

BOOK #1



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The Quranic Passages



Islamiyat with SKH



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TABLE OF CONTENTS

The Qur'anic Passages

Model Answer	1
<i><u>Allah in Himself</u></i>		
Surah Baqarah (2:255)	2
Surah Ana'm (6:101-103)	.....	3
Surah Fussilat (41:37)	.....	4
Surah Shura (42:4-5) ✕	.....	5
Surah Ikhlas (112:1-4)	.....	6
<i><u>Allah's Relation with the Created World</u></i>		
Surah Fatiha (1:1-7)	.....	7
Surah Baqarah (2:21-22)	.....	8
Surah Alaq (96:1-5)	.....	9
Surah Zilzal (99:1-8) †	.....	10
Surah Nas (114:1-6)	.....	11 ✓
<i><u>Allah's Relation with His Messengers</u></i>		
Surah Baqarah (2:30-37)	.....	12-13
Surah An'am (6:75-79)	.....	13-14
Surah Maidah (5:110) ✕	.....	14-15
Surah Duha (93:1-11)	.....	15-16
Surah Kauthar (108:1-3)	.....	16

MAJOR THEMES OF THE QUR'AN

- a) Briefly describe the main theme(s) in each passage.

Instructions:

In Part a) you are expected to identify the main themes of the Quran that appear in the passages. Answers should focus on themes rather than the contents themselves of the passages. Simple summaries of passages will not give you high marks.

- b) Briefly explain the importance of these passages in a Muslim's life today.

Instructions:

In Part b) you are expected to show how each passage you select is connected to your life. You need to highlight the teachings you learnt from it & provide illustration of its implementation in your life.

MODEL ANSWER

- a) This is the first Surah of Holy Quran which is also called Umm-ul Kitab, The mother of the book. Although the Surah mentions all the themes, it focuses more on the theme; Allah's relation with us as our Guide. Firstly it mentions about the unity of Allah that He is our Lord and the Lord of everything that exists, even the things we cannot see or know about. The Surah says that only He is worthy of all praise so we need to praise and worship Him also as stated "*Allah is He (that is) free of all wants, worthy of all praises*" (31:26). It also tells us that He will help us if we seek His guidance and help. He will lead us on the path of His obedience, which He tells us about in the Holy Quran and in the Sunnah of Holy Prophet (PBUH). Allah has given us free will; He does not force us to seek His guidance but if we follow our own way the Surah indicates we may go astray. Therefore, only He can guide and help us because He has made us and He has set the righteous path.
- b) The passage is important in our life to pray before Allah and to learn about the most important prayer. Firstly, the passage reminds us about our Judgment on the final day by Allah. This grows awareness in us for the preparation of the final day to face Allah. Secondly, the repetition of Allah's graciousness and mercifulness in the passage motivates us to beg before Allah and ask for His forgiveness for the innumerable sins we have committed. Lastly, the passage plays a vital role to teach us about the most important prayer to beseech from Allah i.e. for Hidayah (Guidance). Once on realizing our errors and after seeking His forgiveness we need to pray to be consistently on the right path. The term 'Sirat ul Mustakim' (الصِّرَاطُ الْمُسْتَقِيمُ) mentioned in this passage stresses on praying for Hidayah and be on the path of righteousness; cannot find the path of righteousness on our own nor can we be consistent on it without Allah's guidance and help. Thus, the passage recommends us to keep on praying before Allah for His guidance to avoid getting strayed, to avoid receiving irredeemable embarrassment before Him on the final day and His wrath here and on the last day.

1. Surah Baqarah (2:255) – Ayat ul Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لِمَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (2: 255)

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

a)

Theme: Allah in Himself, His Oneness in Supreme knowledge and authority
It is also called the 'Verse of Throne'

Main Teachings:

- This passage mentions about Allah that He is unlike other beings because He doesn't have any relation, partner or associate like humans.
- The passage also tells that Allah has the greatest knowledge of everything due to the fact that He is the maker of all in the universe and that He exists in every time.
- The knowledge of Allah is far beyond man's comprehensions. He has the knowledge of all times; Past, Present and Future.
- Allah not only knows what we see He also knows what we can't view like the things in the heavens, things hidden inside the crust of earth and mountains etc.
- Unlike us Allah can also see what is in a person's heart. As the Holy Quran mentions
- **Relevant Reference:** "It is He who knows what is open in speech and what you hide (in your hearts)". (21:110) Al-Anbiyaa
- The throne which is the symbol of power tells us how great His authority is.
- His authority is the most supreme one that none can challenge Him, rather everything moves as per His authorization.
- Thus the passage signifies His Power to control everything on earth & heavens & knowledge of everything that happens.

b)

Significance:

- The passage helps us to understand the **unity, perfection and exclusive authority** of Allah.
- Firstly, it gives us the evidence to decline the pantheist belief of God being in everything. By the phrase 'His are all things' we analyze that He is not everything rather everything is His.
- Secondly, learning about His unity make us realize that He is the only God thus we submit ourselves to Him alone.
- Thirdly, the term 'Al-Qayyum' (الْقَيُّومُ) in this passage helps us to realize the incomparable power of Allah. It says He is independent and limitless to time and space. So, we get to learn unlike us Allah is perfect in life because He never dies and Allah is also perfect in activity as He never slows down in working nor does He grow tired.
- Lastly, we analyze the power of Allah and extension of His throne that it is the most extended. Thus, it gives all humans the idea that they should turn to Allah alone in adversity and prosperity both rather than turning to any worldly throne or designation.
- Moreover, we also learn that His support and decision are the most absolute one which neither can be challenged nor changed.

- So, we should not consider any other being, power or protection equivalent to Allah in any ways as whatever we do and get is by His permission.

2. Surah Anam (6:101-103)

بِبَعِغِ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ 2.

