in Islamic finance

Weeks 6-11:

Classical Trade Law 2: Intervention, renting, collaterals, division of property, agency, guarantors,  
Contemporary Discussions:

Weeks 12-17:

Classical Trade Law 3: Debt-transfers, partnerships, trusts, lost-property, gifts, borrowed items, crop-sharing

Weeks 18-22:

Classical Family Law 1: Marriage; Divorce (1)  
Contemporary Discussions: Registering *nikāḥ* contracts; marriage of minors; contemporary questions on Islamic divorce;

Weeks 23-28:

Classical Family Law 2: Divorce (2); Wet nursing; Maintenance  
Contemporary Discussions: Debates on the status of women in Islamic personal law; arbitration councils and their status both in Islamic thought and British society

Weeks 29-33:

Classical Trade Law 3: Inheritance  
Contemporary Discussions: Writing an Islamic will in Britain; executing a will

### 7. Assessment strategy, assessment methods and their relative weightings

**Coursework 1:** 25% (Term 1): 10% Book Review (1000 words); 10% Essay (2000-2500 words); 5% Content Summary (Classical trade law) (a summary of the main legal cases of each chapter of law covered; may take the form of translation, diagram, table, or other creative method – not more than four A4 pages)

**Coursework 2:** 25% (Term 2): 10% Book Review (1000 words); 10% Essay (2000-2500 words); 5% Content Summary (Classical family law) (a summary of the main legal cases of each chapter of law covered; may take the form of translation, diagram, table, or other creative method – not more than four A4 pages)

**Examination:** 50% (Term 3) – 3 hour exam

### 8. Mapping of assessment tasks to learning outcomes

Assessment tasks	Learning outcomes															
	A1	A2	A3	A4	A5	B1	B2	B3								
Term 1 Essay		✓	✓	✓	✓	✓	✓	✓								
Term 2 Essay	✓	✓														
Final exam	✓	✓	✓	✓	✓	✓	✓	✓								

### 9. Teaching staff associated with the module

Name and contact details

Sohail Hanif

Email: [sh@cambridgemuslimcollege.org](mailto:sh@cambridgemuslimcollege.org)

### 10. Key reading list

Author	Year	Title	Publisher	Location
‘AbdAllāh b. Maḥmūd b. Mawdūd al-Mawṣilī	n.d.	Al-Ikhtiyārli-ta‘līl al-Mukhtār	Al-Maktaba al-‘Umariyya	Damascus

10. Key reading list				
Author	Year	Title	Publisher	Location
Kecia Ali	2015	Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith and Jurisprudence	Oneworld Publications	London
Kecia Ali	2010	Marriage and Slavery in Early Islam	Harvard University Press	Cambridge, MA
Mahmoud El-Gamal	2006	Islamic Finance: Law, Economics and Practice	Cambridge University Press	Cambridge
David W. Jones	2004	Reforming the Morality of Usury: A Study of the Differences that Separated the Protestant Reformers	University of America Press	Maryland
Taqi Usmani	2012	An introduction to Islamic finance.	Leiden	Brill
Clement Henry and Rodney Wilson (eds.)	2004	The Politics of Islamic Finance	Edinburgh University Press	Edinburgh
John Esposito	2001	Women in Muslim Family Law	Syracuse University Press	Syracuse, N.Y.
Ziba Mir-Hosseini	2013	Gender and Equality in Muslim Family Law: Justice and Ethics in the Islamic Legal Tradition	I.B. Tauris	London
Aisha Bewley and Abdalhaqq Bewley	1995	The Islamic Will: A Practical Guide to Being Prepared for Death and Writing Your Will According to the Shari'a of Islam and English Law	Dar al-Taqwa	London

11. Other indicative text (e.g. websites)

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6. This form covers the minimum set of information required by The Open University but institutions may add other information for internal use if required.

1. 1. Factual information			
<b>Module title</b>	Islamic Theology 2	<b>Level</b>	5
<b>Module tutor</b>	Yasser Qureshy	<b>Credit value</b>	20
<b>Module type</b>	Taught	<b>Notional learning hours:</b>	66 (4 hrs per week)/
		<b>Contact/Independent learning</b>	120

2. Rationale for the module and its links with other modules
<p>Building on the foundations laid down in Islamic Theology 1, this module develops further students' knowledge and understanding of Islamic doctrine and the discipline of <i>'ilm al-kalām</i>, looking more closely at the latter's conceptual apparatus and its role as a systematic theological tradition. It explores key epistemological and metaphysical concepts and issues in classical Islamic theology, comparing the views of several key thinkers and the major schools of <i>kalām</i>, while also broadening horizons by situating these concepts and issues within the broader framework of classical Islamic thought. In particular, it introduces students to the argument forms used by Islamic theologians, demonstrating the increasing tendency towards the adoption of formal logic and why theologians felt justified in doing so.</p> <p>Using a primer made from a selection of classical theological texts in Arabic, together with secondary sources in English, this module presents students with the opportunity to further</p>

## 2. Rationale for the module and its links with other modules

develop knowledge and skills in a central field of study in classical and contemporary Islamic Studies, as well as an understanding of its significance and historical development. The module is a core Islamic Studies Module (Group A), and lays the foundation for more advanced study of the subject in Islamic Theology 3. By exploring in more detail epistemological aspects of *'ilm al-kalām*, it also complements the study of Islamic legal theory (*uṣūl al-fiqh*) and logic in Islamic Intellectual Foundations 1, Islamic Intellectual Foundations 2, and Islamic Intellectual Foundations 3.

