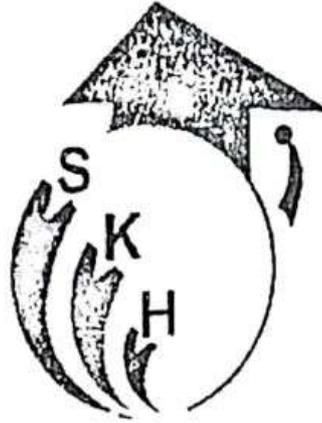


BOOK #2



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## NASIKH & MANSUKH

- Q (a) What do Naasikh & Mansukh mean? Also give two examples how one verse cancels the other. [10]

### PARAGRAPH # 1 (NASAKH & ITS TYPES)

- The Arabic terms Nasikh and Mansukh are derived from the root word Nasakha which means to cancel, to replace or to abrogate.
- The term Naasikh means the abrogating and Mansukh means the abrogated.
- At times Quranic verses, allowed a certain act but later disallowed it. This was due to the gradual development of Islamic code.
- Thus, technically the terms Nasikh and Mansukh refer to Quranic verses which have been abrogated by others.
- Such verse that is cancelled is called Mansukh and the verse that cancelled it is called Naasikh.
- The Quran mentions Nasikh and Mansukh verses in the following words: *"We do not abrogate any of Our verses of the Qur'an or cause it to be forgotten except that We substitute it with something better or similar; don't you know that Allah has full power over everything"* (2:106) Al-Baqarah.
- Nasakh in Quranic verses is of three types.
- **Nasakh ul Hukam** means the verse was kept in Quran but its ruling was cancelled.
- **Nasakh ul Tilawat** means that the recitation of the verse was cancelled so the verse was removed from Quran at the time of Holy Prophet (PBUH).
- **Nasakh ul Hukam wal Tilawat** means the ruling was cancelled and so was the recitation. Such verses were also removed from Quran at the time of Holy Prophet (PBUH) by the command of Allah.
- Among the cancelled verses in Quran only those are mentioned which pertains to **Nasakh ul Hukam** whose rulings were cancelled. Following are few examples of Nasakh in Quran.

### PARAGRAPH # 2 (EXAMPLE # 1):

- It is regarding the Idda or waiting period of woman whose husband dies or leaves her.
- Initially the Quran states about it in 2:240: *"Those of you who die and leaves wives (i.e. widows) should bequeath for their wives, a year's maintenance and residence....."* (2:240) Al-Baqarah
- According to this verse a woman after the death of her husband or after divorce was ordered to spend the Idda period of one year. Thus, by this verse the duration of Idda period was settled as one year. However, this was abrogated later by verse 2:234 of the same chapter.
- It states. *"If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days ....."* (2:234) Al-Baqarah
- According to this verse, women are ordered to spend the Idda period of four months and ten days so it cancelled the obligation of spending one year of waiting. Therefore, the verse 2:234 abrogated 2:240.

### PARAGRAPH # 3 (EXAMPLE # 2):

- Another example of abrogation in Quran pertains to the orders of wine and drinking.
- The initial orders of Quran about wine and drinking are mentioned in 2:219 of Quran.
- The Quran states: *"They ask you about drinking and gambling. Tell them: "There is a great sin in both although they may have some benefits for men; but the sin is greater than the benefits"* 2:219 (Al-Baqarah)
- At that point of time it was merely stated that the sin in wine was greater than the benefit. So those companions of Prophet (PBUH), who felt that they should abstain from it due to this, did so, while others continued to drink it.



- Later, the verse of Surah Maida revealed which stated:
- "O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper." (5:90) Al-Maida
- Now as per these orders in Quran drinking wine became totally forbidden and those who continued to consume it abstained from it. Thus, the verse 5:90 abrogated the ruling in 2:219.

Q (b) Explain the significance of Nasikh and Mansukh verses in Quran. [4]

- Nasikh and Mansukh verses in Quran are significant as their knowledge concerns the correct application of the laws of Allah.
- They are one of the conditions for the understanding of the application of Islamic laws. The difference between Nasikh and Mansukh verses is vital to learn about the current laws to be followed and practiced.
- They are also one of the conditions to learn the Tafsir (explanations) of the Quran. It is clear that without the knowledge of these verses in Quran one is neither able to explain Quran nor to understand its explanations.
- They also shed light on the historical development of Islamic legal code. They enable one to understand the nature and approach of Islamic faith i.e. to provide laws gradually. The Islamic laws were not sent all together rather Allah descended them one after another to allow the people to adjust to the new prescriptions.

Q (b) Briefly explain Muhakamat and Mutashabehat in Quran? [4]

**PARAGRAPH # 1 (MUHAKAMAT):**

- The Quran contains two kinds of verses both of which are the fundamentals of the Book and both must be accepted. One kind of verses is called Muhakamat and other is known as Mutashabehat.
- Muhakamat are the verses which are clear and precise in meanings. These verses can be easily understood and to grasp the idea in such verses rational intellect (common sense) and command over Arabic language are enough.
- An example of Muhakam verse is 2:282 of Quran. It states: "O ye who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing" (2:282) Al-Baqarah

**PARAGRAPH # 2 (MUTASHABEHAT):**

- Mutashabehat are those verses of Quran which are not clear, not completely agreed upon and not understandable without two or more of its interpretations.
- These are the verses whose meanings cannot be understood by common sense and knowledge of Arabic. Rather explanations are required to understand them fully.
- An example of Mutashabehat verse is 17:1 of Quran. It states: "Glory to Him who carried His servant from the sacred Mosque to the farthest Mosque ..... in order that we might show him some of Our signs" (17:1) Al-Isra
- Mutashabehat are of two categories one that Allah knows alone and they cannot be understood because they are not explained by Allah and His apostle. Example of such Mutashabehat verses is the unconnected words in the beginning of some chapters of Quran like Ha-meem, Ya-seen etc.
- The second category of Mutashabehat verses can be understood as their explanations are found. Examples of such are the verses in Quran regarding attributes of Allah, life after death, historical events, life in heaven and hell etc.

## TAFSIR OF QURAN

Q (a) What is meant by Tafsir and what are the sources used to explain the Quran?

### PARAGRAPH # 1 (INTRODUCTION):

- Tafsir is a word originates from Arabic word *Fasara* which means 'to open' or 'to explain'.
- In Islamic terminology, it is the explanation of Quran.
- Since Quran describes things in a comprehensive manner so one needs its interpretation to understand it fully. Therefore, there are people who write its interpretation and those who write them are called *Mufassir*.
- The sources of Tafsir refer to the means and resources whereby the Tafsir of a verse is understood.
- There are two types of verses in Quran. One which can be immediately understood by having rational intellect and command over Arabic language.
- The second types of verses are those whose meaning is not understood by mere knowledge of Arabic. One needs its interpretation (Tafsir) to understand it.
- The sources of Tafsir for such verses are *Quran itself, Ahadith, statements of companions of Prophet (PBUH) & statements of successors of companion (RZ)*.

### PARAGRAPH # 2 (TAFSIR OF QURAN BY QURAN):

- This is regarded as the highest form of Tafsir based on belief that Quran is the word of God.
- This interpretation is basically the Tafsir of verse by another verse in Quran.
- At some places in Quran the matter may be ambiguous (unclear) and in another place this ambiguity (doubt) is removed.
- For example it is stated in chapter 2 verse # 37 of Quran: "*Then learnt Adam from his Lord words of inspiration.....*" However, actual words of inspiration are not mentioned here.
- They are mentioned in 7:23 where the Quran states: "*Our Lord! We have wronged our own souls: If you do not forgive us and have Mercy on us, we shall certainly be of the losers.*" (7:23) Al- Aa'raf

### PARAGRAPH # 3 (TAFSIR OF QURAN BY HADITH):

- The entire life of Prophet (PBUH) was a practical demonstration of Quran. He was sent to explain and communicate the Quranic injunctions to the people.
- Thus his sayings and actions contain much Tafsir (explanations) of Quran.
- For example, the Quran repeatedly instructs believers to perform prayer. The Quran states: "*Establish regular prayer and give poor-tax and bow down your heads with those who bow down*" (2:43) Al-Baqarah
- This is explained in Prophet (PBUH)'s tradition that to offer prayer one needs to imitate him.
- The Prophet (PBUH) said: "*Pray as you have seen me praying*"

### PARAGRAPH # 4 (TAFSIR OF QURAN BY STATEMENTS OF COMPANIONS):

- The companions of Prophet (PBUH) were the direct means of understanding Quranic injunctions.
- Some of them dedicated their entire for Quran both in theory and practice.
- It is reported in Al-Muwatta of Imam Malik "*Ibne Umar learnt Surah Baqarah in 8 years.*"
- These eight years were not spent to memorize Surah Baqarah, together with memorizing he learnt Tafsir (explanations) of verses of Surah Baqarah either.
- By the companions' dedication for Quran it is evident that after Quran and Hadith the statements of companions can be referred for interpretations of Quranic verses.
- Hence by this it is justified that when Quranic injunctions are not clear by Quran itself and by the Ahadith then the consensus teachings and Tafaseer of companions of Prophet (PBUH) are reliable and helpful in learning the interpretations of the Holy Quran.



**PARAGRAPH # 5 (TAFSIR OF QURAN BY SUCCESSORS OF COMPANIONS):**

- Successors were the direct students of companions of Prophet (PBUH) who learnt or studied Tafsir from the companions.
- In case of successors there are two ways to see their statements.
- If a successor (Taba'i) stated his own opinion, then it will be seen if it conflicts/contradicts with Quran, Hadith, statements of companions or statements of other successors (Taba'i).
- If it contradicts with these, his Tafsir cannot be used as a proof or for the explanations of Quran.
- However, if it doesn't conflict with Quran, Hadith, statements of companions and other successors, without doubt it will be regarded as a proof & will be accepted as the authentic explanation of Quran.

Q (b) Who is able to make Tafsir of Quran?

- To be able to comment on Quran i.e. to be a Mufassir, the scholars have agreed that one must qualify the following qualities.
- First of all, the person should be the follower of the correct faith, if his faith is not correct, he cannot properly interpret Quran.
- He should be a pious person and must be the reliable scholar of Islam (Alim).
- Moreover, in order to interpret Quran one needs to have the knowledge of different sciences.
- According to Allamah Jalaluddin Suyuti these sciences are fifteen in total. Some of them are:
- The knowledge of *Arabic Lexicography* which is to recognize the different meanings of one word,
- the knowledge of *Sarf and Nahaw* i.e. *Arabic syntax and Grammar* & the knowledge of *ilm-e-Ishitiqaq* i.e. ascertaining the root of a word.
- The knowledge of *ilm-e-Balaghat* is imperative for Mufassir. This comprises of specialties of the formulation of speech, comparative and metaphorical meanings and the eloquence of speech.
- The knowledge of *Asbaab-e-Nuzool*; knowledge of the time and conditions of revelation revealed.
- The knowledge of *Ahadith* which explains the verses of Quran.
- The knowledge of *Nasikh & Mansukh*; the knowledge of verses abrogated and those upon which practice should be made.

## COMPILATION OF QURAN

Q (a) Trace the main stages in the compilation of the Quran

[10]

**PARAGRAPH # 1 (DURING PROPHET (PBUH)'S LIFETIME)**

The Holy Quran was revealed to the Holy Prophet (PBUH) in parts from time spread over a period of twenty-three years. They were brought to Prophet (PBUH) aurally as the Prophet (PBUH) could not read or write. The Prophet (PBUH) received revelations by different methods; usually he received them through Angel Jibrail. Whenever the Holy Prophet (PBUH) received the revelation, he would dictate it to some person who would record it on some piece of leather, date skin or even bones and stones. These were scribes who used to write down revelations. Many companions committed the entire Quran to memory, and these Huffaz (memorizers) could recite the entire Quran from memory.

