



CAMBRIDGE  
ISLAMIC  
COLLEGE

# ‘Alimiyyah Degree in Arabic & Islamic Studies

2 YEAR INTENSIVE RESIDENTIAL PROGRAMME





## UNITY of EDUCATION

Islamic Scholarship integrating religious studies with secular education to produce independent scholars & thinkers who are also working professionals.



## UNITY of GENDER

Islamic Scholarship equally accessible for both men and women to become equally active members of the society.



## UNITY of PEOPLE

Islamic Scholarship beyond sectarian, theological, jurisprudential, cultural & geographical differences.



## UNITY of ORIENTATION

Islamic Scholarship combining both classical and modern research methodologies, analyses & techniques.





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*He gives wisdom to whoever He will.  
Whoever is given wisdom has truly  
been given much good, but only those  
with insight bear this in mind.*

Qur'an: Surah Baqarah, Verse 269

CAMBRIDGE ISLAMIC COLLEGE

# A MESSAGE FROM OUR DEAN

*At Cambridge Islamic College (CIC), our vision is a world where the distinction between “secular” and “religious” knowledge no longer exists, and all knowledge is seen as divinely inspired, a means for understanding this world and the one who created it. The bearers of this knowledge, will also have a range of other functions in society; Lawyers, Neuroscientists, Academics, Teachers, Social workers and many more. Their deep understanding of Islam will enrich the work which they produce and the causes which they struggle for, making them sources of light and inspiration for the societies they belong to.*

*Our curriculum is designed to produce thinkers who are capable of understanding divine guidance on its own terms, not through the lens of their pre-existing biases. We want to teach people the moral and intellectual courage of Ibrahim (AS), which enabled him to ignore the false idols of his time and understand Allah in His full majesty. The idols that exist today are not the same ones that Ibrahim(AS) faced, we will only be*

*capable of recognising them once we have freed ourselves from the shackles of our pre-existing biases, and allowed divine guidance to truly shape our hearts and minds. You are coming to CIC, not to learn a single madhab or school of thought, but to grapple with a selection of the most penetrative thinkers in our history. In addition to teaching you the contents of their books, we will focus on imparting the moral and intellectual courage which made them capable of producing these works.*

*Our teachers and staff will provide you with a warm and welcoming environment, where you will feel empowered to ask questions and think critically. Moving to a new city can be daunting at first, so we will be at hand to help you find your feet in Cambridge, and to make the most of the scholarly resources available in this historic city of learning.*

*I pray that Allah grants us all the dedication, insight and sincerity we need to bear the responsibility which comes with being His highest form of creation.*

A close-up portrait of Dr. Mohammad Akram Nadwi, a middle-aged man with a full white beard and glasses, wearing a white shirt. He is looking slightly to the right of the camera with a neutral expression. The background is a soft, out-of-focus greenish-brown.

محمد اکرام نادی

DR MOHAMMAD AKRAM NADWI  
DEAN, CAMBRIDGE ISLAMIC COLLEGE



CAMBRIDGE  
ISLAMIC  
COLLEGE

# INTRODUCTION TO THE COLLEGE

*Cambridge Islamic College's mission is to produce a generation of independent Islamic scholars & thinkers who are also working professionals contributing to the wider British society. Cambridge Islamic College is committed to bridging the disconnect between mainstream secular education & specialised Islamic studies.*

We put particular emphasis on attracting bright, capable students who are already professionals or on the way to becoming professionals. We expect our graduates to be active as role models in their communities, respected both for their knowledge of the religion and for the flexibility, realism, and independence of mind with which they apply knowledge in order to inspire others to combine

the practice of Islam with a positive concern to use their personal and professional skills for the benefit of the whole society. Cambridge Islamic College takes students through a rigorous and critical study of the classical Islamic sciences and their sub-disciplines. Alongside the Islamic sciences, the contemporary challenges facing the world and Muslims in particular, are a core focus of the curriculum. Students are encouraged to develop an informed understanding of the shared and different values among Muslims and non-Muslims, and to cultivate the essentially religious virtue of respect and tolerance of others. That virtue is also the basis of civility and good citizenship, and the foundation of a cohesive society that embraces and enjoys its diversity.





# BENEFITTING SOCIETY

Cambridge Islamic College expects its graduates to be active as role models in their communities, respected both for their knowledge of the religion and for the flexibility, realism, and independence of mind...



ISLAMIC SCIENCES  
ADAPTED FOR  
OUR TIME



# AIMS & OBJECTIVES

*The most basic function of education is to equip the young with the skills & knowledge that will enable them to participate fully in the human world that they inherit from the older generation & to live 'a good life'.*

In recent times this function has come to be understood in the narrow sense of instruction that equips the young to be economically productive, that is, to earn a living. The religious underpinnings and values of 'a good life', such as mutual respect and caring, have come to be largely subordinated to economic activity. The negative outcomes of limiting education in this way are evident everywhere and constantly increasing. For example, since regulations and professional procedures cannot teach the will to care and the will to do the right thing, shared public spaces (indeed, even some private spaces) have to be kept under surveillance and policed. That is just one symptom of a vicious spiral of incivility, mistrust and hostility within and between sections of our society.

Cambridge Islamic College is dedicated to restoring the full meaning of education by offering an opportunity to comprehensively and critically study, the syllabus of a classical education in the Islamic sciences adapted for our time.

