

Doha Suleman

Islamiyat 2058/1

The History and importance of the Holy Quran

Compulsory Question

25/1/21

1:30
2:30
3:30
4:30

1:30

SIR ZAFAR ALAM

[Pick the date]

Revelation of Quran from 610 to 632

- As the Holy Quran is the word of Allah so it was with Him since eternity. The Holy Quran says, **"Nay! This is the Glorious Quran. (Inscribed) In The Preserved Tablet."** (85:21-22) From there it was sent down to the Prophet in a period of twenty three years. Allah says, **"And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages."** (17:106)
- The first revelation was revealed in the night of power. The Holy Quran says, **"Ramadan is the month when the Quran was sent down."** (2:185) The Prophet was busy in deep meditation when Jibrael appeared in the Cave of Hira and asked him to read. He replied that he could not read. Then the angel hugged him tightly thrice and recited, **"Read in the Name of Thy Lord Who has created. He has created man from a clot (of congealed blood). Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not."** (96:1-5) The Prophet was shocked and starting shivering from fever.

This was the condition of the Holy Prophet whenever he received revelations. Hadrat Ayesha said: **"I saw revelations coming down upon him in the severest cold and when that condition was over, perspiration ran down his forehead."** The Holy Prophet had different sensations during revelations. He sometimes used to hear the ringing of the bell and that was the hardest way on him. His body used to become very heavy during revelation, if he were on a camel it would sit down. A companion said that the prophet's leg was on his leg when revelation came and he thought that his leg would crush. It was due to the spiritual weight of the word of Allah. Allah says, **"Had We sent down this Quran on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah."** (59:21)

The revelations were brought to the Prophet by the angel sometimes in the actual form and sometimes in the shape of a man. Sometimes he was inspired the words of Allah. The Holy Quran says, **"It is not given to any human being that Allah should speak to him unless (it be) by Revelations, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise. (42:51)** He received revelations during travelling, during sleep and when he was alert and when he was in the gathering of his companions. During revelation he could not communicate with the people around him.

- The revelations came to the Holy Prophet according to the different events and requirements of his community. Like Surah Kawthar was revealed when his infant son died and Makkans were making of him by calling him Abtar. Surah Duha was revealed after a break in revelation for the rest of the Prophet in which again Makkans were mocking at him. Surah talks about Badr and Ahzab was revealed after the Battle of Trench.

2nd revelation: Surah Hudhassir

night of hells, felt as if the hardest way of revelation. food with no communication. could not communicate. sleep in any form.

3 modes of revelation

from behind the screen (parda) - Miraj e g

through angel Jibrael.

in the form of a man called Dehif Kashi

inspiration (dreams)

actual form



- The revelations between 610 and 622 are called Makkan and they lay emphasis on main articles of faith such as unity of Allah like Ikhlas, prophethood like Duha and life after death like Qariah. The revelations between 622 and 632 are called Madinan and they are about Muslim community, Jihad, international relations and laws about different aspects of life.
- Whenever a revelation was received by the Prophet, he would summon one of his companions and dictate the text to him. He would then ask him to read what he had written. This was to ensure perfect accuracy.
- He would also inform his companions about the place of the new revelation. He would say to scribe: "Write this verse in the chapter where such and such verses occur". So the present order of the Quran is according to his instructions in the guidance of Allah. The Prophet used to revise the Quran in every Ramadan with Jibrael and he did it twice in the last Ramadan.
- The last revelation of the Holy Quran about Islamic law was revealed in the plain of Arafat which says, "..... *this day I have perfected your religion, completed My Favour upon you and have chosen Islam as your religion.*" (5:3) The last revelation of the Quran says, "And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly."

Compilation of Quran

Since the beginning of revelation till the final shape of the Holy Quran there were various stages the Quran passed through. We can divide them into three main stages:

- During the Prophet's lifetime
- During Abu Bakr's Caliphate
- During Uthman's Caliphate

During the Prophet's lifetime:

- ✓ The Holy Quran was not revealed on the Holy Prophet in a book form but it was revealed in a span of twenty three years (610-632)
- ✓ Whenever the Holy Prophet received any revelation he used to get it imprinted in his memory.
- ✓ Then he used to recite it in front of his companions and many of them were able to memorize it.
- ✓ But he always made arrangements of writing it.
- ✓ His literate companions who wrote revelations on his dictations were known as scribes or secretaries of the Prophet.