## 3. Aims of the module

- Develop students' knowledge and critical understanding of key epistemological and metaphysical concepts and issues in classical Islamic theology up to the lifetime of Abū al-Ḥāmid al-Ghazālī.
- Provide students with an understanding of important figures and schools of classical Islamic thought (*kalām*, Falsafa and Sufism) as well as the historical context behind its key developments.
- Develop knowledge and analytical skills relevant to the advanced study of Islamic Theology through reading a selection of passages from primary classical theological texts in Arabic as well as secondary sources in English, including key argument forms used in classical *kalām*
- Familiarise students with key epistemological and metaphysical questions and issues in classical Islamic thought, enabling them to conduct further study and independent research on a selected range of well-defined topics in the field.

## 4. Pre-requisite modules or specified entry requirements

Islamic Theology 1.

5. Intended learning outcomes	
A. Knowledge and understanding	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1:</b> Demonstrate detailed knowledge and critical understanding of key epistemological and metaphysical concepts and issues in classical Islamic theology, as represented by key figures and major schools of thought.</p> <p><b>A2:</b> Demonstrate a broad understanding of main features, special terminology and concerns of selected classical texts in Islamic theology contained in the course reader.</p> <p><b>A3:</b> Show an awareness of the broader historical context of classical Islamic thought and how this relates to key epistemological and metaphysical concepts and issues in classical Islamic theology</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources in original language as well as in translation Guest lectures</p>
B. Cognitive skills	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Identify and analyse, in a critically informed way, different viewpoints in classical Islamic thought in relation to key epistemological and metaphysical issues.</p> <p><b>B2:</b> Provide critical analysis of selected intermediate-level theological texts read in the original classical Arabic, as well as in translation.</p> <p><b>B3:</b> Be able to identify various argument forms as used by Islamic Theologians, and to assess the relative strengths and weaknesses of each approach.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources in translation Guest lectures</p>
C. Practical and professional skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p>	<p><b>Primary</b> Lectures and tutorials</p>

C. Practical and professional skills	Learning and teaching strategy
<p><b>C1:</b> Demonstrate critical awareness of the significance of the study of Islamic Theology and its wider application within the study of classical Islamic thought.</p> <p><b>C2:</b> Conduct independent research on well-known epistemological and metaphysical issues or problems in classical Islamic Theology.</p>	<p>Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources in translation Guest lectures</p>

D Key transferable skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Communicate intermediate ideas and concepts in Islamic Theology effectively using appropriate styles and language.</p> <p><b>D2:</b> Demonstrate the ability to critically engage with different ideas and viewpoints in a balanced and fair manner, with self-awareness about one's own commitments and limitations of knowledge.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources in translation Guest lectures</p>

6. Indicative content
<p>Readings from central texts of important Medieval Muslim Theologians. A detailed study of key epistemological and ontological questions limning the Islamic theological system. Relating questions of Philosophical Theology to more contemporary problems in Philosophy and Science. Key theories regarding the development of Islamic Theology.</p> <p>Week 1-2: An introduction to the post-classical period of Islamic Theology Week 3-6: Analytical tools required for a study of Islamic Theology</p>

## 6. Indicative content

Week 7-22: A critical reading of Ghazālī's *al-Iqtīṣād fī-l-'itiqād* (Moderation in Belief). Topics include: Logical methods used in Kalām argumentation; Ghazālī's arguments against an actual infinity; Cantor's set theory and the possibility of infinite sets: possible objections to Cantor; The nature of God's attributes; the relation between God's attributes and His essence; Ghazālī's ethical theory; Ghazālī on anathematisation. Each of these discussions will be read against the positions of the Mu'tazili and Māturīdī schools of Islamic Theology, as well as the positions of the Muslim Philosopher Ibn Sina (Avicenna), looking at objections, and counter-arguments.

Week 23-33: A critical reading of Fakhr al-Dīn al-Rāzī's *al-Ma'ālīm fī Uṣūl al-Dīn*. This text will be read against later articulations of Islamic Theology, especially after its engagement with Greek Philosophy through the works of Ibn Sina (Avicenna).

## 7. Assessment strategy, assessment methods and their relative weightings

**Coursework 1:** 25% (2000-2500 words. Due: First week of Term 2)

**Coursework 2:** 25% (2000-2500 words. Due: First week of Term 3)

**Project:** 10%: A diachronic-synchronic mapping of the post-classical period of the Ash'arī School of Islamic Philosophical Theology, including names and dates of major School figures, student-teacher chronology, and bibliographies. (Due: End of Term 3)

**Examination:** 40%. One three-hour exam. (End of Term 3)

## 8. Mapping of assessment tasks to learning outcomes

Assessment tasks	Learning outcomes															
	A1	A2	A3	A4	B1	B2	B3	C1	D1	D2						
Coursework 1	✓				✓				✓	✓						
Coursework 2	✓	✓	✓		✓	✓			✓	✓						
Project	✓			✓												
Examination	✓	✓	✓				✓	✓	✓	✓						

9. Teaching staff associated with the module
Name and contact details
Yasser Qureshy Email: <a href="mailto:yq@cambridgemuslimcollege.org">yq@cambridgemuslimcollege.org</a>

