

| Year | Level        | Course Code | Core or Elective | Department  | Course Name                                  | Course Description   | Course Hours | Prerequisite   |
|------|--------------|-------------|------------------|-------------|--|--|--------------|--|
| 1.1  | Intermediate | LAW101      | Core             | Islamic Law | Introductory Islamic Law I                   | The course consists of a detailed study of Imam al-Qudūrī's (d. 428/1036) <i>al-Mukhtaṣar</i> , introducing students to <i>masā'il</i> (legal cases) in all <i>abwāb fiḥiyyah</i> (juristic chapters). Within the Hanafi school, <i>al-Mukhtaṣar</i> is known simply as <i>al-Kitāb</i> (The Book) due to its immense influence and authority. The text is distinguished by the clarity of its language, and by being concise and comprehensive at the same time. A proper study of this text will allow students to recall and retain all of the core legal rulings in the school.  | 5            | PCS102<br>PCS112<br>PCS122<br>PCS132<br>PCS142<br>PCS162<br>OR<br>PCS204<br>PCS212<br>PCS214<br>PCS224                     |
| 1.1  | Intermediate | LAW101-Sh   | Core             | Islamic Law | Introduction to Islamic Law- Shafi'i Fiqh    | Qāḍī Abū Shujā' al-Aṣbahānī's (fl. sixth century) <i>al-Ghāyah fī al-Ikhtisār</i> is a famous primer in Shāfi'ī Fiqh. Qāḍī Abū Shujā' flourished in the city of Baṣrah and is one of the early Aṣḥāb. This textbook has been used in circles of learning for centuries; it is a time-tested primer. Shaykh Yahyā al-'Imrīṭī (AH 1003) performed an excellent service when he versified this text under the title <i>Nihāyat al-Tadrīb</i> . 'Imrīṭī was a master at writing versifications. Along with versifying <i>Matn Abī Shujā'</i> , he also versified Shaykh Zakarīyā's <i>Tahrīr</i> under the title <i>al-Taysīr</i> , he versified Imām al-Ḥaramayn's <i>Waraqāt</i> under the title <i>Taḥlīl al-Ṭuruqāt</i> , and he versified Ibn 'Ajurrūm's <i>Muqaddimah</i> in the subject of Arabic grammar under the title <i>al-Durrah al-Bahīyah</i> . | 5            | PCS102<br>PCS112<br>PCS122<br>PCS132<br>PCS142<br>PCS162<br>OR<br>PCS204<br>PCS212<br>PCS214<br>PCS224                     |
| 1.2  | Intermediate | LAW102      | Core             | Islamic Law | Introductory Islamic Law II                  | The course consists of a detailed study of al-Qudūrī's (d. 428/1036) <i>al-Mukhtaṣar</i> , introducing students to <i>masā'il</i> (legal cases) in all <i>abwāb fiḥiyyah</i> (juristic chapters). Within the Hanafi school, <i>al-Mukhtaṣar</i> is known simply as <i>al-Kitāb</i> (The Book) due to its immense influence and authority. The text is distinguished by the clarity of its language, and by being concise and comprehensive at the same time. A proper study of this text will allow students to recall and retain all of the core legal rulings in the school.   | 5            | LAW101   |
| 1.2  | Intermediate | LAW102-Sh   | Core             | Islamic Law | Introduction to Islamic Law II- Shafi'i Fiqh | Qāḍī Abū Shujā' al-Aṣbahānī's (fl. sixth century) <i>al-Ghāyah fī al-Ikhtisār</i> is a famous primer in Shāfi'ī Fiqh. Qāḍī Abū Shujā' flourished in the city of Baṣrah and is one of the early Aṣḥāb. This textbook has been used in circles of learning for centuries; it is a time-tested primer. Shaykh Yahyā al-'Imrīṭī (AH 1003) performed an excellent service when he versified this text under the title <i>Nihāyat al-Tadrīb</i> . 'Imrīṭī was a master at writing versifications. Along with versifying <i>Matn Abī Shujā'</i> , he also versified Shaykh Zakarīyā's <i>Tahrīr</i> under the title <i>al-Taysīr</i> , he versified Imām al-Ḥaramayn's <i>Waraqāt</i> under the title <i>Taḥlīl al-Ṭuruqāt</i> , and he versified Ibn 'Ajurrūm's <i>Muqaddimah</i> in the subject of Arabic grammar under the title <i>al-Durrah al-Bahīyah</i> . | 5            | LAW102-Sh  |
| 2.1  | Intermediate | LAW201      | Core             | Islamic Law | Introductory Islamic Law III                 | The course consists of a detailed study of al-Qudūrī's (d. 428/1036) <i>al-Mukhtaṣar</i> , introducing students to <i>masā'il</i> (legal cases) in all <i>abwāb fiḥiyyah</i> (juristic chapters). Within the Hanafi school, <i>al-Mukhtaṣar</i> is known simply as <i>al-Kitāb</i> (The Book) due to its immense influence and authority. The text is distinguished by the clarity of its language, and by being concise and comprehensive at the same time. A proper study of this text will allow students to recall and retain all of the core legal rulings in the school.   | 5            | ARAB101<br>ARAB102<br>ARAB111<br>ARAB151<br>LAW101<br>LAW102<br>HAD101<br>HAD102<br>QUR101<br>QUR102<br>THEO101<br>THEO102 |

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|------|--------------|-------------|------------------|-------------|--|---|--------------|--|