**PARAGRAPH # 2 (UNDER THE RULE OF HAZRAT ABU BAKR (RZ))**

During the lifetime of the Holy Prophet (PBUH), revelation was a constant process, and there was no occasion for giving the various verses the form of a book. After the death of the Holy Prophet (PBUH), the process of revelation came to an end, and then the need for some sort of compilation was felt. In the battle of Yamamah, most of the memorizers were martyred. It struck Hazrat Umar (RZ) that if the memorizers died, there was the danger that at one stage there would be no body who



could be depended upon as the custodian of the Holy Quran. Hazrat Umar (RZ) suggested to Hazrat Abu Bakr (RZ) that all the revelations of the Holy Quran should be collected, and compiled in the form of a book. Hazrat Abu Bakr (RZ) in the first instance was reluctant to undertake the project as the Holy Prophet had not felt the necessity of such compilation; it did not behoove him, as the successor to the Holy Prophet, to take any initiative in the matter. Hazrat Umar (RZ), however, continued to press his proposal. He argued that as during the life-time of the Holy Prophet, the process of revelation was continuous, there was no occasion for stringing the various verses in the form of a compilation, but after the death of the Holy Prophet, and the end of the process of revelation, the position had changed, and it devolved on the successor of the Holy Prophet to suitably conserve the Holy Quran lest it might be lost or corrupted in the course of time. The argument appealed to Hazrat Abu Bakr (RZ), and on further consideration, he agreed to undertake the project. Hazrat Zaid bin Thabit (RZ) was summoned by Hazrat Abu Bakr (RZ) and entrusted with the task of collecting all the verses, and compiling them in a book form. Hazrat Zaid (RZ)'s immediate answer to proposal was that *if he had been asked to remove a mountain from its original site, and place it elsewhere, he would have considered it easier than the task of compiling the Holy Quran*. Despite that Hazrat Zaid (RZ) accepted the commission, and after hard labor in collecting, checking and in consultation with the various companions of the Holy Prophet produced a compilation. Hazrat Abu Bakr (RZ) was himself a Hafiz. He, therefore, checked the compilation of Hazrat Zaid (RZ) and after making whatever changes were necessary; he kept the finally approved copy in his personal custody. He gave the sacred compilation the name of Mushaf. That copy after being transferred from Hazrat Abu Bakr (RZ) to Hazrat Umar (RZ) then to Hazrat Hafsa was named Mushaf e Hafsa.

### PARAGRAPH # 3 (UNDER THE RULE OF HAZRAT UTHMAN)

Under the ruling period of Hazrat Umar (RZ) and Hazrat Uthman (RZ) both, the Islamic empire stood up to Byzantine and Persian Empires which brought many new converts to Islam. Hazrat Anas (RZ), a senior companion, noticed some quarrels at fairs over the different dialects of Quran to recite it. Such quarrels were also noticed by Hazrat Huzaifa (RZ) in the columns of Muslim army meeting in different borders. They (RZ), therefore, immediately informed the caliph, Hazrat Uthman (RZ), about the situation. Hazrat Uthman (RZ) realizing the necessity of one single dialect to keep the unity of Muslim community re-appointed Hazrat Zaid bin Thabit (RZ) along with a group of leading Muslims to make an authoritative copy. The selected ones were Hazrat Abdullah bin Zubair (RZ), Hazrat Saad bin Al A'as (RZ) and Abdul Rehman bin Harith (RZ). Hazrat Uthman (RZ) instructed them to decide the dialect of chapters and if unable to reach unanimously on decision then to prefer the dialect of Quraish. Hazrat Zaid bin Thabit (RZ) collected all the fragments again including Mushaf-e-Hafsa and underwent the same task to check the authenticity of compiling chapters but this time he made the authoritative copy in the dialect of Quraish changing the sequence of chapters also following the instructions of Hazrat Uthman (RZ). He also compared his work with Mushaf e Hafsa cautiously. Hazrat Uthman (RZ) sent the new copies to Makkah, Syria, Yemen, Bahrain, Basra and Kufa. He also ordered to burn all other copies compiled earlier in old sequence lacking instructions of dialect. Due to Hazrat Uthman (RZ)'s services for the preservation of Quran he is entitled as Jami-ul-Quran.

Q (b) Write the use of Quran in Muslims daily lives? [4]

- The Holy Quran which is the final book and guidance of God for all mankind is used all over the world by Muslims in their daily lives.
- Where ever there are Muslims, there the Holy Quran is *read, learned, thought about and used*.
- It is read in commencement of different occasions; in morning assemblies, in the beginning of different ceremonies, before exams, for the inauguration of new house, business, shop etc.

- Another common practice among Muslims is to learn Quran. Almost every believer learns a certain part of Quran for the purpose of reciting it in daily prayers. Moreover, it is also learnt by heart by believers all around the world as it is the miracle of this book that it can be committed into memory completely.
- Muslims also use Quran as the source of guidance and to find out the solutions of new matters in question.
- It is also used to attain the blessings of God and to seek His protection from internal and external forms of evils. Muslims often place different chapters of Quran at entrance of their homes and business; it is also worn by Muslims in sealed leather pouches around their neck or arms.

Q (b) What is the significance to Muslims today of having the Quran in the form of a book. [4]

- The significance of Quran of having it in a book form pertains to its easy access, its preservation and for the unity of Muslims.
- The Prophet (PBUH) was no more and later many Huffaz (memorizers) martyred in the caliphate of Hazrat Abu Bakr (RZ) therefore there were only few companions left who could be consulted for Quran. If the revelations had not compiled into a book form either the Quranic text could have been lost or there may have been different/conflicting versions of it which could have led Muslim community towards the damage of Islamic ideologies.
- Quranic revelations are miraculous for us and they guide us about the things we cannot know otherwise like attributes of Allah, heaven, hell, life after death etc. Thus, to preserve and pass on this vital information to future generations Muslims have to have Quran in the form of book.
- Once it has been preserved with original text and meanings, the same book has been used and consulted by entire Muslim Community. Despite their different languages, races, colors and locations all the Muslims read it in the same language and extract same laws from the original text. Thus, the Book form of Quran also ensures uniformity in practices and unity amongst Muslims.
- Having Quran in a book form also offers practical benefits. It creates ease for individuals to carry Quran anywhere and to refer to it anytime. Other than these, Muslims utilize the Book to read/recite, to memorize and revise for prayers, to learn and teach, to copy down verses and use the verses in leather pouches around their arms and neck.

Q (b) Explain why the first community of Muslims thought it was necessary to compile the Quran? [4]

- The first community of Muslims considered the necessity of compiling Quran due to different reasons and circumstances.
- Firstly, it was to preserve the Quranic texts for all the generations to come. After the death of many memorizers the insecurity of missing the Quranic text was developed. So to meet the challenge the community agreed on bringing the entire text together in form of book ensuring the safety of texts.
- Secondly, it was also necessary to provide the access of Quran to everyone. Earlier, either memorizers of Quran were having the access of entire Quranic texts or few senior companions who possessed pieces so to make it fully accessible it was compiled.
- Thirdly, in the rule of Hazrat Uthman (RZ) the quarrels over dialect were threatening to the harmony of Muslim community and could have led the community to linguistic, geographical and other differences. Therefore, to maintain the unity of Muslims the necessity of compiling the Quran was felt.
- Lastly, if pronunciation of Quran in different dialects was permitted, it would have led Muslims towards different translations, interpretations and laws. All this would have not only established the rival interpretations of the same book but also would have damaged the unanimity of Muslims about the Islamic legal code.

## REVELATIONS FROM 610 – 632 A.D

- Q (a) Describe how revelations came to the Holy Prophet (PBUH) between the years 610 and 632 AD. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Revelation generally means a swift notification which is executed secretly. The Islamic meaning of it is The Divinely revealed words of Allah upon a Messenger.
- Revelations were sent down to Holy Prophet (PBUH) between the years 610 A.D to 632 A.D
- The revelations to different Prophets of Allah were brought to them by Angel Gabriel.
- It is the same Angel who throughout brought Quran to Holy Prophet (PBUH).

### PARAGRAPH # 2 (PROCESS OF REVELATION)

- The Quran was not sent down in one incident, it was revealed to Prophet (PBUH) in 23 years. In these years Allah sent down parts of Surah or complete Surah on Prophet (PBUH).
- It began to be revealed on Holy Prophet (PBUH) in cave Hira in one of the last ten nights of Ramadan in 610 A.D. The Quran says in this regards in the following words "*We have indeed sent down this Message in the night of Power*" (97:1) Al-Qadr.
- With the beginning of revelations Prophet Mohammad (PBUH) was given a new career to preach the word of Allah therefore for the first three years of his mission he preached the word of Allah silently as instructed in Surah Shuar'a.
- After three years of quiet preaching he was ordered to go public and invite Makkans openly through the verses of Surah Hijr.
- After open preaching the Quraish began opposing and persecuting Prophet (PBUH) & his followers, so in this phase he received revelations related to patience and motivation for him and his followers.
- When the persecution took lives of many of his supporters and made others lives insecure, he received verse of Surah Zumar instructing his supporters to migrate to Abyssinia for the purpose of their security and survival.
- Since Prophet (PBUH) didn't migrate and the persecution continued upon him, in this phase he received revelations for his own consolation. The verses of Surah Kauthar are evident to this.
- After some time the soil of Makkah wasn't even safe for Prophet (PBUH) himself therefore he was ordered to migrate to Madinah with his followers through the verses of Surah Anfal.
- Migration to Madinah brought independence, Muslims own state and leadership therefore in the next ten years the verses which Prophet (PBUH) received were mainly subjected to rules and regulations and obligatory duties.
- Among the obligatory duties Fasting, Zakat, Eidain, Jihad and Hajj were made obligatory. Also Muslims Qiblah (direction) was switched from mosque of Jerusalem to the Holy Ka'bah. Most of these orders are stated in Surah Baqarah.
- In rules and regulations laws related to prohibition of wine, gambling and interest were revealed. Also laws related to women rights, inheritance etc were sent down.
- Though revelation was a continuous process yet Prophet (PBUH) was provided with breaks in it for his health and enthusiasm. The break before the revelation of Surah Duha is evident to this.
- The process of revelation then ended on the plain of Arafat where he delivered the last Sermon and received the final revelation i.e. verse # 3 of Al-Maida. "*...This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion...*"

### PARAGRAPH # 3 (METHODS OF REVELATION)

- Revelation was revealed on Holy Prophet (PBUH) in different ways.
- On the basis of the verse # 51 of Surah Shura there are three methods of revelation by which Mohammad (PBUH) received revelations.

- The First method is Inspiration. There is no intermediary of an angel used in this.
- Not even any sensory perception of Prophet (PBUH) was involved, like his hearing.
- In this speech of Allah is imbibed into the soul of Prophet (PBUH) at once and it is immediately understood and perceived by him. An example of this type is receiving instructions thru dreams.
- The Second method is From Behind the Screen. Here also there is no intermediary of an angel involved but the auditory (hearing) sense of Prophet (PBUH) came into play.
- He heard the speech of Allah in unconventional way i.e. the ringing bells sound, reaching him from unknown direction, place or time.
- From behind the screen means he only heard the Words in his ears and he had this certainty that the speaker is Allah but he had no idea where and how it was reaching him.
- It has been reported this methodology was the most difficult one on Prophet (PBUH) and produced changes in his body. While receiving revelations by this methodology his body weight was observed to get heavier, his facial expression became reddish and he began perspiring.
- The Third method is sending a Messenger. In this type Allah conveyed His speech via the messenger, Gabriel.
- At times Gabriel used to come to Prophet (PBUH) in the form of a man at times he would come in his original form and imbibed the speech of Allah.

#### PARAGRAPH # 4 (DIVISION OF REVELATION)

- The revelations revealed to Prophet (PBUH) in these 23 years through different forms are divided into two types of verses or chapters.
- Makki Surahs are verses revealed to Holy Prophet (PBUH) during the years he lived in Makkah i.e. from 610 A.D to 622 A.D
- The addressees in these verses are often Believers.
- Many of verses revealed during this period begin with "O you who believe!"
- These verses deal with the subjects of Tawhid, Prophethood, affirmation of the life hereafter, consolation for Holy Prophet (PBUH) and stories of previous Messengers.
- Mainly these verses were focused on one's beliefs.
- Madni Surahs are the verses revealed on Holy Prophet (PBUH) after the Hijrah i.e. 622 to 632 A.D.
- Besides, believers mostly the addressees in revelations sent during this phase are hypocrites and the people of the book.
- The verses revealed were regarding family and social laws, injunctions of Jihad, obligations, limits and duties etc.

Q (b) What does the Prophet's first experience of revelation tell us about the nature of prophethood.

[4]

- The event of cave Hira tells us various things about the nature of prophethood.
- It tells us that God chooses His messengers without alarming them. This is why Prophet (PBUH) got surprised by a sudden visit of angel Gabriel and announcing prophethood to him.
- Since it begins with a strange happening therefore it leaves the recipient (messenger) confused and scared. As Prophet (PBUH)'s fear was consoled by Hazrat Khadija (RZ) and his confusion sorted by Waraqah tells us that he was also left scared and confused.
- It also tells us that miraculous happenings occur at the time of alerting messengers. Like the miracle of seeing a normal being in gigantic figure happened to Mohammad (PBUH). Grant of prophethood through miracles also happened to other messengers like Moses who saw a holy fire reaching to the sky before the grant of prophethood.
- The miraculous birth of Jesus and his speaking as a child declaring his mother's chastity and his prophethood is also evident to the fact that miracles happened at the time of granting prophethood.

