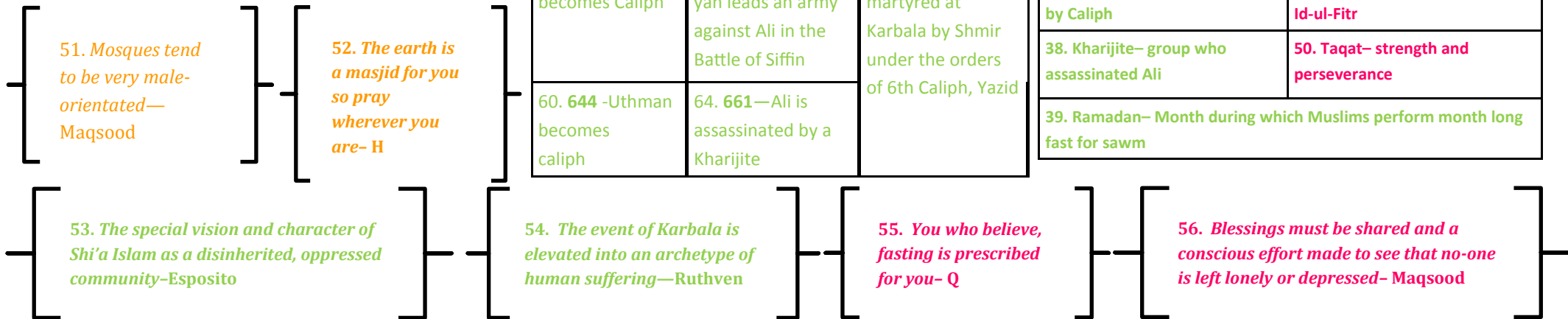


Topics Covered	
A: The role of the Masjid	1. First Masjid 2. Religious role of UK masjids 3. Social role of UK Masjids 4. Political role of UK Masjids 5. Role of the community in supporting masjids
B: Ashura	6. Ashura 7. Historical Events behind Ashura 8. Ashura as an expression of Shi'a identity 9. Ashura as a reflection of persecution and suffering 10. Self harm in Ashura
C: Id-ul-Fitr	11. Religious and Moral Benefits of Ramadan 12. Ramadan and developing relationship to Allah 13. Ramadan and developing spirituality 14. The importance of morality in Islam 15. The role of the community

Key:

Relating to Masjids Relating to Ashura
Relating to Id-ul- fitr



Key Figures in the Sunni/ Shi'a Split		
16. Ali	20. Umar	24. Yazid
17. Husayn	21. Uthman	25. Fatimah
18. Hasan	22. Muawiyah	26. Shmir
19. Abu Bakr	23. Muhammad	27. Aisha

RELIGIOUS IDENTITY

Islam T4 A-C Knowledge Organiser

Time line of Sunni/ Shi'a Split		
57. 632— Muhammad dies	61. 656— Ali is made Caliph	65 661 Muawiyah becomes 5th Caliph and pays Hasan off
58. 632—Ali is overlooked and Abu Bakr is made Caliph	62. 657 CE Aisha leads an army against Ali in the Battle of Camel	66. 680 Muawiyah names his son as his successor and not Husayn like he promised
59. 634— Umar becomes Caliph	63. 657 CE Muawiyah leads an army against Ali in the Battle of Siffin	67. 680 is martyred at Karbala by Shmir under the orders of 6th Caliph, Yazid
60. 644 —Uthman becomes caliph	64. 661— Ali is assassinated by a Kharijite	

KEY WORDS	
28. Musalla— prayer ground	40. Battle of Siffin— Battle between Ali and Muawiyah in 657 CE
29. Masjid— mosque Islamic place of worship	41. Battle of Camel— Battle between Ali and Aisha in 657 CE
30. Khutbah— Friday sermon	42. Ta'ziyah— dramatic re-enactment of events involving Ali and martyrdom of Husayn
31. Id-ul- Fitr— festival following month of Ramadan	43. Husaynniyat— large hall purpose built for the ta'ziyah
32. Tajwid— official recitation of Qur'an	44. Sawm— fasting pillar of Islam
33. Muharram— 1st Month of the Muslim year	45. Tarawih— nafilah prayers said specifically during Ramadan
34. Shi'a— 2nd largest Islamic denomination	46. I'tikaf— retreat, usually to a mosque for prayer and study
35. Sunni— largest denomination of Islam	47. Id— literally means 'regular return' understood as 'celebration'
36. Caliph— Leader of Islamic community	48. Id Mubarak— traditional greeting 'Happy Celebration'
37. Caliphate— leadership ruled by Caliph	49. Fitrana— special tax paid for Id-ul-Fitr
38. Kharijite— group who assassinated Ali	50. Taqat— strength and perseverance
39. Ramadan— Month during which Muslims perform month long fast for sawm	

Is Prostration the most important function of the masjid?	
57. Masjid literally means 'place of prostration'	62. Anywhere clean can be a mosque
58. A prayer hall or musalla is the main feature of a masjid that even the most basic ones will have	63. Teaching Qur'an is most important through khutbah, madrassah, tajwid
59. Most other facilities are geared around supporting prostration	64. Congregational prostration is most important purpose, not prostration per se
60. Even if people argue that prostration shouldn't be the only focus of a masjid— it remains a fact that it still often is	65. Sunna suggests mosques should be much more than just a place of prostration
61. Prostration is the ultimate outward symbol of submission to Allah— what it is to be a Muslim	66. Muslim parliament—masjids need to provide more
	67. Masjids play important role in festivals & rites
	68. In non-Muslim countries masjids should be heart of Islamic community

