

## Module specification

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

1. The module learning outcomes in section 7 should be mapped against the overall programme outcomes listed in the programme specification.
2. Learning outcomes in section 7 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriate 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 9 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/wp-content/uploads/2016/07/SEEC-descriptors-2016.pdf> and the QAA website <https://www.qaa.ac.uk/glossary>
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>Module tutor</b>	Najah Nadi	<b>Level</b>	5
<b>Module type</b>	Taught	<b>Credit value</b>	15
<b>Mode of delivery</b>	Face-to-face		
<b>Notional learning hours:</b>	54 (2hrs per week)/96		
<b>Contact/Independent</b>			

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

This module further builds upon the students' command of classical Arabic acquired from Arabic 1. It continues to focus on reading proficiency in texts that students will encounter in other course modules and in their final research project. There will also be a focus on parsing selected Qur'anic chapters and Arabic literary texts to consolidate students' command of Arabic grammar, morphology, and rhetoric.

The module lays the foundation for preparing students to produce a final year thesis and engage more complex texts in the core disciplines of the Islamic tradition, especially Quranic Studies and Hadith Studies.

**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 several 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, morphology, and rhetoric, with a term dedicated to parsing selected Qur'anic chapters
- Developing students' command of Arabic grammar with a term dedicated to parsing selected Arabic literary texts

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

Arabic 1

**5. Is the module compensatable?**

Yes

**6. Are there any PSRB requirements regarding the module?**

No

7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	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 for the reading of select intermediate classical Arabic texts</p> <p><b>A2:</b> Show familiarity with the main features, themes and compositional styles of select intermediate classical Arabic texts</p> <p><b>A3:</b> Show a strong command of Arabic grammar through parsing (<i>i'rāb</i>) of Qur'an and <i>Hadith</i></p>	<p>A5.1</p> <p>A5.3</p> <p>A5.4</p> <p>A5.5</p>	<p><b>Primary</b></p> <p>Lectures and tutorials</p> <p>Directed independent study</p> <p>Reading of primary sources in original language as well as in translation</p> <p><b>Secondary</b></p> <p>Classroom discussions</p>

B. Cognitive skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Analyse and translate select passages from the Qur'an, <i>Hadith</i>, and Arabic literature, as well as resolve problems of interpretation, using advanced parsing skills and a range of grammatical, morphological, and rhetorical principles.</p>	<p>B5.1</p> <p>B5.2</p> <p>B5.7</p>	<p><b>Primary</b></p> <p>Lectures and tutorials</p> <p>Directed independent study</p> <p>Reading of primary sources in original language as well as in translation</p> <p><b>Secondary</b></p> <p>Classroom discussions</p>

C. Practical and professional skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Communicate, translate, and interpret classical Arabic material of varying complexity using appropriate tools, vocabulary, styles and language.</p>	C5.1	<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	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Critically read and analyse material from a variety of intermediate classical Arabic sources.</p> <p><b>D2:</b> Independently plan, manage, and carry out tasks effectively within defined guidelines.</p>	D5.1 D5.3	<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>

8. Indicative content.
<ul style="list-style-type: none"> <li>a. Advanced application of grammatical and morphological concepts through oral parsing of selected Qur'anic chapters and classical Arabic texts</li> <li>b. Analysis of themes and intermediate compositional styles and strategies in classical Arabic literature</li> <li>c. Translation of selected classical Arabic texts</li> <li>d. Reading of selection of classical Arabic texts in the classroom, representing different styles and genres:</li> </ul>

<b>8. Indicative content.</b>
Term 1: Oral parsing ( <i>i'rab</i> ) of chapters of the Qur'an
Terms 2 and 3: Selections of classical Arabic literary texts ( <i>adab</i> )

**9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes**

There are two types of assessments for this module: (a) Translation and parsing and (b) Exam.

Translation and parsing will involve the translation and analysis of intermediate-level Arabic texts. These assignments will assess the students' critical understanding of more advanced concepts in grammar, morphology, and rhetoric. Examinations will take place at the end of the year and will assess students on their understanding of the entire module.

Assessment Task	Weighting	Week submitted	Grading (Pass/ Fail/ %)	Module Learning Outcome(s) the assessment task maps to									
				A1	A2	A3	B1	B2	C1	D1	D2		
Translation & Parsing Assignment (1500-2000 words)	50%	Beginning of Term 3	Must attain 40% to pass an assessment	✓	✓	✓	✓	✓	✓	✓	✓		
Exam (2 hrs)	50%	End of Term 3		✓	✓	✓	✓	✓	✓	✓			

**10. Teaching staff associated with the module**

**Name and contact details**

Najah Nadi  
E-mail: [nn@cambridgemuslimcollege.ac.uk](mailto:nn@cambridgemuslimcollege.ac.uk)

**11. Key reading list**

Author	Year	Title	Publisher	Location
Several authors	1983-2000	The Cambridge History of	Cambridge University Press	Cambridge

11. Key reading list				
Author	Year	Title	Publisher	Location
		Arabic Literature (6 vols.)		
Lane, Edward William	2011	An Arabic-English Lexicon, derived from the best and most copious sources	Cosimo	New York
Abū Muḥammad al-Qāsim b. ‘Alī al-Ḥarīrī	1873	<i>Maqāmāt al-Ḥarīrī</i>	Maṭba‘at al-Ma‘ārif	Beirut
Ḥifnī Nāṣif <i>et al.</i>	2004	<i>Durūs al-balāgha</i>	Maktabat Ahl al-Athar	Kuwait
Aḥmad al-Fayyūmī	n.d.	<i>Al-Miṣbah al-munīr</i>	Al-Maktaba al-‘Ilmiyya	Beirut
Al-Fayrūzabādī	n.d.	<i>Al-Qāmūs al-muḥīt</i>	Mu’assasat al-Risāla	Beirut
Al-Rāghib al-Aṣfahānī	n.d.	<i>Mufradāt al-Qur’ān</i>	Dār al-Qalam	Damascus
Muṣṭafā al-Ghalayīnī	1994	<i>Jamī‘ al-durūs al-‘arabiyya</i>	Al-Maktaba al-‘aṣriyya	Beirut
‘Abd al-Ghanī Daqar	1986	<i>Mu‘jam al-naḥw</i>	Mu’assasat al-risāla	Beirut

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

13. List of amendments since last (re)validation		
Area amended	Details	Date Central Quality informed
Module credits, learning outcomes, indicative content, assessments.	This module is now a 15-credit module instead of a 10-credit module. The learning outcomes have been rewritten to align with the new programme learning outcomes. Indicative content and assessments have been revised.	

## Module specification

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### **1. Factual information**

<b>Module title</b>	Classical Logic (2) with The Art of Dialectic		
<b>Module tutor</b>	Najah Nadi	<b>Level</b>	5
<b>Module type</b>	Taught	<b>Credit value</b>	10
<b>Mode of delivery</b>	Face-to-face		
<b>Notional learning hours:</b>	30 (1.5 hours per week)/70		
<b>Contact/Independent</b>			

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

Building on the foundational knowledge of level 4 Logic and Ontology module, this module continues introducing the students to the classical logical tradition with a focus on its application on the art of dialectic. The art of dialectic and research (*ādāb al-baḥṭh wa-l-munāzara*) is a classical genre emerged off the womb of the logical tradition (*mantiq*).

The aim of this module is to strengthen students' understanding of the development and function of these classical logical traditions and their interconnections as well as their role in the population of the scholarly versification tradition (*taḥqīq*) that have become a feature of the late Islamic intellectual tradition. Using selected sections from a classical Arabic primer on *munāzara*, together with secondary sources in English, this module presents students with the opportunity to develop

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

foundational knowledge and skills in an essential field of study in classical Islamic studies, as well as an understanding of its significance and historical development. This module will aid the students in practicing the logical reasoning methods they learned in level 4 Logic and Ontology module. It also aims to provide a practical wing to the highly theoretical nature of the logical and philosophical traditions covered in levels 4, 5 and 6 of the BA programme.

This module and provides the prerequisite foundations for further study of subjects at Level 6 (e.g., Islamic Theology). It also provides essential analytical and critical skills for the Islamic Law and Legal Theory modules at Levels 5 and 6.

## 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, ontology, and dialectic in the Islamic scholarly tradition.
- Introduce students to two key discipline within the Arabic logical tradition and a detailed and critical understanding of key concepts and issues in its formation and development.
- Introduce students to the basic concepts and structures of Arabic logic through a detailed study of selected classical primers in the subject of art of argumentation and research (*ādāb al-baḥṭh wa-l-munāẓara*)
- Develop critical reading and analytical skills relevant to the subject through reading a selection of classical texts related to the disciplines of argumentation and deep reading.
- Familiarise students with the contemporary academic discourse relating to the developments and application of the logical and philosophical 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

Classical Logic 1

## 5. Is the module compensatable?

Yes

## 6. Are there any PSRB requirements regarding the module?

No



7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	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 understanding of the history, developments, and key figures of the traditions of <i>ādāb al-baḥṡh wa-l-munāzara</i>.</p> <p><b>A2:</b> Demonstrate knowledge and understanding of the contents and special terminology of key texts in the subjects of the module.</p> <p><b>A3:</b> Demonstrate knowledge and understanding in the use of classical tools of learning, reading, and research in undertaking academic research projects, including identifying the underlying principles and concepts animating selected classical debates.</p>	<p>A.5.1 A.5.3</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Class exercises Debate cases</p>
B. Cognitive skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Demonstrate the ability to apply developed techniques of critical analysis, interpretation, and deep reading to the core disciplines of the Islamic scholarly tradition.</p> <p><b>B2:</b> Demonstrate the ability to identify and critically analyse key principles, concepts, and methods underlying theoretical frameworks in the disciplines of dialectic and critical reading.</p>	<p>B5.1 B5.2 B5.4 B5.5</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Class exercises Debate cases</p>

B. Cognitive skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<b>B3:</b> Demonstrate the ability to develop and sustain a focused argument using the principles and methods of logic and dialectic.		

