



iSyllabus  
islam · iman · ihsan

2019-20

# C RSES PROSPECTUS

**1**   
**YEARS**

👤 : 7000 + Students

📖 : 4500 + Lessons

📍 : 15 Cities



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For FAQ's on our  
courses, visit the  
website



# Welcome to iSyllabus

## Recalibrating Islamic education in the West



### A word from the iSyllabus Educational Director

What is it that is significantly different about the iSyllabus Islamic studies program compared to other course on offer in the West? Surely most courses are essentially the same?

I am asked this question all the time from prospective students, as well as scholars who have their own educational initiatives running in the West.

When we set-out to write our curriculum, there was already a number of innovative initiatives doing excellent work in the field of Islamic education: they covered both essential Islamic knowledge as well as offering ongoing advanced studies in the Islamic sciences. However, when looking to enhance the provision of Islamic education in the West, we focused on five key issues identified as being critical to making Islamic education serve the needs of individuals and communities. These issues revolved around the central question all famous traditional curriculum of the Muslim world would have asked: What is the religious and social function for which students are being prepared?

The subsequent review informed the full program that iSyllabus now offers. We asked why we are educating, how it is done and what we use as a marker of success. We believe this review, as well as the ongoing discussion and dialogue with teachers and scholars, makes the courses we offer unique. So what are these key issues?

### **1. Relevance. Identifying the most relevant topics of religious discourse in the West.**

The issues discussed and debated by Muslims and non-Muslims about Islam was central to deciding what content should be at the centre of the full curriculum. In a largely post-religious world as we live in today, such a recalibrating of religious content is particularly important to safeguard religion itself from being seen as irrelevant. After incorporating the essentials that every Muslim should know about their religion, the course develops the capacities within students that will aid them in flourishing into confident members of their societies. What are the core methodological issues that require attention in teaching an Islam that is both true to its intellectual heritage yet responsive to the age we live in? What are the elements that need to be developed in an Islamic studies curriculum to move towards a constructive and balanced Sunni orthodoxy/orthopraxy? What types of polemics are targeted against Islam and how can Muslims develop a framework that adequately defends its core teachings from such challenges? These are just some of the core questions that we asked on the issue of relevance.

### **2. Function. Acknowledging the changing dynamics of religious leadership in the Modern world.**

One observation made while surveying religious practice in the West is the changing dynamics in the provision of religious advocacy and guidance. Effective religious leadership is no longer centralised with a person like an Imam. Instead new and dynamic structures dictated by social media and community initiatives are developing apace. Religious scholarship has now become democratised and this is a phenomena that should be embraced by our scholarly tradition, being as it is inherently part of the tradition. Any religious training program that is taught in the West has to therefore be aware that students that complete their studies will be required to provide religious guidance and inputs in a wide array of contexts.

### **3. Synthesis. Incorporating elements from successful Islamic studies syllabi of the Muslim world.**

A review was done of the most significant syllabi used in the Muslim world. These include: The Darsi Nizami of the Subcontinent (which is now albeit only partially taught as compared to the original curriculum) with its focus on the ancillary sciences; The Tahqiq (verification) method of Kurdish scholarship used in Turkey, Iraq and Syria, which focuses on discursive teaching methods; The Syrian model, best exemplified by Mahad al-Fath in Damascus, known for both its rigorous repetition and review of core content coupled with the comprehensive array of sciences covered.

# مِنْ رِزْقِ اللَّهِ بَرَّ خَيْرًا يُفْقَهُ فِي الدِّينِ

The Syrian model was used to ensure that students adequately complete all core content with the required degree of competency; The relevant elements from all the above were incorporated to inform the content of our program.

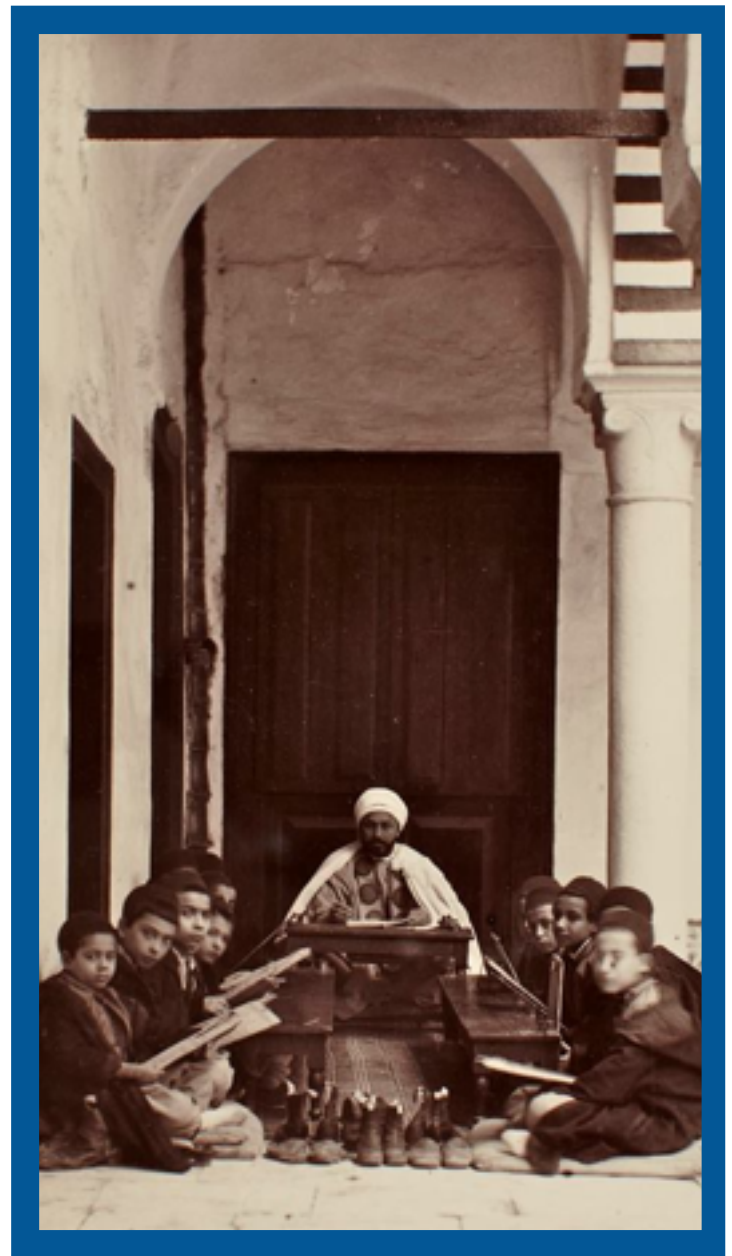
Identifying the logical fallacies inherent in so much discourse on Islam - both from Muslims and non-Muslims - is one of the critical challenges facing students of the Islamic sciences today. The ability of students to navigate real-life as well as academic scenarios using their learning is key to measuring successful Islamic syllabi today.

