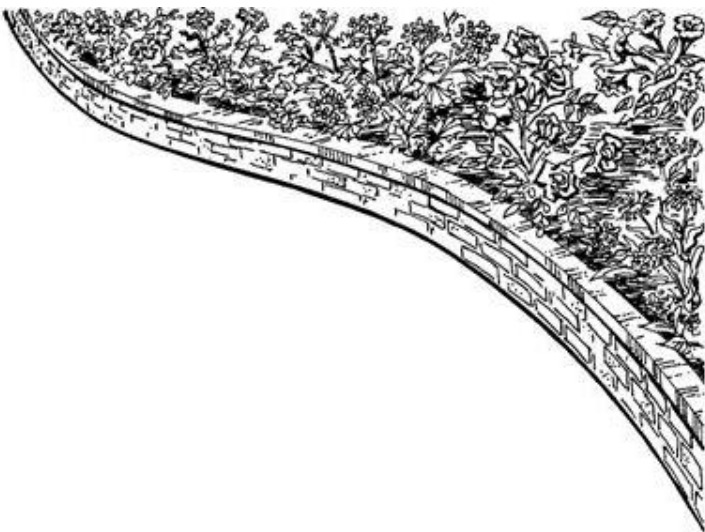


Islamic Studies

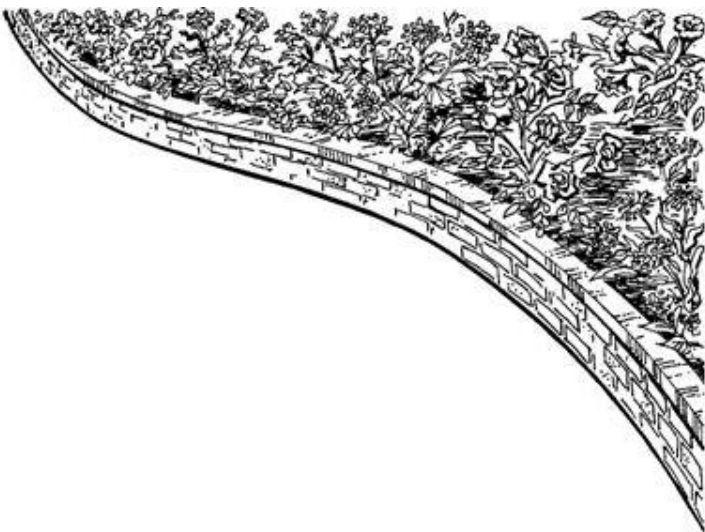
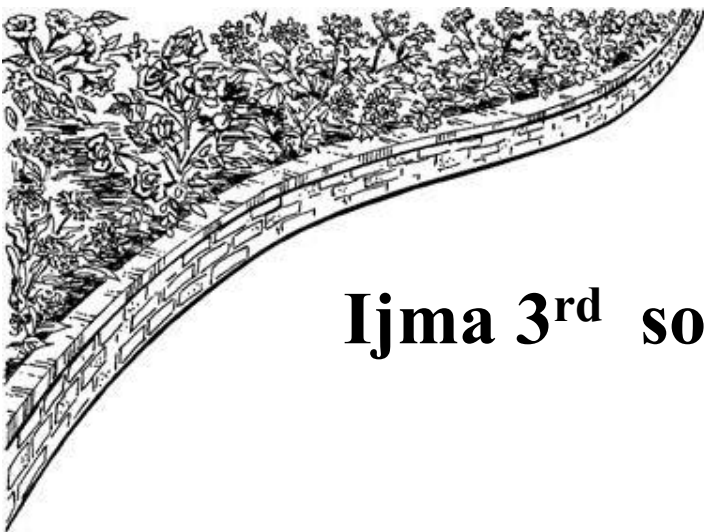
Sunnah, Ijma, Qiyas and Ijtihad



MLO 7.1.3

Identifying the literal and technical meanings of Ijma and explaining its significance and conditions as a source of Islamic law.