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

لَا تُغْرِكُهُ الْبَصَرُ وَهُوَ يُغْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (6. 101-103)

101. To Him is due the primal origin of the heavens and the earth; how can He have a son when He has no consort? 102. He created all things, and He has full knowledge of all things. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him; and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

a)

Theme: Allah in Himself

Tells us about His Lordship, absolute unity and authority over all universe

Main Teachings:

- The passage tells us about His oneness in Creation that when there was nothing He was there and then it is He who solely created the entire universe. So He owns all in the universe.
- **Relevant Reference:** "To Him belong all that is in the heaven and on earth, For verily Allah- He is free of all wants, worthy of praises." (22:64) Al-Hajj
- The passage also signifies His oneness in Existence, when He alone created the entire universe amazingly without anyone's help, why would He need support of children or grandchildren now?
- Highlights His attribute of being as fine & subtle as to be invisible to physical eye & imperceptible to the senses.

b)

Significance:

- The passage enhances our knowledge about Allah's attributes of being **primary, single, invisible and omniscient**.
- Firstly, it gives us the evidence to decline the communists' belief of there being no controller of the universe. It teaches Allah is the primary of this universe and then the creation of universe happened by His exclusive power and will.
- Secondly, it logically proves Allah's singularity by stressing the fact when He has no wife or partner then from where His children could be.
- Thirdly, Allah's inaccessibility is highlighted by the term 'Latif' (اللطيف). It teaches that Allah's presence cannot be seen by the naked eye. His presence can be felt and visualized only by pondering over the excellence and perfection of the vast universe that He has created alone.
- Lastly, the term 'Khabir' (الخبير) teaches us about He being omniscient. Only Allah possesses the knowledge of all the things including what man keeps in his heart therefore it helps us to turn away from all the false claimers of knowledge like fortune tellers, foreseer and foretellers.

3. Surah Fussilat (41: 37)

ومن آياته الليل والنهار والشمس والقمر لا تسجدوا للشمس ولا للقمر واسجدوا لله الذي خلقهن إن كنتم إياه تعبدون

37. 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.

a)

Theme: Allah in Himself.

The verse shows some of the signs of Allah (day night, sun & moon) which signifies His Glory & Lordship.

Main Teachings:

- The verse denotes the idea that these signs are shown to bring our attention towards our Creator.
- Once we start observing these signs our belief in His Lordship grows strong hence we praise and worship Him alone.
- This verse forbids praising or worshipping the creatures of Allah as they don't have power of their own. Rather, it suggests praising and worshipping the Creator, Allah who is the maker and controller of these creatures.
- The verse also highlights the choice provided to mankind either to believe in Allah or His creatures.
- Man's belief or disbelief in Allah's Glory and Lordship will cause benefit or loss to him, it can never affect Allah's Glory and Lordship as it remains unaffected.
- **Relevant Reference:** "... but if any deny faith, Allah stands not in need of any of His creatures." (3:97) Al-i'Imran
- Thus, for our own benefit we need to praise and worship Him alone and avoid getting impressed from any of His creatures.

b)

Significance:

- The verse invites us to believe in Allah's oneness in power and submitting ourselves to Him alone by learning through the signs He has made for us.
- **From His signs are the Night and Day.** These are opposites of each other but they both are made for the similar purpose of serving human. Night provides us rest & day promotes activity in which we can work. The Sun & moon are complementary to these signs in this verse.
- At times man's vision and perception are limited, he starts praising the objects like the celestial bodies mentioned in the passage and refuses to recognize the Glory of Allah.
- **We need to understand that these signs are nothing but instruments of Allah.** Therefore our relation with these signs should be to learn from them about God's Glory and to utilize them in our daily living instead of praising them.
- The infinite space, the vast scenery of nature with its charm, the regular shining and fading of the moon, the astonishing harmony of the seasons all points towards one fact: there is a God i.e. Allah who is the creator and the controller of all these beauties.
- Thus, it reminds us to adhere only to worshipping and praising Allah and staying away from all pagans beliefs.
- The word 'Adore' اسجدوا in this verse is used in the connection of praising and worshipping with the feelings of dedication and love. It refers us that on observing the beauty of the creatures we need not to be affectionate to them rather we should sincerely and lovingly praise and worship Allah alone.

4. Surah Shura (42:4-5)

4. لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَاوَاتُ يَنْشَقْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِنَّ اللَّهَ
هُوَ الْعُزُّورُ الرَّحِيمُ (42: 4-5)

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.

a)

Theme: Allah in Himself. It mentions His status and attributes of Glory and Mercy.

Main Teachings:

- The passage tells us about the status of God that it is higher and nobler than His creatures; heavens and angels.
- It tells us that Allah is so great and sublime that the highest among His creatures i.e. heavens can get burst into pieces by His Glory & Wrath. But they don't burst due to His mercy on His creatures.
- Relevant Reference: "..... But My mercy extends to all things" (7:156) Al-A'araf
- The passage signifies His mercy that Allah is highly merciful and forgiving towards His creatures. He appointed His noble creatures, angels, to seek His mercy so that He could withhold His wrath and showers His mercy on the vicegerents of earth.
- It is also due to His mercy that the heavens do not burst. The passage tells that His mercy excels among all His attributes and powers.

b)

Significance:

- The passage enables us to comprehend Allah's Greatness, Nobility and Mercy.
- Firstly, the terms 'Al-Alliyul' (الْعَلِيُّ) & 'Al- Azim' (الْعَظِيمُ) teach us about Allah's Height and Nobility. These significant attributes of Allah separates Him from any possible comparison. Like His existence is inconceivable for us. His Height and Nobility are also beyond our reach to conceive. Therefore even by using our knowledge we can't conceive the difference which separates His attributes Most High from the highest and Most Great from the greatest.
- On realizing the Greatness of Allah and our inability to conceive the difference between Him and His creations, the passage diminishes our ego by telling us that we are nothing but a worthless small piece in comparison to Almighty Allah. It also convinces us on considering ourselves equal to everyone else as we all are the creatures of One Allah.
- Secondly, Allah's Mercy is stated for our learning. As we are to err and perform sin, Allah has willed upon Himself the law of Forgiveness and Mercy. In spite of our transgression, arrogance and limitless sins. He gives us more time and chances to think, realize our mistakes, rectify ourselves and come to the right path.
- Thus, His distinctive and exclusive Mercy compels us to admit our flaws before Him and supplicate to seek His forgiveness.
- All this also motivates us to be on the righteous path consistently, not to be hopeless due to our sins and always feel proud of the beauty of our religion.