**4. Language. Nurturing the English language as a Muslim language of instruction.** Throughout its history, Islam has naturally integrated itself into native cultures and made use of indigenous languages to spread its teaching. In doing so it elevated them, as with Persian, Malay, Hausa, Turkish, Urdu and others, to being civilisational languages of the Ummah. As a result, Muslim scholarship was able to develop and be internalised by the cultures of the lands where these languages were spoken.

This was a statement of intent by Muslims scholars of a long term commitment to these lands. English is now the common language of communication for the majority of the world's Muslims and so iSyllabus is committed to creating a complete and holistic Islamic studies curriculum that is fully teachable via the English language. It also works to develop a students appreciation of the Arabic language by focusing on core technical Arabic vocabulary used in the Islamic sciences. By giving students the context and significant variations in vocabulary usage, the course is able to create leverage to enhance a students understanding of the subjects studied.

This is also a logical step to take, since studies in educational pedagogy continually show that the internalisation and understanding of fine and nuanced points, such as those discussed in Islamic law and theology, is either missed or misconstrued if the language of instruction is one that the learner does not have complete mastery of.

**5. Competency. Developing religious literacy and competency in the Islamic sciences.** While rote-learning has always had a role in Islamic pedagogy, the insistence to overly rely on this element of religious training has had a detrimental result **on the educational development of students**. The program developed by iSyllabus plots a student's progression not simply through how much they have memorised. Rather it measures the development of critical religious literacy as well as competency over the contents of the subjects studied.







## The Result: Our Courses

The resultant iSyllabus course is therefore bespoke and has been authored from the ground up - from the opening modules to the final lessons, incorporating the action points identified in the review above. As a result we offer three levels of courses which build a pathway to serious Islamic scholarship.

**The Diploma course** serves as an excellent entry to a nuanced yet fulfilling experience of the Islamic sciences as they relate to both the individual and society in the 21st Century. The modules and material is fully integrated and refined so as to cover core hermeneutical concepts in a graded manner and incorporates life-hacks that make living one's faith a fulfilling experience. The course both contextualises core texts as well as enhances the spiritual aspect of one's religious observance.

**The Intermediary course** develops an understanding of the primary texts of the Quran and Sunnah covered in the Diploma course, exploring the context and history of the Classical religious corpus of Islam. It incorporates detailed studies of religious text as well as the trends that led to their being set down in writing. Why did Fiqh develop the

way we know it today? What are the main trends in Classical Islamic theology and what led to their genesis? How can the classical spiritual tradition of Islam help in creating healthier individuals and societies today?

**The Advanced course**, as the two year culmination to the full course, focuses on the relevance of the Classical corpus of Islam to the challenges that Muslims face today. What can our intellectual tradition teach us in responding to the main Ethical and religious questions we face? To what degree are Religions decisive and violent by nature? What is the Question of Evil and what does Islamic theology say about it? Can Islamic law be applicable in the West? Can an understanding of the breadth of scholarly opinion on contentious issues help provide solutions to seemingly intractable problems Muslims face? Does Islam have the requisite framework for navigating the problematics of Gender that affect religious scriptures generally?

Indeed the vast majority of the content which I teach in the Advanced course, such as on Polemics, Apologetics and the Philosophy of religion, is not covered in any Alimmiyah course, but is nevertheless today an absolute necessity for advanced students of knowledge.

## Is this an Alim course?

This question is bereft of any substantive meaning in the present age. The state of Islamic education in most parts of the Muslim world means that what was considered in the past as an Alimiyyah level education can hardly be equated to what is offered today in almost all Islamic seminaries.

As an alternative we should be asking the question posed at the start: What is the religious and social function for which students are being prepared?

To create syllabi that answer to the needs of the age is the pressing challenge for Muslim educationalist. The graded courses we offer allow students to work up to gain a high level competency in the Islamic sciences and set them up to upon completion to be fast tracked if they desire to pursue further studies through the medium of the Arabic language. This makes their education that they have received relevant and compelling. It is my experience that a further two years of full time study would not only equate to but surpass the level offered in traditional Alimmiyyah courses.

Given the thought that has gone into the iSyllabus course, it represents a comprehensive recalibration of the way Islamic education is delivered in the West.

**SHAYKH RUZWAN MOHAMMED**  
iSyllabus Educational Director

# iSyllabus One Year Diploma



The iSyllabus 'Diploma' course provides an comprehensive and detailed introduction to Islamic studies in a graded format, with students being introduced to core ideas which are developed and carefully expanded as the course continues. By integrating and constantly cross referencing the content of all modules and subjects, the studying experience is smooth and seamless.

An informed and coherent representation of the Islamic faith tradition has always been a condition of Islamic renaissance. The iSyllabus Diploma consists of modules that shed much needed light on the timeless principles that protect the Islamic faith from arbitrary and extremist distortions, while concurrently allowing the tradition the capacity of facing up to the demands of modern life.

## The Modules

The Laws of Purity and Prayer Through a set of 4 modules, students will be introduced to the spirituality and practice of Islamic worship. These modules will also be used as a basis to explore the guiding principles of the legal methodology and legal maxims that aid Muslims in navigating the many religious and secular challenges they face.

### 1. Seeking Purity

This module provides students with an introduction to the laws relating to ritual purity in Islamic law. Students are given a detailed insight into the theory and practice of ritual purity and the spiritual aspects of cleanliness, as well as focusing on contemporary issues and case studies related to taharah.

### 2. Setting the base for Worship

The first prayer module provides students with an understanding of the theory and practice of prayer, examining the most important elements that make up daily worship. It covers the preconditions necessary before one prays, as well as the pillars of the prayer, without which there is no prayer. The importance of performing the prayer, as well as the way to rectify mistakes will be addressed in detail, together with the necessary spiritual awareness that is at the core of heartfelt worship.

### 3. Perfecting the Prayer

The second prayer module sets out the manner in which the prayer is perfected, focusing on the prophetic manner of praying. This includes case studies on method of prayer for women and the significance of number when used in Shariah text, as well as the benefits of sending salutations upon the Prophet and the night prayer vigil (tahajjud).

### 4. Returning to the Homeland

The third and final prayer module looks at the theory and practice of the jum'ah and travelling prayer, with a case study on the various positions on combining prayers. It will finish with practical considerations of what is done when someone dies, from the throes of death through to sending rewards of good actions to the deceased once they have been buried. This also includes a detailed case study on the concept of Bidah (innovation) in classical Islamic law and Theology.

## Towards a Tranquil Soul

The process of perfecting one's character is a necessary precondition to heartfelt devotion. The theory and practice of purifying the heart -spiritual detox- will be investigated through 2 modules, which describe how to free oneself of internal and external blameworthy traits and habits, and acquire those spiritual qualities that are the hallmarks of the Prophets.