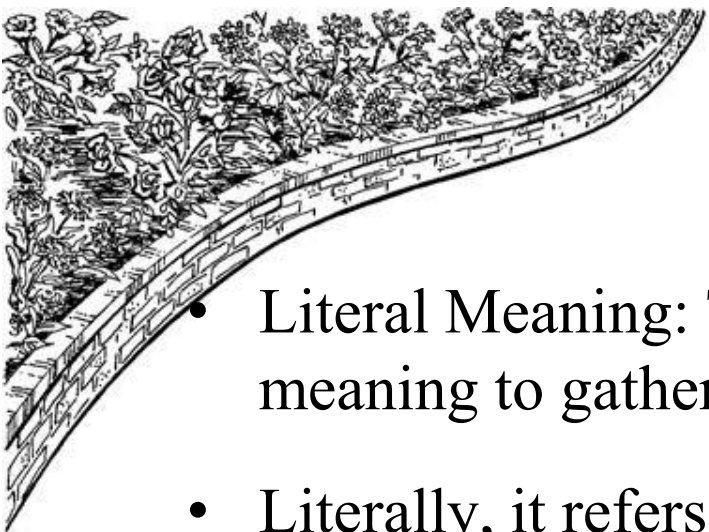




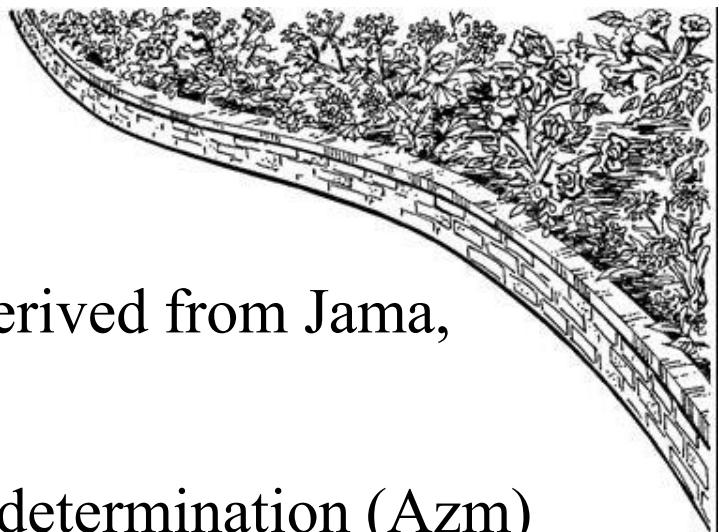
Ijma 3rd source of Shariah

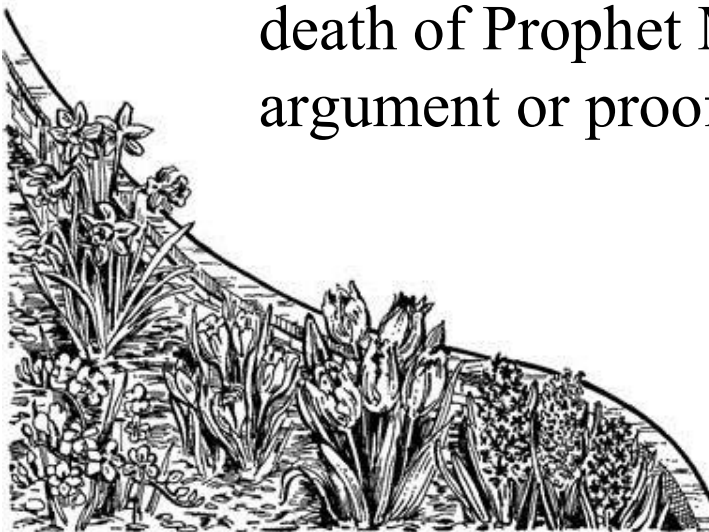
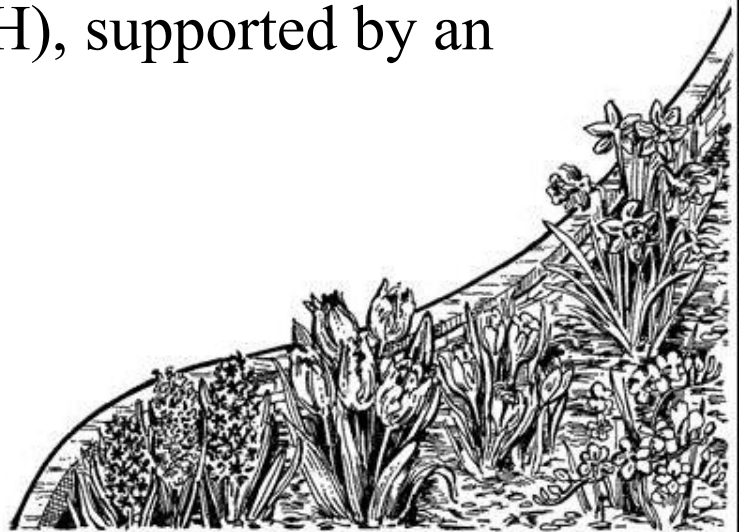
Definition of Ijma
Authority of Ijma
Conditions for Ijma