5. Surah Ikhlas (112:1-4)

5. قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (112)

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

a)

Theme: Allah in Himself. It proves His Oneness in existence.
It is also said as one third of Holy Quran in Hadith of Prophet (PBUH).

Main Teachings:

- This passage describes Tawhid of Allah which is the fundamental of Islamic beliefs.
- It tells us that Allah does exist, He is not fictitious and not the outcome of someone's philosophical approach.
- It emphasizes that in His existence Allah is the One without any hint of plurality.
- This ideology of Muslims is also mentioned at numerous places in the Quran.
- **Relevant Reference:** "And your God is One God....." (2:163) Al-Baqarah
- His oneness in existence also means that He doesn't have any partner, associate or relative in any form. He is absolutely single and doesn't need links like us.
- The passage also tells us that His existence is everlasting and unlike all the other creatures the creator Himself is immortal.
- Due to these exclusive characteristics of existence He is undoubtedly incomparable with anyone. His existence is also far beyond man's imagination as it is not possible for us to conceive Him because our pattern to conceive someone is by comparing and we do not have any example to compare Him as He is the only of His kind.

b)

Significance:

- The passage is important in our life in order to recognize merits of Lordship, to submit ourselves to Allah alone and to avoid *Shirk*.
- Firstly, we learn by the passage that the Lord is only the one who possesses the four attributes highlighted in the passage which include in existence being the one, perfect, single & incomparable. As Muslims we are the only nation who can claim that the God we worship, possesses all these merits. So, He alone is worthy to be designated as God.
- Secondly, on realizing Allah being the only true Lord we submit ourselves to Him alone and then pray before Him devotedly. This helps us to attain piety and righteousness in character and conduct. Moreover, the passage convinces us to turn to Allah alone in adversity or prosperity as He is the only one who rewards our actions.
- Lastly, the passage helps us to decline and disbelief the wrong ideologies related to God like the ideologies of Communists, Polytheists, Christians, and Jews etc. Thus, we avoid doing any sort of *Shirk* i.e. associating partners to Allah in His existence or attributes



6. Surah Fatiha (1:1-7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 6.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (1)

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray

a)

Theme: Allah's relation with the created world. Allah as the Guide of man.
The Passage is also called Surat-ul- Dua.

Main Teachings:

- This Passage is comprehensively summing up man's relation with Allah in prayer.
- It tells us the format of praying before Allah which is to praise Him first then to submit ourselves to Him alone and finally to seek His assistance and guidance.
- We need to praise Allah because He is worthy of all praise. This is supported by Surah Luqman
- **Relevant Reference:** "... Allah is He (that is) free of all wants, worthy of all praises" (31:26)
- The Passage teaches us the reason of praying before Him, it says that we pray before Him for our inner education & consolation so that we can be guided and learn the truth about righteousness.
- If prayer is from our inmost being, it unites us with Allah and we attain His Mercy here & on the final day. His mercy here means guidance towards righteousness and after attaining the path of righteousness being consistent on it. His Mercy on final day comprises of rewards given by Him when He will judge us on the final day.

b)

Significance:

- The passage is important in our life to pray before Allah and to learn the most important prayer.
- Firstly, the passage reminds us about our Judgment on the final day by Allah. This grows awareness in us for the preparation of the final day to face Allah.
- Secondly, the repetition of Allah's graciousness and mercifulness in the passage motivates us to beg before Allah and ask for His forgiveness for the innumerable sins we have committed.
- Lastly, the passage plays a vital role to teach us about the most important prayer to beseech from Allah i.e. for *Hidayah* (Guidance). Once on realizing our errors and after seeking His forgiveness we need to pray to be consistently on the right path.
- The term 'Sirat ul Mustakim' (الصِّرَاطُ الْمُسْتَقِيمُ) mentioned in this passage stresses on praying for *Hidayah* and be on the path of righteousness. we cannot find the path of righteousness on our own nor can we be consistent on it without Allah's guidance and help. Thus, the passage recommends us to keep on praying before Allah for His guidance to avoid getting strayed, to avoid receiving irredeemable embarrassment before Him on the final day & His wrath here & on the last day.

7. Surah Baqarah (2:21-22)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ 7.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لَهُ آئِدًا أَنْتُمْ تَعْلَمُونَ (2:21-22)

21. O people, Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.

a)

Theme: Allah's relation with the created world. He is being the Lord of mankind.

Main Teachings:

- The passage tells us that Allah is the one who has made everything in the universe including man himself, thus mentioning Him as the sole creator of all the creatures.
- Relevant Reference: "It is He who has created for you all things that are on earth; then He turned to the heaven & made them into seven firmaments" (2:29) Al-Baqarah
- Due to this significant attribute of fashioning & designing the entire world solely, the passage places the demand to worship Him alone.
- This passage also tells us that not only has He created us but also made arrangements for our sustenance.
- He provides us sustenance by the channel of His blessing which comes from the heavens on earth in form of rain. This results in the growth of food thus we get cherished.
- So the passage, due to His Lordship i.e. His unity in creating and cherishing us, commands us not to compare Him with His creatures or other false gods who have no power of their own. Instead it delivers the idea to recognize His blessings and praise, worship & love Him.

b)

Significance:

- The passage is important in our life to learn about God's bounties of nourishing us physically and spiritually and also to learn the way of worshipping Him.
- Firstly, the connection of *Couch, Canopy, Rain and Fruits* not only highlights about the physical nourishment provided to us by Allah, it also signifies the spiritual nourishment for us by Allah. It points out metaphorically that from above the skies (*Couch*) Allah sent down revelations (*Rain*) for us on earth (*Canopy*) which gave us His Guidance (*Fruit*). Thus, we also receive nourishment i.e. guidance for our soul from Him.
- Secondly, **thru revelations He guided us by the conditions of previous nations He created before us**. Those who worshipped Him alone and became grateful to His bounties met with eternal success by attaining piety and His pleasure. But those who became ungrateful and associated partners in His Lordship received His wrath like the nations of A'ad and Samood.
- Lastly, the passage after helping us to understand His bounties on us indicates to worship Him with devotion involving strong feelings. The term 'A'budu' (اعْبُدُوا) in this passage is translated as Adoration to signify we need not to worship Him only rather our praising and worshipping must also involve reverence, respect and Love for Allah.