### 5. Towards a Tranquil Soul 1

The first module will allow students to understand the importance of the science of tazkiyyah (spiritual purification) and how it relates to us as humans. It will also allow students to appreciate how the word 'qalb' or 'heart' is used differently in various religious sources, and those factors that affect the spiritual health of the heart and the rest of the bodily limbs.

### 6. Towards a Tranquil Soul 2

This follow-on to the first module will analyse the two different sources of the ailments of the heart (shubahat and shahawat) and show how knowing this helps to cure spiritual diseases. The various ailments that affect the spiritual heart will be pinpointed, with practical tips and techniques that aid in their cure.

## Understanding the Divine Sources

### 7. Understanding the Quran

Entitled 'Investigating the history, form and importance of the Qur'anic revelation', this module introduces students to the status, history and nature of the Qur'an, the sacred book of Islam. Students will also be provided with an insight into those elements necessary for a clear contextual reading of the Qur'anic revelation, as well as the scholarly techniques required in the understanding of the Qur'an.

### 8. Understanding the Sunnah

This module will give students access to in-depth original writing related to the importance, preservation and vocabulary of the hadith sciences, with particular emphasis on the era of the Companions. By examining how mainstream Muslim scholars have interacted with the vast hadith literature, it will provide an insightful and balanced understanding of this important source of Islamic knowledge.

## Living the Law

These 2 modules give students a deep appreciation of the underlying principles that have given Islam both its historic stability, as well as the requisite dynamism to face up to the challenges of the age. In the first, the principles of Islamic jurisprudence, together with the higher objectives of the law will be explored, with the aim of laying down the ground rules for ethical and principled thinking in areas of contemporary concern. The second of these modules consists of case studies focusing on pressing legal and ethical questions facing Muslims in the West.

### 9. Living the Law 1 - The Theory

Entitled 'Understanding the theory behind Islamic law in the modern age', this module aims to give students a greater appreciation of the theoretical and practical dynamics involved in understanding Shari'ah law in the modern world. This will be done by observing the sources used in formulating authentic Islamic responses to contemporary issues.

### 10. Living the Law 2 - Case studies

Building on what has been learned in previous modules, this module gives students a behind-the-scenes insight into how scholars look at new issues. The case studies on modern issues used in the module explore how timeless principles are appropriated to address the major legal and ethical dilemmas of the day.

By the end of this module, students will:  
Engage in discussion and informed debate on the burning moral and ethical issues of the day;  
Be able to navigate complex issues through the lens of principled thinking;  
Appreciate the benefit of scholarly differences of opinion;  
Help others to better understand issues of debate in the community.



## Family and society

### 13. Understanding the law and spirituality of income & charity

Having successfully completed the module 'Understanding the law and spirituality of income & charity', students should have an appreciation of the theory and practice of earning a pure and halal livelihood, as well as the sacred laws of zakat and charity. They should also understand the issues related to those that are expressly eligible to receive zakat and those who are not. The module will cover detailed issues of modern Zakat law, balanced with inculcating the importance of understanding what Rizaq is and how to acquire it.

### 14. The Sacred Bond

Described as half of faith, marriage has provided a tried and tested foundation for a balanced and healthy society. Through this module, students will gain an appreciation of the workings of a successful marriage and household. It will cover the fiqh and etiquette of the marital bond, the detailed laws and outcomes of divorce, as well as the rights and responsibilities that this necessarily entails, clarifying many prevalent misunderstandings in family issues. The module also contains a detailed case-study on prenuptial agreements.

## Orthodoxy and Orthopraxy

### 15. The Tradition of scholars

Consisting of 2 half-modules, these lessons are designed to provide an introduction to the history and practice of Islamic learning. They examine the requisite etiquette and mannerisms (adab al-ta'alum) that have been behind the strength of the student-teacher relationship in Islamic scholarship throughout history. The module then continues to investigate how a stable orthodoxy developed within the Muslim knowledge culture in both fiqh as well as aqidah.

Together, it provides a snapshot into how Islamic knowledge is transmitted and preserved, observing how scholars of the past conserved the teachings of the Prophet through Islamic history, sitting at the feet of scholars and taking the prophetic inheritance directly, face to face.

In an age when everyone claims to speak on behalf of Islam, these sessions provide a refreshing roadmap to reviving the study of Islam for the modern individual, looking at what qualifies a person to speak on religious matters.



## Articulating Muslim Creed

Life is full of ideas, events, and people that test our beliefs - sometimes, even shake them. In our culture of scientism and scepticism, religion is seen as foolish, irrational, and outdated. Muslims have a responsibility to know and articulate their beliefs in the light of these prevailing trends.

Based on a core creedal articles of the famous Sunni creed of Imam At-Tahhawi, formatted thematically with relevant historical and cultural notes that aid in the understanding of the topic, these two modules allow students to understand both what Muslims believe and why. The modules will aid students in articulating and presenting Muslim belief in the Divine attributes, the nature and qualities of Messengers, as well as issues relating to the Hereafter and the Unseen. Students will thereby be afforded the capacity to navigate misconceptions and flawed beliefs prevalent in contemporary Muslim discourse.

### 11. Understanding Muslim Creed 1

The first module provides students with an understanding of the key issues of Islamic creed (al-aqidah) related to the 'testification of faith' (al-Shahadah), as explained by the scholarly tradition of Sunni Islam. The Muslim belief in God will be explored, explaining how scholars have set out to preserve the unique oneness of God in the face of internal and external challenges to this. It also sets out the hermeneutical framework by which issues of creed are classified into what is essential and what is not.

### 12. Understanding Muslim Creed 2

The second module will continue the trajectory set by the first module, covering the essential beliefs due to the Prophets, as well as Sunni Islam's understanding of issues such as freewill and predestination, belief in the Unseen, 'Faith and the Community', as well as a case study on Takfir and 'Who is a Muslim?'.



# iSyllabus Intermediary & Advanced



Building on the knowledge themes contained in the iSyllabus One Year Islamic studies Diploma, the iSyllabus course extends over four years and split conveniently into two self-contained and stand alone levels: **Intermediary** and **Advanced**.

Our course is filled with subjects that allow students to both pursue advanced study and research areas of their particular interest while at the same time completing a well rounded and thorough education in the Islamic sciences.

Students will be given an excellent opportunity to study topics and areas rarely taught in the English language with some of the most detailed bespoke course notes and materials available. From the Classics to the most recent thinking of the place of Religion in the Modern world, these courses have been expertly designed with the needs of students in mind.

As admittance to these years require the student to have completed the One year iSyllabus Diploma course, subjects can now be studied in greater depth, with specialist instructors who share in the students passion for the subject matter. What's more, since the students now have a sound knowledge base by this stage, these courses make for accelerated and focused learning environments.



