

Level 3 Diploma in Peace and Islamic Studies - 90 Credits

Unit Title	Level	Credits	GLH
Mandatory Units			
Tajweed	3	10	100
Arabic Etymology (Sarf)	3	10	60
Arabic Syntax (Nahv)	3	10	60
Arabic Language (Lugha) and Rhetoric (Balagha)	3	10	60
Islamic Jurisprudence (Fiqh)	3	10	60
Islamic Beliefs (Aqidah)	3	10	60
Leadership	3	10	60
Functional Skills	3	10	60
Deradicalization and International Security	3	10	100



Unit Format

Each unit in s suite of level 3 courses is presented in a standard format. This format provides guidance on the requirements of the unit for learners, tutors, assessors and external verifiers.

Each unit has the following sections:

Unit Title

The unit title reflects the content of the unit. The title of each unit completed will appear on a learner's statement of results.

Unit Aims

The unit aims section summaries the content of the unit. All units and courses have a level assigned to them which represents the level of achievement. The level of each unit is informed by the level descriptors.

Credit Value

The credit value is the number of credits that may be awarded to a learner for the successful achievement of the learning outcomes of a unit.

Guided Learning Hours (GLH)

Guided learning hours are an indicative guide to the amount of input that a tutor will provide to a learner, to enable them to complete the unit. This includes lectures, tutorials and workshops and time spent by staff assessing learners' achievement when they are present.

Learning Outcomes

The learning outcomes set out what a learner is expected to know, understand or be able to do as the result of the learning process.

Assessment Criteria

The assessment criteria describe the requirements a learner is expected to meet in order to demonstrate that the learning outcome has been achieved. Command verbs reflect the level of the course.

Background

The research by Institute of Economics and Peace indicates that 93% of all terrorist attacks between 1998 and 2016 occurred in countries with high levels of radicalization, state sponsored terror, involving extrajudicial killing, torture, and imprisonment without trial. Similarly, over 90 per cent of all terrorist deaths occurred in countries already engaged in some form of conflict whether internal or international. This means only 0.5 per cent of terrorist attacks occurred in countries that did not suffer from conflict or political terror.

This underlines the close link between existing conflicts, radicalization, grievances and political violence with terrorist activity.

Violent extremism remains a major threat to local and global security. The global nature of the phenomenon is reflected in its unselective character. Capitals from Oslo to Cairo, Riyadh to Kuala Lumpur, and London to Washington have had to deal with the consequences. No region, or even country, can claim to be entirely immune from the problem. Islam, apparently a religion of peace and harmony, has been unfortunately seen as a radical element in retrospect following the major terrorist events since 9/11. Credit goes to the so called and alleged Scholars in Islam who have been providing incomplete knowledge and education by portraying a politicised and expansionist version of Islam. The education that they have provided has not only facilitated radicalisation but also changed the vision of Muslim youth from modernization, innovation and peace to extremism and radicalisation. The version that is more ideology than faith, and is driven by intolerance and anti-Western sentiment. The extremist literature has not just radicalised some part of Muslim youth in UK and abroad but also posed threat in prisons across UK. The Secretary of State for Justice RT Hon Michael Gove MP commissioned a departmental review in 2016 who submitted their findings and recommendations to the then Secretary of State on 17th March 2016. The findings shocked the policy makers as they confirmed the fast growth of extremism in prisons leading to a gang culture among radicalised Muslim prisoners. It was revealed that the biggest source of such problems was radicalised Islamic literature.

A systematic review done by Youth Justice Board for England and Wales in 2015 found that Islamic radicalisation and terrorism emanate from a very heterogeneous population that varies markedly in terms of education, family background, socioeconomic status and income. Several studies have identified potential risk factors for radicalisation, and, among these, political grievances (notably reaction to Western foreign policy) have a prominent role.

