THE PROFESSIONAL STUDY PROGRAMME IN IMAMATE

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June 2026

THE PROFESSIONAL STUDY PROGRAMME IN IMAMATE AT THE UNIVERSITY OF SARAJEVO - FACULTY OF ISLAMIC STUDIES

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1. INTRODUCTION

1.1. Information on the University of Sarajevo member institution proposing the programme

1.1.1. Name of the member institution

University of Sarajevo - Faculty of Islamic Studies (UNSA-FIN)

1.1.2. Mission and vision

The University of Sarajevo - Faculty of Islamic Studies is the central and oldest higher education institution of the Islamic Community in Bosnia and Herzegovina (IC BiH). It develops the Islamic

sciences in correlation with other humanities and social sciences, with the aim of educating competent professionals in Islamic theology and in Islamic religious education and religious pedagogy. The Faculty strives to consolidate a leading position in the field of Islamic studies within the European Higher Education Area.

1.1.3. Strategy

The Faculty has not adopted a strategy of its own, given that the preparation and adoption of strategies for IC BiH institutions falls within the competence of the Riyasat of the IC BiH (Article 17 of the Rules on the Organisation and Operation of the Riyasat of the IC BiH, 2014). However, through the preparation, adoption and implementation of annual work plans, the Faculty has over the past several years taken part in implementing two umbrella strategies directly relevant to its activity: the Development Strategy of the University of Sarajevo for the period 2019-2023 and the Strategy for the Development of Higher Education and Scientific Research of the IC BiH for the period 2014-2024.

1.1.4. Institutional framework

The University of Sarajevo - Faculty of Islamic Studies (hereinafter: the Faculty) is a higher education institution of the IC BiH with the status of a legal person entered in the Register of Churches and Religious Communities of the Ministry of Justice of Bosnia and Herzegovina (BiH), and a full member of the University of Sarajevo (hereinafter: the University or UNSA), whose position is regulated by the Agreement on the Position and Operation of the Faculty of Islamic Studies in Sarajevo within the University of Sarajevo (2016).

The normative framework for the Faculty's operation rests on the following:
- Framework Law on Higher Education in BiH (Official Gazette of BiH, 59/07, 59/09);
- Law on Higher Education of Sarajevo Canton (Official Gazette of Sarajevo Canton, 36/22)
- Statute of the University (no. 01-14-35-1/23 of 26 July 2023);
- Agreement on the Position and Operation of the Faculty of Islamic Studies in Sarajevo within the University of Sarajevo (no. 02-38-31300/16, i.e. 01-08-2-5246/16 of 27 October 2016);
- Rules of Study for the First and Second Cycle, Integrated, Professional and Specialist Study at UNSA (no. 01-15-24-1/23 of 27 September 2023);
- Rules of the Faculty (no. 03-03-8-electr. sess. - 1115 of 9 November 2021);
- Regulation on the Internal Organisation and Systematisation of Job Positions at UNSA-FIN (no. 01-40-12-1369/24 of 27 December 2025) and others.

1.2. Grounds/documents underlying the establishment of the Professional Study Programme in Imamate and its significance for society

The establishment of the Professional Study Programme in Imamate rests on the following grounds/adopted documents:

At the Consultation on the Reform of Higher Education in the IC BiH, held on 11 and 12 December 2024, a recommendation was adopted to establish a three-semester Professional Study Programme in Imamate, with the aim of educating candidates for the occupation of Imam-muallim, and to organise a Seminar for Imams and Assistant Muallims. In the course of the reform process, the Occupational Standard - Imam-muallim and the Qualification Standard - Professional Associate for Imamate were drafted and adopted by the Riyasat of the IC BiH.

1.2.1. Occupational Standard - Imam-muallim and Qualification Standard - Professional Associate for Imamate (2025)

With the adoption of the Occupational Standard - Imam-muallim and the Qualification Standard - Professional Associate for Imamate by the Riyasat of the IC BiH (Conclusion no. 02-03-2-2-2249-2/25 of 15 May 2025), the job description and the required level of professional competence were defined for imams serving in the medium and lower categories of jamaats (categories 3 and 4 and below).

Pursuant to the occupational standard referred to above, an Imam-muallim who has passed the professional examination may independently perform:
- the duties of imam, khatib and muallim in the medium and lower categories of jamaats of the Islamic Community in Bosnia and Herzegovina (that is, categories 3 and 4 and below, as these will be prescribed by the relevant norms on the categorisation of jamaats).
- lead prayers, with the exception of the Friday prayer and the Eid prayer, in the remaining categories of jamaats.
Given the level of educational qualification, his work is subject to a higher degree of professional supervision and quality assessment by the chief imam.

Pursuant to the above Conclusion, the occupation of Imam-muallim requires an educational qualification at level 5 of the Qualifications Framework in BiH (QF BiH) - Professional Associate for Imamate, that is, a completed Professional Study Programme in Imamate at the Faculty (90 ECTS), with a prior completed madrasah recognised by the IC BiH.

1.2.2. Decision of the Riyasat of the IC BiH on the four-tier education of imams (2025)
By the Decision of the Riyasat of the IC BiH (no. 02-03-2-2-1332-2-25 of 18 March 2025) it was laid down that the second tier of the education of imams is a three-semester professional study programme in imamate at the Faculty, which may be entered by candidates who have previously completed a madrasah recognised by the IC BiH.

It is apparent from the reasoning of this Decision that the IC BiH faces difficulties in securing staff to perform the duties of imam in certain categories of jamaats (e.g. small, rural and some returnee jamaats, and others). Proceeding from the current negative demographic trends and the pronounced difficulties in employing imams, and bearing in mind the specific needs of different categories of jamaats in BiH and in the diaspora, a decision was adopted to move towards a tiered system of education for imams, including the establishment of the Professional Study Programme in Imamate and the Seminar for Imams as non-degree forms of education.

1.2.3. Decision of the Riyasat of the IC BiH establishing the Draft Curriculum and the organisation of the Professional Study Programme in Imamate at the University of Sarajevo - Faculty of Islamic Studies (2025)

This Decision (no. 02-03-2-2-4821-3/25 of 30 October 2025) regulates the mode of organisation, the costs of study, admission requirements, the professional title, the possibility of employment and of continuing education upon completion of the programme, the alignment of the Curriculum and Syllabus with the Qualification Standard - Professional Associate for Imamate, the list of courses in the first and second semesters of study, the professional imam-muallim practical training, the drafting of the proposal for the establishment of the programme, and the commencement of its implementation.

1.2.4. Conclusions of the Faculty's bodies arising from the internal quality assurance system

Within the internal quality assurance system, on the basis of the mechanisms of (a) periodic self-evaluation of study programmes and (b) management of information on study programmes, the Faculty's bodies (the Quality Assurance Committee, the Council) recognised the need for:
- improving student progression and study success rates;
- rationalising the existing three-year Study Programme for Imams, Khatibs and Muallims;

- creating a more flexible, shorter and markedly practice-oriented professional programme aligned with the qualification standard and with labour market needs (the jamaats of the IC BiH). In that context, several conclusions and decisions were adopted between 2020 and 2023 that are directly relevant to the establishment of the Professional Study Programme in Imamate, for example:

1. Decision of the Faculty Council of 2020 adopting the initiative to establish a one-year non-degree education programme, "Diploma in Imamate", intended for the education of imams for small and returnee jamaats, together with its curriculum and syllabus;

2. Decision of the Council adopted at the 7th regular session held on 30 June 2022, adopting the Report of the Quality Assurance Committee on the evaluation of study programmes. Within the Report, a recommendation was adopted that the Faculty initiate with the founder the drafting of occupational standards (imam, muallima, muderris, educator, teacher/professor of Islamic religious education) and qualification standards (Bachelor of Islamic Theology, Master of Islamic Studies, and others), which would serve as the starting point for the next revision of the Faculty's curricula and syllabi.

2. Conclusion of the Council adopted at the 11th regular session held on 6 December 2023, adopting the Report of the Quality Assurance Committee on student progression and study success at the University of Sarajevo - Faculty of Islamic Studies in the academic year 2022/23, by study programme and year of study.

"In view of the observed weak student progression and the low level of study success on the Study Programme for Imams, Khatibs and Muallims, the Council confirms the conclusions of its 8th regular session of 6 September 2023, adopted under item 4 of the agenda, namely:

a) that the current concept of the Study Programme for Imams be analysed, that discussions be held with representatives of the Faculty's Founder on further needs for this programme, and that, within the limits of what the law allows, a new model of this programme be proposed (e.g. transformation into a professional or a dual study programme);

b) that, in the discussion between the Dean's Office and representatives of the Faculty's founder, alongside the need to revise the Study Programme for Imams, emphasis be placed on the importance of introducing a categorisation of jamaats within the Islamic Community and of setting different qualification requirements for the employment of imams in different categories of jamaats (e.g. a completed professional study programme for imams, a completed Study Programme in Islamic Theology, etc.)."

1.2.5. Significance of the study programme for the Islamic Community and for society

The Professional Study Programme in Imamate is being established in response to long-standing staffing and organisational challenges in the field of imamate within the IC BiH. Demographic decline in certain regions, population migration, the reduced number of active jamaats in rural and returnee areas, unfavourable socio-economic and employment-status conditions of the imam's work in certain areas, and the consequent insufficient interest among a part of the graduates of academic programmes in working in such areas, have led to a situation in which there is an objective need for operationally trained personnel, particularly in small and medium-sized jamaats.

Practice to date has shown that the existing educational models do not fully correspond to the actual structure of needs in the field. On the one hand, academic study programmes provide a high level of theoretical and practical knowledge, but often do not guarantee the availability of personnel for jamaats with complex socio-economic working conditions. On the other hand, the staffing solutions of the IC BiH, based on temporary engagements and internal reassignments, secure neither the long-term stability of the imam's service nor the continuity of educational work in the community.

In this context, the Professional Study Programme in Imamate represents an attempt at a systemic solution for securing imam personnel which is shorter in duration, more financially rational and more operationally focused than the existing academic programmes, while at the same time being normatively regulated and under institutional supervision.

The normative basis of the programme is found in the documents of the Riyasat of the IC BiH, in particular the Occupational Standard - Imam-muallim and the Qualification Standard - Professional Associate for Imamate. These documents arose in response to the need to align the Faculty's educational models with the current needs of the IC BiH.

The Decision of the Riyasat of the IC BiH on the four-tier system of education for imams introduced a differentiated model that recognises the differences among jamaats, while at the same time raising the question of clear transition mechanisms between the individual levels of education, as well as of the long-term opportunities for the professional development of imams holding lower qualification levels. The Professional Study Programme in Imamate, as the second tier, aims to fill the existing gap between secondary education and a full academic qualification, but its real value will depend on the extent to which it is linked to opportunities for further education and advancement in service.

The practical orientation of the programme is its key advantage, and also a potential challenge. Although the third semester of professional practice enables students to be directly involved in the work of a jamaat, the quality of that part of the programme depends to a large extent on the availability of qualified mentors, on the readiness of jamaats to assume an educational role, and on the capacity of the Faculty and of the majlises to ensure systematic monitoring and evaluation of the practical training. Without clear quality control mechanisms, there is a risk that the practical training will be uneven and that the learning outcomes will not be fully achieved. From the perspective of the Islamic Community, the programme may contribute to easing the staffing deficit, but in itself it does not resolve the structural reasons for the low level of interest in working in certain jamaats, such as economic conditions and the burden of work obligations. The Professional Study Programme in Imamate should therefore be regarded as part of a broader staffing policy rather than as the sole solution to the problem of the availability of imams in all areas.

The social significance of the programme also depends on how well imams are in fact equipped to work in complex social circumstances. Although pedagogical and counselling content is envisaged within the programme, its limited duration imposes the need for a careful selection of teaching content and for realistic expectations regarding the competences that can be attained in a three-semester cycle. In that sense, continuous monitoring of the programme's effects in practice and its periodic adjustment are indispensable.

In institutional terms, the introduction of the Professional Study Programme in Imamate represents a step towards greater flexibility in the education of imams at the Faculty of Islamic Studies, while at the same time requiring additional staffing, organisational and financial resources. The sustainability of the programme will depend on stable interest among candidates, on the capacity of the teaching staff and on long-term support from the Islamic Community.

In conclusion, the Professional Study Programme in Imamate may be considered a justified and necessary programme in the present circumstances, but its effects will be neither automatic nor equal in all areas. The programme has the potential to improve the availability of the imam's service and the standardisation of competences, but its results will depend on the quality of implementation, on institutional support, on its connection with the staffing policy of the IC BiH, and on the opportunities for the further professional development of its graduates. For that reason it is essential to plan for regular monitoring, evaluation and, where necessary, correction of the programme in line with changes in the field and in the education system.

1.3. Alignment of the study programme with the institution's strategy

The initiative to establish the Professional Study Programme in Imamate follows the strategic objectives previously adopted by the University and the IC BiH:

a) The Development Strategy of the University of Sarajevo for the period 2019-2023 set out, as one of its strategic objectives, "T.1. Promotion and support of excellence in the teaching process", which is operationalised, among other things, through the following objectives: "T.1.1.3. Align study programmes with the labour market through a clear definition of learning outcomes for all study programmes delivered at UNSA", "T.1.2.5. Introduce a system for monitoring the employability of students who have completed their studies; T.1.2.5 Introduce a system for monitoring the employability of students who have completed their studies". Among the strategic priorities in the area of teaching and student affairs, linkage with the labour market was included with the aim of enabling student practical training in all fields.

The Professional Study Programme in Imamate is aligned with the strategic objectives of the University and of the Faculty in the following respects:
- strengthening the quality of study programmes and of the internal quality assurance system;
- developing flexible forms of study and non-degree programmes;
- increasing the employability of graduates and their social relevance;
- strengthening links with social partners (in this case the Riyasat of the IC BiH, the muftiates, the majlises and the jamaats).

2) The Strategy for the Development of Higher Education and Scientific Research of the Islamic Community in Bosnia and Herzegovina (2014-2024) set out, as one of its strategic tasks, "7.1.4. Application of the binary model of study and the development of professional study programmes", which is operationalised, among other things, through the following objectives: "7.1.4.4. Teaching on a professional study programme is more distinctly oriented towards the attainment of practical knowledge, professional skills and abilities; applied knowledge and practical training occupy a significant place in their curricula. The relevance of these programmes (the alignment of the number and type of study programmes with the needs of the labour market, the requirements of the profession and the interests of students) in the context of the needs of the Islamic Community and the Muslim population would be increased by linking them more directly and more visibly with the jamaats (...)., 7.1.4.7. New study programmes, that is, departments for professional studies, will be established at our faculties should the need arise, 7.1.4.8. Some of the existing departments will be transformed and new study programmes created in line with the needs of professional studies.

1.4. Comparability of the study programme with accredited related programmes

The Professional Study Programme in Imamate is specific in that it is organised at level 5 of the Basis of the Qualifications Framework in Bosnia and Herzegovina, that is, of the European Qualifications Framework. No programme at this level is known to exist in neighbouring countries or in the European Higher Education Area. The proposal to establish this programme is conditioned, as already mentioned, by the specific circumstances and needs of the IC BiH.

In the European Higher Education Area there are specific programmes for the education of imams, but they are intended for candidates who have completed the first cycle of academic studies in Islamic theology. Such programmes include the Islamic College in Osnabrück, Germany, and master's programmes in Islamic practical theology at institutes/centres for Islamic theology, also in Germany.

In terms of curriculum and syllabus, the programme is to a certain extent comparable with the Faculty's existing first-cycle programmes (Islamic Theology, Islamic Religious Education and Religious Pedagogy), but with a pronounced practical dimension, a shorter duration and scope (90 ECTS) and a clear focus on the professional education of imams;

1.5. Partners and activities outside the higher education system

In addition to the Faculty, the following are involved in the design, organisation and/or delivery of the Professional Study Programme in Imamate:
- the Riyasat of the IC BiH (Directorate for Religious Affairs, Directorate for Education and Science);
- the muftiates and majlises of the IC BiH;
- the Centre for Training and Human Resources of the IC BiH.

2. GENERAL PART

2.1. Name, type, level, aim and holder of the study programme

Name: Professional Study Programme in Imamate;
Type: full-time and part-time study, with the possibility of delivering part of the teaching at a distance;
Level: professional, non-degree study pursuant to Article 91, paragraph (3) of the Law on Higher Education of Sarajevo Canton and Article 152 of the Statute of the University;
Holder of the programme: University of Sarajevo - Faculty of Islamic Studies (UNSA-FIN);
Aim of the programme: Education for the independent performance of the duties of imam, khatib and muallim in the medium and lower categories of jamaats - the basic organisational units of the Islamic Community in Bosnia and Herzegovina (IC BiH) - under the supervision of the chief imam, in accordance with the Qualification Standard - Professional Associate for Imamate.

2.2. Scientific area/field/branch to which the study programme belongs

The Professional Study Programme in Imamate belongs to:
- the scientific area of the humanities;
- the scientific field of the Islamic sciences;
- the scientific branch of Islamic Practical Theology (Imamate).

2.3. Organisation and duration of the study programme and the minimum number of ECTS credits required for its completion

Duration:
The Professional Study Programme in Imamate is organised as a non-degree form of education lasting three (3) semesters.

Organisation:
Theoretical teaching is delivered in the first and second semesters, while the professional imam-muallim practical training is carried out in the third semester.

Number of ECTS credits:
The total scope of the programme is 90 ECTS credits (3 semesters x 30 ECTS credits). The distribution of ECTS credits by course, that is, by form of teaching, is defined in the Curriculum and Syllabus and in the course syllabi.

2.4. Language in which the study programme is delivered

The Professional Study Programme in Imamate is delivered in the Bosnian language.

2.5. Selection procedures for admission to the study programme

Admission to the Professional Study Programme in Imamate is carried out on the basis of:
a) a call for applications published by the University/Faculty;
b) the ranking of candidates on the basis of:
- overall achievement in secondary education, that is, in the madrasah;
- the grade average in religious subjects;

- a possible interview/motivational discussion (which may be provided for by a separate internal act of the Faculty).

The precise structure of the scoring criteria in the call for applications will be established by a separate act of the Faculty, in accordance with the University's Rules of Study.

Admission to the Professional Study Programme in Imamate will also be available to interested candidates who hold student status on the existing three-year Study Programme for Imams, Khatibs and Muallims, with recognition of the courses they have already passed, which will be regulated by a separate decision of the Faculty Council.

Admission to the Professional Study Programme in Imamate will likewise be available to graduates of the Seminar for Imams, with recognition of the courses they have passed, which will be regulated by a separate decision of the Faculty Council.

2.6. Admission requirements for the study programme

The admission requirements for the Professional Study Programme in Imamate are:
- fulfilment of the general requirements for admission to first-cycle study defined in Article 3 and Article 8, paragraph (2) of the University's Rules of Study;
- completion of one of the madrasahs of the Islamic Community in Bosnia and Herzegovina, or of a madrasah whose diploma is recognised by the IC BiH, with a grade average of not less than 2.5;
- completed recognition (nostrification) of the certificate of a madrasah completed outside Bosnia and Herzegovina, in accordance with the regulations in force.

2.7. Qualification obtained upon completion of the study programme

Upon completion of the Professional Study Programme in Imamate, the title of Professional Associate for Imamate is acquired, in accordance with Article 8, paragraph (3) of the University's Rules of Study.

This qualification has already been laid down in the Qualification Standard - Professional Associate for Imamate and is aligned with the Basis of the Qualifications Framework in Bosnia and Herzegovina - level 5 (worker specialised in a particular occupation).

2.8. Professional status and progression of graduates of the study programme

Graduates of the Professional Study Programme in Imamate may be employed in the occupation of Imam-muallim (occupation code in the Classification of Occupations of Bosnia and Herzegovina: 2636 CO BiH-08; occupation code in the International Standard Classification of Occupations: 2636 ISCO-08) in the medium and lower categories of jamaats of the Islamic Community in BiH, in accordance with the Occupational Standard - Imam-muallim and other relevant acts of the IC BiH.

Possibilities for continuing education:
a) admission to the Study Programme in Islamic Theology (1st cycle), with recognition of all or part of the 90 ECTS credits earned, as regulated by a separate decision of the Faculty Council, in accordance with Article 8, paragraph (4) of the University's Rules of Study;
b) admission to the Study Programme in Islamic Religious Education and Religious Pedagogy (1st cycle), with recognition of all or part of the 90 ECTS credits earned, as regulated by a separate decision of the Faculty Council, in accordance with Article 8, paragraph (4) of the University's Rules of Study.

2.9. Scoring and grading scale on the study programme

The Professional Study Programme in Imamate applies the scoring and grading scale defined by:
a) the Law on Higher Education of Sarajevo Canton;
b) the Statute of the University;

c) the University's Rules of Study;
d) the Rules of the Faculty.

Pursuant to Article 97 of the Law on Higher Education of Sarajevo Canton, "the student's final achievement, following all the envisaged forms of knowledge assessment, shall be evaluated and graded according to the following grading system: a) 10 (A) - outstanding achievement in attaining the learning outcomes, with no errors or with negligible errors; b) 9 (B) - above average in attaining the learning outcomes, with occasional errors; c) 8 (C) - average in attaining the learning outcomes, with noticeable errors; d) 7 (D) - generally good in attaining the learning outcomes, but with more significant shortcomings; e) 6 (E) - meets the minimum requirements in attaining the learning outcomes; f) 5 (F) - does not meet the minimum requirements (...) The pass threshold in an examination is 55%."