# Relevance of content and context

Studying the Prophetic character (Shama'il) is a real and intimate experience. The subject creates a deep connection with the Prophet of God ﷺ – how was he as a person; how did he deal with different situations etc. It allows the student to aspire to improve and adopt prophetic characteristics in their daily lives. Knowledge without improving a person's character is deficient. Thus, the Plus course through both the Intermediary and Advanced level gives ample time to subjects that touch the soul, create a yearning to be a better person and improve our relationship with our Creator. The materials tie in what the Salaf talked about regarding purification of the heart but within our context in the 21st Century.

By the **Advanced** level of iSyllabus, students have been studying with me for a few years. The relationship changes, our discussions become very frank and I often share my experiences and real life scenarios with them. Since class sizes intentionally kept smaller, a more intimate relationship is established between teacher and student.

The **Advanced** course gave me the opportunity to go in depth into my favorite subject: Muslim Family Law. We covered the detailed Marriage, divorce, custody and inheritance law. Students have already covered the basic rules of these topics at the One year Diploma, and now, together with the textual hadith studies on Family law we engage with the subject in greater depth, covering all significant opinions. Topics explored include temporary marriage: looking at both the Sunni and Shia perspective; what happens when a woman becomes Muslim but her husband hasn't converted; Contraception and its parameters; A woman seeking divorce via khul; the standing of 'Three Talaq' given at once, with an extensive discussion on the debate on this topic amongst classical and contemporary scholars.

I have also realized that such topics are invaluable in not just teaching knowledge but showing students how to apply that knowledge to real life scenarios. Students benefit from applying knowledge with wisdom, and thus are able to benefit a large number of people since marriage is such a large component of our lives.

The same depth is repeated when covering the religious text of financial law and the discussions of the schools on issues such as Interest (Riba), the stipulation of contracts in marriage and uncertainty in financial contracts. This proved to be an eyeopener for students and gives a glimpse into the wisdom and relevance of Islam to the modern age.

**SHAYKH AMER JAMIL**  
iSyllabus Project Director



## A word from the iSyllabus Project Director

From my experience as an Instructor, having taught both the **Intermediary** and **Advanced** levels, it becomes clear just how these give students the opportunity to explore in depth incredibly important subjects touched upon in the One Year Diploma. The Dawah module was for me one of the highlights of the Intermediary course. It is an area which is part of our daily lives and yet our efforts might not seem to reap the best results simply because we haven't grasped the essence of what Dawah really is. The module focuses on how to make Dawah both practical and profoundly prophetic at the same time. It takes me back to the questions I had when studying the topic such as 'How do we give Dawah?' and 'How do we judge success in Dawah?'. The practical result has been that the module has inspired many a student to become active and effective contributors to community work.

From the outset, the **Intermediary** course covers contextual hadith studies, which is one of the most eye opening and challenging subjects for students. Not only do we look at technical hadith analysis, scholarly Usul methodology and all the various opinions including the four schools as well as minority opinions, we grapple with reoccurring questions which often provoke lengthy discussions of what really is the sunnah in a particular question. An obvious example would be, 'Why do two of the four schools of law not accept the extra raising of the hands in prayer (Raf' al-Yadayn) despite there being rigorously authenticated hadith related by al-Bukhari and others on this very topic?' This and more complicated questions are dealt with in depth.

# iSyllabus Intermediary



## iSyllabus Intermediary

The Intermediary course extends over two academic year and provides a smooth transition from the One year Diploma and builds and consolidates on material covered by students. These two years can be taken as a self-contained course or as preparation for the specialized Advanced course.

The aim is to cover the material of the iSyllabus diploma course in more depth, proving scriptural evidences for the rulings learnt in the course, as well as provide a comprehensive context to the works and authors that have formed the Classical Muslim intellectual tradition.

The desire to sensationalise contentious topics or Classical writers has been shunned out of a commitment to develop nuanced and informed understandings of the topics, avoiding the diversions into simplified sectarian, legal or political polemics.

## Key themes

### A. Evidences and context of Classical Islam

The key themes developed in the Intermediary course are the advanced application of hadith and Usul principles, classical 'Aqidah focused on a detailed study of Fiqh al-Akbar via two classical commentaries, the advanced fiqh of ritual worship as well as a detailed history of the development of both Fiqh and Hadith literature. Students will also be introduced to the classical corpus of Tafsir literature through the analytical study of selected chapters of the Quran. Students are thereby given a deeper understanding of the Classical corpus of Islamic texts so as to build a sound basis for deeper contemporary analysis covered in the iSyllabus Advanced course.

### B. Practical spirituality

To balance the rigors of the classical texts studied in the course, students will also be afforded an opportunity to read the classics in the Muslim spiritual tradition, with an in depth study of selected works of Ibn Ata'illah as well as ongoing study of the prophetic characteristics (Shama'il) and the theory and practice of Da'wah methodology.

## The Modules - Year One

### Applied Quran studies

#### 1- The Word of God - Case study in commentary. (Surah Najm)

#### Aims & Objectives :

Through a detailed study of the commentary of the chapter entitled 'al-Najm', this module will provide students with an insight into the divine nature of the quranic message and the themes that make up the text. Students will also be introduced to the special form and style of the chapter through a study of classical and modern works of tafsir. This is done through a look at the methodology used by the most famous authorities of tafsir, with over 30 works forming the basis of the class notes.







'The theory of thematic unity (nadhm) of the Qur'an holds that every chapter has particular elements and themes that go into creating a unified whole of the message to be conveyed... The rhetoric structure of this chapter is akin to a perfect storm against those that deny revelation and the veracity of the Prophet ﷺ. iSyllabus Class Notes, Sura al-Najm)

## Applied Hadith studies

### 2- Reading between the lines - Textual hadith studies (Taharah)

**Aims & Objectives:** This module will cover comparative fiqh according to the four schools of law, looking at how the Maliki, Shafi'i, Hanbali and Hanafi schools utilize the prophetic sunna to arrive at rulings of fiqh. Through a selection of pivotal hadith related to the fiqh of purity, this module will allow student to understand the role of hadith literature in the science of fiqh, and how the same hadith sources sometimes lead to different legal rulings.

This module will cover a number of pivotal hadith from the collection of the Shafi'i muhaddith Ibn Hajar al-Asqalani on legal hadith entitled 'Bulugh al-Maram'.

The majority of content analysis for this module is based upon '**Dirasat tatbiqiyah fi al-hadith al-nabawi**' of the contemporary Damascus hadith scholar Prof. Nur al-Din 'Ittr.

The content and commentary for of all modules dealing with textual hadith studies will also supplemented from other main works on this genre of hadith studies, in particular Imam al-Sanani's 'Subul al-Salam', Shaykh Ibn Daqiq al-'Id's 'Ihkam al-Ahkam' as well as al-Sanani's commentary on the latter work entitled 'al-'Udah'.

