

Year	Level	Course Code	Core or Elective	Department	Course Name	Course Description	Instructional Hours per week	Weeks per semester	Prerequisite
8.1	Ifa	IFTA501	Core	Islamic Law	Principles and Protocols of Iftā' l: Uṣūl al-Ifā' wa Ādābuh	The robust Ḥanafī maddhab is the product of Imam Abu Ḥanīfah's ingenuity. The Ḥanafī Maddhab is the only fiqh maddhab 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 maddhab would account for the various opinions. As centuries passed, Ḥanafī jurists would engage with the madhhab in tafriṭ, 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-Ifā' wa Ādābuhū is studied to facilitate reaching this goal.	3	15	LAW502
8.1	Ifa	IFTA511	Core	Islamic Law	A Contextual Approach to Ifā' l	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 tashrīf (revealed law).	1	15	LAW502
8.1	Ifa	IFTA521	Core	Islamic Law	Advanced Islamic Legal Maxims: Sharḥ 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 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-Aḥkām 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 'l-Nazā'ir of Ibn Nujaym (d. 969/1562).	4	15	LAW502
8.1	Ifa	IFTA599	Core	Islamic Law	Research and Thesis Tamrīn al-Ifā'	The student will answer real life queries -under the supervision of their advisors- that are submitted to the Darul Ifā'. This trains the student to understand -and research if necessary- the scenario itself, assign the scenario an Islamic legal analysis i.e. al-tak'yif al-shar'i, 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-Ifā' is put to practice here. The minimum quota for a student to graduate is 200 queries.	5	15	LAW502

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8.2	Ifa	IFTA502	Core	Islamic Law	Principles and Protocols of Ifā' II: Sharḥ 'Uqūd Rasm al-Muḥḥī Nashr al-'Arf	The robust Hanafi mazhab is the product of Imam Abu Hanifa's ingenuity. The Hanafi Mazhab is the only fiḥī 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. Muḥḥī Taqī Uḥmani's Usul al-Ifa wa Adabuhu is studied to facilitate reaching this goal. 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 takwin (cosmology) and tashrī' (revealed law).	3	15	LAW502
8.2	Ifa	IFTA522	Core	Islamic Law	Advanced Islamic Legal Maxims: Sharḥ 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 Sharḥ al-Qawā'id al-Fiqhiyyah of Shaykh Ahmad al-Zarqā (d. 1357/1938). It covers the 99 maxims written in the preamble to Majallat al-Aḥkām 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'l-Nazā'ir of Ibn Nujaym (d. 969/1562).	4	15	LAW502
8.2	Ifa	IFTA532	Core	Islamic Law	A Comparative Reading of Aḥkām al-Qur'ān	Ifā' 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.	4	15	LAW502
8.3	Ifa	LAW242	Core	Islamic Law	Islamic Inheritance Law	The course covers Islamic laws of inheritance using Sirāj al-Dīn Muhammad ibn Muhammad ibn 'Abd al-Rashīd's (d.~600/1204) famous text, <i>al-Sirāji fī al-Mirāth</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.	4	15	LAW202

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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-a-vis medicine from al-Ghazālī's Ihyā' 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, siḥr, ruqyā through the Qur'ān and al-Asmā' al-Ḥusnā. Papers on Islamic bioethics will also be assigned to students.	1	15	IFTA502 IFTA511 IFTA522 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'iah and non-Shar'iah compliant, and popular topics in Islamic Finance and Banking will also be critically studied: Murābahah, Mushārahah, Ṣukūk, etc.. Various texts will be covered: AAOIFI Sharia Standards, An Intro 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	15	IFTA502 IFTA511 IFTA522 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-tak'yif 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	15	IFTA502 IFTA511 IFTA522 THEO602
9.2	Ifta	IFTA602	Core	Islamic Law	Qadā' 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-Ihkām and Maulana Ashraf 'Alī al-Thānwī's (d.1362) al-Ḥilāh 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	15	IFTA502 IFTA511 IFTA522 THEO602
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, Mushārahah, Ṣukūk, etc.. Various texts will be covered: AAOIFI Sharia Standards, An Intro 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	1.5	15	IFTA502 IFTA511 IFTA522 THEO602

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9.3	Ifta	IFTA662	Core	Islamic Law	A Critical Reading of Shāmī	al-'Allāmah ibn 'Ābidīn is known as Khātam al-Muḥaqqiqīn due to his in-depth research in ascertaining the most accurate position in the madhhab. His Radd -al Muḥtār (also known as al-Shāmī) speaks volumes of his mastery. The theory he presents in his Sharḥ 'Uqūd Rasm al-Muftī 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	15	IFTA502 IFTA511 IFTA522 THEO602