2.10. Quality assurance of the study programme

The quality assurance mechanisms to be applied on the Professional Study Programme in Imamate are:
a) regular end-of-semester evaluation of teaching;
b) periodic self-evaluation of the study programme;
c) management of information on the study programme;
d) involvement of external stakeholders (the Riyasat of the IC BiH, the muftiates) and others.

3 DESCRIPTION OF THE STUDY PROGRAMME

3.1. Learning outcomes at the level of the study programme

The learning outcomes at the level of the Professional Study Programme in Imamate are defined on the basis of the Qualification Standard - Professional Associate for Imamate and of the curriculum and syllabus. By attending the Professional Study Programme in Imamate, students will attain the following learning outcomes:

3.1.1. Qur'an recitation (qira'ah)

- Teach the Arabic script (sufara) and Qur'an recitation according to generally accepted teaching methods;
- Recite the Qur'an correctly, observing the rules of tajwid according to the riwayah of Hafs from the qira'ah of Asim;
- Recite the Qur'an fluently and melodiously, from memory or reading from the Mushaf;
- Observe the established etiquette in reciting the Qur'an (adab tilawat al-Qur'an);
- Develop an attitude towards qira'ah as a skill that calls for lifelong learning, practice and improvement;
- Develop an awareness of the educational role of the Qur'an in the lives of Muslims through the recitation, memorisation and understanding of its text;
- Channel the emotional and spiritual experience of reciting the Qur'an as a motivating factor for engagement in other areas of Islamic activity.

3.1.2. Qur'anic exegesis (tafsir)

- Present the main information on the form and content of the Qur'an and explain specialist tafsir terminology and the rules of tafsir;
- Plan, programme and deliver educational content on the Qur'an for various target groups (children, young people and adults; men and women);
- Attend to the revitalisation of Qur'anic values in the lives of individuals and of the community (the jamaat).

3.1.3. Prophetic tradition (hadith)

- Understand and use the fundamental hadith terminology, view the distinctive personality of the Messenger of God, peace be upon him, objectively, and understand and apply his exemplary life;
- Plan, programme and deliver educational content on hadith for various target groups (children, young people and adults; men and women);
- Attend to the revitalisation of the content of the exemplary Prophetic tradition (sunnah) in the lives of individuals and of the community (the jamaat).

3.1.4. Islamic theology of belief (aqa'id) and comparative religion

- Explain the articles of faith and the pillars of Islam to the members of the jamaat;
- Plan, programme and deliver educational content on Islamic belief for various target groups (children, young people and adults; men and women);
- Develop the human being's responsibility towards the world as God's creation;
- Understand the fundamental teachings of the great religious traditions of the world and develop dialogue with representatives of other religious communities/churches at the local level.

3.1.5. Islamic law (fiqh)

- Relate the development of Islamic legal scholarship and practice to historical and social change;
- Explain the role of the primary sources of Islamic law, the Qur'an and the sunnah, and of the instruments of ijtihad in Islamic legal theory;
- Know the Hanafi norms of worship and apply them in performing the duties of an imam, including the norms relating to states of illness and infirmity;
- Interpret the Hanafi norms of worship and the principles of halal and haram;
- Plan, programme and deliver educational content on the fundamental Islamic duties for various target groups (children, young people and adults; men and women);
- Adhere to the official positions of the Islamic Community in Bosnia and Herzegovina in interpreting questions of waqf and the organisation of worship;
- Present to the members of the jamaat board the Islamic norms and the regulations of the Islamic Community governing administrative work at the level of the jamaat.

3.1.6. Islamic practical theology (imamate)

- Organise the valid performance of acts of worship, particularly when large numbers of congregants are present and in specific circumstances;
- Deliver the khutbah and the wa'z independently, responsibly, cogently and in rhetorically correct form;
- Devote attention to promoting the Islamic periodicals and literature published or recommended by the Islamic Community;
- Recognise and articulate the main organisational challenges facing the jamaat and devise proposals for overcoming them;
- Record the most important activities of the imam and of the jamaat in registers and reports responsibly and systematically;
- Conduct and complete the procedure of a Shari'ah marriage in the capacity of imam-registrar, taking account of the Islamic norms governing the conditions for marriage and the conclusion of marriage;
- Develop teamwork and a positive working climate within the jamaat board;
- Assume responsibility in providing spiritual and moral support to the members of the jamaat and engage them in providing assistance to socially vulnerable, sick and infirm members of the jamaat;
- Show compassion for and assist sick, elderly and infirm members of the jamaat.

3.1.7. Islamic civilisation

- Explain the historical context of the emergence of the Islamic Community in Bosnia and Herzegovina and ground the legitimacy of the institutions of the imamate and the riyasat in the history of Islamic institutions;
- Defend, with sound arguments, the institutional living of Islam;
- Describe the organisational structure of the Islamic Community in Bosnia and Herzegovina and the competences and interactions of its bodies and organisational units.

3.1.8. Islamic philosophy (falsafah, hikmah and irfan)

- Affirm moral virtues and positive patterns of behaviour in society in the spirit of the fundamental principles of Islamic ethics;
- Promote exemplary moral conduct by personal example.

3.1.9. Religious pedagogy (tarbiyah)

- Plan, programme and deliver educational content on Islam for various target groups (children, young people and adults; men and women);
- Apply basic pedagogical and methodological knowledge in delivering maktab instruction;
- Write a report on the implementation of the curriculum and syllabus of maktab instruction;
- Recognise social phenomena that affect the spiritual well-being and health of people today;
- Recognise negative phenomena and tendencies in the environment that have a harmful effect on the morals, attitudes, behaviour and spiritual and psychological well-being and health of people today.

3.2. Logical matrix of learning outcomes

The Professional Study Programme in Imamate is aligned with the generic descriptors of level 5 of the Basis of the Qualifications Framework in Bosnia and Herzegovina (QF BiH):

a) Knowledge (D1): theoretical and factual knowledge of the Qur'anic and hadith sciences, aqa'id, fiqh, Islamic civilisation, Islamic philosophy and religious pedagogy, and specialised practical knowledge in the field of Islamic practical theology (imamate);
b) Skills (D2): the practical, social and communication skills required for organising and performing acts of worship in the jamaat, for teaching, counselling and organising the jamaat;
c) Professional competences (D3): practical experience in learning and work, independent performance of the duties of an imam in the defined categories of jamaats, teamwork and responsibility towards the community, and a positive attitude towards lifelong learning and education.

The logical matrix of learning outcomes presented below links the relevant generic descriptor of the QF BiH with the learning outcomes of the Qualification Standard - Professional Associate for Imamate, that is, of the Professional Study Programme in Imamate, with the courses that contribute most to attaining those outcomes, with the methods of teaching or of delivering instruction, and with the methods of evaluating and grading student achievement.

The learning outcomes are given in abbreviated form. For the learning outcomes that develop skills (D2) and professional competences (D3), the courses listed are those providing the theoretical knowledge necessary for applying those skills and competences, together with the methodology courses with which they correlate in attaining the given outcomes. The teaching and assessment methods within the logical matrix therefore relate both to the theoretical and to the methodology courses.

Qur'an recitation (qira'ah)

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D1, D2	Teaches the Arabic script and the basics of qira'ah	Teaches the Arabic script and the basics of qira'ah	Qur'an Recitation (Qira'ah) I; Practicum in the Methodology of Maktab Instruction	Presentation, text-based method, demonstration, phonetic exercises, work in pairs (Qur'an Recitation (Qira'ah) I and II); micro-teaching (Practicum)	Written examination, oral examination, practical assessment, quiz (Qur'an Recitation (Qira'ah) I; methodological assignment (Practicum)
5	D2	Applies the rules of tajwid in reciting the Qur'an	Applies the rules of tajwid in reciting the Qur'an	Qur'an Recitation (Qira'ah) I and II	Presentation, text-based method, audio-demonstration methods, tutorial groups, work in pairs (Qur'an Recitation (Qira'ah) I and II);	Oral examination, practical assessment (Qur'an Recitation (Qira'ah) I and II);
5	D2, D3	Recites the Qur'an fluently and melodiously	Recites the Qur'an fluently and melodiously	Qur'an Recitation (Qira'ah) I and II; Practicum in Imamate	Audio-demonstration methods, tutorial groups, work in pairs (Qur'an Recitation (Qira'ah) I and II);	Oral examination, practical assessment (Qur'an Recitation (Qira'ah) I and II);
5	D2, D3	Observes the etiquette of reciting the Qur'an	Applies the prescribed etiquette of recitation	Qur'an Recitation (Qira'ah) I and II; Practicum in Imamate	Presentation, text-based method, dialogue and discussion methods, tutorial groups, work in pairs (Qur'an Recitation (Qira'ah) I and II);	Oral examination, practical assessment (Qur'an Recitation (Qira'ah) I and II);
5	D3	Develops a lifelong relationship with qira'ah	Draws up a personal development plan	Qur'an Recitation (Qira'ah) I and II	Presentation, text-based method, dialogue and discussion methods, tutorial groups, (Qur'an Recitation	Oral examination, practical assessment (Qur'an Recitation (Qira'ah) I and II);

					(Qira'ah) I and II);	
5	D3	Develops an awareness of the educational role of the Qur'an	Links qira'ah with educational aims	Practicum in Methodology		
5	D3	Motivates Islamic engagement through the Qur'an	Uses qira'ah as a motivational tool	Imamate		

Qur'anic exegesis (tafsir)

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D1	Explains the form and content of the Qur'an and clarifies the terminology and rules of tafsir	Explains the basic concepts of tafsir	Introduction to Tafsir	Text-based method: analysis of Qur'anic verses and commentaries, consultations, discussion and dialogue methods, visual-demonstration methods (Introduction to Tafsir)	Written and oral examination (Introduction to Tafsir)
5	D2	Plans, programmes and delivers education on the Qur'an	Draws up a curriculum and syllabus and delivers education on the Qur'an	Introduction to Tafsir; Practicum in Imamate	Text-based method: analysis of Qur'anic verses and commentaries, consultations, discussion and dialogue methods, visual-demonstration methods (Introduction to Tafsir)	Written and oral examination (Introduction to Tafsir); Project assignment (Practicum in Imamate)

5	D3	Revitalises Qur'anic values in the jamaat	Applies tafsir in work with the jamaat	Practicum in Imamate	Text-based method: analysis of Qur'anic verses and commentaries, consultations, discussion and dialogue methods, visual-demonstration methods (Introduction to Tafsir)	Written and oral examination (Introduction to Tafsir); Mentor's report (Practicum in Imamate)

Prophetic tradition (hadith)

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D1	Understands and uses hadith terminology and the sirah - the biography of the Prophet (peace be upon him)	Understands and uses hadith terminology and the sirah - the biography of the Prophet (peace be upon him)	Prophetic Tradition: Hadith and Sirah	Presentations, text-based method (analysis of hadiths and of works on the sirah)	Written and oral examination (Prophetic Tradition: Hadith and Sirah)
5	D2	Educates the jamaat about the sunnah	Prepares educational content on hadith	Prophetic Tradition: Hadith and Sirah; Practicum in Imamate	Presentations, text-based method (analysis of hadiths and of works on the sirah) (Prophetic Tradition: Hadith and Sirah); workshops (Practicum in Imamate)	Written and oral examination (Prophetic Tradition: Hadith and Sirah); Public presentation (Practicum in Imamate)
5	D3	Attends to the revitalisation of the content of the sunnah in the lives of individuals and of the community	Uses hadiths in practical work with the jamaat	Prophetic Tradition: Hadith and Sirah; Practicum in Imamate.	Presentations, text-based method (analysis of hadiths and of works on the sirah) (Prophetic Tradition: Hadith and Sirah); Analysis of performance, mentoring (Practicum in Imamate)	Written and oral examination (Prophetic Tradition: Hadith and Sirah); Mentor's assessment (Practicum in Imamate)

Islamic theology of belief (aqa'id) and comparative religion

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D1	Explains the articles of faith and the pillars of Islam	Explains the articles of faith and the pillars of Islam	Introduction to Aqa'id and Comparative Religion	Lectures and exercises.	Written and oral examination.

5	D2	Plans, programmes and delivers education on Islamic belief	Plans, programmes and delivers education on Islamic belief	Introduction to Aqa'id and Comparative Religion	Individual presentations and workshops.	Written and oral examination.
5	D3	Develops responsibility towards the world as God's creation	Develops responsibility towards the world as God's creation	Aqa'id and Comparative Religion	Presentations, group work and individual presentations.	Written and oral examination
5	D1, D3	Understands the teachings of other religions and develops interreligious dialogue at the local level	Understands the teachings of other religions and develops interreligious dialogue at the local level	Aqa'id and Comparative Religion	Visits to Catholic and Orthodox churches and to the synagogue	Written and oral examination

Islamic law (fiqh)

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D1	Analyses the historical development of Islamic law and explains its sources	Analyses the historical development of Islamic law and explains its sources Defines the key terms of Islamic legal scholarship, such as Shari'ah, fiqh, ijtihad and others; Explains the historical development of Islamic legal scholarship and practice and interprets the key characteristics of each stage of that development; Names the factors and	Introduction to Islamic Law	Presentations, discussion and dialogue methods, workshops, work in pairs, text-based method, reflective notes on the teaching topic, independent assignments and others.	Written/oral examination; seminar paper, quiz

			circumstances that led to the development of the different schools of law in Islam Compares the methodological features and other characteristics of the different schools of law; Lists the causes and consequences of the emergence of the orientation of taqlid in Islamic legal scholarship; Classifies the category of the legal rule (hukm shar'i) into subcategories, defines them and recognises them in specific fatwas; Explains the role of each individual source of law in the methodology of Islamic law and illustrates their application using the example of specific Shari'ah rules (ahkam shar'iyyah).			

5	D2	Applies the Hanafi norms of worship	Applies the Hanafi norms of worship	Islamic Rites of Worship (Ibadat) I and II; Practicum in Imamate	Presentations, discussion and dialogue methods, workshops, work in pairs, text-based method, reflective notes on the teaching topic, independent assignments and others. (Islamic Rites of Worship (Ibadat) I and II)	Written/oral examination (Islamic Rites of Worship (Ibadat) I and II); Mentor's report (Practicum in Imamate)
5	D3	Observes the regulations of the IC BiH on waqf and the organisation of worship; Knows the legal nature of the institution of waqf and the procedures for establishing a waqf;	Applies the regulations of the IC BiH on waqf and the organisation of worship Analyses the functioning of traditional and contemporary waqf administration; Discusses questions of the (un)justifiability of disposing of waqf property	Islamic Rites of Worship (Ibadat) I and II; Waqf: Law and Organisation; Practicum in Imamate	Work on documents Presentations; case analyses; guided discussion; group work; independent research work; visits to the Waqf Directorate of the IC BiH, to waqf institutions and to the majlises of the IC BiH, and guest lectures by practitioners	Written/oral examination; Case study Participation in lectures Seminar paper/project/other individual assignment with a presentation

Islamic practical theology (imamate)

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D2, D3	Organises the proper performance of acts of worship	Organises the proper performance of acts of worship, particularly of congregational prayer	Imamate; Practicum in Imamate	Field practical training	Mentor's report

5	D2, D3	Delivers the khutbah and the wa'z	Delivers the khutbah and the wa'z	Imamate; Practicum in Imamate	Public presentations	Mentor's report
5	D3	Manages the administration of the jamaat	Completes forms and reports within the administration of the jamaat	Imamate; Practicum in Imamate	Work on forms	Portfolio
5	D3	Conducts a Shari'ah marriage	Conducts a Shari'ah marriage	Imamate; Practicum in Imamate	Simulation of the procedure of a Shari'ah marriage	Mentor's assessment
5	D3	Instructs persons entering into marriage in the basic Islamic norms on marital rights and duties	Instructs persons entering into marriage in the basic Islamic norms on marital rights and duties	Imamate; Practicum in Imamate	Simulation of a counselling conversation	Presentation
5	D3	Develops teamwork within the jamaat board	Takes part in a project team	Imamate	Group work	Mentor's report
5	D3	Provides spiritual and social support to the members of the jamaat	Provides spiritual and social support to the members of the jamaat	Islamic Pastoral Care; Practicum in Imamate	Field work	Mentor's report

Islamic civilisation

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D1	Explains the history of the IC BiH; presents and analyses the main historical and contemporary content of Islamic culture in the Balkans	Explains the development of the institutions of the IC BiH; presents and analyses the main historical and contemporary content of Islamic	The IC BiH: History and Organisation; Islamic Culture in the Balkans; Genocide Studies (elective)	Lectures; visits to the bodies and institutions of the Islamic Community; Study visits; Guest appearances	Assignments in exercise classes Written examination

			culture in the Balkans, including the genocide of the 1990s		by practitioners	
5	D2	Advocates the institutional living of Islam with sound arguments; grounds the legitimacy of the institutions of the imamate and the riyasat in the history of Islamic institutions;	Argues for the institutional living of Islam	The IC BiH: History and Organisation	Debate	Assignments in exercise classes Essay
5	D1	Knows the organisation and competences of the IC BiH	Explains the organisation and competences of the IC BiH	The IC BiH: History and Organisation	Lectures; visits to the bodies and institutions of the Islamic Community	Test

Islamic philosophy (falsafah, hikmah and irfan)

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D2	Affirms moral virtues in society	Analyses ethical dilemmas and affirms moral virtues in society	Islamic Ethics	Lectures Discussion Exercises Presentations Individual assignments Presentations by students Group work	Analysis of texts from the supplementary literature (oral) Written knowledge assessment (semi-essay questions) Oral knowledge assessment Memorising and abstracting the moral messages of Qur'anic passages - al-Isra 22-39; al-Furqan 63-77; Luqman 12-19)
5	D3	Demonstrates moral integrity	Manifests exemplary moral conduct	Islamic Ethics; Practicum in Imamate	Mentored work Practical work Individual work Discussion Lectures	Mentor's report Oral examination

Religious pedagogy (tarbiyah)

QF level	D	Programme outcome	Course outcome	Courses	Teaching methods	Assessment methods
5	D2	Plans, programmes and delivers education on Islam	Prepares and delivers educational programmes on Islam	Pedagogy with the Methodology of Maktab Instruction; Practicum in the Methodology of Maktab Instruction	Lectures Seminars and workshops Exercises Group work Teamwork Independent assignments Internet Consultations Mentored work Research Presentations Practical work	Written examination (essay questions and objective-type questions) Oral examination Independently produced teaching materials Analysis of the methodology practical training logbook Analysis of three lesson plans Analysis of the delivery of three lessons in the maktab Analysis of two educational workshops
5	D2	Delivers maktab instruction	Delivers a lesson in the maktab	Practicum in the Methodology of Maktab Instruction	Lectures Seminars and workshops Exercises Group work Teamwork Independent assignments Internet Consultations Mentored work Research Presentations Practical work	Three lesson plans Delivery of three lessons in the maktab Delivery of two educational workshops
5	D3	Documents and evaluates teaching	Writes a report on and an evaluation of the maktab instruction delivered	Practicum in the Methodology of Maktab Instruction	Lectures Seminars and workshops Exercises Group work Teamwork	Methodology practical training logbook

					Independent assignments Internet Consultations Mentored work Research Presentations Practical work	
5	D2, D3	Recognises social deviations	Recognises social deviations	Pedagogy with the Methodology of Maktab Instruction	Lectures Seminars and workshops Exercises Group work Teamwork Independent assignments Internet Consultations Mentored work Research Presentations Practical work	Written examination (essay questions and objective-type questions) Oral examination

3.3. Curriculum of the study programme

The curriculum of the Professional Study Programme in Imamate is established by Article 7 of the Decision of the Riyasat (no. 02-03-2-2-4821-3/25 of 30 October 2025) and comprises the following courses:

SEMESTER I (30 ECTS)

No.	Course	Code	Lectures	Seminar	Exercises	ECTS
1.	Qur'an Recitation (Qira'ah) I	INKI 3001	0	1	1	4
2.	Introduction to Aqa'id and Comparative Religion	INAK 3020	2	0	1	5
3.	Introduction to Tafsir	INTE 3006	2	0	1	4
4.	Prophetic Tradition: Hadith and Sirah	INHA 3019	2	0	1	4
5.	Islamic Rites of Worship (Ibadat) I	INFI 3002	2	0	1	4
6.	Islamic Ethics	INIF 3016	2	0	1	4
7.	Imamate	INIM 3001	2	0	1	5
	Total:					30

SEMESTER II (30 ECTS)

No.	Course	Code	Lectures	Seminar	Exercises	ECTS
1.	Qur'an Recitation (Qira'ah) II	INKI 3002	1	1	1	4
2.	Introduction to Islamic Law	INFI 3007	2	0	1	5
3.	Islamic Rites of Worship (Ibadat) II	INFI 3003	2	0	1	4
4.	Waqf: Law and Organisation	INFI 3014	1	0	1	2
5.	Islamic Community in Bosnia and Herzegovina	INIC 3016	2	0	1	4
6.	Pedagogy with the Methodology of Maktab Instruction	INRP 3039	2	0	1	4
7.	Islamic Culture in the Balkans	INIC 3009	2	0	1	3
8.	Elective course	IN__ 04__	2	0	1	4
	Total:					30

SEMESTER III (30 ECTS)

No.	Professional imam-muallim practical training	Code	Lectures	Seminar	Exercises	ECTS
1.	Practicum in Imamate	INIM 3013	0	0	4	20
2.	Practicum in the Methodology of Maktab Instruction.	INRP 3040	0	0	2	10
	Total:					30

In accordance with Article 8 of the Decision of the Riyasat (no. 02-03-2-2-4821-3/25 of 30 October 2025), the professional imam-muallim practical training is carried out on the Faculty's premises (preparation for the practical training and reflection on it) and in the jamaats of the Islamic Community and other institutions (centres for healthy ageing and similar) (observation and the performance of practical work).

