A Program of Studies
For New Muslims

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REFERENCE MATERIAL
Introduction
In 1974, the Planning Committee of the Muslim Students' Association of the U. S. and Canada sparked the idea of designing a comprehensive curriculum for American Muslims who have recently embraced Islam. Such curriculum is greatly needed by a large population of Muslims in North America to help them understand Islam as a complete way of life, practice it and live up to its ideals. To satisfy this need, the task of producing the curriculum and its supportive material was entrusted to the Department of Education, Publication and Information. Through the efforts of that Department and the Islamic Teaching Center, Dr. Mohammad Moinuddin Siddiqui undertook to work out "A Program of Studies for New Muslims." His deep commitment to Islam and conviction of the significance of education as a crucial vehicle for social change prompted him to devote his time and finish the first stage of this tremendous and challenging work. The second stage is the writing of text books which are specifically tailored to the sequential level series of this program of studies.

The rapid growth of Islam among the people of North America is encouraging and, at the same time, challenging. The challenge lies with Muslims who must measure up to their responsibility of increasing the momentum of propagating Islam and effectively consolidating and strengthening their ranks. Only through developing the true Islamic personality, knowledgeable and committed, capable of taking initiative and broad-minded, can we meet the challenge. Education is the most effective process to accelerate the development of such an Islamic personality and to strengthen and consolidate the ranks of the Muslims. It is an activating force which will enable them to substitute actions based on truth and reality for actions rooted in imitation and outmoded traditions. Education is a central tool to bring about Islamic social change we want to see among Muslims in North America. This change can come only from the actions of the Muslims themselves. To act correctly, a Muslim must first acquire authentic knowledge, change his mode of thought and improve his practical ability. These changes must result from the Muslims' own decisions and efforts if they are to be educationally enduring, religiously sound, socially important and physically permanent. It is with this aim and intention that the Islamic Teaching Center has prepared "A Program of Studies for New Muslims". It is an attempt to enable the New Muslim to respond to his environment in North America equipped with an Islamic framework reflecting his beliefs, values, attitudes and behavior which characterize him as a new breed of men enjoining right, eradicating evil, forbidding wrong and believing in Allah.

We pray to Allah Ta'ala that this program may prove beneficial to our brothers and sisters who have recently embraced Islam. Yet it is also a good idea for all of us to use this program to increase our knowledge.

May Allah Ta'ala grant us success and keep us firm on His path.

Your brother in Islam
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Islamic Teaching Center
Objectives and Methodology

1. Objectives
The main objective of this program of studies is to provide a concise yet broad framework for the study of Islam primarily by Americans who have recently embraced it. To attain the main objective it is necessary that, in addition to the knowledge of Islamic beliefs and practices, the new Muslim should have some academic knowledge of the Qur'an and the Hadith, the life of the Prophet, the political and cultural history of Islam, the lives and works of the Companions and the scholars of Islam. On a practical level he should learn how to perform Salat and Hajj, observe Siyam and give Zakat, read and understand Qur'anic Arabic, memorize short surahs and establish a Muslim community.

The program is divided into three levels which are progressively detailed: 100 series, 200 series and 300 series. The first level is the most basic and should be mastered by every Muslim. The second and third levels are also important because they provide more detailed and specific information of the materials and concepts introduced in the first level.

2. Methodology
The program is designed in such a way that a new Muslim can use any or all of the following methods, depending on his situation:
1. Self-study
2. Study circles (Halaqah)
3. Group discussions
4. Lectures
5. Individual projects.

The 100-level courses are most suitable for self-study and study circles. The 200- and 300-series courses are academic in nature, the 300-level courses being rather specialized. These courses should be taught by a competent teacher in a classroom or in a group discussion set-up. If this program is structured as a formal class-type instruction, it will require that each instructor undertakes the selection of supportive materials and texts (the eighth part of the program is a listing of available reference materials and texts). However, the performance expected of each student is stated in general terms in the sequentially numbered items of the syllabii. This program of studies, therefore, may be used with students of various ages and educational backgrounds by critically selecting the appropriate materials and texts.

The following example is presented in order to assist instructors in writing performance (or behavioral) objectives.
Each performance objective must include these four areas:
1. Who will be performing?
2. The specific performance expected.
3. The conditions under which the performance will take place and,
4. The measurement of the students' mastery of the performance.
Each of the sequentially numbered items in the syllabii of this program is a concept easily restated as a performance. The following example from Part I, course 100- "Introduction to Islam," should make this point clear.

1.1 Explanation of the Concept of Islam
Performance objective:
Given selected chapters from Islam in Focus and class discussion of what is Islam, the student will define (in writing or orally) what Islam is distinguishing it from Muhammadanism, Christianity or Judaism completely and accurately.
1. Who will be performing?
The student
2. What is the performance?
Defining (in writing or orally) what is Islam distinguished from Muhammadanism, Christianity or Judaism.
3. What are the conditions?
Given selected chapters from Islam in Focus and class discussion of what is Islam.
4. What is the measurement?
Completely and accurately (mastery)
Each of the preceding questions should be raised about each sequentially numbered item in the syllabii. If the instructor is diligent in this regard, the process of instruction is quite manageable and each student's progress is measurable.
Each instructor should select supportive materials which are visually attractive. Films, slides and other instructional aids should be used: Individual projects may be assigned to students, for example:
Write research papers on (1) The attributes of Allah, (2) The Life Hereafter, (3) The Islamic concept of brotherhood and its application, (4) The methodology of Da'wah in America.
For teaching cultural history it will be extremely useful to make use of films and slides of mosques, buildings and cities of the Muslim world. Also art objects, samples of calligraphy, dresses, carpets, etc., may be shown to the class.
1-100 - INTRODUCTION TO ISLAM

1. Introduction
1.1 Explanation of the words: Islam, Muslim, Allah, al- Qur'an, Sunnah. Islam is not Muhammadanism; why not?
1.2 Map of the Muslim world; Muslim majorities and minorities.
1.3 Muslims in North America; organizations and centers.

2. Islam as a Message
2.1 Islam as a message from God to man. The content of the message. The messengers.
2.2 The need for messengers. The last prophet and messenger of God was Muhammad.
2.3 Aspects of the message: (1) faith, and (2) Shari'ah or way of life.

3. Islamic Faith
3.1 Al- 'Aqa'id (the beliefs). The significance of the belief in the oneness of God, in the unity of His message, and of the belief in the Hereafter.
3.2 Belief-systems of other religions as compared to Islamic beliefs.
3.3 Man's place in the world: vice-gerent of God on earth; born innocent; spiritually and morally responsible for his beliefs and actions.
3.4 Islamic world-view: oneness of God implies unity of nature, unity of mankind, unity of all knowledge, unity of man's personality, and uniformity of criteria for judgement.

4. Islamic Way of Life
4.1 The basis of the Islamic way of life, the Shari'ah. The fixed principles and the flexible aspects of the Shari'ah.
4.2 The three classifications: (1) beliefs, (2) worship, (3) human affairs.
4.3 A description of the "five pillars" of Islam and their significance. No asceticism. A balanced way of life.
4.5 Permissible and forbidden acts and things.
4.6 Social, economic and administrative principles.
4.7 The dynamic principles: taqwa, amr bi al-m'aruf and nehi 'an al-munkar, and jihad fi sabil Allah.

5. Islam in History
5.1 Islam is not an unattainable ideal, nor meant only for a few exceptional persons. Islam's actualization in history.
5.2 The spread of Islam through preaching and conquest. No compulsion in religion but the laws of God must prevail.
5.3 Islam's humanizing effects on concepts, morals, manners, human rights and responsibilities, law and order, justice, warfare, role of women, slavery
and international relationships.
5.4 Seeking knowledge is an obligation on Muslims. Muslims' love of learning and research. Origination of scientific method. Contributions to science, medicine, trade and commerce, travel, arts and crafts, architecture and engineering, and understanding among people.

6. **Islam in the Contemporary World**
6.1 Islamic movements in the Arab countries, Turkey, Iran, Pakistan, Indonesia and Africa.
6.3 Islam in America.
6.4 Islam versus capitalism, communism, nationalism, secularism and other “isms.” Islam is not a product or a reaction to some socio-political condition or previous religious heritage, but its source is outside of this world, God Himself.
1. **Tauhid (Oneness of God)**
   1.1 Allah is the Creator of everything. He is One and Unique. He is not like any of His creatures. He has no spouse, no offspring and no partner.
   1.2 The division of the Attributes of Allah: (1) concerning His being (Living, Eternal, etc., and (2) in relation to His creatures (Provider, Merciful, Knowing, etc.).
   1.3 The meaning of "La ilaha illa Allah." Ilah, one who is worshipped and obeyed.
   1.4 *Tauhid* as a conceptual imperative: Oneness of the Creator implies unity of nature (universe and not a multi verse), unity of mankind, unity of religion, unity of knowledge, and uniformity of criteria of judging people here and in the Hereafter.
   1.5 *Tauhid* as a psychological imperative: to purify our concept of God; to eliminate all forms of open and hidden *shirk* (association of others with God); Freedom from fear of death, poverty, dishonor; reliance on Allah; remembrance of Allah.
   1.6 *Tauhid* as a social imperative: compassion toward Allah's creatures, animals as well as humans; unity of mankind; brotherhood of believers; uniform justice; establishment of Allah's commandments (*awamir*); *jihad*.

2. **Angels**
   2.1 The nature and functions of angels. Jibril, and his role in revelation. Munkir and Nakir.
   2.2 Existence of *jinns* and *shay tans*.

3. **Scriptures**
   3.1 The earlier scriptures and their role in history. Their present form and lack of authenticity.
   3.2 Purity and authenticity of the Qur'an.
   3.3 The Qur'an as the abrogation of all previously revealed scriptures.

4. **Messengers**
   4.1 Need for messengers. Allah's promise to send guidance to mankind. Is sending of messengers an interference in natural processes?
   4.2 Messengers are chosen by Allah, no one can attain prophethood through effort or choice.
   4.3 *Wahy* and its various meanings occurring in the Qur'an *Wahy* sent to prophets and Messengers.
   4.4 Meaning of "Muhammadar Rasul Allah." Muhammad's *sunnah* as an example to follow. Obedience to Muhammad is obedience to Allah.
   4.5 Muhammad is the "Seal of the Prophets." Later claimants to prophethood or messengership are necessarily false. The cessation of *wahy*.
   4.6 The names of messengers mentioned in the Qur'an.

5. **Life-Hereafter**
5.1 Human soul is an 'amr of Allah. 5.2 The Day of Judgement. The Book of Accounts. The Balance.
5.3 Jannah and Jahannam (their reality, their duration).
5.4 Superiority of the life in the Hereafter over the present life.
5.5 What kind of people will deserve Jannah and what kind Jahannam.
5.6 The resurrection of the body.