C. Practical and professional skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Demonstrate the ability to critically communicate information concerning intermediate level logical and philosophical ideas and concepts effectively using appropriate academic standards.</p>	C5.1	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Class exercises Debate cases</p>

D Key transferable skills	Programme Learning Outcome(s) this maps against	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 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>D2:</b> Be able to independently plan and manage research tasks within general</p>	D5.1 D5.2	Lectures Case studies

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
guidelines, reflecting upon and evaluating one's strengths and weaknesses	D5.3	

### 8. Indicative content.

This module will use a combination of textual study of Arabic primers and contextual study of historical and secondary literature. The two aspects will be presented simultaneously for a better chance of integrating the classical and academic understanding of the concepts studied, as well as their contemporary application. For the textual study, this module will depend on beginner manuals of *ādāb al-baḥṭh wa-l-munāẓara* to introduce students to the basic concepts and structures studied in these manuals and how they relate to each others:

#### Term 1:

- a. Introduction to the emergence and development of *ādāb al-baḥṭh wa-l-munāẓara*, including key texts and figures
- b. The development of dialectic and argumentation theories in post-classical Islamic intellectual history
- c. Textual study of *Risālat al-Ādāb* by Muḥyī 'Abd al-Ḥamīd (or an equivalent, e.g. al-Samarqandiyya or al-Rashīdiyya)
  - i. Constructing and critiquing definitions and proofs
  - ii. Types of arguments and methods of their critiques
  - iii. Methods and stages of debates in the classical tradition Arabic traditions

#### Term 2:

- a. Study and practice of key classical debates
- b. Group analysis of how classical scholars practiced argumentation methods
- c. Types of fallacious arguments; classical and contemporary examples
- a. Case studies of contemporary debates & how they can be understood through the lens of classical methods of arguments

### 9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes

Assessment Strategy:												
To pass this module a student must demonstrate understanding of the classical tools of learning, reading, and research; ability to use these tools to analyse classical arguments and undergo academic research, and also to demonstrate knowledge of the logical and philosophical contexts in the classical Islamic tradition that gave birth to these classical tools of learning, reading, and research, and how these tools relate to contemporary academic tools.												
Assessment Task	Weighting	Week submitted	Grading (Pass/ Fail/ %)	Module Learning Outcome(s) the assessment task maps to								
				A1	A2	A3	B1	B2	B3	C1	D1	D2
Oral Presentation (10-15 mins)	40%	Middle of Term 2	Must attain 40% to pass an assessment	✓	✓	✓	✓	✓	✓	✓		✓
Exam (2 hrs)	60%	End of Term 3			✓	✓	✓	✓	✓	✓	✓	

10. Teaching staff associated with the module										
Name and contact details										
Najah Nadi E-mail: nn@cambridgemuslimcollege.ac.uk										

11. Key reading list										
Author	Year	Title	Publisher	Location						
Muḥammad Muḥyy ‘Abd al-Ḥamīd	2009	Risālat al-Ādāb fī Ādāb al-Baḥṭhwa-l-Munāẓara	Dār al-Ṭalā‘ī	Cairo						
Ahmed el-Azhary (Editor)	2018	Al-Maṭāli’ fī ādāb al-muṭāli’ (collection of classical texts on deep reading)	Dār al-Ihsān	Cairo						
Edward Ryan Moad	2017	Logic and Critical Thinking: An Introduction for Muslim Students Paperback	Kazi Publications							
Walter Edward Young	2016	The Dialectical Forge: Juridical Disputation and	Springer International Publishing	Switzerland						

11. Key reading list				
Author	Year	Title	Publisher	Location
		the Evolution of Islamic Law		
Walter Edward Young	2019	Concomitance to Causation: Arguing <i>Dawarān</i> in the Proto- <i>Ādāb al-Baḥṭh</i> ,” in Peter Adamson, ed., <i>Philosophy and Jurisprudence in the Islamic World</i> , pp. 205-281	De Gruyter	Berlin
Mehmet Kadri	2011	The development of dialectic and argumentation theory in post-classical Islamic intellectual history (chapter 1)	McGill University thesis (ProQuest)	Canada
Young, Walter Edward,		Dialectic in the religious sciences in <i>EI3</i>	Brill	Leiden
Walter Edward Young	(2018)	“Al-Samarqandī’s Third <i>Mas’ala</i> : Juridical Dialectic Governed by the <i>Ādāb al-Baḥṭh</i> ,” <i>Oriens</i> 46.1-2, pp. 62-128 (Special Issue: Rationalist Disciplines and Postclassical Islamic Legal Theories)	Brill	Leiden
Khaled El-Rouayheb	2015	Chapter II. A Discourse on Method: the Evolution of <i>Ādāb al-Baḥṭh</i> . And chapter III: Deep Reading In Islamic Intellectual History in the Seventeenth	Cambridge University Press	New York, USA.

11. Key reading list				
Author	Year	Title	Publisher	Location
		Century: Scholarly Currents in the Ottoman Empire and the Maghreb		

12. Other indicative text (e.g. websites)
<a href="https://ssidd.org/">https://ssidd.org/</a>

13. List of amendments since last (re)validation		
Area amended	Details	Date Central Quality informed
This is a new module.		

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### **1. Factual information**

<b>Module title</b>	Hadith Studies 2		
<b>Module tutor</b>	TBC	<b>Level</b>	5
<b>Module type</b>	Taught	<b>Credit value</b>	15
<b>Mode of delivery</b>	Face-to-face		
<b>Notional learning hours (Contact/Independent):</b>	54 (2hrs/week)/96		

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

Building on the foundations laid down in Hadith Studies 1, this module allows students to deepen their knowledge and understanding of one of the two revealed sources of Islam, the hadith, its key features and the foundational tools and disciplines used to study it. This level 5 course will (a) introduce students to the classical sciences of hadith sourcing (*takhrīj*) and narrator-criticism (*al-jarḥ wa'l-ta'dīl*), as well as their application, through the study of select chapters from canonical hadith collections, (b) introduce students to additional key genres of hadith, such as *ṭabaqāt* (biographical dictionaries) and *takhrīj* works, among others, (c) develop students' understanding of the grammar, language, style, and interpretation of hadith through the study of select chapters from canonical hadith collections, and (d) develop students' understanding of the classical science of hadith classification (*muṣṭalah al-ḥadīth*) by focusing on critical debates in the science and its developments (e.g., the developments introduced by Ibn Ḥajar).

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

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 lays the foundation for more advanced study of the subject in Hadith Studies 3. The formation and development of hadith and its methods, as well as the various genres of scholarly literature related to it, is a central aspect of the classical and contemporary scholarly tradition, and therefore, complements the study of various Islamic disciplines.

## 3. Aims of the module

- Introduce students to the classical sciences of hadith sourcing (*takhrīj*) and narrator criticism (*al-jarḥ wa'l-ta'dīl*), including a general understanding of the ideas, concepts and principles that underpin these methods and the historical contexts in which they developed
- Familiarize students with relevant genres of hadith literature and their key features
- Provide students with a detailed understanding of the stylistic and linguistic features of hadith, including basic rhetorical devices, through select readings from the canonical hadith texts
- Develop students' critical reading, hermeneutical and analytical skills relevant to the exegesis, analysis and translation of hadith through select readings from the canonical hadith texts
- Provide students with a detailed understanding of classical methods of hadith assessment and their application through select readings from the canonical hadith texts
- Develop students' detailed knowledge and critical understanding of the science of hadith classification and its main schools

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

Arabic 1, Hadith Studies 1

## 5. Is the module compensatable?

Yes

## 6. Are there any PSRB requirements regarding the module?

No



7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	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, principles and methods in the science of hadith classification, including a general understanding of key debates in the field.</p> <p><b>A2:</b> Demonstrate detailed knowledge and critical understanding of the contents and terminology of classical texts in the hadith sciences.</p> <p><b>A3:</b> Demonstrate knowledge of key concepts, principles and methods in the sciences of hadith sourcing and narrator-criticism.</p> <p><b>A4:</b> Demonstrate detailed knowledge and understanding of the linguistic and stylistic features of hadith, including the meanings and interpretations of hadith.</p>	<p>A5.1 A5.3 A5.4 A5.7</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Student presentations Guest lectures</p>

B. Cognitive skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Critically read and interpret hadith by applying the principles of the Arabic language.</p> <p><b>B2:</b> Critically analyse concepts, principles, and methods underlying the science of hadith classification and assessment.</p> <p><b>B3:</b> Demonstrate the ability to answer questions regarding hadith content,</p>	<p>B5.1 B5.2 B5.6 B5.7</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Guest lectures</p>

B. Cognitive skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
principles, and methods.		

C. Practical and professional skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Demonstrate the ability to critically communicate the meanings of hadith, as well as key concepts, principles, and methods underlying it, in a sound and coherent manner, in writing and/or orally.</p> <p><b>C2:</b> Demonstrate the ability to conduct research in hadith by identifying sources and gathering and organizing material.</p>	<p>C5.1 C5.2</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Student presentations Guest lectures</p>