- ✓ They used to write it on shoulder blades of camel, barks of trees, sheets of leather, parchment etc.
- ✓ Zayd ibn Thabit said: Whenever the Prophet dictated me the verses I wrote them and recited them before him and he made corrections if needed.
- ✓ The Holy Prophet also informed his companions about the place of the new revelation, in which surah and after which verse it has to be recited.
- ✓ So the present order of the Quran is given to it by the Holy Prophet himself under the divine guidance.
- ✓ At the time of his death the Quran was present in the memory of hundreds of companions and was present in the written form but not compiled in a book form.

During the caliphate of Abu Bakr (RA):

- ✓ After the Holy Prophet's death some people claimed to be prophets.
- ✓ Among them Musailma Kazzab was the most dangerous.
- ✓ Battle of Yamama was fought against him in which more than three hundred huffaz were martyred.
- ✓ So Hadrat Umar asked Hadrat Abu Bakr to appoint someone to compile the Holy Quran.
- ✓ Abu Bakr said: Why should we do a work which is left undone by the Holy Prophet.
- ✓ But Umar convinced him the importance of compilation and he appointed Zayd Ibn Thabit for compilation as he was a hafiz and had a lot experience of writing revelations.
- ✓ Zayd also showed reluctance and said: If I would be asked to uproot a mountain it would be easy for me than compilation.
- ✓ It was announced in Madina that if anyone had any written piece of the Holy Quran he should bring it to Zayd Ibn Thabit.
- ✓ Zayd used to tally it with his memory and also asked for two witnesses who would say that they had heard these verses from the Holy Prophet.
- ✓ In this way Quran was compiled and it was called "*mushaf*".

During the caliphate of Uthman (RA):

- ✓ During caliphate period Islamic empire expanded a lot. Many non-Arabs also accepted Islam.
- ✓ The companions used to recite the Holy Quran in seven different dialects. They taught their dialects to the new converts.
- ✓ Gradually the differences arose among new converts regarding the recitation of the Holy Quran.
- ✓ They consider their dialect correct and the other dialects wrong and were close to start fighting on this issue.
- ✓ Hadrat Huzaifa Ibn Yaman and Ans Ibn Malik asked the caliph to stop this nation from fighting over the book of Allah like the previous nations.
- ✓ So Uthman appointed Zayd Ibn Thabit to compile the Quran again but to write every thing in the dialect of Quraish.
- ✓ At that time mushaf was with Hadrat Hafsa but she sent it to Zayd Ibn Thabit without any delay. Then people called it "*Mushaf of Hafsa.*"
- ✓ With the help of other scribes Zayd produced about seven copies of the holy Quran in Quraish dialect.

- ✓ The copies were sent to every important province. Other copies were collected and burnt on the command of caliph.
- ✓ That was why Uthman was given the title of Jami-ul-Quran.

Quran as the central miracle of Islam

Every prophet was given some miracle to prove his prophethood in front of his nation. The miracles were according to their era. Arabs were expert in their literature so the Holy Prophet was given the literature of Quran. The miracles of the previous prophets vanished with their death but the miracle of the Prophet Quran is an everlasting miracle. As no Prophet will come after him so his miracle has to be there forever to prove his prophethood. Below are some points which prove that Quran is really a miracle and a word of Allah without doubt:

- ✓ It is challenged in many places of the Quran to produce a book like Quran if you have doubts about it. It is said: ***"If mankind and jinn were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another."*** [17:88]
- ✓ It is the only book in the world which remained unchanged since it was sent down. Allah says in Quran: ***"Verily, We have sent down the reminder and surely We will guard it (from corruption)"***. [15:9]
- ✓ The Holy Quran is free from contradictions. It says: ***"Had it been from other than Allah, they would surely have found therein many a contradiction."*** [4:82]
- ✓ The Holy Quran is the most comprehensive book in the world. It gives guidance in all aspects of human life, whether it is an individual, social, political, financial or any other problem.
- ✓ It contains such facts which are proved by the latest scientific researches. Allah says, ***"We will show them Our signs in the universe, and in their own selves, until it becomes manifest to them that this (Quran) is the truth."***
- ✓ It contains predictions, some of them proved true within the Prophet's life and some will accurately take place in future.
- ✓ It also gives accurate details of the past. There are the stories of twenty six messengers. ***"There are announcements of the unseen which we reveal to you: neither you nor your people knew them."*** (11:49)
- ✓ No one can prove any mistake in the Holy Quran. ***"It is the Book in which there is no doubt."***
- ✓ It is the most read, explained, discussed and printed book of the world.
- ✓ It can be memorized even by those who do not understand its language.
- ✓ It is a cure for our spiritual and physical diseases.