| 2.1  | Intermediate | LAW231      | Core             | Islamic Law | Introductory Islamic Legal Methodology     | The course is a primer for <i>Usūl al-Fiqh</i> (Principles of Jurisprudence). Muḥammad 'Abd al-Laṭīf al-Farfur's (1945-2014) <i>al-Zād min Uṣūl al-Fiqh al-Islamī</i> introduces the student to the major themes and terminologies of the field, citing examples of application. The book's well organized chapters make it a perfect fit for beginner level students.  | 5            | ARAB101<br>ARAB102<br>ARAB111<br>ARAB151<br>LAW101<br>LAW102<br>HAD101<br>HAD102<br>QUR101<br>QUR102<br>THEO101<br>THEO102 |
| 2.1  | Intermediate | LAW201-Sh   | Core             | Islamic Law | Introductory Islamic Law III- Shafi'i Fiqh | The Taḥrīr of Shaykh Zakarīyā al-Anṣārī (AH 926) covers all the chapters of fiqh in a concise abridgement. The author included the relied-upon opinions of the Shāfi'ī madhhab in a book that originated in the majlis of Shaykh Abū Hāmid (AH 406) in Baghdad. As one's studies progress, the commentaries on the Taḥrīr are excellent resources for further detail and for one to begin negotiating the classic commentaries and marginalia of Islamic law. Shaykh 'Abd Allāh al-Sharqāwī (AH 1227) commentated on 'Imrīṭī's Taysīr and on Shaykh Zakarīyā's Sharḥ al-Taḥrīr. Faṭḥ al-Qadīr al-Khabīr is his commentary on 'Imrīṭī's Taysīr. In this book, he relied on Shaykh Muḥammad al-Ramlī's Nihāyat al-Muḥtāj.   | 5            | LAW102-Sh  |
| 2.2  | Intermediate | LAW202      | Core             | Islamic Law | Intermediate Islamic Law I                 | This course aims to introduce the student to Islamic legal reasoning by providing transmitted and analytical evidence for the legal opinions of the <i>Ḥanafī</i> school. One of three texts are studied as per instructor's choice:<br><i>Al-Ikhtiyār</i> by Abd Allāh b. Mahmud al-Mawṣilī (d. 683/1284). The author's own commentary on his legal compendium <i>al-Mukhtār</i> , which is considered one of the foundational texts of the <i>Ḥanafī</i> school. <i>Al-Ikhtiyār</i> , which is distinguished by its comprehensive language, is also a work of <i>tarjīḥ</i> (legal preference) in that it identifies the opinions according to which fatwas are issued.<br><i>Sharḥ al-Wiqāyah</i> by 'Ubayd Allāh b. Mas'ūd (d. 747/1346). The author comments on his grandfather's ( <i>Tāj al-Sharī'ah</i> ) <i>al-Wiqāyah</i> . Each legal issue and its ruling are coupled with proof from either primary sources of Islamic law or deduced maxims. The author also weighs multiple opinions within the school and offers his preferences. <i>Sharḥ al-Wiqāyah</i> is arguably the best stepping stone to al-Marghīnānī's <i>al-Hidāyah</i> at the advanced level.<br>Faṭḥ <i>Bāb al-'Ināyah</i> , also known popularly as <i>Sharḥ al-Nuqāyah</i> , is the masterful commentary of Mullā 'Alī b. Sulṭān Muḥammad al-Qārī (d. 1014/1605) on Ṣadr al-Sharī'ah 'Ubayd Allāh b. Mas'ūd al-Maḥbūbī's legal text <i>al-Nuqāyah</i> . Al-Qārī's work is distinguished by its masterful amalgam of legal discussions from the various renowned commentaries on Imam al-Marghīnānī's <i>al-Hidāyah</i> , including Ibn al-Humām's <i>Faṭḥ al-Qadīr</i> and al-Zayla'ī's <i>Naṣb al-Rāyah</i> . | 5            | LAW201<br>LAW231   |

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|------|--------------|-------------|------------------|-------------|--|---|--------------|---|
| 2.2  | Intermediate | LAW241      | Core             | Islamic Law | Intermediate Islamic Legal Methodology I | The course consists of an intensive study of 'Alā al-Dīn Muḥammad b. 'Alī al-Ḥiṣnī al-Ḥaṣkafī's (d.1088/1677) <i>Ifādat al-Anwār</i> which is a commentary on the influential text of Islamic jurisprudence <i>al-Manār</i> of Ḥafīz al-Dīn Abū I-Barakāt 'Abd Allāh b. Aḥmad al-Nasafī (d. 710/1310). The text and the commentary cover all the major topics of Islamic legal methodology according to the Ḥanafī school. Ḥaṣkafī's commentary is distinguished by being one of the most concise commentaries on <i>al-Manār</i> and summarizes the insights of previous commentaries. The aim of the course is to teach students concepts and principles of Islamic legal methodology in detail with examples to enable them to do further research in the field. Students are recommended to use editions that have Ibn 'Ābidīn's gloss <i>Nasamāt al-Ashār</i> and get a copy of Ibn Malak's <i>Sharḥ al-Manār</i> for reference. This course is offered in three semesters in the intermediate program or two semesters in the advanced program.   | 5            | LAW201<br>LAW231  |
