

Topics Covered	
<b>A: Sources of Shari'a</b>	1. What is Shari'a 2. Sunna and Hadith as sources of Shari'a 3. Different categories of Hadith 4. Qiyas and Ijma 5. Al Shafi'i 6.4 Law schools
<b>B: The Role of Shari'a</b>	7. Different understandings of the term Shari'a 8. Use of Shari'a in civil, moral and religious law 9. The role of mujtahids and taqlid 10. Debates about Ijtihad 11. Rida and Ramadan's views on Ijtihad
<b>C: Jihad</b>	12. What is Jihad? 13. The two different types of jihad 14. The misrepresentation of Jihad 15. Conditions for military Jihad 16. Origins and modern use of military Jihad

Scholars		
17. Rida	18. Ramadan	19. Aslan
20. Maqsood	21. Mahmasani	22. Waines
23. Shaykh Abdullah	24. Ayatollah Khamenei	25. Armstrong
26. Leila Ahmed	27. Yusuf al Qaradawi	

**TEXTS AND FIGURES**

*Islam T1 D-F Knowledge organizer*

Key Figures	25. Muhammad	26. Abu Hurayra
27. Aisha	28. Al Shafi	29. Zayd
30. Ali	31. Abu Bakr	32. Jafar
33. Ibn Hanbal	34. Abu Hanifa	35. Malik ibn Anas

KEY WORDS	
42. Shari'a– God's Law	43. Hijab– veil– refers to head scarf worn by some Muslim women
44. Sunna– traditions of Muhammad	45. Ijtihad– intellectual struggle, effort by mujtahids to deduce law from the sources
46. Hadith– written report of what Muhammad did or said	47. Mujtahid– legal scholar of shari'a
48. Fiqh– the technique for working out Shari'a	49. Taqlid– imitation
50. Ijma– consensus	51. Muqallad– jurist who imitates previous decisions of mujtahids
52. Qiyas– analogy	53. Ulema—group of Muslims scholars
54. Isnad– train of transmission of a hadith	55. Bida– innovations (making up new laws)
56. Matn– the content of the hadith	57. Salafis– Muslims who call for a return to the ways of early Islam
58. Mufti– Muslim legal expert	59. Zanni texts– texts where ruling is not clear
60. Fatwa– legal verdict issued by jurist	61. Qati texts– text where ruling is indisputable
62. Hadd– specific penalties laid done in Qur'an	63. Jihad—struggling in the way of Allah
64. Khumur– veil women used to cover their heads	65. Greater Jihad—struggling with the self
66. Jalabib– long loose outer garment	67. Lesser jihad—struggling rid society of evil, injustice and oppression

**Key:**  
 Relating to Shari'a   Relating to Jihad  
 Relating to both

**Key Quotes**

<p>36. "My community will never agree upon an error"- <b>Muhammad</b></p>	<p>37. "Slay the polytheists wherever you find them" Sura 9:5</p>	<p>38. "Think not of those who are slain in God's way as dead. Nay they live with their lord" <b>Sura 3:169</b></p>	<p>41. "The closure of ijtihad condemns all Muslims to permanent stagnation" <b>Mahmasani</b></p>
<p>39. "There is no compulsion in religion" <b>Sura 2:256</b></p>	<p>40. "In the Qur'an war is either just or unjust; it is never holy" <b>Aslan</b></p>		

Is Shari'a divine or human?	
68. Shari'a is God's law	73. Ijma. Qiyas, custom, intellect etc are all human interpretations
69. Hanbalites only use Qur'an and sunna	74. The Sunna is a major source of Shari'a and Muhammad is human not divine
70. scholars try to avoid bida	75. Only 600 verses in the Qur'an refer to practical laws— Shari'a has to have some human element
71. Fiqh is human but Shari'a is divine , when people say Shari'a is human they confuse it with fiqh	76. Variety of different law schools shows it is human.
72. Shari'a is not simply law is covers all aspects of life	

Does human interpretation impair understanding?