## The Core Aims of the teaching programme are:

- To give students the necessary skills in reading and using both classical and modern Arabic. Without these skills they cannot expect to access or evaluate the vast treasury of Islamic thought and culture. Even today, Arabic remains the common language among Islamic scholars from different parts of the world and is therefore essential for the exchange of perspectives and experiences.
- To teach students the basic techniques and responsibilities of academic research, how to read sources critically, how to negotiate and evaluate arguments and counter-arguments, and how to build their own arguments through writing and speaking exercises.
- To enable students to read the Qur'an and Qur'anic commentary (tafsir) so that they understand how its teaching educates conscience and behaviour. They should be able to explain to others, as well as understand for themselves, how the guidance of the Qur'an relates to contemporary issues.



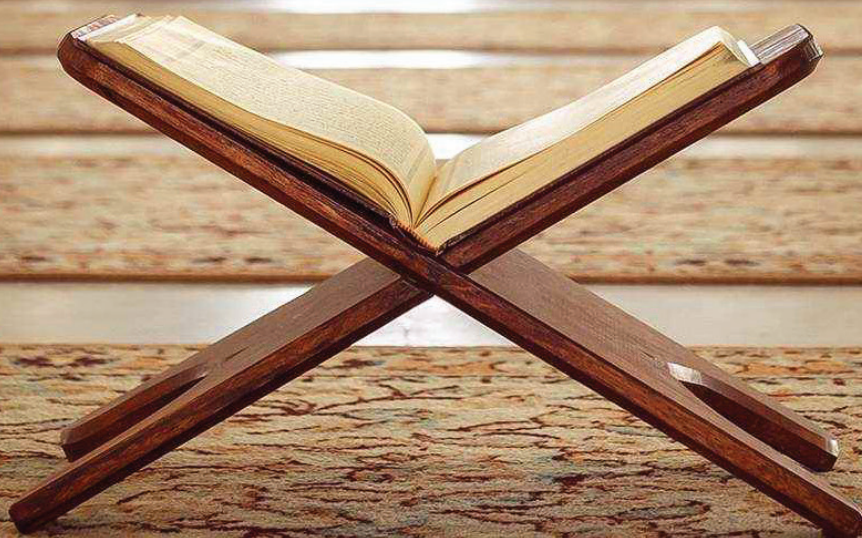
# AIMS & OBJECTIVES

- To teach students the history and development of The Seerah (the biography of the Prophet) and of the hadith sciences: emphasis will be placed on understanding when and how the major hadith compilations were recorded, how the material was assessed and interpreted.
- To give students a firm grasp of the major events in the evolution of fiqh (Islamic jurisprudence), the major schools of law, their commonalities and differences, and the good manners (adab) in managing plurality of legal opinion.
- To help students think through some of the theological and philosophical controversies that have persisted in Islamic societies over the centuries and the cultural and political consequences of the controversies in terms of inter-sectarian and inter-religious.
- To enable students to serve as faithful

representatives of a practiced Islam that is, according to the pattern of God's Messenger and his Companions, gracious and patient, with religious diversity; an Islam based on sound knowledge that the students have acquired for themselves and which they carry back into their communities; an Islam practiced as a commitment to respect, care for and serve others; an Islam secured not by attachment to communal identity but by attachment to God.



# CREATING FAITHFUL REPRESENTATIVES OF A PRACTICED ISLAM





ATTRACTING  
INTELLIGENT &  
MOTIVATED STUDENTS

# STUDENTS

*Cambridge Islamic College aims to attract students who are motivated to pursue Islamic studies along with their professional, academic, vocational or entrepreneurial careers. The College facilitates this by conducting a 2-year full-time intensive 'Alimiyyah degree programme that equips students with the tools necessary to become 'Alims (male Islamic scholars) & 'Alimahs (female Islamic scholars).*

## **Ideal candidates for the programme:**

- Post A-Level students who would wish to take 2 gap years and complete the 'Alimiyyah programme before they enter university/college for their chosen career.
- Undergraduate students who would wish to take a break for 2 years and complete the 'Alimiyyah programme before they complete their university degree.
- Graduate students who wish to complete the 'Alimiyyah programme before they enter the workforce.
- Young professionals who wish take a 2-year break from their work and complete the 'Alimiyyah programme.
- Those who have already graduated from Islamic seminaries but wish to undergo an intensive programme for two years to further develop their research and critical analysis skills.

## **Entry Requirements**

To enrol on this programme, it is recommended that the applicant should have completed Arabic and Islamic Studies to an intermediate level. They should have studied

*Arabic Language up to GCE A Level or equivalent*

*Fiqh - Mukhtasar al-Quduri or primer text from any other madhab.*

*Hadith - Forty Hadith of Imam Nawawi or any other hadith collection.*

*Tafsir - Should have studied at least one intermediate length surah (for example Surah Yusuf)*

Applicants who have not completed these requirements are still encouraged apply. Depending on your level, we can either support you in completing the above pre-requisites in time for September 2019, or we suggest our 1 year Arabic Immersion programme, which will prepare you to begin the Alimiyyah in September 2020.

# CURRICULUM

## ‘Alimiyah Degree First Year

### 1. Qur’an & Tafsir Studies

#### a) Readings in Qur’anic Exegesis/Interpretation

**Material Covered** Selected readings from Tafsir al-Baydawi, al-Kashshaf of al-Zamakshari and other classical exegetical works.

**Description** Looking at selected chapters of the Qur’an through the aforementioned exegetical works: Surahs al-Kahf, Maryam, Nur, Ahzab, Qaf to al-Nas.