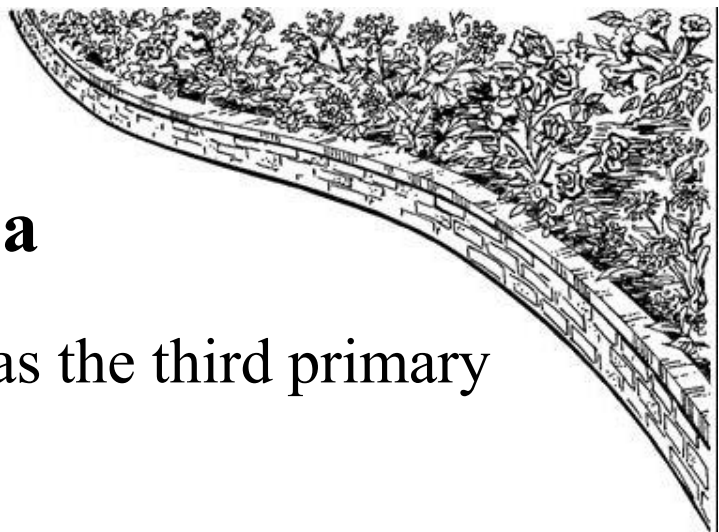
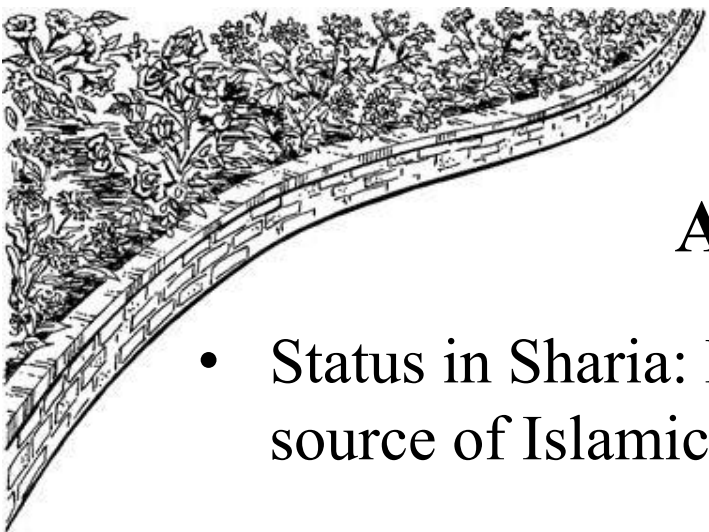