This literature, social media, websites etc. have facilitated recruitment for extremist groups such as ISIS. According to a recent BBC Survey published in October 2016, around 850 Britons have travelled to Syria and Iraq to support self-claimed Jihad/fight. This is also a direct result of wrongful preaching by scholars who have inherited this from Asian and African Muslim countries and such qualifications and teachings lack both British flavour and real Islamic essence. Their curriculum does not reflect the correct teachings of Islam and lack reference to core British Values and Prevent Duty. These qualifications and literature is not just isolating Muslim youth from local community, modern day dynamics of education and peace but also facilitating hidden agendas of non-state actors. According to International Institute for Counter Terrorism, there are approximately 3000 permanent Muslim organizations in UK, half of which are mainly involved in running Mosques and Islamic Centres. It is further estimated that there are more than 2000 Islamic Schools in UK attended by more than 250000 Muslim youth for Quran lessons and other Islamic Education. Those with extreme views have promoted fundamentalism, taught children religious apartheid, anti-British, anti-Western views and Shari a punishments. In 2009, investigations conducted by Civitas social policy think-tank found that websites of over 166 of the UK s Muslim schools were spreading extreme teachings. Most of the Islamic Schools in UK teach rules engraved in steel that produce people cloned to fly in a formation. This conventional approach has produced diabolical results for reputation of Muslims across the globe.

Keeping this entire background in the context, there is a great need for a qualification that not just teaches the basic teachings of Islam but to teach them in their real shape and form. That includes a strong perspective on integration, peace and harmony and advocates innovation, leadership and International Relations as part of religious studies. A qualification that not just produces religious scholars but competent people who can play a major role in shaping Government Policy on Counter Terrorism, Deradicalization and promotes the norms of peace, harmony and integration among British Muslim youth.

A University of London study in 2015 has found that suffering from depression, being financially comfortable and being socially isolated were also common factors amongst those sympathising with terrorism in Muslim youth. has identified this gap in the system and root cause as insufficient and radicalised training and education of Muslim scholars in UK and worldwide. Therefore, it has come up with a solution to all these problems in the form of a qualification which would not just explore the core teachings and concepts of Islam but would also address the social and cultural aspects of Islamic Studies and map them with Core British Values.

Aims and Objectives of the Course

Woven into the fabric of British Values, Islamic Philosophy, Culture and Etiquette, our scholars would be dyed in the wool of genuine religious scholarship, peace, integration, harmony and leadership.

The aim of the curriculum is to produce Ulama (scholars) and leaders who are competent in the Islamic studies such as Tafsir and Hadith possessing the professional skills necessary to serve, guide and lead the Muslim community with excellence. In addition to imparting knowledge and skills, the curriculum, and the environment within which it is taught is designed to produce scholars whose scholarship is marked by tradition, intelligence, piety, responsibility, and generosity of spirit, ensuring that we are not simply producing academics and professionals seeking a career but are reproducing the selfless spirit that has always been so characteristic of Islamic scholarship.

The key aims of the qualification are as follows:

- 1.** Produce role models, leaders and scholars that can play a vital role in keeping British Muslim youth away from extremist and radicalism agendas;
- 2.** To produce a religious qualification that is well versed with the British Educational System and can be implemented as a British Qualification across schools and colleges;
- 3.** Support British Government in combating extremist and radicalised sections of the society and partner with them in their Prevent Strategy;
- 4.** Instil in scholars the real essence and message of Islam through Quran and Sunnah and educate them to lead the society towards positive transformation;
- 5.** Promote the positive image of Islam and Islamic Scholars, which is the real image and discourage the politicised and expansionist versions of Islam;
- 6.** To promote generations of leaders who can instil a sense of responsibility and integrity and can have long lasting and permanent effects on youth in Britain;
- 7.** To promote the agenda that Islam and Peace are not contradictory as presented today due to mistakes of non-state actors and radicalised sections of Muslim Community;
- 8.** To preach not just ideology but attitudes, behavior and values of Islam;
- 9.** To facilitate cross pollination among Muslims and other religions in the society that will ultimately bring peace, harmony and integration;

Tajweed

Guided Learning Hours: 100
Levels: 3
Credits: 10
Unit grading system: Pass

Unit purpose and aim(s):

This unit is designed to enable learners to understand the rules of Qur'anic recitation (Tajweed). Tajweed literally means to make better or to beautify. In Islam it denotes the field of knowledge that aims to perfect a person's pronunciation of every Arabic letter and word, especially of the Holy Qur'an. Moreover, the delicacy of the Arabic language means that even the slightest change in pronunciation can change the entire meaning of a word or sentence. Such mistakes can be avoided by learning Tajweed with an experienced & qualified teacher.