## QUR'AN AS THE SOURCE OF GUIDANCE

Q (a) How has the Holy Qur'an been used as a source of guidance by Muslims. [10]

### PARAGRAPH # 1: (SIGNIFICANCE OF QURAN & ITS LAWS)

- The Quran is the major source of instruction and thinking.
- It is the fundamental source from which all principles, ordinances and injunctions of Islam are drawn.
- We believe that as it is a word of Allah hence is the first mean or source of guidance consulted to gain knowledge of any law.
- Surah Baqarah mentions about its guidance in the following words "*This is the Book; in it is guidance sure without doubt for those who Fear Allah*" (2:2) Al Baqarah. Moreover, it is also the primary source of legal thinking which means it can also establish-Islamic laws alone without being dependant on any other source.
- It provides laws for all aspects of life.
- Unlike other religious scriptures this miraculous book of Allah doesn't provide only religious rituals, it also gives instructions on political, ethical, material, spiritual, social & economical affairs.
- These laws range from one's family life to his business and religious life. Besides, worshipping practices the Holy Qur'an also offers guidance for one to become a good citizen and human being.
- The Holy Quran is a beautiful mix of general principles & provides laws on the different areas.
- It provides religious duties for believers to offer like prayer, fasting, almsgiving and Hajj etc.
- It also offers family laws where it discusses matters about the requirements of a valid marriage, dower, divorce and multi marriages etc.
- In the economical field it stresses believers to do trade and to abstain from Riba (Interest).
- Laws of war are also included in the Holy Qur'an where they prohibit the killing of women and children, destroying residential places, killing of prisoners etc.
- Its laws are totally authentic and indestructible.
- The Quranic teachings are eternal, un-alterable and everlasting for all times. Allah Himself has promised to guard His word from any kind of corruption or alteration.
- The verse of Surah Hijr mentions this promise where Allaah says: "*We have without doubt sent down the Message; and We will surely guard it (from corruption)*" (15:9) Al-Hijr
- Since the laws are authentic and unchanged so they cannot be questioned in meanings and existence.
- This Book reaches us exactly as it was revealed to Prophet (PBUH). This means the laws mentioned in the Book are totally Divine without any addition and omission.
- Since the laws of Allah are superior over any other laws like His personality is superior over all others so Quranic laws cannot be challenged in anyway nor they can be repealed or annulled by any legislature or human authority.

## HADITH AS THE SOURCE OF GUIDANCE

Q (a) How have the Ahadith of the Prophet (PBUH) been used as a source of guidance by Muslims. [10]

### PARAGRAPH # 1: (INTRODUCTION)

- Ahadith are termed as the sayings of Prophet (PBUH). However, in a broader aspect the term Hadith also covers actions performed by him and the approvals he gave to his companions often silently.
- These Ahadith carry much value in a believer's life. They act as a source of guidance for him ranging from his religious to social and economical aspects of life.



### PARAGRAPH # 2: (EXPLANATION OF QURANIC INJUNCTIONS & VERSES)

- The holy Quran itself gives hadith the status as an authority next to it. Surah Nisa states: *"He who obeys the Messenger obeys Allah"* (4:80) Al-Nisa.
- This means that Hadith can be used as a source of guidance. Not only this in the light of above stated verse it is apparent that obeying Messenger is mandatory to obey Allah.
- **Hadith also extends the Quranic laws** therefore in the cases when Quranic injunctions state matters in brief Muslims use hadith for their elaboration.
- The couple of examples of such elaborations by hadith are related to Prayers and Zakat. Quran states in Surah Baqarah *"Offer prayer and give poor tax and bow down your heads with those who bow down."* (2:43) Al-Baqarah
- Here and at many other verses Quran orders believers to offer regular prayer and pay Zakat in concise manner without explaining the method of prayer and timings, calculations & recipients of Zakat.
- To fill out the details Ahadith of Prophet (PBUH) explain these elements. About prayer hadith guides in the following words; The Prophet said: *"Pray as you see me praying"*. For Zakat hadith give the following guidelines *"No Zakat is payable on property until year passes over it"* and *"Neither the property of different people be gathered together nor the joint property should be split for fear of Zakat"*.
- Thus, Ahadith such as these related to prayer and Zakat help Muslims to learn about how the teachings in Quran concerning Prayers & Zakat and other pillars also should be obeyed.

### PARAGRAPH # 3: (EXPLANATION OF LIFESTYLE)

- In some places Quran does not give clear guidance as mentioned above. But there are some subjects where Quran is silent so in such circumstances the hadith of Prophet (PBUH) is taken as an authority.
- Examples of these are those Ahadith/Sunnah of Prophet Mohammad (PBUH) which provide guidelines to believers for their individual and communal responsibilities.
- The Prophet (PBUH)'s guidelines regarding daily life activities like eating, drinking, sleeping, wearing clothes etc are those areas where his sayings and actions are taken as direct authority.
- Wearing modest dresses, covering head, eating and drinking by sitting on the floor, to sleep turning towards the right side placing head on the right hand's palm are few examples of his guidelines regarding one's individual conduct which are taken directly from Prophet (PBUH)'s hadith/sunnah.
- Prophet (PBUH)'s ahadith also guide believers for shaping their conduct towards the less fortunate in society. He encourages believers to be assisting and generous to the destitute. He (PBUH) said: *"I and the man who brings up an orphan will be in Paradise like this (he pointed with his two fingers, the index finger and the middle finger. He (PBUH) also said: "One who manages the affairs of the widows and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day."*
- Other than these his guidelines related to treatment towards parents, friends, enemies, slaves etc also play a vital role for believers to design their conduct as per Allah's will.

### PARAGRAPH # 4: (TAFSIR OF QURAN)

- Hadith of Prophet Mohammad (PBUH) is also used as an invaluable guide to understand key verses in Qur'an.
- Many Ahadith and authoritative collections of Ahadith contain Tafsir of Quran which are not clearly elaborated in Quran.
- This means that verses in Quran which are not fully explained at one or the other places can be understood by hadith of Prophet Mohammad (PBUH).
- An example of this is the term Kauthar in verse # 1 of Surah Kauthar. This term keep dual meanings; one is good in abundance and the other meaning is that it is also the river of heaven. The second

- meaning is explained by Prophet Mohammad (PBUH) which was not clear by mere translation of the term.
- Other examples of verses of Quran interpreted by Ahadith are about the journey of Mairaj, the events of the Day of Judgment, the stories of Hazrat Nuh (A.S) & Hazrat Ibrahim (A.S) etc.
  - **Hadith and Quran always agree to each other.**
  - Since, Prophet (PBUH)'s Ahadith and Sunnah are the authentic explanations of Holy Qur'an therefore they never conflict in terms of message and meanings both.

## JOINT WORKING OF THE PRIMARY SOURCES

- Q (a) How are the Qur'an and Hadith used together in Islamic Legal thinking. [10]  
OR  
Q (a) Describe that how the two main sources of Islamic legal thinking are related. [10]

### PARAGRAPH # 1 (THE HOLY QURAN)

- The Quran is the major source of instruction and thinking.
- It is the fundamental source from which all principles, ordinances and injunctions of Islam are drawn.
- We believe that as it is a word of Allah hence is the first mean or source of guidance consulted to gain knowledge of any law.
- Surah Baqarah mentions about its guidance in the following words "*This is the Book; in it is guidance sure without doubt for those who Fear Allah*" (2:2) Al Baqarah.
- Moreover, it is also the primary source of legal thinking which means it can also establish Islamic laws alone without being dependant on any other source.
- It provides laws for all aspects of life.
- Unlike other religious scriptures this miraculous book of Allah doesn't provide only religious rituals, it also gives instructions on political, ethical, material, spiritual, social and economical affairs.
- These laws range from one's family life to his business and religious life. Besides, worshipping practices the Holy Quran also offers guidance for one to become a good citizen and human being.
- Its laws are totally authentic and indestructible.
- The Quranic teachings are eternal, un-alterable and everlasting for all times. Allah Himself has promised to guard His word from any kind of corruption or alteration.
- The verse of Surah Hijr mentions this promise where Allah says: "*We have without doubt sent down the Message; and We will surely guard it (from corruption)*" (15:9) Al-Hijr
- Since the laws are authentic and unchanged so they cannot be questioned in meanings and existence.
- This Book reaches us exactly as it was revealed to Prophet (PBUH). This means the laws mentioned in the Book are totally divine without any addition and omission.
- Since the laws of Allah are superior over any other laws like His personality is superior over all others so Quranic laws cannot be challenged in anyway nor they can be repealed or annulled by any legislature or human authority.

### PARAGRAPH # 2 (THE HADITH OF PROPHET (PBUH))

- The holy Quran itself gives hadith the status as an authority next to it. Surah Nisa states: "*He who obeys the Messenger obeys Allah*" (4:80) Al-Nisa.
- This means that Hadith can be used as a source of guidance. Not only this in the light of above stated verse it is apparent that obeying Messenger is mandatory to obey Allah.
- Hadith also extends the Quranic laws therefore in the cases when Quranic injunctions state matters in brief Muslims use hadith for their elaboration.



- The couple of examples of such elaborations by hadith are related to Prayers and Zakat. Quran states in Surah Baqarah "Offer prayer and give poor tax and bow down your heads with those who bow down." (2:43) Al-Baqarah
- Here and at many other verses Quran orders believers to offer regular prayer and Zakat in concise manner without explaining the method of prayer and timings & calculations of Zakat.
- To fill out the details Ahadith of Prophet (PBUH) explain these elements. About prayer hadith guides in the following words; The Prophet said: "Pray as you see me praying". For Zakat hadith give the following guidelines "No Zakat is payable on property until year passes over it" and "Neither the property of different people be gathered together nor the joint property should be split for fear of Zakat".
- In some places Quran does not give clear guidance as mentioned above. But there are some subjects where Quran is silent so in such circumstances the hadith of Prophet (PBUH) is taken as an authority.
- Examples of these are those Ahadith/Sunnah of Prophet Mohammad (PBUH) which provide guidelines to believers for their individual and communal responsibilities.
- The Prophet (PBUH)'s guidelines regarding daily life activities like eating, drinking, sleeping, wearing clothes etc are those areas where his sayings and actions are taken as direct authority.
- Hadith of Prophet Mohammad (PBUH) is also used as an invaluable guide to understand key verses in Qur'an.
- Many Ahadith and authoritative collections of Ahadith contain Tafsir of Quran which are not clearly elaborated in Quran.
- This means that verses in Quran which are not fully explained at one or the other places can be understood by hadith of Prophet Mohammad (PBUH).
- An example of this is the term Kauthar in verse # 1 of Surah Kauthar. This term keep dual meanings; one is good in abundance and the other meaning is that it is also the river of heaven. The second meaning is explained by Prophet Mohammad (PBUH) which was not clear by mere translation of the term.
- Other examples of verses of Quran interpreted by Ahadith are about the journey of Mai'raj, the events of the Day of Judgment, the stories of Hazrat Nuh (A.S) & Hazrat Ibrahim (A.S) etc.
- Hadith and Quran always agree to each other.
- Since, Prophet (PBUH)'s Ahadith and Sunnah are the authentic explanations of Holy Qur'an therefore they never conflict in terms of message and meanings both.

## SPECIFIC EXAMPLES OF QURAN & HADITH

- Q (a) Give two specific examples how the hadith have been used together with Quran in working out the Islamic law? [10]

### PARAGRAPH # 1 (INTRODUCTION- RELATION B/W QURAN & HADITH)

- Quran and Hadith are the two primary sources of Islamic law and both of them are interlinked in establishing the laws of Islam.
- For looking upon new matters Quran is to be consulted first as it is the first and primary source of Islamic legal thinking.
- Quran is also a perfect book which is free from any sort of corruption and beyond all doubts and challenges.
- At times Quran states matters in brief without explaining them all. So in those circumstances hadith works with Quran and explain the Quranic matters.
- For this reason Hadith or Sunnah of Prophet (PBUH) is also said to be the interpretation of Holy Quran and the second source of Islamic legal thinking.



- Following are the few examples to see how Quran and hadith have been used together in working out the Islamic law.