The practical training is carried out in jamaats within the territory of the muftiate/mashihat in which a full-time student has their place of residence, or in which a part-time student is employed.

The persons responsible for planning, programming, organising and carrying out the practical training are the teachers of the courses Imamate and Pedagogy with the Methodology of Maktab Instruction, in cooperation with the course assistants, the professional associates - methodologists, and the mentor imams.

On the basis of criteria established by the Faculty Council, and on the proposal of the mashihats/muftiates, the Riyasat establishes a database of mentor imams across the territory of all mashihats/muftiates.

The assessment of the success of the practical training is given by the teachers of the courses Imamate and Pedagogy with the Methodology of Maktab Instruction, on the basis of feedback on the evaluation of the practical training provided by the course assistants, the professional associates - methodologists, and the mentor imams.

3.4. Structure of the study programme and requirements for enrolment in the following semester

The programme is organised over 3 semesters.
The requirements for enrolment in the following semester and the principles of student progression will be defined in accordance with the University's Rules of Study (the threshold of ECTS credits earned, the maximum number of ECTS credits carried over, etc.).

3.5. Conditions for selecting courses from other study programmes/within international exchange

Students will be enabled:
a) to select an elective course from the Study Programme in Islamic Theology, in accordance with Article 7 of the Decision of the Riyasat of the IC BiH (no. 02-03-2-2-4821-3/25 of 30 October 2025);
b) to have part of the ECTS credits earned within an international student exchange programme recognised.

3.6. Documenting the ECTS credits of the professional practical training

The professional imam-muallim practical training (Practicum in Imamate and Practicum in the Methodology of Maktab Instruction), amounting to 30 ECTS, is documented through:

a) a digital/electronic practical training logbook, to which the following have access:
- the teachers and assistants of the courses Imamate, Pedagogy with the Methodology of Maktab Instruction, Practicum in Imamate and Practicum in the Methodology of Maktab Instruction;
- the professional associates - methodologists (the professional associate for imam-muallim practical training and the practicum in imamate; the professional associate for methodology practical training and the practicum in religious pedagogy and religious psychology;
- the mentor imam in the jamaat;
b) regular mentor-student reflections and reports;
c) a final report on the practical training with the grade given by the mentor imam and the teacher.

3.7. Manner of completing the study programme

Completion of the Professional Study Programme in Imamate entails:

a) passing all examinations in the theoretical and methodology courses (60 ECTS in total);
b) successfully completing and receiving a positive assessment for the professional imam-muallim practical training (30 ECTS in total).

4. COURSE DESCRIPTIONS (Form SP2)

The descriptions (syllabi) of the courses of the Professional Study Programme in Imamate, set out in Form SP2 of the Regulation on the Procedure for Adopting and Amending Study Programmes at the University of Sarajevo, are included in the annex.

The syllabi comprise:
a) course data (course title without the use of abbreviations, cycle of study, ECTS, number of hours, course status, year of study, semester, prerequisite courses where applicable);
b) course objectives;
c) expected learning outcomes;
d) the thematic units to be studied;
e) teaching methods;
f) methods of knowledge assessment;

g) literature (required and supplementary).

5. ENGLISH TRANSLATION OF THE CURRICULUM AND SYLLABUS

The English translation of the curriculum and syllabus (Curriculum of the Associate Degree in Imamate) is contained in the annex to this proposal.

6. DOCUMENTATION ON THE FULFILMENT OF STAFFING AND SPACE REQUIREMENTS

6.1. Academic staff and practitioners for the delivery of the study programme

Teaching on the Professional Study Programme in Imamate will be delivered by UNSA-FIN teaching staff appointed to the appropriate academic ranks (assistant, senior assistant, assistant professor, associate professor, full professor) and by professional associates in teaching, in accordance with the licensing criteria of the competent education authority. The Faculty currently has 29 members of academic staff across nine chairs, and 3 professional associates in teaching, namely for imam-muallim practical training and the practicum in imamate, for methodology practical training and the practicum in religious pedagogy and religious psychology, and a répétiteur in qira'ah instruction.

In the practical training component, mentor imams in the jamaats will be engaged, in accordance with the Regulation on Student Practical Training of the Faculty (2018).

6.2. Material resources for the delivery of the study programme

The Faculty of Islamic Studies has at its disposal:
a) a lecture theatre, seven classrooms in the main and auxiliary buildings, and one classroom in the Centre for the Qur'an and Sunnah. In order for teaching to proceed without disruption, particularly with larger groups of students, it will be necessary to secure the use of the conference hall of the Student Centre of the IC BiH and of the medium-sized hall of the Gazi Husrev-bey Library in Sarajevo, which holds the status of a teaching base of the Faculty;
b) a library with a reading room and a specialised collection in the Islamic sciences. Students may also use the rich library collections of the Gazi Husrev-bey Library;
c) IT resources (computers, projectors, smart boards, wi-fi coverage) and access to electronic databases (EBSCO, Scopus);
d) an e-platform for distance learning.

The professional practical training will be carried out on the premises of the organisational units and institutions of the IC BiH, namely:
a) the jamaats and maktab centres of the IC BiH;
b) the institutions of the IC BiH in which the practical work will take place.

6.3. Estimate of the optimal number of students on the study programme

The optimal number of students per cohort will be specified by a decision of the Faculty Council, taking into account:
a) the needs of the IC BiH for imam personnel, in line with the analyses and projections of the Centre for Human Resources of the IC BiH;
b) the human, space and material resources of the Faculty;
c) the number of mentor imams available in the jamaats.

7. ASSESSMENT OF THE FULFILMENT OF THE REQUIREMENTS SET OUT IN THE DECISION ON ACCREDITATION CRITERIA

7.1. Methodological basis of the assessment

The assessment of the fulfilment of the requirements in this chapter was carried out in accordance with the Decision on Amendments to the Decision on the Norms Determining Minimum Standards in the Field of Higher Education in Bosnia and Herzegovina (Agency for the Development of Higher Education and Quality Assurance of Bosnia and Herzegovina, no. 05-02-2-117-1/19, 8 March 2019). Although this is a professional, non-degree programme (90 ECTS), the criteria referred to represent a relevant and recognised framework for assessing the programme's alignment with national and European quality assurance standards in higher education. A systematic presentation of the programme's alignment with criteria 1-10 is given below. It should be noted that the Faculty has recently undergone a process of comprehensive self-evaluation of its study programmes in preparation for accreditation. The outcome of that process was the adoption of the Self-Evaluation Report for the first- and second-cycle study programmes by the Senate of the University (no. 01-3-40/25 of 26 March 2025). The report explains and documents in detail the functioning of the Faculty's internal quality assurance system and the alignment of the existing study programmes with the accreditation criteria. The report is available in Bosnian and English on the Faculty's website (see SEI-UNSA-FIN-za-stampu-9.-5.-2025.pdf; Samoevaluacijski-izvjestaj-za-studijske-programe-prvog-i-drugog-ciklusa-studija-na-Univerzitetu-u-Sarajevu-–-Fakultetu-islamskih-nauka-engleski.pdf).SEI-UNSA-FIN-za-stampu-9.-5.-2025.pdfSamoevaluacijski-izvjestaj-za-studijske-programe-prvog-i-drugog-ciklusa-studija-na-Univerzitetu-u-Sarajevu-–-Fakultetu-islamskih-nauka-engleski.pdf

7.2. Assessment by accreditation criterion

Criterion	Summary of the requirement	Assessment of fulfilment	Evidence/explanations
1. Quality assurance policy	The existence of a formal, documented and publicly available quality policy; a focus on improving the processes of learning and teaching, research work, mobility and internationalisation; the involvement of internal and external actors in the quality assurance of study programmes.	Fulfilled	The Faculty has an established and functioning internal quality assurance system and refers to the University's quality assurance policy, which was updated in December 2023 with the adoption of the documents Quality Policy and Quality Policy for Study Programmes. Quality assurance forms an integral part of the strategic management of the Faculty, as documented in the Report on the Implementation of the Umbrella Strategies/Action Plan in the Field of Quality Assurance for the period 2020-2024. Improvement of the teaching process, of research work and of mobility is pursued through the application of a series of mechanisms including the evaluation of teaching, the self-evaluation of study programmes,

			the rewarding of results in teaching work, and others. Periodic reviews of the programme involve internal actors (the management, the staff and the students of the Faculty) and external actors (the IC BiH, alumni, the media and others). The Proposal for the Establishment of the Professional Study Programme in Imamate contains a description of the planned quality assurance procedures for this study programme (see Chapter 8 of the Proposal).
2. Design and approval of the programme	The programme documentation must be the result of a clearly defined procedure involving students and relevant social partners, aligned with the institution's strategy, with the qualification standards, with the Basis of the Qualifications Framework in BiH and the European Qualifications Framework, and with the needs of the labour market. The interaction of the programme with professional practice is ensured.	Fulfilled	The Professional Study Programme in Imamate is clearly linked to the umbrella strategies, to the Qualification Standard - Professional Associate for Imamate, to the Occupational Standard - Imam-muallim, to the relevant decisions of the Riyasat of the IC BiH and to the real needs of the IC BiH. The learning outcomes, the curriculum and syllabus, the logical matrix of outcomes and the partners from practice (the Riyasat, the muftiates/mashihats, the majlises) are defined in detail (see sections 1.2., 1.3. and 1.5.). The programme is adopted in accordance with the regulations of the University and of the Faculty which lay down the competences of the Faculty Council, of the bodies of the founder, that is, of the IC BiH (the Riyasat and the Council of Muftis), and of the Senate of the University in this procedure. The professional practical training constitutes a significant component of the programme.
3. Student-centred learning, teaching and assessment	The preparedness and motivation of academic staff for teaching, taking into account the results of the student evaluation of teaching;	Fulfilled	Since becoming a full member of the University in 2013, the Faculty has sought to align its work with the University's legal framework, particularly in the area of learning, teaching and

	an active role for students in the teaching and research process; transparent procedures for grading student achievement and a procedure for appeals against grading; the involvement of students in the work of the bodies of the higher education institution.		assessment, which is elaborated in detail in the Rules of Study. On the Professional Study Programme in Imamate, end-of-semester evaluations of teaching will be applied, by analogy with the established practice on the Faculty's existing first- and second-cycle programmes. The Self-Evaluation Report documents the improvement in the quality of teaching as a result of the continuous practice of evaluating teaching. The grading of students and the appeals procedure will be carried out in accordance with the University's Rules of Study (see also section 2.9. of the Proposal, on grading). Student representatives are already involved in the work of the Quality Assurance Committee and of the Faculty Council and take part in adopting decisions concerning the Faculty's study programmes.
4. Admission, progression, recognition and certification	Transparent admission requirements; mechanisms for the recognition of higher education qualifications and of prior learning; the Diploma Supplement.	Fulfilled	The Faculty admits students on the basis of legal provisions and clear and transparent criteria, in accordance with the resources available for delivering the programme and with the admission plan approved by the IC BiH and adopted by the Senate of the University (see section 6.3. of the Proposal). The recognition of foreign qualifications is carried out in accordance with the Regulation on the Recognition of Foreign Higher Education Qualifications at the University and with the Regulation on Specific Criteria in the Procedure for Recognising Foreign Higher Education Qualifications in the Educational Institutions of the IC BiH. Upon completion of their studies, students are awarded a diploma and a diploma supplement.

			The Proposal for the Establishment of the Professional Study Programme in Imamate sets out the defined admission requirements (see sections 2.5. and 2.6. of the Proposal). The call for applications will be published on the websites of the Faculty and of the University. Upon completion of their studies, students will receive a diploma and a diploma supplement containing data on the title and level of the qualification and on the learning outcomes.
5. Human resources	The quality and number of academic and non-academic staff; HR policy; the professional development of candidates for teaching and non-teaching posts.	Fulfilled	The Faculty has a sufficient number of academic staff (29 teachers and associates, and 3 professional associates in teaching), which enables it to deliver the Professional Study Programme in Imamate without disruption (see section 6.1. of the Proposal). A sufficient number of non-teaching staff is also employed, in accordance with the adopted systematisation of job positions. The Faculty organises professional training for its staff in a planned manner and encourages them to attend training organised by the services of the University Rectorate. Since 2022, the appraisal of the work of non-teaching staff and of the quality of the processes of professional, administrative and technical support has been introduced.
6. Resources and funding	Adequate space, material and financial resources for delivering the programme; a plan for investment in resources; agreements for teaching bases.	Fulfilled	The Proposal contains a description of the space and material resources for delivering the Professional Study Programme in Imamate, including classrooms, the library, the reading room, the IT infrastructure and access to databases (see section 6.2. of the Proposal). The professional practical training will be carried out in the jamaats, in cooperation with the founder. The use of the premises

			of the Student Centre of the IC BiH and of the Gazi Husrev-bey Library as teaching bases of the Faculty is anticipated. The Proposal contains a financial analysis in accordance with Form SP5.
7. Management of information on study programmes	A system for collecting, processing and using information on the programmes.	Fulfilled	The Faculty has established systems for collecting and analysing data on progression, success and dropout rates, which enables continuous monitoring of students' academic progress and the identification of challenges in the course of study. The mechanism referred to above will be applied on the Professional Study Programme in Imamate (see Chapter 8 of the Proposal).
8. Informing the public about study programmes	Timely and objective information about the programme; the aims and outcomes of the programme; academic biographies; a minimum of 50% of the content in English.	Fulfilled	The Faculty informs the public objectively about various aspects of its study programmes, including the regulations relevant to the activity of the Faculty and to higher education, updated bio-bibliographies of teaching staff in Bosnian and English, the research profiles of academic staff (COBISS, Google Scholar, and others), curricula and syllabi, the minutes of the sessions of the Faculty Council, and others. The Proposal for the Establishment of the Professional Study Programme in Imamate, together with the curriculum and syllabus, will be published on the Faculty's website following its adoption.
9. Continuous monitoring, periodic evaluation and review of the programme	The existence of procedures for the periodic evaluation, review and improvement of the programme; the involvement of students and external stakeholders; monitoring of the attainment of the learning outcomes and	Fulfilled	Within the quality assurance procedures, the Proposal for the Establishment of the Professional Study Programme in Imamate provides for the end-of-semester evaluation of teaching, student surveys on the quality of mentoring, and the periodic self-evaluation and external

	of their relevance to the labour market.		evaluation/accreditation of the programme (see Chapter 9 of the Proposal). In addition, the Proposal contains a SWOT analysis of the programme, a description of the risks and mitigation measures, and indicators of the programme's performance from the perspective of both the Faculty and the IC BiH (9.3., 9.4. and 9.5.).
10. Mobility of academic staff and students	Support for mobility through joint projects and the recognition of ECTS credits; an international cooperation office; annual records of mobility.	Fulfilled	The Faculty promotes the international mobility of students and teaching staff in cooperation with the International Cooperation Service of the University Rectorate and keeps records of the mobility undertaken. The Proposal for the Establishment of the Professional Study Programme in Imamate provides for the possibility of recognising ECTS credits earned through international exchange (see section 3.5. of the Proposal).

7.3. Conclusion of the assessment

On the basis of the analysis carried out, it may be stated that the Proposal for the Establishment of the Professional Study Programme in Imamate corresponds to a large extent to the accreditation criteria. The programme is clearly linked to the normative foundations and the needs of the IC BiH, and is structured through clearly defined learning outcomes and a relevant teaching and methodology matrix, with the active involvement of social partners and of practical training in the jamaats.

8. FINANCIAL ANALYSIS

The financial analysis is contained in the annex to this proposal, in Form SP5 of the Regulation on Proposing and Adopting Study Programmes at UNSA.

9. DESCRIPTION OF THE QUALITY ASSURANCE PROCEDURES FOR THE STUDY PROGRAMME

9.1. Quality assurance system

The internal quality assurance (QA) system at the Faculty was established in 2019 and is made up of the Faculty's students and employees (teaching and non-teaching staff) headed by the Dean; its formal structure/organisation consists of the Vice-Dean for Quality, the Quality Assurance Committee and the Quality Assurance Office. This structure operates as an integral part of the integrated university quality system, which entails close cooperation with the Vice-Rector for Quality, the Quality Management Committee and the Quality Assurance Service of the University Rectorate.

The context for establishing the quality assurance system at the Faculty is the reform of the teaching process, of the methodology and of the organisation of study, carried out gradually in accordance with the principles of the Bologna Process between 2003 and 2015, at the very centre of which stands the concept of quality assurance in the European Higher Education Area (EHEA).

The Faculty's quality assurance system is founded on (a) laws and secondary legislation in the field of higher education, and (b) the internal regulations of the University and of the Faculty. The Framework Law on Higher Education in BiH provides for the obligation to establish quality assurance mechanisms in the field of higher education and the accreditation of higher education institutions, which is a precondition for the international recognition of diplomas. The Agency for the Development of Higher Education and Quality Assurance has adopted decisions defining the minimum quality standards for higher education institutions and study programmes. These rest on the Standards and Guidelines for Quality Assurance in the European Higher Education Area (ESG), whereby the principles of continuous improvement and external evaluation have become part of the normative framework. The Law on Higher Education of Sarajevo Canton (2022) likewise prescribes the obligation of a higher education institution to establish a quality assurance and quality management system, and the obligation to carry out an external evaluation of that system through accreditation processes.

The Governing Board of the University of Sarajevo adopted the Decision on Establishing a Quality Assurance and Quality Management System in 2017, an integral part of which is the Quality Policy, but the system was regulated in more detail by the Regulation on the Quality Assurance and Quality Management System in 2019. The Faculty of Islamic Studies, as a member of the University, elaborates this system through its own rules and regulations aligned with those of the University. The Rules of the Faculty (2021) and the Regulation on the Internal Organisation and Systematisation of Job Positions (2024) specify how internal quality assurance is organised at the Faculty.

It is important to note that, in addition to state and university regulations, the Faculty is obliged to align its work with the regulations and strategic documents of the Islamic Community. One such document is the Strategy for the Development of Higher Education and Scientific Research of the Islamic Community for the period 2014 to 2024, which included among its strategic tasks "7.1.2. quality assurance and quality control", in accordance with the European Standards and Guidelines (ESG).

9.2. The quality assurance procedures to be applied to the Professional Study Programme in Imamate comprise:

a) Analysis of the alignment of the proposal for the adoption of a study programme/amendments to a programme with the standards and norms in the field of higher education and with the accreditation criteria;
b) Regular monitoring of the quality of teaching and of the professional practical training by means of the student survey and the reports of practical training mentors. The evaluation of teaching is carried out in accordance with the Regulation on Student Evaluation of the Work of Academic Staff and of the Success of the Implementation of Curricula and Syllabi at the University (2018).;
c) Management of information on the study programme: monitoring of examination attendance and pass rates, student progression and study success, the employability of programme graduates, and dropout rates;
d) Involvement of all internal participants (the management, the teaching and non-teaching staff and the students of the Faculty) and external participants (alumni, the founder, the media and others) in periodic reviews of the programme;
e) Periodic review of the learning outcomes (at least once within the period of validity of the Qualification Standard - 10 years);
g) Informing the public about all aspects of the programme (via the Faculty's website, social media profiles, promotional materials, the organisation of open days, and others);
h) Awarding recognitions to teaching staff for results in teaching, scientific research and professional-scholarly work, international activity and social contribution;

i) Periodic self-evaluation and external evaluation of the programme for the purposes of its accreditation.

9.3. SWOT analysis of the establishment of the Professional Study Programme in Imamate

Strengths

- A clear connection between the programme and the real needs of the IC BiH, particularly in smaller, rural, returnee and diaspora jamaats where the shortage of imam personnel is pronounced;
- The grounding of the programme in the applicable documents of the Riyasat of the IC BiH (the Occupational Standard - Imam-muallim and the Qualification Standard - Professional Associate for Imamate), which ensures the alignment of the education provided with the job description and the competences required for the post;
- The practical orientation of the programme, with a significant share of professional practical training in the jamaat environment, which contributes to the faster professional integration of graduates;
- The relatively short duration of the programme, which allows personnel to enter the imam's service more quickly;
- The institutional support of the IC BiH, which facilitates the organisation of practical training, mentoring and the employment of graduates;
- The standardisation of the minimum competences of imams in the medium and lower categories of jamaats, which contributes to levelling the quality of the imam's service across different jamaats, majlises and muftiates/mashihats.

Weaknesses

- The limited duration of the programme entails reduced treatment of certain teaching content;
- The quality of the professional practical training depends to a large extent on the availability and expertise of mentors in the jamaats, which may lead to uneven learning outcomes;
- A potentially lower professional status compared with imams who complete the Study Programme in Islamic Theology, which may affect candidates' motivation;
- Limited opportunities for advancement unless the recognition of ECTS credits earned is facilitated when continuing education at the first cycle of study;
- An additional burden on the Faculty's teaching and organisational capacity, particularly in the coordination of practical training and mentoring.

Opportunities

- The possibility of systemically resolving the problem of the shortage of imam personnel in certain regions;
- Strengthening cooperation between the Faculty, the muftiates/mashihats and the jamaats through the joint delivery of practical training and mentoring;
- The development of additional professional development and lifelong learning programmes for imams who complete the professional study programme;
- The possibility of adapting the programme to the needs of the diaspora and of specific local communities, in the practical training component in the jamaats;
- The potential for the subsequent academic recognition of part of the programme through vertical progression towards higher qualifications.