6. Qadr
6.1 Meaning of the word "qadr"
6.2 Early controversy about its meaning and significance.
6.3 True meaning of this belief.

7. Nature of Kufr
7.1 The various meanings of 'Kufr' occurring in the Qur'an. Who is a kafir? a munafiq? a mushrik? a sinner?
7.2 Avoidance of shirk, Kufr and major sins. Abstaining from calling a professing Muslim a kafir.

8. Nature of Islam, Iman and Ihsan
8.1 The Quranic meaning of Islam.
8.2 The definition and role of Iman. Is every Muslim a mu'min.
8.3 The Quranic meaning of Ihsan.
I-102 PROPHETS OF GOD

1. Introduction
1.1 The meaning of the words rasul (messenger) and nabi (prophet).
1.2 The Prophets mentioned in the Qur'an.
1.3 The various ways Divine revelation came to man.
1.4 The characteristics of prophets.
1.5 The role of prophets in history.

2. Ibrahim
2.1 Early life.
2.2 Isma'il and the ordeal of sacrifice. The building of the K'abah. The birth of Ishaq.
2.3 Ibrahim's character and preaching.

3. Musa
3.1 Historical background.
3.2 Early life.
3.3 Call to messengership.
3.4 Life in the wilderness.
3.5 Problems in the Torah.

4. 'Isa
4.1 Historical background.
4.2 Early life.
4.3 The prophethood if 'Isa.
4.5 What was the nature of 'Isa's teachings?

5. Yusuf
5.1 Early life, The dream.
5.2 Life in Egypt. Temptation, imprisonment, establishment.
5.3 His encounter with his brothers.
5.4 His teachings.
1. Introduction
1.1 The concept of 'ibadah in Islam. The purpose of man's life is the worship of Allah. Worship of Allah frees man from worship of others and of self.
1.2 Elements of worship: cleansing, intention, observing the form and order prescribed by the Prophet. Attitudes: humility, sincerity and concentration.
1.3 Obligatory worships: Salat, Sawm, Zakat and Hajj. Conditions rendering them obligatory: Islam, puberty, possession of senses, power and ability.
1.4 Other forms of worship: dhikr, reading of the Qur'an, tawbah, istighfar, supplication, teaching and learning of Islamic knowledge, meditation.

2. Taharah
2.1 Shar’i meaning of taharah and najasah. Kinds of najasah and how to cleanse 'najasah from body and from clothing.
2.2 Wudu. Elements of wudu. What nullifies wudu and what does not. For what purposes it is necessary: for Salat, for touching the Arabic Qur'an, for tawaf of K'abah.
2.3 Ghusl. Elements of ghusl. When ghusl is necessary: janabah, menstruation, post-partum flow.
2.4 What is haram when janab: Salat, touching the Arabic Qur'an, reading the Qur'an, going into a masjid, tawaf What is haram during menstruation or post-partum bleeding: the above, as well as fasting and sexual Intercourse.
2.5 Sunnah ghusl, and recommended (mustahab).
2.6 Masah and tayammum. When they are permissible and how they are done. What nullifies masah. What nullifies tayammum.
2.7 How dururah (necessity or compulsion) cancels obligations.

3. Salat
3.1 The importance of Salat. On whom Salat is obligatory. The times and the forms of Salat from the Qur'an and Sunnah. Why prayers must be performed in Arabic.
3.3 Conditions for the soundness of Salat: wudu or tayammum, covering of 'awrah, clean place, facing qiblah, intention.
3.5 Elements of Salat: Fard elements, sunnah elements, recommended parts.
3.6 Detailed description of performing Salat (illustrated by pictures or slides). Loud and silent parts. Sujud for forgetting some parts.
3.7 What extraneous actions are permissible during Salat e.g., crying with fear of Allah, picking up an infant. What acts are disapproved, and what acts nullify Salat.
3.8 Collective prayers. Imam and followers. Adhan, iqamah, straightening of lines, following the imam and never preceding him. How to join an already started prayer and how to complete it. Women's attending collective prayers, their rows, children's rows. A woman can lead a congregation of women only.
3.10 Prayers on special occasions. When entering the *masjid* mid-morning, late night, during the nights of Ramadan, and funeral prayers.
3.11 Shortening of prayers. Conditions. A traveler following a resident *imam*, a resident following a traveler. Combining prayers.
3.12 Missed prayers. Keeping order in making up missed prayers.
3.13 Form of prayer during sickness or during travel in a public conveyance.
3.14 The importance of the *masjid*. Manners in a *masjid*. *I'tikaf*
3.15 Supplication.

4. *Siyam*
4.1 Meaning of fasting; kinds of fasting; prohibited days.
4.2 Islamic calendar, *Ramadan; Lailat al-Qadr*; the Battle of Badr.
4.3 Elements of fasting: what is permissible and what is prohibited while fasting; *suhoor*, *'if tar*,
4.4 Exemption from fasting; penalty for breaking fast.
4.5 *Tarawih* prayers,
4.6 *'Eid al-fitr,*
4.7 *Nafil* fasting and *kaffarah* fasting.

5. *Zakat*
5.1 Meaning of *Zakat* and its importance; *Salat* and *Zakat*, and Abu Bakr's action.
5.2 The *spirit* of *Zakat*; the Islamic attitude toward money and possessions.
5.3 The benefits of *Zakat*; to the giver, to the recipient, to the society.
5.4 Kinds of property on which *Zakat* is obligatory and the rates. Cattle, sheep, goats, camels, gold, silver, goods of trade, minerals, agricultural products and fruits.
5.5 Conditions which make *Zakat* obligatory: *nisab*, being free of debts, one year's passing, savings and not Income.
5.6 Recipients of *Zakat*.
5.7 Regulations concerning *Zakat*. *Sadaqah* (charity); *Zakat al-fitr*

6. *Hajj'*
6.1 The meaning of *Hajj*.'
6.2 The significance of *Hajj*': Ibrahim and Isma'il; the brotherhood of Muslims; remembrance of the Day of Judgment.
6.3 The conditions under which *Hajj* is obligatory; the conditions for the correctness of *Hajj*'.
6.4 Makkah; *'Ababah*.
6.5 Elements of *Hajj*: *ihram*, its place, what is forbidden during *ihram*, use of perfume, hair oil, combing hair, etc.; *tawf*, *sa'i*; *'Arafat*; *Muzdalifah* and *Mina*; stoning the *jamarat*; sacrifice.
6.6 *'Umrah* and the conditions for *'Umrah*, elements of *umrah*; *fard*, *sunnah* and *mustahab* parts of *Umrah*,
6.7 *Hajj qiran*, *tamattu’* and single *Hajj*.
6.8 Sacrificial animal, kinds of animals; place and time of sacrifice; method
of sacrifice; recommended and reprehensible things concerning sacrifice.

6.9 Ziyarah of al-Madina and the Masjid al-Nabawi; what is permissible and what is reprehensible. Ziyarah to Jerusalem.

6.10 Practical suggestions: travel arrangements, visa, mutawwaf, money.

7. Other Forms of Worship

7.1 Reading the Qur'an: wudu; reading without understanding; reading with understanding; reading the Qur'an during Ramadan; at other occasions.

7.2 Dhikr: after each prayer; at various occasions. The pronunciation of Bismillah upon beginning. Insha'Allah, Alhamdulillah, jazak Allah, masha 'Allah, etc.

The merits of Dhikr.


7.5 Teaching and learning. Understanding religious teachings, halaqah for study of the Qur'an, Hadith, Fiqh and Dhikr.

7.6 Ihsan. Constant awareness of Allah's presence.
I-104 ISLAMIC MANNERS

1. Salutation
1.1 Words of salutation and responses; their meanings; the blessings of salutation.
1.2 Who should be first in saluting whom; shaking hands; standing up for respect.
1.3 Who should not be saluted and why.

2. Personal Habits
2.1 Cleanliness; washing, wudu, ghusl, use of perfume. Cleansing after use of toilet.
2.2 Hair: hair dressing; artificial hair; dyeing hair; moustache and beard. Removal of body hair. 2.3 Nails: cutting of nails, use of nail polish.
2.4 Disapproved practices: whistling, clapping, sitting in public with legs apart, yelling, loud laughter, winking, shaking hands with or touching women.
2.5 Sneezing and yawning.

3. Exclamations
3.1 The meaning of the phrases Bismillah, Alhamdulillah, insha 'Allan, subhanAllah, mashaAllah, jazakAllah, yarhamakAllah, Allahu Akbar, la hawla wa la quwwata ilia Billah. Disapproval of saying" Wallah" or "Billah"

4. Manners of Eating and Drinking
4.1 Food which is permissible and acquired lawfully.
4.2 Saying' 'Bismillah;' eating with right hand; feeling happiness; ending with Alhamdulillah; the blessing of company in eating.
4.3 Manner of eating; plates and utensils (silver, gold); eating together.
4.4 Hospitality; manners of hosts and guests.
4.5 Moderation in eating habits.
4.6 Drinking in three swallows; what drinks are haram

5. Bathroom Manners
5.1 Privacy; cleanliness; concept of najasah; wearing shoes or slippers; entering with left foot and leaving with right; d'uas

6. Clothing
6.1 'Awrah for men and women; what may be worn by women in the presence of others; conditions of proper dress for women; proper clothing for prayers.
6.2 Cotton, silk, wool, etc.
6.3 Use of rings, jewelry, for both men and women; use of make-up and nail polish.

7. Sleeping
7.1 The position of the body.
7.2 The covering of the body.
7.3 Sleeping in a masjid.

8. Naming
8.1 The best names.
8.2 A review of names and meanings.
8.3 Muslim names and Islamic identity.

9. Manners in speaking and listening.
9.1 Not raising the voice.
9.2 Being attentive.

10. Manners of sitting and walking.

11. Manners in a gathering or organizational meeting.

12. Visiting the sick and bereaved, and condolences.

13. Duties of a Muslim to a Fellow Muslim
13.1 Salutation, sneezing, sickness, funeral.
13.2 Not to praise unduly, not to slander nor backbite, not to be sarcastic or abusive, not to spy or gossip, to avoid suspicion.
13.3 Help and protection, removal of needs, forbearance, forgiveness.
13.4 Smiling, good temper, honor to elderly and love for children, compassion for weak, infirm, needy.

14. Manners with Family Members
14.1 Announcing when entering home; salutation.
14.2 Gentleness in speaking; showing affection.
14.3 Firmness against un-Islamic and disrespectful behavior of children.
14.4 Sexual propriety.
I-105 ISLAMIC MORALS

1. Introduction
1.1 The meaning of morality.
1.2 Foundation of Islamic morality; faith and knowledge.
1.3 The objectives of the Islamic teaching: a balanced life.
1.4 The wisdom of the Divine commandments.

