1. **Paradigm Shifts & Micro-paradigms**

1.1. Paradigm shifts and the formation of micro-paradigms within each one of these three major branches.

1.2. Christianity: The Eastern, Greek-Orthodox and the Western, Latin-Catholic (keeping in mind that there are many shifts and other micro-paradigms within each one of them).

1.3. Islam: the Sunnī and the Shī'ī (again keeping in mind that there are many shifts and other micro-paradigms within each one of them).

2. **Charisma and the ‘routinization’ of charisma**

2.1. Examples of charismatic individuals: Abraham, Moses, David, Elijah, the Hebrew prophets, the awaited Jewish Messiah, Jesus, and Muhammad.

2.2. Charisma is the "exceptional quality of a person who appears to possess supernatural, superhuman, or at the least unaccustomed powers, so that he emerges as a providential, exemplary or extraordinary figure, and for this reason is able to gather as disciples or followers around him" (Max Weber).

2.3. Who carries it and how does it materialize? Designation; order by God; elected line of heritage; the community of believers; the Church. How is this charisma institutionalized in historical societies? This is the meaning of ‘routinization’; this implies the notion of legitimacy and authority.

3. **Charisma and its ‘routinization’ in Islam**

3.1. Sunnī Islam: the community as a body which carries the charisma of Muhammad’s call and therefore are as such the source of legitimacy and authority.
3.2. Shī'ī Islam: Muhammad’s family, al-‘itra or Ahl al-Bayt, as a chosen charismatic entity who carry the charisma, hence the progeny of Imam ‘Alī b. Abī Tālib from his wife Fātima represent the line which is the source of charisma, of legitimacy, authority, and salvation.

‘Alī b. Abī Tālib is the cousin of Prophet Muhammad, who was the first Muslim and who was raised and directly instructed by the Prophet. Moreover, the Prophet designated him (nassa ‘alayh) openly as his successor in a place called Ghadīr Khum (man kuntu mawlāh, fa-‘Aliyyun mawlāh).

3.3. Qur’anic concept of al-walāyah (الولایة). Spiritual and authoritative loyalty both on the level of faith and the level of political authority.

4. al-Sharī'a, al-Sunna, and al-Fiqh

4.1. Sharī'a: the main beliefs and values extracted from the Qur’ān and from the way of life of Prophet Muhammad as exemplum that together make the basic beliefs and the way of life which each Muslim individual should follow.

4.2. al-Sunna (exemplum) of Prophet Muhammad, his sunna or his hadīth, is the second main source (asl) of legislation in both Islamic micro-paradigms, the Shī'ī and the Sunnī alike.

Hadīth or Sunna = (كلما جاء عن الرسول من قول أو فعل أو نهي أو تقرر).

4.2.2. Hadith books were built around three major themes: 1) faith (imān), 2) religious observations (‘ibādāt), and 3) social conduct (mu'āmalāt).

4.2.2.1. Organized according to specific chapters that deal with the various aspects of the life of a believer: faith; prayer; fasting; pilgrimage; almsgiving; war and international law; family matters; commerce and economic matters; food and drinks; funeral rites.

4.3. Fiqh: the scholarly methodology that help us derive specific laws from this huge corpus, hence fiqh means law or jurisprudence.

4.4. The major Schools of Law (madhāhib):

º The Ja'fari school: named after the sixth Shī’ī Imam, Ja'far al-Sādiq (d. 148/765)
º The Hanafi School: named after Abū Hanifa, al-Nu'mān b. Thābit (d. 150/767)
º The Mālikī School: named after Mālik b. Anas (d. 179/795)
º The Shāfi’ī School: named after Muhammad b. Idrīs al-Shāfi’ī (d. 204/820)
º The Hanbali School named after Ahmad b. Hanbal (d. 241/855)
Muhammad b. Idrīs al-Shāfi‘ī (150/767 – 204/820) and the *Usūl al-Fiqh* (Principles of Islamic Law). In his book called *al-Risāla* (the Epistle), al-Shāfi‘ī introduced a systematization, a codification and a rationalization of understanding the Law.

- The first *asl* (أصل) being the Qur’ān.
- The second is the authentic *Sunna* of the prophet which enjoys wide acceptance by the scholars.
- The third is the less authentic *Sunna*.
- The fourth is the *consensus doctorum* (*ijmā‘*) of the ‘ulamā’.
- The fifth is analogical reasoning, identified with *ijtihād*, the function of which

5.

Al-Hasan b. Yusuf b. al-Mutahhar al-Hilli (648/1250 – 726/1325) and the theory of the *Imāmate* (نظرية الإمامة)

5.1. The Imāms

- The line of the *Imāms* is twelve all of them from the progeny of ʿAlī and Fātima, through designation (نص) and a clear testament (وصية).

- The imamate after al-Hasan and al-Husayn was to be handed down among the descendants of the latter by designation (nass) from father to son until the Mahdī.

- The *Imām* is fully immune (*ma’sūm*) from sin.

- The twelfth Imām, though in concealment (*الغائب*), continues to live on earth and could fulfill the essential functions of the imamate. He is identified with the Mahdī and the Qā’im, whose return before the end of the world is expected as a sign of salvation.

5.2. Basic tenets of the theory:

- The world cannot exist for a moment without a *hujja* (proof, guarantor) of God.

- There can be only one single imam at any time.

- The imams are referred to in many passages of the Qur’ān by such terms as the "light of God", His "witnesses" (*shuhada‘*) among mankind, His "signs" (*alāmāt*), those "firm" (*al-rāṣikhūna fi 'l-ilm*) in knowledge, etc.

- They are the "vicegerents" (*khulafa‘*) of God on earth, the "gates" (*abwāb*) through which he is approached, the heirs of the knowledge of the Prophet.

- The Imāms are in possession of all revealed books.

- Only they have perfect knowledge of the Qur’ān in both its exoteric (*zāhir*) and esoteric (*bātin*) meaning.
5.3. Theological positions:

- The imāmate is obligatory on rational grounds.
- Establishment of an Imām is incumbent upon God by virtue of his benevolence (lutf) upon mankind.

**Lutf**: Kindness; linked by the idea of God organizing matters in such a way as to bring about a beneficial state of affairs.

The term is applied theologically to the notion of divine grace, favor or help, being developed by the Mu'tazila to deal with an aspect of human freedom and its relation to divine omnipotence.

Divine favor makes it possible for man to act well and avoid evil. Here we need to keep in mind that al-Hillī represents a Mu'tazilī position within Shi'i theology.

- Like the Prophet, the Imām can intercede (يُشِفِع) with God for the sinners among his followers (In Sunni Islam it is the Prophet).

### 6. God's Justice

God is just and acts only in accordance with justice, for the purpose of pure goodness and for the benefit of the human kind. Any pain which unavoidably occurs in this world does not necessarily indicate to any injustice caused by God; it is rather to the benefit of man and God would compensate it on the Day of Judgment.