**Topics covered:** Variant hadith on Wudu'; The exhortation to use the siwaq; Tasmiyah at the beginning of wu'du; The sequential performance of action in wu'du; Doubts regarding ritual purity; Types of Sleep; On the breaking of wu'du through vomiting or bleeding; Performing the ritual bathing (ghusl); The ruling regarding washing one's hair; Ritual bathing after sexual intercourse; The dispensation of tayyamum; What material is permitted to be used to perform tayyamum; Touching the Qur'an for a person not in a state of ritual purity; The spit & the saliva of canines.

### 3- Reading between the lines - Textual hadith studies (Salah)

**Aims & Objectives:** This module will cover comparative fiqh according to the four schools of law, looking at how the Maliki, Shafi'i, Hanbali and Hanafi schools utilize the prophetic sunna to arrive at rulings of fiqh. Through a selection of pivotal hadith related to the fiqh of prayer, this module will allow student to understand the role of hadith literature in the science of fiqh, and how the same hadith sources sometimes lead to different legal rulings.

This module will cover a number of pivotal hadith from the collection of the Shafi'i muhaddith Ibn Hajar al-Asqalani on legal hadith entitled 'Bulugh al-Maram'.

**Topics covered:** The timings of the five prayers; On the prohibited times of the prayers; The Qiblah; The place used for Prayer; Hadith on 'The person who prayed badly'; On reciting Bismillah before the Fatihah; Understanding the hadith 'Pray as you see me pray'; On placing hands when prostrating; Raising hands in the prayer; Speaking in Prayer; Communicating with others in prayer; Carrying a child in prayer; Movements in prayer; Inattentiveness in Prayer; Pictures and prayers; Food and distractions; Hadith on distractions.



## Historical studies

### 4- History of Hadith works and their authors (1) The emergence of the 'Six books'.

**Aims & Objectives:** This module, the first of two entitled 'History of Hadith works and their authors', will set out the structure and methodology used by what became known as the 'Six Books' of hadith. Particular focus will be placed on identifying both the similarities and peculiarities of each of the books and their relative merit. The module will also include selected passages from each work which will serve as case studies for the methodology of the book's authors. The conditions that the six authors used to decide which hadith to incorporate into their works will also be reviewed so as to better understand the utility of the books. In doing so, students will become acquainted with the types of intricacies involved in the study of a hadith work and the specific competencies that are a precondition to a clear understanding of hadith literature.

The second module in year two of the course will overview other important hadith works, such as the Musnad and Mussannaf collection, detailing the other sciences involved in the study of hadith and the main works authored in disciplines such as Hadith al-Ahkam; Gharib al-Hadith; Jarh & Tadiil; Works on narrators in the 'Six hadith works' and Works on Hadith Terminology.

### 5- Tracing the Law - History of Fiqh and the schools of law

*'Why Islamic law developed in the way it did is a contentious issue. The schools of law in Sunni Islam have been at the receiving end of attacks accusing them of being to a degree responsible for the general civilizational stagnation of Muslims. Even those that do not accuse the schools of presiding over the intellectual stagnation of the Muslim world would contend that their existence is indicative of the trend to follow (through taqlid) rather than lead (through ijtihad) and to be submissive rather than assert progressive thought. So how did Islamic law develop and why?' (iSyllabus Class notes)*

**Aims & Objectives:** This module will give students an in-depth understanding of the development of Islamic law from the beginning of Islam through to the codification of fiqh in the schools of Sunni law. The course will firstly overview the different theories on fiqh development before focusing on the moves towards verifying and codifying legal positions. As well as this, the course will look at the main principles and source books of each school of law and the personalities that were pivotal in advancing the teachings of the schools.

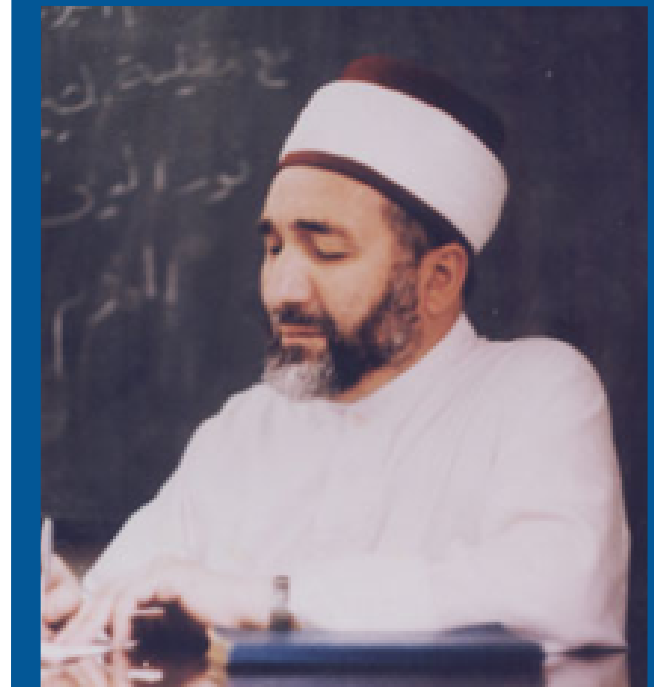
Topics covered:

The main theories on the development of Fiqh: Development of Law focusing on historical event; Development of Law based on the state of independent legal thought (ijtihad); Development of Islamic law through reference to the formation of the schools (Madhahib); Development based on the stages of codification and standardization of Law; The era of the rightly guided Khalifs and the followers (tabi'un); The era of the Imams; The era of following Imams (taqlid); The contemporary age; Notes on Islamic law and the application of Hadd; The development of 'The Fiqh of Minorities' (al-Fiqh al-Aqaliyyah); The history of the development, main usul principles and books of the Hanafi, Maliki, Shafi'i and Hanbali school.

## Islamic Law studies

### 6- Worship with understanding - Classical Islamic laws of worship (Taharah) (1)

**Aims & Objectives:** Building on the material covered in the iSyllabus Diploma course, this module will involve the reading and comprehension of one of the foremost books on Hanafi ritual worship as well as detailed explanation on the day to day application of fiqh related to taharah.





## **7- Worship with understanding - Classical Islamic laws of worship (Salah) (2)**

**Aims & Objectives:** Building on the material covered in the iSyllabus Diploma course, this module will involve the reading and comprehension of one of the foremost books on Hanafi ritual worship as well as detailed explanation on the day to day application of fiqh related to prayer.