2. Personal Character
2.1 Sincerity, truthfulness and taqwa, fulfilling obligations and promises.
2.2 Guarding chastity, covering of ‘awrah.
2.3 Thankfulness and humility before God; trust in God and steadfastness.
2.4 Moderation in spending and mode of living.
2.5 Generosity, courage, combativeness for the sake of God; standing up for truth and justice; patience.
2.6 Avoidance of major sins; repentance; fear and hope.

3. Impersonal Relations
3.1 Hilm, forbearance, kindness and forgiveness.
3.2 Gentleness in speech and behavior, restraining anger.
3.3 Refraining from gossip, slander, backbiting, spying, suspicion, mocking or defaming others.
3.4 Cooperation on the basis of birr and taqwa, not in sin and rebellion.
3.5 Returning good for evil; defending and protecting Muslims’ life, property and honor.

4. Social Responsibilities
4.1 Basic principles: mutual responsibility; authority commensurate to responsibility; general good; cooperation rather than competition.
4.2 Parents and children.
4.3 Husband and wife; ‘amr and skura in the home.
4.4 Relatives.
4.5 Neighbors.
4.6 Orphans and widows.
4.7 Those in need.
4.8 Fellow Muslims.
4.9 Animals
4.10 Inanimate world.

5. Business Dealings
5.1 Tij’arah and riba.
5.2 Principles of ownership; personal property, inheritance.
5.3 Returning of trusts, debts.

6. Administrative Affairs
6.1 Responsibilities of administrators and judges; justice and unbiasedness.
6.2 'Amr and skura.

7. **Jihad**
   7.1 The meaning of *jihad*.
   7.2 The kinds of *jihad* - *asghar* and *akbar*.
   7.3 Enjoining good and forbidding evil; social action.
   7.4 Fighting in the cause of Allah; positive aspects; rules of warfare.
I-106 TAZKIYYAH

1. Introduction
1.1 Meaning of Tazkiyyah; the role of the Prophet concerning tazkiyyay - islam, iman, ihsan.
1.2 The immortality of the soul, the importance of the Hereafter.
1.3 The purpose of human life: worship of Allah, knowledge of Allah, nearness to Allah.
1.4 Who are the awlia Allah?

2. Purification of Heart
2.1 Contemplation of the Unity of God; removal of all kinds of shirk from the heart; trust in God and removal of fears of death, poverty, etc.
2.2 Contemplation of self: intellect, speech and hearing, knowledge, life processes and death.
2.3 Self-accounting: repentance, asking forgiveness of sins of commission and omission.
2.4 Love of God, fear of God; love and fear of God; loving for God's sake and hating for God's sake; weeping with fear of God.
2.5 Reading of the Qur'an and contemplating its meaning.
2.6 Dhikr, nafil prayers; muraqibah.

3. Purification of Life
3.1 Kasb halal; avoidance of doubtful things.
3.2 avoidance of major sins.
3.3 Avoidance of idle talk, idle pursuits, idle thoughts.
3.4 Moderation in living; detachment from material things.
3.5 Humility, avoidance of pride; manner of speaking and walking.
3.6 Company of good people; avoiding ignorant and bad people except when helping them.
I-107 FAMILY LIFE IN ISLAM

1. Sex
1.1 A person's spiritual nature and ultimate goal. The purpose of instincts, appetites and desires in human life. No asceticism and no indulgence but a disciplined and balanced life.
1.2 Permissible and haram in sexual expression. The concept of 'ismat for men and women. The concepts of haya (modesty) and khulwah (privacy).
1.3 'Awrah for men and women.

2. Marriage
2.1 Marriage: and family life is ordained by Allah; it is a sunnah No celibacy nor monkery in Islam.
2.2 The purpose of marriage: fulfillment of the sexual urge; procreation; love and compassion; relaxation and comforts of home; the family as a socio-economic unit; upbringing the young; effort and sacrifice; companion ship and skura.
2.3 Rights and obligations of marriage partners. Leadership role of man: mehr, support, avoidance of injustice.
2.4 Obligations of women: guarding husband's property and trusts, obedience.

3. Steps for Marriage
3.1 Selection of the spouse. Qualities to be sought.
3.2 Legal eligibility. Permanently forbidden relatives, polytheists; People of the Book.
3.3 Marriage Contract. Requirements for it to be valid.
3.4 Marriage celebration. Feast given by the bride groom.

4. Family Living
4.1 Mutual right and obligation. Sharing of household work, rearing of children, sexual etiquette, birth control and abortion.
4.2 Upbringing of children. Teaching Islamic beliefs, practices and manners. Respect for parents and elders.
4.3 Birth: initial adhan, circumcision of males, 'aqiqah, nursing of infants.
4.4 Extended family.
4.5 Plural wives: why they are allowed; rules of treatment, abuses.

5. Divorce
5.1 Permissibility of divorce if unavoidable.
5.2 Steps before divorce: mediation to reconcile, waiting for matters to improve.
5.3 Kinds of divorce: raj'i (nullifiable during 'iddah) ,bayan (ordinary) and mutlaq (absolute). Divorce procedure. 'iddah.
5.4 Relationship during the procedure of divorce.
5.5 Responsibility of husband and wife toward each other and toward
children in case of divorce.
5.6 *Khul'a*; women initiating the divorce procedure, and its rules.
5.7 *Ila* and *zihar*, and the atonement for them.

**6. The Muslim Family in America**

6.1 Family solidarity: praying together, eating together, recreations and
vacations.
6.2 Developing Islamic awareness in children: inculcation of absolute
religious values rather than the cultural values of the "home country."
Countering outside influences.
6.3 Activity in local Muslim community life. Prayers, Qur'an study, meetings,
social functions, religious festivals, Ramadan *if tars*, Islamic school. *The
practicing Muslims constitute one's community*; other relationships are only
peripheral.
6.4 Activity in broader Muslim community. Youth camps, summer schools,
conferences, conventions. Strengthening ties with committed Muslims around
the country. Engaging in various forms of Islamic work. Travel to the Muslim
world.
6.5 Alternatives to outside attractions. Healthy sports, reading habits, travel
and vacations, visiting Muslim homes. Giving as much responsibility as a
youngster is ready for, to provide healthy alternatives.
6.6 Attitude development toward dating and mixing of sexes, alcohol and
drugs, television and movies, Christian and national holidays, the role and
behavior of women.
1. Introduction
1.1 Meaning of *Jihad*, striving within and striving without.
1.2 The stages of *jihad*; a review of the Prophet's struggle
   (1) to ponder over *wahy* and transmit it to closest people, (2) to propagate the
   message, (3) to patiently persevere, (4) to organize a community of Muslims, (5) to defend the Muslim community from outside attacks, (6) to initiate preaching to other groups and nations, and (7) to demolish by force any resistance and the structures of tyranny.
1.3 The ultimate aim of *jihad* is the uplifting of the Word of God above all other words, within every human soul and within every group of people, not for gain of territory or imperial domination.

2. The Characteristics of Jihad
2.1 Islam is a practical religion and uses practical means: preaching or fighting if necessary.
2.2 *Jihad* is a dynamic response to new challenges -it is not necessarily 'defense of the homeland of Islam.'
2.3 It is not 'nationalistic,' not even in relation to 'Muslim nationalism.'
2.4 Islam's call is to all people.
2.5 Islam regulates the relationship of the Muslim community with non-Muslim communities. A contractual relationship: if contracts are broken then *jihad* becomes incumbent.

3. Establishment of Allah's Authority
3.1 Islam is a call for human freedom, for all mankind: freedom from fear of death, poverty, of lordship of one human being over another, of persecution.
3.2 Islam does not permit Muslims to do injustice nor to suffer injustice. If preaching is at intellectual plane, movement is at practical and material plane.
3.3 The meaning of "worship" (*'ubudiyah*). Devotional activity, absolute loyalty, obedience.
3.4 The meaning of human freedom. Islam's freedom versus the Western idea of 'freedom.'
3.5 The meaning of 'homeland of Islam' (*'dar al-Islam*).

4. The Commandments of Jihad
4.1 The Makkah period -the reasons *jihad* was confined to preaching.
4.2 The Madinan period -the gradual legislation of *jihad*.

5. The Battles during the Prophet's Time
5.1 Badr -causes, the battle itself, the result, the treatment of the prisoners.
5.2 Uhud -causes, the battle itself, defeat, pursuit, *al-tawbah*.
5.3 Khandaq (the Trench).
5.4 Battles with the Jewish tribes -causes and treatment of various
tribes.
5.5 Conquest of Makkah and later battles.

6. **Jihad in Modern Times**
6.1 Usurpation of Muslim lands - Palestine, Kashmir, USSR, Ethiopia, etc.
6.2 Persecution of Muslims - Philippines, Thailand, USSR, Chad, Eritrea, Iran, etc.
6.3 Propagation of Islam in Africa, Europe, North and South America, Asia, Methods and means.
I-202 AL-HALAL WA AL-HARAM

1. Basic Principles
1.1 Everything is permissible except what is forbidden.
1.2 Forbidding and permitting is the right of God only; to forbid what is permissible or to permit what is forbidden is shirk.
1.3 Forbidding is not arbitrary; forbidden things are harmful and God knows what is harmful or beneficial for man.
1.4 What leads to haram is also haram: good intentions do not change haram.
1.5 What is haram is haram for everyone.
1.6 Dururah makes exceptions.

2. Basic Principles
2.1 Islam permits clean food and forbids what is unclean. Forbidden are dead animals, blood, swine flesh, what is dedicated to other than God; the wisdom of these. Fish, seafood and locusts are exempted from this rule. Dead animals' skin and bones; dururah makes them halal. Medical necessity. Sea animals are all halal.
2.2 How to slaughter an animal. Christian and Jewish dhabiha. Stunning by electric shock. Not to ask concerning what is not seen by us.
2.3 Hunting and its rules.
2.4 Every intoxicant is forbidden, even in small quantities. Any kind of dealing in intoxicants is haram,. staying away from where people are drinking.
2.5 Smoking.
2.6 The prohibited land animals.

3. Dress
3.1 Dress is for covering and for beauty. Religion requires decency, cleanliness and beautification.
3.2 Gold and silk are forbidden for men but not for women; reason.
3.3 Dress of a Muslim woman. Imitating the dress of the opposite sex.
3.4 Make-up; hair-dressing; cutting of moustache.

