Name of Student

Name of Professor

Name of Class

Day Month Year

**Islamic Jurisprudence Annotated Bibliography and Research Proposal**

**Annotated Bibliography:**

Hallaq, Wael B. "The Development of Logical Structure in Sunni Legal Theory." *Der Islam* 64.1 (1987): 42-67

 In the article, Hallaq discussed the argument developed by jurists on the identification of the case in hand and its presence in texts. The term "Illa" is becoming an argument in the article. Different Scholars, i.e. Ghazali, Shafi’i, Basri, all have different concept and explanation of the theory of “Illa." Century after century different concept over the theory is presented. Detail shows that according to Pre Shafi’i and Shafi’I, there is no existence of the theory of Illa. Farabi reflecting the theory as its presence in any argument is a prerequisite for a valid conclusion. Basri reflection indicates that theory represents the transition between logical argument and direct borrowing from Greek. On the other hand, Ghazali considered the theory as a fully developed theory with the technical name. Therefore it is concluded that practice theory should exist for the betterment of society, but it does not detract the legal theories.

Abisaab, Rula Jurdi. "Shii Jurisprudence, Sunnism, and the Traditionist Thought (Akhbari) of Muhammad Amin Astarabadi (d. 1626–27)." *International Journal of Middle East Studies* 47.1 (2015): 5-23

 In the article, the author discussed the traditions and theories practiced by the Shi’I Muslims. Shi’i practice legal theories and thoughts that are borrowed from Sunnism. In the article, ijtihadi rationalism use by mujtahids is discussed. Astarbadi showed his conflict with rationalism. He argued that it is a revival of original and pure imamism. Traditionism of Astarbadi was significant for juristic tradition orthodoxy while mujtahid covered a major part of the legal behavior of human that is more or less governable. The conclusion shows that the argument over the mujtahid tradition was the kind of protest over the Safavid state. This is because during the 16th century, Safavids endorsed their authority and got a reward through social influence and economic gains.

Akbari, S. (Vol. 19-20 (1998-9)). *Imagining Islam: The Role of Images in Medieval Depictions of Muslims.*

 In this article, the concept of images in Islam is discussed. Images are one of the central depictions of Islam irrespective of the theory presented during the 12th century or 15th. Many readers discussed that in Islam there is an absolute condemnation of adoration of images. The article presents the difference in the concept of images in Islam and Christianity. Christians of the medieval east is curious about religion Islam. They have limited knowledge over religion. Muslims do not use idol while praying while Christians have images and idol in their Churches. Christians defend their ideology by saying that idolatry separates them to form Muslims and Jews. Any sect of Islam that is Sunni or Shi’i, also all five major scholars are against the concept of images. There is no contradiction within the religion. They have a clear concept and theory on the case. Christian pointed out the mehrab presence in the mosque, but mehrab is always empty with any image and use to notice the direction of Kaba, Mecca.

**Essay Outline**

1. **Title**: Islamic Jurisprudence
2. **Introduction:**
* Islam is a religion that believes in only one God. Muhammad is the last prophet of Islam.
* There is proper, cleared, and well-structured Islamic jurisprudence.
* The two main sects follow most of the Islamic theories, but in some cases they have contradictions.
1. **Thesis Statement:** There are different sects and school of thoughts in Islam. They may develop theories to understand the facts and religion, but they make sure to avoid detract any legal theory.
2. **Discussion:**
* There are different school of thought, i.e., Pre Shafi, Shafi, Ghazali, Basri, and Farabi who provide the evidence and explanation of Islamic jurisprudence to understand religion more.
* The theory of Illa shows the difference in thoughts of all the schools.
* Most of the theories are accepted by both Sunni and Shi’i, but Astarbadi movement made contradictions between two sects and their theories.
* Some theories like the concept of images are accepted by all schools of thoughts and sects.
* The comparison can be made with other religions.
1. **Conclusion:**
* Islam jurisprudence gives a proper way to live.
* The concept of one God and laws make Muslims different from other religion.
* Schools of thoughts provide discussion and arguments.
* No law of legal theory is detracted by any sector schools of thoughts.

**Proposal**

 I am writing a proposal for my essay to discuss the information that I have used, and that I have obtained at the end. The topic I have chosen for the essay is Islam Jurisprudence. Reason to choose this topic is to get knowledge about Islam jurisprudence. Islam is the world's second largest religion. In Europe and medieval East, there is limited knowledge about religion. After increasing the terror attack all around the world, Islam suffered the most. Terrorists use the name of Islam. This is why I have discussed Islam jurisprudence to provide some information about Islam. Islam is the well-defined and well-structured religion. They have laws and theory with proper explanation and evidence. A different school of thoughts provided a vast range of knowledge to understand religion. Holy book and teaching of the last prophet are the main sources of Islamic knowledge. Through my essay, I would like to present some theories and discussion on it by the people of the same religion as well as other religion. The things that I have learned through the essay about research the knowledge about my topic, developing an annotated bibliography, essay outline, and writing my essay in a well-organized manner. This essay helped me enhancing my writing skill.

# Works Cited

Akbari, S. (Vol. 19-20 (1998-9)). *Imagining Islam: The Role of Images in Medieval Depictions of Muslims.*

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