How far have modern masjids maintained the functions of the Masjid al Nabawi?	
69. Nabawi is the exemplar to imitate	75. Maqsood not enough like Nabawi— male orientated
70. Many mosques are simple, reflecting modesty of Nabawi	76. Many are ornate and have lost the modesty
71. Cannot be exact replicas but as long as they model the ideals they are maintaining the functions	77. Mosques are funded by local community they simply can't replicate Nabawi
72. Many have attached community centres	78. Some struggle to even provide facilities for women
73. Many do interfaith work	79. Maqsood— some hostile to non Muslims
74. As long as community provides the services of Nabawi it does not have to be the mosque	80. Not a failing just impractical to expect them to replicate what was hub of entire Islamic empire

How far is Id a social rather than religious occasion?	
81. It is a time to catch up with friends and family	86. Islam is a complete way of life so even the seemingly social aspects of Id are a religious observance- visiting family and friends is mustahab, sharing food is charity,
82. Many Muslims who do not observe the fast or are even practising religious Muslims will still celebrate Id	87. Id reflects upon the spiritual benefits of the fast and throughout the 3 day festival there is a feeling of spiritual and moral regeneration
83. Many aspects of Id celebrations come from social etiquette rather than religious duty such as cards, decorations etc	88. The Id celebrations incorporate elements of the 3 pillars of salah, zakah and Shahadah.
84. Ramadan is a hard month, focussing very much on a person's religious life so Muslims take the opportunity to relax and reward themselves by enjoying Id as a social event	89. There are clearly religious elements of Id such as the Id prayers in the morning and the Khutbah at the masjid
85. Some argue that Id has become too commercialised and is at risk of losing its true meaning with people more focussed on the clothes they are going to wear and the food they are going to make etc	90. Much of the month long fast is designed to bring about taqwah (God consciousness) it is unlikely this

Does fasting provide more benefits for the individual or the community?	
91. Fitrana is paid to poor members of the community	96. Tariq Ramadan—fasting is about self awareness
92. Id is a time to come together as a family and a community	97. Fasting helps to develop taqwah which is a spiritual improvement—focussing on God
93. The month long fast strengthens the ummah	98. Fasting helps to develop taqat— strength and perseverance
94. Moral development of individuals will have a knock on communal affect as it will make you a better person	99. I'tikaf is very personal and involves the opposite of being in the community
95. During the fast people experience empathy with the poor	100. People fast in obedience to God— this is to gain personal rewards in Jannah

Is Self Harm an excessive form of religious devotion?	
101. It is common in many religions	106. Shi'a clerics forbid it so it is not even a true part of the commemoration
102. It only looks excessive to outsiders as they don't understand	107. It is very bloody and graphic for those observing
103. It is your choice— you are not harming anyone	108. Some people choose to involve children— this is definitely excessive
104. It is an important way to share in the suffering of the Shi'a martyrs	109. You can share and remember the martyrs without going to these lengths
105. It reminds them to struggle against evil and oppression	110. It could detract from the true meaning by giving Shi'as a negative image

Does the focus on suffering and persecution misrepresent Shi'a Muslims?	
111. It makes it seem like there is a huge difference bw Sunnis and Shi'as when actually they are not that different	114. It is not a misrepresentation because their identity as a persecuted minority is central to them
112. People often wrongly associate Shi'ism with violence and terrorism due to the bloody and violent nature of Ashura	115. Ashura is not all focussed on negatives— the martyrdoms of Ali and Husayn have some positive aspects such as the healing powers of forgiveness and hope
113. The Imamate is also a very central element of Shi'ism and Ashura might make people only focus on the suffering and persecution element of Shi'ism	116. Taziyah reminds them of the continuing struggling against evil and oppression in the world

Topics– Find 2 quotes for each area:	
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The colour key has been removed– colour code the 3 topic areas

Now complete the revision tasks in each section

Who are these key figures?		
16. Ali	20. Umar	24. Yazid
17. Husayn	21. Uthman	25. Fatimah
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RELIGIOUS IDENTITY

Islam T4 A-C Knowledge Organiser

Fill in the dates		
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58. -Ali is overlooked and Abu Bakr is made Caliph	62. Aisha leads an army against Ali in the Battle of Camel	66. Muawiyah names his son as his successor and not Husayn like he promised
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KEY WORDS—DEFINE THE KEYWORDS	
28.Musalla–	40. Battle of Siffin–
29. Masjid–	41. Battle of Camel–
30. Khutbah–	42. Ta'ziyah–
31. Id-ul- Fitr–	43. Husaynniyat–
32. Tajwid–	44. Sawm–
33. Muharram–	45. Tarawih–
34. Shi'a–	46.
35. Sunni–	47. Id–
36. Caliph-	48. Id Mubarak–
37. Caliphate–	49. Fitrana—
38. Kharijite–	50. Taqat–
39. Ramadan–	

<p>51. Mosques tend to be very-orientated—Maqsood</p>	<p>52. The earth is afor you so pray wherever you</p>	<p>53. The special vision and character of Shi'a Islam as a, oppressed community—Esposito</p>	<p>54. The event of is elevated into an archetype of human—Ruthven</p>	<p>55. You who believe,is prescribed for you– Q</p>	<p>56. Blessings must beand a conscious effort made to see that no-one is leftor depressed–</p>
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Guess the Question– Now choose 3 As and 3Cs and develop them. Add an E paragraph	
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