#### Learning Outcomes

1. Ability to engage in a close, analytical reading of the Quran, using variety of linguistic and exegetical techniques.
2. Familiarity with various tafasir, and an understanding of their differing methodologies and approaches.

#### b) Approaches to the Qur’an, Its Sciences and Principles (‘Ulum al-Qur’an; ‘Usul al-Tafsir)

**Material Covered** 1. Fundamentals of usul al-Tafsir, Dr. Akram Nadwi, 2. Al-Fawz ul-Kabir fi usul al-Tafsir, Shah Waliullah al- Dihlawi, 3. Al-Muqaddimah fi usul al-Tafsir, Ibn Taymiyyah

**Description** ‘Ulum al-Qur’an, or the “sciences of the Qur’an” is an inter- disciplinary subject, combining themes and topics from multiple disciplines, which directly and indirectly relate to the Qur’an.

#### Learning Outcomes

1. Knowledge of the key terminologies and concepts used in discussions on exegesis of the Qur’an.
2. Familiarity with the details of revelation, compilation and transmission of the Quran.



## 2. Hadith Studies

### a) Readings from the Hadith Literature

**Material Covered** Mishkat Al-Masabih, by al-Khatib al- Tabirizi (Selected Chapters)

**Description** The Mishkat is an excellent summary of the six canonical works of Hadith, and is considered a stepping stone for any serious student wanting to undertake a serious and extensive study of the six.

#### Learning Outcomes

1. Familiarity with the content found in the Hadith Literature, and subsequent discussions found in commentaries.
2. Ability to subject individual hadith to basic analysis, incorporating tools learned in mustalah and ‘usul al-hadith.

### b) Sciences of the Hadith & Its Nomenclature (ulum al- Hadith / Mustalah)

**Material Covered** 1. Fundamentals of usul al-Hadith, by Dr Akram Nadwi 2. Nuzhat al-Nazar Fi Sharh Nukhbat al- Fikar 2. Ibn Hajar al-‘Asqalani 3. The Introduction to Sahih Muslim, Muslim ibn al-Hajjaj al-Qushayri

**Description** These sciences are employed by Hadith Scholars when arranging, discussing, critiquing Hadiths and Hadith Literature, and represent one of the most significant scholarly achievements of the Islamic tradition.

#### Learning Outcomes

1. Ability to understand and use Hadith Nomenclature
2. Awareness of the sciences which come under the rubric of “Sciences of the Hadith” (ulum al-Hadith) and the various works written on them.

# CURRICULUM

## 3. Fiqh Studies

### a) Statute/Case Law (Comparative)

**Material Covered** Bidayat al-Mujtahid, by Ibn Rushd (al-Hafid) (1st Half)

**Description** Students will study comparative case law from this work, which looks at how jurists from the 4 major Sunni legal schools derived their statutes and exercised ijtihad. This course will focus on Vol 1, which covers ibadat (Rituals).

#### Learning Outcomes

1. Working Knowledge of Case Law
2. Familiarity with various forms of ijtihad, its applications, and argumentation

### b) Legal Theory/Jurisprudence (Usul al-Fiqh)

**Materials Covered** 1. Essentials of Usul al-Fiqh by Dr Akram Nadwi 2. Irshad al-Fuhul by Imam al-Shakwani

**Description** Usul al-Fiqh, or legal theory, is a study of the tools and foundations upon which case law is built: it looks at the processes and theories which jurists employed in producing statutes and continue to use in generating statutes.

**Learning Outcomes** An understanding of the tools of Usul Al Fiqh, and an ability to evaluate their usage in a given case.





## 4. Sunni Creed (Aqidah), Heresiography (Firaq)

**Material Covered** 1. al-Aqidah al-Tahawiyyah, by al- Tahawi, 2. al-Aqidah al-Nasafiyyah, by Najm al-Din (Abu Hafs) al-Nasafi, 3. al-Aqidah al-Wasitiyyah, by Ibn Taymiyyah 4. Tarikh al-Madhahib wa al-Firaq al- Islamiyyah by Abu Zahrah

**Description** Students will look at three different articulations of the Sunni creed, along with a work of heresiography, which looks at deviant schisms and sects to help understand how the Sunni creeds came into being. This helps contextualise the creed formulations in their historical settings, to complement thorough discussions related to theology.

### Learning Outcomes

1. An ability to articulate Sunni creed and differentiate it from non-Sunni positions/articulations, whilst being able to recognise non-Sunni positions and the Sunni responses to them.
2. Ability to draw parallels between classical heresies and contemporary ones.

## 5. Logic (Mantiq)

**Material Covered** 1. Preliminaries of Logic from Maqsid al-Falasifah, by al- Ghazali, 2. Complemented with portions from al-Radd ‘ala al- mantiqiyin by Ibn Taymiyyah

**Description** Students will look at the rational framework adopted and developed by later Muslim scholars in presenting and articulating the sciences and look at some of the methodological problems therein.

### Learning Outcomes

1. An understanding of Aristotelean logic, as developed by medieval Islamic thinkers.
2. Ability to access works and disciplines written in the language of Mantiq and its framework.
3. Ability to engage with the logic framework and identify logical fallacies.



# CURRICULUM

## 6. Studies in Arabic Language

### a) Grammar

**Material Covered** Al-Mufasssal, by Zamakhshari

**Description** Students will continue building their proficiency in Arabic grammar.

**Learning Outcomes** The text (al-mufasssal) will serve as revision as well as a basis for advanced discussions, like theoretical problems related to conventional grammar and possible alternatives and solutions.