## **8- Worship with understanding - Classical Islamic laws of worship (Salah) (3)**

**Aims & Objectives:** Building on the material covered in the iSyllabus Diploma course, this module will involve the reading and comprehension of one of the foremost books on Hanafi ritual worship as well as detailed explanation on the day to day application of fiqh related to prayer. Theology studies

## **9- The Creed of Islam - Commentary on the fiqh al-Akbar of Abu Hanifa (1)**

**Aims & Objectives:** This module provides an overview of classical Islamic creed looking at the main issues dealt with during early discussions on Aqidah. The module includes a preliminary outline of Epistemology; the theory and articulation of Divine Oneness including an appraisal of 'The Proof of Mutual Hinderance' (Dalil al-Tamanu) in Classical works; the methodology used in categorizing the Divine Attributes and the theory behind a differentiation between attributes and essence.

## **10- The Creed of Islam - Commentary on the fiqh al-Akbar of Abu Hanifa (2)**

**Aims & Objectives:** This module will cover the essential attributes related to Speech and Will and the difference regarding the active attributes of God (takwin). It will investigate the area of Divine omnipotence and in particular the classification used by Abu Hanifah for the Divine attributes in separating them into the essential and active attributes. Finally the module will cover the controversy on the Divine Speech and the Sunni belief in the pre-eternal existence of the attributes.

## **11- The Creed of Islam - Commentary on the fiqh al-Akbar of Abu Hanifa (3)**

**Aims & Objectives:** This Module develops advanced themes in Sunni Theology: The Descriptions and Attributes of God as they occur in the religious texts and how they are understood by Sunni theologians; the issue of Predestination and how this relates to the two divine attributes of Knowledge and Will; The meaning of the primordial Covenant that God took from the Sons of Adam and the ramifications of this on human choice and volition.

## **12- A Beautiful Calling - Homiletics and Da'wah**

**Aims & Objectives:** One of the most important responsibilities on Muslims is to convey the message of Islam to others through good council and perfect morals. This module will look at the way that great scholars of the past viewed this obligation and the guidelines they gave to all members of society, be they scholar and layperson, on how to convey the message through words and actions.



## **15- Understanding the Path - The Hikam of Ibn Ata'illah al-Iskandari (2)**

**Aims & Objectives:** Through this module students will be taken through a careful study of one of the gems of Islamic spiritual literature, providing an understanding of the spiritual states experienced on the way to gaining divine pleasure.

## **16- Understanding the Path - The Hikam of Ibn Ata'illah al-Iskandari (2)**

**Aims & Objectives:** Through this module students will be taken through a careful study of one of the gems of Islamic spiritual literature, providing an understanding of the spiritual states experienced on the way to gaining divine pleasure.

**Topics covered:** Da'wah Unto God; Who has been Entrusted with Da'wah to God; The Notions that Hinder Da'wah God; The Meaning of the Individual Da'wah and it's Characteristics; The Degrees of the Individual Da'wah, it's Means and Techniques; The Spiritual Etiquettes of Da'wah. Applied Spirituality studies

## **13- The Qualities (Shama'il) of the Prophet ﷺ (1)**

**Aims & Objectives:** Through a thematic and systematic study of the hadith related on the description of the Messenger students will come to appreciate the words of Ali (r.a) 'Whoever saw him for the first time would fear in awe of him, and he who spent time with him with the aim of knowing him would fall in love with him'.

## **14- The Qualities (Shama'il) of the Prophet ﷺ (2)**

**Aims & Objectives:** This module continues on from the introductory look at the prophetic character, and takes a detailed look at issues related to the divine protection ('ismah) conferred upon the Prophet with case studies on the specific instances where this has been brought into question.



# iSyllabus Intermediary Year Two



## Applied Quran studies

### **1- The Word of God - Case study in commentary (Surah al-Hujurat)**

**Aims & Objectives:** Through a detailed study of the commentary of the chapter entitled 'Surah al-Hujurat', this module will provide the student with an insight into the divine nature of the quranic message and the themes that make up the quranic text. The student will also be introduced to the special form and style of the quranic text through a study of classical and modern works of tafsir as well as taken through the methodology used by the most famous authorities of tafsir, with over 30 works forming the basis of the special class notes.

## Applied Hadith studies

### **2- Reading between the lines - Comparative fiqh & hadith studies (Sawm and Zakat)**

**Aims & Objectives:** This module will cover comparative fiqh according to the four schools of law, looking at how the Maliki, Shafi'i, Hanbali and Hanafi schools utilize the prophetic sunna to arrive at rulings of fiqh. Through a selection of pivotal hadith related to the fiqh of Fasting and Zakat, this module will allow student to understand the role of hadith literature in the science of fiqh, and how the same hadith sources sometimes lead to different legal rulings.

#### **Topics covered:**

Fasting the Day of Doubt; Sighting the New Crescent; Establishing the New crescent; The conditions of the fast; The time of intention;

Breaking the fast; Traveling and what breaks the fast; On Traveling; Vomiting; Use of Kohl; Illness and death; The fast of the elderly; Fasting for the deceased; On the conditions of Zakat; Zakat on Gold and Silver; Zakat on newly acquired wealth; Recipients of Zakat; Family recipients of Zakat; Wealthy people who can be given Zakat;

### **3- Reading between the lines - Comparative fiqh & hadith studies (Hajj)**

**Aims & Objectives:** This module will cover comparative fiqh according to the four schools of law, looking at how the Maliki, Shafi'i, Hanbali and Hanafi schools utilize the prophetic sunna to arrive at rulings of fiqh. Through a selection of pivotal hadith related to the fiqh of Hajj, this module will allow student to understand the role of hadith literature in the science of fiqh, and how the same hadith sources sometimes lead to different legal rulings. In particular it includes an extensive study of the Hadith of Jabir on the Hajj of the Prophet ﷺ.

#### **Topics covered:**

On the obligation of Hajj and types of Ihram; On the ruling of Hajj and Umrah; On the types of Ihram; Intention and rulings; Hajj on behalf of the terminally ill; Hajj on behalf of another while not having performed it for oneself; Ability to perform Hajj; The prohibitions of Ihram and the manner of performing the Hajj; Forbidden actions in Ihram; The text of hadith of Jabir ibn Abd-Allah on the manner of performing the Hajj; The manner of performing the Hajj (1); Extensive commentary on the hadith of Jabir on the Hajj; Sequence of actions on The Day of Sacrifice; Leaving the state of Ihram; Kaffarah.



A maxim is defined as “a general rule which applies to a large number of its related particulars and which aids in the understanding of those rulings”. This module focuses on a study of this area of law through a selection of forty such maxims, covering both the five pivotal maxims used in the science of Fiqh as well as others whose use is of importance in particular areas of law. The focus of the module will be on both the theoretical and practical understanding of these legal rules. Sessions include: The Development and utility of legal maxims; Assessing intention and purposefulness; Alleviating harm and difficulty; Norms related to custom and speech; Maxims on justice and liability.