Threats

- Insufficient financial and institutional support for the long-term delivery of the programme and for high-quality practical training;
- The persistence of structural problems in the jamaats (low salaries, workload and others), which may discourage graduates from accepting service in areas where personnel are lacking;
- Possible mistrust on the part of some jamaats towards imams with a shorter form of formal education;

- The risk that the programme is used as a substitute for developing long-term staffing strategies of the IC BiH, rather than as a complementary element of them;
- Limited interest among candidates if professional status and working conditions are not improved.

9.4. Risk analysis and mitigation measures

9.4.1. Risk of uneven quality of the professional practical training

Description of the risk:
The quality of the professional practical training may vary considerably depending on the capacity of the jamaat, the availability of qualified mentors and the organisational capabilities of the majlises of the IC BiH. There is a risk that in some areas the practical training will be reduced to formal attendance, without systematic professional guidance and evaluation.

Mitigation measures:
- Establishing clear criteria for the selection of mentor imams;
- Mandatory short training and instructions for mentor imams. This training would be delivered by the teachers and assistants of the courses Imamate and Pedagogy with the Methodology of Maktab Instruction, and by the professional associates - methodologists;
- Introducing standardised forms for monitoring the practical training and for evaluating students and the engagement of mentor imams, including the digital/electronic practical training logbook;
- Supervision by the Faculty of the delivery of the practical training, in cooperation with the muftiates and majlises.

9.4.2. Risk of insufficient motivation among candidates to work in areas where personnel are lacking

Description of the risk:
Despite the faster educational route, candidates may avoid working in areas with weaker economic conditions, poorer infrastructure and a heavier workload, which may reduce the programme's effect on resolving the staffing deficit.

Mitigation measures:
- Linking admissions policy to the actual needs of the majlises;
- Introducing scholarships or other forms of support for students who undertake to work in jamaats where personnel are lacking for a specified period of time;
- Giving priority in employment to graduates in the areas of greatest need;
- Introducing a system of professional support for young imams in their first years of service.

9.4.3. Risk of limited opportunities for professional advancement

Description of the risk:
If clear and realistic transitions to higher levels of education are not secured, along with mechanisms for advancement within the imam's service, there is a risk that graduates of the professional study programme will remain professionally constrained in the long term, which may have a negative effect on motivation and on the quality of their work.

Mitigation measures:
- Clear criteria for the recognition of ECTS credits earned on the professional study programme for the purposes of continuing education at the first cycle of study;
- The development of professional development and lifelong learning programmes for imams;
- The introduction of mechanisms for evaluating the work of imams and for advancement in service within the IC BiH.

9.4.4. Risk of overburdening institutional capacity

Description of the risk:
The organisation of teaching, practical training, mentoring and evaluation requires additional human and administrative resources of the Faculty and of the majlises of the IC BiH, which may lead to a strain on existing capacity.

Mitigation measures:
- Precise planning of admission quotas in line with actual capacity;
- Harmonising the structure of the Faculty's study programmes (the distribution of courses across the winter and summer semesters);
- Engaging practitioners;
- Using digital tools for monitoring practical training and for administration.

9.4.5. Risk of a perception of lowered standards

Description of the risk:
Part of the public within the IC BiH may perceive the programme as a "short cut" to obtaining a diploma in imamate, which may affect the acceptance of graduates in local communities.

Mitigation measures:
- Clear communication of the programme's aims, learning outcomes and content;
- Emphasising the normative grounding of the programme and the qualification standard;
- Transparent criteria for admission, evaluation and completion of the programme;
- Monitoring the quality of the work of programme graduates.

9.5. Programme performance indicators

9.5.1. Indicators of admission, progression and completion of study (within the responsibility of both the Faculty and the IC BiH)

- The number of students admitted per cohort in relation to the planned admission quota;
- The examination attendance and pass rates;
- The progression rate on the programme;
- The dropout rate;
- The percentage of students who successfully complete the programme within the prescribed period.

9.5.2. Indicators of the quality of theoretical teaching and of professional practical training (primarily within the responsibility of the Faculty; the responsibility of the IC BiH in the segment of the work of mentor imams)

- End-of-semester evaluation of teaching;
- Evaluation of the teaching work of the Faculty's academic staff on the basis of the criteria of the UNSA-FIN Regulation on Recognitions;
- The number of maktab, educational and community activities carried out during the practical training.
- Mentors' assessments of students' preparedness for independent work;
- Student evaluations of the quality of mentor-led practical training;
- Periodic self-evaluation of the programme;
- Periodic external evaluation, that is, accreditation of the programme.

9.5.3. Indicators of employment and deployment in the imam's service (within the responsibility of the IC BiH)

- The number and percentage of graduates employed in the imam's service within 6-12 months of completing the programme;
- The number and percentage of graduates engaged in jamaats where personnel are lacking;

- The average length of time graduates of the programme remain in their first post.

9.5.4. Indicators of professional competences and of work in the community (primarily within the responsibility of the IC BiH; the responsibility of the Faculty with regard to the attainment of the envisaged competences during the programme)

- Assessments by the muftiates and jamaat boards of the quality of graduates' work;
- Graduates' participation in additional forms of professional development;
- The involvement of imams in educational, counselling and community activities within the community.

9.5.5. Indicators of institutional performance (within the responsibility of the IC BiH)

- A reduction in the number of unfilled imam posts in the targeted areas;
- Stability of staffing levels in the jamaats over a period of several years.

PROFESSIONAL STUDY PROGRAMME IN IMAMATE

CURRICULUM AND SYLLABUS

SEMESTER I (30 ECTS)

<table>
<tr><td>Course code:
INKI 3001</td><td colspan="3">Course title: Qur'an Recitation (Qira'ah) I</td></tr>
<tr><td>Cycle: Non-degree programme</td><td>Year: I</td><td>Semester: I</td><td>Number of ECTS credits: 4</td></tr>
<tr><td colspan="2">Status: Compulsory</td><td colspan="2">Total number of hours: 45
Exercises: 30; Répétiteur exercises: 15</td></tr>
<tr><td>Participants in teaching</td><td colspan="3">Teachers and associates appointed in the field to which the course belongs.</td></tr>
<tr><td>Prerequisite for enrolment:</td><td colspan="3">None</td></tr>
<tr><td>Course objective(s):</td><td colspan="3">The practical development of students' skills in the field of Qur'an recitation.</td></tr>
<tr><td>Thematic units:</td><td colspan="3">1. Isti'adhah and basmalah.
2. Recitation and tajwid analysis - Surah al-Fatihah.
3. Recitation and tajwid analysis - verses 1-5 of Surah al-Baqarah.
4. Recitation and tajwid analysis - juz' I of the Qur'an.
5. Recitation and tajwid analysis - the surahs from al-Kafirun to an-Nas.
6. Recitation and tajwid analysis - juz' II of the Qur'an.
7. Recitation and tajwid analysis - the surahs from al-Asr to al-Kawthar.
8. Mid-semester examination - oral assessment.
9. Recitation and tajwid analysis - juz' III of the Qur'an.
10. Recitation and tajwid analysis - passages: al-Baqarah, verse 255; al-Baqarah, 284-286; Al 'Imran, 144-148; al-An'am, 160-165; al-Isra', 110-111.
11. Recitation and tajwid analysis - the surahs from al-Bayyinah to at-Takathur.
12. Recitation and tajwid analysis - juz' IV of the Qur'an.
13. Recitation and tajwid analysis - the surahs from ad-Duha to al-Qadr.
14. Recitation and tajwid analysis - juz' V of the Qur'an.
15. Recapitulation of the material covered.</td></tr>
<tr><td>Learning outcomes: (competences - knowledge, skills, attitudes, values...)</td><td colspan="3">To identify, apply and interpret the tajwid rules of Qur'an recitation according to the riwayah of Hafs; to demonstrate recitation of the Qur'an reading from the text to the extent of 100 pages and from memory (hifz) to the extent of 14 pages (al-Fatihah, verses 1-5 of al-Baqarah, the surahs from ad-Duha to an-Nas, passages: al-Baqarah, verse 255; al-Baqarah, 284-286; Al 'Imran, 144-148; al-An'am, 160-165; al-Isra', 110-111); to recite the Qur'an conscientiously, observing the adab.</td></tr>
<tr><td>Sustainable Development Goal (SDG):</td><td colspan="3">SDG 3: Good health and well-being
SDG 4: Quality education</td></tr>
</table>

Teaching methods:	Exercises, seminars, consultations, mentored work, quizzes, tutorial groups, audio-demonstration methods.
Methods of knowledge assessment and structure of the grade:	Oral assessment 100%
Literature:	*Required:* The Qur'an. *Supplementary:* 1. Dževad Šošić, Tedžvid - Komentar Džezerijje, El-Kalem and FIN, Sarajevo, 2019.

Course code: **INAK 3020**	Course title: Introduction to Aqa'id and **Comparative Religion**		
Cycle: Non-degree programme	Year: I	Semester: I	Number of ECTS credits: 5
Status: Compulsory		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field to which the course belongs		
Prerequisite for enrolment:	None		
Course objective(s):	The aim of the first part of the course is to offer an overview of the traditional pattern of Islamic belief through a basic analysis of the foundations of faith (iman) and of the first pillar of Islam (faith in Almighty God, in the angels, in the revealed books of God, in God's messengers, in the Day of Judgement and in divine decree and destiny, and the testimony of faith). In the second part of the module, the aim is to acquaint students with the basic theories in the field of the scholarly understanding of the religious phenomenon, that is, of Judaism and Christianity.		

Thematic units: *(where necessary, the week-by-week delivery plan is established taking into account the specific features of the organisational units)*	Week 1 "Introduction to the basic terminology: faith, belief, aqa'id, religion, rite" Week 2 "Faith in Almighty God" Week 3 "The beautiful names and attributes of God, the Exalted" Week 4 "Faith in the angels" Week 5 "Faith in the books of God" Week 6 "Faith in the messengers of God" Week 7 "Faith in the Last Day, Paradise and Hell" Week 8 Mid-semester oral examination Week 9 "Faith in qadar" Week 10 "The testimony of faith in God, the Exalted, and in the prophethood of Muhammad, peace be upon him" Week 11 "The Qur'anic text on the ahl al-kitab" Week 12 "Revelation, rites and feasts in Judaism" Week 13 "Revelation, rites and feasts in Christianity" Week 14 "Christianity in Bosnia and Herzegovina" Week 15 "The Islamic Community in Bosnia and Herzegovina and interreligious dialogue"
Learning outcomes:	Knowledge: By passing this course, graduates will: a) acquire knowledge of the fundamental concepts of aqa'id; b) acquire fundamental knowledge and the capacity for basic theological discernment of the articles of faith and the pillars of Islam; c) acquire basic insights from religious studies into the religions of Judaism and Christianity. Skills: By passing this course, graduates of the Faculty will be able to: a) read basic texts on aqa'id in our own language competently; b) discuss the fundamental doctrines of the religion of Islam competently with members of the jamaat, with media representatives and with adherents of other religious traditions; c) detect new forms of interpreting the foundations and pillars of the religion of Islam; d) read basic literature in religious studies relating to the religions of Judaism and Christianity independently; e) develop intercultural dialogue and coexistence. Competences: In mastering the subject matter of this course, certain competences are attained for presenting the foundations and pillars of Islam at the level of the jamaat. Basic knowledge is thus also acquired that enables future imams to instruct the faithful in the articles of faith and the pillars of Islam and in the idea of intercultural dialogue.
Sustainable Development Goal (SDG):	SDG 3: Good health and well-being SDG 4: Quality education
Teaching methods:	1. interactive lectures 80% 2. workshops 10% 3. student presentations 10%

Methods of knowledge assessment and structure of the grade:	a) full-time students 1. Student presentations 20% 2. Mid-semester oral examination 40% 3. Final oral examination 40% b) part-time students 1. Mid-semester oral examination 50% 2. Final oral examination 50%
Literature:	Required: 1. Adnan Silajdžić, Samir Beglerović, Kenan Čemo, Orhan Jašić, Vjersko-teološko tumačenje osnova islamskog vjerovanja, FIN, Sarajevo, 2025. 2. Hrestomatija: Uvod u nauku akaida, ed. Nedžad Grabus, Sarajevo, FIN, 2005. 3. Required: Religije svijeta, KS, Zagreb, 1987 (chapters on Judaism and Christianity only), pp. 275-310 and 340-392. Supplementary: 1. Rešid Hafizović, Teološki traktati 1: O načelima islamske vjere, Sarajevo, 1996; (2nd ed. under the title "Imanski šarti", Sarajevo, 2006) 2. Rešid Hafizović, Stubovi islama i džihad, Sarajevo, 2015. 3. Nedžad Grabus, Od "drugoga" do bližnjega (eseji o islamu u sekularnoj državi i međureligijskom dijalogu), Averroes, Ljubljana, 2020.

Course code: **INTE 3006**	Course title: Introduction to Tafsir		
Cycle: Non-degree programme	Year: I	Semester: I	Number of ECTS credits: 4
Status: Compulsory		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field to which the course belongs/the course		
Prerequisite for enrolment:	None		
Course objective(s):	To present the main information on the form and content of the Qur'an; to present the meanings of tafsir terminology and its role in tafsir in uncovering the meaning of the Qur'anic text; to define the main terms of tafsir in their mutual relationship and their position within the historical context of the schools of Qur'anic interpretation.		

Thematic units:	eek 1: The definition of the Qur'an eek 2: The revelation of the Qur'an eek 3: The form of the Qur'an eek 4: The history of the Qur'an eek 5: The seven ahruf of the Qur'an eek 6: The qira'at of the Qur'an eek 7: The division of the Qur'an into Meccan and Medinan verses and surahs eek 8: Mid-semester examination eek 9: The language and style of the Qur'an eek 10: The occasions of the revelation of the Qur'an eek 11: The division of the verses of the Qur'an in tafsir eek 12: Abrogated and abrogating verses eek 13: The i'jaz of the Qur'an eek 14: Methods of interpreting the Qur'an eek 15: Summary and verification of student attendance.
Learning outcomes: (competences - knowledge, skills, attitudes, values...)	The student explains the form and content of the Qur'an and clarifies the terminology and rules of tafsir; explains the basic concepts of tafsir; plans, programmes and delivers education on the Qur'an; revitalises Qur'anic values in the jamaat; applies tafsir in work with the jamaat
Methods and forms of delivering instruction:	Lecture, presentations, exercises, text-based method: analysis of Qur'anic verses and commentaries, consultations, student presentations, discussion and dialogue methods, visual-demonstration methods, mentored work
Methods of knowledge assessment and structure of the grade:	Full-time students: Participation: 10 points Mid-semester written and oral examination: 45 points; Final written and oral examination: 45 points Part-time students: Mid-semester written and oral examination: 50 points; Final written and oral examination: 50 points.

Literature:	Required: 1. Enes Karić, Uvod u tefsirske znanosti, Islamski teološki fakultet, Sarajevo, 1988 (pp. 15-152; 177-182) 2. Dželaluddin Sujuti, Itqan, Part I, translated from Arabic by Almir Fatić, Sova Publishing, Sarajevo, 2012 (p. 34-38). Supplementary: 1. Mehmed Handžić, Uvod u tefsirsku i hadisku nauku, Sarajevo, 1973. 2. Nerkez Smailagić, Uvod u Kur'an, Zagreb, 1975. 3. Jusuf Ramić, Povodi objave Kur'ana, Sarajevo, 1984, 2019. 4. Imam an-Nawawi, Adabi učenja Kur'ana, translated from Arabic by Husejn Omerspahić, Sarajevo, 1998. 5. Muhamed Tufo, Temelji tefsirske nauke, reprint edition, Sarajevo, 2004. 6. Safvet Halilović, Osnovi tefsira, Zenica, 2005. Second, expanded edition: Sarajevo, 2015. 7. Jusuf Ramić, Naši prijevodi Kur'ana i stil kur'anskog izraza, Sarajevo, 2010. 8. Tabatabai, Kur'an u islamu, translated from Arabic by Enes Karić and Nusret Čančar, Sarajevo, 2008. 9. Abu al-Hasan Ali an-Naysaburi, Povodi objave Kur'ana, Sarajevo, 2011. 10. Sulejman Topoljak, Osnovi tefsira, Novi Pazar, 2014. 11. M. M. al-A'zami, Historija kur'anskoga teksta, translated from English by Džemaludin Latić, Sarajevo, 2014. 12. Balil Abd al-Karim, Kur'anska terminologija, translated from English by Almir Fatić, Sarajevo, 2019. 13. Dželaluddin es-Sujuti, Itqān - Sveobuhvatni uvodnik u kur'anske nauke 2, translation from Arabic and notes by Almir Fatić, Sarajevo, 2023.

Course code: **INHA 3019**	Course title: Prophetic Tradition: Hadith and Sirah		
Cycle: Non-degree programme	Year: I	Semester: I	Number of ECTS credits: 4
Status: Compulsory		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field to which the course belongs		
Prerequisite for enrolment:	None		

Course objective(s)	· that students become acquainted with the fundamental hadith terminology, with the historical development of hadith scholarship, with the most renowned hadith scholars and with the fundamental hadith collections and works; · that students become capable of reading hadith literature competently and independently; · that students acquire, contextualise and understand the most important events in the biography of Muhammad, peace be upon him.
Thematic units	1. Introductory class - acquainting students with the course 2. Basic concepts of hadith scholarship (hadith, sunnah, qudsi hadith, khabar, athar, sirah...) 3. The authoritativeness of the sunnah and of the biography of the Prophet, peace be upon him 4. The three phases of recording hadith and the types of hadith collections 5. Fundamental characteristics of the attitude of the first generations of Muslims towards hadiths 6. Hadith disciplines - part 1 7. Hadith disciplines - part 2 8. Mid-semester written examination 9. The classification of hadith in relation to the characteristics of its text 10. The classification of hadith in relation to other criteria (authenticity, the continuity of the isnad...) 11. Hadiths of weak authenticity and apocryphal hadiths 12. The pre-prophetic period of the life of Muhammad, peace be upon him 13. The Meccan period of the life of Muhammad, peace be upon him 14. The Medinan period of the life of Muhammad, peace be upon him 15. The most significant lessons from the life of Muhammad, peace be upon him / Recapitulation of all thematic units
Learning outcomes	Knowledge: Students will be able to: a) understand the fundamental hadith terminology appropriately, b) set out the historical development of hadith scholarship, and c) present the most significant events in the biography of Muhammad, peace be upon him. Skills: Students will be able to educate the jamaat about the sunnah and to prepare educational content on hadith Competences: Students will attend to the revitalisation of the content of the sunnah and the sirah in the lives of individuals and of the community, and will use hadiths in practical work with the jamaat
Sustainable Development Goal (SDG)	SDG 4 - Quality education

Teaching methods	Interactive teaching Interactive exercises Individual work Group work
Methods of knowledge assessment and structure of the grade	Assignment (learning the Bayquniyyah and its translation by heart): 20% Mid-semester written examination: 30% Final written and oral examination 50% of the grade. A pass grade requires all the elements of continuous assessment to be completed.
Literature	Required: 1. Terminologija hadisa (reader), edited by hfz. Aid Smajić, Faculty of Islamic Studies in Sarajevo, Sarajevo, 2006. 2. Musić Kenan, Fadilj Maljoki and Kamber Kamberi, Priručnik za Bejkunijju, forthcoming. 3. Ramadan, Tariq, Stopama Božijeg Poslanika, translated from English by Fikret Pašanović, Association of the Ilmiyyah of the Islamic Community in BiH, Sarajevo, 2007. Supplementary: 1. Halilović Safvet, Sira - životopis posljednjeg Allahovog Poslanika, El-Kalem, Sarajevo, 2016. 2. Musić Kenan, U susret Resulullahu, Mak invest, Sarajevo, 2013. 3. Lings, Martin, Muhammed: život Vjerovjesnika islama zasnovan na najranijim izvorima, translated from English by Amra Sulejmanović-Hajdarević and Indira Ustavdić-Crnčević, Connectum, Sarajevo, 2007. 4. A. C. Brown, Jonathan, Hadis: naslijeđe vjerovjesnika Muhammeda, translated from English by Azra Mulović, CNS and El-Kalem, Sarajevo, 1437/2016. 5. Mahmutović Mirsad, Povodi nastanka Vjerovjesnikovih hadisa, 2nd expanded edition, IC El-Kalem, Sarajevo, 2011. 6. Karalić Mahmut, Hadis i hadiske znanosti, El-Kelimeh, Novi Pazar, 2010. 7. Maljoki Fadilj, "Skriveni nedostaci u hadisu" i njihov utjecaj na izvođenje pravnih propisa, master's thesis, Faculty of Islamic Studies of the University of Sarajevo, 2017. 8. Nakičević Omer, Arapsko-islamske znanosti i glavne škole od XV do XVII vijeka (Sarajevo, Mostar, Prusac), Gazi Husrev-bey Library, Sarajevo, 1988. 9. Nakičević Omer, Uvod u hadiske znanosti: Hadis I, Islamski teološki fakultet, Sarajevo, 1986.