### b) Rhetoric

**Material Covered** Al-Balaghah al-Wadhihah

**Description** Students will be acquainted with the discipline of rhetoric (Balaghah), what it stands for and entails, as well as the notions, concepts and vocabulary related to it.

#### Learning Outcomes

1. An understanding of the key concepts and terms in the discipline of rhetoric
2. Tools to analyse patterns of speech in the Quran, Hadith and other literature.

### c) Lexicography

**Material Covered** 1. Mufradat al-Quran, by Raghib al-Isfahani, 2. Mufradat al-Quran, by Hamid al-Din al-Farahi

**Description** The lexicographical texts will allow a more focused engagement with the Qur'an's language.

#### Learning Outcomes

1. An appreciation for methodologies in deciphering the meanings of words in the Quran
2. The ability to differentiate between the integral, literal and necessary meanings of the Qur'an vs. the more allegorical.

### d) Arabic Literature

**Material Covered** Mukhtarat min Adab al-'Arab, Abu al-Hasan al-Nadwi

**Description** This prose text contains a selection of some of the best Arabic Literature from the time of the Prophet(S) until the modern era.

**Learning Outcomes** The ability to read Arabic literature independently.



## e) Poetry

**Material Covered** Al-Adab al-Marathi wal Hamaasah min Deewaan al Hamaasah by Abu Tammam

**Description** Students will engage in a close reading and analysis of poems from one of the most celebrated collections of Arabic poetry.

### Learning Outcomes

1. The ability to read Arabic poetry independently
2. Appreciation of wider Arabc literary culture closer to the period of revelation.

## f) Writing

**Description** Students will have regular writing workshops, to help them develop ther skills. Learning Outcomes Confidence and familiarity in writing Arabic, in both formal and informal styles.



# CURRICULUM

## ‘Alimiyyah Degree Second Year

### 1. Quran & Tafsir Studies

**Material Covered** The module has two components; the first is to cover the tafsir of 3 chapters from the Quran: Surat Al-Imran, Surat an-Nisa and Surat al-Maidah, the second is a close reading of Surat al-Fatihah and Surat al-Baqarah from the commentary of az-Zamakhshari; al-Kashshaf.

**Description** Students will explore the different approaches to the interpretation and hermeneutics of the Qurān through a close reading of selected chapters from the Quran. Overall, the module will present students with an opportunity to develop their own understanding of the Quran, but also appreciate the different ways in which the Qurān was read, understood, and received, throughout its history and in contemporary times.

#### Learning Outcomes

1. To introduce students to the science and practice of the interpretation of the Qurān.
2. First-hand experience of interpreting the Quran.
3. Familiarity with the various tafsir works.
4. Foundational knowledge on the various methodologies and approaches to the study of the Qurānic text.



## 2. Hadith Studies

### a) Readings from Hadith Literature

**Material Covered** Selections from 1. Sahih Al-Bukhari, 2. Sahih Muslim, 3. Jaami' al-Tirmidhi, 4. Sunan Abu Dawood, 5. Sunan An-Nasa'i, 6. Sunan Ibn Majah and 7. Al-Muwatta of Imam Malik.

**Description** Students will read through selections from the Six Books, with an aim to familiarise themselves with the contents and related discussions, engaging in analysis of the texts and the authors unique style, methodology and presentation.

### Learning Outcomes

1. Familiarity with the content and subsequent discussions and controversies related to it, in addition to theological and jurisprudential positions.
2. Ability to resort to relevant commentaries and are aware of them, as well as other useful resources.
3. Ability to subject hadith to advanced analysis using the “sciences” (ulum al-hadith) and “nomenclature” (mustalah).

### b) Hadith Theory & Criticism: Authority and Evolution Debates

**Description** Students will attend with two important contested areas related to the Hadith: The authority of the Prophet, especially his “words” embodied in the Hadith (Hujjiyyat) and the development of Hadith literature (tadwin).

**Material Covered** 1. Mustafa Sibai: Al-Sunnah Wa-Makaanatiha fi Tashreei Islamiyyah, 2. Dr. M. M. al-Azami: Dirasat fi al-Hadith an-Nabawi

### Learning Outcomes

1. Awareness of arguments cited to undermine the Hadith Literature and authority of the Prophet’s words/ instruction/Sunnah.
2. Ability to develop arguments in support of the Hadith corpus and authority of the Prophet’s Sunnah



# CURRICULUM

## 3. Fiqh Studies

### a) Statute/Case Law (Comparative)

**Material Covered** Bidayat al-Mujtahid, by Ibn Rushd (al-Hafid) (2nd Half)

**Description** Students will continue to study comparative case law from this work, which looks at how jurists from the 4 major Sunni legal schools derived their statutes and exercised ijtihad. This course will focus on Vol. 2, which covers Fiqh of Hunting (al-Sayd), Slaughter (al-Dhaba'ih), Marriage (al-Nikah), Divorce (al-Talaq), Sales/Transactions (al-Buyu'), Crimes, Punishment (al-Hudud) and Judgement (al-Qadha').

#### Learning Outcomes

1. A working knowledge of case law, specifically pertaining to the aforementioned chapters.
2. A deeper understanding of various forms of ijtihad, its applications, and argumentation.