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Understand and critically analyse information found in different genres of hadith, engaging different ideas and viewpoints regarding the hadith sciences in a fair and balanced manner.</p> <p><b>D2:</b> Independently plan, manage, and carry out tasks effectively within defined guidelines.</p>	<p>D5.1 D5.2 D5.3</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Student presentations</p>

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
		Guest lectures

## 8. Indicative content.

### Term One

Week 1-4: Introduction to the science of hadith sourcing (*takhrīj*) - Introduction to the science of narrator-criticism (*al-jarḥ wa'l-ta'dīl*) – Ideas and concepts underlying the science of narrator-criticism – Brief introduction to major figures and authorities in these sciences

Week 5-6: Introduction to major works of *rijāl*, such as *Tabdhīb al-tabdhīb* – Introduction to major works of *takhrīj*, such as *al-Talkhīṣ al-ḥabīr* – How to navigate and utilize these texts

Week 7-10: The canonization of hadith – The canonical collections: rise, development and function – Basic introduction to the commentary genre and major commentaries on the canonical collections

### Term Two

Week 1-10: Readings of select chapters from the canonical hadith works (chapters selected should relate to themes covered in the Level 4/5 Theology, Law, and Quranic Studies modules) – Explanation and interpretation of the content of the hadith – Basic analysis of select chains of narration (*isnād*) - Illustrating the application of previously learnt methods of hadith classification, sourcing, and narrator-criticism.

### Term Three

Week 1-3: Readings of select chapters from the canonical hadith works (chapters selected should relate to themes covered in the Level 5 Theology, Law, and Quranic Studies modules) – Explanation and interpretation of the content of the hadith – Basic analysis of select chains of narration (*isnād*) - Illustrating the application of previously learnt methods of hadith classification, sourcing, and narrator-criticism

Week 4-7: Critical debates and developments in the science of hadith classification (*muṣṭalah*)

## 9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes

Assessment Strategy: There are two assessments for this module: (a) Oral presentation [source analysis] and (b) End-of-year exam.

A source analysis will assess the ability of a student to translate, explain, analyse and interpret a text(s) or piece(s) of information. In this module, the source selected should be hadith. The source analysis for this module should also require students to engage the ‘chain of transmission’ of a hadith by looking up narrators and *takebrj* summaries from texts that they have been taught to utilize.

The end-of-year exam will assess a student’s understanding of the entire module, including whether a student has a critical understanding of the content, terminology, and principles of hadith that have been covered.

Assessment Task	Weighting	Week submitted	Grading (Pass/ Fail/ %)	Module Learning Outcome(s) the assessment task maps to										
				A1	A2	A3	A4	B1	B2	B3	C1	C2	D1	D2
Oral Presentation - Source analysis (hadith): 15-20 mins	40%	Middle of Term 3	Must attain 40%			✓	✓	✓		✓	✓	✓	✓	✓
Examination: 3-hour exam	60%	End of Term 3		✓	✓	✓	✓	✓	✓	✓		✓		

#### 10. Teaching staff associated with the module

Name and contact details

TBC

#### 11. Key reading list

Author	Year	Title	Publisher	Location
Ibn Ḥajar al-‘Asqalānī	2019	Sharḥ Nukhbat al-fikr, ed. Nūr al-Dīn ‘Itr	Dār al-Minhāj al-Qawīm	Damascus, Syria
Ibn al-Ṣalāḥ, Abū ‘Amr	1986	Muqaddima, ed. Nūr al-Dīn ‘Itr	Dār al-Fikr	Damascus, Syria
Ibn Mulaqqin, ‘Alī b. Aḥmad	2015	Hadith Nomenclature	Islamosaic	Abu Dhabi, UAE

11. Key reading list				
Author	Year	Title	Publisher	Location
Ibn Ḥajar al-‘Asqalānī, ‘Alī b. Muḥammad		Primers		
Ibn Ḥajar al-‘Asqalānī, ‘Alī b. Muḥammad	1995	Tahdhīb al-tahdhīb	Mu‘assasat al-Risāla	Beirut, Lebanon
Ibn Ḥajar al-‘Asqalānī, ‘Alī b. Muḥammad	2007	Talkhīṣ al-ḥabīr	Aḍwā’ al-Salaf	Riyadh, Saudi Arabia
Ibn Ḥajar al-‘Asqalānī, ‘Alī b. Muḥammad	2013	Faḥḥ al-Bārī	al-Risāla al-‘Ālamiyya	Beirut, Lebanon
al-Nawawī, Yaḥyā b. Sharaf	2020	al-Minhāj	Dār al-Minhāj al-Qawīm	Damascus, Syria
‘Awwāma, Muḥyi al-Dīn Muḥammad	2020	al-Ziyādāt al-iṣṭilāḥiyya ‘inda al-Dhahabī wa’l Ibn Ḥajar ‘alā Ibn Ṣalāḥ	Dār al-Minhāj	Jedda, Saudi Arabia
Al-‘Awnī, al-Ḥātīm	2021	Khulāsāt al-ta’ṣīl li-‘ilm al-jarḥ wa’l-ta’ḍīl	Dār al-Mi’rāj	Damascus, Syria
Al-‘Awnī, al-Ḥātīm	2019	al-Usus al-‘aqliyya	Markaz Iḥyā’	Cairo, Egypt
Al-‘Awnī, al-Ḥātīm	1996	al-Manhaj al-muqtaraḥ li-fahm al-muṣṭalaḥ	Dār al-Hijra	Riyadh, Saudi Arabia
‘Itr, Nūr al-Dīn		Uṣūl al-jarḥ wa’l-ta’ḍīl	Dār al-Minhāj al-Qawīm	Damascus, Syria
Nadwī, Akram	2021	Tamhīd ‘ulūm al-ḥadīth	Dār al-Samān	Beirut, Lebanon
Al-Bukhārī, Muḥammad ibn Isma‘īl	2015	al-Ṣaḥīḥ, ed. Muḥammad Zuhayr	Dār al-Minhāj	Cairo, Egypt
Al-Ḥajjāj, Muslim ibn	2014	al-Ṣaḥīḥ, ed. Muḥammad Zuhayr	Dār al-Minhāj	Jedda, Saudi Arabia
Abū Dāwūd, Sulaymān ibn al-Ash‘ath	2015	Sunan Abī Dāwūd	Dār al-Ta’ṣīl	Cairo, Egypt
Al-Tirmidhī, Muḥammad ibn ‘Īsā	2016	Sunan al-Tirmidhī	Dār al-Ta’ṣīl	Cairo, Egypt
Al-Nasā’i, Aḥmad ibn Shu‘ayb	2014	Sunan al-Nasā’i, ed. Yāsir Ḥasan	Al-Risāla al-Nāshirūn	Beirut, Lebanon
Brown, Johnathan	2013	The Canonization of al-	Brill	Leiden, Brill

11. Key reading list				
Author	Year	Title	Publisher	Location
		Bukhārī and Muslim		
Brown, Jonathan A. C.	2009	Hadith: Muḥammad's Legacy in the Medieval and Modern World	Oneworld	Oxford, UK

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

13. List of amendments since last (re)validation		
Area amended	Details	Date Central Quality informed
This is a new course.	The study of hadith was offered under the module Revealed Foundations. This module studied both Quran and hadith. However, these are properly two distinct subjects, which is why two different lecturers taught the Revealed Foundations module. This module has now been split into Quranic studies and Hadith studies.	

## Module specification

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

1. The module learning outcomes in section 7 should be mapped against the overall programme outcomes listed in the programme specification.
2. Learning outcomes in section 7 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriate 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 9 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/wp-content/uploads/2016/07/SEEC-descriptors-2016.pdf> and the QAA website <https://www.qaa.ac.uk/glossary>
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>Module tutor</b>	Salman Younas	<b>Level</b>	5
<b>Module type</b>	Taught	<b>Credit value</b>	20
<b>Mode of delivery</b>	Face-to-face		
<b>Notional learning hours:</b>	81 (3hrs per week)/119 including two 1.5-hour seminars per year in reading and navigating primary texts in		
<b>Contact/Independent</b>	Islamic law.		

### **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, its basic rulings, concepts and principles, 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 select sections on commercial and family law in a classical primer, such as the *Mukhtār* of 'Abd Allāh b. Maḥmūd al-Mawṣilī (d. 683/1284). Where relevant, students will be acquainted with (a) relevant debates and contributions to the contemporary field of Islamic law and (b) the relevant points of British law that pertain to the practice of Muslim commercial and family law in Britain.

This module 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

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

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 legal theory and Islamic history. Exposure to its epistemological foundations will provide student with methods of thought and reasoning that can be applied to other disciplines. In addition, the study of Islamic law has historical value, serving as a window onto pre-modern Muslim societies and their concerns.

More specifically, through the study of commercial and family law in the Ḥanafī school, students will not only be able to see how law is connected to wider spiritual-moral and social goals, but also become familiar with a legal tradition that is significant to a majority of Muslims in British society.