| 2.2  | Intermediate | LAW202-Sh   | Core             | Islamic Law | Intermediate Islamic Law I- Shafi'i Fiqh | As a continuation class, the commentaries on the Tahrīr are excellent resources for further detail and for one to begin negotiating the classic commentaries and marginalia of Islamic law. Shaykh 'Abd Allāh al-Sharqāwī (AH 1227) commented on 'Imrīṭī's Taysīr and on Shaykh Zakarīyā's Sharḥ al-Tahrīr. Faṭḥ al-Qadīr al-Khabīr is his commentary on 'Imrīṭī's Taysīr. In this book, he relied on Shaykh Muḥammad al-Ramī's Nihāyat al-Muḥtāj.  | 5            | LAW102-Sh   |
| 2.3  | Intermediate | LAW242      | Core             | Islamic Law | Islamic Inheritance Law                  | The course covers Islamic laws of inheritance using Sirāj al-Dīn Muḥammad ibn Muḥammad ibn 'Abd al-Rashīd's (d.~600/1204) famous text, <i>al-Sirājī fī al-Mīrāth</i> , also known as <i>al-Sirājīyyah</i> . Although there is little difference amongst the schools of fiqh in laws of inheritance, <i>al-Sirājīyyah</i> is written from a Ḥanafī perspective. Classically, books of inheritance are organized based on shares or recipients; <i>al-Sirājīyyah</i> follows the latter.  | 4            | LAW201  |
| 3.1  | Intermediate | LAW301      | Core             | Islamic Law | Intermediate Islamic Law II              | This course aims to introduce the student to Islamic legal reasoning by providing transmitted and analytical evidence for the legal opinions of the Ḥanafī school. One of three texts are studied as per instructor's choice:<br><i>Al-Ikhtiyār</i> by Abd Allāh b. Mahmud al-Mawṣilī (d. 683/1284). The author's own commentary on his legal compendium <i>al-Mukhtār</i> , which is considered one of the foundational texts of the Ḥanafī school. <i>Al-Ikhtiyār</i> , which is distinguished by its comprehensive language, is also a work of <i>tarjīḥ</i> (legal preference) in that it identifies the opinions according to which fatwas are issued.<br><i>Sharḥ al-Wiqāyah</i> by 'Ubayd Allāh b. Mas'ūd (d. 747/1346). The author comments on his grandfather's ( <i>Tāj al-Sharī'ah</i> ) <i>al-Wiqāyah</i> . Each legal issue and its ruling are coupled with proof from either primary sources of Islamic law or deduced maxims. The author also weighs multiple opinions within the school and offers his preferences. <i>Sharḥ al-Wiqāyah</i> is arguably the best stepping stone to al-Marghīnānī's <i>al-Hidāyah</i> at the advanced level.<br>Faṭḥ <i>Bāb al-'Ināyah</i> , also known popularly as <i>Sharḥ al-Nuqāyah</i> , is the masterful commentary of Mullā 'Alī b. Sulṭān Muḥammad al-Qārī (d. 1014/1605) on Ṣadr al-Sharī'ah 'Ubayd Allāh b. Mas'ūd al-Maḥbūbī's legal text <i>al-Nuqāyah</i> . Al-Qārī's work is distinguished by its masterful amalgam of legal discussions from the various renowned commentaries on Imam al-Marghīnānī's <i>al-Hidāyah</i> , including Ibn al-Humām's <i>Faṭḥ al-Qadīr</i> and al-Zayla'ī's <i>Naṣb al-Rāyah</i> . | 5            | LAW202<br>LAW241<br>ARAB202<br>ARAB212<br>ARAB252<br>QUR202<br>QUR252 |

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| 3.1  | Intermediate | LAW331      | Core             | Islamic Law | Intermediate Islamic Legal Methodology II | The course consists of an intensive study of 'Alā al-Dīn Muḥammad b. 'Alī al-Ḥiṣnī al-Ḥaṣkafī's (d. 1088/1677) <i>Ifādat al-Anwār</i> which is a commentary on the influential text of Islamic jurisprudence <i>al-Manār</i> of Ḥafīz al-Dīn Abū I-Barakāt 'Abd Allāh b. Aḥmad al-Nasafī (d. 710/1310). The text and the commentary cover all the major topics of Islamic legal methodology according to the Ḥanafī school. Ḥaṣkafī's commentary is distinguished by being one of the most concise commentaries on <i>al-Manār</i> and summarizes the insights of previous commentaries. The aim of the course is to teach students concepts and principles of Islamic legal methodology in detail with examples to enable them to do further research in the field. Students are recommended to use editions that have Ibn 'Ābidīn's gloss <i>Nasamāt al-Ashār</i> and get a copy of Ibn Malak's <i>Sharḥ al-Manār</i> for reference. This course is offered in three semesters in the intermediate program or two semesters in the advanced program.  | 5            | LAW202<br>LAW241<br>ARAB202<br>ARAB212<br>ARAB252<br>QUR202<br>QUR252 |
| 3.1  | Intermediate | LAW301-Sh   | Core             | Islamic Law | Intermediate Islamic Law II-Shafī'i Fiqh  | Students will be exposed to it via Ibn Ḥajar al-Haytamī (AH 974) Books like Ibn Ḥajar's <i>Fath al-Jawwād</i> will be read as well as his <i>Fatāwā</i> . The works written by 'ulamā' who incline to Ibn Ḥajar's <i>ṭarīqah</i> may be studied too, like Zayn al-Dīn al-Malībārī's <i>Fath al-Mu'tin</i> and its commentaries. One will be introduced to the books of <i>iṣtilāḥāt</i> and the <i>fatāwā</i> literature too.   | 5            | LAW202-Sh   |
