



Online Mukallaf Course

Program Guide | 2022

In the Islamic Tradition, Taklif is a concept that refers to the ethical covenant that God has commanded humankind - a creation blessed with a unique set of integrated powers - to fulfil.

God informed mankind of this unique trust through His discourse to man in the Quran that he should know and worship God — as well represent Him in the ephemeral world (Dunyaa) — and, in doing so, attain to happiness in this world and the next. This is in fact the highest goal of the Shariah in which submission and practice of its myriad teachings has the effect of cultivating a flourishing Mukallaf or moral agent who has realized the primary calling of his creation.

In order to assist students in their development as flourishing moral agents, the core subject, **'Moral Agency'** will be offered, consisting of:

Four Distinct Modules

45 mins per class

Brief Weekly

(Inner and Outer) Ethical Instruction

15 mins per class

Furthermore, a complimentary — though optional — subject, **Arabic Comprehension** (duration: 1 hour), will also be taught in order to help students to work their way up to comprehending the primary and secondary texts of the Islamic Tradition in their native Arabic language.

Successful completion of these two subjects will provide students with essential and systematic bodies of knowledge (spiritual, ethical, theological, ritualistic, linguistic and communal) needed to begin their journey towards cultivating their moral selves (both as individuals and members of community) in a conscientious and sure manner.

Moreover, should demand be forthcoming, the course will be extended beyond this initial first year phase in order to further facilitate the acquisition of other bodies of knowledge important to a Muslim's ethical path.

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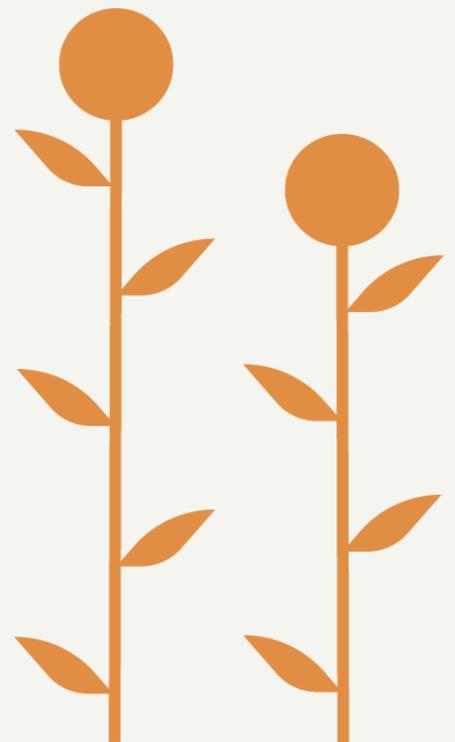
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1.0 Rationale

Currently, it has become common for Muslims seeking to acquire a deep understanding and experience of their religion to attempt to begin their journey through a scholastic study of the Islamic sciences — despite lacking the knowledge, principles and tools required to enable them to do so in a truly meaningful manner.

This has been, in part, due to an educational discourse — embraced institutionally in numerous organizations — that prematurely prioritizes the provision and acquisition of education in the Islamic sciences (rather than more basic and transformative moral knowledge). However, this ubiquitous trend involves an inversion of the correct process required in order to gradually gain a greater understanding of Islam. Hence, it leads to a neglect of certain elementary bodies of knowledge and practice that are essential to a Muslim's moral flourishing and progress (regardless of whether they pursue further knowledge or not), as well as the ethical experiences a Muslim needs to correctly orient himself/herself — toward any subsequent rigorous study of a classical Madrasah curriculum.

This is due to two main reasons. Firstly, a systematic study of the Islamic sciences is not necessary to realizing one's purpose as a moral being and agent (Mukallaf). The Islamic sciences are primarily aimed at providing an aspiring student of knowledge with technical bodies of knowledge and skills aimed at equipping him/her to systematically and

precisely understand the primary (Quran and Sunnah) and secondary (works of the fiqh schools and so forth) texts of the Islamic scholarly tradition and, should a student complete and master these sciences, re-apply them. However, what is actually essential to the goal of moral development is particular bodies of moral knowledge and practices that were, historically, seen as coming prior to seeking a more scholarly study of Islam (in the form of the Shariah sciences) and that help to orient a person spiritually on their path to God.

Secondly, a study of the Islamic Sciences without having first firmly established a sure knowledge of one's basic moral obligations involves prioritizing knowledge that is not personally obligatory (Fard Kifaaya) over knowledge that is personally obligatory (Fard 'Ayn) and, hence, can lead to a grave dereliction in one's duties, sincerity and relationship with one's creator. A lack of firm grounding in basic bodies of moral knowledge (both of an individualistic and communal nature) before proceeding to the sciences can lead to long term moral regression and, in some cases, failure — especially if one is investing a great deal of time into the acquisition of the scholarly sciences without having first consolidated foundational bodies of knowledge. Consequently, it has become increasingly prevalent for Muslims to progress in their knowledge of certain technical bodies of knowledge at the expense of their overall advancement as a basic moral being or devotee to God.