10. Key reading list				
Author	Year	Title	Publisher	Location
Abū al-Ḥāmid al-Ghazālī	2016	<i>Al-Iqtisād fī-l-I'tiqād</i>	Jeddah: Dār al-Minhāj	
Abū al-Ḥāmid al-Ghazālī Aladdin M. Yaqub (Trans.)	2013	<i>Moderation in Belief (Al-Iqtisād fī-l-I'tiqād)</i>	Chicago: The University of Chicago Press	
Abū al-Ḥāmid al-Ghazālī		<i>al-Mustasfā min 'Ilm al-Uṣūl</i>	Various editions	
Abū al-Ḥāmid al-Ghazālī Michael E. Marmura (Ed. & Trans.)	2000	<i>The Incoherence of the Philosophers (Tahāfut al-Falāsifa)</i>	Utah: Brigham University Press	
Abū al-Ḥāmid al-Ghazālī	2016	<i>Mi'yār al-'Ilm</i>	Jeddah: Dār al-Minhāj	
Abd al-Malik al-Juwaynī	2003	<i>Al-'Aqīda al-Niẓāmiyya</i>	Beirut: Dar al-Nafā'is	
Abd al-Malik al-Juwaynī	1950	<i>Al-Irshād ilā Qawāṭi al-Adilla fī Uṣūl al-I'tiqād</i>	Cairo: Maktaba al-Khānjī	
Abd al-Malik al-Juwaynī	1969	<i>Al-Shāmil fī Uṣūl al-Dīn</i>	Alexandria: Manshū'āt al-Ma'ārif	
Abd al-Malik al-Juwaynī	1979	<i>Al-Burbān fī Uṣūl al-Fiqh</i>	Cairo: Tawzī Dār al-Anṣār	
Abd al-Jabbār al-Asadābādī		<i>Al-Mughnī fī Abwāb al-Tawḥīd wa-l-'Adl</i>		
Abd al-Jabbār al-Asadābādī	2006	<i>Sharḥ al-Uṣūl al-Khamsa</i>	Maktaba Wahba	
Frank Griffel	2009	<i>Al-Ghazālī's Philosophical Theology</i>	Oxford University Press	

10. Key reading list				
Author	Year	Title	Publisher	Location
Sherman Jackson	2002	<i>On the Boundaries of Theological Tolerance in Islam</i>	Karachi: Oxford University Press	
Sophia Vasalou	2008	<i>Moral Agents and their Deserts</i>	Princeton University Press	
Margaretha Heemskerk	2000	<i>I Suffering in the Mu'tazilite Theology. 'Abd al-Jabbār's teaching on Pain and Divine Justice</i>	Leiden: Brill	
Ulrich Rudolph Rodrigo Adem (Trans.)	2012	<i>Al-Māturidī and the Development of Sunni Theology in Samarqand</i>	Leiden: Brill	
William Lane Craig		<i>The Kalām Cosmological Argument</i>		
Racha el-Omari	2016	<i>The Theology of Abu-l-Qāsim al-Balkhī/ al-Ka'bī</i>	Leiden: Brill	
Khaled el-Rouayheb	2015	<i>Islamic Intellectual History in the Seventeenth Century</i>	Cambridge University Press	Ex.
Richard M. Frank	1978	<i>Beings and their Attributes</i>	State University of New York Press	
Richard M. Frank	2005	<i>Philosophy, Theology, and Mysticism in Medieval Islam (Vol. 1)</i>	Routledge	
Richard M. Frank	2007	<i>Early Islamic Theology: The Mu'tazilites and al-Ash'ari (Vol. 2)</i>	Routledge	
Richard M. Frank	2008	<i>Classical Islamic Theology: The Ash'arites (Vol. 3)</i>	Routledge	

11. Other indicative text (e.g. websites)				

## Module specification

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### **1. Factual information**

<b>Module title</b>	Understanding Science	<b>Level</b>	5
<b>Module tutor</b>	Yasser Qureshy/Yaqub Chaudhury	<b>Credit value</b>	10
<b>Module type</b>	Taught	<b>Notional learning hours; Contact/Independent learning</b>	31 (1 hr per week)/60

### **2. Rationale for the module and its links with other modules**

This module seeks to introduce the students to an understanding of science through the scientific method, the history of science, the philosophy of science and the impact of science on society. It is a stand-alone module in the degree. The aim of the module is to introduce the students to science as a form of human enquiry and endeavour. This will include an examination of what makes science unique, how it differentiates itself from other forms of human enquiry and what impact it has had on society. This module is part of the contextual modules group that are part of the BA programme. It is an important module for the degree because the question of science and religion

**2. Rationale for the module and its links with other modules**

is a central concern when considering the role of faith in the modern world and when considering how to relate the Islamic scholarly tradition to the modern world.

**3. Aims of the module**

- Develop students' knowledge and critical understanding of the scientific method, the history of science and the philosophy of science.
- Provide students with knowledge and understanding of a critical approach to science and its impact on society.
- Familiarise students with key debates on the impact of science in society.

**4. Pre-requisite modules or specified entry requirements**

N/A

5. Intended learning outcomes	
A. Knowledge and understanding	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1</b> : Demonstrate knowledge and critical understanding of the scientific method, its application and its limitations</p> <p><b>A2</b> : Demonstrate a critical understanding of the philosophy of science</p> <p><b>A3</b> : Show an awareness of some of the issues that have lead to the critique of the impact of science on society</p>	<p><b>Primary</b></p> <p>Lectures and tutorials Directed independent study</p> <p><b>Secondary</b></p> <p>Reading of primary sources Guest lectures</p>
B. Cognitive skills	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1</b>: Provide critical analysis of different approaches to science</p> <p><b>B2</b>: Be able to identify various arguments and viewpoints in contemporary academic discourse on the impact of science on society</p>	<p><b>Primary</b></p> <p>Lectures and tutorials Directed independent study</p> <p><b>Secondary</b></p> <p>Reading of primary sources Guest lectures</p>
C. Practical and professional skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1</b>: Understand how science is a distinctive form of human activity</p> <p><b>C2</b> : Conduct and self-evaluate independent research on key issues or problems in the study of science and its impact on society</p>	<p><b>Primary</b></p> <p>Lectures and tutorials Directed independent study</p>