### b) Legal Theory/Usul Al Fiqh

**Material Covered** The second half of "Irshad al-Fuhul" by Al-Shawkani, Selected chapters of "Hujjat Allah al-Balighah" by Shah Waliullah Dehlawi, "Al-Muwafaqat" by Al-Shatibi and l'lam al-Muwaqqi'in by Ibn al-Qayyim

**Description** Students will continue their studies in Legal theory/Usul Al Fiqh, looking at more advanced works which engage with the purpose and objectives of the Shariah itself.

#### Learning Outcomes

1. Strong competence in usage and evaluation of the tools of Usul Al Fiqh.
2. Familiarity with discussions about purpose and objectives of Shariah, and an ability to connect these with issues facing modern fiqh.

## 4. Arabic Studies

### a) Arabic Literature (Prose)

**Material Covered** al-Mukhtarat Min Adab al-'Arab (vol. 2), Abu al-Hasan al-Nadwi

**Description** This work is an anthology of Arabic prose, carefully selected pieces of prose by the best writers of each generation, chronologically arranged from the time of the Prophet until today. It is a much celebrated work, covering a wide range of topics and writings.

**Learning Outcomes** The skills and confidence to read advanced works of Arabic literature independently.

### b) Poetry

**Material Covered** The Seven Hanging Odes (al-mu'allaqat al-Sab'ah)



**Description** Students will read from the celebrated “Seven Hanging Odes”, pre-Islamic poems celebrated for their eloquence and which have stood the test of time. Aside from their eloquence, they provide important cultural observations and references.

**Learning Outcomes**

1. Appreciation of the reasons behind the status of the seven hanging odes.
2. Familiarity with the with language and content of the poems.

**c) Conversation, Composition and Essay Writing**

**Description** Students will have regular writing workshops to help them develop their skills, and deliver presentations on assigned topics and undertake translation work.

**Learning Outcomes** Proficiency in speaking and writing Arabic, in both formal and informal styles.



# CURRICULUM

## 5. Islamic History

**Material Covered** Histories of 1. Umayyad Dynasty, 2. Abbasid Dynasty and 3. Ottoman Empire 4. History of Islamic Dawah in Africa, India, Indonesia and Malaysia 5. Muqaddimah of Ibn Khaldun, 6. Seerah of the Prophet Muhammad(S) 7. Biographies of important individuals in Islamic history from Siyar al-A'lam an-Nubula

**Description** Students will be taught an overview of Islamic history, covering key dynasties, important individuals and their contributions to civilisation. Students will be guided to draw their own insights from history, which will help them navigate their own experience and learn how it informs their present.

### Learning Outcomes

1. Familiarity with key dynasties, individuals and events from Islamic History.
2. Understanding of how the study of history can inform our understanding of, and actions in, the present.

## 6. The History and Intellectual traditions of Modern Europe

**Material Covered** History of modern Europe and key intellectual trends

**Description** Students will be learn about important events and intellectual trends which have shaped modern Europe, and critically evaluate the dominant ideologies shaping discourse today.

### Learning Outcomes

1. Understanding of key social, political and intellectual trends which have shaped the landscape of modern Europe.
2. Tools to critically evaluate the dominant ideologies prevalent in the Europe , and understand their impact on issues relevant to Muslims and Islam.
3. Familiarity with key trends in modern science, and potential implications on Islamic theology.







OUR TEACHING  
EDUCATES CONSCIENCE  
& BEHAVIOUR

Imam  
Abu Dawud  
Sulaiman ibn Al-Ash'ath As-sijistani  
(202-275 H. / 817-889 J.C.)

# SUNAN ABU DAWUD

The Third correct Tradition  
of the Prophetic Sunna

سنة أبي داود

Translated by  
Muhammad Mahdi al-Sharif

English-Arabic Text

TWO YEAR FULL-TIME  
INTENSIVE 'ALIMIYYAH  
DEGREE PROGRAMME

# APPLICATIONS

## *Start Date*

*Our second batch for the Advanced Alimiyyah Degree Programme in Arabic & Islamic Studies will begin on 23rd September 2019*

If you fulfill the entry requirements mentioned on page 11 we look forward to welcoming you in September, to begin your 2 year journey of advanced study here in Cambridge.

If you do not meet the entry requirements, we invite you to enrol for our 2 year part time Diploma in Arabic Language and Islamic Studies, or our 1 year full time Arabic Immersion Programme, to get you to the required level needed to begin the Advanced Alimiyyah Degree Programme.

## *Fees*

Fees will be calculated after assessing the student's financial situation, which will be done in stage 2 of the application.

## *Application Process*

The application consists of 3 stages.

Stage 1 – Fill out the application form at [www.cambridgeislamiccollege.org/alimiyyah-application/](http://www.cambridgeislamiccollege.org/alimiyyah-application/)

Stage 2 – Once we have reviewed your application, we will send you a financial assessment form to complete – your fees will be calculated on the basis of this assessment.

Stage 3 – If your application is successful, you will be invited for an interview at the College.

## *Open Day*

We will be holding an Open Day at the College on the 14th of April, which will be a great opportunity to see our premises and meet the staff, teachers and current students.

In the meantime, feel free to email us at [degree@cambridgeislamiccollege.org](mailto:degree@cambridgeislamiccollege.org), with any further questions.