#### PARAGRAPH # 2 (FIRST EXAMPLE)

- The holy Quran at numerous places repeatedly asks believers to establish prayer regularly.
- In chapter number 2 verse # 43 the Quran says: *"Establish regular prayer and give poor-tax and bow down your heads with those who bow down"*
- Although here Quran commands to establish prayer, it does not give us clear guidance or details of the manner in which it should be performed. The units of prayer, its gestures and postures, its timings its recitation etc are not stated in Quran.
- Therefore, for details we look into the sayings of Prophet (PBUH) in which he said about prayer.
- In one of the sayings the Prophet (PBUH) said about prayer: *"There is no prayer for the one who does not recite the opening chapter of the Book (the Quran)"* (Bukhari)
- This hadith elaborates the Quranic order of prayer and guides us about the recitation for prayer. It teaches to recite first chapter i.e. Surah Fatiha in every unit of prayer.
- Thus, in this example the joint working of Quran and Hadith establishes the law of obligation of reciting Surah Fatiha in every unit of prayer else without Surah Fatiha prayer will become nullified or cancelled.

#### PARAGRAPH # 3 (SECOND EXAMPLE)

- Another example of the relation between Quran and Sunnah is about the matter of Zakat.
- The Quran says in chapter number 2 verse # 110 *"Be steadfast in prayer and offer regular charity"* (2:110) Al-Baqarah
- In this verse Quran orders us to offer charity i.e. Zakat but it does not specify the times of Zakat that when we are supposed to pay it.
- To find out the answer we refer to the hadith of Prophet (PBUH). About this matter the hadith of Prophet (PBUH) guides us in the following way.
- The Prophet (PBUH) said: *"There is no Zakat on the one until the year passes over"*
- This hadith clearly states that Zakat is to be paid once in a year and not before that.
- Therefore, in this example Quran and hadith together establishes the law of offering the poor-tax (Zakat) once in a year.

OR

- The Quran guides us about the usage of alcohol in the following words.
- *"O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper."* (5:90) Al-Maida
- According to this verse of the Quran alcohol is prohibited for us and its usage is forbidden.
- But this verse and the rest of the Quran do not explain the punishment of the drunk.
- Therefore, to find out the answer we look into the hadith of Prophet (PBUH). Regarding this matter the sunnah of Prophet (PBUH) guides us in the following report: *"The Prophet beat a drunk with palm-leaf stalks and shoes"* (Bukhari)
- This hadith clearly highlights that the Prophet (PBUH) punished the drunk by beating him with palm leaf stalks (lashes). So here Quran and Hadith together form the law of beating the drunk with lashes.

#### EXERCISE:

Q (b) How are the Qur'an and Hadith employed in working out the Islamic law. [4]

- For this answer, briefly discuss the relation between Quran and Hadith followed by an example of their joint working.

## IJMA - THE CONSENSUS

Q (a) What is consensus (Ijma)?

[4]

- The literal meaning of Arabic term Ijma is unanimity or consensus.
- Generally Ijma means a unanimous decision.
- In Islamic terminology it is a unanimous decision of the entire Muslim community on some Islamic matter after the death of Prophet (PBUH)
- **In Islamic legal thinking Ijma is recognized as the 3<sup>rd</sup> source of Islamic legal thinking.**
- It is used when Quran and hadith do not offer the clear or direct guidance.
- It is also the secondary source of Islamic legal thinking which means that it is dependent on primary sources Quran and hadith and cannot work alone.
- **The unanimity of this Ummah is regarded by Prophet (PBUH) himself which is also a proof of consensus (Ijma) to be the authentic source of Islamic legal thinking.**
- The Prophet (PBUH) said: *"My community will never agreed upon an error"*
- Some regards Ijma as the agreement of companions of Prophet (PBUH), others of the community of Madina, others of legal experts.
- Legal experts have differed over who makes up this group of Muslims and whose Ijma should be accepted. Some say Companions of Prophet (PBUH) some say people of Madina, some say legal scholars of any generation.
- In theory, of course, it should be the whole community of believers. But this wasn't possible after few years because the community spread over a wide area.
- Currently it isn't possible either as different Islamic countries are running under different governments and different systems so Ijma of the whole Muslim community (Ummah) seem almost impossible in this era.
- Due to all these differences there are different definitions of Ijma which have been given.

Q (b) How and in what circumstances is it used in Islamic legal thinking?

[6]

- **The Quran is a primary source of Islamic law.**
- The Quran being the word of Allah is regarded as the 1<sup>st</sup> source of Islamic law, hence to be consulted first before any other source for any matter.
- **Its teachings are extended by the Prophet (PBUH)'s Sunnah.**
- When Quran doesn't offer clear guidance, Hadith comes and add up explanations to its teachings which elaborate Quranic injunctions.
- Therefore after Quran Hadith or Prophet (PBUH)'s Sunnah is regarded as the 2<sup>nd</sup> source of Islamic law.
- Hadith also offers guidance on matters when Quran is silent.
- So Hadith is to be consulted for solutions of any matter after Quran.
- **In some circumstances, the Quran and Sunnah do not offer direct guidance.**
- There are times when Quran and Hadith do not offer clear guidance so in such circumstances the consensus of people is allowed as the third source of Islamic law.
- People who reach to consensus doesn't mean that they are such people who, God Forbid, have reached that decision by means other than Quran and Sunnah.
- It can never be a matter where they can separate themselves from Quran and Sunnah and make whatever they please permissible or forbidden.
- Therefore Ijma is considered valid only when it is sourced from Some Quranic verses or Sunnah of Prophet (PBUH).



- Agreement on a matter by all relevant authorities is looked into (of companions, people of Madinah or legal experts).
- They will be guided by their knowledge and other sources.
- For example impermissibility of marriage to one's paternal and maternal grandmother and granddaughter is decided by consensus. There who reached to the consensus did so based on verse # 22 of Surah Nisa: "*Prohibited to you (For marriage) are: Your mothers, daughters.....*" (4:23)
- This verse becomes sanad e Ijma for the matter.
- The matter is deduced from this verse, because the term 'mothers' includes grandmother and the term 'daughters' includes granddaughter, nevertheless, this ruling isn't absolute or fully conclusive, because the term mother can be taken to mean only one's real mother and not paternal or maternal grandmothers. Similarly the term 'daughters' could be taken to mean only one's daughters not granddaughters.
- Therefore on the basis of verse one can say marrying grandmother or granddaughter is not forbidden.
- Now since there is consensus (Ijma) in this ruling, it has become absolute and binding where after no further discussions could be entertained regarding this matter and marrying grandmother or granddaughter is agreed upon as forbidden.

Q (c) Give two examples of the use of consensus (Ijma)? [4]

- Ijma can be sourced from Quran, Hadith or Sunnah of Prophet (PBUH).
- Some examples of Ijma sourced from above mentioned sources are:  
1.  
- An example of Ijma sourced from Hadith of prophet (PBUH) is about the washing and funeral prayer of a miscarried fetus.  
- The Prophet (PBUH) said regarding this: "*If in a miscarried fetus life is established by its movements, a funeral prayer should be offered for it, and it is entitled to its share of inheritance.*" (Tirmidhi, Nisai and Ibn-e-Majah)  
- According to this Hadith, it is understood that a miscarried fetus, having life would be washed and its funeral prayer would be performed.  
- There is a consensus of majority of jurists that if a fetus is four months old or older, it should be washed and its funeral prayer should be offered because a fetus receives a soul when it is four months old and it is considered alive.  
- On the other hand, the miscarried fetus, less than four months old, may not be washed nor may a funeral prayer be offered for it because signs of life couldn't be found in it. It simply should be wrapped in a piece of cloth and buried.  
- Therefore a law of not washing a miscarried fetus and performing its funeral is deduced from the Hadith of Prophet (PBUH) in which life is not established and its confirmed by consensus of believers.  
2.  
- Another example of Ijma which is also sourced from Sunnah is the problem where it isn't permissible to sell an edible item prior to the seller having taken ownership of the goods first.  
- The Prophet (PBUH) said regarding this: "*Whosoever buys edible items can not sell it until he has taken ownership thereof.*"  
- This ruling is clear and apparent from Hadith but this Hadith is narrated by one just companion (Khabar-e-Wahid) therefore based on this their remains a doubt in this ruling and at the most it is not absolute.  
- But now that there is consensus on this problem this possible doubt is removed and the ruling has become absolute.



- 3.
- If a father dies before his son, when the son himself dies the grandfather will have share in son's estate, together with other relatives
  - This is sourced by Quranic verse hence Sanad-e-Ijma for this is verse # 180 of Surah Baqarah.
  - **"It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing."**
  - It allows for grandfather to the father's place in inheriting from the son, even though it is not stated in so many words here in Quran.
  - Since there was a doubt about grandfather's share
  - But now there is consensus on this matter so this possible doubt is removed and this ruling of grandfather's right to have his share in son's property has become absolute.

Q (a) Write types of Ijma?

- There are two main kinds of Ijma. The first is general agreement of all Muslims in matters or beliefs, for example that the Quran was sent down by Allah brought by Angel Gabriel and that the Prophet (PBUH) is the last Messenger of Allah.
- This kind of Ijma is the acknowledgment of the beliefs that are the characteristics of Islam and shared by all believers.
- The second kind of Ijma particularly concerns legal matters and can be defined as an agreement of a group of Muslims about an issue on which the Quran and Holy Prophet (PBUH)'s Hadith or Sunnah haven't spoken the final words.
- The 2<sup>nd</sup> kind of Ijma is further divided into two categories. 1. Ijma e Qawli 2. Ijma e Amali.
- **IJMA E QAWLI:** It is when in any one era all those who are worthy of making Ijma, agree unanimously upon a legal matter by way of speech.
- For example all companions agreed on the caliphate of Hazrat Abu Bakr (RZ) and swore allegiance on his hands.
- **IJMA E AMALI:** It is where in one era all those worthy of making Ijma, agree unanimously upon a legal matter by way of action.
- For example the four Sunnah before Zuhr prayer are regarded as Sunnat-e-Mokkadah, by virtue of companions practicing upon it with rigidity.
- Hence this action can never become Wajib or Farz until such a reason could be found making it Wajib or Farz.

Q (b) Explain the importance of Ijma (consensus)?

[4]

- Ijma is important in different ways. benefits of Ijma (consensus)
- Firstly, it is important to find clarification of the matter mentioned indirectly in Quran or hadith. If any ruling based on Quran and Sunnah is not absolute then Ijma will render such a ruling as absolute and final. Here where after no legal expert will have any scope to differ therewith.
- Secondly, **Ijma maintains the unity of Muslims in Islamic legal code.** When the ruling is decided by the consensus of the entire Muslim Community, the whole community follow the same ruling without differing therefore it leads Muslims towards harmony and uniformity.
- Lastly, it also benefits the future generations. If a decision has been taken unanimously by one generation of Muslims that decision will exist forever and the following generations do not get the right of cancelling the consensus of previous generation. So in this way the future generations do not have to do the labor of doing consensus on the matters already decided unanimously by past generations. The following generations simply receive the ruling and follow it.
- Like the matter of two Adhan (Proclamations) which was decided by the Muslim community during the caliphate of Hazrat Uthman. Since then the ruling has been followed as it was decided. No changes, editions or abrogation are made on this decision.

## SPECIFIC EXAMPLES OF QURAN & IJMA

- Q (a) Give two specific examples how the Ijma (consensus) has been used together with Quran in working out the Islamic law? [10]

### PARAGRAPH # 1 (RELATIONS B/W BOTH SOURCES) :

- Whenever Muslims need religious guidance they consult Quran first. It is the 1<sup>st</sup> and primary source of Islamic legal thinking that is free from any corruption and beyond any doubts or challenges.
- When Quran state matters in brief or be silent on any matter the hadith or Sunnah of Prophet (PBUH) takes the authority as it is next to Quran and the 2<sup>nd</sup> source of Islamic legal thinking.
- In those circumstances when Quran/ hadith offer ruling but the guidance remains unclear, Ijma (consensus) is used to find out the clarification and absolute ruling.
- Ijma is the unanimous decision of Muslims community on Islamic matters after Prophet (PBUH) death. It is the third and secondary source of Islamic legal thinking. Since it is the secondary source it cannot work alone rather it works with any primary source either Quran or hadith.
- Sometimes Ijma is based on the primary source Quran and establishes new Islamic rulings.
- Following are the couple of examples to see how Quran and ijma jointly establish Islamic laws.