C. Practical and professional skills	Learning and teaching strategy
	<b>Secondary</b> Case studies Reading of primary sources Guest lectures

D Key transferable skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1</b> : Communicate intermediate ideas and concepts in science effectively using appropriate styles and language</p> <p><b>D2</b> : Demonstrate the ability to critically engage with different ideas and viewpoints in a balanced and fair manner, with self-awareness about one's own commitments and limitations of knowledge</p>	<b>Primary</b> Lectures and tutorials Directed independent study  <b>Secondary</b> Case studies Reading of primary sources Guest lectures

6. Indicative content
<p>The indicative content for the module is divided into three sections. The first section, and the largest, will focus on understanding science as a unique form of human activity. This will be through looking at scientific methodology itself and how key philosophers in history have written on science and its methodology. The second section will look at the critique of the impact of science on society. The third section will consider some examples of the way science is communicated in society to understand how expert and lay understandings of science can differ.</p> <p>Section 1: The Scientific Method and the Philosophy of Science</p> <p>Aristotelian Science</p> <p>The Scientific Revolution - Out with the Aristotelian system</p> <p>The New Organon - Bacon</p> <p>Philosophy of Science: What is it?</p> <p>The Scientific Method (Induction - observation - experiments - theory building - instruments)</p>

## 6. Indicative content

Explanation in Science  
 The idea of scientific objectivity  
 Realism & Anti-realism  
 Kuhn: The Structure of Scientific Revolutions (Theories as Structures)  
 Popper on falsificationalism  
 Lakatos and Feyerabend  
 Section 2: A Critique of the Impact of Science  
 The ecological crisis  
 The race to build the atom bomb  
 The rise and fall of modern medicine  
 Genetic engineering  
 Section 3: Communicating Science  
 Genetically modified foods  
 Nuclear energy  
 AIDS  
 Mental Illness

## 7. Assessment strategy, assessment methods and their relative weightings

Coursework: 50% - 2000-2500 words due beginning of term 3  
 Examination: 50% - 2 hours

## 8. Mapping of assessment tasks to learning outcomes

Assessment tasks	Learning outcomes															
	A1	A2	A3	B1	B2	C1	C2	D1	D2							
Coursework 1	✓	✓		✓		✓	✓	✓	✓							

8. Mapping of assessment tasks to learning outcomes																
Assessment tasks	Learning outcomes															
	A1	A2	A3	B1	B2	C1	C2	D1	D2							
Examination	✓	✓	✓	✓	✓	✓	✓	✓	✓							

9. Teaching staff associated with the module																
Name and contact details																
TBC																

10. Key reading list				
Author	Year	Title	Publisher	Location
Chalmers, A. F.	1999	What is this Thing called Science?	Open University Press	Milton Keynes
Kuhn, T. S.	2012	The Structure of Scientific Revolutions	University of Chicago Press	Chicago
Popper, K.	2002	The Logic of Scientific Discovery	Routledge	London
Feyerabend, P.	2010	Against Method	Verso	London
Broszmitter, F.	2002	Ecocide	Pluto Press	London
Rhodes, R.	2012	The Making of the Atomic Bomb	Simon and Schuster	London
Le Fanu, J.	2011	Rise and Fall of Modern Medicine	Abacus	London
Reiss, M.	2010	Improving Nature? The Science and Ethics of Genetic Engineering	Cambridge University Press	Cambridge
Gregory, J. and Miller, S.	2000	Science in Public: Communication, Culture and Credibility	Perseus	
Philo, G.	1996	Media and Mental Distress	Longman	London
Goldacre, B.	2009	Bad Science	Fourth Estate	London
Cook, G.	2004	Genetically Modified Language	Routledge	London

10. Key reading list				
Author	Year	Title	Publisher	Location

11. Other indicative text (e.g. websites)



## Module specification

### **IMPORTANT NOTES – PLEASE READ THEM BEFORE COMPLETING THIS FORM**

1. The module learning outcomes in section 6 should be aligned with the overall programme outcomes listed in the programme specification.
2. Learning outcomes in section 6 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriated to a particular module, it would be reasonable to remove it from this form.
3. The number of learning outcomes should be sufficient to show the character of the module and differentiate it from other modules, and may vary according to content. Experience suggests that the fewer learning outcomes the better, and certainly no more than twelve per module.
4. The assessment strategy and methods in section 7 should cover the full range of intended learning outcomes.
5. Detailed guidance on credit level descriptors and on linking module learning outcomes to assessment and teaching strategy can be found in the SEEC website at <http://www.seec.org.uk/academic-credit/seec-credit-level-descriptors-2010> and the QAA website <http://www.qaa.ac.uk/aboutus/glossary/pages/glossary-c.aspx>.
6. This form covers the minimum set of information required by the Open University but institutions may add other information for internal use if required.

### **I. Factual information**

<b>Module title</b>	The Western Philosophical Tradition II	<b>Level</b>	5
<b>Module tutor</b>	Yasser Qureshy	<b>Credit value</b>	10

<b>Module type</b>	Taught	<b>Notional learning hours; Contact/Independent learning</b>	31 (1 hr per week)/60
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## 2. Rationale for the module and its links with other modules

Building on the foundations laid down in the Level 4 module, The Western Philosophical Tradition, this module allows students to further deepen their knowledge and understanding of key aspects of Western thought through a deeper engagement of primary source material. In addition, students will be introduced to analysis of philosophical pieces of writing, logical analysis, the history of ideas and the ways in which ideas influence and respond to each other.