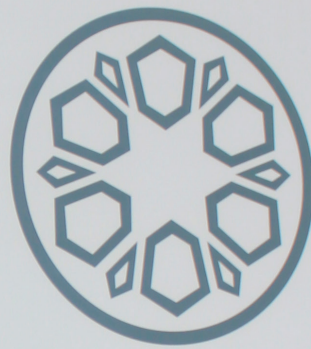
# WHY CAMBRIDGE ISLAMIC COLLEGE?

*Cambridge Islamic College is a higher education institute focusing on Islamic education & research. The College is founded by academics, professionals & business people to fill the vacuum of rigorous Islamic scholarship & research in the Western world in general & United Kingdom in particular.*

Cambridge Islamic College is a unique institution. We believe that for Muslims to thrive in the modern world we must equip members of mainstream society, professionals, academics etc, with the tools of rigorous Islamic scholarship, to produce scholars and thinkers who can provide effective intellectual and moral leadership to their communities.

Cambridge Islamic College is grounded in an open approach, which priorities inclusiveness, regardless of sect, gender, or ethnic background. The medium of instruction and research is English and Arabic, and the College has no affiliation with any sect. Shaykh Akram Nadwi is a strong advocate for the importance of developing female scholars, and this is reflected in College policy.





CAMBRIDGE  
ISLAMIC  
COLLEGE

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# DEAN & FOUNDER

*Shaykh Dr Mohammad Akram Nadwi – a former research fellow at Oxford University – is most reputed for his ground-breaking research on the female scholars of Islam in the field of Hadith. This research spanned a period of 15 years resulting in the 57-volume work detailing & analysing the biographies of over 9000 female scholars from the time of Prophet Muhammad until today.*

Dr Akram Nadwi started his Islamic education in Madrasah al-Islah, a madrasah that was started by the great Indian scholar and thinker, Moulana Hamiduddin Al-Farahi. After completing his initial studies there, Dr Akram Nadwi went on to join the prestigious seminary, Nadwatul ‘Ulama. He was the youngest student in his class. He completed his BA ‘Alimiyyah Degree and MA in Hadith Studies with first class honours and top of his class. He was directly appointed to teach at the Institute by the then director, Shaykh Abul Hasan ‘Ali Nadwi. While teaching at Nadwatul ‘Ulama, Dr Akram Nadwi pursued further studies

at Lucknow University in the field of economics and he then enrolled in a PhD programme in Arabic Literature.

Dr Akram Nadwi, at the request of Shaykh Abul Hasan ‘Ali Nadwi, joined the Oxford Centre for Islamic Studies, Oxford University, as a research fellow in 1989. In addition to numerous research papers, Dr Akram Nadwi authored and translated over 25 titles on Language, Jurisprudence, Qur’an and Hadith. In 2013, he relinquished his post at Oxford University to focus on his own writings which include a comprehensive explanation on the classical hadith masterpiece Sahih Muslim.

Dr Akram Nadwi’s authoring and teaching experience spans over 30 years. His introductory books on Arabic Grammar (Al-Nahw), Morphology (Al-Sarf) and Principles (Usul) of Tafsir, Hadith and Fiqh are used all over the world in madrasahs, Islamic institutes and colleges teaching ‘Alimiyyah (Islamic scholarship degree) students. He has also assisted many of the Islamic colleges with curriculum development.

Dr Akram Nadwi’s passion for learning and teaching made him travel around the world to visit and study under many of the renowned scholars of our time. He is widely recognised as one of Western Europe’s leading Islamic scholars



# COLLEGE MANAGEMENT

## **Faisal Mohammed - Managing Director**

Faisal has had a passion for learning and education from a very early age. He completed his Advanced Level Examinations with top results for his school and was among the best students in the country (Sri Lanka). This earned him a scholarship to study Engineering and Computer Science at the University of Melbourne, Australia. He went on to also complete a professional qualification in Management Accounting with the Chartered Institute of Management Accountants, (CIMA), UK, and a Master's Degree in Engineering with the Open University, UK.

Faisal moved to the UK with his family in 2001 to work as a Software Engineer in the mobile telecommunications sector. He was first employed by a consulting company but soon joined the research and development facilities of Motorola Inc. (formerly TTPCom plc) in Cambridge. He continued to work at Motorola for six years in both technical and management roles. In 2007, Faisal resigned from Motorola to develop his own projects - a health food business he had started as a student, and a management consultancy focusing on the Gulf region.

Faisal has had a keen interest in Islam and outreach activities from his college days. He was an active member of the Melbourne University Islamic Society, holding its presidency for 2 years. While in Australia, he was also engaged in organising lecture tours and seminars with scholars and speakers from around the world. In the UK too, he actively attended classes on various Islamic sciences and held study circles in the local Cambridge mosque. He was also engaged in various community outreach projects. In 2010, Faisal founded Muslim Education & Outreach Cambridge (MEOC) along with family and friends, formalising and further developing Islamic educational events and outreach activities in Cambridge. In the same year, Faisal met Dr Mohammad Akram Nadwi and MEOC began organising monthly seminars with Dr Akram in Cambridge. This soon broadened into a nationwide effort with courses being organised throughout the UK, and now it has become worldwide via the online delivery platform of Cambridge Islamic Sciences Worldwide.

## **Zafar Ahmed - Operations Director**

Zafar completed his bachelor's degree in computer science and engineering from Bangalore University, India, in 2000. After university, he has been working in the software engineering field with multinational companies including Intel and ARM Ltd. His many years of work with these world-class companies has given him a wealth of professional experience in project management, personnel management and team leadership.