4. Household Items
4.1 Islam requires cleanliness and beauty, but no ostentation or waste. Gold and silver utensils.
4.2 Pictures: complete and incomplete; paintings, sculptures, photographs.
4.3 Dogs: hunting and watch-dogs. Cat.
1. **Islamic Foundations of Social justice**
   1.1 Development of a conscience; fear of God, purity of faith, sincerity of action.
   1.2 Brotherhood of Muslims; no priesthood; importance of knowledge; men and women are all servants of God; no distinction except through knowledge and *taqwa*
   1.3 Definition of mutual rights and responsibilities: rights of self; rights of parents; rights of spouses; rights of children. Cooperation in good. Obedience to Allah, the Prophet, the *amir*.

2. **Ways of Establishing Social justice**
   2.1 Trust in individual; witnessing.
   2.2 *Zakat* and charity.
   2.3 Teaching of mercy, kindness, justice, generosity, hospitality, mutual concern, cooperation for good. No distinction except on basis of *taqwa* and knowledge.
   2.4 Crimes and punishments.

3. **Individual Muslims**
   3.1 Right to life, property, honor, free status, marriage, having children, legitimate work, assembly, due process of law, travel.
   3.2 Responsibilities to acquire religious knowledge, skills for earning a living, participation in obligatory Friday prayers, paying *Zakat* if applicable, participating in *'amr bil m'aruf* and in *jihad*.

4. **Relations between the Sexes**
   4.1 Purity and chastity are essential Islamic qualities for both men and women; Muslims' interaction is to be based on sincerity, responsibility and purity.
   4.2 The family is the basis of Islamic society. It must be safeguarded by every possible means. The sanctity of the marriage relationship; the importance of two parents for rearing children.
   4.3 Regulation of relations between the sexes is essential to any civilized society. No free mixing between men and women; no being alone together or pre-marital intimacy; observing the limits of propriety if mixing occurs; Islamic dress and behavior.
   4.4 Islamic regulations concerning sex designed to limit sexual expression between husband and wife.
   4.5 Islamic dress for women: reflects the concept of womanhood which Islam desires -not simply a matter of external form but of great social significance in maintaining pure relations between the sexes. The requirements of Islamic dress for women; for men.
   4.6 Islamic teachings regarding fornication, adultery, homosexuality, masturbation.
5. **Family Life**  
5.1 Harmony rather than strife, cooperation (*shura*) rather than competition; alleviating sibling rivalry; eating together; sharing household work.  
5.2 Religious obligations observed: collective prayers; collective fasting; encouraging children to ask questions; a program for teaching religion to children.  
5.3 Visiting and inviting other Muslims, participation in community activities. Islamic identity comes before everything else; thus associates are of great importance: counteracting un-Islamic activities by strong family life and suitable activities.  
5.4 Travel and recreation.  
5.5 Old parents and relatives and their care.  

6. **Community Life**  
6.1 The *masjid*, Friday prayers.  
6.2 Islamic education for children; *halaqahs* for adults.  
6.3 *Zakat* collection and distribution to the needy, orphans, widows, old people.  
6.4 Settling family disputes, counseling, ways of mutual help, mediation.  
6.5 Performing Muslim ceremonies, birth, marriage, funeral, burial.  
6.6 Public health, hospitals.  
6.7 Sports, recreations and entertainments, the arts.  

7. **Holidays**  
7.1 Friday  
7.2 'Eids  
7.3 Lailat al-Meraj, Lailat al-Qadr, 15th Shaban.  
7.4 Prophet's birthday.  

8. **Ceremonies**  
8.1 Birth.  
8.2 Circumcision, initiation into reading the Qur'an.  
8.2 Wedding.  
8.4 Funeral.
I-302 ECONOMIC SYSTEM

1. Private Property
1.1 The right to own property; punishment for theft.
1.2 The nature of ownership; a trust; the share of the community; community property (water, fire, grass, minerals).
1.3 Acquiring private property: to make waste land productive; to mine; to work for wages and salary; gift for government; inheritance.
1.4 Increase in property: trade, improvement of methods, cultivation of land, industry.
1.5 Prohibitions: interest, gambling, prohibition of land rent and sharecropping, hoarding, selling something which one doesn't own, monopoly, trade in prohibited things such as alcohol, drugs.

2. Public Finance
2.1 Zakat
2.1.1 Zakat on cash, gold and silver, articles of trade.
2.1.2 Zakat on cattle, sheep, goats and camels.
2.1.3 Zakat on produce of the earth.
2.2 Revenue
2.2.1 Land tax.
2.2.2 Customs and tolls.
2.2.3 Jaz'ya
2.2.4 Tax on mines.
2.2.5 Estate on intestate persons; other taxes.
2.2.6 Income from government-owned and run property and industry.
2.3 Expenditure
2.3.1 Expenditure of Zakat Beneficiaries.
2.3.2 Public administration.
2.3.3 Defense.

3 Policies of the Prophet
4 Policies of 'Umar

5 Modern Economy
5.1 Banking, savings and Joan associations, credit unions.
5.2 Corporations.
5.3 Insurance.
5.4 Nationalization.
5.5 Use of technology.
5.6 Savings and investments.

6. Household Budgeting
6.1 Keeping records of income and expenditure. Recurring and non-recurring expenses.
6.2 Control on expenditure: estimation and budgeting.
6.3 Planning for future: insurances, savings and investments.
6.4 Computation of Zakat
6.5 Making of wills.
I-303 POLITICAL SYSTEM

1. Political Theory
   1.1 The sovereignty of God and the vice-gerency of man; the supremacy of the Shari'ah; hudud Allah.
   1.2 The purpose of the Islamic state: establishment of Salat, Zakat; enjoining good and forbidding evil; defending the homeland of Islam; giving Islamic advice in international affairs. Other purposes: the welfare of the people; administration; justice; security; education; public health; public services.

2. The Structure
   2.1 The leader (amir): qualification and selection; limits of his power; change of leadership.
   2.2 The Shura (advisory council).
   2.3 Justice.

3. People
   3.1 Muslims and non-Muslims.
   3.2 Rights of the individual.
   3.3 Duties of the individual.

4. Case Studies
   4.1 The Prophet as Head of the Islamic state.
   4.2 Al-Khulafa al-Rashidoon.
   4.3 Ummayah and 'Abasiyyah.
   4.4 The 'Uthmaniyah.
   4.5 Pakistan.
PART II
II: THE QUR'AN AND THE SUNNAH

II-100 AL-QUR'AN

1. Introduction
1.1 The nature of wayh; Jibril and his role; different hadiths concerning how wahy came to the Prophet.
1.2 The first revelation; the Prophet's distress and Khadijah's faith; interruption and resumption of revelation.

2. The compilation of the Qur'an.

3. The Qur'an's Testimony about Itself.

4. The Makkah and the Madinan Surahs.

5. The contents of the Qur'an
5.1 The Unseen; legislation concerning permissible and prohibited.
5.2 Muhkamat and mutashahhidat.
5.3 Guidance of the Islamic movement; types of people (believers, rejectors, hypocrites, the rebellious, the thankless, those who love the world, the humble, the learned, the thankful, etc.).
5.4 Moral teachings; stories of the prophets and their peoples.
5.5 The general and the specific.

6. The Style of the Qur'an
6.1 "Teaching" - repetition with variety; emphasis on the main themes; the whole truth.
6.2 God's word is similar to God's work. Inimitable - only God could do it.
6.3 God's speech addressed to man.

7. How to Read the Qur'an
7.1 Reading for dhikr.
7.2 Reading for information or action.
8. Summary of the Qur'anic Teachings.
II-101 PRACTICE READING OF THE QUR'AN IN ARABIC

1. Emphasis on reading correctly.

2. Memorization of some surahs.
II-102 TAFSIR

1. *Principles of Tafsir*

1.1 Words have meanings; far-fetched tawil can be misleading; apparent meaning and principles of tawil.
2. Tafsir of al-Fatihah.
3. Tafsir of Selected Surahs from Juzu 30.
1. **The Importance of Sunnah**
   1.1 From the Qur’an, from the Hadith, from the Companions, from the fuqaha, from the imams.

2. **Classification of Sunnah**
   2.1 Verbal (Hadith).
   2.2 Action.
   2.3 Approved.

3. **Compilation of Hadith**
   3.1 The six Sahib’s, and their compilers.
   3.2 The difference between Hadith and Sunnah.

4. **Classification of Hadith.**

5. **The Contents of Hadith.**

6. **Selections from Hadith.**
II-104 STUDY OF HADITH

A systematic study of Hadith under the guidance of some knowledgeable person.
PART III
III: LIFE OF THE PROPHET

III-100 LIFE OF THE PROPHET

1. Arabia before Islam
1.1 Origin of idolatry among the Arabs; the Arab character and way of life.
1.2 Makkah and the Quraysh; internal dissensions; Abrahah's attack on Makkah.

2. Muhammad from Birth to Marriage
2.1 Genealogy.
2.2 'Abdul-Muttalib and his sons; vows to sacrifice a son.
2.3 'Abdullah and Aminah.
2.4 The Prophet's birth and foster mother.
2.5 His mother's death; the death of 'Abdul-Muttalib.
2.6 Abu Talib becomes the Prophet's guardian; the journey to Syria.
2.7 The sacrilegious war.
2.8 Marriage to Khadijah; rebuilding of K'abah.

3. Muhammad's Call to Messengership
3.1 His call and the beginning of the Qur'an Khadijah accepts Islam; prayer prescribed.
3.2 The first Muslims, , Ali, Abu Bakr and his companions.
3.3 Open preaching; persecution; Hamza's Islam; 'Utba's attempt at compromise; Ibn Mas'ud recites the Qur'an publically.
3.4 Persecution of Muslims: Yasir and his family, Bilal, Khabbab; persecution of other companions.
3.5 Migration to Abyssinia; the Quraysh's deputation and Ja'far's speech.
3.6 'Umar accepts Islam.
3.7 The boycott and aftermath.
3.8 M'iraj.
3.9 The death of Abu Talib and Khadijah.
3.10 The first Ansar, and the first pledge at al- 'Aqabah.
3.11 The Friday prayers in Madinah.
3.12 The second pledge at al- 'aqabah.

4. Hijrah and Life in Madinah
4.1 Prophet's hijrah,' building of mosque and houses.
4.2 Covenant with the Jews.
4.3 Brotherhood between Muhajirun and Ansar, regulation of life in Medinah.
4.4 The Adhan.
4.5 Jews and hypocrites; the deputation of Christians.
4.6 Change of Qiblah.
4.7 Battle of Badr and its causes: Qur'anic verses concerning Badr; Quraysh and Banu Qunaiqa.
4.8 Battle of Uhud; verses concerning Uhud.
4.9 Battle of the Ditch and raid on Banu Qurayza.
4.10 Al-Hudaybiya and the pilgrimage.
4.11 The occupation of Makkah; the Battle of Hunayn.
4.12 Arabia accepts Islam.
4.13 The farewell pilgrimage.
4.14 Usama's expedition; the Prophet invites rulers to Islam.
4.15 The Prophet's death.
III-200 SPECIAL TOPICS CONCERNING THE PROPHET

1. The Prophet’s Characteristics and Character
   1.1 His person; his manners.
   1.2 His character.

2. Status of the Prophet
   2.1 Isra and M’iraj -detailed description,
   2.2 Miracles.
   2.3 Intercession on the Day of judgement.
   2.4 Example for the Muslims; love of him is incumbent on Muslims. His example as a legislator, teacher, friend, husband and father, human being, messenger.