### PARAGRAPH # 2 (EXAMPLE # 1):

- The Holy Quran in verse # 23 of Surah Nisa makes it impermissible to marry ones mothers or daughters.
- It says: "*Prohibited to you (For marriage) are: Your mothers, daughters.....*" (4:23) Al-Nisa
- As the verse mentions the terms mothers and daughters which could be clearly understood as ones mother and step mothers or ones daughters or step daughters. So the verse clearly mentions about the prohibition to marry mothers and daughters.
- But the verse does not clearly indicate about marrying grandmothers or granddaughters?
- For this, the consensus of believers has reached to the final decision on the basis of this verse that the terms mothers and daughters also comprise of grandmothers and granddaughters therefore marrying them is also forbidden like marrying mothers or daughters.
- Thus the ruling of impermissibility of marriage to ones paternal and maternal grandmother or granddaughter by the consensus of believers has become absolute where after no further discussions would be made regarding this matter and the ruling would be followed unanimously by the whole Ummah.

### PARAGRAPH # 3 (EXAMPLE # 2):

- Another example of joint working of Quran and Ijma is about the law of inheritance.
- The Quran says in Surah Baqarah: "*It is prescribed, when death approaches any of you, if he leaves any goods that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.*" (2:180)
- According to this verse after the death of a son of the shares of his property will be given to his father.
- But the questions arises what is to be done if the father is already dead? Who will get that share?
- When the answer was sought from hadith it wasn't found therefore the decision was reached by the consensus (ijma) of Muslim community. All those who are worthy of making Ijma decided unanimously that grandfather holds position like a father therefore in this case the share of father will be given to the grandfather.
- Thus, in this example by the joint working of Quran and Ijma the ruling of giving father's share to grandfather was established.



## SPECIFIC EXAMPLES OF HADITH & IJMA

- Q (a) Give two specific examples how the Ijma (consensus) has been used together with Hadith in working out the Islamic law? [10]

**PARAGRAPH # 1 (RELATIONS B/W BOTH SOURCES) :**

See Paragraph # 1 of page # 17 and create the same paragraph by mentioning relation between hadith and Ijma rather than relation between Quran and Ijma.

**PARAGRAPH # 2 (EXAMPLE # 1):**

- It isn't permissible to sell an edible item for the seller before having the ownership of the goods.
- The Prophet (PBUH) said regarding this: "Whosoever buys edible items cannot sell it until he has taken ownership thereof".
- The ruling of not selling edible items before owning them is clear and apparent from this Hadith but this Hadith is narrated by one just companion (Khabar-e-Wahid) therefore based on this their remains a doubt in this ruling and at the most it is not absolute.
- This ambiguity is intimated by Muhaddithun that Khabr-e-Wahid are not reliable like Sahih hadith.
- By the consensus of believers on this problem, this possible doubt is removed and the ruling has become absolute.
- So the teaching in Hadith is unanimously accepted and the doubt about its sanad is removed hence selling items before having ownership has become impermissible.

**PARAGRAPH # 3 (EXAMPLE # 2):**

- Another example of joint working of hadith and ijma is about the funeral prayer of fetus.
- The Prophet (PBUH) said about this: "If in a miscarried fetus life is established by its movements, a funeral prayer should be offered for it, and it is entitled to its share of inheritance." (Tirmidhi, Nisai and Ibn e Majah)
- According to this hadith of Prophet (PBUH) the funeral prayer of miscarried fetus will be offered if it had shown life signs before its death. As per another hadith of Prophet (PBUH) the fetus begins to show movements when it reaches the age of four month. So the hadith states the funeral prayer of miscarried fetus who died after the age of four month will be offered.
- But the question arises when the fetus is miscarried before the age of four months and life signs were not found in it. The question is its funeral prayer will be offered or not?
- When Ahadith did not provide the final ruling on this matter, the Muslim community found out the answer by consensus. All those who are worthy of making Ijma reached to the decision that the fetus who died before the age of four months its funeral will not be offered as life signs were not found in it. Rather it will be washed, wrapped and buried.
- So in this example Hadith and Ijma jointly formed the law of not offering funeral prayer of fetus miscarried before the age of four months is established.

**EXERCISE:** The following questions are not related part (b) of abovementioned part (a)'s.

- Q (b) Give an example to show how the Qur'an could be used with Ijma (consensus) to face a new situation. [4]
- Q (b) Give an example to show how the Hadith could be used with Ijma (consensus) to face a new situation. [4]
- For these answers, briefly discuss the relation of Ijma with Quran or Hadith followed by an example of their joint working.



## IJMA AS THE SOURCE OF LEGAL THINKING

- Q (a) What is Ijma (consensus)? How and in what circumstances is it used? [10]  
OR  
(a) Briefly describe the relation of Ijma with primary sources; Quran & Hadith. [10]

### PARAGRAPH # 1 (IJMA-CONSENSUS)

- Write generally about Ijma here. See Ans. (a) in page # 14.

### PARAGRAPH # 2: (STATUS & USE)

- Discuss the status of Ijma being the third source and circumstances here when Ijma is used. See Ans (b) in page # 14

### PARAGRAPH # 3: (EXAMPLES OF WORKING WITH OTHER SOURCES)

- People who reach to consensus doesn't mean that they are such people who, God Forbid, have reached that decision by means other than Quran and Sunnah.
- It can never be a matter where they can separate themselves from Quran and Sunnah and make whatever they please permissible or forbidden.
- Therefore Ijma is considered valid only when it is sourced from some Quranic verses or Sunnah of Prophet (PBUH).
- To reach to consensus it is necessary that relevant authorities reach to an agreement by their knowledge and consultation of the primary sources; Quran and Hadith.
- Example of Ijma (consensus) sourced from Quran is:  
- Give any one example of Ijma working with Quran from pg # 17.
- Example of Ijma (consensus) sourced from Hadith of Prophet (PBUH) is:  
- Give any one example of Ijma working with Hadith from pg # 18.

## RELATION b/w QURAN & IJMA

- Q (a) Describe that how Quran and Ijma are related. [10]

*This question focuses more on theory than examples. Therefore follow this pattern for this answer.*

*P1: Quran as the source of guidance. See page # 9*

*P2: Ijma as the source of Islamic law. See Ans (a) in page # 14.*

*P3: Relation and Examples of Quran and Ijma. See page # 17.*

## RELATION b/w HADITH & IJMA

- Q (a) Describe that how Hadith and Ijma are related. [10]

*This question focuses more on theory than examples. Therefore follow this pattern for this answer.*

*P1: Hadith as the source of guidance. See page # 9-10*

*P2: Ijma as the source of Islamic law. See Ans(a) in page # 14.*

*P3: Relation and Examples of Hadith and Ijma. See page # 18.*



## QIYAS - THE ANALOGY

Q (a) What is Qiyas (analogy)?

[4]

- The root meaning of the word 'Qiyas' is 'accord', 'measuring' and 'equality'
- Literally, Qiyas (analogy) is the legal method of deducing one principle from another by comparing them together.
- Islamically, it is a process of deduction of laws in consultation with the Quran and Sunnah which are not clearly or directly stated in the previous three sources.
- It is also defined as the comparison between the known and the unknown to find out the new Islamic rulings. The known is matter in Quran or Hadith and the Unknown is the new matter in question.
- It is the authentic source of Islamic legal thinking.
- The proof of Qiyas is from the conversation between Holy Prophet (PBUH) and Hazrat Maaz (RZ). Prophet (PBUH) when asked Hazrat Maaz (RZ) if you do not find any ruling in Quran and Sunnah to solve the matter what would you do? He replied "I will then make Ijtihad of my opinion." Prophet (PBUH) approved of this response.
- Qiyas involves an individual expert making a new decision on the basis of known teachings. He compares the known with the unknown and identifies common points between them ultimately deducing the new law.
- As it has much of individual's opinion and thoughts involved due to this some Muslims distrust Qiyas.
- They object Qiyas because they believe involvement of man's analysis in it could lead towards errors and deduction of wrong rulings
- Another reason of its distrust by some Muslims is varying and conflicting outcomes due to difference in analytical approach of Jurists.

Q (b) In what circumstances do Muslims allow the use of Qiyas (analogy)?

[4]

- The Quran and Hadith are the primary sources of Islamic law.
- The Quran being the word of Allah is regarded as the 1<sup>st</sup> source of Islamic law, hence it is to be checked before any other source for any matter.
- When Quran doesn't offer clear guidance, Hadith comes and add up explanations to its teachings which elaborate Quranic injunctions.
- Therefore after Quran Hadith or Prophet (PBUH)'s Sunnah is regarded as the 2<sup>nd</sup> source of Islamic law.
- Hadith also offer guidance on matters when Quran is silent.
- So Hadith is to be checked for solution of any matter after Quran.
- When they do not offer clear guidance the consensus of believers is allowed.
- There are times when Quran and Hadith do not give clear guidance so in such circumstances the consensus of people is allowed as the third source of Islamic law.
- When even Ijma does not solve new matter, Qiyas (analogy) is allowed.
- Hence Qiyas takes the position in Shari'ah as the forth source in matters of legal thinking.
- This employs the method of comparing the unknown situation with the known.
- Give an example here of comparison of the known and the unknown situation to establish new law.
- It comes only when other sources do not offer clear and final guidance.



Q (c) Write fundamentals of Qiyas, also state two examples using these fundamentals by legal experts to bring upon a new solution? [6]

OR

Give two examples of the use of Qiyas (analogy)? [6]

- Fundamental of a thing is that integral part without which that thing can't exist.
  - Like the fundamentals of Prayers; rukoo, Qiyam, Sajdah etc. the fundamentals of Qiyas are four in number.
  - **Asal** – the ruling which is mentioned in Quran or Hadith.
  - **Far** – the ruling of that thing which isn't found in Quran or Hadith or it is the new matter in question.
  - **Illa'** (the causative factor) – the linking cause that connects the Asal and Far.
  - **Hukm** – By relating these together it is possible to arrive at the new judgment. That new ruling through this judgment is Hukam.
  - Examples of using these fundamentals to bring upon new solution can be.
1. The Quran forbids sales transactions after the call of prayer on Friday in verse # 9 of Surah Jumma'
    - "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), haste earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!" (62:9)
    - This is Asal or ruling from Quran.
    - The new matter of the question arises, Are all kinds of transactions forbidden? This is far in this ruling.
    - By analogy legal experts found reason that like sales distracts Muslims from Friday prayers buying also do the same.
    - This is illa' the linking cause that connects the asal and far of this ruling.
    - Therefore the Hukm or new judgment is that all kinds of transactions have been forbidden after the call of prayers on Friday.
  2. The Quran states regarding impressibility of drinking alcohol in verse # 90 of Surah Maidah.
    - "O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper" (5:90).
    - This is Asal or ruling from Quran.
    - The new matter (far) is that what is the ruling regarding all other drugs causing intoxication?
    - By analogy the Mujtahideen have found same causative factor (illa') of intoxication in other intoxicants as in alcohol.
    - Therefore they have applied the same ruling of impermissibility to those items causing intoxication and unconsciousness.
    - This is Hukm in this ruling or new judgment by use of Qiyas.

## SPECIFIC EXAMPLES OF QURAN & QIYAS

Q (a) Give two specific examples how the Qiyas (Analogy) has been used together with Quran in working out the Islamic law? [10]

### PARAGRAPH # 1 (RELATIONS B/W BOTH SOURCES) :

- Whenever Muslims need religious guidance they consult Quran first. It is the 1<sup>st</sup> and primary source of Islamic legal thinking that is free from any corruption and beyond any doubts or challenges.



- When Quran state matters in brief or be silent on any matter the hadith or Sunnah of Prophet (PBUH) takes the authority as it is next to Quran and the 2<sup>nd</sup> source of Islamic legal thinking.
- In those circumstances when Quran/ hadith offer ruling but the guidance remains unclear, the third source Ijma (consensus) is used to find out the clarification and absolute ruling.
- In circumstances when Quran, hadith and Ijma do not offer clear guidance then Qiyas is practiced.
- It is the comparison of the known ruling with the unknown ruling to form the new ruling. It is the fourth and secondary source of Islamic legal thinking.
- Since it is the secondary source it cannot work alone rather it works with any primary source either Quran or hadith.
- Sometimes Qiyas is based on the primary source Quran and establishes new Islamic rulings.
- Following are the couple of examples to see how Quran and ijma jointly establish Islamic laws.