Zafar moved to Cambridge, UK, in 2008. In Cambridge, he found a vibrant and active Muslim community. It was not long before he joined the Muslim Education and Outreach Cambridge (MEOC) team and attended his first seminar with Dr Akram Nadwi. Since then, he continues to study under Dr Akram and he deeply understands and shares the vision of Dr Akram for the Muslim community. In the same period, he also started volunteering for Cambridge Islamic Sciences Worldwide and has been managing the operations side of the organisation. He is an active member of the Cambridge Muslim community and is known for his outreach work for both Muslims and non-Muslims.



# COLLEGE MANAGEMENT

## Awais Ahmed Public Relations Director

Awais is a Software Engineer by profession. He gained his Master's Degree in Philosophy from the Computer Laboratory, University of Cambridge. He had the honour of receiving a full scholarship from the University of Cambridge for his research on Computer Networks. He has presented his research in reputed international conferences. Prior to joining Cambridge University, he received a scholarship to complete his MPhil Degree at the top-ranking Engineering Institute of Pakistan. He completed his Software Engineering Degree with distinction.

After completing his MPhil at Cambridge, Awais has been working in world-renowned multinational software companies like IBM and Experian and has gained several years of experience working in their operations departments. He now works as an automation consultant managing software releases for real time systems. He has rich experience in automation technologies and operations.

From a very young age, Awais has been actively involved in community and Islamic education projects. He has always had a keen interest in studying the Qur'an in particular. In 2011, he began his studies with Dr Mohammad Akram Nadwi. This was also the year he began his voluntary work with Muslim Education and Outreach Cambridge and Cambridge Islamic Sciences Worldwide.



# ACADEMIC STAFF



**Uwais Namazi** was born and raised in the North West of England, Blackburn. He commenced his formal studies at the Jam'iat al-Ilm Wa al-Huda (Blackburn) and he graduated as 'Aalim in 2004 and Fazil in 2006 from Darul Uloom Nadwatul Ulama in Lucknow.

In 2008 he completed an MA in Islamic Studies from the School of Oriental and African Studies (University of London), and thereafter joined the Islamic Texts Society in Cambridge as a Publishing Assistant, also providing his services to various publishing houses catering for the Islamic Studies like Turath Publishing (London) and Amal Press (Bristol). He is awaiting approval as a Doctoral candidate at Royal Holloway University, and currently divides his time between teaching, research and family.



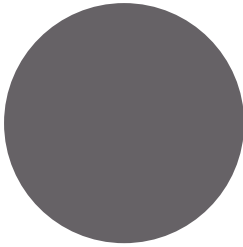
**Abid Khan** studied the Islamic sciences for several years under many notable scholars. He was awarded the al-shahādat al-ālimiyyah alongside complete ijāzah in the Six Canonical Books of hadith.

He has a special interest in Jurisprudence, and has several years been a Lecturer in Usū'l-Fiqh ; Islamic Contract Law; Zakat at Al Salam Institute. He regularly appears on Fatawa channels on British TV, and travels to masajid across the country to teach on his areas of specialisation. He previously graduated in Bioengineering and Applied Physics, and then studied at the UCL Masters' degree for Biomaterials & Stem Cell research.



**Reem Mohammed** graduated with a dual Bachelor of Arts and Education degree in Arabic Language from Zagazig University, Egypt in 2005, also studying English as a second language. From 2006 to 2007 she taught Arabic Language at a secondary school in Oman directing students in classical Arabic poetry and drama study.

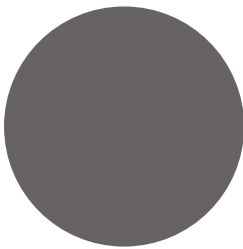
Reem moved to England in 2007 where she has been teaching Quran voluntarily to adults and children. From 2014-2018 she has been tutoring students for GCSE Arabic, coaching students in reading, writing, listening and speaking. She is passionate about teaching Arabic and looks forward to the opportunity to work with students at CIC to develop their Arabic to further their Islamic studies.



**Dr Zoulaikha Taoufik** holds a Ph.D. in Islamic studies from Mohammed V University (Rabat, Morocco). She has more than 20 years' experience teaching Arabic language to native and non-native speakers. Her expertise in teaching Arabic has been strengthened and deepened, not only by teaching the language, but also by teaching various related subjects, which require a high level of mastery of Arabic, such as Ulum Al Hadith (with all its branches), Asserah N'nabawiyah (Biography of the Prophet, SAW), and Quran Recitation according to the proper rules of Tajweed, Memorization and Explanatory meanings (Tafseer).

She has, consistently, met high standards in teaching Arabic grammar by implementing new methods that have been developed based on scientific / linguistic strategies. She has successfully, implemented a modified version of "TPRS" or "Teaching Proficiency Through Reading and Story-telling" in teaching Arabic as a foreign language. She has also Written Arabic poems, Anaasheed and plays to make both learning and teaching Arabic enjoyable and effective.

Dr. Zoulaikha Taoufik believes that mastering Arabic language, with a deep understanding of its grammar ( Ee'rab, Nahw and Sarf), and a high awareness of all types of speech figures (Majaaz, Istiaarah, Tashbeeh...etc ) are paramount when dealing with the Arabic authentic texts.



**Ayman Abdel Haleem** completed his BA in Arabic at the School of Oriental & African Studies (SOAS), University of London with first class honours. Following a period in Egypt, where he studied under a number of Azhari scholars, he completed an MPhil in Theology at the University of Cambridge. He spent several years in the position of Senior Teaching Fellow at SOAS where he taught Quranic Arabic. In addition to his teaching activities, Ustadh Ayman works as an editor and translator of Islamic literature.