If a person studies and tries to understand its message with an unbiased mind, he surely accepts that it can never be a man-made book. The knowledge of the Quran is still to be discovered as it contains infinite knowledge.

Tafseer (Interpretation of the Holy Quran)

Tafseer literally means to put light on something. In religious terms it refers to the explanation or interpretation of the Holy Quran. As the Holy Quran is the word of Allah it contains infinite knowledge. A person can not understand everything in Quran so easily. Even the companions of the Prophet who were expert in Arabic literature also encountered difficulties sometime to understand it. So they used to ask the Holy Prophet who would explain them. This was the beginning of Tafseer. Then with the passage of time thousands of Tafaseer have been written down by the Islamic scholars.

There are five main sources of Tafseer:

- Tafseer of Quran with Quran
- Tafseer of Quran with Sunnah
- Tafseer of Quran by the companions
- Tafseer of Quran by Tabieen and Taba Tabieen
- Tafseer of Quran by personal perception.

Tafseer of Quran with Quran:

Sometime a thing is mention briefly in one place of the Holy Quran but details are given in the other place. Like verse no.1 of Surah Maidah says: **"Lawful to you (for food) are all beasts of cattle except that which will be announced to you"**. The detail of these cattle is given in verse no.3 of the same surah.

Similarly Quran explains its words, like it says: **"Calamity! What is the Calamity? What will tell you what the Calamity is? That day mankind will be like scattered moths and mountain will be like carded wool"** (101:1-5). This is the best way of understanding Quran.

Tafseer of Quran with Sunnah:

It was one of the responsibilities of the Holy Prophet to interpret the Holy Quran. Allah says: **"And We have sent down unto you the reminder (Quran), that you may explain clearly to men what is sent down to them, and that they may give thought."** (16:44)

The Holy Quran said: **"It is those who believe and confuse not their Belief with Zulm (wrong), for them (only) there is security and they are the guided."** (6:82) In this verse the Holy Prophet explained Zulm with Shirk. Similarly the Holy Quran just says: **"And establish prayer and pay Zakat"** but the method of prayer and the rates and recipients of zakat are mentioned only in the Sunnah of the Holy Prophet.

All such Ahadith in which the Prophet explained any part of the Holy Quran are collected separately in the books of Ahadith by the compilers.

Tafseer of Quran by the companions:

The Holy Quran was revealed in front of the companions. They knew the background of the verses and its applications. They learnt the Holy Quran by the Holy Prophet. So no one can better understand Quran than the companions. Some of the companions were very expert in interpreting the Holy Quran like Abdullah Ibn Abbas, Abdullah Ibn Masood, H.Umar, H.Ali, H.Aysha etc. Allah ordered us to follow the companions in the matters of religion. Quran says:

“And if they believe as you believe then they are rightly guided, but if they turn away, then they are only in opposition.”(2:137)

Tafseer of Quran by Tabieen and Taba Tabieen:

They were the students of the companions. Their source of knowledge was the companions of the Holy Prophet so their knowledge was very sound and reliable. We find their saying mentioned in large numbers in the books of Tafseer. Some famous Mufasssireen from these generations were Hasan Basri, Ikramah, Mujahid, Muqatil etc.

Tafseer of Quran by personal understanding:

Sometime an expert of the Holy Quran explains the verses with his personal perception. Although it is not very authentic and subject to mistakes but it is allowed for an expert (**Mufasssir**). The Holy Quran says, *“Do they not then think deeply in the Quran, or are their hearts locked up (from understanding it)?”*

The Conditions to be a Mufasssir

There are certain conditions to be a Mufasssir:

- He should be very well-versed in Arabic language.
- He must have very deep knowledge of Quran and Sunnah.
- He should also know the background (*asbab-ul-nuzul*) of the verses and surahs.
- He should also be well aware of the abrogating (*nasikh*) and the abrogated (*mansookh*) verses.
- He should also be able to differentiate between verses with clear meaning (*muhkamat*) and verses with unknown meaning (*mutashabihat*).

Naskh (Abrogation)

During revelation of the Holy Quran on some occasions Allah cancelled His old command and gave a new command in replacement. It is known as *Naskh*. The old command is known as *mansookh* and the new command is known as *nasikh*. For example in the beginning Allah ordered to face Masjid Aqsa in prayers but sixteen months after the migration Allah ordered to change the direction towards Masjid Haram.