| 3.2  | Intermediate | LAW302      | Core             | Islamic Law | Intermediate Islamic Law III              | This course aims to introduce the student to Islamic legal reasoning by providing transmitted and analytical evidence for the legal opinions of the <i>Ḥanafī</i> school. One of three texts are studied as per instructor's choice:<br><i>Al-Ikhtiyār</i> by Abd Allāh b. Mahmud al-Mawṣilī (d. 683/1284). The author's own commentary on his legal compendium <i>al-Mukhtār</i> , which is considered one of the foundational texts of the <i>Ḥanafī</i> school. <i>Al-Ikhtiyār</i> , which is distinguished by its comprehensive language, is also a work of <i>tarjīḥ</i> (legal preference) in that it identifies the opinions according to which fatwas are issued.<br><i>Sharḥ al-Wiqāyah</i> by 'Ubayd Allāh b. Mas'ūd (d. 747/1346). The author comments on his grandfather's ( <i>Tāj al-Sharī'ah</i> ) <i>al-Wiqāyah</i> . Each legal issue and its ruling are coupled with proof from either primary sources of Islamic law or deduced maxims. The author also weighs multiple opinions within the school and offers his preferences. <i>Sharḥ al-Wiqāyah</i> is arguably the best stepping stone to al-Marghīnānī's <i>al-Hidāyah</i> at the advanced level.<br><i>Fath Bāb al-'Ināyah</i> , also known popularly as <i>Sharḥ al-Nuqāyah</i> , is the masterful commentary of Mullā 'Alī b. Sulṭān Muḥammad al-Qārī (d. 1014/1605) on Ṣadr al-Sharī'ah 'Ubayd Allāh b. Mas'ūd al-Maḥbūbī's legal text <i>al-Nuqāyah</i> . Al-Qārī's work is distinguished by its masterful amalgam of legal discussions from the various renowned commentaries on Imam al-Marghīnānī's <i>al-Hidāyah</i> , including Ibn al-Humām's <i>Fath al-Qadīr</i> and al-Zayla'ī's <i>Naṣb al-Rāyah</i> . | 5            | LAW202<br>LAW241<br>ARAB202<br>ARAB212<br>ARAB252<br>QUR202<br>QUR252 |

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|------|--------------|-------------|------------------|-------------|--|--|--------------|---|
| 3.2  | Intermediate | LAW332      | Core             | Islamic Law | Intermediate Islamic Legal Methodology III | The course consists of an intensive study of 'Alā' al-Dīn Muḥammad b. 'Alī al-Ḥiṣnī al-Ḥaṣkafī's (d.1088/1677) <i>Ifāḍat al-Anwār</i> which is a commentary on the influential text of Islamic jurisprudence <i>al-Manār</i> of Ḥafīz al-Dīn Abū I-Barakāt 'Abd Allāh b. Aḥmad al-Nasafī (d. 710/1310). The text and the commentary cover all the major topics of Islamic legal methodology according to the Ḥanafī school. Ḥaskafī's commentary is distinguished by being one of the most concise commentaries on <i>al-Manār</i> and summarizes the insights of previous commentaries. The aim of the course is to teach students concepts and principles of Islamic legal methodology in detail with examples to enable them to do further research in the field. Students are recommended to use editions that have Ibn 'Abidīn's gloss <i>Nasamāt al-Ashār</i> and get a copy of Ibn Malak's <i>Sharḥ al-Manār</i> for reference. This course is offered in three semesters in the intermediate program or two semesters in the advanced program. | 5            | LAW301<br>LAW331  |
| 3.2  | Intermediate | LAW302-Sh   | Core             | Islamic Law | Intermediate Islamic Law III-Shafi'i Fiqh  | As a continuation class, Students will be exposed to it via Ibn Ḥajar al-Haytamī (AH 974) Books like Ibn Ḥajar's <i>Fatḥ al-Jawwād</i> will be read as well as his <i>Fatāwā</i> . The works written by 'ulamā' who incline to Ibn Ḥajar's <i>ṭarīqah</i> may be studied too, like Zayn al-Dīn al-Malībārī's <i>Fatḥ al-Mu'īn</i> and its commentaries. One will be introduced to the books of <i>iṣṭilāḥāt</i> and the <i>fatāwā</i> literature too.  | 5            | LAW202-Sh   |
| 3.3  | Intermediate | LAW352      | Core             | Islamic Law | Islamic Legal Maxims                       | <i>Majallat al-Aḥkām al-'Adliyyah</i> , which was composed between 1868-1876 by a committee of jurists led by Ahmet Cevdet Pasha (d. 1895), the justice minister of the Ottoman Empire, is significant as the first codification of Islamic law in Islamic legal history. The work begins with an introduction that comprises one hundred articles, the first of which is a definition of Islamic law while the remaining ninety-nine are Islamic legal maxims. This course aims to introduce the student to the field of Islamic legal maxims through a detailed study of the legal maxims of the <i>Majallah</i> based upon Ali Haydar Efendi's (d. 1353/1935) <i>Durar al-Hukkām fī Sharḥ Majallat al-Aḥkām</i> , which is considered one of the best commentaries of the <i>Majallah</i> .   | 4            | LAW302<br>LAW332  |