77. Shi'a view human interpretation is OK if it is from Imams	81. Qur'an calls itself a sure guidance— why need human interpretation?
78. It helps with modern issues to use qiyas	82. Human interpretation has corrupted past messages should avoid this happening again.
79. Muhammad said ijma of his community could never be wrong	83. Takhayyur—picking and choosing from different law schools is impairing true understanding of shari'a
80. Shari'a is based on human interpretation—the sunna and the hadith	84. Hanbalite view— only use Qur'an and Hadith

Are the doors to ijthihad closed?

85. Doors closed in 10th century	90. Shi'as believe the doors have never been closed
86. Using taqlid and sticking to law schools ensures that Islam is not corrupted by modern influences	91. Salafi Rashid Rida called for a return to ijthihad
87. Saudi Arabia does not allow ijthihad	92. Tariq Ramadan says we have no choice but to use ijthihad
88. Shi'as say they are open but they don't actually practise ijthihad very much	93. Shi'as believe the Qur'an has esoteric meaning and therefore ijthihad by experts is necessary
89. Mahmasani claims closing doors has left Islam stagnated	94. Ramadan says ijthihad should only be done on zanni texts

To what extent is it misleading to call Shari'a 'law'?	
95. Shari'a is not law in the sense if UK law	101. Shari'a is a set of guidelines with punishments— this is clearly a law
96. Shari'a is a complete guide to all life	102. In Muslims countries Shari'a operates as the law of the land
97. Not all aspects of shari'a are enforceable or punishable like in law	103. There are jurists who issues legislations in Shari'a this is the practice of law
98. A Muslim can live by shari'a in a non Muslim country and also follow countries law	104. It is a law just not the in the sense of UK Law
99. Ijtihad shows shari'a is more of a personal guide than a law	
100. There is no one set version of shari'a all Muslims follow	

To what extent is jihad misrepresented?

105. Western media portray jihad as solely about holy war	110. Even Muslims don't agree on Jihad so it is understandable that jihad is seen as holy war
106. Even lesser jihad is more complex than 'holy war'	111. In modern times there has been a return to traditional doctrine of Jihad so it is not a misrepresentation
107. The Qur'an never refers to holy war so 'just war' would be a more accurate representation of military jihad	112. Muslims themselves understand what Jihad is
108: Qur'an is very clear on Jihad so calling it holy war is a clear misrepresentation	113. Many radical Muslims refer to their acts of terrorism as jihad so it is not misrepresenting for the media to use their terminology as well
109. It is misrepresented by radical Muslims as well	

How relevant is lesser jihad to modern Muslims?

114. lesser jihad only relevant after the greater jihad has been fought	118. Qur'an is always relevant so Jihad is
115. Chiragh Ali argues example of Muhammad's ummah cannot be used for Jihad today	119. ISIS and unrest in Middle East mean it is very relevant
116. Classical doctrine of Jihad is not relevant	120. Lesser jihad is fighting oppression in any way so very relevant still
117. Most everyday Muslims will never engage in military jihad .	121. Very similar to Just War theory in Christianity so relevant in modern warfare

Topics— Find 2 quotes for each area:	
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*Islam T1  
D-F Knowledge organizer Revision Edition*

Key Figures— say who they are:	25. Muhammad	25. Abu Hurayra
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**KEY WORDS— FILL IN THE GAPS**

42. ....— God's Law	43. ....— veil— refers to head scarf worn by some Muslim women
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66. ....— long loose outer garment	67. ....—struggling rid society of evil, injustice and oppression

The colour key has been removed— colour code the 3 topic areas  
Now complete the revision tasks in each section

36. "My community will never agree upon an ....."- Muhammad	37. "Slay the ..... wherever you find them" Sura 9:5	38. "Think not of those who are slain in God's way as dead. Nay they ..... with their l....." Sura 3:169
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Use these arguments to create 2 ACE sections for each question

Guess the Question– Now choose 3 As and 3Cs and develop them. Add an E paragraph	
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