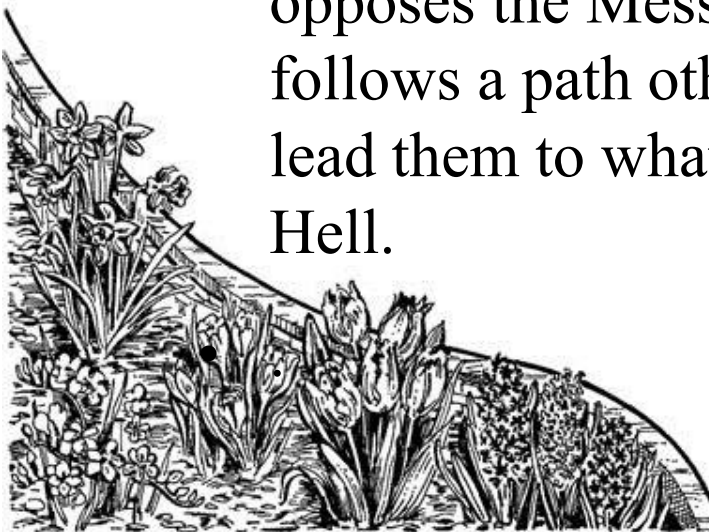
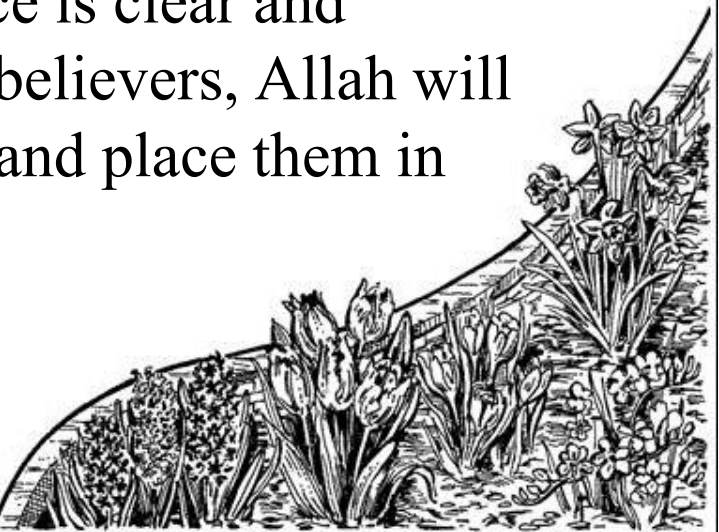
Definition

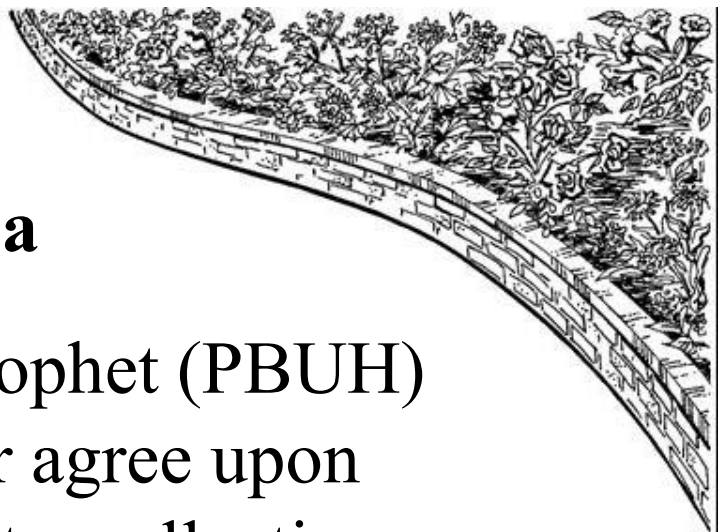
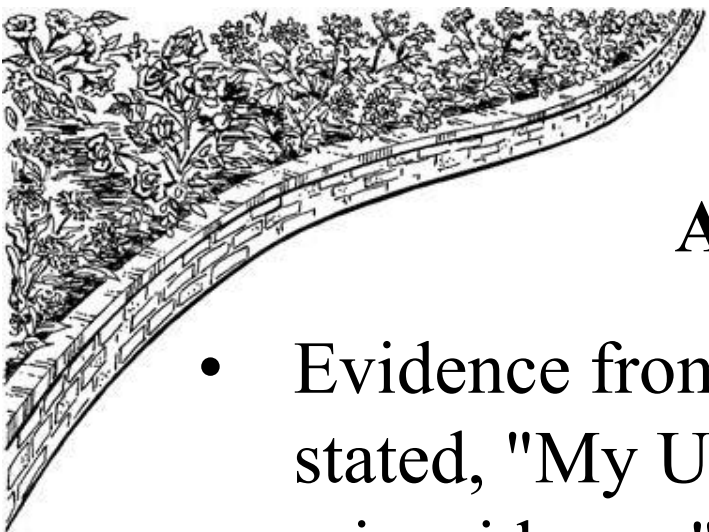