8. Surah Alaq (96:1-5)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (96. 1-5)

1. Read in the name of your Lord, who created, 2. Created man out of a clot of congealed blood; 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

a)

Theme: Allah's relation with the created world. Allah as the Creator and the Teacher of man.

Main Teachings:

- This refers to the first Divine Message that came to Holy Prophet (PBUH) in the cave of Mount Hira while he was meditating for his God and God's laws.
- The passage tells about the creation of man himself by Allah revealing Him as man's creator.
- It mentions the unique power of Allah of creating man amazingly by a mere drop of germ cell.
- It is only Allah who can create man. He does it by the mixture of germ cell and blood thus through such sophisticated process of drawing on liquid by liquid He makes us.
- We can't even draw a single thing by a liquid material on liquid but Allah does it amazingly and creates one of His most beautiful creatures by this.
- The passage also tells us that after creating man Allah bestows him with knowledge of the things signifying Him as man's teacher.
- Relevant Reference: "He taught Adam the names of all things" (2:31) Al- Baqarah
- This knowledge which is given to us by Allah is the knowledge of the seen and the unseen both i.e. of the physical and spiritual worlds.
- Knowledge of physical world comprises of the inner nature of everything where as the knowledge of spiritual world is the knowledge of His existence, His powers, heaven & hell etc.

b)

- The passage is important for us in a manner that it helps us to understand that how Loving and blissful Allah is who has granted us with exclusive bounties comprising our existence, our superiority and the most important duty to perform.
- Firstly, learning about our creation from an insignificant drop of germ cell helps us to keep humility, politeness and modesty in our conduct and it removes all possibilities of pride and ego from us. We also learn that we were & we are nothing without the will & bestowment of Allah on us.
- Secondly, the passage reminds us about our superiority on the basis of knowledge granted to us by Allah. We have been distinctive in contrast with other creations due to the knowledge we have.
- Lastly, this further enables us to understand the responsibility shoulder on us due to our distinction of having knowledge and superiority over all other creatures. The duty upon us is indicated by the term 'Qara' (اقرأ) in this passage. The term is repeated twice in the passage giving dual expression i.e. to gain and spread knowledge.
- Therefore, to be grateful to Allah for being our Supreme Creator and teacher and in gratitude of being whatever we are today we need to offer the duties of gaining knowledge of Islamic faith and spreading it.

9. Passage Zilzal (99:1-8)

9. إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

وَأُخْرِجَتِ الْأَرْضُ بُحْبُوحَهَا

وَقَالَ الْإِنْسَانُ مَا لَهَا

يَوْمَئِذٍ تُخْبِتُ أَعْيُنَهَا

بِأَنَّ رَبَّكَ أَوْحَى لَهَا

يَوْمَئِذٍ يَصْنُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (99)

3. When the earth is shaken to her utmost convulsion, 4. And the earth throws up her burdens, 5. And man cries out: 'What is the matter with her?' 6. On that day will she declare her tidings: 7. For that your Lord will have given her inspiration. 8. On that day will men proceed in companies sorted out, to be shown their deeds. 9. Then shall anyone who has done an atom's weight of good see it! 10. And anyone who has done an atom's weight of evil shall see it.

a)

Theme: Allah's relation with the created world. It mentions Allah as the Judge of man.

Main Teachings:

- The Passage indicates the damages and stress of the Day of Judgment.
- It tells us that on the final day the destruction will begin by the will of Allah with the earthquake and the earthquake of that day will be bigger and far more reaching than any earthquakes.
- It further mentions that after the disastrous earthquake and destruction the dead who had been buried and those who died during destruction will all be raised again.
- Man will then be move towards the plain of Arafat to his Lord in separate groups for Judgment.
- His actions and deeds will be judged by Allah there and Allah will be the only Judge.
- **Relevant Reference:** "..... to Him do all questions go back (for decision)" (3:109) Al-i'Imran
- After the judgment man will be given verdicts justly on the basis of his actions and deeds.

b)

Significance:

- The passage is important for us in a manner that it enables us to understand the power of Allah's order, the mortality of the universe, our accountability and Allah's Justice.
- Firstly, we learn the power of Allah by the term inspiration and about our limited existence. We realize that the existence of the entire world including all living beings as well as humans is subjected to destruction with just one command of Allah. This will surely happen one day with Allah's commandment for a reason of our accountability.
- Secondly, the passage plays a vital role to remind us about the greatest truth of the accountability of our actions before Allah. Like the earthquake of today we see the volcanic eruption that brings out lava from beneath the crust, likewise on the final day's earthquake the earth will throw all men out who had been buried in it and we all will be heading towards Allah for the accountability of our deeds. Thus, all this helps us to grow in obedience before Allah by doing good deeds and by avoiding all sorts of sins.
- Lastly, The word 'Zarra' (ذَرَّةٌ) which means the smallest and subtlest makes us conscious about every tiny good and evil doing we do as all this will be accountable before Allah who is going to judge it with rigidity and reward it with Justice.