2.0 Program

In this program, individual and communal knowledge essential to moral flourishing will be covered. This will include knowledge that has, historically, been an explicit part of such a moral tradition, as well as knowledge that would have been, historically, implicitly learned and absorbed through living in genuine Islamic society in which the Shariah permeated daily life. Moreover, an Arabic program will be offered as Arabic is both important for cultivating a richer experience and practice of Islam, as well as being an important element in any later rigorous study of the Islamic sciences that might be pursued by participants.

2.1 Subject Aims

2.1.1 Core Subject: Moral Agency

This subject aims at providing a student with several basic bodies of knowledge required to become a flourishing ethical agent (Mukallaf) both as an individual and member of an Islamic community. Students will acquire systematic and unified knowledge in key areas of knowledge (such as theology and law) — as well as ongoing, short ethical instruction in important values, dispositions and behaviours — that are essential to understanding and realizing the basic purpose and demands of their creation and, hence, traversing their path to God and happiness in this world and the next in an informed and wise manner.

2.1.2 Elective Subject: Arabic Comprehension

In conjunction with the Moral Agency subject, a simultaneous subject in Arabic that aims to help Muslims achieve comprehension of basic classical Arabic and, thus, enrich their ethical development will also be offered — although students can choose not to enrol¹.

Competency in Arabic — in particular comprehending basic written and verbalised texts — is seen as an important factor in enhancing one's moral agency as a result of the important role Arabic has and continues to play in the Islamic Tradition and the life of both its lay and scholarly practitioners.

Consequently, students are encouraged to select Arabic in order to further develop and expand their ethical potential and horizons. This subject will focus on assisting students in developing basic comprehension of Arabic in a short period of time.

¹ Alternatively, students can choose to enrol in the Arabic course without being required to enrol in the core Mukallaf subject.

2.2 Duration and Times

Four Terms (9 Weeks per Term)

Term 01: March 6 — May 2

Term 02: May 22 — July 18

Term 03: August 1 — September 26

Term 04: October 16 — December 12

Weekly Contact Hours: 1 Hour per Subject

Moral Agency Subject

Monday Night: 9pm — 10pm

Arabic Comprehension Subject:

Sunday Morning: 10am — 11am

Short two-week holiday in between each term.

2.3 Program Pre-requisites

Basic ability to read and write Arabic is a condition for those enrolling in Arabic Elective subject.

2.4 Curriculum

Subject 1: Moral Agency

Consists of short weekly ethical instruction and four modules²:

Module 1: Ethical Path (Orienting Oneself)

Topics covered include:

- Existence (Wujuud) and Reality (Haqq)
- Human self and Habits (Spiritual to Sub-Human)

- The Path: Knowledge and Praxis, Community and Truthfulness
- Repentance, the Four Obstacles and Spiritual Striving
- The Vices, Virtues and Taqwa
- Dhikr and Contemplation
- Hope and Fear
- Dua and Tawakkul
- Arriving (Wusuul), Lofty Spiritual Stations and High Aspirations

Module 2: Theology (The Ultimate Being, God)

Topics covered include:

- Basic Metaphysics
- God's Dhaat (Self) and Existence
- God's Negative Attributes
- God's Positive attributes
- Divine Actions and Names
- Man, Prophets and Messengers
- Angelic and Demonic Worlds
- Next World
- Cumulative Proof for Islam

² Module Topics are subject to revision and any changes will be communicated closer to the commencement of each module.

Module 3: Fiqh of Purification and Prayer (Meeting God)

Topics covered include:

- Ethics
- Purification: Wuduu, Ghusl, Tayammum, Impurities, Menstruation
- Prayer: Inner and Outer Fiqh
- Masjid and Jumuah

Module 4: Islamic Community (Core Social Institutions)

Topics covered include:

- Settlement and Formation of Islamic Community
- Islamic Scholarly Class: Sciences, Institutions and Practitioners
- Forms of Society
- Masjid and Zawiya: Moral and Spiritual Growth
- Household System and Family
- Moral Economy: Simplicity and Reciprocity (Historical Institutions and Practices)
- State and Political Community: Institutions
- Education: Maktab (Primary Ed.) and Madrasah (Higher Ed.)
- Labour, Technology and Recreation

3.0 Cost

Per Term (9 Weeks)

1 Subject: \$90
(\$10 per lesson)

2 Subject: \$135
(\$15 per lesson)

Note: If you require financial assistance or flexibility with payment of lump sum for each term, an alternative arrangement can be negotiated to support your requirements, please email Sanad Foundation:

admin@sanad.org.au