- Literal Meaning: The word Ijma is derived from Jama, meaning to gather or collect
 - Literally, it refers to having a strong determination (Azm) or reaching an agreement on a particular matter
 - Technical Meaning: In technical terms, Ijma is the consensus of Islamic scholars and jurists (Mujtahideen) during a specific period on a religious matter following the death of Prophet Muhammad (PBUH), supported by an argument or proof
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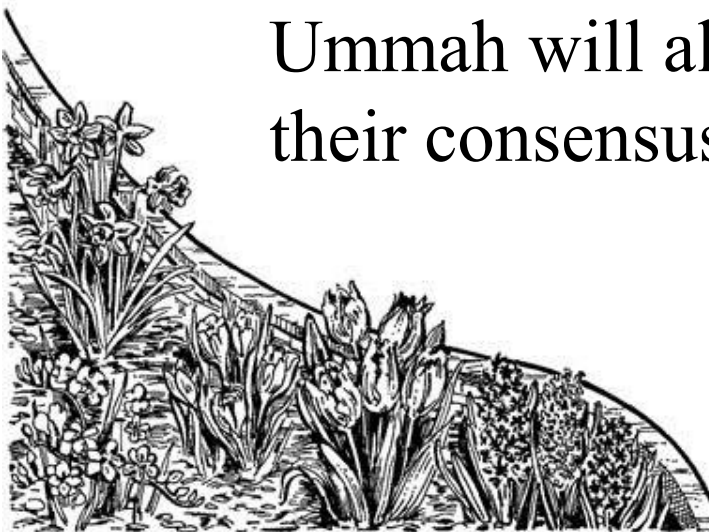
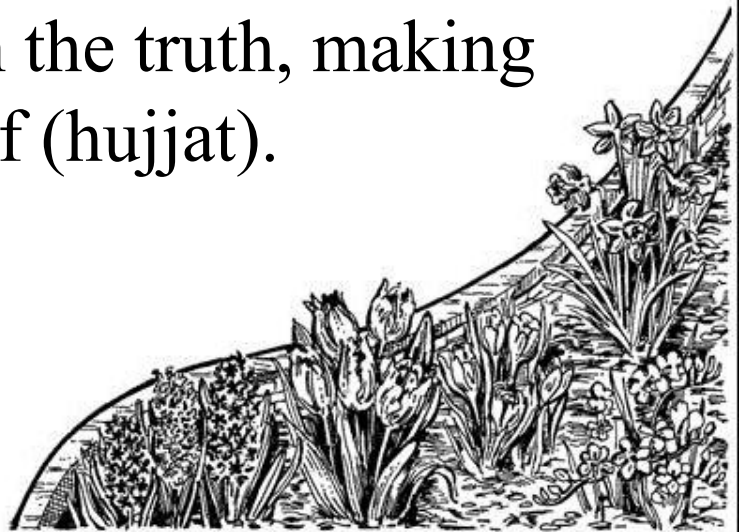


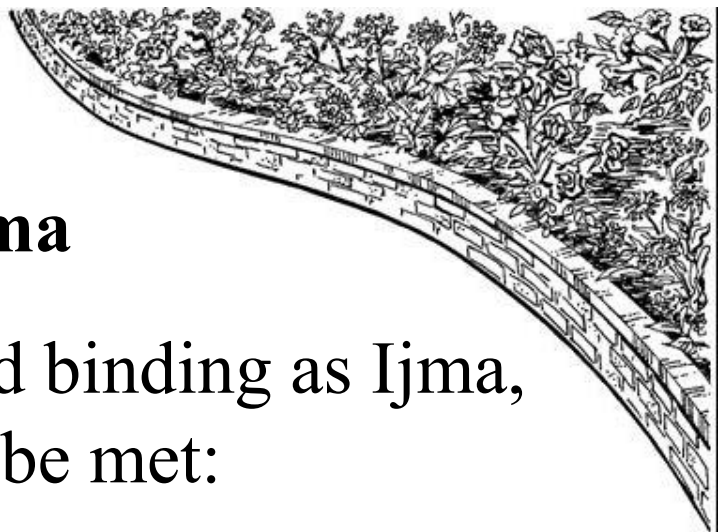
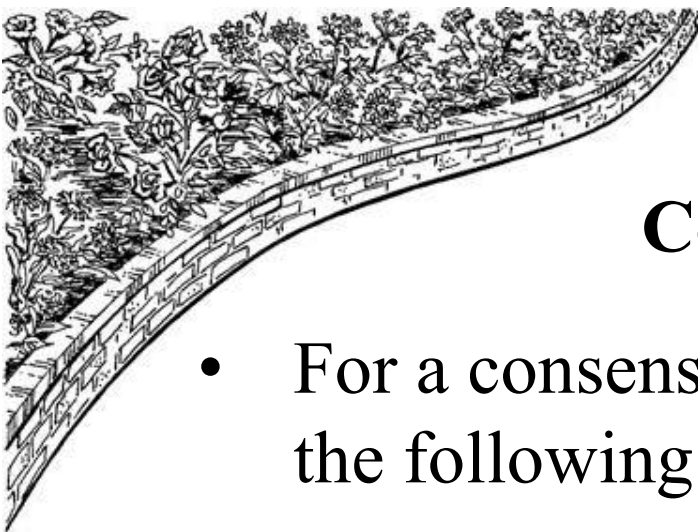
Authority of Ijma