3. The Prophet in the Scriptures
   3.1 In the Qur'an.
   3.2 In the Taurat, the Injil, the Hindu scriptures.

4. The Prophet’s Methodology of Da’wah
   4.1 Early preaching of the Quraysh; persecution and his response. 'Utbah; meeting with the leaders; Ibn Maktum.
   4.2 Preaching to Arab tribes.
   4.3 Preaching to Ansar.
   4.4 Preaching to Jews and Christians.
   4.5 Deputations.
   4.6 Letters to rulers.

5. The Prophet’s Training of His Companions
   5.1 Strengthening of the faith; gentleness and forbearance.
   5.2 Dependence on the Qur'an alone.
   5.3 Break from jahili habits.
   5.4 Training for complete obedience.
   5.5 Each according to his ability and taste.

6. The Constitution of Madinah
III-201 THE PROPHET'S FAMILY

1. **Wives**


1.13 *Marya the Copt*. Son Ibrahim and his death in infancy.

2. **Daughters**


3. **Sons**

3.1 Qasim, 'Abdullah and Ibrahim -both died in infancy.
4. Qur'anic verses and hadiths concerning the Prophet’s household.
1. Introduction
1.1 Who were the Companions of the Prophet?
1.2 Early Companions; Muhajirin; Ansar; participants in Badr; Ahl al-Bayt; 'Ashra Mubashshirin.
1.3 Qur'anic ayats concerning the Companions; hadiths concerning them.
1.4 Probity and ijtijad of the Companions.
1.5 Companions as an actualized ideal community.
1.6 Khulafah, generals, scholars and teachers, preachers, the pious.

2. Their Sabr Under Persecution
2.1 Yasir and his family; Bilal and Khabab, Suhayb.
2.2 Migration to Abyssinia; Jafar's speech.
2.3 The boycott.

3. Their Taqwa
3.1 Abu Bakr's taqwa.
3.2 'Umar's taqwa.
3.3 Hanzalah's story.
3.4 Other Miscellaneous stories.

4. Their Devotion in Salat
4.1 Abu Bakr's, 'Abdullah bin Zubair's, 'Umar's, 'Uthman's, Ali's, Muslim bin Yasir's salat.
4.2 Salat while watching; Ammar and Abbad.
4.3 Ibn Abbas and salat.

5. Charity and Self-Sacrifice.
5.1 Abu Bakr's, 'Umar's, 'Uthman's and Ali's sacrifices.
5.2 'Umar's trying to emulate Abu Bakr.
5.3 Sahabah dying thirsty for others.
5.4 'Uthman's generosity.
5.5 Abu Dharr reprimands his servant.
5.6 Aisha's charity.
5.7 'Abdullah ibn Abbas' charity.

6. Their Love of the Prophet
6.1 Ali speaks up although a boy; his sleeping in the Prophet's bed.
6.2 Abu Bakr in the Cave of Thawr.
6.3 Miqdad's speech.
6.4 Abdullah bin `Abdullah bin Abi Sulul's incident.
6.5 Abu Ayyub Ansari's stories.
6.6 'Urwah bin Mas'ud's report to Quraysh after Hudabiyyah.
6.7 An Ansar woman's concern about the Prophet after Uhud.
6.8 Aby Ubaidah loses his teeth at Uhud.
6.9 Zaid's refusal to go with his father.
6.10 Other miscellaneous incidents.
PART IV
IV: POLITICAL HISTORY OF ISLAM

IV-100 THE RIGHTLY-GUIDED CALIPHS (AL-KHULAFAH AL-RASHIDOON)

1. Introduction
1.1 The meaning of caliph (khalifah).
1.2 The significance of the caliphate - politico-religious office.
1.3 The principles of Islamic polity.
1.4 Caliphate and kingship.

2. Abu Bakr
2.1 Fadail.
2.2 Early life; his titles; his physical appearance.
2.3 Conversion to Islam; his propagation of Islam.
2.4 His devotion to the Prophet; gives his daughter in marriage; hijrah with the Prophet.
2.5 Abu Bakr's sacrifices at Madinah; his participation in various battles.
2.6 As imam during the Prophet's last illness.
2.7 The Prophet's death and his election; inaugural address.
2.8 Usamah's departure to Syria. his operations and the result.
2.9 The apostates, the siege of Madinah and its defeat.
2.10 The reconquest of Arabia; Khalid's operations against Talha, reclamation of the Bani Tayyi, the Battle of Buzakhah, Bani Tamin; the trial of Khalid; Khalid's operations against Musaylamah; Sajah, the Battle of Yamamah.
2.11 Bahrain, Oman and Mahrah, Yaman and Hadramaut.
2.12 The frontier expeditions.
2.13 Iraq, Syria; Khalid, Muthanna.
2.14 Abu Bakr's illness, choice of a Successor, testament.
2.15 His death.
2. 16 His family, his home and his habits; his love of the Prophet.
2.17 Some hadiths concerning Abu Bakr.

3. 'Umar
3.1 Fadail.
3.2 Early life, Grandfather, father; 'Umar's birth. 'Umar's training and achievements before Islam.
3.3 Convension of Islam.
3.4 Hijrah and his life with the Prophet.
3.5 His role in Abu Bakr's election and during his caliphate.
3.6 'Umar's caliphate.
3.7 The conquest of Iraq and Syria; the Battles of Buwaib, Qadisiyyah, Yermuk; Jerusalem and 'Umar's entry into the city.
3.8 The deposition of Khalid.
3.9 The conquest of the Iranian provinces.
3.10 The assassination of 'Umar.
3.11 A review of the conquests.
3.12 'Umar's policies: toward the dhimmis; toward the governors; toward the people; his ijtihad.
3.14 'Umar's personal habits, characteristics and family life.
3.15 Hadiths concerning the merits of 'Umar.

4. 'Uthman
4.1 Fadail.
4.2 Early life.
4.3 Conversion to Islam. Marriage to Ruqayyah. Persecution and hijrah to Abyssinia. Return to Makkah and hijrah to Madinah.
4.4 Life with the Prophet. Generosity; buying of a well; buying of land near the Prophet's mosque; Badr, Uhud; Ruqayyah's death and marriage to Umm Kulthum. Chief Officer of the Prophet is Madinah. Ba'it Radwan; equipping the Tabuk expedition.
4.5 His role during Abu Bakr's and 'Umar's caliphates.
4.6 His election to khilafat.
4.8 Expansion of the Prophet's mosque; copying of the Qur'an and its distribution.
4.9 Civil disturbances; their causes; Abdullah ibn Saba; the rebels' demands, 'Uthman’s actions.
4.11 'Uthman’s martyrdom.
4.12 A review of the events.
4.13 'Uthman’s character and qualities.
4.14 Hadiths concerning the merits of 'Uthman.

5. 'Ali
5.1 Fadail.
5.2 Early life. His embracing Islam; life in the Prophet's household.
5.3 Hijrah and life in Madinah. Participation in battles.
5.4 Role during the khilafats of Abu Bakr, 'Umar and 'Uthman.
5.5 Election to khilafat. Controversies; battles, Jamal and Siffin; arbitration; kharijiyyah; martyrdom.
5.6 A review of the events.
5.7 'Ali's administration; his justice.
5.8 His other accomplishments; character and qualities.
5.9 Hadiths concerning the merits of 'Ali.

6. A Review of This Period and Its Importance for Muslims
6.1 The rapid expansion of Islam.
6.2 Commerce.
6.3 Administration.
6.4 Finances.
6.5 Social structure.
6.6 The ideal Islamic state.
1. Amir M'Uwaiyih

1.1 His personality; political acumen and statesmanship; his winning over of his enemies (hilim); his assistants; his bold campaigns.
1.2 Early life; Islam after the conquest of Makkah; Prophet's scribe.
1.3 His role during Abu Bakr's, 'Umar's and 'Uthman's khilafats.
1.4 'Ali's election. 'Ali's decision to depose M'Uwaiyih; M'Uwaiyih's insistence on retaliation of the murder of 'Othman; Siffin; arbitration.
1.5 'Ali's assassination; Hasan's abdication. M'Uwaiyih consolidates his rule.
1.6 Conquests: Balkh; Hirat; Khurasan; Mukran; Kabul; Ghazni, Bukhara; Tirmidh.
1.7 Attacks on the Byzantines; M'Uwaiyih's navy, conquest of Cyprus and Rhodes. Attack on Constantinople (Ibn 'Abbas, Husain and Abu Ayyub involved).
1.8 'Uqbah bin Nafi's conquests in North Africa.
1.9 Bay 'ah for Yazid; wasiyyah to Yazid; concerning Husain. Death.
1.10 M'Uwaiyih's administration: army and navy; postal service; agriculture; water management; redress of grievances; injustice; religious freedom and tolerance; propagation of Islam; construction of masjids; translation of medical books.
1.11 M'Uwaiyih's character and qualities.

2. Husain

2.1 Husain's character and qualities; his relations with M'Uwaiyih.
2.2 Husain leaves Madinah for Makkah after Yazid's accession.
2.3 The messages from Kufah; advovce by well-wishers; Muslim bin' Aqil sent to Kufah; betrayal by Kufans.
2.4 Husain leaves for Kufah; he is surrounded by Hurr; his attitude.
2.5 Husain's martyrdom. Effects of his martyrdom.
2.6 'Abdullah ibn Zubair's stand and khilafat.

3. Banu Umayyah from 680 to 750

3.1 Yazid I (680-683).
3.2 Marwan ibn al-Hakam (683-685).
3.5 Sulayman (715-717). Attempt to conquer Constantinople.
3.6 'Umar bin 'Abdul-' Aziz (818-720). Return to Islamic rule. 'Umar's reforms. 'Umar's character and qualities.
3.7 Yazid II (720-724) and Hisham (724-743). The Battle of Tours (732).
3.8 The end of the Umayyahs. The revenge by Saffah.
3.9 A review of the Umayyahs. Administration; military organization; conquests; the people -Arabs, new Muslims, *dhimmis* and slaves; social life; intellectual activities; *kalam*, poetry, education and science, architecture; trade and commerce; control of the Mediterranean.
IV-201 THE 'ABBASIYYAH

1. The Early 'Abbasiyyah (750-849)
1.1 'Abbasiyyah heritage. The Muslim world and civilization in 750.
1.2 Al-Saffah (750-754) and al-Mansur (754-775). The new order; suppression of uprisings. Wars with the Byzantines. Foundation of Baghdad (762). Barmakis.
1.5 Al-Amin (809-813). Civil war.
1.7 Al-Mut'asim (822-842). Turkish bodyguard. Samarra, the new capital. Wars with the Byzantines. Afshin’s revolt.
1.8 Al-Wathiq (842-849). Correcting the mistakes of his predecessors.