This module approaches the subject from two perspectives, the history of ideas and intellectual history. It presents students with the opportunity to build up relevant knowledge and skills for the study of modern history in the Level 6 module, The Global World, as well as key issues in the application of the Islamic scholarly tradition to the British context that are explored in various Core Islamic Studies modules, in addition to the Level 5 module, Islam in Britain.

## 3. Aims of the module

- Develop students' detailed knowledge and critical understanding of the ideas and writings of key intellectuals in the western philosophical tradition.
- Develop critical analytical skills relevant to the subject through course readings based on primary sources and academic studies and classroom activities.
- Familiarise students with different methods and tools employed in the study of Philosophy and the history of ideas.

<b>4. Pre-requisite modules or specified entry requirements</b>
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The Western Philosophical Tradition (Level 4).
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5. Intended learning outcomes	
<b>A. Knowledge and understanding</b>	<b>Learning and teaching strategy</b>
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1</b> : Demonstrate detailed knowledge and critical understanding of the ideas and writings of key philosophers in the history of the western philosophical tradition.</p> <p><b>A2</b> : Demonstrate a critical understanding of the long-term intellectual impact of key philosophical figures.</p> <p><b>A3</b> : Show a critical awareness of the tools of philosophical inquiry, key theories, and the historical development of philosophical ideas.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources Guest lectures</p>
<b>B. Cognitive skills</b>	<b>Learning and teaching strategy</b>
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1</b>: Identify and analyse, in a critically informed way, different views and ideas through the writings of key philosophers.</p> <p><b>B2</b>: Provide critical analysis of major approaches and methods in Philosophy.</p> <p><b>B3</b>: Be able to identify various arguments and viewpoints in reading philosophical texts.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources Guest lectures</p>
<b>C. Practical and professional skills</b>	<b>Learning and teaching strategy</b>
<p><i>At the end of the module, learners will be expected to:</i></p>	<p><b>Primary</b> Lectures and tutorials</p>

C. Practical and professional skills	Learning and teaching strategy
<p><b>C1:</b> Demonstrate awareness of the significance of the study of Philosophy to a broader understanding of the circumstances of the modern world.</p> <p><b>C2 :</b> Conduct and self-evaluate independent research on key issues or problems in the study of Philosophy.</p>	<p>Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources Guest lectures</p>

D Key transferable skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1 :</b> Communicate intermediate ideas and concepts in the study of intellectual history effectively using appropriate styles and language.</p> <p><b>D2 :</b> Demonstrate the ability to critically engage with different ideas and viewpoints in a balanced and fair manner, with self-awareness about one's own commitments and limitations of knowledge</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources Guest lectures</p>

6. Indicative content
<p>The course will work through the ideas and writings of each major thinker chosen for this module. The students will study their major works and discuss how each intellectual made a contribution to their time.</p> <p>By the end of the course, students will be familiar with some of the most important and influential thinkers in the history of western Philosophy. By reading a wide variety of thinkers they will develop an understanding of the nature of the intellectual landscape of the time and the variety of trends that have emerged, recognising how certain ideas today have their origins in the past.</p>

## 6. Indicative content

Week 1-4: An introduction to philosophical analysis.

Week 5: Plato's Theory of Forms

Week 6: Primary source reading on the Theory of Forms from Plato's *Republic*

Week 7: Aristotle's Ten Categories

Week 8: Aristotle's Four Causes

Week 9: Primary source reading from Aristotle's *Organon* (selections)

Week 10: An Introduction to Medieval Philosophy

Week 11: Boethius and the Problem of Prescience

Week 12: Primary source reading from Boethius' *Consolation of Philosophy*

Week 13: Thomas Aquinas and the Five Ways

Week 14: Primary source reading from Aquinas

Week 15: Anselm's Ontological Argument for the Existence of God

Week 16: Primary source reading from Anselm

Week 17: The Enlightenment

Week 18: An Introduction to Modern Philosophy

Week 19: Empiricism and Rationalism

Week 20: Descartes and *Cogito Ergo Sum*

Week 21: Primary source reading from Descartes' *Meditations*.

Week 22: John Locke on Primary and Secondary Qualities, including primary source reading

## **6. Indicative content**

Week 23: George Berkley on Idealism, including primary source reading

Week 24: David Hume on Causation

Week 25: Hume: Primary source reading

Week 26: Leibniz and Monadology

Week 27: Baruch Spinoza

Week 28: Kant and the Critique of Pure Reason

Week 29: Friedrich Nietzsche

Week 30: J.S Mill

Week 31: Logical Positivism

Weeks 32-33: Review and recap

## **7. Assessment strategy, assessment methods and their relative weightings**

Coursework 1: 25% - 2000-2500 words due beginning of term 3

Examination: 50% - 2 hours

8. Mapping of assessment tasks to learning outcomes																
Assessment tasks	Learning outcomes															
	A1	A2	A3	B1	B2	B3	C1	D1	D2							
Coursework 1	✓	✓		✓			✓	✓	✓							
Examination	✓	✓	✓	✓	✓	✓	✓	✓	✓							

9. Teaching staff associated with the module
Name and contact details
Yasser Qureshy
yq@cambridgemuslimcollege.ac.uk

10. Key reading list				
Author	Year	Title	Publisher	Location
Plato (trans. G.M.A Grube)	1992	Republic	Hackett Publishing	
Nickolas Pappas	2003	Plato and the Republic	Routledge	
Gail Fine	1995	On Ideas: Aristotle's Criticisms of Plato's Theory of Forms	Oxford University Press (Clarendon Paperbacks)	
David Ross	1995	Aristotle	Routledge	
Aristotle (trans. J.L Ackrill)	2002	Categories and De Interpretatione	Oxford University Press	
John Marenbon	2007	Medieval Philosophy: An Historical and Philosophical Introduction	Routledge	
John Marenbon	2003	Boethius	Oxford University Press	
Anthony Kenny	2003	The Five Ways: St Thomas Aquinas' Proofs of God's Existence (Vol. 5)	Routledge	
Alvin Plantinga (Ed.)	1965	The Ontological Argument: From Anselm to Contemporary Philosophers	Anchor Books	