Course code: **INFI 3002**	Course title: Islamic Rites of Worship (Ibadat) I		
Cycle: Non-degree programme	Year: I	Semester: I	Number of ECTS credits: 4
Status: Compulsory	Total number of contact hours: 45 Lectures: 30; Exercises: 15		
Teacher(s) in charge	Teachers and associates appointed in the field to which the course belongs		
Prerequisite for enrolment:	None		
Course objective(s):	To acquaint students with: the fundamental rules and terminology of the chapters on ritual purity and prayer; the religious practice and tradition of performing rites among the Muslims of Bosnia and Herzegovina; the resolutions of the Islamic Community laying down specific rules in the domain of prayer; the appearance of certain "new practices" in the manner of performing prayer and the positions of our school of law or of the Islamic Community on those practices; the application of knowledge of ritual purity and prayer, and to organise congregational prayer.		
Thematic units:	1. Introduction to the course. The aims of the rites of worship in Islamic teaching. 2. Types of ritual purity. Wudu' 3. Ritual washing (ghusl) and symbolic purification (tayammum). 4. The person with a legal excuse. The ritual purification of women. 5. The conditions for prayer 6. The constituent parts of prayer 7. The constituent parts of prayer 8. Mid-semester examination 9. Congregational prayer 10. What invalidates prayer; reprehensible acts during prayer 11. Supererogatory (nafilah) prayers; the prayer of a sick person, a traveller, a worker 12. The Friday prayer; the Eid prayer 13. The funeral (janazah) prayer 14. Qurban 15. Summary and evaluation		

Learning outcomes:	Having attended and passed the course, students will be able to: a) define and explain the fundamental concepts in the field of Ibadat (rites of worship), that is, of the chapters on ritual purity and prayer; b) set out and classify knowledge in the field of ritual purity and prayer; c) cite the arguments of the Hanafi school of law on the manner of performing prayer; d) identify and interpret the official positions adopted by the Islamic Community on questions of worship; e) relate theoretical knowledge to specific questions arising in practice.
Sustainable Development Goal (SDG):	-
Teaching methods:	- Lectures - Presentations - Discussions - Workshops - Case studies - Textual analyses - Field work and others
Methods of knowledge assessment and structure of the grade:	- Participation in lectures - 10 points - Seminar paper - 20 points - Mid-semester written and oral examination I - 35 points - Final written and oral examination - 35 points - The final grade is formed by adding together the results of all the forms of assessment listed above.

Literature:	*Required:* 1. Muhamed Madžid Itr, Hanefijski fikh, translated by Asmir Imamović, El-Kelimeh, Novi Pazar, 2014. 2. Enes Ljevaković, Elvir Duranović, Sumeja Ljevaković-Subašić, "Argumenti hanefijskog mezheba na određana sporna pitanja iz obredoslovlja i vjerske prakse muslimana u BiH", in: Islamska tradicija Bošnjaka na razmeđu stoljeća: Izazovi novih tumačenja islama, Institut za islamsku tradiciju Bošnjaka, 2018, pp. 167-193. https://www.academia.edu/36289576/Argumenti_hanefijskog_mezheba_na_odre%C4%91ana_sporna_pitanja_iz_obredoslovlja_i_vjerske_prakse_muslimana_u_BiH?auto=download 3. Mustafa Hasani, Ibadat (reader), Faculty of Islamic Studies in Sarajevo, Sarajevo, 2009, pp. 65-217 and 395-410. 4. Fatwa on the obligation to adhere to the Hanafi madhhab http://www.islamskazajednica.ba/fetve-i-rezolucije/193-fetva-o-obavezi-pridrfavanja-henefijskog-mezheba http://www.islamskazajednica.ba/fetve-i-rezolucije/193-fetva-o-obavezi-pridrfavanja-henefijskog-mezheba 5. Fatwa on combining prayers http://www.islamskazajednica.ba/fetve-i-rezolucije/2486-fetva-o-spajanju-namaza http://www.islamskazajednica.ba/fetve-i-rezolucije/2486-fetva-o-spajanju-namaza 6. Fatwa on the slaughter of the qurban http://www.islamskazajednica.ba/fetve-i-rezolucije/194-fetva-o-klanju-kurbana http://www.islamskazajednica.ba/fetve-i-rezolucije/194-fetva-o-klanju-kurbana 7. Fatwa of the Mufti of Travnik on the use of qurban meat intended for the pupils of the madrasah in Travnik http://www.islamskazajednica.ba/fetve-i-rezolucije/18593-fetva-muftije-travnickog-o-upotrebi-kurbanskog-mesa-namijenjenog-ucenicima-medrese http://www.islamskazajednica.ba/fetve-i-rezolucije/18593-fetva-muftije-travnickog-o-upotrebi-kurbanskog-mesa-namijenjenog-ucenicima-medrese *Supplementary:* 8. Ibrahim Halebi, Multeqa'l-ebhur (Stjecište mora), translated by Omer Nakičević (...), Faculty of Islamic Studies in Sarajevo, Sarajevo, 2002, pp. 7-240. 9. Abdulhamid Mahmud Tuhmaz, Hanefijski fikh, I, translated by Zuhdija Hasanović (...), Haris Grabus, Sarajevo, 2002. 10. Dr. Wahbah az-Zuhayli, al-Fiqh al-islami wa adillatuhu, I, Dar al-Fikr, Damascus, 1996. 11. Hasan ibn Ammar ash-Shurunbulali, Hanefijski fikh, translated by Jusuf Džafić, Planjax Komerc, Tešanj, 2017. 12. Dr. Yusuf al-Qaradawi, Ibadet u islamu, translated by Mesud Džajić and Numan Čosić, Konjic, 2001.

Course code: INIF 3016	Course title: Islamic Ethics		
Cycle: Non-degree programme	Year: I	Semester: I	Number of ECTS credits: 4
Status: Compulsory		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field to which the course belongs/the course		
Prerequisite for enrolment:	None		
Course objective(s):	To gain insight into the basic concepts of ethics and into the basic ethical theories and argumentative conceptions in the history of ethical thought in the Greek philosophical tradition, in the ancient Eastern philosophies, in the Islamic theological and philosophical tradition, in the medieval and Christian philosophical and theological tradition, and in the early modern, modern and contemporary Western ethical tradition.		
Thematic units: *(where necessary, the week-by-week delivery plan is established taking into account the specific features of the organisational units)*	1. 'Ilm al-akhlaq - concept and definition; the meaning and significance of Islamic ethical thought; morality and ethics; theories and currents 2. Moral education in the sources of Islam; revealed education and the Prophetic model of moral education 3. The ethical plan of the Qur'an 4. The historical currents of Islamic ethical thought and the basic conceptions of morality (traditional ethics, 'ilm al-kalam, philosophical ethics, Sufi ethics, modern (reformist) ethics; taqwa, muruwwa, sa'adah, adab, fana' 5. Al-Ghazali's ethics 6. Concepts of seclusion in classical Muslim thought 7. Freedom as an ideal of Islam 8. Mid-semester examination 9. Morality and the common good; the phenomenology of nifāq 10. Fazlur Rahman and the ethical turn in Islamic philosophy 11. Abdurrahman Taha and the question of moral purification 12. The most important ethical conceptions in the modern Western philosophical tradition (the tradition of virtue ethics, Kant's ethics of duty, the tradition of consequentialist ethics) 13. The desacralisation of nature and the ecological crisis (S. H. Nasr); contemporary moral challenges; bioethics 14. Feminist ethics 15. Final test		

Learning outcomes:	To interpret ethical concepts and moral themes, to present the basic ideas of classical and contemporary Western and Muslim ethical thought, and to view Islamic and Western moral frameworks critically and responsibly.
Sustainable Development Goal (SDG):	SDG 1: No poverty SDG 10: Reduced inequalities SDG 16: Peace, justice and strong institutions
Teaching methods:	Lectures: 60% (lecture, reading and analysis of works and texts) Exercises: 40% (discussion, presentations by students, presentations and critical appraisal of works and texts)
Methods of knowledge assessment and structure of the grade:	Colloquium: 30% (reading one work from the list of extended literature, with note-taking, and a discussion with the course assistant) Individual assignment 20% (memorising and abstracting the moral messages of Qur'anic passages - al-Isra 22-39; al-Furqan 63-77; Luqman 12-19) Final test: 50% (written and oral knowledge assessment)

Literature:	*Required:* Dževad Hodžić, Etika (Uvod u islamsku i zapadnu etičku misao), reader of texts (FIN), Sarajevo, 2005. *Supplementary:* 1. Abdurrahman Badawi, Miskawaihova filozofija morala, from the book: M. M. Šerif, Historija islamske filozofije, Augustin Cesarec, Zagreb, 1990. 2. Aristotle, Book II, Nikomahova etika, BIGZ, Belgrade, 1980. 3. Abu Hamid al-Ghazali, O mladiću, 4. Abu Hamid Muhammad al-Ghazali, Alhemija sreće, from the book: Naš učitelj El-Gazali, Sarajevo, 1995. 5. Hasan Kafi Pruščak, Temelji mudrosti o uređenju svijeta 6. Hasan Škapur, Kult rada u islamu, Takvim, 1976. 7. Mustafa ibn Muhammed Pruščak, Traktat o samilosti i sažaljenju spram živih stvorenja (translated by Prof. Nijaz Šukrić), Zbornik radova Islamskog teološkog fakulteta u Sarajevu, 1/1982. 8. Peter Singer, Uvod u etiku, Izdavačka knjižarnica Zorana Stojanovića, Sremski Karlovci, Novi Sad, 2004. 9. Plato, Odbrana Sokratova, in: Platon, Dijalozi, Kultura, Belgrade, 1970. 10. Syed Muhammad Naquib al-Attas, Islam: koncept religije i temelj etike i morala, from the book: Syed Muhammad Naquib al-Attas, Islam i sekularizam, translated by Džemaludin Latić, Bosančica, Sarajevo, 2003. 11. *Takvim, Sarajevo, 1978.*

Course code: **INIM 3001**	Course title: Imamate		
Cycle: Non-degree programme	Year : I	Semester: I	Number of ECTS credits: 5
Status: Compulsory		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field to which the course belongs		
Prerequisite for enrolment	None		

Course objective(s)	The aim of the course is to equip students to perform religious, educational, social and administrative duties in the jamaat independently, while observing professional and ethical standards. Through practical training, students will acquire the practical knowledge and skills needed to organise religious rites, to communicate with different age groups and to cooperate with local communities and local authorities. A further aim is to develop their capacity to provide spiritual and social support to the members of the jamaat and to plan and carry out projects of significance for the jamaat and for the wider community. The course likewise aims to strengthen their authority through their culture of conduct, dress, speech and public presentation. In line with the above, the aims of the course are for participants to acquire knowledge of the norms and of the tradition, to develop the skills needed to lead a jamaat and to communicate, and to build the competences that make them leaders, teachers and a mainstay of the community.
Thematic units *(where necessary, the week-by-week delivery plan is established taking into account the specific features of the organisational units)*	1. Motivation in exercising the imam-muallim vocation 2. Regulations concerning the imam, the jamaat and the mosque 3. The functional leadership of the jamaat board and of the jamaat 4. The culture of conduct, dress and speech of the imam-muallim(a) 5. Social intelligence; understanding different needs and settings in imam-muallim work 6. The Shari'ah marriage, the marriage protocol and its main features 7. Familiarisation with the regulations and the adab of the Friday prayer and the Eid prayer 8. Mid-semester examination 9. The choice of topic and purpose of an address, audience analysis, ways of organising the material and argumentation in an address. 10. The structure of the khutbah and the wa'z: the beginning and end of the address, the central part, planning the address, the message, the language of the address. 11. Public communication: types of public presentation, forms of television appearance, dealing with stage fright. 12. The funeral (janazah) prayer: regulations and customs 13. The imam within the structure of the Islamic Community in Bosnia and Herzegovina (the suburban, urban and diaspora jamaat) 14. The organisation of the jamaat with regard to care for socially vulnerable members of the jamaat; the organisation and collection of zakat 15. Innovative ideas in work with young people

Learning outcomes	Knowledge: - Knowledge of the regulations concerning the imam, the jamaat, the mosque, the Friday prayer, the Eid prayer and the funeral prayer. - Knowledge of the norms relating to the Shari'ah marriage and its protocol. - Knowledge of the structure of the khutbah and the wa'z and of the methodology of public address. - Understanding of the role of the imam within the structure of the Islamic Community in Bosnia and Herzegovina in different types of jamaat. - Knowledge of the organisation of the jamaat, of social care, of the collection of zakat and of work with young people. Skills: - Applying the functional leadership of the jamaat board and of the jamaat. - Organising and analysing the audience, choosing the topic and purpose of an address, and argumentation in a speech. - Planning and structuring the khutbah and the wa'z (beginning, central part, conclusion, message). - Developing a culture of conduct, dress and speech in keeping with the imam-muallim vocation. - Managing public presentation, including television formats and overcoming stage fright. - Developing social intelligence and the ability to understand the different needs of the members of the jamaat. - Organising and conducting the protocol of a marriage and of a funeral in accordance with Shari'ah regulations. Competences: - The ability of the imam/muallim to be a spiritual and organisational leader in the jamaat. - The competence to lead the jamaat board and to coordinate the activities of the community. - Building authority through a culture of conduct, communication and public presentation. - Developing empathy and social sensitivity in working with different categories of members of the jamaat. - The capacity for innovative work with young people and for adapting traditional values to the contemporary context. - Integrating knowledge of the regulations with practical skills in leading religious rites and organising the life of the jamaat.
Sustainable Development Goal (SDG)	SDG 4 - Quality education

<table>
<tr><td>Teaching methods</td><td>Lectures: explanations of Shari'ah and organisational rules.
Demonstration and demonstration exercises
Analysis of religious rites
Preparation and performance of practical assignments
Interview and discussion
Report and analysis
Mentoring</td></tr>
<tr><td>Methods of knowledge assessment and structure of the grade</td><td>
<table>
<tr><th>Element ocjenjivanja</th><th>Bodovi</th><th>Minimalno (55%)</th></tr>
<tr><td>Ocjena praktičnog rada (izvedba zadataka na terenu)</td><td>70</td><td>38,5</td></tr>
<tr><td>Analiza i evaluacija (hutbe, obredi, radionice, videomaterijal)</td><td>30</td><td>16,5</td></tr>
<tr><td>Ukupno</td><td>100</td><td>55</td></tr>
</table>
</td></tr>
<tr><td>Literature</td><td>Required:
Imamet (reader), edited by Mustafa Hasani, MA, and Ferid Dautović, MA, Faculty of Islamic Studies in Sarajevo, Sarajevo, 2008.
Pravilno i pogrešno u javnom nastupu, Riyasat of the Islamic Community in BiH and El-Kalem, Sarajevo, 2013.
Priručnik za hatibe, Riyasat of the Islamic Community in BiH and El-Kalem, Sarajevo, 2017.

Supplementary:
Altalib, Hisham, Vodič za islamsko djelovanje, translated by Velida Selmanagić, Islamic Community in BiH, Association of the Ilmiyyah, Sarajevo, 2000, pp. 47-127.
Hatabet, vaz i retorika (reader), edited by Džemal Latić and Kenan Musić, Faculty of Islamic Studies in Sarajevo, Sarajevo, 2007;
Mujkanović, Zahid, Velika zbirka dova, Zahid Mujkanović, Sarajevo, 2005.
Mulahalilović, Enver, Vjerski običaji Muslimana u Bosni i Hercegovini, Elders' Council of the Islamic Community in BiH, Croatia and Slovenia, 1988.
Regulations of the Islamic Community in Bosnia and Herzegovina
Salispahić, Džemal, Imam, Madrasah "Osman-ef. Redžović", Visoko, 2004.
Sokolović, h. hfz. Sinanuddin, Islamski propisi o čuvanju zdravlja, posjeti bolesnika i sahrani umrlog muslimana, Sokolović hadži hafiz Sinanuddin, Sarajevo, 1972.
Suyuti, Fetve o mevludu, tesbihu i sedmini, Preporod, translated by Almir Fatić and hafiz Nedžad Ćeman.
Šukrić, Nijaz, Organizacija i oblici vjerskoprosvjetnog života muslimana Bosne i Hercegovine od 1945. do 1976. godine, El-Kalem and FIN, 2006.
Tuhmaz, Abdulhamid Mahmud, Hanefijski fikh, I, translated by Zuhdija Hasanović (...), Haris Grabus, Sarajevo, 2002, pp. 326-343.</td></tr>
</table>

SEMESTER II (30 ECTS)

<table>
<tr><td>Course code:
INKI 3002</td><td colspan="3">Course title: Qur'an Recitation (Qira'ah) II</td></tr>
<tr><td>Cycle: Non-degree programme</td><td>Year:
I</td><td>Semester: I</td><td>Number of ECTS credits: 4</td></tr>
<tr><td colspan="2">Status: Compulsory</td><td colspan="2">Total number of contact hours: 45
Lectures: 15; Exercises: 15; Seminar: 15</td></tr>
<tr><td>Participants in teaching</td><td colspan="3">Teachers and associates appointed in the field to which the course belongs.</td></tr>
<tr><td>Prerequisite for enrolment:</td><td colspan="3">None</td></tr>
<tr><td>Course objective(s):</td><td colspan="3">The theoretical and practical development of students' skills in the field of Qur'an recitation; acquainting students with the terminology and methodology of the science of tajwid.</td></tr>
<tr><td>Thematic units:</td><td colspan="3">1. Introduction to tajwid.
2. The points of articulation of the letters - makharij.
3. The qualities of the letters - sifat al-huruf.
4. Heavy and light pronunciation.
5. Idgham.
6. The rules for nun sakin and tanwin.
7. The rules for mim sakin.
8. Mid-semester examination
9. Basic and derived prolongations.
10. Ishmam, tashil and imalah.
11. Tajwid rules in the Qur'anic abbreviations.
12. Pausing - waqf.
13. Isti'adhah and basmalah.
14. Sajdat at-tilawah.
15. Recapitulation of all areas.</td></tr>
<tr><td>Learning outcomes: (competences - knowledge, skills, attitudes, values...)</td><td colspan="3">To identify, interpret and apply the tajwid rules of Qur'an recitation according to the riwayah of Hafs; to interpret and apply the rules of stopping/pausing in Qur'an recitation (al-waqf); to demonstrate recitation of the Qur'an reading from the text to the extent of 200 pages and from memory (hifz) to the extent of 10 pages; to recite the Qur'an conscientiously, observing the adab.</td></tr>
</table>

Sustainable Development Goal (SDG):	SDG 3: Good health and well-being SDG 4: Quality education
Teaching methods:	Lectures, exercises, seminars, consultations, mentored work, quizzes, tutorial groups, audio-demonstration methods.
Methods of knowledge assessment and structure of the grade:	Written assessment (test) 30% Quiz 10% Oral assessment 60%
Literature:	*Required:* 1. Dževad Šošić, Tedžvid - Komentar Džezerijje, El-Kalem and FIN, Sarajevo, 2019. *Supplementary:* 1. Fadil Fazlić: Tedžvid I - Pravila o učenju Kur'ana, a. š., El-Kalem and FIN, Sarajevo, 1997; 2. Abdul-Aziz Drkić, Tedžvid - Predajni putevi Hafsovog rivajeta, FIN, Sarajevo, 2017.