2. Later 'Abbasiyyah (849-1258)
2.1 The loss of power; the slow decline.
2.2 The review of events from al-Mutawakkil to the fall of Baghdad (857-1258). Breaking up of the khilafat. Qaramitahs, Isma'ilis, the Sufis. Autonomous kingdoms; Tahiris; Saffaris; Samanis; Ghaznavis, Mahmud Ghaznavi; Buwayhis, 'Adadul Daulah; the Seljuqis, Tughral, Alp Arsalan, Malik Shah, Nizam al-Mulk, the decline of the Seljuqis. Genghis Khan, Hulagu; Baghdad falls (1258).
IV-202 NORTH AFRICA AND SPAIN

1. Introduction
1.1 Conquests westward from 'Umar's time to Banu Umayyah's time.
1.2 Conditions after the conquest.

2. Umayyah Dynasty (756-1031)
2.2 Al-Hakam (796-882) and 'Abdul Rahman II (822-852). The influence of Muslim culture; the Christian fanatics.
2.3 Muhammad I to Abdullah (852-912).
2.5 Al-Hakam II (961-976). Peace and prosperity. The library of Qurtuba.
2.6 A brief survey of the period from 976-1492. Hisham II, Hajib al-Mansur; the Hammadis; the petty kingdoms; al-M'utamid (1068-1091); al-Maghrib and Idrisis; Aghlabis, Isma'ilis; Murabits of Morocco; Yusuf ibn Tashfin; Le Cid; al-Muwahhidin, 'Abdul Mumin, al-Mansur; Nasiris; Abu' Abdullah.
IV-203 THE CRUSADES AND THE MUSLIM KINGDOMS


2. Zangis and Nuries (1127-1162).

3. Fourth (1202-1204) and Fifth (1218-1221) Crusades.

4. The Bahri Mamlukes (1250-1382).

IV-204 THE 'UTHMANIYAH (OTTOMANS)

1. Anatolia during the Period of the Seljuqs
1.1 Turkish migrations and ghazwahs in Anatolia (1018-1071). The foundation of Seljuqi state in Anatolia. Kay-Qubad (1220-1237).
1.2 The Mongol invasion and the destruction of Seljuqi state.
1.3 The Seljuqi administration; the Islamization process; the economy, trade, and foreign relations.
1.4 The formation of principalities (Beyliks). The spirit of ghazwah among the Turkish tribes.

2. The Early 'Uthmaniyah
2.1 The origin of the 'Uthmaniyah tribe.
2.2 Osman ('Uthman) (1290-1326). His conquests; character and achievements.
2.5 Bayazid (1389-1402). Conquests in Asia Minor. Attempts at Constantinople. Timur crushes Bayazid. Fratricidal wars.
2.6 Muhammad I (Mehmet I) (1402-1421) and Murad II (1421-1451). Re-establishment of unity and resumption of wars in Europe.

3. The 'Uthmaniyah (Ottoman) Empire
3.1 Muhammad II (Mehmet Fatih), the Conqueror (1451-1481). Conquest of Constantinople (1453). Expansion in Europe and Black Sea. Reconstruction of Constantinople. Muhammad Fatih’s administration; finances; land reform; trade.
3.2 Bayazid II (1481-1512), Selim I (1512-1520), and Sulayman the Magnificent (1520-1566). Wars with Venice, Persia, Egypt, Hungary; the Seige of Vienna; alliance with France; wars in the Mediterranean.
3.3 The state of the Empire at the time of Sulayman. The government; the army; the law; the people; the economy; foreign relations.
3.4 Selim II (1566-1574). The Battle of Lepanto (1571). The Turkish fleet.

4. The Slow Decline
4.1 Causes of Decline.
4.2 Murad III (1574-1595). Nur Banu (mother and Safiyah (wife). Wars with Persia and Austria.
4.4 The later 'Uthmaniyah (1623-1807). Wars with European powers and Russia.
4.5 The state of the Empire at the end of the eighteenth century.
Organization of the Empire; law and order; the Sufi orders; the society; Africa; Egypt, Syria and al-Hijaz.
**IV-205 PERSIA**

1. **The Il Khans (1258-1349)**
   1.1 The Muslim world in 1260.
   1.2 The Il Khans and their administration. Hulagu and his successors. Devastation of Central Asia. Ahmad (1381-1284), Arghun and Gaykhatu (1284-1295), and Ghazan (1295-1304). Ghazan defeats the Mamluk; conquers Syria. Ghazan builds up Islamic institutions.
   1.3 Minor kingdoms.
   1.5 Khalil Sultan (1404-1409), Shah Rukh (1404-1447), Ulugh Beg, Abu Said (1452,1469), Uzun Hasan (1453-1478), and the Turkomen of the White Sheep. Yaqub (1478-1490).
   1.6 Persia at the end of the fifteen century. Rumi, Jami; historians; architecture.

2. **The Sajavis**
   2.1 The origin.
   2.2 Isma'il I (1500-1524). War with Uzbegs. Persecution of the Sunniss. Clash with Selim I. His character.
   2.3 Tahmasp (1524-1576). Clash with Sulayman. Humayun takes refuge with Tahmasp. Treaty with the 'Uthmaniyah; betrayal of Zayazid (1561). European intrigue.
   2.4 'Abbas I (1578-1629). English advisers. Wars with Uzbegs and the 'Uthmaniyah. 'Abbas' administration.
   2.5 Safi (1629-1642), and the end of the Safavis.
   2.6 Safavi administration.
   2.8 Persian culture. Society and education; religion; architecture; crafts: carpets and textiles, ceramics, painting, enamel work.
IV-206 THE INDIAN SUBCONTINENT

1. Arabs in India (712-1051)
1.1 Muhammad ibn al-Qasim (712) and the conquest of Sind. His recall.
1.2 Arab expeditions in western India (712-1051). Their social relations.

2. Turkish and Pathan Kings (998-1526)
2.1 Mahmud (998-1030). Mahmud's expeditions in northern India. The Battle of Somnath (1926). His influence on India.
2.2 Mahmud's successors (1175-1290). Muhammad Ghauri (1175-1206). Qutbuddin Aybed (1206-1210); Itutmash (1211-1236); Radium (1236-1240); Nasiruddin Mahmud (1246-1266); Balban (1266-1290). The achievements of the "slave dynasty."
2.3 The Khiljis (1290-1320), Jalaluddin and 'Ala'uddin. Early conquests of 'Ala'uddin. Conquest of Deccan. 'Ala'uddin's administration. His successors: Mubarak, Khusro.
2.4 The Tughluqs (1320-1413). Muhammad (1324-1351). His reforms, the shifting of the capital; token currency; Mongol invasion, internal troubles, Firuz and later Tughluqs. Timur's invasion (1398).
2.5 The Sayyids and the Lodhis (1414-1526). Khidr, Khan; Bahlul, Sikander and Ibrahim Lodhi.
2.6 Delhi sultanate. Administration; revenue; army; treatment of Hindus; learning. Scholars: al- Biruni, al-Baihaqi, 'Ufi. Economic conditions; social conditions.
2.7 The Islamization process; the conversions; the Shari'ah, education.

3. The Mughals (1526-1857)
3.8 The Mughal administration; public services; the army; law and order; revenue system; education and learning; urban life; industry; communication; social life.
3.9 The decline of the Mughals. Aurangzeb's successors. The rise of Marathas; Ahmad Shah Abdali and the third Battle of Paniput (1761). The Sikhs. The coming of Europeans.
IV-207 THE SPREAD OF ISLAM IN OTHER AREAS

1. Southeast Asia
1.1 The coming of Islam. Traders, awlia, and native kings. Sumatra's Muslim islands, Ferlec and Pasai (Samudra, 1281 or before). Ibn Battuta's visit (764/1345).
1.4 Borneo, Sulu and Mindanao Islamized by Arab traders. Spainards' resistance (1570).
1.5 Islam in Java (1400-). Islamic preachers' activity. Shaikh Ibn Maulana's efforts in west Java (1526). South and central Java's conversion by awlia.
1.7 Celebes and East Borneo. Prince of Tallo embraces Islam (1605). His subjects adopt Islam and become its champions. The conversion of Raja Makota by two preachers, followed by his court and later his people.
1.8 Javanese Islam. Sultan Agung (1613-1646) and mystics.

2. Sub-Saharan Africa
2.1 Bilad al-Sudan. Al-Fazari's mention of Ghana in eighth century; al-Bakri (460/1067-1068) supplies more detail. Muslim traders and their superior position.
2.2 Takrur (Senegal) and Malal were Muslim in eleventh century. 'Abdullah bin Yasin's preaching and reform; his conquest of Sijilmasa.
2.5 Bornu-Kanem. Umayyah influence on Kanemi Islam. Links North Africa, the Middle East, and with Mali.
2.7 Moroccan conquest and the rule of the pashas (1591-1660).
2.8 Mande groups. Islam in Gambia, Ivory Coast, Upper Guinea and Liberia.
2.9 Reform movements of eighteenth century. Ibrahim Musa's jihad (1725)

2.10 'Uthman dan Fodio (b. 1167/1754). 'Uthman's jama'a and its influence and power. 'Uthman's jihad.

3. East Africa
3.1 Early contacts. The first hji'rah to Abyssinia. Trade along the coast. Coastal settlements of Kilwa. Ibn Battuta's visit (731/1331).
3.2 The Horn of Africa. Somali coastal towns, Zayla, Mogadishu. Islamization of Zanzibar. Arab traders and immigrants. Muslim states in the interior, in Shoa (238/896-7). Seven kingdoms as tributaries of Abyssinia. Description of the Muslim society by Ibn Battuta. Relations with Christians and nomadic tribes.
3.4 The Yao people south of Somalia.
I. Disintegration of Muslim Power
1.1 The decline of the 'Uthmaniyah Empire. Napoleon in Egypt; risings in Europe; Serbia, Greece, Muhammad 'Ali of Egypt and his revolt. Wars with Russia. The Wahhabi movement; Saud ibn 'Abd al-'Aziz. The mahdi of Sudan. 'Abd al-'Aziz (1861-1876) and 'Abd al-Hamid (1876-1909).
1.2 North Africa. French imperialism in Algeria, Tunisia and Morocco.
1.3 the British in East and West Africa; the Dutch in Indonesia.
1.6 Attempts at Islamic revival. Jamaluddin Afghani. Sir Syyed Ahmad Khan and his defeatist mentality. Apologist writers of Turkey, Egypt and India.