10. Key reading list				
Author	Year	Title	Publisher	Location
Jonathan Bennet	1971	Locke, Berkeley, and Hume: Central Themes	Oxford University Press	
John Locke	1996	An Essay Concerning Human Understanding	Hackett Publishing	
George Berkeley	1982	A Treatise Concerning the Principles of Human Knowledge	Hackett Publishing	
David Hume	2007	An Enquiry Concerning Human Understanding	Cambridge University Press	
Descartes	1996	Meditations on First Philosophy	Cambridge University Press	
Sebastian Gardner	1999	Kant and the Critique of Pure Reason	Routledge	
John Stuart Mill	2009	On Liberty and Other Writings	Cambridge University Press	
Henry Allison	1987	Benedict de Spinoza: An Introduction	Yale University Press	
Olli Koistinen & John Biro (Eds.)	2002	Spinoza: Metaphysical Themes	Oxford University Press	
Maria Rosa Antognazza	2009	Leibniz: An Intellectual Biography	Cambridge University Press	
Daniel Garber	2009	Leibniz: Body, Substance, Monad	New York and Oxford University Press	

11. Other indicative text (e.g. websites)
<a href="http://plato.stanford.edu">http://plato.stanford.edu</a> <a href="http://www.iep.utm.edu">http://www.iep.utm.edu</a> <a href="https://historyofphilosophy.net">https://historyofphilosophy.net</a>

## Module Specification

### **IMPORTANT NOTES – PLEASE READ THEM BEFORE COMPLETING THIS FORM**

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2. Learning outcomes in section 6 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriated to a particular module, it would be reasonable to remove it from this form.
3. The number of learning outcomes should be sufficient to show the character of the module and differentiate it from other modules, and may vary according to content. Experience suggests that the fewer learning outcomes the better, and certainly no more than twelve per module.
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6. This form covers the minimum set of information required by The Open University but institutions may add other information for internal use if required.

<b>1. 1. Factual information</b>			
<b>Module title</b>	Islam in Britain	<b>Level</b>	5
<b>Module tutor</b>	Hisham Hellyer	<b>Credit value</b>	10
<b>Module type</b>	Taught	<b>Notional learning hours:</b> <b>Contact/Independent learning</b>	31 (1 hrs per week)/60

<b>2. Rationale for the module and its links with other modules</b>
<p>Building on the foundations laid down in the Level 4 module, The Social Sciences, this module allows students to further deepen their knowledge and understanding of key aspects of social scientific research through a broad survey of the history of Islam in Britain, and British Muslims. Students will, through the course of this module, be introduced to the study of contemporary British Muslims through social science perspectives.</p> <p>This module approaches the subject from the perspective of three disciplines: history, sociology and anthropology. It presents students with the opportunity to build up relevant knowledge and skills for the study of the Contextual Knowledge modules at Level 6. The study of this subject is also important in the application of the Islamic scholarly tradition to the British context that is</p>

## **2. Rationale for the module and its links with other modules**

explored in various Core Islamic Studies modules, as it provides the students with a better understanding of the British Muslim community. Finally, it provides students with the opportunity to develop their understanding of an important field of study relevant to effective community work and leadership in the context in modern Britain.

## **3. Aims of the module**

- Develop students' detailed knowledge and critical understanding of the history of the emergence and development of Muslim communities in Britain.
- Develop and apply critical analytical skills based on the social sciences to conduct research on aspects of British Muslim life through course readings based on primary sources and academic studies and classroom activities.
- Familiarise students with different methods and theories employed in the study of Muslims in Britain.

## **4. Pre-requisite modules or specified entry requirements**

The Social Sciences (Level 4).

5. Intended learning outcomes	
A. Knowledge and understanding	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1:</b> Demonstrate detailed knowledge and critical understanding of the phases of history in relation to the emergence of the British Muslim community</p> <p><b>A2:</b> Demonstrate a critical understanding of the factors that led to the British Muslim community settling in the UK</p> <p><b>A3:</b> Show a critical awareness of key theories and approaches that have been used in the social sciences to explain and understand British Muslims</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources Guest lectures</p>
B. Cognitive skills	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Identify and analyse, in a critically informed way, different social scientific approaches to understanding the British Muslim community</p> <p><b>B2:</b> Provide critical analysis of major approaches and methods in studying British Muslims</p> <p><b>B3:</b> Be able to identify various arguments and viewpoints in contemporary academic discourse in the study of British Muslims</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources Guest lectures</p>
C. Practical and professional skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Demonstrate awareness of the significance of the study of British Muslims as a way to understanding the changing religious landscape in Britain</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b></p>

C. Practical and professional skills	Learning and teaching strategy
<p><b>C2:</b> Conduct and self-evaluate independent research on key issues or problems in the study of British Muslims, with awareness of the limitations of knowledge</p>	<p>Case studies Reading of primary sources Guest lectures</p>

D Key transferable skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Communicate intermediate ideas and concepts in the study of British Muslims effectively using appropriate styles and language while understanding the difficulties associated with terminology in this area</p> <p><b>D2:</b> Demonstrate the ability to critically engage with different ideas and viewpoints in a balanced and fair manner, with self-awareness about one's own commitments and limitations of knowledge</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources Guest lectures</p>