The Holy says: “It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes bequest to parents and next of kin, according to reasonable manners.” But this command was abrogated by law of inheritance revealed in Suran Nisa. Now we can not make a bequest for our close relatives.

The Holy Quran says: “None of Our revelations do We abrogate or cause it to be forgotten, but We substitute something better or similar: know you that God has power over all things? (2:106)

Abrogation is a sign of Allah’s wisdom. He changed the commands according to the need of time and according to the spiritual development of believers. Abrogation was done only in the lifetime of the Prophet.

The Holy Quran and the previous scriptures

The Holy Quran and the previous scriptures were all from Allah. The purpose of these books is to give guidance to the whole mankind in all ages. The main teachings of all these books were similar and confirm each other. But as the prophet hood was sealed forever on the Holy Prophet similarly Divine guidance was finished with the Quran. The Quran is however superior than other scripture. Allah says, "Verily, this Quran guides to that which is most just and right". There are many aspects which prove its superiority over previous books:

- It is the only book which is free from corruption since fourteen centuries as Allah has taken the responsibility of its protection. He says, "Indeed We revealed the reminder and indeed We are its protectors." (15:9)
- The text of the previous books is totally lost and the text of the Holy Quran is exactly present even today.
- The previous books were not very comprehensive like Quran which covers all quarters of human life.
- The other scriptures were sent down for a limited time but Quran contains guidance for mankind till the Final Day and will never become outdated.
- The languages of the previous books are dead but Arabic is used by millions of the people.
- The Quran is for everyone in the world (universal) but the previous books were for particular nations.
- There is no contradiction found in Quran but the previous books have many contradictions which are clear of corruption done in them by the people.
- The previous books were revealed together but the Quran was sent down in portions.

Introduction of the sources of Islamic Law

The Islamic law is called *Sharia'h*. It literally means a watering place but in religious term it refers to the complete code of life according to the commands of Allah and his Prophet. The things which tell us about the will of Allah and His Messenger are known as the sources of Islamic Law. Initially we can divide these sources into two categories:

- Primary sources of law → Quran & Sunnah
- Secondary sources of law → Ijma & Qiyas

Primary sources are more authoritative and authentic. Muslims refer to these sources first to seek guidance in their problems. Whatever is mentioned in these sources is the final word. There are two primary sources: Quran and Sunnah. Secondary sources are used only when the primary sources are silent. It is always based on primary sources and can never contradict with them. Secondary sources are also two: Ijma and Qiyas.

Sharia'h
 ↳ complete code of life according to the commands of Allah,

Two sources of Sharia'h

Primary list
 → used 8/10
 → Authoritative
 → final word
 stand by themselves.

Secondary:
 → used only when PS are silent
 → based on PS
 → never contradict with PS.

Ijma: collective opinion of Islamic law (Prophet guaranteed that it can never be wrong)
 Qiyas: individual opinion

Quran is the most authoritative source of law → most authentic work → comprehensive
 1) Beliefs (Article of Faith)
 2) Way of life (Pillars)

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 2) Way of life (Pillars)

Ijma refers to the collective point of view of the Islamic scholars about something not mentioned in the Quran or Sunnah clearly, whereas Qiyas refers to the opinion of an individual expert.

Quran as the foundation of legal thinking

Quran is the first and the most authoritative source of law as it is the direct word of Allah who is the Supreme Authority. It is also the most authentic source as no change has ever occurred in Quran. We must believe and practice all the Quranic laws. In case of rejection of a single command a person will be out of the circle of Islam. It says, **"And whosoever does not judge by what Allah has revealed, such are the disbelievers."**

It contains all the basic principles and spirit of Islamic law and other sources are just to explain and elaborate Quranic laws. If any other source of law will contradict with principles of Quran it will be rejected.

The Holy Quran is extremely comprehensive. It guides an individual in the matters of beliefs and the ways to worship Allah. It gives him direction to the Straight Way. It teaches him the ethical values like truthfulness, modesty, honouring the pledges etc and condemns pride, cheating and interest in business dealings. Similarly it guides Muslim families by drawing laws about marriage, divorce, treatment of other members of the family and inheritance.

The Holy Quran contains laws to develop a just and peaceful society. It mentions some crimes and its punishments known as **Hudood** like it says, **"The stealing man and the stealing woman cut their hands"**. It also mentions the punishments of killing, fornication, slandering and robbery. It mentions the rights of minorities and chalks out the policies to maintain relation with other states.