2. The Muslim World Today
2.1 The state of the Muslim world after World War I. The Europeans rule supreme.
2.2 Turkey. Ataturk and his hatred of Islam. Turkish nationalism, secularism and westernization. 'Ismet Inonu. Restoration of democracy. Islamic movements in the Turkish population. The continuing struggle.
2.5 India and Pakistan. Struggle for independence. The Indian National Congress and the Muslim League. The partition of India. The Islamic movements in India and Pakistan. Hindu and Western-influences on the Muslims of the subcontinent. The Indo-Pakistani wars and the separation of Bangladesh. India, Pakistan and Bangladesh today.
2.6 South-East Asia. Independence of Indonesia and Malaysia. The Philippines. Islamic movements.
2.8 Muslims in the communist world: China, USSR and Eastern Europe.

3. A Review of the Muslim World
3.1 Independent Muslim countries. Population. Political structures. The economics. Education.
3.2 The rise of Islamic consciousness. Anti- and un-Islamic governments. The Islamic movements and their role in awakening the Muslim conscience.
3.3 Islamically-oriented governments and their efforts in restoring the Islamic way of life.
PART V
V: CULTURAL HISTORY OF ISLAM

V-200 HISTORY OF RELIGIOUS THOUGHT AND PRACTICE

1. Tafsir of the Qur'an
   1.1 Meaning of tafsir. Principles of tafsir (or tawil). Need for tafsir. Tafsir as one of the functions of messengership.
   1.4 Recent tafsirs: Tantawi, Syyed Qutb, Maududi, Said Noorsi.
   1.5 Dangers of far-fetched tawil: words lose meanings; no solid foundation.

2. The Hadith
   2.1 Hadith during the Prophet's time.
   2.3 Compilations of hadith: "Al-Muwatta" of Malik and "Al-Musnad" of Ahmad Hanbal. The two "Sahih"s of Bukhari and Muslim. "The Six Sahihs." Other collections.
   2.4 The science of critical biography. "Tabaqat" of Ibn s'ad.

3. The Fiqh
   3.1 The meaning of Fiqh. The Qur'an and Hadith as the main sources. Other sources: analogy, consensus, considered opinion.
   3.3 The Qur'an and Hadith as Sources of legal judgments judgments during the period of the Khulafa al-Rashidoon and during the Umayyah period.
   3.4 Formalization of Fiqh. Major schools: Maliki, Hanifi, Shafi'i, and Hanibali. Other schools: J'afari, Zahiri, and 'Ibadi.
   3.6 Principles of ijtihad. Knowledge and understanding of the Qur'an and Hadith; knowledge of subject matter; consistency with other principles of Shari'ah; the principle of istihsa; the concept of dururah (Necessity and duress).

4. The Kalam
   4.1 Hadiths concerning speculation in theology.
   4.2 What kinds of rational debates are permissible: the attributes of Allah, their perfection; the relationship between man and Allah; the nature of human knowledge.
   4.3 Hasan al-Basri, M'utazilah, al-Ash'ari.

5. The Theories of Leadership
5.1 The Prophet's various roles: bearer of revelation and its expounder, example in character and conduct, teacher of beliefs and religious practices, titular head of the Muslim community, commander-in-chief, chief judge.
5.2 Succession in Prophetic roles: 'ulama as successors in religious teaching, khulafah as successors in the political sphere, faqihs as successors in legislation, qadis as successors in settling disputes and determining punishments.
5.3 The characteristics sought in a political leader.
5.4 Islamic democracy. The sovereignty of Allah; obedience to Allah and His Prophet; election of the ruler; principle of consultation and advice (shura).
5.5 The development of political theories: the emergency of monarchy; khalifah and sultans; the role of 'ulama; the Shaikh al-Islam during 'Uthmaniyyah and Mughal periods.
5.6 The Shi'a theory of Imamat. The Khariji theory. Rebellions and failures.
5.7 Islamic democracy in modern times. Pakistan, a case study.

6. Tasawwuf
6.1 The 'Unity of Allah' from the Qur'an and Hadith: neither monism nor pantheism.
6.2 The concept of 'nearness to Allah' in the Qur'an and Hadith, and the way to attain it.
6.3 The concepts of 'ishan' and poverty (jaqr), purification of self (tazkiyyah), religious practice (riyadah), and detachment from the world as exemplified in the lives of the Prophet and his Companions.
6.4 Islamic tasawwuf taqwa, jihad, and following the Sunnah in its totality.
6.5 Examples of Muslim Sufis: Junayd, 'Abd al-Qadir Jilani, Mu'inuddin Chishti.
6.6 The theory of tariqah. What is praiseworthy and what is reprehensible in it. The dangers: monasticism, limited brotherhoods, association with Allah, contempt of Shari'ah, laziness and easy way out.
V-201 HISTORY OF EDUCATION

1. Aims of Muslim Education
   1.1 The importance of the knowledge of religion from the Qur'ān and Hadith.
   1.2 Religious aims: to understand Islamic faith and practice; to develop Islamic personality in morals and manners; to read and understand the Qur'ān; study of the Prophet's life and Sunnah; to grasp the dynamic principle of Islam; to be a Muslim by commitment by realizing Islam's perfection and superiority over all man-made systems.
   1.3 Secular aims: pursuit of all knowledge as the revelation of the attributes of Allah; to learn some profession or means of livelihood.
   1.4 Universality of elementary education.

2. The Organization of Education
   2.1 The halqah (the circle).
   2.2 The maktab (the writing school).
   2.3 The mosque school; the bookshop school.
   2.4 The madrasah (school of public instruction).
   2.5 The university.

3. The Curriculum
   3.1 Academic: Tafsir, hadith, Fiqh; mathematics, science, medicine, logic and philosophy, language and literature; social sciences, history, geography, political science, law, sociology, psychology.
   3.2 Vocational: very comprehensive studies in all applied Sciences.
   3.3 University curricula: Shar'iyyat, literary studies, rational studies (including science).

4. The Teacher-Pupil Relationship.

5. Methods
   5.1 Formal lectures, Reading of a text, explaining difficult passages. Three-step presentation: general outline, more depth, singling out difficult portions.
   5.2 Memorization by students, repetition of what is memorized, reflection on the content, and application.
   5.3 Service of the teacher and close personal association with him.

6. Libraries
   6.1 Libraries as centers of education. Important Muslim libraries. Their destruction.

7. Classification of Subjects.
V-202 CIVIL LIFE

1. **Cities**
1.1 The early settlements: Basra and Kufah in Iraq, Fustat in Egypt, Qayrawan in Maghrib. Baghdad a little later.
1.2 Population: Arab tribes, mawali (the new Muslims), dhimmis. Fusion of different groups in 'Abbasiyyah times.
1.3 The layout of cities: the jan'i the palace of surroundings, the suqs and grouping of trades, quarters for various religious and ethnic groups; city planning, streets, gardens and parks, residential quarters.

2. **Countryside**
2.1 The Muslim world in early period: desert and sub-desert regions, oases, fertile land along the rivers. Water: network of irrigation, wells and wheels, fair distribution of water.
2.2 Nomadism: camel-nomadism and sheep- and cattle nomadism.
2.4 Mineral resources: iron and copper as the basis of metallurgy; silver and gold. Other minerals: alum and natron, rock salt, stone quarries.

3. **Industry.**
3.1 State-regulated industries: arms and arsenals, papyrus and paper, luxury fabrics, coinage mints.
V-203 ARCHITECTURE AND ART

Note: This course should be taught with slides of buildings and art objects, and if possible with displays of actual art and craft objects.

1. Architecture
1.1 Mosques. Basic elements of a mosque: mihrab, minbar, and covered area. Other parts: courtyard, water fountain, minerets, dome, windows.  
1.1.1 Prophet's mosque: at the time of the Prophet; later additions; the present mosque. Mosques of early khulafah's time in Basra, Kufa and Fustat. Dome of the Rock and Umayyah mosque in Damascus.  
1.1.2 Architecture of the mosque from the time of the Umayyah to the present: structure, mosaics, calligraphy, geometric designs. The concepts of simplicity, unity, abstraction and infinity as expressed in large mosques.  
1.1.3 Umayyah, 'Abbasiyyah, Seljuqi, Fatimi, Moorish, Ayyubi, Mamluk, 'Uthmaniyyah, Safavi, Mughal and South Asian architecture, with emphasis on their different styles and characteristics. Names of great architects and patrons.  
1.2 Tombs and palaces. Umayyah buildings in Jericho, Syria and Jordan. 'Abbasiyyah buildings in Baghdad and vicinity, Alhambra in Granada, Fatimi buildings in Tunis and Cairo, tombs of Seljuqi period in Anatolia and USSR. Safavi. 'Uthmaniyyah and Mughal tombs, palaces and public buildings.  
1.3 Public works. Famous irrigation works, bridges, karavanserais, madrasahs and universities.

2. Arts and Crafts
2.1 Decorative art: on mosques and buildings, on textiles, enamels.  
2.2 Pottery: unglazed, glazed, paint, lustre technique.  
2.3 Metalwork and woodwork.  
2.4 Miniature painting: the Seljuqi, Persian and Mughal schools.  
2.5 Calligraphy: Kufi, Naskhi, Nast'aliq.  
2.6 Carpets, rugs, brocades, velvet and embroideries.
1. Mathematical Sciences.
1.3 Algebra. The origination. Al-Khwarizmi and 'Umar Khayyam.
1.4 Trigonometry. Invention of Plane and spherical trigonometry. Abu al-Wafa's and al-Battani's contributions.

2. Natural Sciences
2.5 Other sciences: agriculture, biology, geology, botany and zoology.

3. Medical Sciences
3.1 Physicians of Umayyah and 'Abbasiyyah courts. Translations.
3.2 The great masters: al-Razi, al-Zahrawi, Ibn Sina.
3.3 Research in diseases, infections and cures. Surgery.
VI-100 THE AMERICAN SCENE

1. The Bases of Western Thought and Practice
1.1 World view: the influence of Greek thought, the supremacy of human reason; the influence of Christian theology: sin, guilt and vicarious atonement. Lack of integration.
1.2 Duality, man as a tragic hero; the resultant pessimism and humanism.
1.3 Branches of Western thought. Individualism and human rights; democratic tradition; liberalism and secularism. Dialectic materialism and communism; the rights of society and state.