## 3. Aims of the module

- Provide students with knowledge of the commercial and family law of the Ḥanafī school of legal thought through the study of an introductory classical legal text in its original language, supplemented with select readings from commentary literature
- Further develop students' knowledge and critical understanding of the concepts and principles of the discipline of Islamic law based on the classical Ḥanafī school of thought along with an appreciation of the socio-historical context of the laws studied
- Further acquaint students with a particular epistemology of Islamic law based on the classical Ḥanafī school of thought and train them to reason through problems of scriptural application, and the various interfaces between law, society and the natural world
- Familiarise students with key debates related to the ethics of Islamic commercial and family law and its contemporary application, including the in the law of contracts

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

Islamic Law 1

## 5. Is the module compensatable?

Yes

## 6. Are there any PSRB requirements regarding the module?

No



7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	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 basic rulings, concepts and principles of Islamic law, specifically as it relates to the Ḥanafī school and commercial/family law</p> <p><b>A2:</b> Demonstrate detailed knowledge and critical understanding of Ḥanafī commercial and family law and approaches to its application in the United Kingdom</p> <p><b>A3:</b> Demonstrate detailed knowledge of the contents and special terminology of the core module text</p> <p><b>A4:</b> Demonstrate general understanding of where rulings, concepts and principles are open to debate and reformulation in Islamic law, specifically as it relates to the Ḥanafī school and commercial/family law</p>	<p>A5.1</p> <p>A5.2</p> <p>A5.3</p> <p>A5.7</p>	<p><b>Primary</b></p> <p>Lectures and tutorials</p> <p>Reading of primary sources</p> <p>Directed independent study</p> <p><b>Secondary</b></p> <p>Guest lectures</p> <p>Classroom discussions</p>

B. Cognitive skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module learners will be expected to:</i></p> <p><b>B1:</b> Critically analyse and interpret the commercial and family law sections of the core module text, including essential concepts, principles, and methods</p> <p><b>B2:</b> Answer established questions and critically evaluate arguments and well-</p>	<p>B5.1</p> <p>B5.2</p> <p>B5.4</p>	<p><b>Primary</b></p> <p>Lectures and tutorials</p> <p>Reading of primary sources</p> <p>Directed independent study</p> <p>Case Studies</p>

B. Cognitive skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
known case studies in Ḥanafī commercial and family law	B5.6	<b>Secondary</b> Guest lectures Classroom discussions

C. Practical and professional skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Demonstrate the ability to communicate key ideas, principles, and concepts in the commercial and family law sections of the core module text in a structured and coherent manner according to academic standards.</p> <p><b>C2:</b> Demonstrate the ability to conduct research in topics of Islamic law by identifying sources, gathering and organizing material, and applying appropriate research tools and methods within defined guidelines.</p>	C5.1 C5.2	<b>Primary</b> Lectures and tutorials Classroom discussions Directed independent study  <b>Secondary</b> Guest lectures Reading of primary sources

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Critically read and analyse sources in Islamic law, engaging different</p>		<b>Primary</b> Lectures and tutorials

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p>ideas and viewpoints in a balanced and fair manner.</p> <p><b>D2:</b> Independently plan, manage, and carry out tasks effectively within defined guidelines.</p>	<p>D5.1 D5.2 D5.3</p>	<p>Reading of primary sources Directed independent study</p> <p><b>Secondary</b> Guest lectures Classroom discussions</p>

## 8. Indicative content.

### Term One

- Book of Sales (*kitāb al-buyū*): sales contract, options, invalid and corrupt sales, usury, forward and manufacturing sales, money-changing

Include: Book of Leasing (*kitāb al-ijāra*); Book of Agency (*kitāb al-wakāla*); or other relevant selections.

Contemporary Discussions: Introduction to Islamic Finance; the moral case against usury; the use of legal stratagems in Islamic finance; contemporary issues in Islamic finance from *Fiqh al-buyū*.

- Seminar: Introduction to select commentary & *fatwā* literature in the Ḥanafī school.

### Term Two & Three

- Book of Marriage (*kitāb al-nikāḥ*)

- Book of Divorce (*kitāb al-ṭalāq*): the laws of divorce, *khul'*, waiting-period, provision, and child custody.

Include: *Kitāb al-radā'*; the subsections in divorce on child-custody, waiting-period (*'idda*), *khul'*, provision (*nafaqa*)

Contemporary Discussions: The law and ethics of marriage and divorce in the classical and modern period; Shariah courts in Britain; British Law and Islamic Law; Gender in the Islamic tradition.

- Seminar: Introduction to select commentary & *fatwā* literature in the Ḥanafī school.

9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes															
<p><b>Assessment Strategy:</b> There are three types of assessments for this module: (a) Content Summary (b) SAQ exams and (c) Primary source analysis.</p> <p>Content Summary involves summarizing the main legal cases of each chapter covered. This may take the form of translation, diagram, table, concept map or other creative method. The module lecturer has discretion concerning the type of content summary he assigns, e.g., summarizing legal cases with a view to the principle they are subsumed under, a concept map, etc.</p> <p>Essays are intended to build a student's writing and research skills. Core skills that will be developed through this assessment are writing in a structured and coherent manner according to academic standards, engaging information critically, and the ability to research topics in Islamic law through a range of legal materials, such as commentary works. Essay questions by the module lecturer should keep these points in mind and assign questions that require students to read and analyse texts other than the core module text.</p> <p>The end-of-year exam will include both a series of short-answer questions and essay questions that test the students' knowledge of the rulings, definitions, terminology, and principles discussed during their reading of the module text. The exam is intended to assess the students' knowledge of the entire module.</p>															
Assessment Task	Weighting	Week submitted	Grading (Pass/Fail/ %)	Module Learning Outcome(s) the assessment task maps to											
				A1	A2	A3	A4	B1	B2	C1	C2	D1	D2		
Content Summary (max. four A4 pages)	20%	Beginning of Term 2	Must attain 40% to pass an assessment	✓		✓				✓			✓		
Essay (2000-2500 words)	40%	Middle of Term 3		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
Exam (2 hours)	40%	End of Term 3		✓		✓	✓	✓	✓	✓	✓		✓	✓	

10. Teaching staff associated with the module
Name and contact details

10. Teaching staff associated with the module	
Name and contact details	
Dr. Salman Younas sy@cambridgemuslimcollege.ac.uk	

11. Key reading list				
Author	Year	Title	Publisher	Location
al-Mawṣilī, ‘Abd Allāh b. Maḥmūd b. Mawdūd	2009	al-Ikhtiyār li-ta‘līl al-Mukhtār	Mu’assasat al-Risāla	Beirut, Lebanon
al-Kāsānī, Abū Bakr	1986	al-Badā’i‘ wa’l-Ṣanā’i‘	Dār al-Kutub al-‘Ilmiyya	Beirut, Lebanon
al-Maydānī, ‘Abd al-Ghanī	2014	al-Lubāb fī sharḥ al-kitāb	Dār al-Bashā’ir	Beirut, Lebanon
Various Authors		al-Majalla		
Atāsī, Khālīd	n.d.	Sharḥ al-Majalla	Maktaba Ḥaqqāniyya	Peshawar, Pakistan
Qadrī Bāshā, Muḥammad	2007	al-Aḥkām al-shar‘iyya fī’l-aḥwāl al-shakhṣiyya	Dār Ibn Ḥazm	Beirut, Lebanon
Usmani, Taqī	2015	Fiqh al-buyū‘	Maktaba al-Ma‘ārif	Karachi, Pakistan
Usmani, Taqī	2001	An Introduction to Islamic Finance	CQ Press	
Usmani, Taqī	n.d.	The Historic Judgment on Interest Delivered in the Supreme Court of Pakistan	Idārat al-Ma‘ārif	Karachi, Pakistan
al-Zarqā, Muṣṭafā	2004	al-Madkhal al-Fiqhī al-‘Āmm	Dār al-Qalam	Damascus, Syria
al-Zuhaylī, Wahba	1985	al-Fiqh al-islāmī wa-adillatuhu	Dār al-Fikr	Damascus, Syria
El-Gamal, Mahmoud	2006	Islamic Finance: Law, Economics and Practice	Cambridge University Press	Cambridge, UK
El-Gamal, Mahmoud	2000	A Basic Guide to Contemporary Islamic Banking and Finance	Rice University	Texas, USA
Vogel, Frank E. and Samuel L.	1998	Islamic Law and Finance:	Kluwer Law International	Boston, USA

11. Key reading list				
Author	Year	Title	Publisher	Location
Hayes III		Religion, Risk, and Return		

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

13. List of amendments since last (re)validation		
Area amended	Details	Date Central Quality informed
Notional hours, assessments & indicative content	This module has been reduced to 4hr per week from 6 hrs per week. The indicative content has been reduced to cover only the most important chapters in the commercial and family sections. Assessments have also been modified and reduced.	

## Module specification

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

1. The module learning outcomes in section 7 should be mapped against the overall programme outcomes listed in the programme specification.
2. Learning outcomes in section 7 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriate 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 9 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/wp-content/uploads/2016/07/SEEC-descriptors-2016.pdf> and the QAA website <https://www.qaa.ac.uk/glossary>
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 Theology 2		
<b>Module tutor</b>	Ramon Harvey	<b>Level</b>	5
<b>Module type</b>	Taught	<b>Credit value</b>	20
<b>Mode of delivery</b>	Face-to-face		
<b>Notional learning hours</b>	81 (3hrs per week)/119		

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

Building on the foundations of textual study of Islamic creed (*‘aqīda*) and the contextual history of *kalām* laid down in Islamic Theology 1, this module develops further students’ knowledge and understanding of Islamic doctrine and the discipline of *‘ilm al-kalām*. Students look more closely at the latter’s conceptual apparatus and its role as a systematic theological tradition. The module comprehensively explores key topics in classical Islamic theology in epistemology, ontology, natural theology and the divine nature through the Māturīdī/Ash ‘arī *kalām* tradition, in comparison with other theological and philosophical schools.