Learning Outcomes The learner will:	Assessment Criteria
1. Understand the Recognition and use of alphabets/particles	1.1 Recognise different Alphabets of Quran 1.2 Explain the pronunciation & sounds of different letters 1.3 Be able to memorise the rules of Tajweed & their practical application 1.4 To be able to competently read Qur'anic Arabic
2. Understand the pronunciations and sound of Arabic Alphabets 3. Understanding the Tajweed rules	2.1 Differentiate between the sound of every Alphabets 2.2 Pronounce each Arabic word accurately. 3.1 Describe the Tajweed Rules of Alphabets 3.2 Identify the use of Tajweed rules of Arabic Alphabets 3.3 Explain the Tajweed rules of Arabic Alphabets
4. Be able to read, write and communicate Quran	4.1 Explain how to read Quran according to the rules of Tajweed 4.2 Explain how to write Quran according to the rules of Tajweed 4.3 Explain the communication methods on how Quran should be presented to other

Arabic Etymology(Sarf)

Guided Learning Hours: 60
Levels: 3
Credits: 10
Unit grading system: Pass

Unit purpose and aim(s):

In order to demonstrate and appreciate Islam correctly, a deep understanding of Arabic is imperative. Students learn two closely related subjects in Arabic grammar, Sarf and Nahv. Sarf (Etymology) deals with the origins of words and in particular, the changes that take place to denote different meanings for verbs and nouns. Primarily, the course book for this unit will be Imdad al-Sarf, the critically acclaimed work written by M.I.H. Pirzada. This unit is important to help learners to later work as Imams and religious clerics. our clerics.

Learning Outcomes The learner will:	Assessment Criteria
1. Understand the rules of Sarf	1.1 learn the rules of Sarf 1.2 Explain the Quranic words and Verses 1.3 Describe and explain the nature of Quranic Verses
2. Understand the depth of Arabic grammar & its sensitivity	2.1 Differentiate between the sound of every Alphabets 2.2 Pronounce each Arabic word accurately.
3. Understand the reading and writing of Quran.	3.4 Describe the reading of words 3.5 Identify the rules of Arabic Alphabets 3.6 Explain the rules of Arabic Alphabets
4. Be able communicate and translate in Arabic to English to convey message to general public as well as students	4.1 Describe the important of Quran from Arabic verses to English to convey the message 4.2 Explain the important of Quran from Arabic verses to English to convey the message

Arabic Syntax (Nahv)

Guided Learning Hours: 60
Levels: 3
Credits: 10
Unit grading system: Pass

Unit purpose and aim(s):

In order to demonstrate and appreciate Islam correctly, a deep understanding of Arabic is imperative. Students learn two closely related subjects in Arabic grammar, Sarf and Nahv. Nahv (Syntax) deals with sentence construction and the interaction of nouns, verbs and particles within. Primarily, the course book will be Imdad al-Nahv, the critically acclaimed work written by M.I.H. Pirzada. This unit is important to help learners to later work as Imams and religious clerics.

Learning Outcomes The learner will:	Assessment Criteria
1. Understand the rules of Nahv	1.1 Describe the Nahv 1.2 Explain the Nahv 1.3 Describe and explain the nature of Quranic Verses
2. Understand the depth of Arabic grammar & its sensitivity	2.1 Differentiate between the sound of every Alphabets 2.2 Pronounce each Arabic word accurately.
3. Understand how to read and write Qur anic Arabic	3.1 Describe the Rules of Alphabets 3.2 Identify the use of Arabic Alphabets 3.3 Explain the rules of Arabic Alphabets
4. Understand and demonstrate simple translation skills from Arabic to English	4.1 Explain how to read Quran according to the rules of Tajweed 4.2 Demonstrate translation skills from Arabic to English

Arabic Language (Lugha) and Rhetoric (Balagha)

Guided Learning Hours: 60
Levels: 3
Credits: 10
Unit grading system: Pass

Unit purpose and aim(s):

In addition to the units of Arabic Etymology and Syntax, this will focus on the richness of the Arabic language. Learners will be taught the course book from Madinah University (part I-II), a trusted source that helps increase one's vocabulary. The field of Balagha is important to appreciate the usage of Arabic in different types of literature, in particular the Holy Qur'an and Sunnah. This unit is important to help learners to later work as Imams and religious clerics.