2. American Culture
2.1 The utilitarian principle and materialism. Land and wealth as status symbols. Success and progress. Reaction among the young and its various manifestations.
2.2 Individualism. The Protestant work ethic. English elitist and the frontier experience. The industrial revolution. The loss of religious values following Christianity's encounter with science. The breakdown of the family. Alienation and isolation.
2.4 Free enterprise. Money makes money. Utilitarian principle; theories of optimization. Big versus small business. Upward mobility. The end (making money) justifies the means. Consumption and waste; built-in obsolescence; decline in quality in favor of quantity; lack of respect for environment and resources; business pressure groups.
2.6 Work. The Protestant theology: work as a Divine norm necessary for salvation. Efficiency. Lack of personal fulfillment in present work systems. Women better the home and the labor market.
2.7 Religion. Protestantism; attitude toward other religions. Church: leader or follower? Skepticism, atheism, existentialism. How American society is inimical to faith and real religious values. Trend toward Eastern religions.
2.9 Leisure. Recreation and sports. Travel: the ever beckoning outdoors and recreation spots. Literature, theatre, music, cinema, television, art. Sports. Socializing. Drugs and alcohol.
2.10 Science, pure and applied. Technology and labor-saving machines. Is man obsolete? Medicine and public health. The immense increase in knowledge in the second half of the twentieth century. Myths we live with:
man is all-powerful; no limit to his knowledge; what he cannot find out on his own is not worth knowing about; he is responsible to no one but himself.

2.11. Social sciences. Genetics and evolutionary theory: man is an animal. Sociology: religion is a response to human societal needs. Psychology: the importance of the self; how one feels is the determining factor; the discarding of common sense approaches in favor of "the experts" approaches. Since religion is a man-made system, it can be discarded or replaced; the concept of sin and accountability are lost.

2.12 Professions. Specialization. Professionals: the new priests.

2.13 Education. Experiments with methodology. School atmosphere, the role of the school in the attitude and value-training of the youngster, the roles of the teachers and administrators. Higher education.

VI-IO1 A MUSLIM'S VIEW OF CHRISTIANITY

1. Christian Theology
1.1 Man's relation to God through Christ. Trinity. Resurrection, judgment, heaven and hell.
1.3 The Qur'an's critique of the Trinity. Jesus in the Qur'an and Hadith.
1.4 The history of Christian theology from the time of Christ to the present day.

2. Catholicism
2.1 The Catholic Church. Its structure and heirarchy.
2.2 The role of the church in the life of a Catholic. Infalliability of the Pope. The Sacraments. Mortal and venial sins, confession and absolution.
2.3 History of the Church. Popes and kings in the Middle Ages. Indulgences. The Inquisition. The Church and scientists. Reformation.
2.4 The influence of Islamic thought.

3. Protestantism
3.1 Historical aspects: Luther, Calvin, Zwingli. The place of the Bible. Faith in the prophecies.
3.2 Dozens of denominations; what is common among them.
3.3 Social concerns: missionaries and their activities.
3.4 The Protestant ethic: liberalism, individualism, humanism, hard work, thriftiness.
3.5 Splinter groups: Mormons, Christian Scientists, Unitarians, Quakers.

4. Historical Relationship Between Muslims and Christians
4.1 The Qur'an's injunctions concerning relations with People of the Book.
4.2 The Prophet's treatment of the Christians of Najran.
4.3 'Umar's document to the Christians of Eilia.
4.4 Christian subjects under various Muslim dynasties: Umayyah, 'Abbasiyyah, Umayyah of Spain, 'Uthmaniyah.
4.5 Muslim subjects under Christian rule: Spain, Czarist Russia, French, British and Dutch imperialism, Ethiopia, Philippines.
4.6 Crusades. Propaganda against Islam, the Prophet and Muslims, and its lasting effect to the present time.
4.7 Christian 'scholars' of Islam. Orientalists and their anti-Islamic propaganda.
4.8 The influence of Muslim scientists and philosophers. Renaissance, Reformation, the scientific awakening, medicine and hygiene.
4.9 The interface: the essentially fixed boundaries of Christendom; Islam and Christianity in Africa, Islam in Europe, America and Australia.
VI-I02 THE ISLAMIC CALL

1. The Plight of the Kafir
1.1 Varieties of kufr: Unbelief, Association, Ingratitude,Pride.
1.2 Manifestations of kufr: self-indulgence, pessimism, loss of direction and purpose, tyranny, alienation, crime.
1.3 Modern expressions of kufr: Scientism, Secularism, Humanism, Materialism, Communism, Nationalism, Existentialism, Racism, Socialism and Capitalism.
1.4 Man against his own soul; man against man; man against nature; man against God.
1.5 The search for knowledge and truth. The expanding universe and the shrinking man. Man the unknown. Movement without progress.

2. The Islamic Call
2.1 Call toward submission: belief, gratitude, humility, acknowledgement of being a creature.
2.2 Manifestations of Islam: self-discipline, hope, direction and purpose, justice, love, doing good to others.
2.3 The Islamic 'hammer:' breaking of modern idols. Islamic foundations of science, of life on this earth, of human relationships, of wealth and resources, of human ranking, of human groupings.
2.4 Man is united with his own soul, with his fellow man, with nature and with God:
2.5 Knowledge and truth. The revealed knowledge and truth. The acquisition of knowledge, revealed and learned. The ultimate goal.

3. Methodology of the Islamic Call
3.1 Formation of a vanguard. Association on the basis of commitment to Islam; mutual training and education.
3.3 Characteristics of the association: Islamic objectives, spiritual and moral strength of its workers, Islamic limits on its activities.
3.4 Activities: spreading the message of Islam through the spoken and written word, publications, seminars, conferences, camps, schools, Islamic centers and mosques, circles for teaching and learning, circles for dhikr and 'ibadat.
3.5 The MSA as a case study. Its formation and growth, constitution, activities. Future goals.

4. Muslim Communities
4.1 Definition of a community. Association on the basis of objectives.
4.2 Elements of a community: objectives; leadership and shura; active workers; planning; finances; participation of members.
4.3 Methodology for establishing a Muslim community. Requirements: a group of Muslim families in one town, and a desire for Islamic identity. Steps:
forming an association; establishing Friday prayers and fasting of Ramadan; celebrating Islamic occasions; collection of Zakat; purchasing homes in the same locality; starting businesses; Muslim professionals and workers; mosque, school and cemetery; participation in civic affairs; representation in city, county and state governments.
VI-IO3 THE HISTORY OF ISLAM IN AMERICA

1. The first Muslims in America
   1.1 Muslim explorers.
   1.2 The Atlantic Slave Trade and Muslim Africa.
   1.3 The preservation of a syncretized Muslim consciousness in Slave societies.

2. The Rise of "Back to Islam" Movements
   2.1 The existence of Muslims after the legal abolition of slavery.
   2.2 The possible influence of Muslims on Marcus Garvey.
   2.3 Noble Drew Ali and the Moorish Americans.
   2.4 Elijah Muhammad and the Nation of Islam.
   2.5 Fard Muhammad's role in the development of the Nation of Islam.

3. Indigenous American Muslims in the Twentieth Century
   3.1 Muslim organizations, centers and masjids in North America.
   3.2 The World Community of Islam in the West and Wallace D. Muhammad.
   3.3 National Muslim movements.

4. The Impact of Immigrating Muslims on Islam in America
   4.1 The main source areas of immigration.
   4.2 The probable reasons for immigration.
   4.3 Prospects for cooperation among all the various groups.
PART VII
VII: SUPPLEMENTARY SUBJECTS

VII-100 ARABIC I

1. The alphabet.
2. Common Arabic expressions used by Muslims.
3. Arabic words.
4. The Arabic article.
5. Gender.
7. Pronouns.
9. Simple forms of broken plural.
10. Special vocabulary of important words.
VI-IOI ARABIC II

1. Nouns: duals and cases.
3. Adjectives: comparatives and superlatives.
4. Adverbs.
5. Prepositions and their effect in sentences.
VII-102 QUR'ANIC ARABIC

1. The Qur'anic vocabulary.
2. The reading of juzu 30 with word-by-word translation
REFERENCE MATERIAL

VIII: REFERENCE MATERIALS I. ISLAMIC TEACHINGS

The Message of Islam M. M. Siddiqui
Islamic Correspondance Course (11 units) M. M. Siddiqui
Towards Understanding Islam A. A. Maududi
Islam in Focus H. Abdul Ati
Mysteries of Fasting al.Ghazzali
Marriage in Islam M. Abdul Rauf
Purdah A. A. Maududi
Milestones Syed Qutb
Social Justice in Islam Syed Qutb
Parents' Manual Ieba Siddiqui
Economic Problems of Man A. A. Maududi
Islamic Theory of Interest A. I. Qureshi
Political Theory of Islam A. A. Maududi
First Principles of the Islamic State A. A. Maududi
Articles from Islamic journals

II. THE QUR'AN AND THE SUNNAH

The Holy Qur'an Text, and A.Yusuf Ali's translation
Tafhim al-Qur'an Text, and commentary by A. A Maududi
Sahih Muslim Translation by A. H. Siddiqi
Mishkat al.Masabih Translation by James Robson
Islam in Focus, Appendix I H. Abdul Ati
Islamic Correspondence Course (Unit 0) M. M. Siddiqui

III. LIFE OF THE PROPHET

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The Benefactor Waheeduddin
Life of Muhammad Ibn Hisham
Life of Muhammad M. H. Haykal
Only a Prophet Could Do It A. H. Nadwi
Some Companions of the Prophet Fazl Ahmad
Heroes of Islam Series A. H. Siddiqi

IV. POLITICAL HISTORY OF ISLAM

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Life of Abu Bakr H. R. Sherwani
Omar the Great, Volumes 1 and 2 Shibli Numani
Some Companions of the Prophet (1, 2 and 3) Fazl Ahmad
A Short History of Islam S. F. Mahmud
The Preaching of Islam T. W. Arnold
V. CULTURAL HISTORY OF ISLAM

History of Islamic Origins of Western Education M. Nakhosteen
The Cambridge History of Islam (Vol. 2) Holt, Lambton, Lewis

Art of Islam C. J. DuRy
Islamic Architecture D. Hill and O. Graber
A Short History of Islam S. F. Mahmud
Non-Muslims Under Muslim Rule A. H. Siddiqi

VI. ISLAM IN NORTH AMERICA

Islam and Alcoholism Malik Badri
Birth Control A. A. Maududi
Parents' Manual leba Siddiqui
Islam and the World A. H. Nadwi
The Five Great Religions Edward Rice
Historical Atlas of the Religions I. R. al-Farooqi
Christian Ethics I. R. al-Farooqi

VII. SUPPLEMENTARY SUBJECTS

Arabic for English-Speaking Students M. Abdul Rauf
Qur'anic Arabic Mahmoud Sieny

In all categories articles from periodicals should be extracted and compiled.