## **6-Worship with understanding - Classical laws of worship (Prayer)**

**Aims & Objectives:** Building on the material covered in the iSyllabus Diploma course, this module will involve the reading and comprehension of one of the foremost books on ritual worship as well as detailed explanation on the day to day application of fiqh related to Prayer.

## **7-Worship with understanding - Classical laws of worship (Sawm and Zakat)**

**Aims & Objectives:** Building on the material covered in the iSyllabus Diploma course, this module will involve the reading and comprehension of one of the foremost books on Hanafi ritual worship as well as detailed explanation on the day to day application of fiqh related to Fasting and Zakat.

## **8-Worship with understanding - Classical laws of worship (Hajj)**

**Aims & Objectives:** Building on the material covered in the iSyllabus Diploma course, this module will involve the reading and comprehension of one of the foremost books on Hanafi ritual worship as well as detailed explanation on the day to day application of fiqh related to Hajj.

## Historical studies

### **4- History of Hadith works and their authors (2) Beyond the 'Six' collections: The Major Hadith compendiums**

**Aims & Objectives:** This module, the second of two entitled 'History of Hadith works and their authors', will build upon the previous investigation on the 'Six Books' of hadith, with particular focus being placed on identifying the earliest works of hadith such as the Musnad and Mussanaf collections and the reason for their compilation.

The module will also include selected passages from the most important of these works which will serve as case studies for the methodology of the book's authors. Central to the works looked at will be the Muwawata of Malik and the Musnad work of Ahmad. This will allow for a review of the relative status of all the major hadith collections, identifying the most authentic and reliable collections and those that are less so.

The module will also survey the other sciences involved in the study of hadith and the main works authored in these disciplines such as Hadith al-Ahkam; Gharib al-Hadith; Jarh & Tadil; Works on narrators in the 'Six hadith works' and Works on Hadith Terminology.

## Islamic Law studies

### **5-The Lawyers shorthand - al-Qawaid al- Fiqhiyyah**

**Aims & Objectives:** This module has been authored to provide students with an in-depth understanding of an area of law concerned with the general legislative articulation of law, referred to in Arabic as the al-Qawa'id al-Fiqhiyyah. Al-Qawa'id al-Fiqhiyyah, translated as legal maxims, is the summation of studied research on the major principles that are common to individual examples of case law.



## Theology studies

### **9- The Creed of Islam - Commentary on the Fiqh al-Akbar of Abu Hanifa (1)**

**Aims & Objectives:** This module will cover the course text book on the theory of Acquisition (kasb), The status of the Prophet ﷺ, as well takfir and other legal issues discussed within Islamic Creed.

### **10- The Creed of Islam - Commentary on the Fiqh al-Akbar of Abu Hanifa (2)**

**Aims & Objectives:** This module will cover the course text on the chapters on Miracles, The Beatific vision of God, the relationship between faith and religion and finally the issue of intercession and other eschatological realities.

### **11- The Creed of Islam - Commentary on the Fiqh al-Akbar of Abu Hanifa (3)**

**Aims & Objectives:** This covers the final chapters of the work of Abu Hanifah on Eschatological realities and the Signs of the End of Time.

## Applied Spirituality studies

### **12- The Qualities (Shama'il) of the Prophet ﷺ Part 1**

**Aims & Objectives: Dealing with others.** This module continues on from the introductory look at the prophetic character, and takes a detailed look at how this was manifest through a perfection in his ﷺ dealings with others. The module will look at detailed examples of this quality with a view to inculcating such characteristics in those that study it.

### **13- The Qualities (Shama'il) of the Prophet ﷺ Part 2**

**Aims & Objectives: Leadership.** This module continues on from the introductory look at the prophetic character, and takes a detailed look at how this was manifest through his ﷺ leadership role in the community. The method of winning over others will be detailed and studied with relevant examples from early sources.

### **14- The Qualities (Shama'il) of the Prophet ﷺ Part 3**

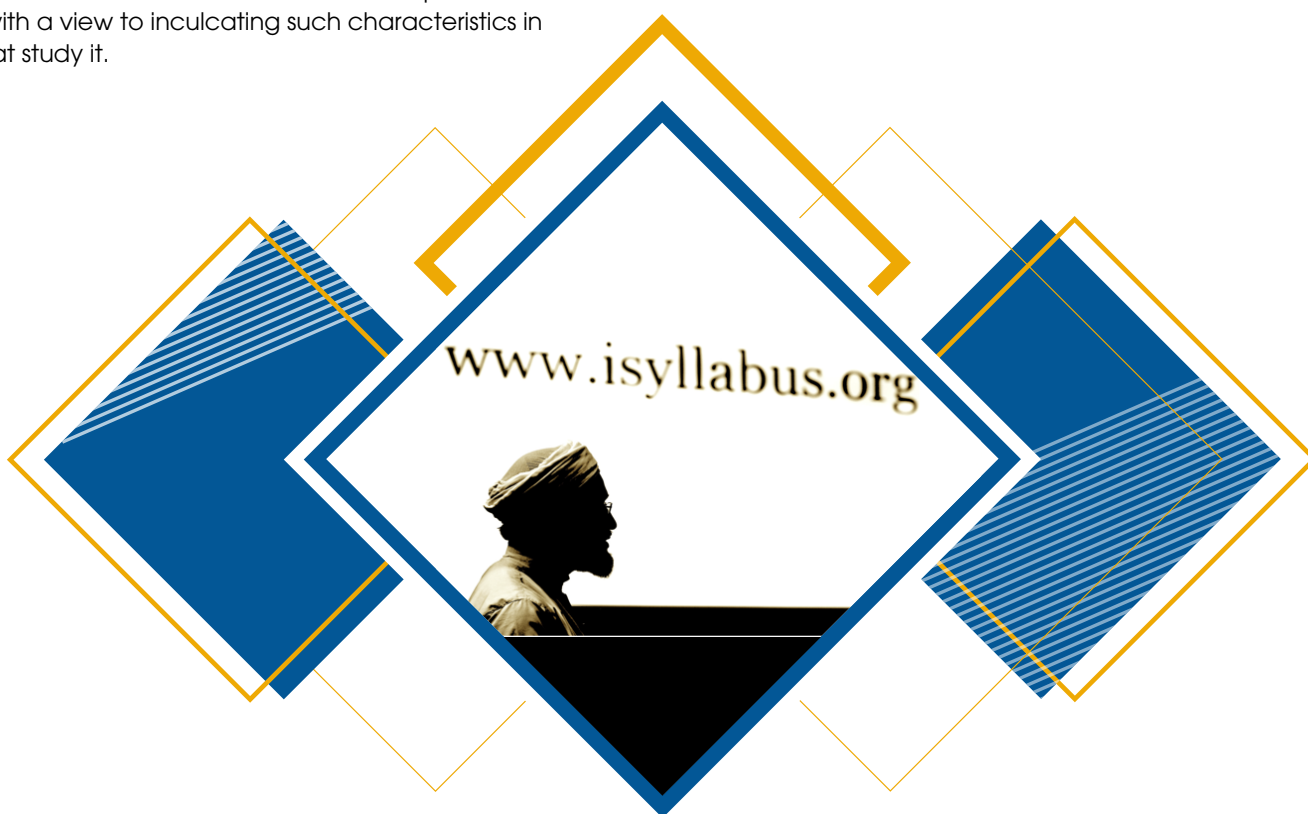
**Aims & Objectives: Prophetic educational methodology.** This module continues on from the introductory look at the prophetic character, and takes a detailed look at the Prophetic educational methodology and the theory and practice of effectual teaching and guidance.