Learning Outcomes The learner will:	Assessment Criteria
1. Understand the Arabic vocabulary	1.1 Describe the Arabic Vocabulary 1.2 Explain the Arabic Vocabulary 1.3 Describe and explain the importance of Arabic Vocabulary of reading Quran
2. Understand the depth of Arabic & how meanings change in different scenarios	2.1 Differentiate between the sound of every Alphabets 2.2 Pronounce each Arabic word accurately 2.3 Explain the meaning of Arabic Phrases
3. Understand the rules of Arabic rhetoric	3.4 Describe the Rules of Arabic Rhetoric 3.5 Identify the use of Arabic Rhetoric 3.6 Explain the rules of Arabic Rhetoric
4. Understand and demonstrate how to read, write and communicate in the Arabic language	4.1 Explain how to read Quran according to the rules of Tajweed 4.2 Demonstrate translation skills from Arabic to English

Islamic Jurisprudence(Fiqh)

Guided Learning Hours: 60
Levels: 3
Credits: 10
Unit grading system: Pass

Unit purpose and aim(s):

Fiqh is the study of the practical law, relates to the basic rulings regarding purification, prayer, pilgrimage and fasts, as well as social and political rulings. These topics will guide the students on how to correctly perform these actions so that mistakes are avoided or rectified correctly. It will give a simple but all round understanding of these areas of practice.

Learning Outcomes The learner will:	Assessment Criteria
1. Understand the basic rulings on Salah, Zakah, Hajj and Sawm	1.1 Describe the basic rulings on Salah, Zakah, Hajj and Sawm 1.2 Explain the basic rulings on Salah, Zakah, Hajj and Sawm 1.3 Describe and explain the importance of Salah, Zakah, Hajj and Sawm
2. Understand the adequate understanding of Ikhtilaf, Qiyas, Madhhab and Istihsan	2.1 Describe Ikhtilaf, Qiyas, Madhhab and Istihsan 2.2 Differentiate between the Ikhtilaf, Qiyas, Madhhab and Istihsan 2.3 Explain Ikhtilaf, Qiyas, Madhhab and Istihsan
3. Understand the problem-solving skills in matters related to jurisprudence	3.1 Describe the problem-solving skills in matters related to jurisprudence 3.2 Identify the problem-solving skills in matters related to jurisprudence 3.3 Explain the problem-solving skills in matters related to jurisprudence

Islamic Beliefs (Aqidah)

Guided Learning Hours: 60
Levels: 3
Credits: 10
Unit grading system: Pass

Unit purpose and aim(s):

Aqidah refers to the Islamic beliefs and doctrines that all Muslims are required to adhere to. This unit will give a theological understanding of Islamic beliefs, as well as practical guidance on how to implement such beliefs on a day-to-day basis. Importantly, it will allow students the opportunity to explore how Islamic beliefs are rigidly infused inside rituals such as Salah.

The importance of Aqidah cannot be over-stressed in this day and age. Some so-called Muslims have killed and kidnapped for their own motives, only then to justify their actions from Islam. Others have used the Internet and the advantage of speaking English to brainwash some youth into accepting an extremist version of Islam. Teaching Aqidah correctly is the antidote to terrorism and extremism.

Learning Outcomes	Assessment Criteria
<p>The learner will:</p> <p>1. Understand the intricate understanding of the seven articles of faith</p>	<p>1.1 Describe the seven articles of faith 1.2 Explain the seven articles of faith 1.3 Describe and explain the importance of seven articles of faith</p>
<p>2. Understand how Aqidah relates to Islamic conduct and ethics</p>	<p>2.1 Describe how Aqidah relates to Islamic conduct and ethics 2.2 Explain how Aqidah relates to Islamic conduct and ethics 2.3 Explain the importance of how Aqidah relates to Islamic conduct and ethics</p>
<p>3. Understand historical development of Aqidah as a field of knowledge</p>	<p>3.1 Describe the development of Aqidah as a field of knowledge 3.2 Identify the development of Aqidah as a field of knowledge 3.3 Explain the development of Aqidah as a field of knowledge</p>
<p>4. Understand terms Sunna, Bid a, Jihad, Khilafa, Tawhid and Shirk</p>	<p>4.1 Describe the terms Sunna, Bid a, Jihad, Khilafa, Tawhid and Shirk 4.2 Identify the importance of Sunna, Bid a, Jihad, Khilafa, Tawhid and Shirk 4.3 Explain the importance of Sunna, Bid a, Jihad, Khilafa, Tawhid and Shirk</p>

The Prophet's Biography (Seerah)

Guided Learning Hours: 60
Levels: 3
Credits: 10
Unit grading system: Pass

Unit purpose and aim(s):

This unit will teach the biography (Seerah) of Prophet Muhammad (peace be upon him), as well as other prominent prophets of Allah. Prophet Muhammad s (peace be upon him) life can be divided into two distinct categories, the Makki period and the Madani period. In the former, he showed resilience and patience in the face of violence and persecution. In the Madani period, he practically showed how Muslims could live as a Muslim majority. Both periods provide Muslims today a huge wealth of guidance on how to deal with non-Muslims and how to aspire to a loving society.