6. Indicative content
<p>The course will be divided into two parts. In the first part, the students are taken through a historical survey of interaction. This will include examples of instances of interaction between Britain and various parts of the Muslim world. Beginning in the sixteenth century, it will look at the Elizabethan period and move towards examples of interaction in the Victorian period. The course will then examine the biographies of early British converts such as William Quilliam, Marmaduke Pickthall, Zainab Cobbold amongst others and move on to consider the experiences of early British Muslim communities such as the Yemeni community in nineteenth century Britain, the convert community associated around Quilliam in Liverpool in the 1890s and the community in Woking in the early part of the twentieth century. Next, the course will consider the processes that led to the arrival of large numbers of Muslims from South Asia in the early part of the twentieth century. This will include patterns of migration and settlement. The formation of communities and the nature of these communities will be examined, this leading on to what could be described as 'the emergence of Muslim identity' in the late eighties. The course will then consider a series of crisis moments for British Muslims including the Rushdie affair, the Northern riots of 2001 and the July 7 attacks. This will be viewed from the perspective of the government and the community. The course will end with what could be described as 'the turn towards engagement' in the post 9/11 era.</p>

## 6. Indicative content

The second part of the course will take a social scientific perspective. Beginning with a review of census findings concerning British Muslims, this part of the course will examine the nature of the British community from various policy perspectives: health, employment, education, crime, social cohesion and political engagement. Essentially the students will be taken through a review of the literature on British Muslims and health, British Muslims and education, British Muslims and employment, for example. The aim would be to introduce them to state of the art research on the economic and social circumstances of the British Muslim community and the factors that affect its development. The aim of this part of the course will be to review the contribution of social scientists to the study of British Muslims. The methods used include discourse analysis, participant observation, surveys, statistical analysis of census data, focus groups and case studies. By the end of this module, students will have a good overview of the history of British Muslims and a strong understanding of the social scientific study of British Muslims.

The following is how the teaching would be organised throughout the year:

Weeks 1-4: Early history of British Muslims up to 1950 including coverage of early Yemeni settlers, Abdullah Quilliam and the Woking mosque.

Weeks 5-6: Involvement of Muslims in the First and Second world war.

Weeks 7-10: Patterns of post war migration of Muslims from South Asia to major British conurbations.

Weeks 11-14: Issues of policy such as multiculturalism in education and the Rushdie affair.

Weeks 15-20: Internationalisation and the rise of the youth movements.

Weeks 21-25: A post 9/11 climate, radicalisation and the prevent agenda.

Weeks 26-30: Major studies on specific communities such as Muslims in Bradford, Oldham, Oxford, Manchester and the East End.

Weeks 31-33: Thematic considerations in the study of British Muslims.

## 7. Assessment strategy, assessment methods and their relative weightings

**Coursework 1:** Literature review 25% - 2000-2500 words due beginning of term 2

**Coursework 2:** Essay 25% - 2000-2500 words due beginning of term 3

**Oral Presentation:** 50% (End of Term 3) – 15 minutes

8. Mapping of assessment tasks to learning outcomes																
Assessment tasks	Learning outcomes															
	A1	A2	A3	B1	B2	B3	C1	D1	D2							
Coursework 1	✓			✓			✓	✓	✓							
Coursework 2	✓	✓		✓			✓	✓	✓							
Oral Presentation	✓	✓	✓	✓	✓	✓	✓	✓	✓							

9. Teaching staff associated with the module
Name and contact details
TBC

10. Key reading list				
Author	Year	Title	Publisher	Location
S. Gilliat-Ray	2010	<i>Muslims in Britain: An Introduction</i>	Cambridge University Press.	Cambridge
H Ansari	2004	<i>The Infidel Within: The History of Muslims in Britain.</i>	C Hurst & Co Publishers Ltd	London
R. Geaves	2010	<i>Islam in Victorian Britain: The Life and Times of Abdullah Quilliam</i>	Kube Publishing Ltd	Markfield
M. Anwar	1979	<i>Myth of Return: Pakistanis in Britain.</i>	Heinemann Educational Books	Portsmouth
N. Matar	1998	<i>Islam in Britain: 1558-1685</i>	Cambridge University Press	Cambridge
J. Eade	1989	<i>The Politics of Community</i>	Avebury	

<b>10. Key reading list</b>				
<b>Author</b>	<b>Year</b>	<b>Title</b>	<b>Publisher</b>	<b>Location</b>
A. Shaw	2000	<i>Kinship and Continuity: Pakistanis Families in Britain.</i>	Routledge	Oxford
P. Lewis	1994	<i>Islamic Britain: Religion, Politics and Identity among British Muslims.</i>	I.B. Tauris	London
N. Finney and L. Simpson.	2009	<i>Sleepwalking to Segregation: Challenging Myths about Race and Migration</i>	Policy Press	Bristol
S. Hussain	2008	<i>Muslims on the Map</i>	Taurus Academic Studies	London
M. Seddon	2014	<i>Last of the Lascars</i>	Kube	Markfield
A. Kundnani	2015	<i>The Muslims are Coming</i>	Verso	London
S. Hamed	2016	<i>Sufis, Salafis and Islamists</i>	I. B. Tauris	London

<b>11. Other indicative text (e.g. websites)</b>

## Module specification

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2. Learning outcomes in section 6 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriated to a particular module, it would be reasonable to remove it from this form.
3. The number of learning outcomes should be sufficient to show the character of the module and differentiate it from other modules, and may vary according to content. Experience suggests that the fewer learning outcomes the better, and certainly no more than twelve per module.
4. The assessment strategy and methods in section 7 should cover the full range of intended learning outcomes.
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6. This form covers the minimum set of information required by the Open University but institutions may add other information for internal use if required.