- Status in Sharia: Ijma is recognized as the third primary source of Islamic law
 - It is considered a stronger and more definitive argument compared to Qiyas (analogy) or Ijtihad.
 - Quranic Evidence: The authority of Ijma is derived from the Quranic verse (Surah An-Nisa) stating that whoever opposes the Messenger after guidance is clear and follows a path other than that of the believers, Allah will lead them to what they have chosen and place them in Hell.
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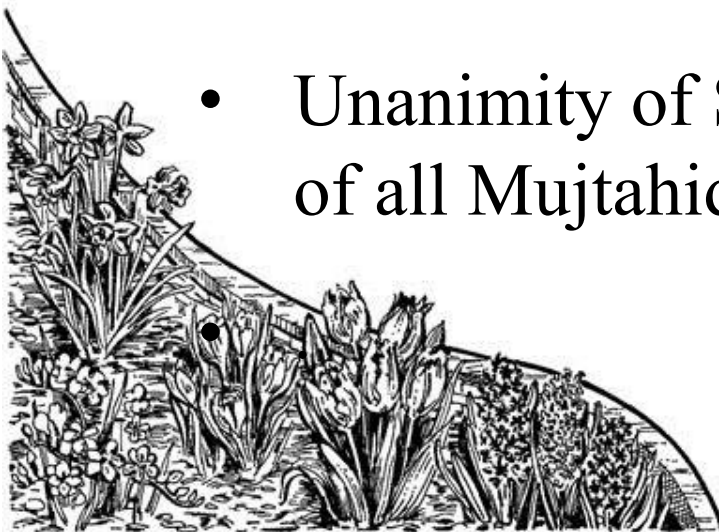
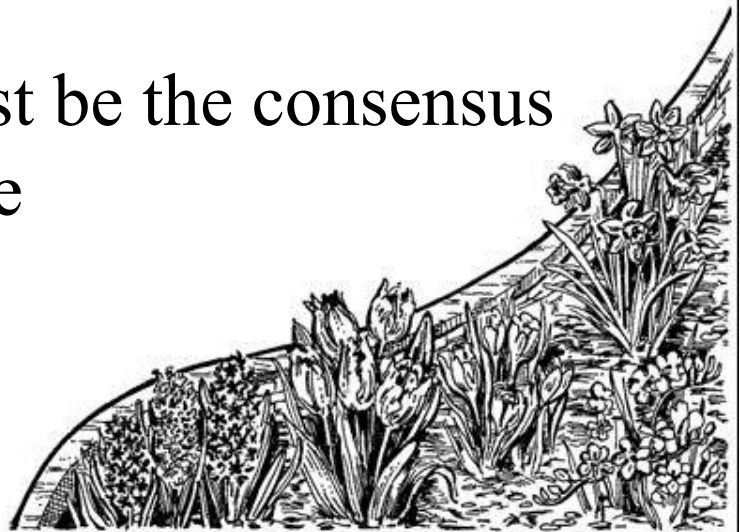