#### PARAGRAPH # 2 (EXAMPLE # 1):

- The Holy Quran in verse # 9 of Surah Jumma mentions about the sales transactions after the call to the prayers, it says: "*O ye who believe! When the call is proclaimed to prayer on Friday, haste earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!*" (62:9) [Asal]
- According to the root meanings here Quran forbids any kind of sales transactions after the first call to the Friday congregational prayer.
- It is not clearly stated whether buying transactions are permissible or forbidden after this call. [Far]
- Therefore, in order to find out a solution Qiyas is practiced.
- Scholars compare both the matters to reach to the final decision by reasoning it. They say that sales transactions are forbidden after the call to the Friday congregational prayers because one can miss his congregational prayer. Since buying transactions may cause the same damage of missing congregational prayer [ill'a] therefore buying transactions are also forbidden after the first call to the prayers on Friday. [Hukm]
- This is how new matters in question are solved by using the primal source Quran with human analogy.
- In this example, the matter of buying transactions is finalized by the practice of Qiyas (analogy) after which buying is considered as forbidden likewise sales transactions after the call of prayers on Friday.

#### PARAGRAPH # 3 (EXAMPLE # 2):

- Another example of Quran and Qiyas is about the matter of alcohol and other drugs. About alcohol the Quran says: "*O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper*" (5:90). [Asal]
- In this verse it is clearly mentioned that the usage of alcohol is prohibited for believers.
- It is not stated here about the usage of powder drugs like cocaine, L.S.D, Marijuana etc if they are permissible or forbidden? [Far]
- To find the answer when ahadith and ijma were consulted the answer wasn't found therefore Qiyas was practiced to find the final ruling.
- Scholars compared both the matters to reach the final decision. They say alcohol is prohibited as it cause intoxication and leads to lose consciousness which eventually compels one to do sinful acts. They also find out the same elements of intoxication, losing senses and getting into sinful activities in cocaine, L.S.D, Marijuana etc. [ill'a]
- Therefore, on the basis of this similarity scholars reached the decision that cocaine, L.S.D, marijuana etc are also prohibited to use. [Hukm]
- In this example, the joint working of Quran and Qiyas formed the new ruling of prohibition of drugs causing intoxication like cocaine, L.S.D, Marijuana etc.

## SPECIFIC EXAMPLES OF HADITH & QIYAS

- Q (a) Give two specific examples how the Qiyas (Analogy) has been used together with Hadith in working out the Islamic law? [10]

### PARAGRAPH # 1 (RELATIONS B/W BOTH SOURCES):

See Paragraph # 1 of page # 21-22 and create the same paragraph by mentioning relation between hadith and Qiyas rather than relation between Quran and Qiyas.

### PARAGRAPH # 2 (EXAMPLE # 1):

- The Holy Prophet (PBUH) in his lifetime gave clear guidance about the use of any intoxicants related to alcohol. In his saying he said: "All Intoxicants are prohibited" (Agreed). He also showed with his Sunnah to beat the drunk with lashes. It is reported "The Prophet beat a drunk with palm-leaf stalks and shoes (lastes)." [Asal]
- These teachings of Ahadith state about prohibition of alcohol and the punishment of its consumption.
- Although Prophet (PBUH) taught about prohibition and punishment of the drunk but the fixed number of lashes are not stated in his sayings or actions. [Far]
- When Hazrat Umar (RZ) inquired Hazrat Ali (RZ) about the punishment of using intoxicants and the number of lashes, Hazrat Ali (RZ) solved the matter by his analogy.
- Hazrat Ali (RZ) said that intoxication cause speaking drivel and irrational which leads the drunk to falsely accuse others so the punishment of the drunk should be similar to the defamer. The punishment of defamer is 80 lashes [ill'a]. Therefore with this comparison of known and unknown the punishment for the drunk was decided 80 lashes at the time of Hazrat Umar (RZ)'s administration by the use of Qiyas. [Hukm]
- This is how new matters in question are solved by using the primal source Hadith with human analogy.
- In this example, the matter of punishing the drunk is finalized by the practice of Qiyas (analogy) after which the drunk is to be beaten 80 lashes and these orders became the part of Islamic rulings.

### PARAGRAPH # 3 (EXAMPLE # 2):

- Another example of Hadith and Qiyas working together is regarding the inheritance from the estate of the murdered. The Prophet (PBUH) guided about this in the following words, He said: "The murderer does not inherit in the estate of the murdered" [Asal]
- In this Hadith it is clearly stated that the inheritor who murders someone from whose estate he was to inherit, would be deprived of inheritance.
- However, it does not clearly state about the person who has been bequeathed something and he murders the one who made the bequest. [Far]
- To find out the solution when believers consulted Ahadith and Ijma, they didn't find the final ruling. Thus, Qiyas was practiced.
- To apply Qiyas, Scholars contemplate upon the aforementioned Hadith. They deduced that the reason for the non-inheritance of the murderer is that he tried to facilitate his inheritance by committing murder. Scholars have applied the same rule for the murderer who is to receive his bequest from the murdered. They deduced that to receive his bequest earlier he may have killed the one who made the bequest. [ill'a]
- On the basis of this similarity Scholars finalized that Just as the inheritor is deprived of inheritance due to committing murder, so too the murderer is deprived of receiving his bequeathed item. [Hukm]
- In this example, Hadith and Qiyas established the law prohibiting the receiving of a bequeathed item for the murderer.



## QIYAS AS THE SOURCE OF LEGAL THINKING

Q (a) What is Qiyas (Analogy)? How and in what circumstances is it used? [10]  
OR

(a) Briefly describe the relation of Qiyas with primary sources; Quran & Hadith. [10]

### PARAGRAPH # 1 (QIYAS-ANALOGY)

Write generally about Qiyas here. See Ans (a) in page # 20.

### PARAGRAPH # 2: (STATUS & USE)

Discuss the status of Qiyas being the fourth source and circumstances when it is used. See Answer (b) in page # 20

### PARAGRAPH # 3: (EXAMPLES OF WORKING WITH OTHER SOURCES)

- Scholars/Jurists deduce the new laws by working through the four fundamentals of Qiyas.
- The first fundamental of Qiyas is **Asal** which is the original ruling mentioned in Quran/Hadith.
- The second fundamental is **Far** which is the new question that has risen whose guidance is not directly stated in previous sources.
- The **Asal** and **Far** are then compared to find the causative factor/similarity which is called **Illa'**. **Illa'** (the causative factor) is actually the linking cause that connects the **Asal** and **Far**.
- By relating these together it is possible to arrive at the new judgment. That new ruling thru this judgment is **Hukam**.
- Though Qiyas involves individual efforts but this does not mean that the new law established would be derived on the basis of one's liking or will, rather it will be practiced in the light of Quran/Hadith.
- Therefore it is a must that the new ruling by Jurist through the practice of Qiyas should be based on his knowledge, analysis and most importantly in consultation of the primary sources; Quran/Hadith.
- An Example of Qiyas (analogy) sourced from Quran is:  
Give any one example of Qiyas working with Quran from pg # 22.
- An example of Qiyas sourced from Hadith is:  
Give any one example of Qiyas working with Quran from pg # 23.

Q (b) Why do some legal scholars reject the use of Qiyas (analogy)? [4]

- The legal scholars reject the use of analogy due to man's analysis involved in it.
- They believe that Qiyas is not totally Divine as compare to other sources like Quran, Hadith or Consensus (Ijma) which is made in the light of Quran and Hadith.
- Since there is man's analogy involve in Qiyas therefore they reason that it is not necessary the decision reached is perfect and totally reliable as compared to the laws established by other three sources.
- Moreover, they also reason to reject the use of Qiyas that when different scholars practice it on the same matter, due to their difference in analysis i.e. the **Illa**, the final decision reached could be different hence it shows imperfection of Qiyas.
- Like in the case of pictures and snaps scholars' opinion varies. Some say in normal circumstances it is permissible where as some say it is forbidden. This difference is due to the difference in scholar's analysis and the comparison of the known and the unknown with different reasoning.
- So, due to the working of Qiyas with the blend of authentic (primary) sources and man's analysis, they do not find it as reliable as the other sources.

**EXERCISE:** The following questions are not related part (b) of abovementioned part (a).

Q (b) Give an example to show how the Quran could be used in exercise with Qiyas (Analogy) to face a new situation. [4]

Q (b) Give an example to show how the Hadith could be used in exercise with Qiyas (Analogy) to face a new situation. [4]

- For these answers, briefly discuss the relation of Qiyas with Quran or Hadith followed by an example of their joint working.

### RELATION b/w QURAN & QIYAS

Q (a) Describe that how Quran and Qiyas are related. [10]

*This question focuses more on theory than examples. Therefore follow this pattern for this answer.*

*P1: Quran as the source of guidance. See page # 9*

*P2: Qiyas as the source of Islamic law. See Ans. (a) in page # 20*

*P3: Relation and Examples of Quran and Qiyas. See page # 22.*

### RELATION b/w HADITH & QIYAS

Q (a) Describe that how Hadith and Qiyas are related. [10]

*This question focuses more on theory than examples. Therefore follow this pattern for this answer.*

*P1: Hadith as the source of guidance. See page # 9-10*

*P2: Qiyas as the source of Islamic law. See Ans. (a) in page # 20.*

*P3: Relation and Examples of Hadith and Qiyas. See page # 23.*

### SOURCES OF ISLAMIC LAW

Q (a) Briefly describe the four main sources of legal thinking in Islam? [10]

PARAGRAPH # 1 (QURAN)

- See Page # 9. Discuss the bold points very briefly.

PARAGRAPH # 2 (SUNNAH)

- See Page # 9-10. Discuss the bold points very briefly.

PARAGRAPH # 3 (IJMA)

- See Page # 14. Discuss the bold points very briefly.

PARAGRAPH # 4 (QIYAS)

- See Page # 20. Discuss the bold points very briefly.

Q (b) Explain the significance of Quranic laws. [4]

- The laws of Quran are highly significant due to their perfect existence and application.
- Firstly, the laws of Quran are perfect, comprehensive and practicable. They are humane and can be followed by man conveniently, not out of their reach. This is why they are universal and are made for the entire mankind not for the specific community or group.
- Secondly, the laws of Quran are eternal, un-alterable & everlasting for all times. The guarantee of their perfection is such that they are purely Divine without the mixing of man's analogy in it or



any sort of error and corruption. Since Allah has taken the responsibility of guarding His word therefore the laws of Quran cannot be changed, modified or suspended by man in any era. For the parts of Quran contain Mutashabehat verses, they are open to interpretation.

## QURAN AS THE SOURCE OF LEGAL THINKING

Q (a) What part do Quran play in Islamic legal thinking? [10]

### PARAGRAPH # 1 (Use of Quran Solely in Legal Thinking):

- Provide summary of Bold Points discussed in page # 9-10

### PARAGRAPH # 2 (Use of Quran with Hadith)

- Quran is used together with hadith to establish new laws + an example of Quran and Hadith.

### PARAGRAPH # 3 (Use of Quran with Ijma)

- Quran is used together with Ijma to establish law + an example of Quran and Ijma

### PARAGRAPH # 4 (Use of Quran with Qiyas)

- Quran is used together with Qiyas to establish law + an example of Quran and Qiyas

## HADITH AS THE SOURCE OF LEGAL THINKING

Q (a) What part do Hadith play in Islamic legal thinking? [10]

### PARAGRAPH # 1 (Use of Hadith with Quran & Solely in Legal Thinking):

- Provide summary of Bold Points discussed in page # 9-10

### PARAGRAPH # 2 (Use of Hadith by Immediate Successors)

- Hadith was used by immediate successors of Prophet (PBUH) after his death to establish new rulings.
- Hazrat Abu Bakr (RZ) referred to Quran whenever any legal case came before him. If he found no applicable judgment he referred to Hadith and if he didn't find out the answer on the basis of his knowledge of hadith he would ask the other companions and if they informed him of any decision of Prophet (PBUH), he settled the matter according to it.
- Once Hazrat Umar (RZ) was asked to decide who was to blame when a pregnant woman was attacked by another woman and then gave birth to a dead baby. The Caliph asked the Companions to relate any Hadith that might guide him, and one of them, Hazrat Mughaira (RZ), remembered one that referred to a similar case. Hazrat Umar (RZ) asked him to bring a witness to support what Hazrat Mughaira (RZ) reported. When Hazrat Mughaira (RZ) did, the caliph decided the case with the help of Hadith.

### PARAGRAPH # 3 (Use of Hadith with Ijma)

- Hadith is used together with Ijma to establish new laws + an example of Hadith and Ijma

### PARAGRAPH # 4 (Use of Hadith with Qiyas)

- Hadith is used together with Qiyas to establish new laws + an example of Hadith and Qiyas

## THEME OF QURAN - ALLAH IN HIMSELF

- Q: (a) Describe the teaching of Quran about Tawhid from the passages you have studied and other similar passages? [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The Holy Quran elaborates details about Tawhid. One-third of Holy Quran is full with the description of Tawhid which means Oneness / Unity of Allah.
- It deals with the description of Oneness of Allah in exclusively concise, remarkable and convincing manner.
- It tells about His existence, Lordship and sovereignty, His perfection in life and activities, His singularity and His matchless attributes.