### **15- Understanding the Path - The Hikam of Ibn Ata'illah al-Iskandari (1)**

**Aims & Objectives:** Through this module students will be taken through a careful study of one of the gems of Islamic spiritual literature, providing an understanding of the spiritual states experienced on the way to gaining divine pleasure.

### **16- Understanding the Path - The Hikam of Ibn Ata'illah al-Iskandari (2)**

**Aims & Objectives:** Through this module students will be taken through a careful study of one of the gems of Islamic spiritual literature, providing an understanding of the spiritual states experienced on the way to gaining divine pleasure.



# iSyllabus Intermediary & Advanced

 <b>iSyllabus</b> islam · iman · ihsan	INTERMEDIARY YEAR ONE	INTERMEDIARY YEAR TWO	ADVANCED YEAR ONE	ADVANCED YEAR TWO
	Applied Tafsir Studies	Applied Tafsir Studies	Applied Tafsir Studies (2) - Quranic Axioms (2)	- Applied Tafsir Studies (2)
<b>A. Applied Quran studies</b>				
<b>B. Applied Hadith studies</b>	Comparative fiqh & Textual hadith studies (2)	Comparative fiqh & Textual hadith studies (2)	Comparative fiqh & Textual hadith studies (2) - Hadith terminology	Comparative fiqh & Textual hadith studies (2)
<b>C. Law and Jurisprudence</b>	Classical Islamic laws of worship (3)	Classical Islamic laws of worship (3) - Legal Maxims	Muslim Family Law Principles of Jurisprudence (2) Caliphate and Authority	Muslim Family Law - Principles of Jurisprudence (2) - Inheritance law - Minority Fiqh (Fiqh al-Aqalliyat)
<b>D. Belief and Apologetics</b>	Commentary on the Fiqh al-Akbar of Abu Hanifa (3) Homiletics and Da'wah	Commentary on the Fiqh al-Akbar of Abu Hanifa (3)	Religion, Religious Pluralism and the Concept of God The Cosmological and Teleological Arguments Apologetics: Religious Violence	The Ontological argument & The question of Evil - Science and Religious experience Apologetics: Islam & Gender - Formal logic - Logical fallacies
<b>E. Applied Spirituality</b>	- Shama'il of the Prophet ﷺ (2) - Hikam of Ibn Ata'illah (2)	- Shama'il of the Prophet ﷺ (3) - Hikam of Ibn Ata'illah (2)	Hikam of Ibn Ata'illah (2)	Hikam of Ibn Ata'illah (2)
<b>F. Historical studies</b>	History of Hadith works and their authors (1) - History of Fiqh and the schools of law	History of Hadith works and their authors (2)	Optional elective - Analytical Islamic History - From the classical period to the present day.	Optional elective - Analytical Islamic History - From the classical period to the present day.

## Special Elective courses

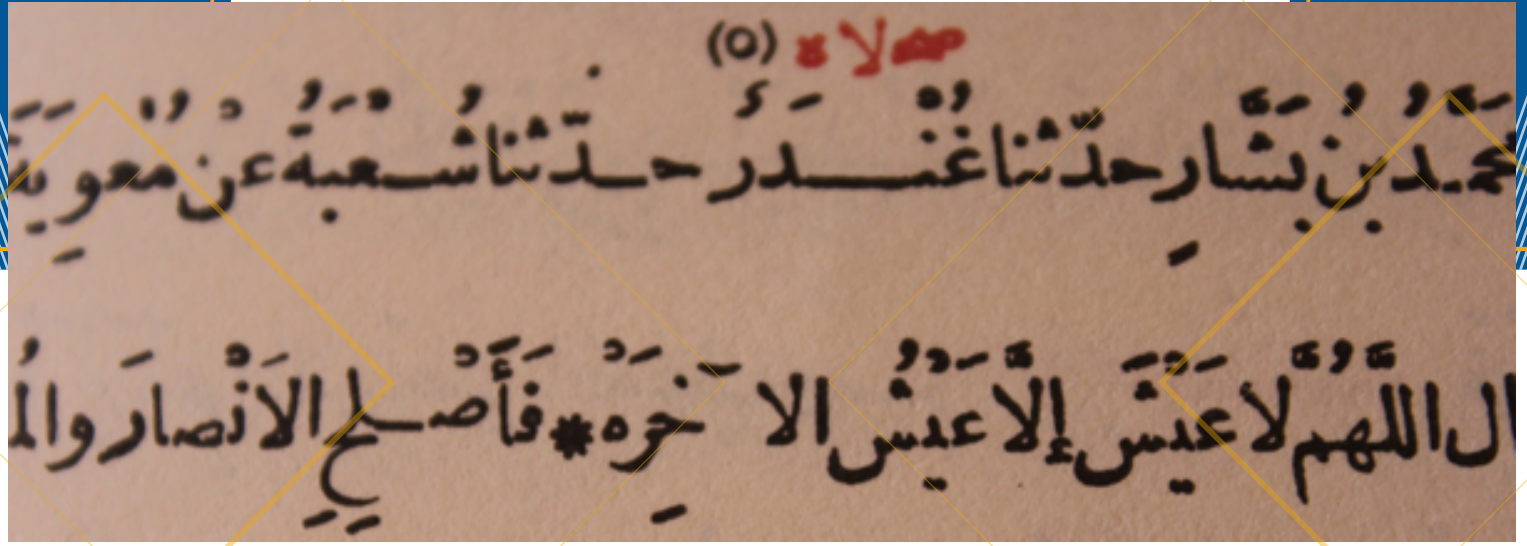
Students enrolled in the **Intermediary and Advanced courses** also have the option of enrolling on elective modules on the following topics:

**Analytical Islamic History** - From the classical period to the present day.

**History of Islamic Creed and thought** - From the classical period to the present day.

**Public speaking** - The art of communicating idea.





**For FAQ's on our courses,  
visit the website**







**iSyllabus.org**

# 1 YEARS

👤 : **7000 +** Students

📖 : **4500 +** Lessons

📍 : **15** Cities