Course code: **INFI 3007**	Course title: Introduction to Islamic Law		
Cycle: Non-degree programme	Year: I	Semester: I	Number of ECTS credits: 5
Status: Compulsory		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field to which the course belongs/the course		
Prerequisite for enrolment:	None		

Course objective(s):	To acquaint students with: a) the meaning of the fundamental concepts of Islamic legal scholarship, such as: Shari'ah, fiqh, ijtihad and others; b) the development of Islamic legal scholarship and practice, in chronological order, from the revelation of the Qur'an and the Prophetic period to the contemporary age; c) the factors and circumstances that influenced the development of the different schools of law in Islam, and their methodological and other distinctive features; d) the changes in the legal systems of Muslim countries brought about by the processes of European colonisation and the adoption of European laws, and by the codification and reform of Islamic law in the 19th and 20th centuries; e) the key topics of the methodology of Islamic law (usul al-fiqh), namely the legal rule (hukm shar'i), the sources of law (adillah shar'iyyah), the legal subject (al-mahkum 'alayhi), independent legal reasoning (ijtihad), following authority in fiqh (taqlid) and the legal opinion (fatwa).
Thematic units:	1. Introduction to Islamic legal terminology; the characteristics of Islamic law; the divisions of Islamic law 2. The period of the revelation of the Shari'ah and the period of the Rightly Guided Caliphs 3. The period of the early schools of Islamic law. The fiqh of Imam Abu Hanifah 4. The period of the classical schools of Islamic law. The fiqh of Imams Malik, ash-Shafi'i and Ahmad 5. The period of the consolidation of legal interpretation and the period of following the schools of law (taqlid) 6. The period of the reception of foreign laws and of attempts to renew Islamic legal thought 7. A brief overview of the history of Islamic law in Bosnia and Herzegovina 8. Mid-semester examination I 9. The Shari'ah legal norm (al-hukm ash-shar'i) I 10. The Shari'ah legal norm (al-hukm ash-shar'i) II 11. The sources of Islamic law (adillah shar'iyyah) I 12. The sources of Islamic law (adillah shar'iyyah) II 13. Original legal reasoning (ijtihad); following the schools of law (taqlid) 14. The legal opinion (fatwa) 15. Summary and evaluation

Learning outcomes:	Knowledge: students define the key terms of Islamic legal scholarship, such as Shari'ah, fiqh, ijtihad and others; explain the historical development of Islamic legal scholarship and practice and interpret the key characteristics of each stage of that development; name the factors and circumstances that led to the development of the different schools of law in Islam; Skills: students compare the methodological features and other characteristics of the different schools of law; list the causes and consequences of the emergence of the orientation of taqlid in Islamic legal scholarship; Competences: students classify the category of the legal rule (hukm shar'i) into subcategories, define them and recognise them in specific fatwas; explain the role of each individual source of law in the methodology of Islamic law and illustrate their application using the example of specific Shari'ah rules (ahkam shar'iyyah)
Sustainable Development Goal (SDG):	-
Teaching methods:	Presentations, discussion and dialogue methods, workshops, work in pairs, text-based method, reflective notes on the teaching topic, independent assignments and others.
Methods of knowledge assessment and structure of the grade:	*Full-time and part-time students:* Seminar paper and quiz: 20 points Mid-semester written and oral examination I: 40 points Final written and oral examination: 40 points
Literature:	Required: 1. Fikret Karčić, Historija šerijatskog prava, Faculty of Islamic Studies, Sarajevo, 2005, 298 pp. 2. Nedim Begović, Pravni tekstovi: odabrani izvori za historiju šerijatskog prava (course notes). 3. Usuli-fikh (reader), edited by Enes Ljevaković, Faculty of Islamic Studies, Sarajevo, 2005, pp. 27-75, 111-264, 315-337, 347-370. Supplementary: 1. Ibrahim Džananović, Idžtihad u prva četiri stoljeća islama, Faculty of Islamic Studies, Sarajevo, 1999. 2. Mohammad Hashim Kamali, Uvod u šerijatsko pravo, translated by Azra Mulović, CNS and El-Kalem, Sarajevo, 2015. 3. Fikret Karčić, Društvenopravni aspekt islamskog reformizma, Islamski teološki fakultet, Sarajevo, 1990. 4. Fikret Karčić, Šerijatski sudovi u Jugoslaviji 1918.-1941., El-Kalem, Sarajevo. 5. Fikret Karčić, Studije o šerijatskom pravu i institucijama, El-Kalem and CNS, Sarajevo, 2011. 6. Fikret Karčić, Islamske teme i perspektive, El-Kalem, Sarajevo, 2009. 7. Enes Durmišević, Šerijatsko pravo i nauka šerijatskog prava u Bosni i Hercegovini u prvoj polovini XX stoljeća, Faculty of Law of the

	University of Sarajevo, Sarajevo, 2008. 8. Nedim Begović, Doprinos Mehmeda Ali-ef. Ćerimovića šerijatsko-pravnoj nauci u BiH, El-Kalem, Sarajevo, 2007. 9. Mohammad Hashim Kamali, Principi islamske jurisprudencije, translated by Nedim Begović, CNS, Sarajevo, 2017. 10. Mehmed Handžić, "Predavanja iz usuli fikha", in: Mehmed Handžić - Izabrana djela, vol. V: Studije iz šerijatskog prava, ed. Enes Karić, Ogledalo, Sarajevo, pp. 499-602. 11. Enes Ljevaković, Analogija (qiyas) u teorijskopravnim djelima Mustafe Ejubovića - Šejh Juje, Faculty of Islamic Studies, Sarajevo, 2004. 12. Džasir Avde, Intencije Šerijata kao filozofija islamskog prava: sistemski pristup, translated by Nedim Begović, CNS and El-Kalem, Sarajevo, 2009. 13. Mohammad Hashim Kamali, Uvod u šerijatsko pravo, translated by Azra Mulović, CNS and El-Kalem, Sarajevo, 2015. 14. Ahmed er-Rejsuni, Ciljevi Šerijata: Eš-Šatibijeva teorija, translated by Enes Ljevaković, El-Kalem and CNS, Sarajevo, 2009. 15. Mohammad Hashim Kamali and Jasser Auda, Uvod u teoriju ciljeva Šerijata, CNS, Sarajevo, 2015. 16. Muhammed el-Gazali, Vjerovjesnikov Sunnet između šerijatskih pravnika i znanstvenika hadisa, translated by Nermin Čanić (and others), Muftiate of Tuzla, Tuzla, 1998. 17. Tariq Ramadan, Biti evropski musliman: izučavanje islamskih izvora u evropskom kontekstu, translated by Fikret and Hamida Karčić, Association of the Ilmiyyah of the Islamic Community in Bosnia and Herzegovina, Sarajevo, 2002. 18. Nedim Begović, "Kolektivni idžtihad", Takvim za 2010., Riyasat of the Islamic Community in Bosnia and Herzegovina, Sarajevo, 2009, pp. 67-80.

Course code: **INFI 3003**	Course title: Islamic Rites of Worship (Ibadat) II		
Cycle: Non-degree programme	Year: I	Semester: II	Number of ECTS credits: 4
Status: Compulsory	Total number of contact hours: 45 Lectures: 30; Exercises: 15		
Teacher(s) in charge	Teachers and associates appointed in the field to which the course belongs		
Prerequisite for enrolment:	None		
Course objective(s):	To acquaint students with: the fundamental rules and terminology concerning zakat, fasting and the hajj; the religious practice and tradition of performing these rites among the Muslims of Bosnia and Herzegovina; the resolutions of the Islamic Community laying down specific rules in the domain of zakat, fasting and the hajj; the appearance of certain "new or different practices", and to identify their consequences for the Muslims of Bosnia and Herzegovina and for the Islamic Community; the applications of knowledge of the calculation of zakat and of the rites of the hajj, and to prepare students to be part of a team organising the collection of zakat and the organisation of the hajj.		

Thematic units:	1. Introduction to the course; the purpose of zakat; the difference between zakat, taxation and sadaqat al-fitr 2. Property on which zakat is due 3. Categories of recipients of zakat 4. The calculation of zakat 5. Kaffarah and fidyah; 6. The management of zakat in the Islamic Community in BiH and worldwide 7. The purpose of fasting and of Ramadan 8. Mid-semester examination 9. The definition of fasting and the elements of that definition 10. Legitimate grounds for breaking the fast 11. Making up missed fasts; the consequences of violations during the fast; 12. The purpose of the hajj; the definition and constituent parts of the hajj 13. Types of hajj; violations during the hajj and their expiations 14. The rites of the hajj in the context of crowding 15. Summary and evaluation.
Learning outcomes:	Having attended and passed the course, students will be able to: a) define and explain the fundamental concepts in the field of the rites of worship; b) set out and classify knowledge of fasting, zakat and the hajj; c) explain and interpret the official positions adopted by the Islamic Community on questions of worship; d) explain and apply the basic rules for calculating zakat; e) distinguish the practice of the Islamic Community from alternative interpretations and practices; f) relate theoretical knowledge to specific cases arising in practice.
Sustainable Development Goal (SDG):	-
Teaching methods:	- Lectures - Presentations - Discussions - Workshops - Case studies - Textual analyses, - Field work and others
Methods of knowledge assessment and structure of the grade:	- Participation in lectures - 10 points - Seminar paper - 20 points - Mid-semester written and oral examination - 35 points - Final written and oral examination - 35 points - The final grade is formed by adding together the results of all the forms of assessment listed above.

Literature:	*Required:* 1. Muhamed Madžid Itr, Hanefijski fikh, translated by Asmir Imamović, El-Kelimeh, Novi Pazar, 2014. 2. Mustafa Hasani, Hadž u savremenom društvenom kontekstu, Faculty of Islamic Studies and El-Kalem, Sarajevo, 2021. 3. Mustafa Hasani, Ibadat (reader), Faculty of Islamic Studies in Sarajevo, Sarajevo, 2009, pp. 253-394. 4. Mustafa Hasani, "Sawm - islamski post", in: Vodič za islamski post "... Mjesec ramazana počinje", Tugra, Sarajevo, 2009. 5. Fatwa on bedeluk (performing the hajj on behalf of another) http://www.islamskazajednica.ba/fetve-i-rezolucije/2488-fetva-o-bedeluku http://www.islamskazajednica.ba/fetve-i-rezolucije/2488-fetva-o-bedeluku 6. It is an obligation (fard) to pay zakat and sadaqat al-fitr into the Bayt al-mal of the Islamic Community http://www.islamskazajednica.ba/fetve-i-rezolucije/19936-farz-je-izdvojiti-zekat-i-sadekatu-l-fitr-u-bejtu-l-mal http://www.islamskazajednica.ba/fetve-i-rezolucije/19936-farz-je-izdvojiti-zekat-i-sadekatu-l-fitr-u-bejtu-l-mal *Supplementary:* 1. Ibrahim Halebi, Multeqa'l-ebhur (Stjecište mora), translated by Omer Nakičević (...), Faculty of Islamic Studies in Sarajevo, Sarajevo, 2002, pp. 243-352. 2. Abdulhamid Mahmud Tuhmaz, Hanefijski fikh, I, translated by Zuhdija Hasanović (...), Haris Grabus, Sarajevo, 2002. 3. Dr. Wahbah az-Zuhayli, al-Fiqh al-islami wa adillatuhu, I, Dar al-Fikr, Damascus, 1996. 4. Hasan ibn Ammar ash-Shurunbulali, Hanefijski fikh, translated by Jusuf Džafić, Planjax Komerc, Tešanj, 2017. 5. Mustafa Hasani, "Modeli organiziranog prikupljanja i distribucije zekata u svijetu", Glasnik, LXVI, Riyasat of the Islamic Community in Bosnia and Herzegovina, Sarajevo, September-October 2004, nos. 9-10, pp. 932-948. 6. Mustafa Hasani, "Fond zekjata iz Kuvajta - primjer savremene organizacije za prikupljanje i distribuciju zekata", Zbornik radova FIN-a, Faculty of Islamic Studies, Sarajevo, 2004, no. 9, pp. 149-164. http://fin.unsa.ba/index.php/biblioteka2/zbornik-radova/381-zbornik-radova-9http://fin.unsa.ba/index.php/biblioteka2/zbornik-radova/381-zbornik-radova-9 7. Mustafa Hasani, "Važnost islamske vlasti u organizaciji i vođenju akcije ubiranja i distribucije zekata sa posebnim osvrtom na Islamsku zajednicu u Bosni i Hercegovini", Znakovi vremena, "Ibn Sina" Scientific Research Institute, vol. 9, Sarajevo, 2006, no. 31, pp. 63-78. 8. Dr. Yusuf al-Qaradawi, Ibadet u islamu, translated by Mesud Džajić and Numan Čosić, Konjic, 2001.

Course code: **INFI 3014**	Course title: Waqf: Law and Organisation		
Cycle: Non-degree programme	Year: I	Semester: I	Number of ECTS credits: 2
Status: Compulsory		Total number of contact hours: 30 Lectures: 15; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field to which the course belongs/the course		
Prerequisite for enrolment:	None		
Course objective(s):	To acquaint students with: a) the nature and history of the institution of waqf; b) the procedure for establishing a waqf according to Shari'ah legal doctrine and the regulations of the Islamic Community in Bosnia and Herzegovina, its essential elements and its types; c) traditional and contemporary models of waqf administration; d) the question of disposing of waqf property; e) the history of the status of waqf in BiH, with reference to the processes of nationalisation and to claims for the restitution of waqf property.		
Thematic units:	1-2. The institution of waqf in Islamic law: definition, history, significance and legal nature; 3-4. Establishing a waqf and the legal consequences of endowment; 5-6. The essential elements and general conditions of endowment; 7-8. Types of waqf. Waqf administration; 9-10. Disposing of waqf property: sale, exchange, mortgaging; 11-12. Waqf in Bosnia and Herzegovina: a historical overview; 13-14. Student presentations 15. Summary and verification of student attendance.		
Learning outcomes:	Having attended and passed the course, students will be able to: Knowledge: explain the legal nature of the institution of waqf and the procedures of endowment; Skills: analyse the functioning of traditional and contemporary waqf administration Competences: discuss questions of the (un)justifiability of disposing of waqf property		

Sustainable Development Goal (SDG):	-
Teaching methods:	- Presentations - Case analyses - Guided discussion - Group work - Independent research work - Visits to the Waqf Directorate of the IC BiH, to waqf institutions and to the majlises of the IC BiH, and guest lectures by practitioners. Note: the course is taken in the second part of the summer semester, together with the theology students on the course Shari'ah Civil and Waqf Law
Methods of knowledge assessment and structure of the grade:	- Participation in lectures (10%) - Seminar paper/project/other individual assignment with a presentation (40%). - Final written and oral examination (50%) (there is no mid-semester examination).
Literature:	Required: Mehmed Begović, Vakufi u Jugoslaviji, Naučno delo, Belgrade, 1963. Senad Ćeman, Vakufi i fondacije: komparativna studija o položaju vakufa i fondacija u šerijatskom pravu i pozitivnim zakonskim propisima u Bosni i Hercegovini, Sarajevo, El-Kalem, 2011, pp. 85-99. Senad Ćeman, "Pitanje stavljanja vakufske imovine pod hipoteku u savremenom kontekstu", Takvim, El-Kalem, Sarajevo, 2012, pp. 85-98. Supplementary: Mehmed Ali Ćerimović, "O vakufu (rađeno po djelima islamskih naučnika)", Glasnik Vrhovnog starješinstva Islamske vjerske zajednice Kraljevine Jugoslavije, Belgrade, III/1935, nos. 1-6 (also published as an offprint). Mehmet Gunay, "Vakuf", in: Alibašić, Ahmet and Mujić, Munir (eds.), Institucije islamske civilizacije: Izabrani članci iz Turkiye Diyanet Vakfi Islam Ansiklopedisi (Centre for Advanced Studies: Sarajevo, 2017), pp. 648-657. Enes Ljevaković, "Neopozivost i neotuđivost vakufa", Takvim za 2001., Riyasat of the Islamic Community in BiH, Sarajevo, 2000, pp. 37-49. *Vakufi u Bosni i Hercegovini (conference proceedings), Waqf Directorate, Sarajevo, 2011.* Fikret Karčić, "Glavne tendencije u pravnom uređenju vakufa u nekim muslimanskim zemljama 1850-1950.", in: Studije o šerijatskom pravu i institucijama, El-Kalem and CNS, Sarajevo, 2011, pp. 356-372.

Course code: **INIC 3016**	Course title: Islamic Community in Bosnia and Herzegovina		
Cycle: Non-degree programme	Year: I	Semester: II	Number of ECTS credits 4
Status: Compulsory		Total number of contact hours: 45 Lectures: 15; Seminars: 15; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field of Islamic Civilisation		
Prerequisite for enrolment:	None		
Course objective(s):	To present and critically assess the most significant historical events, questions and changes in the history of the Islamic Community in Bosnia and Herzegovina from the Ottoman period to the present day. To set out the organisational structure of the Islamic Community in Bosnia and Herzegovina and the most important processes and content of its work and activity.		
Thematic units:	1. Grounding the legitimacy of Islamic religious authority: imamate, caliphate, shura, bay'ah 2. The organisation of Islamic religious affairs and of the ulama in Ottoman Bosnia (ilmiyyah, shaykh al-islam, ifta', qada') 3. The Islamic Community in BiH in the period 1878-1945 4. The Islamic Community in BiH in socialist Yugoslavia, 1945-1992 5. The Islamic Community in BiH during the defensive-liberation war, 1992-1995 6. The Islamic Community in BiH from 1995 to the present day 7. The legal status of the Islamic Community in the State of BiH 8. Mid-semester test 9. The mission and organisational structure of the Islamic Community in BiH: the Assembly of the Islamic Community, the Reis al-ulama, the Council of Muftis, the Riyasat, the Constitutional Court 10. The organisational structure of the Islamic Community in BiH: mashihats, muftiates, majlises, jamaats, members and adherents 11. The legal and institutional status of the Islamic communities of Bosniaks in the diaspora in relation to the IC BiH 12. Study visit to the Bosnian Krajina 13. The electoral process in the Islamic Community in BiH 14. The institutions of the Islamic Community in BiH 15. The property and revenues of the Islamic Community in BiH		

Learning outcomes: (competences - knowledge, skills, attitudes, values...)	Having successfully completed the course, the student will be able to: 1. Identify and describe the most significant historical events, processes, figures and periods in the development of the Islamic Community in Bosnia and Herzegovina (IC BiH) from the Ottoman period to the contemporary age; 2. Explain the basic elements of the constitutional and organisational structure of the Islamic Community in Bosnia and Herzegovina, including the competences of its bodies and institutions; 3. Analyse and critically evaluate key questions and changes in the history and activity of the IC BiH in relation to the wider social and political context; 4. Apply the knowledge acquired about the normative framework, the procedures and the institutional relationships in practical situations within the IC BiH; 5. Demonstrate the capacity to act responsibly and effectively within the IC BiH, respecting the rights and obligations of its members and the applicable normative procedures; 6. Explain the structure and origins of the property, the revenues and sources of revenue, and the manner of spending and disposing of the funds of the IC in BiH.
Sustainable Development Goal (SDG):	SDG 4: Quality education
Teaching methods:	1. Lectures 60% 2. Visits to the bodies and institutions of the Islamic Community 20% 3. Guest appearances by practitioners 20%
Methods of knowledge assessment and structure of the grade:	- Participation in teaching (for part-time students, in the instructional classes); 10%; - Assignments with the assistant and the study trip: 20%; - Written mid-semester examination: 35% (on the material of the first seven weeks); - Written final examination: 35% (on the material of the second seven weeks) For a pass grade, in addition to attendance at lectures and exercises, all the elements of continuous assessment must be completed, that is, 55% of the points must be obtained in the exercises and in each of the two examinations individually.

Literature:	Required: 1. Hrestomatija Islamska zajednica u BiH, eds. Asim Zubčević and Ahmet Alibašić, 2025. 2. Lecture notes Supplementary: 1. Duranović, Amir, Islamska zajednica u jugoslavenskom socijalizmu, 2021. 2. Durmišević, Enes, Uspostava i pravni položaj Rijaseta u Bosni i Hercegovini 1882-1899, Magistrat, Sarajevo, 2002. 3. Hasanbegović, Zlatko, Muslimani u Zagrebu 1878.-1945. Doba utemeljenja, Majlis of the Islamic Community in Zagreb and the Ivo Pilar Institute of Social Sciences, Zagreb, 2007. 4. Imamović, Mustafa, Historija Bošnjaka, Bošnjačka zajednica kulture Preporod, Sarajevo, 1998. 5. Islamska zajednica u Bosni i Hercegovini: monografija, Sarajevo: Association of the Ilmiyyah, 2013. 6. Jahić, Adnan, Islamska zajednica u Bosni i Hercegovini za vrijeme monarhističke Jugoslavije (1918-1941), Majlis of the Islamic Community Zagreb and others, 2010. 7. Karčić, Fikret, Bošnjaci i izazovi modernosti: kasni osmanlijski i habsburški period, El-Kalem, Sarajevo, 1425/2004. 8. Kramer, Gudrun et al. (eds.), Encyclopedia of Islam Three, Brill, 2007-present. 9. Malcolm, Noel, Bosna: kratka povijest, Sarajevo, 2001. 10. Nakičević, Omer, Historijski razvoj institucije Rijaseta, Sarajevo, Riyasat of the Islamic Community in BiH, 1996. *11. Salkić, Muhamed, Ustavi Islamske zajednice, El-Kalem, 2001.* 12. Sultanović, Adis, Bosanskohercegovački imami u vrijeme komunizma, El-Kalem, 2021. 13. Turkiye Diyanet Vakfi, Institucije islamske civilizacije, Sarajevo, CNS, 2017. *14. Constitution of the Islamic Community in Bosnia and Herzegovina (official consolidated text), 2014.*

Course code: **INRP 3039**	Course title: Pedagogy with the Methodology of Maktab Instruction		
Cycle: Non-degree programme	Year: I	Semester: II	Number of ECTS credits: 4
Status: Compulsory		Total number of hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching:	Teachers and associates appointed in the field to which the course belongs.		
Prerequisite for enrolment:	None		
Course objectives:	§ The acquisition of the relevant scientific and professional terminology in the field of education and upbringing. § Understanding the aims of upbringing and education and taking a critical view of the general questions and problems of contemporary educational theory and practice in this country and worldwide. § Acquainting students with, and equipping them in, the contemporary theoretical and practical achievements of the methodology of teaching in general and of the methodology of religious/maktab instruction. § Becoming acquainted with and understanding the fundamental areas of teaching methodology. § The elaboration of contemporary teaching strategies/methods and methods of active learning in religious instruction. § Understanding the fundamental teaching skills in religious instruction (lesson planning, articulation, the conduct and course of a lesson, assessing pupil progress).		

Thematic units:	1. Pedagogy, its subject matter and field of research. The basic pedagogical categories, concepts and terminological variations (upbringing, areas of upbringing, education, confluent education, socialisation, learning, teaching, pedagogical action/the pedagogical relationship, human development, school, didactics, instruction, curriculum, teacher, pupil, counselling, interaction, communication). 2. Human nature and upbringing (the pedagogical understanding of human nature, images/conceptions of upbringing, the human being as a being of needs, the educability of the child). 3. The relationship between culture, upbringing and personality (the sociocultural roots of upbringing and models of learning culture, patterns of cultural behaviour and styles of raising a child). 4. Interpersonal relations in the educational process (factors in the success of the interpersonal relationship - empathy, social perception, attitudes). 5. The methodology of educational work - the principles, methods and means of educational work. 6. Pedagogical skills. 7. Assessment of students' knowledge (colloquium). 8. The theoretical definition of methodology and terminological distinctions. 9. Constructive alignment in the system of instruction (learning outcomes/aims, teaching activities, evaluation) and the implementation of educational taxonomies in designing religious instruction. 10. Teaching methods in religious instruction. 11. Forms of instruction and types of lesson. Forms of teaching work, teaching aids and resources in religious instruction. 12. Planning and preparing a lesson. 13. The articulation/delivery, conduct and course of a lesson and the creation of a classroom atmosphere. 14. Assessing pupil progress. 15. The methodology of religious instruction for children of pre-school, primary-school and secondary-school age (principles and premises).