### **1. Factual information**

<b>Module title</b>	Arabic 2	<b>Level</b>	5
<b>Module tutor</b>	Sohail Hanif/ Najah Nadi	<b>Credit value</b>	10
<b>Module type</b>	Taught	<b>Notional learning hours</b>	66

### **2. Rationale for the module and its links with other modules**

This module further builds upon the students' command of classical Arabic acquired from the year abroad at the Qasid institute (or its equivalent) and the module Arabic 1, with a continued focus on reading proficiency in texts the students will be expected to encounter in the other modules of the course or in their final research project. There will also be a focus on parsing selected Qur'anic chapters for consolidating students' command of Arabic grammar. The module is a core Islamic Studies module (Group A), and lays the foundation for preparing students to produce a final year thesis.

### **3. Aims of the module**

- Further consolidate and build upon the students' existing command of reading classical Arabic sources
- Introduce students to a representative selection of classical reference works in a number of disciplines in order to develop their familiarity with the Islamic library and prepare them for conducting research projects
- Further students ability for accurate reading and translation of Arabic texts
- Developing students' command of Arabic grammar with a term dedicated to parsing selected Qur'anic chapters

### **4. Pre-requisite modules or specified entry requirements**

Arabic 1.

5. Intended learning outcomes	
A. Knowledge and understanding	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1</b> : Demonstrate command of classical Arabic sufficient enough for the reading of selected intermediate classical Arabic texts.</p> <p><b>A2</b> : Show familiarity with the main features of genre, themes and compositional styles of selected intermediate classical Arabic texts.</p> <p><b>A3</b>: Show a strong command of Arabic grammar through sound oral parsing (<i>I'rāb</i>) of selected Qur'anic chapters</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources in original language as well as in translation</p> <p><b>Secondary</b> Classroom discussions</p>

B. Cognitive skills	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1</b>: Identify and assess different possible grammatical readings of selected Qur'anic passages</p> <p><b>B2</b> : Use textual and linguistic analysis to solve problems of interpretation within classical Arabic texts.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources in original language as well as in translation</p> <p><b>Secondary</b> Classroom discussions</p>

C. Practical and professional skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Apply skills in Arabic to translate selected Arabic texts</p> <p><b>C2 :</b> Apply advanced parsing skills to show a variety of valid readings of the Qur'anic text</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources in original language as well as in translation</p> <p><b>Secondary</b> Classroom discussions</p>

D Key transferable skills	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1 :</b> Demonstrate the ability to read texts critically and with an awareness of the complexities of language.</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources in original language as well as in translation</p> <p><b>Secondary</b> Classroom discussions</p>

6. Indicative content.
<p>a) Advanced application of grammatical concepts through oral parsing of selected Qur'anic chapters</p> <p>b) Analysis of themes and intermediate compositional styles and strategies in classical Arabic literature</p> <p>c) Translation of selected classical Arabic texts</p>

**6. Indicative content.**

d) Reading of selection of classical Arabic texts in the classroom, representing different styles and genres:

Term 1: Oral parsing (*i'rāb*) of chapters 36 and 72 of the Holy Qur'an

Terms 2 and 3: Selections of classical Arabic texts representative of the readings of the curriculum, including passages from dictionaries, scholarly biographies, works of theology and legal theory

**7. Assessment strategy, assessment methods and their relative weightings**

Coursework 50% (Beginning of Term 3) 2000 word research project with primary, Arabic sources

Examination: 50% (End of Term 3)

Assessment tasks	A1	A2	A3	B1	B2	C1	C2	D1					
Coursework	✓	✓			✓	✓		✓					
Examination	✓	✓	✓	✓	✓	✓	✓	✓					

**9. Teaching staff associated with the module****Name and contact details**

Sohail Hanif sh@cambridgemuslimcollege.org

Yasser Qureshy yq@cambridgemuslimcollege.org

Najah Nadi Ahmad na@cambridgemuslimcollege.org

10. Key reading list				
Author	Year	Title	Publisher	Location
Several authors	1983-2000	The Cambridge History of Arabic Literature (6 vols.)	Cambridge University Press	Cambridge
Lane, Edward William	2011	An Arabic-English Lexicon, derived from the best and most copious sources	Cosimo	New York
Aḥmad al-Fayyūmī	n.d.	<i>Al-Miṣbāḥ al-munīr</i>	Al-Maktaba al-ʿIlmiyya	Beirut
Al-Fayrūzabādī	n.d.	<i>Al-Qāmūs al-muḥīṭ</i>	Muʿassasat al-Risāla	Beirut
Al-Rāghib al-Aṣfahānī	n.d.	<i>Mufradāt al-Qurʾān</i>	Dār al-Qalam	Damascus
Muṣṭafā al-Ghalayīnī	1994	<i>Jāmiʿ al-durūs al-ʿarabiyya</i>	Al-Maktaba al-ʿaṣriyya	Beirut
ʿAbd al-Ghanī Daqar	1986	<i>Muʿjam al-naḥw</i>	Muʿassasat al-risāla	Beirut
Muḥyī al-Dīn al-Darwīsh	1992	<i>Iʿrāb al-Qurʾān al-karīm wa-bayānuh</i>	Al-Yamāma and Dār Ibn Kathīr	Damascus
Al-Samīn al-Ḥalabī	n.d.	<i>Al-Durr al-maṣūn fī ʿulūm al-kitāb al-maknūn</i>	Dār al-Qalam	Damascus

11. Other indicative text (e.g. websites)				