The life and teachings of other prophets is important in order to show the relationship between Islam on the one hand and Judaism and Christianity on the other. When a person appreciates the shared respect the three religions have for prophets like Adam, Abraham, David, Solomon, Moses and Jesus, it will help to ease misunderstandings between communities. It will also act as a strong argument against extremism and terrorism.

Learning Outcomes	Assessment Criteria
<p>The learner will:</p> <p>1. Understand the key events in Prophet Muhammad s life, in Makka and al-Madina</p>	<p>1.1 Describe the key events in Prophet Muhammad s life, in Makka and al-Madina</p> <p>1.2 Explain the key events in Prophet Muhammad s life, in Makka and al-Madina</p> <p>1.3 Describe and explain the importance of events in Prophet Muhammad s life, in Makka and al-Madina</p>
<p>2. Understand basic information about Adam, Abraham, David, Solomon, Moses and Jesus</p>	<p>2.1 Describe the basic information about Adam, Abraham, David, Solomon, Moses and Jesus</p> <p>2.2 Explain basic information about Adam, Abraham, David, Solomon, Moses and Jesus</p> <p>2.3 Explain the basic information about Adam, Abraham, David, Solomon, Moses and Jesus</p>
<p>3. Understand how Prophet Muhammad s Seerah acts as an inspiration and blue-print for Muslims today</p>	<p>3.1 Describe how Prophet Muhammad s Seerah acts as an inspiration and blue-print for Muslims today</p> <p>3.2 Identify the importance how Prophet Muhammad s Seerah acts as an inspiration and blue-print for Muslims today</p> <p>3.3 Explain the importance how Prophet Muhammad s Seerah acts as an inspiration and blue-print for Muslims today</p>
<p>4. Understand how Islam and the other Abrahamic faiths relate to one another</p>	<p>4.1 Describe how Islam and the other Abrahamic faiths relate to one another</p> <p>4.2 Identify the importance how Islam and the other Abrahamic faiths relate to one another</p> <p>4.3 Explain the importance how Islam and the other Abrahamic faiths relate to one another</p>



Leadership

Guided Learning Hours: 100

Levels: 3

Credits: 10

Unit grading system: Pass

Unit purpose and aim(s):

Leadership is vital for success in any professional area; the ability to engage co-workers or employees and communicate your ideas effectively to ensure cooperation is something everyone will need. This unit aims to promote knowledge of the diversity of opportunities within British society and develop leadership skills among the participants.

The aim of this unit is to equip candidates with the knowledge and confidence to make effective leadership interventions and to be aware of the impact of these interventions in wider organisational and religious settings. Successful interventions will enable them to further build confidence to appropriately and powerfully apply their knowledge and skill to detail as well as wider religious and organisational environments.

The skills covered in this unit offer the candidate the chance to explore what a religious and corporate leader is, how leadership is developed, the difference between leaders and managers how to influence, persuade and lead groups of people, as well as understanding how groups work together and what makes people do what they do. This module will introduce learners to Leadership in Islam and some of the great leadership examples from Islamic history along with Quranic and Sunnah interpretations of leading people in comparison and relation with modern day leadership concepts and ethos.

Learning Outcomes The learner will:	Assessment Criteria
1. Understand the differences between leadership and management and their impacts on organizational success.	1.1 Identify a range of meanings attached to the concepts of leadership and management 1.2 Justify distinctions drawn between leadership and management 1.3 1.4 Evaluate the differences between the demands of management and the demands of leadership
2. Understand the leadership styles	2.1 Analyse the characteristics of different leadership styles 2.2 Evaluate the factors that affect the suitability of different leadership styles for different purposes and situations 2.3 Evaluate the effects of culture on leadership and the organisation. 2.4 Compare and contrast the leadership culture from Islamic Caliphate and modern day styles of leadership in political and organizational settings
3. Understand how leaders create and maintain successful teams	3.1 Analyse how effective leadership can create successful teams 3.2 Explain how leaders can continue to help, support and develop teams through effective leadership 3.3 Analyse how leaders can inspire and motivate their teams to make changes.