<table>
<tr><td>Learning outcomes: (competences - knowledge, skills, attitudes, values...)</td><td colspan="3">§ To elaborate the definitions of pedagogical science and the scientific and professional terminology in the field of education and upbringing.
§ To analyse pedagogical understandings of human nature, the relationships between upbringing and culture, and interpersonal relations in the process of upbringing and education.
§ To explain the fundamental pedagogical processes and the methodology of educational work.
§ To analyse the phenomenon of upbringing through examples and cases.
§ To develop and enhance professional pedagogical competences and educational and teaching skills.
§ To become capable of taking a critical view of the general questions and problems of contemporary educational theory and practice in this country and worldwide.
§ To elaborate the didactic and methodological principles of maktab/religious instruction.
§ To explain the segments of constructive alignment in instruction (aims, learning outcomes, teaching activities and evaluation).
§ To analyse the application of teaching methods, forms of work, aids and resources in religious instruction.
§ To set out the elements of lesson preparation and to explain the segments of conducting a lesson and of assessing pupil progress.
§ To work with pupils empathetically and through an enhancing pedagogical approach.</td></tr>
<tr><td>Sustainable Development Goal (SDG):</td><td colspan="3">SDG 4: Quality education
SDG 5: Gender equality
SDG 10: Reduced inequalities
SDG 16: Peace, justice and strong institutions
SDG 17: Partnerships for the goals</td></tr>
<tr><td>Teaching methods:</td><td>§ Lectures
§ Seminars
§ Workshops
§ Exercises
§ Teamwork
§ Independent assignments</td><td colspan="2">§ Internet
§ Consultations
§ Mentored work
§ Research
§ Presentations
§ Practical work</td></tr>
<tr><td rowspan="5">Methods of knowledge assessment and structure of the grade:</td><td>Requirement:</td><td>Pass
55%</td><td>Total
100%</td></tr>
<tr><td>Student attendance and participation</td><td>5.5</td><td>10</td></tr>
<tr><td>Individual/group assignments</td><td>5.5</td><td>10</td></tr>
<tr><td>Colloquium (a minimum of two books)</td><td>16.5</td><td>30</td></tr>
<tr><td>Final examination (written and oral)</td><td>27.5</td><td>50</td></tr>
</table>

Literature:	Required: 1. Bratanić, Marija (1991): Mikropedagogija. Školska knjiga, Zagreb (pp. 45-67). 2. Ćatić, Refik and Pehlić, Izet (2004): Metodika nastave islamske vjeronauke. Islamska pedagoška akademija, Zenica (pp. 31-69). 3. Gudjons, Herbert (1994): Pedagogija - temeljna znanja. Educa, Zagreb (chapter 1: pp. 17-24). 4. Slatina, Mujo (2006): Od individue do ličnosti - Uvođenje u teoriju konfluentnog obrazovanja. Dom Štampe, Zenica (pp. 19-29; 55-58; 61-101; 117-125). 5. Slatina, Mujo, Sijamhodžić-Nadarević, Dina and Cerić, Haris (2025): Umijeća pedagoškog djelovanja - Od rukovođenja obrazovnom institucijom do vođenja ljudi. Bužim: Ilum (pp. 23-53). 6. Slatina, Mujo (1998): Nastavni metod. Filozofski fakultet, Sarajevo (pp. 69-134; 154-172; 229-267; 271-301). 7. Sijamhodžić-Nadarević, Dina and Šeko, Mahira (2025): Odgoj djece predškolske dobi: islamske i opće pedagogijske perspektive. Bužim: Ilum (pp. 129-176). 8. Vukasović, Ante (2001): Pedagogija. HKZ MI, Zagreb (pp. 346-383). Supplementary: a) 1. Brajša, Pavao (1994): Pedagoška komunikologija. Školske novine, Zagreb. 2. Brajša, Pavao (1995): Sedam tajni uspješne škole. Školske novine, Zagreb. 3. Brajša, Pavao (1996): Umijeće razgovora. C.A.S.H., Pula. 4. Buzan, Tony (1999): Mape uma. Finesa, Belgrade. 5. Buzan, Tony (2006): Brzo čitanje. Veble Commerce, Zagreb. 6. Canvez, P. (1999): Odgojiti građanina. Durieux, Zagreb. 7. Covey, Stephen (2006): Sedam navika uspješnih obitelji. Mozaik knjiga, Zagreb. 8. Cvetković, J. and Majurec, A. (1998): Darovito je, što ću s njim. Alinea, Zagreb. 9. Ćorić, Š. (1998): Psihologija religioznosti. Jastrebarsko, Zagreb. 10. Delors, J. and others (1998): Učenje blago u nama. Educa, Zagreb. 11. Dryden, Gordon and Vos, Jeannette (2001): Revolucija u učenju. Educa, Zagreb. 12. Abu Ghuddah, Abdulfattah (2003): Poslanik, a.s., kao učitelj. El-Kelimeh, Novi Pazar. 13. Ekrem, Bešir and Rida, Bešir (2007): Odgoj djece u svjetlu Kur'ana i Sunneta. Ilum, Bužim. 14. Filipović, I. (1994): Kako biti bolji roditelj. Alinea, Zagreb. 15. Glasser, William (1994): Kvalitetna škola. Educa, Zagreb. 16. Goleman, Daniel (1998): Emocionalna inteligencija. Geopoetika, Belgrade. 17. Gone, Ž. (1998): Obrazovanje i mediji. Clio, Belgrade. 18. Gossen, C. D. (1994): Restitucija - Preobrazba školske discipline. Alinea, Zagreb. 19. Greene, B. (1996): Nove paradigme. Alinea, Zagreb. 20. Gudjons, Herbert (1994): Pedagogija - temeljna znanja. Educa, Zagreb. 21. Hohnjec, N. (1991): Čovjek kao biće odnosa. Glas koncila, Zagreb.

22. Janković, J. (1996): Zločesti đaci genijalci. Alinea, Zagreb.
23. Juul, J. (1998): Vaše kompetentno dijete. Educa, Zagreb.
24. Katz and McClellan (1997): Poticanje razvoja dječije socijalne kompetencije. Educa, Zagreb.
25. König and Zedler (2001): Teorije znanosti o odgoju. Alinea, Zagreb.
26. Košiček, Marijan (1986): Antiroditelji. Zavod za udžbenike i nastavna sredstva, Belgrade.
27. Legrand, L. (1995): Moralna izobrazba. Educa, Zagreb.
28. Mahmud, Ali Abd al-Halim (2008): Osnovi islamske pedagogije. El-Kelimeh, Novi Pazar.
29. Miller, Alice (1995): Drama djetinjstva. Educa, Zagreb.
30. Mougniotte, A. (1995): Odgajati za demokraciju. Educa, Zagreb.
31. Neill, Sean (1994): Neverbalna komunikacija u razredu. Educa, Zagreb.
32. Pašalić-Kreso, Adila (2012): Koordinate obiteljskog odgoja. Filozofski fakultet, Sarajevo.
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Course code: **INIC 3009**	Course title: Islamic Culture in the Balkans		
Cycle: Non-degree programme	Year: I	Semester: II	Number of ECTS credits: 3
Status: Compulsory		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching	Teachers and associates appointed in the field of Islamic Civilisation		
Prerequisite for enrolment:	None		
Course objective(s):	To gain fundamental insights into the conceptual definitions of Islamic culture and of the Balkans, and to present and elaborate key questions from the history and the present day of the Balkans concerning: the place of the Balkans in European imagology; the presence of Muslims in the Balkans from the earliest mentions to the expansion of the Ottoman Empire; the influence of Islam on the societies of the Balkan peoples and communities within the development of towns; written culture; educational institutions; everyday life (language, customs, dress, cuisine, music); the changes brought about by the withdrawal of the Ottoman Empire from the Balkans and by the emergence and strengthening of national movements; the influence of modern ideologies on the culture of Balkan Muslims; and the main challenges to preserving the cultural distinctiveness of Balkan Muslims in the 21st century.		

Thematic units:	1. The Balkans: key terms, concepts and conceptions 2. The Muslim presence in the Balkans before the Ottomans: Muslims in medieval Hungary, Dobruja, Bulgaria and on the Adriatic coast. 3. Religious conversions in the Ottoman period 4. The development of towns in the age of the Ottoman Empire 5. Relations between Christians and Muslims in the Balkans in the Ottoman period 6. Encounters and interpenetration in the culture of the Balkan peoples in the Ottoman period: language, music, cuisine and everyday life 7. Educational institutions, book culture and libraries 8. Mid-semester examination 9. The literary production of Balkan Muslims 10. Art and architecture 11. The role and place of Sufism in Islam in the Balkans 12. Muslim culture within the patterns of modern ideologies 13. The destruction of the monuments of Islamic culture in the 1990s and their restoration 14. The Muslims of the Balkans in relations with other Muslims of Europe and of the Muslim world 15. Recapitulation
Learning outcomes:	*Knowledge: the presentation of the key features of the culture of the Muslims of the Balkans in their synchronic and diachronic duration and in their mutual relationship with their Christian and Jewish neighbours.* *Skills: critical reflection on the concepts, historical figures, events and processes covered.* *Competences: the ability to present key topics, questions and figures from the history of Islamic culture in the Balkans from several perspectives; the ability to present continuity and change in the cultural history of the Muslims of the Balkans*
Sustainable Development Goal (SDG):	SDG 4: Quality education
Teaching methods:	1. Lectures 70% 2. Visits to institutions, video screenings, student presentations 30%

Methods of knowledge assessment and structure of the grade:	- Participation in teaching (for part-time students, in the consultative classes) 5%; - Seminar paper: 25%; - Written mid-semester examination 35% (on the material of the first seven weeks); - Final written examination 35% (on the material of the second seven weeks)
Literature:	*Required:* 1. Hrestomatija Islamska kultura na Balkanu, ed. Asim Zubčević, 2026. *Supplementary:* Balić, Smail. Kultura Bošnjaka, muslimanska komponenta, publishing and trading company "R&R" Tuzla, second edition, Zagreb, 1994. 2. Hadžijahić, Muhamed. Porijeklo bosanskohercegovačkih muslimana, Sarajevo, 1990. 3. Hadžijahić, Muhamed et al. Islam i muslimani u Bosni i Hercegovini, Sarajevo, 1977. 4. Malcolm, Noel. Bosna: kratka povijest, Sarajevo, 2001. 5. Malcolm, Noel. Kosovo: kratka povijest, Sarajevo, 2000. 6. Čehajić, Džemal. Derviški redovi u jugoslovenskim zemljama, Oriental Institute in Sarajevo, Sarajevo, 1986. 7. Karčić, Fikret. Bošnjaci i izazovi modernosti: kasni osmanlijski i habsburški period, El-Kalem, Sarajevo, 1425/2004. 8. Karčić, Fikret. Muslimani Balkana: "Istočno pitanje" u XX vijeku (Sarajevo: Centre for Advanced Studies, 2014)

Course code: INIM 0412	Course title: Islamic Pastoral Care		
Cycle: Non-degree programme	Year: I	Semester: II	Number of ECTS credits: 4
Status: Elective		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Teacher (s) in charge	Teachers and associates appointed in the field to which the course belongs		
Prerequisite for enrolme	None		

nt:	
Course objective(s):	This course deals with the study of the theoretical and practical aspects of providing spiritual, moral and psychological support to individuals and to the community facing life's challenges, in accordance with Islamic teaching and professional standards, with the aim of preserving, enhancing and restoring mental, emotional, social and spiritual balance, with a particular focus on work in public institutions. The objectives of the course are therefore 1) to acquaint students with the concept of Islamic pastoral care and its role in the community, 2) to acquaint students with the basic principles of professional ethics in counselling work, 3) to provide students with the knowledge and skills to understand the psychosocial and spiritual needs of the individual, 4) to equip students to apply the basic methods of psychological counselling and spiritual support in working with people in institutional and non-institutional settings.
Thematic units: *(where necessary, the week-by-week delivery plan is established taking into account the specific features of the organisational units)*	1. Introduction to Islamic pastoral care: definition and historical development 2. The foundations of Islamic and professional ethics in counselling work 3. Spiritual and psychological balance in Islam 4. The psychological foundations of pastoral care 5. Counselling methods and techniques in practice 6. Du'a, dhikr and the Qur'an in spiritual support 7. Social support and the family context 8. Test / mid-semester examination 9. Islamic pastoral care in the armed forces 10. Islamic pastoral care in health care 11. Islamic pastoral care in correctional institutions 12. Islamic pastoral care in education 13. Pastoral care in the family 14. Work with young people and with the community 15. Recapitulation
Learning outcomes:	*Knowledge: Students will be able to define Islamic pastoral care and distinguish it from secular counselling, to state the basic principles of Islamic and professional ethics in counselling work, and to explain the most important principles in understanding the psychosocial and spiritual needs of the individual and the basic methods of counselling and spiritual support in working with people.* *Skills: Students will be able to recognise the spiritual and psychological needs of the individual, to apply the basic methods of psychological counselling and spiritual support in working with people, and to integrate fundamental ethical principles into their professional work.* *Competences: Students will be able to apply the diagnostic and counselling knowledge and skills they have acquired in pastoral work in public institutions and in non-institutional settings.*

Sustainable Development Goal (SDG):	- SDG 3: Good health and well-being - SDG 4: Quality education - SDG 5: Gender equality - SDG 8: Decent work and economic growth - SDG 10: Reduced inequalities - SDG 16: Peace, justice and strong institutions - SDG 17: Partnerships for the goals
Teaching methods:	- Lectures - Seminars and discussions - Case studies - Individual and group assignments
Methods of knowledge assessment and structure of the grade:	- Attendance and participation in teaching 5% - First partial examination (written) 30% - Second partial examination (written) 40% - Case study (written report/oral presentation) 25%
Literature:	Required: - Alispahić, Sabina (2016): Psihologija boli. Sarajevo: Filozofski fakultet, selected chapters. - Alispahić, Sabina (2018): (R)Evolucija odnosa ljekar - pacijent. Sarajevo: TDP. - Badri, Malik (2002): AIDS/SIDA i kriza modernog svijeta u svjetlu islama. Sarajevo: El-Kalem, selected chapters. - _____ (?): "Savjetovanje i psihoterapija iz islamske perspektive - da li su savjetovanje i psihoterapija jedna ili dvije različite oblasti?" Znakovi vremena, pp. 85-115. - Begić, Esnaf (2019): "Islamsko dušebrižništvo u Njemačkoj: stanje, izazovi i perspektive", Novi Mu'allim, no. 78, pp. 36-44. - Bezić, Ivan (?): "Pastoralna psihologija", pp. 95-105. - Bristrić, Senahid (1982): "Islamsko poimanje smrti". Islamska misao, pp. 41-43 (taken from the reader "Razvojna psihologija", pp. 401-407). - Ćorić, Šimun Šito (1998): Psihologija religioznosti. Jastrebarsko: Naklada Slap, selected chapters. - Hackney, Harold L. and Cormier, S. (2012): Savjetovatelj - stručnjak: Procesni vodič kroz pomaganje. Jastrebarsko: Naklada Slap. - Havelka, Nenad (2006): Zdravstvena psihologija - nastavni tekstovi. Zagreb: Zdravstveno veleučilište, selected chapters. - Macanović, Nebojša and Nadarević, Damir (2014): Penološka andragogija. Banja Luka: EDC, selected chapters.

- Isgandarova, Nazila (2011): "Effective Islamic Spiritual Care: Foundations and Practices of Imams and Other Muslim Spiritual Caregivers". Wilfrid Laurier University, PhD dissertation.
- Sinanović, Osman, Hafizović, Rešid and Pajević, Izet (eds.) (2002): Duhovnost i mentalno zdravlje. Sarajevo: Svjetlost, selected chapters.
- Smajić, Aid and Baturić, Hajrudin (2020): "Muslim Chaplaincy and Spiritual Counseling in Bosnian Prisons: Case Study of Tuzla Muftiluk", in Nuri Tınaz, Ali Ayten, Mahmut Zengin, Halil Ekşi (eds.), Spiritual Counselling and Care in Health and Prison Services: Diverse Experiences and Practices (Istanbul: The Center for Values Education Press, 2020), pp. 175-190, https://www.academia.edu/44957178/Muslim_Chaplaincy_and_Spiritual_Counseling_in_Bosnian_Prisons_Case_Study_of_Tuzla_Muftiluk. https://www.academia.edu/44957178/Muslim_Chaplaincy_and_Spiritual_Counseling_in_Bosnian_Prisons_Case_Study_of_Tuzla_Muftiluk
- Schmid, Hansjörg, Smajić, Aid, Hafner-Al Jabaji, Amira and Alibašić, Ahmet (2025): Professionalising Muslim Spiritual Care: Swiss and Bosnian Experiences. Fribourg: SZIG/CSIS-Studies 15, https://folia.unifr.ch/unifr/documents/333871.
- Szentmartoni, Mihaly (2009): Osjetljivost za čovjeka: Pastoralna psihologija. Zagreb: Glas Koncila.
- Vukšić, Tomo (2013): "Zakonske i druge pravne pretpostavke pastorala zdravstva u Republici Hrvatskoj te Bosni i Hercegovini". Služba Božja 53, pp. 377-393.

Note: the number of pages to be read will be specified by a decision of the Council before the beginning of the academic year.

Supplementary:

In Bosnian

- Alispahić, Sabina (2018): (R)Evolucija odnosa ljekar - pacijent. Sarajevo: TDP.
- Salihspahić, Džemal (2014): Imam - ličnost, uloga i značaj. Visoko: Madrasah "Osman ef. Redžović".
- Sinanović, Osman, Hafizović, Rešid and Pajević, Izet (eds.) (2002): Duhovnost i mentalno zdravlje. Sarajevo: Svjetlost.
- Slankamenac, J. N. (2001): Pastoralna psihologija. Zagreb: ITG.

In English

- Abu-Ras, Wahida. "Chaplaincy and Spiritual Care Services: The Case for Muslim Patients." Topics in Integrative Health Care 2 (2) (2011): 1-16.
- Ahdar, Rex Tauati. "A Real Threat Or A Mere Shadow? School Chaplaincy Programs and the Secular State." University of Queensland Law Journal 33 (1) (2014): 29-41.
- Ashy, M. A. "Health and Illness from an Islamic Perspective." Journal of Religion and Health, 38 (3) (1999): 241-258.
- Balodis, Ringolds and Miguel Rodríguez Blanco (eds.), Religious Assistance in Public Institutions, Proceedings of the XXVIIIth Annual Conference, Jurmala, 13-16 October 2016, European Consortium for Church and State Research, Editorial Comares, 2018, https://www.churchstate.eu/pdf/NEW/Table_of_Contents.pdf.
- Baobaid, M. & Hamed, G. Addressing Domestic Violence in Canadian Muslim Communities: A Training Manual for Muslim Communities and Ontario Service Providers. London, ON: Muslim Resource Centre for Social Support

	and Integration, 2010. - Beckford, James A. and Cairns, Ilona C. M. "Muslim Prison Chaplains in Canada and Britain." The Sociological Review 63 (2015): 36-56. doi: 10.1111/1467-954X.12224 - Bryson, Ken. "Guidelines for Conducting a Spiritual Assessment." Palliative & Supportive Care 13 (1) (2015): 91-98. doi: 10.1017/S147895151300045X - Hamdan, A. "A Case Study of a Muslim Client: Incorporating Religious Beliefs and Practices." Journal of Multicultural Counseling and Development 35 (2007): 92-100. - Hamjah, Salasiah Hamin & Akhir, Noor Shakirah Mat. "Islamic Approach in Counseling," Journal of Religion and Health 53 (2014): 279-289. - Gilliat-Ray, Sophie, Ali, Mansur, and Pattison, Stephen. Understanding Muslim Chaplaincy. Surrey, U.K.: Ashgate Publishing Ltd., 2013. - Isgandarova, N. "The Crescent of Compassionate Engagement: Theory and Practice of Islamic Spiritual Care." In Multifaith Views in Spiritual Care, edited by Daniel S. Schipani, 109-130. Waterloo: Pandora Press, Society for Intercultural Pastoral Care and Counseling, 2013. - Isgandarova, N. "Islamic Spiritual Care in a Health Care Setting." In Spirituality and Health: Multidisciplinary Explorations, edited by A. Meier, T. O'Connor and P. VanKatwyk, 85-104. Waterloo: WLU Press, 2005. - Isgandarova, N. "Canadian Licensing Changes and the Anticipated Impact on Islamic Spiritual Care and Counseling Practice in Ontario." Journal of Pastoral Care and Counseling 68 (3) (2014): 1-9. doi: 10.1177/154230501406800307 - Isgandarova, N. "Effectiveness of Islamic Spiritual Care: Foundations and Practices of Muslim Spiritual Care Givers." The Journal of Pastoral Care & Counseling 66 (3) (2013): 1-16. doi: 10.1177/154230501206600304 - Jihad Levine, S. E. "Muslim Chaplains in America: Voices from the First Wave." Reflective Practice: Formation and Supervision in Ministry 29 (2012): 142-147. - Kobeisy, Ahmed Nezar. Counseling American Muslims: Understanding the Faith and Helping the People. Westport, Conn.: Praeger Publishers, 2004. - Lawson, Kenneth. "Doctrinal Tension: The Chaplain and Information Operations." Military Intelligence Professional Bulletin 35 (2) (2009): 24-31. - Mattson, Ingrid. "Dignity and Patient Care: An Islamic Perspective." The Yale Journal for Humanities in Medicine, 2002. Available at: http://info.med.yale.edu/intmed/hummed/yjhm/spirit/dignity/imattson.htm - Osman M. Ali, Milstein, Glen, and Marzuk, Peter M. "Imam's Role in Meeting the Counseling Needs of Muslim Communities in the United States." Psychiatric Services 56 (2005): 202-205. - Shehu, S. Towards an Islamic Perspective of Developmental Psychology. 2002. Retrieved from: http://www.islamonline.net/english/Contemporary/2002/05/article7-a.shtml - Stone, Howard. Crisis Counselling. Minneapolis: Fortress Press, 2009.