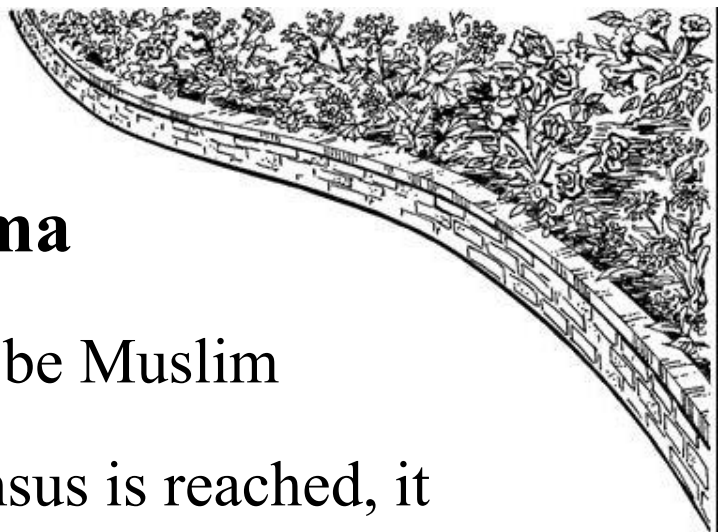
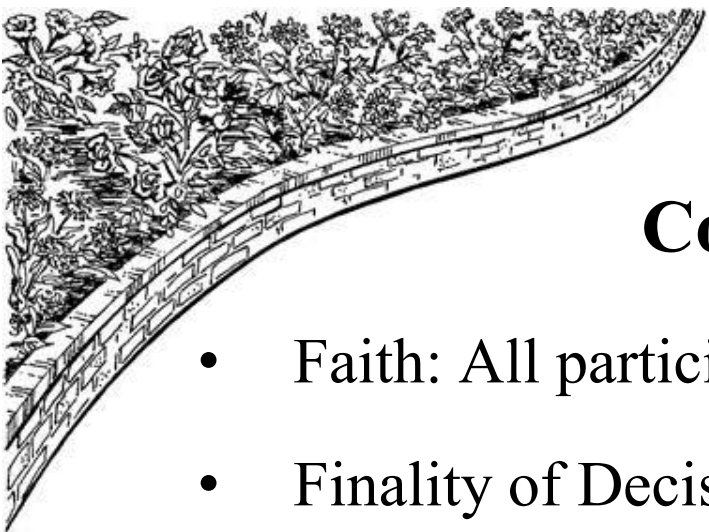
Authority of Ijma

- Evidence from Hadith: The Prophet (PBUH) stated, "My Ummah will never agree upon misguidance," establishing that a collective agreement by the Muslim community/scholars is a protected source of truth.
 - Another narration mentions that a group of the Ummah will always remain on the truth, making their consensus a binding proof (hujjat).
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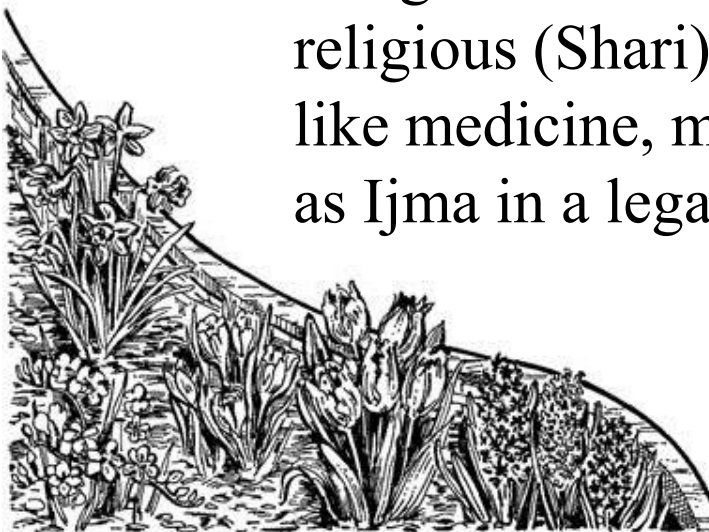
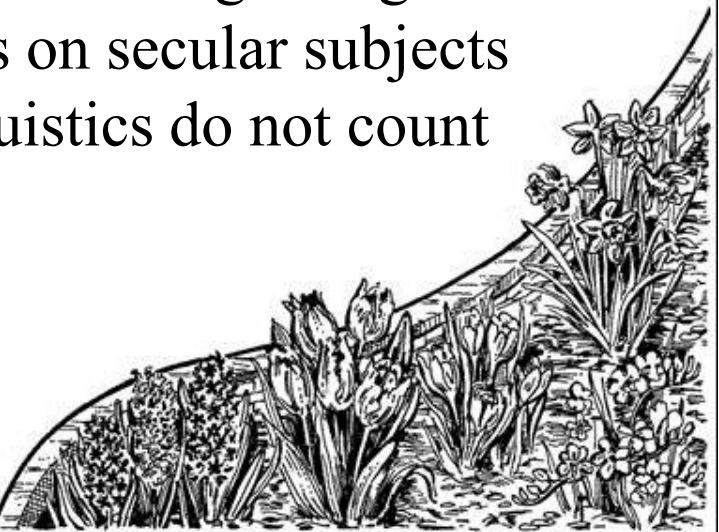