10. Surah Nas (114: 1-6)

10. قُلْ اَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِن شَرِّ الْوَسْوَاسِ الْخَفِيِّ

الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ (114)

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

a)

Theme: Allah's relation with the created world Allah as the Protector of man.
2nd of Al-Muwadhatain

Main Teachings:

- The passage pointed out the necessity of Allah's protection against internal factors.
- It tells us that Allah is the best protector against the evils born with in man.
- The passage by mentioning man's threefold relation with Allah proves His protection as the only way to suppress the internal evil forces.
- Firstly, it mentions that Allah is the Maker of men & He is our sustainer who provides all means to us including the protection against evil.
- Secondly, He is the King above all earthly kings. By this He has the authority and power to guide our conduct and secure us against the incursion of Satan.
- Thirdly, it is only Allah we praise & worship and ask for Help. He is also our Judge to whom we must return and give account of our deeds.
- **Relevant Reference:** "... To Allah we belong to Him is our return" (2:156) Al-Baqarah
- Thus, from all these aspects, we should seek the protection of the supreme power i.e. Allah against evils born within ourselves.

b)

Significance:

- The passage is important in a manner that it helps us to recognize our enemies and provides the way of fighting against the enemy.
- Firstly, we learn about the enemy in various forms inside and around us working against us to harm our faith. The term Waswas (وَسْوَاسٍ) indicates that the enemy is the Whisperer who whispers evil suggestion into our heart and try to lure us away from righteousness. The whisperer could be the devil himself or his partners among man or jinn or it could be our own temptation.
- Secondly, the passage helps us to analyze the necessity of protection we need for our faith. The enemy could harm anyone who is not under protection like it harmed Prophet (PBUH) thru black magic before the revelation of the passage therefore we must seek Allah's protection as the enemy is swift and works at times unnoticeably against us.
- Thirdly, the repetition of Allah's titles in the passage proves Him to be the only Protector.
- Lastly, the recitation of the passage to seek Allah's protection brings a great sense of comfort in us and makes us feel that we are under the protection of the Supreme power without whose Will no one can harm us.

11. Surah Baqarah (2:30-37)

30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood? - whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis; he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

a)

Theme: Allah's relation with His messenger Hazrat Adam (A.S).

It specifically tells about the high status of man and his appointment as Allah's vicegerent on earth with reference of Hazrat Adam (A.S)

Main Teachings:

- The passage tells us that man has been made leader on earth due to his superiority on other creatures.
- It reasons the superiority of man over others because of the knowledge granted to him.
- Knowledge is superior over worship. This is why Angels who praises Allah all the time weren't made His vicegerent on earth.
- Another reason for the greatness of knowledge is that it is the attribute of Allah worshipping isn't therefore knowledge has preference.
- **Relevant Reference:** "From Allah verily nothing is hidden on earth or in the heavens." (3:5)
- Man's superiority is also due to the grant of free will to him by Allah.
- But this free will is tested. For examining man's will, he has been given desires which can tempt and lure him away from righteousness.
- The temptations come from Satan who became man's enemy as he refused to accept man's superiority and vicegerency.
- As man is to err due to his free will & desires so the passage suggests the idea of seeking Allah's forgiveness by repenting before Him as Adam (A.S) did after having a fruit from the forbidden tree.

b)

Significance:

- The passage is important in our life in a manner that it helps us to understand the **Supreme knowledge of Allah, our status and superiority, our trial and enemy and Mercy of Allah.**
- Firstly, from the dialogue of Allah and angels in the verses we learn about the **Supreme knowledge of Allah that only He possesses the maximum knowledge.** Therefore, we should turn away from all the false claimers who claim to have knowledge of the things unveiled to man.
- Secondly, the bowing of angels before man signifies our superiority and high status. We have been given the leadership due to the free will and knowledge of emotions, feelings and passion of which the greatest flower is love. This unique knowledge can lead us to the highest level if used rightly and drag us to the lowest if misused. So, we should be conscious about our deeds and the usage of our knowledge and abilities.
- Thirdly, to examine us we learn about our enemy sent down with man. He is called by two names Iblis and Satan. He was named as iblis when he was desperate to have the leadership of earth and

when he didn't get that in jealousy he rebelled and became our enemy so now he is called Satan now which came from the root of enmity.

- Satan tries to tempt us and drag us away from righteousness by challenging our will and desires. Thus, we need to get rid of the enemy by following the instructions of Allah obediently.
- Lastly, we are taught about the Graciousness of Allah. If we get tempted and perform any sin we need not be hopeless for the future of our faith. Rather, we should seek mercy of Allah who is Off-Forgiving and allow chances to humans all the time.

12. Surah Anaam (6: 75-79)

وَكَيْفَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ١٢

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ بَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ خَافِيًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (6: 75-79)

75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star. He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

a)

Theme: Allah's relation with His messenger Hazrat Ibrahim (A.S). Allah as Ibrahim (A.S)'s Guide.

Main Teachings:

- This passage tells us about the quest of Hazrat Ibrahim (A.S) for his true Lord.
- Hazrat Ibrahim's ancestors were idol worshippers but his ancestral idols meant nothing to him therefore he started his quest for his true Lord.
- He lived among the Chaldeans who had great knowledge of stars & heavenly bodies. People also worshipped celestial bodies so he observed the idea of worshipping these bodies to find his Lord.
- During the observation of distant shiny objects he went beyond that physical world and saw the spiritual world behind.
- Thus, rather than submitting himself to the objects he submitted himself to the Creator of these objects and the whole universe.
- Relevant Reference: "Behold! His Lord said to him "Bow (your will to Me). He said "I bow (my will) to the Lord & Cherisher of the universe", (2:131) Al-Baqarah
- The passage describes the spiritual enlightenment of Hazrat Ibrahim (A.S) and his submission to Allah due to the guidance of Allah for him when Allah showed him with certitude, the spiritual glories behind this physical world.

b)

Significance:

- The passage is important in our life in a manner that it helps us to understand the guidance of Allah for us thru His apostles and other creations.
- Firstly, we learn that Allah always guides man thru different signs like He guided Hazrat Ibrahim (A.S) thru celestial bodies. Allah gave him the spiritual enlightenment by which Hazrat Ibrahim was always able to deny the objects and submitted himself to Allah.