### PARAGRAPH # 2 (HIS LORDSHIP AND HIS EXISTENCE)

- The description of Allah's personality begins with the fact that He is the primal origin of this world. When there was nothing, He was there and created the whole universe solely. All what we see in this universe comprising billions of galaxies, stars and planets have been created by no one but Allah alone.
- Not only that He is the Sovereign Lord of this world, He also administers it single-handedly. For this He doesn't need any one's assistance.
- This fact turns down the ideology of atheists who believe that world's existence and creations happened accidentally. The Quran says in response to this in Surah Al-A'araf.
- *"And have they not looked into the Kingdom of the heavens and the earth, and all things that Allah has created?" (7:185)*
- The atheists also believe that the world continues with its function in a mechanical manner and there is no personality like God who controls it, God is just a philosophy.
- The Quran answers this by proving the existence of Allah at many different places. It says that He is a personality and He is the living not the philosophy or imagination.
- About the existence of Allah, the emphasis is greatly laid on the fact that He is the only One in existence without any hint of plurality. The design and function of this world and its harmonious movement proclaims His Oneness. If there had been more than one Lord, there would've been unity in design, function and existence.
- Surah Ikhlas is the best to identify His unity: *"Say He is Allah the One and only" (112:1)*
- There are numerous other passages which confirm His sole existence.
- About His existence Quran repeatedly mentions that not only He is the One but also His existence is unique. He is perfect in all ways of life and activities, free from errors and all sorts of dependency.
- His perfection in life is justified by the fact that He is Immortal. He is also the one who doesn't get tired or slows down in activities like His creatures. Ayat ul Kursi (the verse of Throne) signifies the perfection of Allah in life and activities.
- The Quran also elaborates the idea that Allah is all alone and doesn't have any associate or partner. His singularity is an oft-repeated topic of Quran which is discussed mostly with reference to Christian and Jewish ideologies which relate son with Allah.
- The Holy Quran refutes this idea and asks them how He could have a son when He has no wife?

### PARAGRAPH # 3 (HIS ATTRIBUTES)

- Secondly Quran mentions a vast range of attributes of Allah that cannot be possessed by His creation.
- It says that the attributes of Allah are absolutely matchless and beyond even comparison to any of His creations. Surah Shura mentions His attributes of Al-Alliyul Azim means 'Most High Most



- Great'. It teaches us that not only His existence is incomparable but also His attributes and powers. The contrast of Creator and creatures can never be possible since there is no entity even closer to His level and status.
- Moreover, Surah Ana'm talks about Him being imperceptible and invisible with reference to the terms 'Latif and Khabir'. It is only He who can see and comprehend all because all are His creations but no one can see or conceive Him.
  - The attributes of Allah are various in numbers. Some of them are His Supreme knowledge and power, He being oft-forgiving and the most Merciful.
  - His attribute of Graciousness and Mercifulness are declared as the most prior in all. This is why they are recited at the beginning of every Surah in form of Tasmia. Even Quran itself proclaims it the chief one. Surah A'araf provides ".....But my Mercy extends to all things...." (7:156)
  - Another oft - repeated power of Allah in Quran is His will. Surah Yasin mentions that "Verify when He intends a thing His command is Be and it Becomes" (36:82)
  - Thus through the teachings of Quran about Allah we learn that He is the First and Last, the Evident and immanent the omnipresent and omniscient.

- Q (b) Discuss the most important teachings of Quran about God? [4]
- For this answer use Paragraph # 1 from Page # 27.

## THEME OF QURAN - ALLAH'S RELATION WITH THE CREATED WORLD / ALLAH AND HIS CREATIONS

- Q (a) Describe the teaching of Quran about Allah's relation with the created world /Allah and His creations from the passages you have studied and other similar passages? [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The Holy Quran is full with description of Allah's relationship with His Creation.
- It tells about His status of being the only One worthy of praises and worship.
- Quran also mentions about the numerous blessings of Allah for mankind making Him man's Cherisher, teacher, creator, protector and most importantly God.
- Moreover, at many places it describes He being the only Judge of mankind on the final day.
- Thus Quran covers Allah's relation with mankind from man's beginning till the end of this world to the commencement of man's new life in the next world.

### PARAGRAPH # 2 (CREATOR AND TEACHER OF MANKIND)

- The Holy Quran tells us about the uniqueness of man. It mentions that Allah has made the entire world and its bounties to serve man. The order of creation is such that the sun, the moon, the stars, water and earth, day and night, seasons of the year, the clouds, wind and rain, the treasures beneath the crust and on its surface, all the energies and resources use their forces to serve man providing him peace and harmony.
- The amazing creation of man, for whom the universe is made, is oft-discussed in Holy Quran. Surah Alaq mentions about man's creation amazingly from just a mere drop of germ cell. Verse # 2 of Surah Alaq mentions about this "who created man out of a clot of congealed blood" (96:2) Al-Alaq
- Not only man's creation is amazing, the Quran also states that man has been granted with such qualities that makes him the best creation of Allah. This is because man alone is blessed with knowledge, power, faculty and wisdom to explore and understand the mysteries of this vast universe. For the attainment of knowledge, Allah taught man the use of pen, The Quran mentions: "Nun. By the pen and what they write" (68:1)



- Man's superiority and glory over other creatures due to knowledge is evident from the fact that Allah made all the angels prostrate before Hazrat Adam (A.S).
- Other than knowledge, Allah also has gifted man the power of speech and free will. He has also bestowed upon man the senses of learning, speaking, understanding and discriminating the right and wrong. Now man can use these as per his own accord without any pressure or constraint.
- Since Allah loves man the most, therefore after making the universe for him and creating himself stupendously, Allah has made him the vicegerent on earth as well. Hence, the Quran establishes Allah's relation with man as His Creator, Teacher & the one who provides man with the superior status.

### PARAGRAPH # 3 (GOD & PROTECTOR OF MANKIND)

- The creation of man by Allah is such that man has always had an inner need to worship some deity. It is ingrained (fixed) in his nature due to his dependency on hundreds of forces for survival and his existence being weak, vulnerable and needy.
- Due to this, the Holy Quran discusses another important relation of Allah with mankind of being man's only God. As per the Quranic teachings, only He is the one who can be designated as God since everything is His possession and everyone is in His control.
- The very first chapter of the Holy Quran declares Allah as the only one to be praised due to His providing for mankind. It says "*All praise be to Allah, the Cherisher and Sustainer of the world*" (1:2).
- The verse of throne and Surah Nas give the similar message that Allah is the only God of mankind.
- Since He is the only God and has the power to administer everything, therefore only Allah is the one who can fulfill man's requirements and grant him provisions for his survival.
- For this Quran tells us that Allah is the one who nourishes man physically and spiritually also provides man protection from every sort of harm and evil which can affect his physical or spiritual world. This establishes man's relation with Allah that He is the sole protector & sustainer of mankind.
- The last two chapters of the Holy Quran (Al-Muwadhatain) mentions Allah's relation with man as his Sole protector against internal and external sorts of evils.

### PARAGRAPH # 4 (JUDGE OF MANKIND)

- Finally, the Quran categorically tells about bringing an end to the world by Almighty Allah. This would commence with an inspiration of Allah followed by the terrible earthquakes and destruction of the entire world as mentioned in Surah Zilzal.
- After the end of this world man will rise again and call upon for his actions in this world. There then every ant's weight of good and evil will be weighed, Judged and rewarded justly. The Quran mentions about the Judgment in Surah Al-Mominun : "*Do you think that we have created you for nothing and that you would not be returned to us*" (23:115) Al-Mominun
- Hence by this Quran is establishing the relation of Allah being the Judge of mankind on the final day.
- Allah will be the only Judge there to decide and repay the reward of deeds of man.

Q (b) Discuss the most important teachings of Quran about God's relation with His creations?

[4]

*For this answer use Paragraph # 1 from Page # 28.*



## THEME OF QURAN - ALLAH'S RELATION WITH HIS MESSENGERS

- (a) From the Quranic passages you have studied, outline the relationship between God and TWO of His messengers who were sent before Prophet Mohammad (PBUH). [10]

### PARAGRAPH # 1 (STORY OF HAZRAT ADAM A.S)

- When none lived on the earth Allah decided to create man to worship Him and live on earth. Angels and Jinn were created before man (Hazrat Adam)
- Allah told angels about the creation of man and his sending on earth being the leader. The angels questioned the creation highlighting that man would cause bloodshed and mischief on earth.
- Allah said to the angels "Surely I know what you do not know" (2:30) Al-Baqarah
- Allah also told angels that He was going to create a mortal from clay and angles were to bow down before him.
- When Allah created Hazrat Adam (AS) in the nicest shape He commanded the angels and the Jinn to bow down before Adam whereupon all bowed down except Iblis, the Jinn.
- Iblis argued and said he was better than Hazrat Adam (AS) as Iblis was from fire and Adam was from clay.
- Allah on this rebellion expelled and cursed Iblis till the final day.
- Iblis then swore to misguide Adam and his children but Allah had given man the knowledge and guidance to distinguish between the right and wrong to avoid luring away.
- These events are highlighted in chapter # 7 Al-Araaf and chapter # 15 of Quran.
- Thereafter to prove the distinction of man Allah taught Hazrat Adam (AS) some names mentioned in Surah al Baqarah "He taught Adam the names of all things".
- Allah asked angels to say those names but angels couldn't and praised the Glory of Allah. When Allah asked Hazrat Adam (AS) to say those names, he did. So turning to the angels Allah said "Did I not tell you I know everything that is in the earth and heavens ...." (2:33) Al-Baqarah
- Allah then asked Hazrat Adam (AS) to live in the paradise. He had everything to enjoy but he was alone so Allah created Hazrat Hawwa as his wife.
- Allah said to Hazrat Adam (AS) to live in paradise and eat freely except from a particular tree. This was intended to test them and teach them self-control.
- Iblis was trying hard to misguide both. At last, he succeeded and tempted Hazrat Adam (AS) and Hazrat Hawwa.
- As soon as they both approached the forbidden tree, they both became naked. Until then, they did not know what nakedness was. They had no cause to be ashamed of but now they felt ashamed and cover themselves with leaves and tried to hide but there was nowhere they could hide from Allah.
- Hazrat Adam (AS) and Hazrat Hawwa realized and regretted their mistake. There then Allah taught them a prayer for forgiveness. So following that Hazrat Adam (AS) and Hazrat Hawwa asked Allah's forgiveness and it was granted. The prayer is stated in Surah Aa'raf in the following words: *They (Adam and Eve) said: "Our Lord! We have wronged our own souls: If you do not forgive us and have Mercy on us, we shall certainly be of the losers."* (7:23) Al- Aa'raf
- He then commanded Hazrat Adam (AS) and Hazrat Hawwa to go down on earth, live and die there. He also told them that he would send guidance for them, so that they wouldn't deviate from the Right path.
- So Allah revealed guidance to Hazrat Adam (AS) and he was given the distinction of being the first man and first apostle on earth.

### PARAGRAPH # 2 (STORY OF HAZRAT IBRAHIM A.S)

- Hazrat Ibrahim (AS) was born in Chaldeans, also known as Babylonia. At that time some people worshipped idols of stone or wood where as some people worshipped shiny distant objects like sun, moon, star etc.