Course code: INIC 0411	Course title: Genocide Studies		
Cycle: Non-degree programme	Year: I	Semester: II	Number of ECTS credits: 4

Status: Elective	Total number of contact hours: 45 Lectures: 30; Exercises: 15
Participants in teaching	Teachers and associates appointed in the field to which the course belongs
Prerequisite for enrolment:	None
Course objective(s):	The aim of this course is to acquaint students with the concept, history, circumstances and consequences of the phenomenon of genocide in its most varied forms, with an emphasis on the modern age. In that context, characteristic examples of genocide around the world will be covered. Particular attention will be devoted to the aggression against Bosnia and Herzegovina in 1992-1995 and to the genocide against the Bosniaks, especially with regard to motives (the historical background and the roots of hatred, the immediate causes of the genocide, the role of ideology and propaganda), means (the organisation and execution of the genocide, the identification of victims, the psychology of the killers, the role of bystanders), the international response (What was known? What was done? What could have been done? What is the responsibility of the international community?) and contemporary consequences (the prosecution of the crime of genocide, reparations, restitution, representations in art and literature, remembrance, confronting the individual and collective past, reconciliation).

Thematic units:	Introduction: definition; how to study genocide: the micro and macro levels; comparisons; Genocide before the 20th century: the roots of contemporary genocide; The Holocaust: extreme genocide Genocide at the end of the 20th century: Bosnia and Rwanda Motives, historical background and immediate factors culminating in genocide - the case of BiH Means: organising genocide, identifying the victim, the psychology of the perpetrator and the role of passive bystanders - the case of BiH Implementation I: killings, deportation, Implementation II: camps, rape; culturocide / spiritual genocide Mid-semester examination Religion and genocide; crimes in the territory of the Croatian Community of Herzeg-Bosnia; the responsibility of the lawful authorities of BiH and of the Army of BiH What was done and what could have been done? - the case of BiH: the responsibility of the international community to intervene; the embargo Consequences and confronting them: study visit to the Potočari Memorial Centre Guilt; trying states and individuals: Germany and Japan after 1945, the ICTY, the ICC Reparations: Jews, Roma, BiH; Restitution: Germany, Japan, BiH; Remembrance, reconciliation, forgiveness and religious communities: Germany and Japan, BiH; Representation: film, museums, memorials, literature Denial and concealment; good people in evil times (the righteous)
Learning outcomes: (knowledge, skills, competences)	Having attended the course, the student should be able to: - present the concept, history, most common circumstances and consequences of the phenomenon of genocide in its most varied forms, with an emphasis on the modern age; - reflect critically on cases of genocide in the contemporary age; - confront the phenomenon of genocide without lapsing into simplified explanations and solutions founded on hatred.
Sustainable Development Goal (SDG):	SDG 4 - Quality education
Teaching methods:	1. lectures, 2. exercises, 3. video presentations, 4. reading original documents/sources, 5. student presentations, 6. consultations, 7. a one-day study visit to the Potočari Memorial Centre

Methods of knowledge assessment and structure of the grade:	- Participation in teaching (for part-time students, in the instructional classes) 10%; - Timely completion of the essay 20%; - Written mid-semester examination 30%; - Written final examination 40%. For a pass grade, in addition to attendance at lectures and exercises, all the elements of continuous assessment must be completed, that is, 55% of the points must be obtained in the exercises and in each of the two examinations individually.
Literature:	*Required:* 1. Hrestomatija Studije genocida, ed. Ahmet Alibašić. 2. Lecture notes *Supplementary:* Balić, Smail, "Međuvjersko pomirenje", Most, vol. 26, nos. 128-29 (39-40) (July-August 2000). Čekić, Smail, Agresija na Republiku Bosnu i Hercegovinu: planiranje, priprema, izvođenje, Sarajevo, Institut za istraživanje zločina and Kult B, 2004, 2 vols. Džananović, Muamer, Jasmin Medić and Hikmet Karčić, Nastanak Republike Srpske: od regionalizacije do strateških ciljeva (1991-1992), UNSA-IZIZ, 2023. Karčić, Hikmet, Torture, Humiliate, Kill: Inside the Bosnian Serb Camp System, Ann Arbor, University of Michigan Press, 2022. Medić, Jasmin and others, Politika revizionizma: Negiranje zločina i genocida u Bosni i Hercegovini 1992-2025., UNSA-IZIZ, 2025. International Criminal Tribunal for the former Yugoslavia (ICTY), https://www.icty.org/bcs https://www.icty.org/bcs International Court of Justice, Presuda Međunarodnog suda pravde: Bosna i Hercegovina protiv Srbije i Crne Gore, UNSA-IZIZ, no date. Mileusnić, Slobodan, Duhovni genocid 1991-1995. Belgrade: Museum of the Serbian Orthodox Church, 1996. Popović, Miodrag, Vidovdan i časni krst, Slavoljublje, Belgrade, 1976. Tindemans, Leo and others, Unfinished Peace: Report of the International Commission on the Balkans, Carnegie Endowment for International Peace, 1996.

Course code: **INIF 0417**	Course title: Religion and Society in Islamic Philosophy

Cycle: Non-degree programme	Year: I	Semester: II	Number of ECTS credits: 4
Status: Elective		Total number of contact hours: 45 Lectures: 30; Exercises: 15	
Participants in teaching		Teachers and associates appointed in the field to which the course belongs/the course	
Prerequisite for enrolment:		None	
Course objective(s):		The aim of this course is to introduce students to the basic philosophical and sociological theories of religion. Within this course, the relevant concepts of the social manifestation of religion will be analysed.	
Thematic units: *(where necessary, the week-by-week delivery plan is established taking into account the specific features of the organisational units)*		1. The definition of religion and of the religious phenomenon 2. Civil religion and enlightenment 3. Cultural religions and the "world" 4. Islam: faith, community, world 5. Religious society 6. Religious communities and organisations 7. Gender and religion 8. Mid-semester test 9. A typology of ideologies on religious foundations 10. The arsenal of ideas of nationalism 11. The need to examine Islamic religiosity 12. Secularism and Islam 13. Atheism 14. Religious fundamentalism 15. Final test	
Learning outcomes:		To acquire basic knowledge and master the most important concepts of philosophical and sociological reflection on religion, such as the relationship between faith as a personal quality and the social manifestation of religion as a collective phenomenon, and the complex relationships between religion and politics, religion and ideology, religion and atheism, and so on.	
Sustainable Development Goal (SDG):		SDG 5: Gender equality SDG 10: Reduced inequalities SDG 13: Climate action SDG 16: Peace, justice and strong institutions	

Teaching methods:	Lectures: 60% (lecture, presentations, reading and analysis of works and texts) Exercises: 40% (presentations, presentations by students, discussion, critical appraisal of works from the required and extended literature, work on the text)
Methods of knowledge assessment and structure of the grade:	Reflection on the texts read: 20% Mid-semester test (written): 30% Final test (written and oral knowledge assessment): 50%
Literature:	*Required:* Religija i društvo, edited by Hilmo Neimarlija, Faculty of Islamic Studies, Sarajevo, 2006. *Supplementary:* Abdelwahab Meddeb, Zloupotreba islama, Sarajevo, 2003. Anthony Giddens, Sociologija, Zagreb, 2014. Émile Durkheim, Elementarni oblici religijskog života, Belgrade, 1982. Ernest Gellner, Postmodernizam, razum i religija, Sarajevo, 2004. Hubert Knoblauch, Sociologija religije, Zagreb, 2004. Jakov Jukić, Budućnost religije, Split, 2001. Max Weber, Sociologija religije, Zagreb, 2000. Roger Garaudy, Živi islam, Sarajevo, 2000. Tone Bringa, Biti musliman na bosanski način, Sarajevo, 1997.

SEMESTER III (30 ECTS)

Course code: **INIM 3013**	Course title: Practicum in Imamate		
Cycle: Non-degree programme	Year: II	Semester: III	Number of ECTS credits: 20
Status: Compulsory		Total number of contact hours: 60 Exercises with the professional associate 60; Practical training	
Participants in teaching	Teachers and associates appointed in the field to which the course belongs		
Prerequisite for enrolment:	None		
Course objective(s)	The aim of the course is to equip students to perform religious, educational, social and administrative duties in the jamaat independently, while observing professional and ethical standards. Through practical training, students will acquire the practical knowledge and skills needed to organise religious rites, to communicate with different age groups, to recognise and respond to crisis situations, and to cooperate with local communities and local authorities. A further aim is to develop their capacity to resolve conflicts, to provide spiritual and social support, and to plan and carry out projects of significance for the jamaat and for the wider community.		

Thematic units *(where necessary, the week-by-week delivery plan is established taking into account the specific features of the organisational units)*	1. Introduction to the work of the imam and to religious service - the role of the imam in the jamaat, the basic responsibilities and the significance of religious rites are presented. 2. Organising religious rites - the preparation and coordination of prayers is explained, including work with the muezzin and the jamaat board. 3. The funeral (janazah) prayer - the imam learns the preparation and conduct of the funeral prayer and the organisation of the community in mourning. 4. The Eid prayer and the Friday prayer - the particular features of Eid and of the Friday prayer are explained, including the delivery of the khutbah and the protocol of the rite. 5. The hajj - covers the role of the imam in preparing pilgrims and in guiding them through the rituals and the spiritual aspect of the hajj. 6. The professional and ethical code in the work of the imam 7. Islamic communicative theology: khitabah, wa'z, other public appearances, communication with the media. 8. Communication with the media - the imam learns to communicate with the media, to write religious messages and to have a presence in the online environment. 9. Administration and project management in the jamaat and in the local community 10. Conflict resolution in the jamaat 11. The imam's work with different age groups in the jamaat 12. The imam's social work 13. The imam's pastoral work 14. Recognising crisis situations and responding to them: radicalisation, substance abuse, domestic violence, peer violence, denial of the right to freedom of religion, security challenges 15. Cooperation with local community councils and local authorities

Learning outcomes	Knowledge: To understand and apply the rules relating to zakat, sadaqat al-fitr, qurban and the hajj. To understand the basic principles of the professional and ethical code in the work of the imam. To master the basic principles of khitabah and wa'z. To identify the causes and types of conflicts in the jamaat. To understand the needs of different age groups in the jamaat. To recognise the role of the imam in social work. To recognise the signs of radicalisation, domestic violence and peer violence. To understand the role of local community councils and local authorities in social development. Skills: To organise and lead prayer in practice, including the Friday prayer and the Eid prayer. To master the basic principles of khitabah and wa'z (application in speech). To develop public-speaking and media communication skills. To prepare and deliver religious addresses adapted to the topic. To create and implement projects in the jamaat. To demonstrate the ability to mediate and to strengthen interpersonal relations. Competences: To develop skills in planning and conducting religious rites in accordance with the needs of the jamaat - integrates practical leadership and organisation. To develop programmes for young, adult and elderly members of the community - includes planning, ethics and practical application. To develop strategies for providing support to members of the community in need - a combination of social work and practical application. To develop communication skills for effective work with local community councils and local authorities - integrates practical skills and social competence.
Sustainable Development Goal (SDG):	SDG 4 - Quality education

<table>
<tr><td>Teaching methods</td><td>Lectures: explanations of Shari'ah and organisational rules.
Demonstration and demonstration exercises
Analysis of religious rites
Preparation and performance of practical assignments
Workshops and simulations of conflict resolution
Interview and discussion
Report and analysis
Mentoring
Practical training logbook</td></tr>
<tr><td>Methods of knowledge assessment and structure of the grade</td><td>
<table>
<tr><th>Element ocjenjivanja</th><th>Bodovi</th><th>Minimalno (55%)</th></tr>
<tr><td>Ocjena praktičnog rada (izvedba zadataka na terenu)</td><td>60</td><td>33</td></tr>
<tr><td>Analiza i evaluacija (hutbe, obredi, radionice, videomaterijal)</td><td>25</td><td>14</td></tr>
<tr><td>Dnevnik prakse (e-dnevnik, refleksije, evidencije i izvještaji)</td><td>15</td><td>9</td></tr>
<tr><td>Ukupno</td><td>100</td><td>55</td></tr>
<tr><td>Ramazanska praksa</td><td>100</td><td>55</td></tr>
</table>
</td></tr>
</table>

Literature	Required: Pravilno i pogrešno u javnom nastupu, Riyasat of the Islamic Community in BiH and El-Kalem, Sarajevo, 2013. Priručnik za hatibe, Riyasat of the Islamic Community in BiH and El-Kalem, Sarajevo, 2017. 3. Begović, Nedim, "Šerijatski aspekti džuma-namaza", Takvim za 2008., El-Kalem, Sarajevo, 2007, pp. 93-108. 4. Begović, Nedim, "Fikhski propisi o teraviji i bajram-namazima", Takvim za 2011., El-Kalem, Sarajevo, 2010, pp. 63-71. 5. Hisham Al Talib, Vodič za islamsko djelovanje, translated by Velida Selmanagić, Islamic Community in BiH, Association of the Ilmiyyah of the IC in BiH, Sarajevo, 2000. 6. "Muslimanska porodica - savjetovalište za brak i porodicu", Zbornik radova 3, Riyasat of the Islamic Community in BiH and El-Kalem, 2022. 7. Salispahić, Džemal, Imam, Visoko, Madrasah Osman ef. Redžović, 2014. Supplementary: 1. *Andragoški modeli poučavanja, Priručnik za rad s odraslim polaznicima, edited by Branko Dijanošić, Agency for Adult Education, 2009.* 2. *Hasanović, Zuhdija, Motivacijska vještina Allahovog Poslanika, s.a.v.s., Zbornik radova FIN-a, no. 26, 2022.* 3. *Uloga i značaj imama u procesu povratka, "Zbornik radova ilmijje", Association of the Ilmiyyah of the Islamic Community in Bosnia and Herzegovina, Sarajevo, 2023.* 4. *Pravilnik o organizaciji medžlisa i džemata Islamske zajednice u Bosni i Hercegovini, Sarajevo, 2019.* 5. *Fajgelj, Stanislav, Metode istraživanja ponašanja, Centar za primenjenu psihologiju, Belgrade, 2007, pp. 359-364*

Course code: **INRP 3040**	Course title: Practicum in the Methodology of Maktab Instruction		
Cycle: Non-degree programme	Year: II	Semester: III	Number of ECTS credits: 10
Status: Compulsory		Total number of contact hours: 30 Exercises with the professional associate: 30; Practical training	
Participants in teaching:	Teachers and associates appointed in the field to which the course belongs.		
Prerequisite for enrolment:	Pedagogy with the Methodology of Maktab Instruction.		

Course objective:	Equipping future imams and muallims (male and female) to plan, prepare and deliver maktab instruction independently, responsibly and on a sound methodological basis, applying contemporary pedagogical and didactic-methodological approaches.
Thematic units:	1. Planning and delivering topics relating to teaching units and sub-units through analysis of the Curriculum and Syllabus of maktab instruction. 2. The use of relevant textbooks (ilmihals) and teaching materials in the process of planning and delivering maktab lessons. 3. The preparation, organisation and conduct of observation of demonstration lessons in maktabs, including instructions to students on keeping the practical training logbook, the analysis of pedagogical documentation and the group analysis of the demonstration lessons delivered. 4. A comparison of teaching approaches in delivering religious instruction in the school and in the maktab context. 5. The analysis of specific examples of the elements of lesson plans for religious instruction. 6. The analysis of specific examples of the elements of lesson plans for religious instruction. 7. Producing written lesson plans, with analysis of specific examples of the elements of lesson plans for religious instruction. 8. The elaboration of the categories of the cognitive, affective and psychomotor domains through specific examples in the process of producing a written lesson plan. 9. The presentation, application and analysis of specific teaching forms, methods and resources in the process of producing written lesson plans for the maktab. 10. A continuation of the presentation, application and analysis of specific teaching forms, methods and resources in the process of producing written lesson plans for the maktab. 11. The use of digital tools and information and communication technologies in preparing and delivering maktab instruction. 12. The application of digital tools in preparing a lesson. 13. The elaboration of fundamental teaching skills through preparing students to deliver lessons in the maktab. 14. The preparation and delivery of projects and creative workshops for children and young people in the maktab, including Ramadan workshops. 15. The analysis of teaching delivered in practice.

Learning outcomes:	*Knowledge:* § To apply basic pedagogical and methodological knowledge in delivering maktab instruction. § To respect the basic educational principles in working with pupils through maktab instruction. § To apply appropriate strategies, methods, techniques and forms of work (whole-class, individual and individualised, group, work in pairs, combined forms of work) adapted to the age of the maktab pupils and to the content planned under the Curriculum and Syllabus of the Islamic Community. *Skills:* · On the basis of lesson observation, to discern the quality of delivery of a religious instruction lesson and to produce a methodology practical training logbook. · To plan and prepare teaching units and lessons in accordance with the basic pedagogical and methodological principles and with the Curriculum and Syllabus of maktab instruction. · To produce a sound and creative written lesson plan for maktab instruction and a plan for an educational workshop. · To deliver lessons and educational workshops in the maktab in practice, demonstrating fundamental teaching skills. · To use appropriate teaching aids, resources, digital tools and creatively designed materials for sound and stimulating instruction. · To conduct maktab lessons independently and with clarity, using methodological procedures that encourage active learning and pupils' interest. *Competences:* · To assess one's own teaching practice and carry out self-reflection for the purposes of continuous professional development. · To cooperate with the mentor (imam, muallim/muallima), the course teacher, the assistant, the professional associate, colleagues and parents with the aim of improving the teaching process and pupils' progress in the maktab.
Sustainable Development Goal (SDG):	SDG 4: Quality education SDG 5: Gender equality SDG 10: Reduced inequalities SDG 16: Peace, justice and strong institutions SDG 17: Partnerships for the goals

Teaching methods:	Lectures Seminars and workshops Exercises Group and team work Teamwork Independent assignments	Internet Consultations Mentored work Research Presentations Practical work	
Methods of knowledge assessment and structure of the grade:	Requirement	Pass 55%	Total 100%
	Student attendance and participation	5.5	10
	Independently produced teaching materials	5.5	10
	Lesson observation and production of the practical training logbook	11	20
	Preparation and delivery of two educational workshops	11	20
	Delivery of four lessons in the maktab	22	40

Literature:	1. Andrilović, V. (2001): Samostalno učenje. Jastrebarsko, Naklada Slap, Zagreb. 2. Annette L. Breaux, Brandt L. Susan (2011): 101 "Answers" for New Teachers & Their Mentors: Effective Teaching Tips for Daily Classroom Use. Eye on Education, Larchmont NY. 3. Arends, R. I. (1991): Learning to Teach. McGraw-Hill, New York. 4. Bunčić, K., Ivković, I. and others (1994): Igrom do sebe - 102 igre za rad u grupi. Alinea, Zagreb. 5. Buzan, Tony (1999): Mape uma. Finesa, Belgrade. 6. Cowley, S. (2006): Tajne uspješnog rada u razredu - Vještine, tehnike i ideje. Školska knjiga, Zagreb. 7. Dryden, Gordon and Vos, Jeannette (2001): Revolucija u učenju. Educa, Zagreb. 8. Jensen, Eric (2003): Super nastava. Educa, Zagreb. 9. Kelly, Melissa (2004): The Everything New Teacher Book: Increase Your Confidence, Connect with Your Students, and Deal with the Unexpected. Adams Media Corporation, MA, USA. 10. Kyriacou, Chris (1995): Temeljna nastavna umijeća. Educa, Zagreb. 11. Marzano, Robert J., Pickering, Debra J. and Pollock, Jane E. (2006): Nastavne strategije. Kako primijeniti devet najuspješnijih nastavnih strategija. Educa, Zagreb. 12. Matte, W. (2007): Nastavne metode. 75 kompaktnih pregleda za nastavnike i učenike. Naklada Ljevak, Zagreb. 13. Sijamhodžić-Nadarević, Dina, Kadić, Emina and Šeko, Mahira (2025): Kreativan i poticajan odgajatelj - Vjerske odgojne aktivnosti za predškolsku djecu. Ilum, Bužim (selected chapters according to teaching needs). 14. Sijamhodžić-Nadarević, Dina and Šeko, Mahira (2025): Odgoj djece predškolske dobi - islamske i opće pedagogijske perspektive. Ilum d.o.o., Bužim. 15. Silberman, Mel (1996): Active Learning: 101 Strategies To Teach Any Subject. Pearson. (...)