- Secondly, during his quest his statement 'This is my Lord' (هَذَا رَبِّي) is in negative tone as is this my Lord? Or this is my Lord according to your faith & speculation. It does not mean that he accepted those objects as his Lord even for a moment.
- Thirdly, this gives out a message to us that all the distant shiny objects are nothing but perishable creations of Allah and servants of Allah. So, they should only be admired not praised & worshipped. The only One to be worshipped and adored as God is Allah alone.
- Lastly, it shows us that Allah can only be seen and felt with the enlightened eye which sees beyond the visible and finds the sign on earth, of there being Allah.

13. Surah Maidah (5:110)

13. إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (5. 110)

Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

a)

Theme: Allah's relation with His messenger Hazrat Isa (A.S).

It mentions about the powers and prophetic signs granted to Hazrat Isha (A.S) by Allah.

Main Teachings:

- Here, the Scene of Day of Judgment is put in graphic words when Allah will address to Hazrat Isa (A.S) and recount His favors to him (A.S) & his mother, Hazrat Maryam (A.S).
- Birth of Hazrat Isa(A.S) without a father is a miracle given to Hazrat Maryam (A.S)
- Since his birth Hazrat Isa (A.S) was given different miracles which are mentioned here.
- Miracle of putting spirit into bird, speaking eloquently in all ages, curing incurable diseases. knowledge of books Torah & Injeel.
- **Relevant Reference:** "He gave Jesus, the son of Mary, clear (signs) and strengthened him with the Holy Spirit" (2:87) Al-Baqarah
- The passage also emphasizes that all these miracles happened by the power of Allah and not by the power of Hazrat Isa (A.S) himself.
- These miracles were given to make him stronger & to prepare him to face opposition by his people.

b)

Significance:

- The passage is important for us in a manner that it strengthens our belief in Allah and His powers, His Prophets and the Revealed Books.
- Firstly, it makes the fact evident that the occurrence of every happening is by the will of Allah and is not possible without Allah's permission. The repeated phrase 'By My Leave' (بِإِذْنِي) is to emphasize and justify that all happens with the power of the will of Allah and other beings cannot compete with His will and decisions.
- Thus, we realize that we ought not to worship the ones given signs and miracles by Allah but bend in the act of worship in front of Allah who is the most Almighty of all.

- Secondly, we learn that how loving Allah is. He has granted us with His guidance thru the miracles and books which enable us to recognize His existence. We also learn about His protection for us like He protected Hazrat Isa (A.S) from crucifying. Therefore, we should keep in mind that no matter how complex the situation is, we should stick to the word (guidance) of Allah and keep our eyes upon Him alone for aid and protection.
- Thirdly, after learning about miracles and knowledge of the Books provided to Hazrat Isa (A.S), our belief in Prophets and Books grow stronger.
- Lastly, the scene of recounting of Allah's favors reminds us about the Day of Judgment. We will be standing before Allah to answer that how we used the bounties provided by Him and will be questioned if we have been grateful enough for them mentally, verbally and physically.

14. Surah Duha (93: 1-11)

1. By the glorious morning light. 2. And by the night when it is still. 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

a)

Theme: Allah's relation with His Messenger, Mohammad (PBUH). Allah as his Supporter.

Main Teachings:

- This Passage was revealed in order to remove Holy Prophet's (PBUH) anxiety, when there was a break in revelation and people were hurting him by saying that your God has left you. Due to this he (PBUH) got frightened that may be Allah had truly left him isolated.
- In this Passage by taking the oath of day and night, Allah is assuring His Prophet that He never left him or became displeased with him.
- In order to convert his anxiety into cheer, Allah is pleasing His Messenger with glad tidings of a better future life. This refers to Prophet (PBUH)'s success in Madinah in form of conquest of Makkah and unique blessings like River of heaven in after life.
- **Relevant Reference:** " *Verily We have granted you the fount of Abundance* " (108:1) Al-Kauthar
- For further assurance Allah is recounting His support to Holy Prophet (PBUH) when he was lacking in supervision, guidance and wealth.

(b)

Significance:

- The passage is important for us in a manner that it helps us to understand Allah's love and care for us, to enhance our wisdom about life and to recognize our duties.
- Firstly, it convinces us to understand the fact of Allah is the most loving and caring for us and He is there for us thoroughly. When we were not grown enough to recognize His existence and role in our life, He was there to nurture and protect us and now when we do recognize Him regardless of what we do He fulfills our physical, spiritual, psychological and materialistic needs.
- Secondly, it helps us to understand the logic of the arriving of adversity/lacking in our life. Allah knows us more than we know ourselves and He knows exactly when and how is the best time to provide us what we need. At times a lacking which feels like a problem or distress in our life is due to the wisdom (*Hikmah*) of Allah thus, Allah delays the providing for our own betterment. So, all this idea motivates us to keep our trust upon Allah in straitened circumstances and hold ourselves wisely with patience.
- Lastly, it enlightens us to offer duties for Allah in gratitude of His favors on us. We are required of being kind and generous to the creatures of Allah as Allah has been upon us. Learning about the

feeling of lacking in something, we need to aid those who lack in financial, emotional and educational necessities like beggars, orphans, learners etc.

- As for learners the term 'Fahaddis' (فَحَدِّثْ) implies the duty upon us to convey and share the blessing of the knowledge of Allah and teach whatever we learn.

15. Surah Kausar (108: 1-3)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ 15.

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (108)

→ gift of God

→ Duty of God

Revenge of God

- To you have We granted abundance.
- So pray to your Lord and sacrifice.
- For he who hates you, he will be cut off.

a)

Theme: Allah's relation with His Messenger. Allah as Holy Prophet (PBUH)'s Consoler.