<p>4. Be able to develop and understanding of the core philosophical foundations which inform how leadership is conceptualized and theorised in Islamic Studies</p>	<p>4.1 Identify key individuals who have contributed to developing the foundations of Islamic notions of leadership and followership 4.2 Articulate the nature of their key arguments (and philosophies), and 4.3 Discuss, critique, and evaluate the influence of their ideas on contemporary leadership theories and questions, as well as the implications for leadership practice</p>
<p>5. Be able to develop and understanding of the core philosophical foundations which inform how leadership is conceptualized and theorised in Islamic Studies</p>	<p>5.1 Understand Core British values and their integration with Islamic values of a society 5.2 Understand individual differences and diversity 5.3 Illustrate the roles of Groups, Teams and Leadership within Organisations and compare them with Islamic concepts of team management and leading 5.4 Understand the challenges of multiculturalism and Muslim responses by examining Islam, Media and Islamophobia</p>

Deradicalization and International Security

Guided Learning Hours: 60
Levels: 3
Credits: 10
Unit grading system: Pass

Unit purpose and aim(s):

As a result of the overwhelming preoccupation with uncovering the process of radicalization into terrorist activity, little attention has been paid to the related, yet distinct processes of disengagement and Deradicalization from terrorism. British Government has launched its Prevent Duty that is aimed at countering radicalisation and extremism. This module will help learners understand the real essence and concepts of Deradicalization, integration of Islam with the British Values and making of a scholar who understands the current threats posed to the real image of Islam from acts of non-state actors.

Learning Outcomes The learner will:	Assessment Criteria
1. Understand the concept of Deradicalization and its differences with Disengagement	1.1 To be able to define and explain the process of Deradicalization and its need 1.2 Understand the global events and forces that have led to the birth of extremism and terrorism and ultimately given birth to Deradicalization 1.3 Understand British Values and their tolerance with other faiths and beliefs with special reference to Islam 1.4 Identify the effects of extremism, radicalization and terrorism on individuals, communities and internationally
2. To understand various Deradicalization Programmes and the logic, processes and mechanism involved in their development and implementation	2.1 Identify and understand the ideological elements in Deradicalization programmes 2.2 Learn about the Deradicalization programmes introduced by Governments in Saudi Arabia, Yemen, Singapore, Egypt, Indonesia and Iraq and compare them with European Counter Radicalization efforts 2.3 Learn about Prison based Deradicalization programmes 2.4 Develop an understanding of Islamophobia and extremist interpretation Vs the real interpretation of Quran and Hadith 2.5 Learn about the psychological differences between the Deradicalization programmes and their evaluation and explain the components of a successful Deradicalization programme

<p>3. Understand online Deradicalization and countering violent extremist narratives – Message, Messenger and Media Strategy</p>	<p>3.1 Learn about the role of Internet and Social Media in promoting radicalistic narratives and publicising extremist elements</p> <p>3.2 Understand the instructional role of internet in worldwide diffusion of extremist material specially through online magazines such as Al Nasr, inspire etc. and strategies to dismantle the popularity caused by such online Deradicalization</p> <p>3.3 Role of online terrorist media as online sanctuaries and online training camps</p> <p>3.4 how to make an action plan for producing counter-narratives and promoting online de-radicalization</p>
<p>4. Understand the role of Islamic Scholars and Imams in developing and delivering Deradicalization Programmes and facilitating integration in British Society</p>	<p>4.1 Understand the demographics and characteristics of British Society and importance of integration in the current wake of global radicalization</p> <p>4.2 Learn the role of an Islamic Scholar and Leader in bringing people together from different religions and school of thoughts through integration strategies and use of diverse range of Deradicalization programmes</p> <p>4.3 Illustrate the position of peace and humanity in Islam and role of Islamic studies in development and delivery of Deradicalization programmes</p> <p>4.4 Understand Prevent Duty launched by the British Government</p>
<p>5. Understand the relationship between Terrorism and Radicalization, examine terrorism and political violence conducted by non-state actors and its effects on the representation of Islam as a religion</p>	<p>5.1 Describe and analyse counter-terrorism</p> <p>5.2 Understand and Evaluate the legitimacy and effectiveness of counter terrorism policies, strategies and operations</p> <p>5.3 Analyse complex problems involving specific aspects of counter terrorism and be able to design and implement appropriate solutions</p> <p>5.4 Understand the threats posed by Al Qaeda, Boko Haram, ISIS in the current wake of terrorism</p> <p>5.5 To learn how Islamic Studies inspired by Quran and Hadith can be used in order to combat radicalization and restore the global image of Islam</p>