



Aalim / Aalimah Basic Course

عالم و عالمہ بنیادی کورس

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3. Islamic Theology (Aqeedah)

- Qadariyah (Jabariyah) (7th century)
- Mo'tazila (Motazilites) (Early 8th Century)
- Athari (Atharites) (late 8th Century)
- Hanbalites (Imam Ahmed Bin Hunbal) (780 – 855)
- Ahle Hadith / Salafiyah / Wahabiya (Ibn Taymiyah) (661-728)
- Ash'ari (Asharites) (874-936)
- Maturidi (Maturidies) (9th-10th century)
- Imamiya Theology (Shia Kalam) (Shaikh Mufid and Shaikh Nasiruddin Al Tusi) (7th century)

Of the four fundamental sources of the sharia accepted by thirteenth-century Sunni jurists—

1. Qur'an,
2. sunnah,
3. consensus of jurists (ijma), and
4. qiyas (analogical reasoning),

- Imam Abul Hasan Al Ash'ari (260-324 AH)
- Mostly Shafi-ee
 1. Allah is all-powerful (Omnipotent)
 2. Qur'an is not created by Allah. It is knowledge of Allah and has been with Allah always. However, when it is written in words (alphabets), they are created.
 3. Attributes of Allah cannot be fully comprehended by reasons of physical senses.
 4. Human intellect is decreed by Qur'an and the Prophet Muhammad ﷺ.
 5. Only Allah knows the conditions of hearts.
 6. Allah has absolute authority on rewarding and punishing.
 7. Reasoning is allowed in Islam.
 8. Belief in all prophets, messengers, and angels
 9. Allah's unique attribute
 - a. Existence.
 - b. Permanence without beginning.
 - c. Endurance without end.
 - d. Absoluteness and independence.
 - e. Dissimilarity to created things.
 - f. Oneness.
 - g. All the attributes of Allah (99 famous)
 10. Rationalization of Islamic beliefs
 - a. universe originated.
 - b. the universe has an originator or creator.
 - c. the creator of the universe is knowing, powerful and willing.
 - d. prophecy is possible.
 - e. miracles are possible.
 - f. miracles indicate the truthfulness of one who claims to be a prophet.
 - g. Muhammad ﷺ is the prophet and performed miracles.

3. Islamic Theology (Aqeedah)

Imam Abu Mansur Al-Maturidi (Mostly Hanafi)

1. All the attributes of Allah are eternal and not separated from Allah.
2. Although humans are intellectually capable of realizing Allah, they need revelations and guidance of prophets and messengers.
3. Humans are free in determining their actions within the scope of Allah's given possibilities.
4. Allah has created all possibilities, but humans are free to choose.
5. All six articles of Faith
6. Religious authorities need reasonable arguments to prove their claims.
7. Philosophy and science do not conflict with Islam.
8. Emaan does not decrease or increase. Taqwa (piety) increases and decreases.
9. Humans are capable to recognize what is ethical and what is not through reasoning.
10. Allah creates the acts the humans choose, so humans can perform them.
11. The hadith can be unreliable when they are at odds with reason.
12. Human rationality is supposed to acknowledge the existence of a creator deity solely based on rational thought and independently from divine revelation.
13. Angels are not infallible.
14. Sinners remain believers and do not become non-believers.

Ibn Taymiyyah (Salafi / Wahabi / Ghair Muqallad)

1. Allah should be described as He has described Himself in the Qur'an and the way Prophet Muhammad ﷺ has described Allah in the Hadith.
2. The most perfect rational method and use of reason were contained within the Qur'an and sunnah and the theologians of his time had used rational and reason in a flawed manner.
3. The best role models for Islamic life were the first three generations of Islam.
4. That Hell was not eternal even for unbelievers.
5. Consensus (Ijma) of any Muslims other than that of the companions of Prophet Muhammad ﷺ could not be "realistically verifiable" and so was speculative and thus not a legitimate source of Islamic law (except in certain circumstances)
6. The lender of a loan is allowed to recover the original, inflation-adjusted value.
7. He censured the scholars for blindly conforming taqleed to the precedence of early jurists without any resort to the Qur'an and Sunnah.
8. He emphasizes the importance of jihad.
9. Martyrdom operations during jihad known as "*inghimas*" (plunging into the enemy) is not suicide.
10. Apart from *Inghimasi*, Ibn Taymiyya also issued verdicts allowing the killing of Muslim civilians who are used as human shields
11. "by the enemy armies. His view was that Muslims killed in such operations are to be honoured as martyrs.
12. Visitation of the tombs of prophets and Aulia Allah as impermissible and a blameworthy innovation^l and comparable to worshiping something besides Allah.
13. He believed that those who seek assistance from the graves of the Prophet or Aulia Allah, are *mushrikin* (polytheists). He is the first Muslim scholar who denied Tawassul ^{توسل}
14. Conflicting views about Sufism
15. He Takfeer (ex-communication) on many Muslims across various Islamic sects such as the Mo'tazila, the Shia, and some Sufis like ibn Arabi. He called them apostates.

3. Islamic Theology (Aqeedah)

Differences between Ash'ari and Maturidi. There are no major contentions between the two except on a few smaller issues.

Ash'ari	Maturidi
Felicity is dying upon Islam and wretchedness is dying upon disbelief.	Felicity is defined as Islam and wretchedness is defined as disbelief.
Allah's Love and Pleasure are inclusive of all things just as His Will.	Obedience occurs by Allah's Will and Decree and His Pre-Ordainment and Predestination, Pleasure, Love and Command. Disobedience occurs by Allah's Will and Decree and His Predestination and Pre-Ordainment; not with His Pleasure, Love or Command.
Both are permissible	Being legally ordered with that in which there is no capacity to endure is impermissible, whereas being burdened with that which cannot be borne is permissible.
Nothing is made an obligation or a prohibition except by the shari'ah, not the intellect, even if the intellect is able to comprehend the goodness and evil of some things. All of the rulings that relate to legal responsibility are taken from Revelation.	Had Allah not Sent a Messenger, still it would have been obligatory for Creation to know Him through their intellects.
It is rationally permissible but textually impermissible. Based on observation of Allah's Will.	It is rationally impermissible for disbelief to be pardoned. The view is based upon a rational judgment alone.
It is rationally permissible, but textually impermissible.	it is rationally and textually impermissible for the believers to abide eternally in the Hellfire and for the disbelievers to abide in Paradise.
Being male is not a condition for it, and being female does not negate it.	Being male is a condition for prophethood, and consequently, it is impermissible for a woman to be a prophetess.
The "action" denotes a Real Bringing into existence and the acquisition of the servant is called "action" only figuratively. The word "action" is literal when applied to Allah, since He is the Doer, and is figurative when applied to the servant.	The action of the servant is called acquisition and not creation, and the Action of the Real is called Creation and not an acquisition – and both are inclusive of action. The word "action" is also literal when applied to the servants.

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