***In addition to our core staff, throughout the year we have a variety of guest lecturers, from Cambridge University and other institutions.***

# TESTIMONIALS FROM OUR 2018 COHORT

*In 2018, we were pleased to welcome our first batch of students.  
Read what they have to say about the programme.*

“

*My experience at CIC, especially the close access we get to the teachers, has been uplifting. The most incredible thing about CIC is how accommodating and helpful they have been so far, it really feels like a home away from home.*

*I strongly recommend CIC for anyone who has been in mainstream education/work and has felt something lacking in their Deen.*

Hassan



“

*So far my experience has been amazing. The teachers here are beyond anything I have ever previously experienced. I feel like together with the other students, we have established a family here in Cambridge.*

Thanbir



“

*I was asked so many times why I joined Cambridge Islamic College, when there are so many institutes in London. The simple answer is, CIC brings together everything that I have been looking for in a programme, which I have not found in any other single institute. The fact that it is full time and has a unique curriculum designed by Shaykh Akram Nadwi which encourages us to think deeply about our faith, and we will graduate in 2 years, I haven't seen any other institution replicating this.*

Tahmina



“

*My experience at CIC has been absolutely amazing, the Staff and teachers have been so helpful, the teachers are always checking in on us to see how we are doing.*

*One thing that distinguishes CIC is that there is a real emphasis placed on women being provided the same educational opportunities as men, and being exposed to different schools of thought, which open our minds and give us the tools to engage in dialogue with the “other”.*

*I would recommend this programme to anybody that takes their Islamic studies seriously. Put your trust in Allah, just go for it and try not to let any excuses come to you mind. It has been a life-changing experience for me so far, and it has only been 3 months!*

Widad



# WHAT DO THEIR TEACHERS SAY?



“

*These are strange and exciting times, which call for commensurate measures. The CIC is one of them. The Alimiyyah course has been taxing, but the students have risen to the challenge, displaying ambition, grit, confidence, dedication and an ability to question and rethink models. These are highly sought-after qualities, which will serve their bearer well in all walks of life.*

*The experience has been fulfilling, and the CIC Team must be commended for pulling this together: the vision, dedication and hard-work of each member is inspiring; the carefully selected course materials pave way for quality discussions in the classroom, often animated but always constructive. Through guided essay writing and presentations, we ensure students are well-acquainted with the key writings and latest developments in their subject areas.*

*The sacrifice and dedication students have displayed so far is truly humbling, it serves as reassurance that we and they are heading in the right direction. My advice to those looking to apply: consult with Allah (istikharah) and well-wishers (istisharah), if in agreement then commit without hesitation and place your trust in Allah. The station of a student of Islam is an elevated one. History is being made here! [Alternatively, feel free to visit and sit in one of the classes.]*

Uwais Namazi



“

*The pursuit of wisdom and erudition has always been a central feature of the communal life of Muslims. Wherever our predecessors made their homes, they sought an expression of their faithfulness to the Almighty, simultaneously authentic to the religious tradition, and in consonance with their surroundings – becoming integral as citizens to the spiritual, social and intellectual life of their societies.*

*Looking back over the year thus far, I am moved to recognise the tremendous efforts made by colleagues, and especially students - who are at the heart of this endeavour. All of them join from their own starting place, but they are united by a sincere desire to be part of this transformative journey: to explore the authentic classical and scholarly traditions of Islam, and then to be part of the discovery of its unique localised expression - and ultimately to be a means of benefit to His creation. This journey for them thus represents part of the British Muslim communities' renewed commitment to the Covenant made by Prophet Ibrahim (upon whom be peace). As a teacher, I have been pleased to help nurture the inward and intellectual life of these students, and am looking forward to them one day going back to their respective communities with a deeper knowledge of their creator and His divine guidance, and a commitment to live up to the lofty ideals of this religion in their day to day lives.*

Abid Khan



CAMBRIDGE  
ISLAMIC  
COLLEGE

HERE TO SUPPORT  
YOU IN YOUR GOALS





# STUDENT LIFE

Students of Cambridge Islamic College will have the opportunity to benefit from the proximity to the University of Cambridge, whose world renowned credentials attract some of the brightest minds the world has to offer. We are committed to providing opportunities for our students to meet and collaborate with students and academics at Cambridge University, and to attend relevant lectures and conferences held at the University.

Cambridge is also home to a diverse and growing Muslim population. Both University of Cambridge and Anglia Ruskin University have large Muslim student populations. The growth of IT, Biotechnology and Healthcare sectors in Cambridge has invited many Muslim professionals and their families to live in Cambridge. The number of mosques, Islamic centres, madrasahs for children, halal restaurants and muslim groceries have soared in recent years to cater for the increasing demands of the Muslims.

The College, offers mentoring and pastoral care to help students settle into their new home, and ensure their spiritual, intellectual and moral progress during their time here.





# ACCOMMODATION

Cambridge Islamic College is located in central Cambridge, close to the major masaajid, halal butchers and restaurants, and 10 minutes walking distance from the main train station. Accommodation for single female students is arranged at an adjacent 10-bedroom property owned by the College. Single males and families will be responsible for arranging their own accomodation.









CAMBRIDGE  
ISLAMIC  
COLLEGE

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