Although Quran is a comprehensive guidance but it does not go in the minor details but just mentions the basic command and details are done by the Prophet. Like Quran just says, **"And establish prayer and pay Zakat"** but the method of prayer and the rates and conditions of zakat are given in the Sunnah of the Prophet.

The Holy Quran contains such principles in it which are universal and applicable in human life in all times. If we make them the foundation of all of our thoughts and actions we will never be misguided, like it says, **"And do not eat the property of each other by wrong means."** According to this principle all types of cheating is Haram. It says, **"Be just, it is next to piety"**. So all such laws and actions are not Islamic, which are not based on justice.

(i) Blood for blood
 → Fornication (Zina) (100 lashes)
 → False accusation (80 lashes)
 → Money for blood (Qisas)

(ii) Ethical values
 (iv) Family law (Marriage, Divorce, Inheritance)
 (v) Criminal Law → Stealing → money for blood

(vi) Political matters
 → On you who believe do not make the Jews & Christians your allies

"If they incline towards peace for you also incline towards it"

(vii) Financial matters.
 → Allah has made lawful and Riba unlawful.

"On you who believe when you contract debt for a certain period of time so will it don't

all ijmas are neganah Quran e.g. Salman Faras said that they could sign a handwritten in Deora all scholars agreed. secondary to ijma.

SECONDARY SOURCES OF LAW

3rd source of Islamic law → collective points of view of Islamic scholars (Ulema)

Ijma (Consensus of Opinion)

Ijma is derived from *Jama'*, which literally means to collect or gather. In religious terms it refers to the collective point of view of the Islamic scholars about a certain matter which is not mentioned in the Quran or Sunnah directly or clearly.

Whenever such a question rises, Islamic jurists sit together and discuss that matter in the light of Quran and Sunnah and finally come to a conclusion on which everyone agrees. This agreed opinion is known as *Ijma*.

The Holy Quran lays emphasis on *Ijma*. It says, **"And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen and burn him in Hell- What an evil destination. [4:115]**

It also says, **"O you who believe! Obey Allah and obey the Apostle and those charged with authority among you. If you differ in anything among yourselves refer it to Allah and His Apostle if you do believe in Allah and the Last Day." (4:59)**

And also, **"You are the best nation evolved for mankind enjoining what is right and forbidding what is evil." (3:110)**

The Holy Prophet also said, **"My nation will never agree unanimously in an error."** In another tradition he said, **"Follow the most numerous body, he who separates himself from the main body, Allah will separate him in the Hellfire."**

And also, **"The hand of Allah is with the community."**

There are two broad kinds of *Ijma'*. The first is the general agreement of all Muslims in matters of belief, for example, that the Quran was sent down by Allah and that the Prophet Muhammad was His true Messenger. The second particularly concerns legal matters and can be defined as the agreement of a group of Muslims about an issue on which the Quran and Holy Prophet's *Sunnah* have not spoken the final word.

There is a difference of opinion whose *Ijma* is authority. Some say *Ijma* of companion is authority, some say *Ijma* of the scholar of Madina in early centuries is authority. Shias say *Ijma* of their Imams is authority. But majority say that the *Ijma* of the scholars of all ages is authority. As otherwise there will be no way of the Islamic solutions of the upcoming issues and problems.

Although the Holy prophet also discussed many issues with his companions like preparation for war, way of Azan etc. but that was a part of their training rather than *Ijma* as Quran had been coming down and the authority of *Sunnah* was present in the life of the Prophet.

The actual *Ijma* took place after the death of the Holy Prophet.

(part) we will come to the prophet after his death. Quran is a guide to the life of the world. The example of Hazrat Umar (R), Caliph, he added a Q (which is a preparatory work of the prophet) to the Sunnah. He was at Sunnah. He was at Sunnah. He was at Sunnah.

Based on Quran is

Handled by Imam. Some connection exists in Quran → further. Ijma. Some connection exists in Quran → further. Ijma. Some connection exists in Quran → further. Ijma.

The examples of the *Ijma* of companions are as follows:

- ✓ After the death of the prophet, a question arose about the appointment of caliph. The companions had a long discussion and they finally decided and agreed to appoint Hadrat Abu Bakr.
- ✓ Hadrat Umar asked Hadrat Ali of about the punishment of drinkers, Hadrat Ali gave the suggestion of hitting the drinker 80 lashes. The law was made accordingly and no one objected on it.
- ✓ The compilation of Quran during Abu Bakr's caliphate, 20 *Rakaats* of *Taraweeh* during Umar's caliphate and second *Aadhan* for Friday prayer are also the examples of the *Ijma* of Companions.