- His father, Azar, was an idolater who made idols and rejected Allah completely.
- Since his childhood Allah bestowed him with the light in his heart and mind and gave him wisdom.
- He was never attracted towards idols his father made rather he played with them. One day while he was playing with the idol having long ears, his father forbade him to play. Hazrat Ibrahim (AS) asked why this idol having long ears than us, Azar's reply made Hazrat Ibrahim (AS) to laugh that these big ears show deep knowledge of this god.
- When Hazrat Ibrahim (AS) grew up visiting the temple with his father, his heart had been full of hatred for idols. He always found it astonishing that how people begged before the statues that couldn't even help themselves.
- One night he left his house to go to a mountain. There he sat resting his back on a wall and looked at the sky. He looked on planets and the shiny distant objects worshipped by his people pondering why they are worshipped.
- He considered what was beyond the moon, the stars and the planets (i.e. Allah) and was astonished that these objects were worshipped by men when man has been created to worship the Creator of these planets appearing and disappearing on His commands.
- This event of Hazrat Ibrahim (AS)'s pondering and realization is discussed in 75-79 of Surah An'am.
- Followed by this he argued with his people & made it clear that shiny distant objects are unworthy of worship & that they are among the signs of Allah who is all worthy to be praised and worshipped.
- In this connection Allah Almighty commanded: *"And from among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but Adore Allah who created them, if it is Him you wish to serve"* (41:37) Al-Fussilat
- After revealing the truth of shiny distant objects he turned to the group who were practicing idolatry.
- He thought he would give idolaters a practical lesson. Once when people were busy celebrating a festival, he went to the temple where the idols were kept.
- He asked the idols, *"How do you do? Here is the food and drink. Why don't you help yourselves?"* The stone idols were silent of course.
- He now took an axe and began to break all the idols except the biggest which he spared with a purpose and left the axe hanging round the neck of the biggest idol.
- When people came to the temple they were astonished to find the idols broken. They asked themselves who had done this mischief and thought of Hazrat Ibrahim (AS), the only one who talked disrespectfully about the idols.
- Soon Hazrat Ibrahim (AS) was found out. They asked him *"Who broke the idols?"* Hazrat Ibrahim (AS) replied *"Asked the biggest idol"*. The people knew that the idols could not talk. When they said this to Hazrat Ibrahim (AS), he asked *"Why do you worship them, then? They can't talk, move or understand anything. Why do you ask them for favor?"*
- The people who had no answer of his questions were sure Hazrat Ibrahim (AS) broke the idols. They called a meeting and decided to burn Hazrat Ibrahim (AS) alive.
- A big fire was set and Hazrat Ibrahim (AS) was thrown into it. But a miracle happened which is highlighted in Quran in the following words: *"When they threw him in the fire, We commanded, 'O Fire! Be cool and comfortable for Ibrahim'".* (21:69) Al-Anbiyaa
- Quran also narrate the story of his son Isma'il when he prayed to Allah to have a son. Allah granted the prayer and bestowed him with a son gentle like him.
- Related to both Quran discusses about the dream Hazrat Ibrahim (AS) saw through which he was ordered to slaughter his son in the name of Allah.
- When Hazrat Ibrahim (AS) shared the dream with his son Hazrat Ismail (AS) he responded in obedience & asked his father to do as commanded and his father would find him patient in adversity.
- The moment Hazrat Ibrahim (AS) was attempting to slaughter his son miracle happened and the dagger didn't work. Followed by this Allah stopped him and said *".....O Ibrahim stop! You have fulfilled your vision...."* (37:104-105) Al-Saffat
- Thereafter, Allah ransomed H. Ismail (AS) with a sheep when both father and son fulfilled the trial.



(b) Explain why God sends His revelations through messengers.

[4]

- Allah sends revelations through messengers to communicate indirectly, to illustrate laws, to inspire & guide followers and to prove the practicality of Divine laws.
- Firstly, Allah doesn't communicate directly to humans rather He communicates through chosen man i.e. the apostles. This is mainly due to man's trait to believe or to disbelieve, if He communicates directly and everyone comes to know about His existence then how man will be taken under a trial.
- Secondly, followers not only need laws, they also need illustration of the laws to follow. For this reason Allah chooses man from them who live amongst them, speaks the same language which followers could understand so that laws will not only be communicated but also be illustrated well enough for followers understanding.
- Thirdly, apostles also provide practical demonstration of the laws by following them first which inspires and guides the followers to implement the traits likewise.
- Lastly, Apostles' practice and conduct of the laws also convince the followers about the practicality and rationality of Divine laws. When they are followed by their very community and nation member it motivates the followers to follow the laws rather than questioning them or considering them as impossible, irrational or illogical.

(b) Discuss the most important teachings of Quran about God's relation with His messengers? [4]

- The Quran also deals with the important theme i.e. Allah's relation with His messengers.
- Almost about 124,000 apostles of Allah have been sent on the earth. The chain of apostleship began from Hazrat Adam (A.S) and ended with the seal of Prophets, Hazrat Mohammad (PBUH).
- One of the prominent names in the Prophetic chain is Hazrat Ibrahim from whom a long line of Allah's messengers is carried on which included his two sons, Hazrat Ismail and Hazrat Ishaq. From Hazrat Ishaq came Hazrat Yaqoob, Hazrat Yusuf, Hazrat Musa, Hazrat Daud, Hazrat Sulaiman, Hazrat Isa, while Hazrat Ismail was the great great grandfather of Hazrat Mohammad (PBUH).
- There are number of verses of Quran narrating stories of His selected messengers where as many chapters of Quran are named by these different Messengers.
- Few include Surah Nuh (71), Surah Ibrahim (14) and Surah Yunus (10) etc.
- The Quran mentions about their grant of prophethood, status, similar missions, miracles and the books revealed upon them as well as the calamities on their nations for rejecting Allah's message.
- It also states that Allah as their **Creator, Sustainer, Teacher, Protector, Guide and Consoler** etc.
- *Conclude your answer with discussion on the above-stated (highlighted in bold) relations of Allah with His messengers.*

Q (a) Describe what the following Surahs tell Muslims about the circumstances in which they were revealed:

- |                    |     |
|--------------------|-----|
| (i) Surah Ikhlas   | [5] |
| (ii) Surah Kauthar | [5] |
| (iii) Surah Nas    | [5] |
| (iv) Surah Duha    | [5] |

*Discuss the background (Sabab-e-Nuzool/Shan-e-Nuzool) of the Surah followed by the part (a) of the Surah from Book # 1 and brief explanation from part (b) of the Surah from book # 1. Other than References of part (a) which are references from other passages, you may also use the translation of Surah or its few verses as a Reference/Quote for your answer.*



## ASBAB-E-NUZUL; AL-IKHLAS & AL-KAUTHAR

- Q (a) Describe what the following Surahs tell Muslims about the circumstances in which they were revealed: 112 (Al-Ikhlās) and 108 (Al-Kauthar). [10]

### PARAGRAPH # 1 (AL-IKHLAS)

- Different people had questioned the Holy Prophet (PBUH) about the essence and nature of God. On every occasion Prophet (PBUH), on Allah's command, recited Surah Al-Ikhlās in response.
- First of all the Quraish asked Prophet (PBUH) about Allah. Hazrat Abdullah bin Masud has reported that the Quraish said to Prophet (PBUH): "Tell us of the ancestry of your Lord." Thereupon this Surah was sent down. (Tabarani)
- The similar reports about polytheists' questions about Allah's ancestry are mentioned in Bukhari, Timidhi and Musnad of Imam Ahmed bin Hanbal.
- The Jews and Christians also asked questions to Prophet (PBUH) about Allah.
- Hazrat Anas (RZ) has stated that some Jews of Khyber came before the Holy Prophet (PBUH) and they said: "O Abul Qasim, Allah created the angels from light, Adam from rotten clay, Iblis from the flame of fire, the sky from smoke, and the earth from the foam of water. Now tell us about your Lord (of what He is made)." The Holy Prophet (PBUH) did not give any reply to this question. Then Hazrat Jibrail came and he said: "O Muhammad, say to them: Huwa Allahu ahad."
- Ibn Abbas (RZ) has reported that a deputation of the Christians of Najran along with seven priests visited the Holy Prophet (PBUH) and they said: "O Muhammad, tell us what is your Lord like and of what substance He is made." The Holy Prophet replied, "My Lord is not made from any substance. He is unique and exalted above everything." Thereupon Allah sent down this Surah.
- In all the traditions it is mentioned that this Surah was revealed on this and that occasion. It should not be considered as the period of revelation of Surah in contradictory. It is that whenever Mohammad (PBUH) was asked questions about Allah, Allah inspired Prophet (PBUH) to recite the words of Surah Ikhlas. Thus, the fact is it is a Makki Surah which was revealed when detailed verses about the attributes of Allah were not revealed.
- Another evidence of this Surah being one of the earliest Surahs is the cry of Hazrat Bilal (RZ) who used to say "Ahad! Ahad!" when Ummayya bin Khulf tortured him.
- The Content of the Surah clearly mentions that Allah has no ancestry; He has no beginning or the ending and has no associates or partners at all. He is absolutely single without any hint of plurality. It is stated "He begets not nor is He begotten".
- It is negating the Christians' ideas that God has any physical and human characteristics and also the idea of the trinity which they believed. The Surah clearly mentions "the One and only".
- It also refutes the ideology of atheists who believe God doesn't exist and He is just an imagination. By mentioning "Say, He is Allah", Allah clearly highlighting that He does exist as personality not an imagination or philosophy.
- Other than believing in the ancestry polytheists believe in many gods which is also refuted by this Surah.

### PARAGRAPH # 2 (AL-KAUTHAR)

- The Surah was revealed when Prophet Mohammad (PBUH) was going through a period of difficulty with Quraish.
- According to Ikrimah when the Holy Prophet was appointed a Prophet, and he (PBUH) began to call the people to Islam, the Quraish said: "Mohammad (upon whom be Allah's peace and blessings) is cut off from his people as a tree is cut off from its root, which might fall to the ground any moment." (Ibne Jarir).
- When both sons of Prophet (PBUH) had died, the Quraish used this as opportunity to mock and tease Prophet (PBUH).



- Ata says that when the second son of the Holy Prophet (PBUH) died, his own uncle, Abu Lahab (whose house was next to his) hastened to the pagans and gave them the "good news": *Batira Mohammadun al-lail: "Muhammad has become childless this night, or he is cut off from root."*
- The Quraish created mental and emotional distress for Prophet (PBUH) by calling him *Abtar* i.e. the one who is cut off from his root.
- Abdullah bin Abbas said: *"The eldest son of the Holy Prophet (PBUH) was Qasim; next to him was Zainab, next to her Hadrat Abdullah and next to him three daughters, viz. Umm Kulthum, Fatimah and Ruqayyah. Of them first Hazrat Qasim died and then Hadrat Abdullah. Thereupon A'as bin Wa'il said: 'His line has come to an end: now he is abtar (i.e. cut off from root).'*
- According to other reports same kind of meanness was shown by Abu Jahal and Uqba bin Abi Mu'ait by rejoicing at this grievance of Mohammad (PBUH).
- The Quraish thought and expressed as Prophet (PBUH) had no male descendents to carry his name therefore his message would die when he would pass away.
- Muhammad bin Ishaq says: *"Whenever the Prophet (PBUH) was mentioned before A'as bin Wa'il, the chief of Makkah, he used to say: Let him be alone for he is only a childless man (abtar) with no male offspring. When he dies, there will be no one to remember him."*
- Allah revealed these verses of Al-Kauthar (108:1-3) to console and give hope to the Prophet (PBUH) that his enemies will be cut off not him.
- Allah assured Prophet (PBUH) that his message and mission will surely remain and will be forwarded and the mission of his enemies will fall. Allah stated: *"And He who hates you He will be cut off (from future's hope)."*
- To fill his heart with joy and happiness, Allah promised him the abundant blessings in this life and the next. He was promised to be given the river of paradise, Al-Kauthar and was also reminded about the unique blessings like prophethood and revelations already granted to him. The Quran states: *"Verily, We have granted you the Abundance"*.
- With these blessings and certainty of avenging his haters, Allah has given him the responsibilities of praying and sacrificing in order to show gratitude to Allah.

### ASBAB-E-NUZUL; AL-DUHA & AL-NAS

- Q (a) Describe what the following Surahs tell Muslims about the circumstances in which they were revealed: 99 (Al-Duha) and 114 (Al-Nas). [10]

#### PARAGRAPH # 1 (AL-DUHA)

- Surah Duha was revealed in the earliest period at Makkah. There was a gap in revelations and revelations were suspended for a long time which left Mohammad (PBUH) deeply depressed.
- He (PBUH) felt very anxious thinking he had committed some errors because of which Allah had become displeased with him and had forsaken him.
- Therefore, Mohammad (PBUH) was given the consolation through revelation of this Surah saying that the revelations had not stopped because of some displeasure but this break in revelation was necessary for restoring peace in him.
- The revelation projected the idea that if Holy Prophet (PBUH) had continuously been exposed to the intensity of revelation he would not have been able to endure it.
- Therefore, an interval was given to provide him with peace, tranquility and the power to bear this burden of revelation ahead.
- It is reported that whenever verses were revealed to Prophet (PBUH) he used to perspire, his facial expressions hardened and his body became heavier because of the weight and burden of revelation.
- Gradually when he (PBUH) developed enough power to withstand the burden, there was no longer any need for long gaps.
- This Surah was sent down to remove Prophet (PBUH)'s anxiety caused by the suspension in revelation.

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