Working from a classical Arabic *kalām* manual, together with secondary sources in English on classical and contemporary theology, this module presents students with the opportunity to further develop knowledge and skills in a central field of Islamic thought. This module lays the foundation

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

for further study of the subject in Islamic Theology 3.

**3. Aims of the module**

- To understand the arguments and evidence (rational and scriptural) used by Muslim scholars to clarify and justify the core doctrines of Islamic belief and to thereby start thinking like an Islamic theologian (*mutakallim*).
- To learn the skills to be able to access classical manuals of *kalām* in Arabic and to appreciate the context of the debates found therein.
- To gain an understanding of the diversity and development of the *kalām* tradition, and the possibilities for engaging in renewed Islamic theology today.
- To become familiar 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. Is the module compensatable?**

Yes

**6. Are there any PSRB requirements regarding the module?**

No



7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	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 themes in classical Islamic theology, as represented by key figures and major schools of thought.</p> <p><b>A2:</b> Demonstrate detailed knowledge and critical understanding of concepts and principles in Islamic theology, including key approaches to its contemporary application in the context of the United Kingdom.</p> <p><b>A3:</b> Demonstrate detailed knowledge and critical understanding of the contents and special terminology of the selected Arabic manual of Islamic theology.</p>	<p>A5.1 A5.2 A5.3 A5.7</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	Programme Learning Outcome(s) this maps against	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 viewpoints in classical and contemporary Islamic theology in relation to key epistemological and metaphysical themes.</p> <p><b>B2:</b> Provide critical analysis of a classical Arabic <i>kalām</i> manual.</p> <p><b>B3:</b> Demonstrate the ability to answer established questions in Islamic theology and evaluate arguments using well-established frameworks and methods.</p>	<p>B5.1 B5.2 B5.4 B5.6</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Case studies Guest lectures</p>

C. Practical and professional skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Demonstrate the ability to critically communicate information about Islamic theology in a structured and coherent manner both orally and in writing according to established academic standards.</p> <p><b>C2:</b> Conduct research on Islamic theology by identifying sources, gathering and organizing material, and showing awareness of appropriate research tools and methods within defined guidelines.</p>	<p>C5.1 C5.2</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources Guest lectures</p>

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Be able to gather, analyse and evaluate information from a variety of sources, critically engaging with different ideas and viewpoints in a balanced and fair manner.</p> <p><b>D2:</b> Be able to independently plan, manage and carry out tasks effectively within defined guidelines, reflecting upon and evaluating one's strengths, limitations and performance.</p>	<p>D5.1 D5.2 D5.3</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Selected case studies Reading of primary sources Guest lectures</p>

8. Indicative content.
<p>Week 1-4: Detailed historical introduction to a Sunnī <i>kalām</i> tradition  Week 5-7: Classical and modern debates in theological epistemology  Week 8-9: Classical and modern debates in ontology</p>

## 8. Indicative content.

Week 10-11: Classical and modern debates in natural theology

Week 12-14: Historical polemics between *kalām* schools

Week 15-27: Classical and modern debates on the divine attributes

Alongside:

Weeks 1 – 27: Study of the epistemology, ontology, natural theology and divine nature sections of a Sunnī *kalām* manual.

## 9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes

### Assessment Strategy:

Essays are intended to build a student's critical writing and research skills, including writing in a structured and coherent manner according to academic standards, engaging information critically, and the ability to analyse and research topics in *'ilm al-kalām*. Essay questions will be assigned by the module lecturer and will require students to engage in critical and original analysis of theological issues covered in the lectures, core module text, and relevant secondary literature.

The end-of-year exam will test the students' knowledge of the entire module, including the ability to read and analyse the core module text, theological arguments and concepts, and wider debates in the field of theology.

Assessment Task	Weighting	Week submitted	Grading (Pass/ Fail/ %)	Module Learning Outcome(s) the assessment task maps to									
				A1	A2	A3	B1	B2	B3	C1	C2	D1	D2
Essay (2000-2500 words)	40%	Beginning of Term 3	Must attain 40% to pass an assessment	✓	✓		✓		✓	✓	✓	✓	
Examination (3 hours)	60%	End of Term 3		✓	✓	✓	✓	✓	✓				

## 10. Teaching staff associated with the module

### Name and contact details

10. Teaching staff associated with the module	
Name and contact details	
Dr Ramon Harvey	
Email: <a href="mailto:rh@cambridgemuslmcollege.ac.uk">rh@cambridgemuslmcollege.ac.uk</a>	

11. Key reading list				
Author	Year	Title	Publisher	Location
Abū al-Ḥāmid al-Ghazālī	2016	Al-Iqtiṣād fī-l-I'tiqād	Dār al-Minhāj	Jeddah
Abū al-Ḥāmid al-Ghazālī Aladdin M. Yaqub (Trans.)	2013	Moderation in Belief (Al-Iqtiṣād fī-l-I'tiqād)	The University of Chicago Press	Chicago
Josef Van Ess John O'Kane (Trans.)	2016	Theology and Society in the Second and Third Century of the Hijra, Vol. 1	Brill	Leiden
Ulrich Rudolph Rodrigo Adem (Trans.)	2015	Al-Māturidī and the Development of Sunnī Theology in Samarqand	Brill	Leiden
Mustafa Cerić	1995	Roots of Synthetic Theology in Islam: A Study of the Theology of Abū Manṣūr al-Māturidī (d. 333/944).	ISTAC	Kuala Lumpur
Ramon Harvey	2021	Transcendent God, Rational World: A Māturidī Theology	Edinburgh University Press	Edinburgh
Abū al-Yusr al-Bazdawī		Usūl al-dīn		
Harry Wolfson	1976	The Philosophy of the Kalam	Harvard University Press	Cambridge, MA
William Lane Craig	1979	The Kalām Cosmological Argument	Macmillan Press	
Tim Winter (ed.)	2008	The Cambridge	Cambridge University Press	Cambridge

11. Key reading list				
Author	Year	Title	Publisher	Location
		Companion to Classical Islamic Theology		
J. L. Mackie	1982.	The Miracle of Theism: Arguments for and Against the Existence of God.	Oxford University Press	Oxford
Racha el-Omari	2016	The Theology of Abu-l-Qāsim al-Balkhī/al-Ka‘bī	Leiden: Brill	
Richard M. Frank	1978	Beings and their Attributes	State University of New York Press	
Richard M. Frank	2007	Early Islamic Theology: The Mu‘tazilites and al-Ash‘ari (Vol. 2)	Routledge	
Richard M. Frank	2008	Classical Islamic Theology: The Ash‘arites (Vol. 3)	Routledge	
Sabine Schmidtke (Ed.)	2016	The Oxford Handbook of Islamic Theology	Oxford University Press	Oxford
Khaled el-Rouayheb & Sabine Schmidtke (Eds.)	2016	The Oxford Handbook of Islamic Philosophy	Oxford University Press	Oxford
Abū Ma‘ālī al-Juwaynī		Al-Irshād li-qawāti’ al-adilla fi usul al-i’tiqad		
Nūr al-Dīn al-Ṣābūnī Faraz Khan (trans.)	2020	An Introduction to Islamic Theology	Zaytuna College	Berkeley, CA

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

13. List of amendments since last (re)validation		
Area amended	Details	Date Central Quality informed

<b>Rationale, Aims and Indicative Content</b>	<b>The focus will be on a comprehensive study of epistemology, ontology, natural theology and divine nature from classical and contemporary perspectives, including full study of these sections from an Arabic Sunnī kalām manual.</b>	
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## Module specification

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

1. The module learning outcomes in section 7 should be mapped against the overall programme outcomes listed in the programme specification.
2. Learning outcomes in section 7 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriate 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 9 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/wp-content/uploads/2016/07/SEEC-descriptors-2016.pdf> and the QAA website <https://www.qaa.ac.uk/glossary>
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>	Qur'anic Studies 2		
<b>Module tutor</b>	Muhammad Kazi	<b>Level</b>	5
<b>Module type</b>	Taught	<b>Credit value</b>	15
<b>Mode of delivery</b>	100% face-to-face		
<b>Notional learning hours (Contact/Independent):</b>	54 (2hrs/week)/96		

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

This module continues student engagement in the discipline of Qur'anic Studies with a focus on the text of the Qur'an, the exegesis (*tafsīr*) and the intellectual tools required for its study (*'ulūm al-qur'ān*). Students will focus on selected portions of the middle ten sections (*ajzā'*) of the text (suras *Yūnus* to *al-Qaṣaṣ*) and its commentary tradition, covering the themes of the prophetic stories and divine signs in the world. The following topics of *'ulūm al-qur'ān* will be studied in context and with reference to contemporary academic debates: Biblical parallels and the use of Biblical materials in classical *tafsīr* (the so-called *isrā'iliyyāt*), Qur'anic variant readings (*qirā'āt*) and the compilation of the canonical Qur'anic text. By reading selections of classical exegesis in Arabic, supplemented by translations and secondary sources in English, this module presents students with the opportunity to consolidate their knowledge and skills in a central field of study in classical and contemporary Islamic Studies.

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

The module lays the foundation for more advanced study of the subject in Qur'anic Studies 3. It connects with Hadith 2 and Theology 2.