| 4.1  | Intermediate | LAW401      | Core             | Islamic Law | Advanced Islamic Law: <i>al-Hidāyah I</i>  | al-Marghīnānī's (d. 593/1196) <i>al-Hidāyah</i> empowers the student with a comprehensive understanding of each legal issue through delving into textual and rational evidence. al-Marghīnānī furthers the discourse at times by mentioning similar rulings or drawing the student's attention to subtle differences between apparently similar cases. The author also presents opposing opinions from both within and outside the Ḥanafī legal school. The discourse is concluded by answering the objections of the opposition by transmitted evidence or legal maxims. <i>al-Hidāyah</i> has enjoyed special attention throughout the ages. The various commentaries and notes on the work ease the student's journey.  | 5            | THEO302<br>HAD302<br>HUM302<br>ARAB302<br>ARAB352<br>QUR302<br>LAW302<br>LAW332 |
| 4.1  | Intermediate | LAW401-Sh   | Core             | Islamic Law | Intermediate Islamic Law IV-Shafi'i Fiqh   | As a continuation class, Students will be exposed to it via Ibn Ḥajar al-Haytamī (AH 974) Books like Ibn Ḥajar's <i>Fatḥ al-Jawwād</i> will be read as well as his <i>Fatāwā</i> . The works written by 'ulamā' who incline to Ibn Ḥajar's <i>ṭarīqah</i> may be studied too, like Zayn al-Dīn al-Malībārī's <i>Fatḥ al-Mu'īn</i> and its commentaries. One will be introduced to the books of <i>iṣṭilāḥāt</i> and the <i>fatāwā</i> literature too.  | 5            | LAW302-Sh   |
| 4.2  | Intermediate | LAW401-Sh   | Core             | Islamic Law | Intermediate Islamic Law V-Shafi'i Fiqh    | As a continuation class, Students will be exposed to it via Ibn Ḥajar al-Haytamī (AH 974) Books like Ibn Ḥajar's <i>Fatḥ al-Jawwād</i> will be read as well as his <i>Fatāwā</i> . The works written by 'ulamā' who incline to Ibn Ḥajar's <i>ṭarīqah</i> may be studied too, like Zayn al-Dīn al-Malībārī's <i>Fatḥ al-Mu'īn</i> and its commentaries. One will be introduced to the books of <i>iṣṭilāḥāt</i> and the <i>fatāwā</i> literature too.  | 5            | LAW302-Sh   |

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|------|----------|-------------|------------------|-------------|--|--|--------------|--|
| 5.1  | Advanced | LAW501      | Core             | Islamic Law | Advanced Islamic Law: <i>al-Hidāyah</i> II                   | Imam Burhān al-Dīn al-Marghīnānī's (d. 593/1196) <i>al-Hidāyah</i> empowers the student with a comprehensive understanding of each legal issue through delving into textual and rational evidence. Al-Marghīnānī furthers the discourse at times by mentioning similar rulings or drawing the student's attention to subtle differences between apparently similar cases. The author also presents opposing opinions from both within and outside the Ḥanafī legal school. The discourse is concluded by answering the objections of the opposition by transmitted evidence or legal maxims. <i>Al-Hidāyah</i> has enjoyed special attention throughout the ages. The various commentaries and notes on the work ease the student's journey.   | 5            | LAW402<br>QUR402<br>HAD402<br>THEO402<br>ARAB452 |
| 5.3  | Advanced | LAW598      | Elective         | Islamic Law | Topics in Islamic Law  | A culmination of various texts taught at the 500-level   | 5            | LAW401   |
| 6.1  | Advanced | LAW502      | Core             | Islamic Law | Advanced Islamic Law: <i>al-Hidāyah</i> III                  | Imam Burhān al-Dīn al-Marghīnānī's (d. 593/1196) <i>al-Hidāyah</i> empowers the student with a comprehensive understanding of each legal issue through delving into textual and rational evidence. Al-Marghīnānī furthers the discourse at times by mentioning similar rulings or drawing the student's attention to subtle differences between apparently similar cases. The author also presents opposing opinions from both within and outside the Ḥanafī legal school. The discourse is concluded by answering the objections of the opposition by transmitted evidence or legal maxims. <i>Al-Hidāyah</i> has enjoyed special attention throughout the ages. The various commentaries and notes on the work ease the student's journey.   | 5            | LAW501   |
| 7.1  | Advanced | LAW503      | Core             | Islamic Law | Advanced Islamic Law: <i>al-Hidāyah</i> IV                   | al-Marghīnānī's (d. 593/1196) <i>al-Hidāyah</i> empowers the student with a comprehensive understanding of each legal issue through delving into textual and rational evidence. al-Marghīnānī furthers the discourse at times by mentioning similar rulings or drawing the student's attention to subtle differences between apparently similar cases. The author also presents opposing opinions from both within and outside the Ḥanafī legal school. The discourse is concluded by answering the objections of the opposition by transmitted evidence or legal maxims. <i>al-Hidāyah</i> has enjoyed special attention throughout the ages. The various commentaries and notes on the work ease the student's journey.  | 5            | LAW502   |
