



## INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA COURSE OUTLINE

<b>Centre of Studies</b>	Centre for Islamisation		
<b>Department / Centre</b>	Centre for Islamisation		
<b>Programme</b>	Postgraduate Diploma in Islamic Studies (PGDIS)		
<b>Name of Course / Mode</b>	Qur'ānic Studies		
<b>Course Code</b>	CENT 6110		
<b>Course Synopsis</b>	This course deals with the basic issues and principles, which lead to the true understanding of the Qur'an. The main issues to be focused on in this course include historical background of Sciences of the Qur'an, wa'ý, revelation of the Qur'Ēn, the compilation of the Qur'Ēn, MakkĒ and MadanĒ Revelations, Background of Revelation, ÓyĒt Mu'kamĒt and ÓyĒt MutashĒbihĒt, AmthĒl and AqsĒm in the Qur'Ēn, Naskh in the Qur'Ēn, inimitability of the Qur'Ēn, commentary of the Qur'Ēn and the schools of tafsĒr in different ages, and co-relationship between ĒyĒt.		
<b>Semester Offered</b>			
<b>Total Student Learning Time (SLT)</b>	Contact Learning Time	Independent Learning Activities	<b>Total SLT</b>
	Teacher Centred Learning (TCL)	Non face to face learning	
	Lecture	Assignments, module, project	
	<b>30</b>	<b>90</b>	
<b>Credit Value (hours)</b>	3		
<b>Pre-requisites (if any)</b>	None		
<b>Co-requisites (if any)</b>	None		
<b>Course Objectives</b>	<ol style="list-style-type: none"> <li>1. To help the students develop understanding of basic principles and issues related to the message of the <i>Qur'Ēn</i>.</li> <li>2. To familiarize the students with appropriate methodology to understand the <i>Qur'Ēn</i>.</li> <li>3. To strengthen the students' relationship with the <i>Qur'Ēn</i>.</li> </ol>		
<b>Learning Outcomes</b>	<p>Upon completion of this course the student should be able to:</p> <ol style="list-style-type: none"> <li>1. Interpret various terms related to Qur'Ēnic studies. (C3, CTPS5)</li> <li>2. Debate Orientalists' views against the authenticity of the <i>Qur'Ēn</i>.(A3, CS4)</li> </ol>		

	3. Reproduce sound methodology in approaching the <i>Qur'Ēn</i> . (P3)					
<b>Transferable Skills:</b>	The ability to present ideas orally and in writing. The ability to lead group projects					
<b>Mode of Delivery</b>	Lecture, Group Work					
<b>Teaching - Learning Strategies</b>	Lecture, Presentation, and Group Discussion					
<b>Course Assessment</b>		<b>Assessment Method</b>	<b>Learning Outcomes</b>	<b>Percentage (%)</b>		
	1	Mid Term/Quizzes	1	40		
	2	Assignments	1,2,3	40		
	3	Presentations/ Classwork	1,2,3	20		
<b>Mapping of Course to the Programme Learning Outcomes</b>						
<b>Learning Outcome of the course</b>		<b>Programme Outcomes</b>				
		01	02	03	04	05
1.	Terms related to Qur'Ēnic studies. (C3, CTPS5)					
2.	Orientalists' views against the authenticity of the <i>Qur'Ēn</i> . (A3, CS4)					
3.	Sound methodology in approaching the <i>Qur'Ēn</i> . (P3)					
<b>Content Outline of the Course</b>						
<b>Week</b>	<b>Topics</b>					<b>Hours</b>
1	<b>The <i>Qur'Ēn</i></b> <ul style="list-style-type: none"> <li>Meaning. Attributive Names. <i>adĒth</i>: Meaning, Examples, and Relationship with the <i>Qur'Ēn</i>. The <i>Qur'Ēn</i> and the Previous Heavenly Scriptures: Relationship</li> </ul> <b>Science of the <i>Qur'Ēn</i></b> <ul style="list-style-type: none"> <li>Meaning. Scope. Historical Development</li> </ul>					3
2	<b><i>WalĒy</i></b> <ul style="list-style-type: none"> <li>Definition. Qur'Ēnic Usages. Possibility. The Types. Orientalists' Criticism and Islamic Responses</li> </ul> <b><i>MakkĒ</i> and <i>MadanĒ</i> Revelation</b> <ul style="list-style-type: none"> <li>Definition. Significance. Major Symptoms</li> </ul>					3
3	<b><i>AsbĒb al-NuzĒl</i></b> <ul style="list-style-type: none"> <li>Meaning. Significance. Scope. Classification of Reports</li> </ul> <b><i>NuzĒl al-Qur'Ēn</i></b> <ul style="list-style-type: none"> <li><i>NuzĒl al-Qur'Ēn</i> At Once: Meaning, Arguments, and A Critical analysis. <i>NuzĒl al-Qur'Ēn</i> in Gradual Manner: Meaning and Wisdom</li> </ul>					3
4	<b>Compilation of the <i>Qur'Ēn</i></b>					3

	<ul style="list-style-type: none"> <li>Definition, Preservation in the time of the Prophet, Compilation in the time of Abu Bakr and Standardization in the time of ÑUthman, the distinctions between them, the authenticity of the Qur'Én</li> </ul> <p><b>ÓyÉt MułkamÉt and ÓyÉt MutashÉbihÉt</b></p> <ul style="list-style-type: none"> <li>Meaning. Scholars' Opinions</li> </ul>	
5	<p><b>Naskh (Abrogation) in the Qur'Én</b></p> <ul style="list-style-type: none"> <li>Meaning. Arguments. Kinds. Schools of thought. <i>Naskh</i> Theory: A Critical Analysis</li> </ul> <p><b>I'jÉz al- Qur'Én</b></p> <ul style="list-style-type: none"> <li>Definition, challenges. Aspects of IÑjÉz: Linguistic and Legislative miracles</li> </ul>	3
6	<p><b>I'jÉz al- Qur'Én</b></p> <ul style="list-style-type: none"> <li>Scientific miracles of the Qur'Én</li> </ul> <p><b>Qałal al-Qur'Én (Historical Narratives in the Qur'an)</b></p> <ul style="list-style-type: none"> <li>Definition, Examples, Kinds, Recurrence of narratives and Significance. Qur'Énic narratives: a myth or reality</li> </ul>	3
7	<p><b>TafsÊr and Ta'wÊl</b></p> <ul style="list-style-type: none"> <li>Meaning. Difference. Significance. Classification of <i>TafsÊr</i> Works: Categories, Symptoms and Examples</li> </ul> <p><b>Isra'ÊlÉyyÉt</b></p> <ul style="list-style-type: none"> <li>Meaning. Scope. Permissibility and Sources</li> </ul>	3

#### References

1. Ushama, Thameem (2013), *History and Sciences of the Qur'an*. Kuala Lumpur, IIUM Press.
2. Al-Zarqaniyi, Mohd Abd al-Azim, (2003). *Manahil al-Irfan fi Ulum al-Qur'an*. Cairo, Dar al-Salam.
3. Qatan, Manna' Khalil, (2011), *Mabahith fi Ulum al-Qur'an*. Riyad: Maktabat al-Ma'arif lil-Nashr wa-al-Tawzi'.

#### Prepared

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