## 3. Aims of the module

- Introduce students to the themes of prophetic stories and divine signs in the world in the middle ten sections (*ajzā'*) of the text
- Provide students with a contextual understanding of the topics of Biblical parallels and the use of Biblical materials in classical *tafsīr* (*isrā'iliyyāt*), Qur'anic variant readings (*qira'at*) and the compilation of the canonical Qur'anic text
- Develop knowledge and analytical skills relevant to the study of the Qur'an by reading selections of the Qur'an, Arabic exegesis and English translations, and secondary sources in English
- Familiarise students with the main questions and issues in Qur'anic studies, enabling them to conduct further study and guided independent research on a selected range of well-defined topics in the field

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

Successful completion of Quranic Studies 1

## 5. Is the module compensatable?

Yes

## 6. Are there any PSRB requirements regarding the module?

No



7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	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 themes of prophetic stories and divine signs in the world.</p> <p><b>A2:</b> Demonstrate detailed knowledge and critical understanding of concepts and principles in the discipline of Qur'anic studies.</p> <p><b>A3:</b> Demonstrate detailed knowledge and critical understanding of the contents and special terminology of Qur'anic exegetical texts, including linguistic and stylistic features.</p>	<p>A5.1 A5.3 A5.4</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	Programme Learning Outcome(s) this maps against	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, the Qur'anic presentation of the themes of prophetic stories and divine signs in the world.</p> <p><b>B2:</b> Provide critical analysis of medium-length suras and extracts of classical exegesis.</p> <p><b>B3:</b> Answer established questions in Qur'anic studies using well-established frameworks and methods</p>	<p>B5.1 B5.2 B5.6 B5.7</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	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Demonstrate the ability to critically communicate information about Qur’anic studies in a structured and coherent manner both orally and in writing according to established academic standards.</p> <p><b>C2:</b> Conduct research on Qur’anic studies by identifying sources, gathering and organizing material, and showing awareness of appropriate research tools and methods within defined guidelines.</p>	<p>C5.1 C5.2</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources Guest lectures</p>

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Be able to gather, analyse and evaluate information from a variety of sources.</p> <p><b>D2:</b> Be able to independently plan, manage and carry out tasks effectively within defined guidelines.</p>	<p>D5.1 D5.2 D5.3</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Selected case studies Reading of primary sources Guest lectures</p>

8. Indicative content.
<p>Weeks 1-7: Prophetic stories through the middle ten <i>ajzā'</i></p> <p>Weeks: 8-13: Biblical parallels and <i>isrā'iliyyāt</i> through the middle ten <i>ajzā'</i></p>

**8. Indicative content.**

Weeks 14-17: Divine signs in the world through the middle ten *ajzā'*

Weeks 18-22: Qur'anic variant readings (*qira'at*) through the middle ten *ajzā'*

Weeks 23-27: Compilation of the canonical text of the Qur'an

**9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes**

Assessment Strategy: To pass this module a student must demonstrate critical understanding of the middle ten sections of the Quranic text, including the ability to critically read, interpret, and analyse the Qur'anic text with reference to exegesis, variant readings, biblical parallels, and stories of the prophets. Essay questions assigned by the module lecturer will require students to address any of these topics, while the end-of-year exam will assess the entire module.

Assessment Task	Weighting	Week submitted	Grading (Pass/ Fail/ %)	Module Learning Outcome(s) the assessment task maps to									
				A1	A2	A3	B1	B2	B3	C1	C2	D1	D2
Essay (2000-2500 words)	50%	End of Term 2	Must attain 40% to pass an assessment	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Examination (3 hours)	50%	End of Term 3		✓	✓	✓	✓	✓	✓			✓	

**10. Teaching staff associated with the module**

Name and contact details

Muhammad Kazi

Email: [mk@cambridgemuslimcollege.ac.uk](mailto:mk@cambridgemuslimcollege.ac.uk)

11. Key reading list				
Author	Year	Title	Publisher	Location
G. R. Hawting, and Abdul-Kader A. Shareef (eds.)	1993	Approaches to the Qur'an	Routledge	London
M. A. S. Abdel Haleem	2010	The Qur'an: English Translation and Parallel Arabic Text	Oxford University Press	Oxford
M. A. S. Abdel Haleem	2011	Understanding the Qur'an: Themes and Style	I. B. Tauris	London
Seyyed Hussain Nasr (ed.)	2015	The Study Qur'an	Harper One	New York
Theodore Nöldeke, Friedrich Schwally, Gotthelf Bergsträsser, and Otto Pretzl (eds), Wolfgang H. Behn (trans.)	2013	The History of the Qur'an	Brill	Leiden
Saleh, Walid	2004	The Formation of the Classical Tafsīr Tradition: The Qur'ān Commentary of al-Tha'labī (d. 427 / 1035)	Brill	Leiden
Andreas Görke and Johanna Pink (eds.)	2014	Tafsīr and Islamic Intellectual History: Exploring the Boundaries of a Genre	Oxford University Press	Oxford
Angelika Neuwirth	2014	Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text	Oxford University Press	Oxford
Nicolai Sinai	2018	The Qur'an: A Historical-Critical Introduction	Edinburgh University Press	Edinburgh
Roberto Tottoli	2002	Biblical Prophets in the Qur'an and Muslim Literature	Curzon Press	Richmond
John Kaltner and Younus Mirza	2018	The Bible and the Qur'an: Biblical Figures in the	Bloomsbury	London

11. Key reading list				
Author	Year	Title	Publisher	Location
		Islamic Tradition		
Al-Ṭabarī (trans. Scott Lucas)	2017	Selections from the Comprehensive Exposition of the Interpretation of the Verses of the Qur'an: Volume 1	The Islamic Texts Society	Cambridge

12. Other indicative text (e.g. websites)
<a href="http://www.al-tafsir.com">www.al-tafsir.com</a>

13. List of amendments since last (re)validation		
Area amended	Details	Date Central Quality informed
New module		

## Module specification

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

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4. The assessment strategy and methods in section 9 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/wp-content/uploads/2016/07/SEEC-descriptors-2016.pdf> and the QAA website <https://www.qaa.ac.uk/glossary>
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>	Religion & Religions		
<b>Module tutor</b>	TBC	<b>Level</b>	5
<b>Module type</b>	Taught	<b>Credit value</b>	5
<b>Mode of delivery</b>	Face-to-face		
<b>Notional learning hours: Contact/Independent</b>	20 (2 hr per week)/30		

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

This module introduces students to the modern study of religion. It explores the concept of religion itself and how it is used in the context of the academic study of religion. Further, it explores the history, key teachings, practices and texts of major world religions and belief systems. In addition to this, students are also introduced to different major theories, trends and schools of thought within the field of Religious Studies.

This module provides the foundations for the study of more focused modules related to religion at later levels, as well as necessary broader context relevant for Islamic Theology 2 & 3. This is not a theology module and does not assume normative stances on matters of belief. By introducing students to a wide variety of belief systems and theories related to religion, it also provides important context for the study of the practical application of the Islamic tradition to contemporary issues.

**3. Aims of the module**

- Introduce students to major world religions and belief systems, including their historical developments, key teachings, practices, institutions and texts.
- Introduce students to the study of religion, including different major theories and schools of thought in Religious Studies.
- Provide the student with an appreciation of the importance of the study of world religions and modern Religious Studies.
- Develop knowledge and skills related to analysis and comparison of difference religious traditions and phenomena, as well as engagement within interfaith relations

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

Level 4

**5. Is the module compensatable?**

Yes

**6. Are there any PSRB requirements regarding the module?**

No

7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1:</b> Demonstrate basic knowledge and understanding of the history, key teachings, thinkers and texts of major world religions and belief systems.</p> <p><b>A2:</b> Demonstrate basic knowledge and understanding of major practical and theoretical issues involved in the study of religion and comparing different religious traditions and belief systems.</p>	A5.6	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources Guest lectures Visits to religious institutions/houses of worship</p>
B. Cognitive skills	Programme Learning Outcome(s) this maps against	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 key concepts and theories relating to the study of religious traditions.</p> <p><b>B2:</b> Answer questions about major religious traditions and engage in comparative analysis using key theories in Religious Studies.</p>	B5.3 B5.6	<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	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Communicate key ideas and concepts in the study of religious traditions and belief systems in a structured and coherent manner both orally and in writing according to established academic standards.</p> <p><b>C2:</b> Work productively as part of a team to carry out tasks within concise guidelines.</p>	<p>C5.1 C5.3</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources Guest lectures Visits to religious institutions/houses of worship</p>

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Draw on a variety of sources in the study of religions, engaging with different ideas and viewpoints in a balanced and fair manner.</p> <p><b>D2:</b> Be able to independently plan, manage, and carry out specified tasks effectively within defined guidelines.</p>	<p>D5.1 D5.2 D5.3</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Case studies Reading of primary sources Guest lectures Visits to religious institutions/houses of worship</p>

8. Indicative content.
This course will cover the following content:

## 8. Indicative content.

- Major theories and schools of thought in the modern study of religion
- Key primary and secondary sources for the study of religion
- The concept of “religion” and how it influenced the modern study of religion
- General history, key teachings, practices, institutions and texts of major world religions and belief:
  - Hinduism
  - Buddhism
  - Judaism
  - Christianity

## 9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes

**Assessment Strategy:** The assessment for this module is a group presentation. The module lecturer will ideally divide students into groups of 3-4 members, and the task assigned will require a high level of interdependence from group members. The group presentation will focus on analysing aspects of the history, key teachings, practices and/or texts of major world religions through the application of theories taught in this module to the modern study of religion.