Main Teachings:

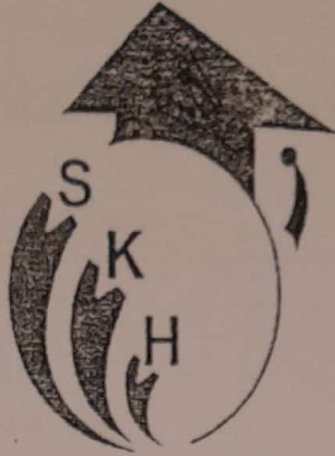
- This Passage was revealed in order to console Holy Prophet (PBUH) after the death of his second son who also died in infancy. From this, Prophet (PBUH) received mental torture from his enemies (Quraish) by which his grief reached to the extent.
- Consequently in this Passage Allah consoles Prophet (PBUH) by giving him glad tidings of greater overflowing rewards here and in life hereafter.
- Allah also assures Prophet (PBUH) that He will take revenge from his enemies who had been taunting him of no more future hope.
- In return of the blessings bestowed on Prophet (PBUH), Allah has also given the duty of thanksgiving.
- For thanksgiving Allah orders the Prophet (PBUH) to turn to Him alone and sacrifice.
- Relevant Reference:** "Say truly my prayer & my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds". (6:162) Al-An'am.
- The Passage also delivers that these blessings and duties are not only for Prophet (PBUH) but with reference to Prophet (PBUH) they are for his followers also.

b)

- The passage is important in a manner that it helps us about God's help for us, to learn about the incessant blessings of Allah and about the way to respond to those blessings.
- Firstly, we analyze that in hardships Allah surely helps His servants to cheer them up like Allah consoled Prophet (PBUH) in the difficult time.
- Secondly, by the term Kauthar (الْكَوْثَرَ) that means good in abundance we learn about the plentiful blessings by Allah for us which are in physical and spiritual manner. Spiritually it is the spiritual enlightenment, guidance, revelation, prophethood, knowledge of good, truth etc. Physically it is the fountain in heaven which is made for Prophet (PBUH) but those of Prophet (PBUH)'s followers who follow Shari'ah rigidly they will also be blessed with its water thru Prophet (PBUH)'s palms.
- Thus, it motivates us to follow the laws of Allah and Sunnah of Prophet (PBUH) to attain this blessing of Allah in after life.
- Lastly, it helps us to find the way of showing gratitude to Allah in return of these blessings. For this it suggests praying and sacrificing animal. With greater blessing Allah gives greater duty this is why by the term 'Nahar' (أَنْحِرْ) it suggests slaughtering of the camel. This sacrifice brings deep physical and spiritual benefits for us that include feeding of the poor and devotion to Allah by spending our time, money and desires for Allah.

BOOK #2

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TABLE OF CONTENTS

The History & Importance of Quran

Nasikh and Mansukh verses ✓	1-2
✓ Muhakamat and Mutashabehat verses	.....	2
Tafsir of Quran ✓	.....	3-4
✓ Compilation of Quran ✓	.....	4-6
✓ Revelation from 610 A.d - 632 A.D ✓	.....	7-8
✓ Quran as a Source of Guidance ✓	.....	9
Hadith as a Source of Guidance	.....	9-11
✓ Relation between Quran and Hadith ✓	.....	11-13
✓ Ijma (Consensus) ✓	.....	14-16
Relation of Quran and Ijma	.....	17 & 19
Relation of Hadith and Ijma	.....	18 & 19
Ijma as a source of Legal thinking	.....	19
✓ Qiyas (Analogy) ✓	.....	20-21
Relation between Quran and Qiyas	.....	21 & 25
Relation between Hadith and Qiyas	.....	23 & 25
Qiyas as a source of Legal thinking	.....	24
Four sources of Islamic law	.....	25
Quran as a source of Legal Thinking ✓	.....	26
Hadith as a source of Legal thinking ✓	.....	26
Use of Aql	.....	27
Theme: Allah in Himself ✓	.....	27-28
✓ Theme : Allah and His creations ✓	.....	29-30
Theme: Allah and His Messengers ✓	.....	30-32



NAASIKH & 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 Naasikh 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 cancels 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 pertain 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 says 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 a woman is 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. It says *"They ask you about drinking and gambling. Tell them: There is a great sin in both although they may have some benefit for men; but the sin is greater than the benefit"* 2:219 (Al-Baqarah)
- At that point in time it was merely stated that the sin in wine was greater than the benefit. So those of 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 Naasikh 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 and 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 for the Tafsir (explanation) 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 fundamental 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 says, *"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 can not be understood by common sense and knowledge of Arabic. Rather explanations are required to understand them fully.
- Mutashabehat are of two categories one that Allah knows alone and they can not 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 here 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 that "*Then learnt Adam from his Lord words of inspiration.....*" However, actual words of inspiration are not mentioned here.
- They are mentioned in 7:23
- *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."* (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 actions (Sunnah) and sayings (Ahadith) contain much Tafsir of Quran for example:
- The Quran repeatedly instructs believers to perform prayer. The Quran says "*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 lives in dealing Quran both in theory and practice.
- It is reported in Muwatta of Imam Malik "*Ibn e Umar learnt Surah Baqarah in 8 years*"
- These eight years were not spent to memorize Surah Baqarah, together with memorizing he learnt its Tafsir either.
- By the companions' dedication and labor 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 Ahadith then the consensus teachings and Tafaseer of companions of Prophet (PBUH) are reliable and helpful in interpreting the Holy Quran.

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

- These are the direct students of companions of Prophet (PBUH) who learnt or studied Tafsir from them.
- 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 other statement of another (Taba'i) contradicts his or not?
- If it contradicts, their Tafsir can't be used as proof or for the explanation of Quran.
- However, if there is no difference between the successors regarding particular Tafsir, without doubt it will be regarded as a proof and accepted as the 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, all the scholars have agreed that the following qualities must be present in a person.
- First of all, the person should be the follower of the correct faith, if his faith is not correct, he can not properly interpret Quran.
- He should be an extremely pious person and must be the authentic 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 these are:
- The knowledge of *Arabic Lexicography* which is to recognize the different meaning of one word, the knowledge of *Sarf and Nahaw* i.e. *Arabic syntax and Grammar* & the knowledge of *Ishtiqaq* i.e. ascertaining the root of a word.
- The knowledge of *Ilme-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-Nazool*, knowledge of the time and conditions of revelation revealed.
- The knowledge of *Ahadith* which explains the verses of Quran.
- The knowledge of *Naasikh & 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. 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. He, 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 Aas (RZ) and Abdul Rahman 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 Mashaf-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.