The *Ijma* of present day scholars:

- ✓ All scholars say that Israel cannot be treated as a friendly state as they have occupied Muslim territory and they kill innocent Muslims.
- ✓ In 1974 Pakistan National Assembly declared *Qadyanis* as non believers because they don't believe in the finality of the prophethood.
- ✓ *Ulema* collectively say that the conventional banking system is unislamic as it involves *Riba* (interest) in it.

There are three ways to perform *Ijma*:

- 1) *Ittifaq-ul-Qaul* (speech): When all scholars express their opinion verbally.
- 2) *Ittifaq-ul-fi'l* (action): When all the scholars do something or they avoid something.
- 3) *Ittifaq-ul-Sukut* (silence): When some scholars express their opinion and others remain silent. Their silence will be considered as their approval.

QIYAS (Analogy)

Qiyas literally means 'measuring' or 'comparison'. In religious terms *Qiyas* refers to the comparison of a new situation with that one for which the legislation already exists in Quran or *Sunnah*. It is basically the reasoning of an expert of Islamic law in situations which are new and not directly mentioned in the Quran. For example drugs are not mentioned in the Quran or *Sunnah* but we can compare them with wine which is mentioned in Quran as *Haram* due to intoxication. The same intoxication is also found in drugs so it will also be *Haram*.

So there are three elements of *Qiyas*:

- ✓ *Asl* (root): It is the fundamental teaching or the thing mentioned in Quran. Like wine mentioned as *Haram*.
- ✓ *Far'* (branch): The new matter which is not mentioned like drugs are not discussed in Quran or *Sunnah*.
- ✓ *'Illah* (reason): The similarity between *Asl* and *Far'* or the main reason of the law, like intoxication here.

Comparison of a new case with something which is mentioned in Quran

eg
→ drugs
new
not in

Quran
and sunnah
so compared

with something
similar,
wine.

(haram)

because both cause intoxication as individuals

→ the similarity.

Hukum
→ outcome

There are many other examples:

- ✓ The Holy Quran orders to leave the business transactions after the *Adhan* of *Juma'* as if we continue it we get late for prayer. So we can say that after *Adhan* of Friday all worldly activities will be *Haram* for the same reason.
- ✓ Hadrat Ayesha once asked the Holy Prophet that after her *Wudu* she saw that there was flour in her nails. The Holy Prophet said that her *Wudu* was not done as water did not touch the nails. So we can say that if nail polish is there on nails *Wudu* will not be true.

There are many verses in the Holy Quran which provide the justification of the use of Qiyas as a source of law. It says, "O you who believe! Obey Allah and obey the Apostle and those charged with authority among you. If you differ in anything among yourselves refer it to Allah and His Apostle if you do believe in Allah and the Last Day." (4:59) It says, "There are signs in this for people who understand." (13:4)

The Holy Quran says, "Marry women of your choice, two or three or four; but if you fear that you will not be able to deal justly, then only one." (4:3) Legal experts say that here a man himself will know whether he can deal justly, by exercising his own personal judgement.

Hadith also provides justification for Qiyas:

When the Holy Prophet sent Muadh Ibn Jabal to Yemen, he asked him:

How will you reach a judgement when a question arises?

Muadh replied, 'According to the Word of Allah.'

'And if you find no solution in the Word of Allah?

'Then according to the Sunnah of the Messenger of Allah.'

'And if you find no solution in the Sunnah of the Messenger of Allah nor in the Word.'

Then I shall take a decision according to my own opinion.'

Then the Prophet struck Muadh on his chest with his hand and said:

'Praise be to Allah who has led His Messenger to a solution that pleases him.'

Quranic Quote

Take a lesson on people of wisdom,

Because you are warning yourself to the present ruler.

Asl: the present nation fear: our society Allah = the nation.

Holy Prophet said Qiyas in his life time -> sheally care to him says that he died before performing haj. She asked if she could do haj. Holy Prophet said that if your father had a debt before his death would your debts accept the wrong answer. Answer: No

12 | Page ~~12~~ Muadh bin Jabal, sent to Yemen a judge by Holy Prophet. He would be a judge, answer. According to Quran. If not. Sunnah. If not. I will erect myself (Ijihad - struggle to uphold a new law) for an answer. Qiyas. Prophet appreciated it.