Assessment Task	Weighting	Week submitted	Grading (Pass/ Fail/ %)	Module Learning Outcome(s) the assessment task maps to							
				A1	A2	B1	B2	C1	C2	D1	D2
Group Presentation (5-7 mins per member)	100%	End of Term 1	Must attain 40% to pass an assessment	✓	✓	✓	✓	✓	✓	✓	✓

## 10. Teaching staff associated with the module

Name and contact details

<b>10. Teaching staff associated with the module</b>
<b>Name and contact details</b>
TBC

<b>11. Key reading list</b>				
<b>Author</b>	<b>Year</b>	<b>Title</b>	<b>Publisher</b>	<b>Location</b>
McCuthcheon, Russel T.	2007	Studying Religion: an introduction	Routledge	Abingdon
Lawrence, Sullivan	2012	Religions of the World: an introduction to culture and meaning	Fortress Press	Minneapolis
Martin, Craig	2014	A Critical Introduction to the Study of Religion	Routledge	Abingdon
Olson, Carl	2002	Theory and Method in the Study of Religion	Cengage Learning	Boston, MA
Van Voorst, Robert E.	2016	Anthology of World Scriptures	Wadsworth	Belmont, CA
Pals, Daniel L.	2014	Nine Theories of Religion	Oxford University Press	Oxford
Pals, Daniel L.	2008	Introducing Religion: Readings from the Classical Theorists	Oxford University Press	Oxford
Nogbri, Brent	2013	Before Religion: A History of a Modern Concept	Yale University Press	New Haven
Leaman, Oliver	2011	Judaism: An Introduction	I.B Tauris	New York
Knott, Kim	1998	Hinduism: A Very Short Introduction	Oxford University Press	Oxford; New York
Ehrman, Bart D. & Jacobs, Andrew S.	2004	Christianity in Late Antiquity: A Reader	Oxford University Press	Oxford; New York
Woodhead, Linda	2004	An Introduction to Christianity	Cambridge University Press	Cambridge
McCulloch, Diarmaid	2010	A History of Christianity: The First Three Thousand Years	Penguin	London
Cowell, E.B., Muller, Max F., Takakusu, J.	1894	Buddhist Mahayana Texts	Clarendon Press	Oxford
Harvey, Peter	2012	An Introduction to Buddhism: Teachings, History and Practices (Second Edition)	Cambridge University Press	Cambridge
Herrick, Jim	2005	Humanism: An Introduction	Prometheus Books	New York
Gaskin, J.C.A	1988	Varieties of Unbelief: From Epicurus to Satre	Pearson	Cambridge
Hinnells, J. (Ed.)	1997	The Penguin Dictionary of Religions	Prentice Hall	London

<b>11. Key reading list</b>				
<b>Author</b>	<b>Year</b>	<b>Title</b>	<b>Publisher</b>	<b>Location</b>
Hinnells, J.	2010	The New Penguin Handbook of the World's Living Religions	Penguin	London
Keown, D.	2013	Buddhism A Very Short Introduction	Oxford University Press	Oxford
Lipner, J.	2009	Hindus	Routledge	London

<b>12. Other indicative text (e.g. websites)</b>

<b>13. List of amendments since last (re)validation</b>		
<b>Area amended</b>	<b>Details</b>	<b>Date Central Quality informed</b>
This is a new course.		

## Module specification

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

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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>	Spiritual Discipline & Ethics		
<b>Module tutor</b>	TBC	<b>Level</b>	Level 5
<b>Module type</b>	Taught	<b>Credit value</b>	10
<b>Mode of delivery</b>	Face-to-face		
<b>Notional learning hours:</b>	30 (1.5 hours per week)/70		
<b>Contact/Independent</b>			

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

This module introduces students to the Islamic spiritual and ethical traditions, exploring some its key teachings, ideas, practices, and figures, as well as the historical development of spirituality and ethics within various traditions and schools of thought. Students will study the emergence and evolution of asceticism and mysticism, the classical and post-classical Sufi tradition, and the spiritual and ethical teachings of major Islamic scholars, such as al-Junayd, al-Ghazālī, and Rumī, among others, through readings of primary and secondary sources.

The themes and topics discussed in this module link with all the other Islamic Studies modules, particularly Islamic Theology, Islamic Law, Quranic Studies and Hadith Studies. This module situates the disciplines of Theology, Law, Quran, and Hadith within the context of the broader spiritual and ethical traditions of Islam that both shaped, and was shaped by, these disciplines.

**3. Aims of the module**

- Introduce students to the discipline of Islamic spirituality and ethics, as well as its basic history, concepts, ideas, and institutions.
- Provide students with a survey of the topics and themes of Islamic spirituality and ethics.
- Provide students with an understanding of the historical context of the development of Islamic spiritual traditions according to various traditions and schools of thought, as well as major thinkers and their works.

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

Completion of Level 4

**5. Is the module compensatable?**

Yes

**6. Are there any PSRB requirements regarding the module?**

No

7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>A1:</b> Demonstrate foundational knowledge and understanding of spiritual and ethical traditions of Islam, including key ideas, texts, figures, and institutions, within their historical context.</p> <p><b>A2:</b> Demonstrate detailed knowledge of the contents and special terminology of key texts in Islamic spirituality and ethics.</p>	<p>A5.1 A5.3</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources</p> <p><b>Secondary</b> Reading of secondary sources Guest lecturers</p>

B. Cognitive skills	Programme Learning Outcome(s) this maps against	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 essential concepts, principles, and approaches underlying the spiritual and ethical traditions of Islam.</p> <p><b>B2:</b> Answer established questions regarding the spiritual and ethical traditions of Islam by collecting information from relevant source.</p>	<p>B5.1 B5.6</p>	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources Reading of secondary sources Guest lecturers</p>

C. Practical and professional skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Communicate the history, ideas, and practices of the Islamic spiritual tradition, including the thought of classical scholars, in a structured and coherent manner.</p>	C5.1	<p><b>Primary</b> Lectures and tutorials Directed independent study</p> <p><b>Secondary</b> Reading of primary sources Reading of secondary sources Guest lecturers</p>

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Be able to read, analyse and evaluate information from a variety of sources, engaging different ideas and viewpoint in a fair and balanced manner.</p> <p><b>D2:</b> Be able to independently plan, manage, and carry out specified tasks effectively within defined guidelines.</p>	D5.1 D5.2 D5.3	<p><b>Primary</b> Lectures and tutorials Directed independent study Reading of primary sources Reading of secondary sources</p> <p><b>Secondary</b> Guest lecturers</p>



## 8. Indicative content.

### Part 1: History (2-4 weeks)

Part 1 of this module will focus mainly on the history and evolution of the *ṣūbd* and *taṣawwuf* traditions.

- The schools of Baghdad and Khurasan
- Early ascetics and mystics - From asceticism to mysticism?
- Sufi orders - The rise and spread of Sufi orders – Debates over Sufism.

### Part 2: Key Doctrines & Practices (16-18 weeks)

Part 2 will constitute most of this module. It will look at the key doctrines and practices that major classical scholars of spirituality and ethics discussed. The module tutor should cover a select range of topics to give students' an understanding of the classical spiritual tradition. These topics include, but are not restricted to: *taḥḥīd*, *riḥ*, *nafs*, *fanā'*/*baqā'*, *ma'rifā*, *samā'*, *tawba*, *tawakkul*, *ikhlāṣ*, *maḥabba/uns*, *shukr*, *murāqaba*, *dhikr* etc. Equal attention should be dedicated to practical topics, such as guarding the tongue and overcoming the faults of the heart (envy, rancour, etc.).

These topics and themes should be discussed in the context of how major classical scholars approached and articulated them, such as, but not exclusively, Ḥārith al-Muḥāsibī (d. 243/857), Abū Ḥāmid al-Ghazālī (d. 505/1111), Jalāl al-Dīn Rūmī (d. 672/1273), and Muḥyī al-Dīn ibn 'Arabī (d. 638/1240). Students will be made to read selections from primary texts.

## 9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes

**Assessment Strategy:** The assessment for this module is a critical reflection piece. Students will be asked to respond to and reflect on a text or a topic in a structured manner. The reflection piece will require students to map the progress and changes in their thinking about a subject or topic studied in the module, use evidence or examples to illustrate their reflections, and an analytical approach that combines personal perspective and connects theory and practice. Module lecturers should provide guidance on what is expected of students in writing a reflection piece, including topic, format/style, and reflective frameworks. Students should be encouraged to keep an informal log throughout the duration of the module.