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

[4]

- The Holy Quran which is the final book of God and guidance 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 schools' morning assemblies, in starting of different ceremonies, before examination, at inauguration of businesses 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 at times of newly arise questions the solutions are first searched in Quran.
- Another purpose of its usage is for attaining blessings of God and protection from internal and external forms of evils. Muslims often place different chapters of Quran at entrance of their homes and business places; it is also worn in a sealed leather pouch around the 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 preservation of the Quranic text and meaning, Unity of Muslims and access of Quran for its use.
- Since Prophet (PBUH) was no more and then many Huffaz (memorizers) also 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 which could have led Muslim community towards the damage of Islamic ideologies.
- Quranic revelations are miraculous for us and 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 generations Muslims have to have Quran in the form of book.
- Once it has been preserved with true text and meanings, the same book has been used and consulted by entire Muslim Community. Despite their different language, race, color, location etc. all the Muslims read it in the same language and extract same laws from the original text. Thus, Book form of Quran also ensures unity between Muslims.
- Having Quran in a book form also offer practical benefits. It creates ease for individuals to carry Quran anywhere and refer to it anytime. Other than these, Muslims utilize the Book for to read/recite blessings, to memorize and revise for prayers, to teach and learn, to copy down verses and use them in pouches around 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 accessibly 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.

REVELATION 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'aa.
- 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 Zumr 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 Kaabah. 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 Waraqa 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.
- Thus, the Holy Quran is the first source of Islamic law both in point of time as well as in point of importance.
- 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 Quran 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 e.g. prayer, fasting, almsgiving, Hajj.
- It also offers family laws where it discusses matters about the requirements of a valid marriage, dower, divorce, multi marriages etc.
- In the economical field it stresses believers to do trade and abstain from 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 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 can not 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.
- Prophet (PBUH) hadith also guides 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 are 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 Kaouthar in verse number 1 of Surah Kaouthar. This term has 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 hadith pertains to the topics of his miraculous journey of Al Isra Wal Mai'raj, the arrival & the events of the day of Judgment, the night of power etc.

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.
- Thus, the Holy Quran is the first source of Islamic law both in point of time as well as in point of importance.
- 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 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 can not 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 number 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 hadith pertains to the topics of his miraculous journey of Al Isra Wal Mai'raj, the arrival & the events of the day of Judgment, the night of power etc.

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 3rd 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 system 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 1st 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 elaborates Quranic injunctions.
- Therefore after Quran Hadith or Prophet (PBUH)'s Sunnah is regarded as the 2nd 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 Madina 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- 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 form 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 acknowledgement 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 2nd 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 Sunnat 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?

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

- Whenever Muslims need religious guidance they consult Quran first. It is the 1st and primary source of Islamic legal thinking that is free from any corruption and beyond any doubts or misgivings.
- 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 2nd source of Islamic legal thinking.
- In those circumstances when Quran/ Hadith offer ruling but the guidance remain unclear, Ijma (consensus) is used to find out the clarification and absolute ruling.
- Ijma is the unanimous decision of Muslims community on Islamic matters about Yaqeen (Certainty) death. It is the third and secondary source of Islamic legal thinking. Since it is the secondary source it can not 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 ruling.
- 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)
- 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 grandmothers 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 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." (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 can not 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 Muhaddithin that Khabar 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 - Nisa i- Iba 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 fetuses 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. [5] See page # 9

P2: Ijma as the source of Islamic law with two examples briefly of Quran and Ijma. [5] See Ans (a) on page # 14.

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. [5] See page # 9-10

P2: Ijma as the source of Islamic law with two examples briefly of Hadith and Ijma. [5] See Ans(a) on page # 14.

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 Muaz (RZ) Prophet (PBUH) when asked Hazrat Muaz (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 1st 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 2nd 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 fourth 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.
 - Hukam - 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 Hukam or new judgment is that all kinds of transactions have been forbidden after the call of prayers on Friday.
 2. The Quran says regarding impermissibility 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 Hukam 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 1st 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 2nd 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 can not 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 Qiyas 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) (ASL)
- 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. (FAR)
- 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 therefore buying transactions are also forbidden after the first call to the prayers on Friday. (HUKM)
- 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). (ASL)
- 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. (FIILAH)
- 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) also "The Prophet beat a drunk with palm-leaf stalks and shoes" (Bukhari).
- The teachings of this hadith clearly stated that alcohol of all forms is forbidden which cause intoxication.
- He also showed with his Sunnah to beat the drunk with lashes.
- 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.
- 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 driven 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. 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.
- 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" (Agreed).
- 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.
- 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.
- 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.
- 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 here when it is used. See Ans (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 analogy (qiyas)? [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 scholar's 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 reasonings.
- 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. [5] See page # 9

P2: Qiyas as the source of Islamic law with two examples briefly of Quran and Qiyas. [5] See Ans

(a) on page # 20.

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. [5] See page # 9-10

P2: Qiyas as the source of Islamic law with two examples briefly of Hadith and Qiyas. [5] See

Ans(a) on page #20.

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 can not be changed, modified or suspended by man in any era. For the parts of Quran contain Mutashabihat 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)

- Hadith 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 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

- 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'raf.
- "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 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 can not 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-Allyul 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 Khafir'. 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 Tasmiya. Even Quran itself proclaims it the chief one. Surah A'raf 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 "Verily 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?

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 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)
- 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 # 29.

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 angels 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 misguiding.
- 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 create 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. As 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.

PARAGRAPI # 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 replied 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 they had 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 verse 75-79 of Surah Anaam.
- Followed by this he argued with his people and made it clear that shiny distant objects are unworthy of worship and 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 reasons 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 vary community and nation member it motivates the followers to follow the laws rather than questioning them or considering them as impossible, irrational or illogical.

Q (b) Discuss the most important teachings of Quran about God's relation with His messengers? [4] For this answer see note book.