| 8.1  | Ifta     | IFTA501     | Core             | Islamic Law | Principles and Protocols of Iftā' I: Uṣūl al-Iftā' wa Ādābuh | The robust Ḥanafī madhhab is the product of Imam Abu Ḥanīfah's ingenuity. The Ḥanafī Madhhab is the only fiqhī madhhab which was founded upon shūrā. The illustrious aṣḥāb of Imam Abū Ḥanīfah did not break off to form their own madhāhib, but worked to develop and further the Ḥanafī madhhab, as envisaged by Imam Abu Ḥanīfah. By design, the madhhab would account for the various opinions. As centuries passed, Ḥanafī jurists would engage with the madhhab in tafrī', takhrīj, tarjīh, tamyiz, etc. Various factors from strength of proof and caution in issues of dīn to change in era and ease and facilitation for the masses would inform the jurists in adopting the most appropriate opinion. Often, the adopted opinion for centuries would have to be reassessed in light of contemporary research or otherwise. At the same time, many opinions would not be altered as they are not subject to time and place. Understanding and applying this rich methodology is the objective of the course. Mufti Taqī Uthmani's Uṣūl al-Iftā' wa Ādābuhū is studied to facilitate reaching this goal. | 3            | LAW502   |

| Year | Level | Course Code | Core or Elective | Department  | Course Name  | Course Description   | Course Hours | Prerequisite |
|------|-------|-------------|------------------|-------------|--|--|--------------|--------------|
| 8.1  | Ifta  | IFTA511     | Core             | Islamic Law | A Contextual Approach to Iftā' I                             | The fatwā represents revelation. As such, it must be free of contradiction and inconsistencies, as far as humanly possible. The course <i>Ādāb al-Fatwā</i> works towards this end. Using a specific collection of contemporary fatwas, the student is trained to critically analyze both the question and the answer. The teacher begins by asking the student to present his thoughts and critiques on a fatwā of the latter's own choosing. Then, the teacher points out the flaws he sees, radically reframing the answer almost every time. The critique is objective and teaches the student to be firm in presenting his argument without compromising on the Islamic Adab. The teacher shows the student to look for the pivot of the issue and to extract the acontextual "laboratory" ruling. The process builds within the student an ability to organize and categorize universal concepts, relating to both <i>takwīn</i> (cosmology) and <i>tashrī</i> (revealed law). | 1            | LAW502       |
| 8.1  | Ifta  | IFTA521     | Core             | Islamic Law | Advanced Islamic Legal Maxims: Sharh al-Qawā'id al-Fiqhiyyah | Islamic jurisprudential maxims is a genre in Islamic legal studies that concentrates on general rules that are applied to a wide array of situations. These maxims play a vital role in determining the legal ruling and assist in deducing answers to contemporary issues. This course will cover the study of the text <i>Sharh al-Qawā'id al-Fiqhiyyah</i> of Shaykh Aḥmad al-Zarqā (d. 1357/1938). It covers the 99 maxims written in the preamble to <i>Majallat al-Ahkām al-'Adliyyah</i> that was issued by the Ottoman government to standardize the courts of law. The author explains each maxim through several examples and outlines any exceptions to the rule. Along with <i>Sharh al-Qawā'id al-Fiqhiyyah</i> , the class will also cover selected portions of <i>Al-Ashbāh wa 'l-Nazā'ir</i> of Ibn Nujaym (d. 969/1562).  | 4            | LAW502       |
| 8.1  | Ifta  | IFTA599     | Core             | Islamic Law | Research and Thesis Tamrīn al-Iftā'                          | The student will answer real life queries -under the supervision of their advisors- that are submitted to the Darul Iftā'. This trains the student to understand -and research if necessary- the scenario itself, assign the scenario an Islamic legal analysis i.e. <i>al-takyif al-shar'i</i> , research the ruling in classical and contemporary scholarly works, and pen the answer in a cogent manner; the theory which is learnt in <i>Uṣūl al-Iftā'</i> is put to practice here. The minimum quota for a student to graduate is 200 queries.  | 5            | LAW502       |

| Year | Level | Course Code | Core or Elective | Department  | Course Name  | Course Description  | Course Hours | Prerequisite |
|------|-------|-------------|------------------|-------------|--|---|--------------|--------------|