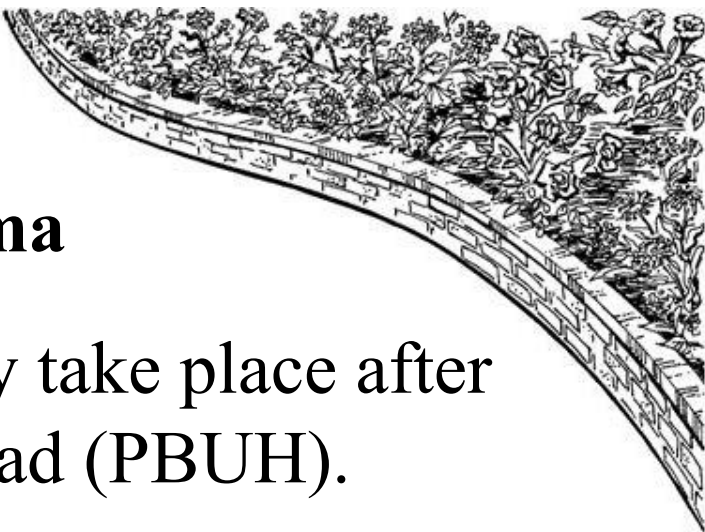
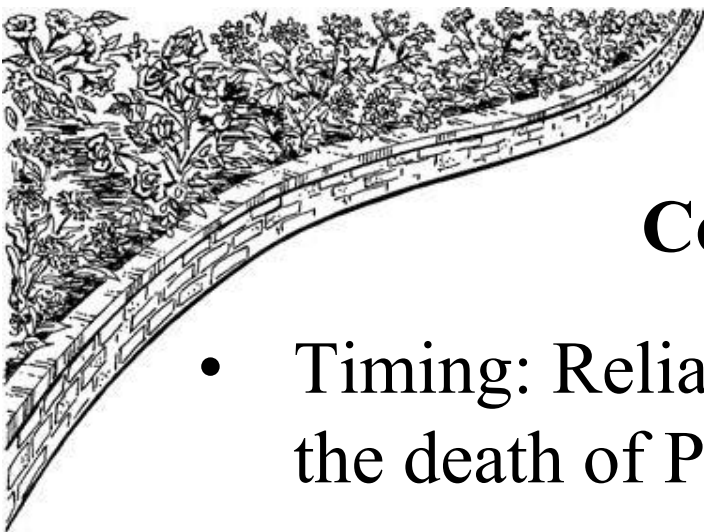
Conditions for Ijma

- For a consensus to be valid and binding as Ijma, the following conditions must be met:
 - Status of Participants: Those participating in the consensus must be Mujtahideen (scholars with the necessary deep knowledge and capability to interpret law)
 - Unanimity of Scholars: It must be the consensus of all Mujtahideen of that time
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Conditions for Ijma

- Faith: All participating jurists must be Muslim
 - Finality of Decision: Once a consensus is reached, it must be acted upon as a final decision
 - Scholars should ideally remain firm on this consensus until their death
 - Religious Nature: The consensus must be regarding a religious (Shari) matter. Agreements on secular subjects like medicine, mathematics, or linguistics do not count as Ijma in a legal sense.
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Conditions for Ijma

- Timing: Reliable Ijma can only take place after the death of Prophet Muhammad (PBUH).
 - Basis in Revelation: Ijma cannot be based on personal whims or desires; it must be grounded in an authentic proof from the Quran or Sunnah.
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