Assessment Task	Weighting	Week submitted	Grading (Pass/ Fail/ %)	Module Learning Outcome(s) the assessment task maps to							
				A1	A2	B1	B2	C1	D1	D2	

9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes											
<p><b>Assessment Strategy:</b> The assessment for this module is a critical reflection piece. Students will be asked to respond to and reflect on a text or a topic in a structured manner. The reflection piece will require students to map the progress and changes in their thinking about a subject or topic studied in the module, use evidence or examples to illustrate their reflections, and an analytical approach that combines personal perspective and connects theory and practice. Module lecturers should provide guidance on what is expected of students in writing a reflection piece, including topic, format/style, and reflective frameworks. Students should be encouraged to keep an informal log throughout the duration of the module.</p>											
Critical Reflection Piece (2000-2500 words)	100%	End of Term 2	Must attain 40% to pass an assessment	✓	✓	✓	✓	✓	✓	✓	

10. Teaching staff associated with the module
<b>Name and contact details</b>
TBC

11. Key reading list				
Author	Year	Title	Publisher	Location
Abdel-Kader, Ali Hassan	1962	The Life, Personality, and Writings of al-Junayd	Luzac	London, UK
Addas, Claude	1993	Quest for the Red Sulphur: The Life of Ibn Arabi	Islamic Texts Society	Cambridge, UK
Arberry, A. J.	1950	Sufism: An Account of the Mystics of Islam	George Allen & Unwin	London, UK
Chittick, William	1983	The Sufi Path of Love	SUNY Press	New York, USA
Chittick, William	1989	The Sufi Path of Knowledge	SUNY Press	New York, USA
al-Ghazālī, Abū Ḥāmid	1939	<i>Iḥyā' 'ulūm al-dīn</i>	Muṣṭafa al-Bābī al-Ḥalabī	Cairo, Egypt
al-Ghazālī, Abū Ḥāmid	1997	On Disciplining the Soul, tr. T.J. Winter	Islamic Texts Society	Cambridge, UK
al-Kalābādhī, Abū Bakr	1935	The Doctrine of the Sufis,	Cambridge University Press	Cambridge, UK

11. Key reading list				
Author	Year	Title	Publisher	Location
		tr. A.J. Arberry		
Karamustafa, Ahmet	2007	Sufism: The Formative Period	Edinburgh University Press	Edinburgh, UK
Knysh, Alexander	2000	Islamic Mysticism: A Short History	Brill	Leiden, Netherlands
Lewis, Franklin	2000	Rumi, Past and Present, East and West: The Life, Teachings and Poetry of Jalāl al-Din Rumi	Oneworld	Oxford, UK
al-Muḥāsibī, al-Ḥārith	1983	<i>Risāla al-mustarshidīn</i>	Dār al-Salām	Cairo, Egypt
al-Muḥāsibī, al-Ḥārith	1970	<i>al-Ri'āyah li-ḥuqūq Allāh</i>	Dār al-Kutub al-Ḥadītha	Cairo, Egypt
al-Qushayrī, Abū al-Qāsim	2008	<i>al-Risāla</i>	Sharikat al-Quds lil-Tijāra	Cairo, Egypt
Rūmī, Jalāl al-Dīn	1925	Rumi, Past and Present, East and West: The Life, Teachings and Poetry of Jalāl al-Din Rumi, tr. R.A. Nicholson	Luzac	London, UK
Trimingham, J. Spencer	1998	The Sufi Orders in Islam	Oxford University Press	Oxford, UK

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

13. List of amendments since last (re)validation		
Area amended	Details	Date Central Quality informed
This is a new module.		

## Module specification

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

1. The module learning outcomes in section 7 should be mapped against the overall programme outcomes listed in the programme specification.
2. Learning outcomes in section 7 are grouped under four main headings (A/B/C/D). However, where a heading is not appropriate 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 9 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/wp-content/uploads/2016/07/SEEC-descriptors-2016.pdf> and the QAA website <https://www.qaa.ac.uk/glossary>
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>	The Western Philosophical Tradition		
<b>Module tutor</b>	TBC	<b>Level</b>	5
<b>Module type</b>	Taught	<b>Credit value</b>	10
<b>Mode of delivery</b>	Face-to-face		
<b>Notional learning hours:</b>	30 (1.5 hrs per week)/70		
<b>Contact/Independent learning</b>			

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

This module provides students with an introduction to Western Philosophy. It allows students to deepen their knowledge and understanding of key aspects of Western thought through an exploration of key themes and thinkers. Students engage with primary source material in addition to secondary literature.

This module presents students with the opportunity to build up relevant knowledge and skills that complement Classical Logic, The Social Sciences, and Religion & Modern Society, as well as key issues in the application of the Islamic scholarly tradition to the modern world that are explored in various modules.

**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.

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

None

**5. Is the module compensatable?**

Yes

**6. Are there any PSRB requirements regarding the module?**

No

7. Intended learning outcomes		
A. Knowledge and understanding	Programme Learning Outcome(s) this maps against	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 of the ideas and writings of key philosophers in the history of the western philosophical tradition, including the long-term intellectual impact of key philosophical figures.</p>	A5.6	<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	Programme Learning Outcome(s) this maps against	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 views and ideas through the writings of key philosophers, as well as major approaches and methods in philosophy.</p> <p><b>B2:</b> Answer established questions in philosophy by collecting and synthesizing information from relevant sources.</p>	B5.3 B5.6	<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	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>C1:</b> Communicate ideas and concepts in the study of philosophy effectively according to established academic standards.</p>	C5.1 C5.2	<p><b>Primary</b> Lectures and tutorials Directed independent study Group work</p>

C. Practical and professional skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><b>C2:</b> Demonstrate the ability to conduct research on key philosophical topics by identifying sources, gathering and organizing material, and applying appropriate research tools and methods within defined guidelines</p>		<p><b>Secondary</b> Case studies Reading of primary sources Guest lectures</p>

D Key transferable skills	Programme Learning Outcome(s) this maps against	Learning and teaching strategy
<p><i>At the end of the module, learners will be expected to:</i></p> <p><b>D1:</b> Provide critical analysis and evaluation of key concepts, ideas, and viewpoints in philosophy, engaging with different ideas and viewpoints in a balanced and fair manner.</p> <p><b>D2:</b> Independently plan, manage and carry out tasks effectively within defined guidelines, evaluating one's strengths and weaknesses.</p>	<p>D5.1 D5.2 D5.3</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>

8. Indicative content.
<p>The course will introduce students to key topics in Western Philosophy. These topics will be explored with reference to major Western philosophers and their works (e.g., Aristotle and Macintyre when discussing virtue ethics; ). By the end of the course, students will be familiar with some of the most important ideas, debates, and thinkers in Western Philosophy. They will develop an understanding of how certain ideas today have their origins in the past.</p> <p><b>Required Topics (Week 1-15)</b></p> <ul style="list-style-type: none"> <li>- General Introduction: What is Philosophy? The Scope &amp; Methods of Philosophical Enquiry</li> <li>- Metaphysics</li> <li>- Epistemology</li> </ul>

## 8. Indicative content.

- What is Knowledge? What is Justification?
- Empiricism & Rationalism
- The Philosophy of Doubt

- Ethics

- Virtue Ethics
- Consequentialism
- Deontology

### Optional Topics (Week 16-20)

In addition to the required topics, module lecturers may choose to deliver lectures on one or more of the following topics:

- Science and the Philosophy of Science
- Philosophy of Mind
- Philosophy of Religion
- Political Philosophy

## 9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes

**Assessment Strategy:** To pass this module a student must undergo two types of assessments.

The first is a review of a philosophical debate that has been covered in the module. Using the readings and lectures as a starting point, students will select and engage several sources – primary and secondary - which reflect a range of ideas and approaches taken by philosophical thinkers to a philosophical debate. Students should compare, contrast, analyse, and assess the different approaches of at least two or three thinkers.

The second assessment is an oral presentation of the review assessment. Students will be required to build on their first assessment and present it through the use of visual aids, such as a powerpoint presentation.

Assessment Task	Weighting	Week submitted	Grading	Module Learning Outcome(s) the assessment task maps to
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**9. Assessment strategy, assessment methods, their relative weightings and mapping to module learning outcomes**

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The second assessment is an oral presentation of the review assessment. Students will be required to build on their first assessment and present it through the use of visual aids, such as a powerpoint presentation.

			(Pass/ Fail/ %)	A1	A2	B1	B2	C1	C2	D1	D2	
Review of a Philosophical Debate (1500-2000 words)	60%	End of Term	Must attain 40% to pass an assessment	✓	✓	✓	✓	✓		✓	✓	
Oral Presentation (10-15 mins)	40%	End of Term		✓	✓	✓	✓	✓	✓	✓	✓	✓

**10. Teaching staff associated with the module**

**Name and contact details**

TBC

**11. 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	
John Marenbon	2007	Medieval Philosophy: An Historical and Philosophical Introduction	Routledge	

11. 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	
John Locke	2016	Second Treatise of Government and A Letter Concerning Toleration	Oxford University Press	
George Berkeley	1982	A Treatise Concerning the Principles of Human Knowledge	Hackett Publishing	
David Hume	2007	An Enquiry Concerning Human Understanding	Cambridge University Press	
David Hume	1993	A Treatise of Human Nature	Hackett Publishing	
Descartes	1996	Meditations on First Philosophy	Cambridge University Press	
Sebastian Gardner	1999	Kant and the Critique of Pure Reason	Routledge	
Alisdair Macintyre	2007	After Virtue	Notre Dame Press	
John Stuart Mill	2009	Utilitarianism	Cambridge University Press	
Thomas Kuhn		The Structure of Scientific Revolutions	University of Chicago	
M., Cover Curd & P. Pincock	2012	Philosophy of Science: The Central Issues (2 <sup>nd</sup> Edition)	W. W. Norton & Company	
Jonathan Wolff	2015	An Introduction to Political Philosophy	Oxford University Press	
Anthony Kenny	2003	The Five Ways: St Thomas Aquinas' Proofs of God's Existence (Vol. 5)	Routledge	

12. 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>

13. List of amendments since last (re)validation		
Area amended	Details	Date Central Quality informed
Indicative content, learning outcomes and assessments.	Indicative content and learning outcomes have been modified. Assessments have been modified.	