| 8.2  | Ifta  | IFTA502     | Core             | Islamic Law | Principles and Protocols of Iftā II: Sharḥ 'Uqūd Rasm al-Muftī Nashr al-'Arf | <p>The robust Hanafi mazhab is the product of Imam Abu Hanifa's ingenuity. The Hanafi Mazhab is the only fiqhi mazhab which was founded upon shura. The illustrious ashab of Imam Abu Hanifah did not break off to form their own mazahib, but worked to develop and further the Hanafi mazhab, as envisaged by Imam Abu Hanifa. By design, the mazhab would account for the various opinions. As centuries passed, Hanafi jurists would engage with the mazhab in tafri, takhrij, tarjih, tamyiz, etc. Various factors from strength of proof and caution in issues of din to change in era and ease and facilitation for the masses would inform the jurists in adopting the most appropriate opinion. Often, the adopted opinion for centuries would have to be reassessed in light of contemporary research or otherwise. At the same time, many opinions would not be altered as they are not subject to time and place. Understanding and applying this rich methodology is the objective of the course. Mufti Taqi Uthmani's Usul al-Ifta wa Adabuhu is studied to facilitate reaching this goal.</p> <p>The fatwā represents revelation. As such, it must be free of contradiction and inconsistencies, as far as humanly possible. The course Ādāb al-Fatwā works towards this end. Using a specific collection of contemporary fatwas, the student is trained to critically analyze both the question and the answer. The teacher begins by asking the student to present his thoughts and critiques on a fatwā of the latter's own choosing. Then, the teacher points out the flaws he sees, radically reframing the answer almost every time. The critique is objective and teaches the student to be firm in presenting his argument without compromising on the Islamic Adab. The teacher shows the student to look for the pivot of the issue and to extract the acontextual "laboratory" ruling. The process builds within the student an ability to organize and categorize universal concepts, relating to both takwīn (cosmology) and tashrī (revealed law).</p> | 3            | LAW502       |
| 8.2  | Ifta  | IFTA522     | Core             | Islamic Law | Advanced Islamic Legal Maxims: Sharḥ al-Qawā'id al-Fiqhiyyah                 | <p>Islamic jurisprudential maxims is a genre in Islamic legal studies that concentrates on general rules that are applied to a wide array of situations. These maxims play a vital role in determining the legal ruling and assist in deducing answers to contemporary issues. This course will cover the study of the text Sharḥ al-Qawā'id al-Fiqhiyyah of Shaykh Aḥmad al-Zarqā (d. 1357/1938). It covers the 99 maxims written in the preamble to Majallat al-Ahkām al-'Adliyyah that was issued by the Ottoman government to standardize the courts of law. The author explains each maxim through several examples and outlines any exceptions to the rule. Along with Sharḥ al-Qawā'id al-Fiqhiyyah, the class will also cover selected portions of Al-Ashbāh wa 'I-Nazā'ir of Ibn Nujaym (d. 969/1562).</p>   | 4            | LAW502       |
| 8.2  | Ifta  | IFTA532     | Core             | Islamic Law | A Comparative Reading of Aḥkām al-Qur'ān                                     | <p>Iftā' students will be required to attend the 2nd module in the TAF622 (Tafsir Methodologies II) class. This will be in the 2nd month of the spring semester and run for 5 weeks.</p>  | 4            | LAW502       |
| 8.3  | Ifta  | LAW242      | Core             | Islamic Law | Islamic Inheritance Law  | <p>The course covers Islamic laws of inheritance using Sirāj al-Dīn Muhammad ibn Muḥammad ibn 'Abd al-Rashīd's (d. ~600/1204) famous text, <i>al-Sirāji fi al-Mirath</i>, also known as <i>al-Sirājiyyah</i>. Although there is little difference amongst the schools of fiqh in laws of inheritance, <i>al-Sirājiyyah</i> is written from a Hanafi perspective. Classically, books of inheritance are organized based on shares or recipients; <i>al-Sirājiyyah</i> follows the latter.</p>  | 4            | LAW202       |

| Year | Level | Course Code | Core or Elective | Department  | Course Name                   | Course Description   | Course Hours | Prerequisite                             |
|------|-------|-------------|------------------|-------------|-------------------------------|--|--------------|--|
| 9.1  | Ifta  | IFTA601     | Core             | Islamic Law | Advanced Islamic Bioethics    | This course seeks to link the current dichotomy between medicine and Islam. By interlacing a millennium-long tradition of Islamic ethics vis-avis medicine from al-Ghazālī's Iḥyā' and Abū Zayd Balkhī, it will first unfurl the curtain on the nature of wilāyah, or guardianship, between Allah, the Prophet ﷺ, the jurist, the medical practitioner, and the patient. The course will also emphasize a Māturīdī approach in how one approaches the body-soul-heart matrix, by asking how we might better understand the ontology of the human body through a classical Māturīdī model. Today, modern medical practice has left no space for the metaphysical-- how might a premodern Muslim jurist approach the body? Did notions of Allah's sovereignty affect medical care in Islamic ethics? The course will also introduce readings from Muḥammad ibn 'Abd Allāh Khaṭīb al-Tibrīzī's Mishkāt al-Maṣābīh, presenting a methodology on how to frame prophetic medicine (al-ṭibb al-nabawī) in modernity. The course will additionally include lectures on how both the modern Mufti and physician should approach concerns of jinns, sihr, ruqyā through the Qur'ān and al-Asmā' al-Ḥusnā. Papers on Islamic bioethics will also be assigned to students. | 1            | IFTA502<br>IFTA511<br>IFTA522<br>THEO602 |
