

Module – B: Allah has spoken! His Arrangement for Our Guidance

1. The First Arrangement: The Qur'an. What are the Recommendations of the Qur'an for us?
2. How does one relate to the content of the Quran? – Coherence of the Qur'an.
3. The Second Arrangement: The Sunnah of Prophet Muhammad (sws). How do we ensure that we follow the established Sunnah of Prophet Muhammad? The Established Sunnah of Prophet Muhammad (sws).
4. A Few Principles that must be considered while understanding Sunnah
5. The corpus of Hadith. How does one relate to Hadith's presentation? Unlike the Qur'an why does the Hadith have categories based on its authenticity?
6. Selected Hadith: Hadith in light of the life of the Holy Prophet

Module – C: My Faith - Belief in the UNSEEN: 'Seeing is Believing' or 'Believing is Seeing'?

1. Belief in God: How is it possible to believe in God in today's modern world?
2. Belief in the Hereafter: Does the Hereafter Exist? Is it possible to be resurrected?
3. Attributes of God leading to the certainty of the Advent of the Hereafter.
4. How are we going to be recreated and held accountable for our good and bad deeds? When is the Hereafter expected? What is the venue of this Court of Justice in the Hereafter?
5. Belief in the Prophets: Did God speak through human beings? Why should someone believe that Muhammad is the messenger of God?
6. Prophecies about Muhammad (sws) in the earlier books.

Module – D: Why do we worship God practically, intellectually, and emotionally? What are the different manifestations of worshipping? And Why?

1. Worshipping God: The 'formally prescribed' ibadaat (worship): Namaz. Why do we have to offer five times Namaz every day of our lives?
2. Qada Namaz (which we miss deliberately) & Concessions in Namaz.

3. The 'formally prescribed' ibadaat (worship): Zakat. Why do we have to spend wealth on others through our hard-earned earnings?
4. The 'formally prescribed' ibadaat (worship): Fasting. What do we achieve by remaining hungry throughout the day?
5. The 'formally prescribed' ibadaat (worship): Pilgrimage (Hajj & Umrah). Why do we have to go around the Kaa'ba and visit the land of Arafat?
6. Does worshipping God through the above rituals cleanse us of our rights towards fellow human beings? The Bane of Cheating among Muslims.

Module – E: Social Interaction: Gender Interaction / Marriage / Religious Tolerance

1. Gender Interaction: Does Allah expect boys and girls to remain in segregated segments of the building in Schools, Colleges, and Universities?
2. Certain objections to the issue of gender interaction.
3. Marriage: The INSTITUTION of marriage: What does the word 'institution' imply?
4. Jihad and Morality: Can I participate in Holy War and attain shahadat to enter God's Paradise?
5. Jehadi Mindset: Extremism, Fundamentalism, Militancy, and Counter Narrative to this mindset.
6. Religious Tolerance: Live and Let Live!

Module – F: Evolution of Thought - Philosophical Transitions: Renaissance, Modernity, and the Rise of Postmodernism

1. Renaissance and Modernity.
2. Postmodernism.
3. Understanding the Dynamics between Tradition and Islam in Modern Times.
4. Islam Modernism & Postmodernism.
5. Personality Development – some workable tips.

Module – G: Cornerstone Values of a God-Conscious Society

1. The Qur'an's version of the foundation of Islamic Culture.
2. Highlights of a God-Conscious Islamic Society (Surah An'am Verses).
3. God's emphasis on action over rituals.
4. Cornerstone of Islamic Business Ethics.
5. The Rule of Law: What does God say about obeying the rule of the land?
6. Islam and Human Rights in Today's World.

Note:

'Homo sapiens' means a wise species. It is not the strongest species, the tallest species, or the fastest species but the wisest among all other living creatures. The element of wisdom means this species is adept at deriving conclusions based on evidence and reading the signs. In principle, it does not insist on believing things that the naked eye cannot see.

This coupled with the conscience the human species is endowed with, puts an onus on us. The onus is to develop a conscious relationship with our existence as homo sapiens. Our intellect can decipher between morality and immorality based on the 'inner voice of conscience'. We live in a global village with a very diverse world. It remains appropriate to ponder and reflect on the 'universal aspect' of the moral value practiced by human beings around the world.

The question being addressed in the postmodern age is whether this sense of morality is instilled by God or adopted and adapted by the human race along the way.

It is pertinent to look into this question.

Target Audience:

1. Youth:

The sessions would draw heavily on reasoning from within the Qur'an to develop our ability to read the SIGNS and try to decode the unseen tangibility of life. The Qur'an verse called an AYAT means a SIGN. We have to rise above emotional allegiance to our religion and the rhetoric that the media presents to link ourselves with God through His message, the Qur'an.

Today's world seems in a rush to present the narrative of the universe itself being the 'Creator'. The Qur'an puts God as the Creator. The participants of this session, like a famous detective adept at reading signs, would be encouraged to search for the Truth within us and around us. It is only through this approach that teenagers can connect with their environment at a conscious level and correlate their identity as Muslims.

2. Adults:

Elders are encouraged to associate themselves with this journey. This age presents challenges in connecting with our youth. The best way to connect is to engage with them through rationale, sound arguments, and logical deductions. **What better way to connect with the youth than as a parent or grandparent?**

The parents FIRST have to develop a conscious relationship with their identity and relate to the expectations and aspirations of God.

Delivery Method:

- This course shall be taught through lecture slides.
- The main emphasis shall remain to poke the students' curious minds, having them start reflecting and encouraging them to ask questions.
- The students shall be motivated to start reading the Qur'an in their language of understanding as they read other books. And to have a highlighter while reading to highlight verses that take their fancy and to remain engaged in discussing them either in the sessions or WhatsApp group of the class and through the consent of parents private WhatsApp messaging if the student feels comfortable that way.
- The main objective of this class would be to have the students find holding the Qur'an, reading the Qur'an, and relating with the Qur'an "user-friendly" for themselves.

Learning Outcomes

1. Based on this identification and observation endeavour to evaluate ourselves with this distinction. This is brought about by appreciating the inner voice of conscience and developing confidence in listening and acting upon this voice.
2. The identification mode is based on employing the human intellect to decipher and read the signs that abound us, reaching and developing a conscious relationship with all aspects of our existence.
3. The participants are encouraged to challenge their childhood concepts of religion and what they observe around their environment through discussions and reasoning.
4. To eventually associate ourselves with the Qur'an in correlating in all matters of morality.