| 9.1  | Ifta  | IFTA611     | Core             | Islamic Law | Islamic Economics and Finance | The Islamic Economics & Finance Course aims to elucidate the principles and ethics upon which an ideal Islamic Economy is based, and -more importantly- explores the positive impact of these ideals and rules on the current economy -if implemented. The student will also be equipped with a working knowledge of contemporary macroeconomics. Financial contracts -both Shar'ah and non-Shar'ah compliant, and popular topics in Islamic Finance and Banking will also be critically studied: Murābaḥah, Mushārakah, Ṣukūk, etc.. Various texts will be covered: AAOIFI Sharia Standards, An Introduction to Islamic Finance, Ethica's Handbook of Islamic Finance, Fiḥ al-Buyū', etc. A 10-15 pg. Essay-Fatwa on a related topic is required to pass the course   | 1            | IFTA502<br>IFTA511<br>IFTA522<br>THEO602 |
| 9.1  | Ifta  | IFTA699     | Core             | Islamic Law | Tamrīn al-Iftā'               | The student will answer real life queries -under the supervision of their advisors- that are submitted to the Darul Iftā'. This trains the student to understand -and research if necessary- the scenario itself, assign the scenario an Islamic legal analysis i.e. al-takyīf al-shar'ī, research the ruling in classical and contemporary scholarly works, and pen the answer in a cogent manner; the theory which is learnt in Uṣūl al-Iftā' is put to practice here. The minimum quota for a student to graduate is 200 queries.   | 5            | IFTA502<br>IFTA511<br>IFTA522<br>THEO602 |
| 9.2  | Ifta  | IFTA602     | Core             | Islamic Law | Qaḍā' and Arbitration         | Justice, peace, and security is the cornerstone of any legal system. The course explores the theory of the Islamic judiciary system, as well as its historical and contemporary application(s). Imam al-Qarāfī's (d. 684) al-Iḥkām and Maulana Ashraf 'Alī al-Thānwī's (d.1362) al-Ḥīlah al-Nājizah will be studied amongst other works and topical lectures. The student will also observe real time cases; such as business disputes and faskh al-nikāh hearings.  | 1.5          | IFTA502<br>IFTA511<br>IFTA522<br>THEO602 |

| Year | Level | Course Code | Core or Elective | Department  | Course Name                 | Course Description  | Course Hours | Prerequisite                             |
|------|-------|-------------|------------------|-------------|-----------------------------|---|--------------|--|
| 9.2  | Ifta  | IFTA612     | Core             | Islamic Law | Islamic Politics            | The Islamic Economics & Finance Course aims to elucidate the principles and ethics upon which an ideal Islamic Economy is based, and -more importantly- explores the positive impact of these ideals and rules on the current economy -if implemented. The student will also be equipped with a working knowledge of contemporary macroeconomics. Financial contracts -both Shar'iah and non-Shar'iah compliant, and popular topics in Islamic Finance and Banking will also be critically studied: Murābahah, Mushārakah, Şukūk, etc.. Various texts will be covered: AAOIFI Sharia Standards, An Introduction to Islamic Finance, Ethica's Handbook of Islamic Finance, Fiqh al-Buyū', etc. A 10-15 pg. Essay-Fatwa on a related topic is required to pass the course | 1.5          | IFTA502<br>IFTA511<br>IFTA522<br>THEO602 |
| 9.3  | Ifta  | IFTA662     | Core             | Islamic Law | A Critical Reading of Shāmī | al-'Allāmah ibn 'Ābidīn is known as Khātām al-Muḥaqqiqīn due to his in-depth research in ascertaining the most accurate position in the maddhab. His Radd -al Muḥtār (also known as al-Shāmī) speaks volumes of his mastery. The theory he presents in his Sharḥ 'Uqūd Rasm al-Mufī is applied in Radd al-Muḥtār. At the forefront of his methodology is to trace back every legal case to the Mutaqaddimūn and Mashā'ikh of the madhhab and to pass a judgement in light of their views; not to merely rely on a few later-day commentaries or fatwā works. The course aims to critically understand ibn 'Ābidīn's conclusions, and to develop the student's ability to apply the same methodology.  | 2            | IFTA502<br>IFTA511<br>IFTA522<br>THEO602 |