

# **Aqeeda and Masadirus Shareea**

**(Islamic Principles and The Sources of Shareea)**

**Text Book for**

**Final Certificate Examination of Islamic Studies**

**(Ahadhiyyah, Al Quran Schools) on Islamic Studies**

**العقيدة ومصادر الشريعة**

**الكتاب المقرر لشهادة الإمتحانات النهائية**

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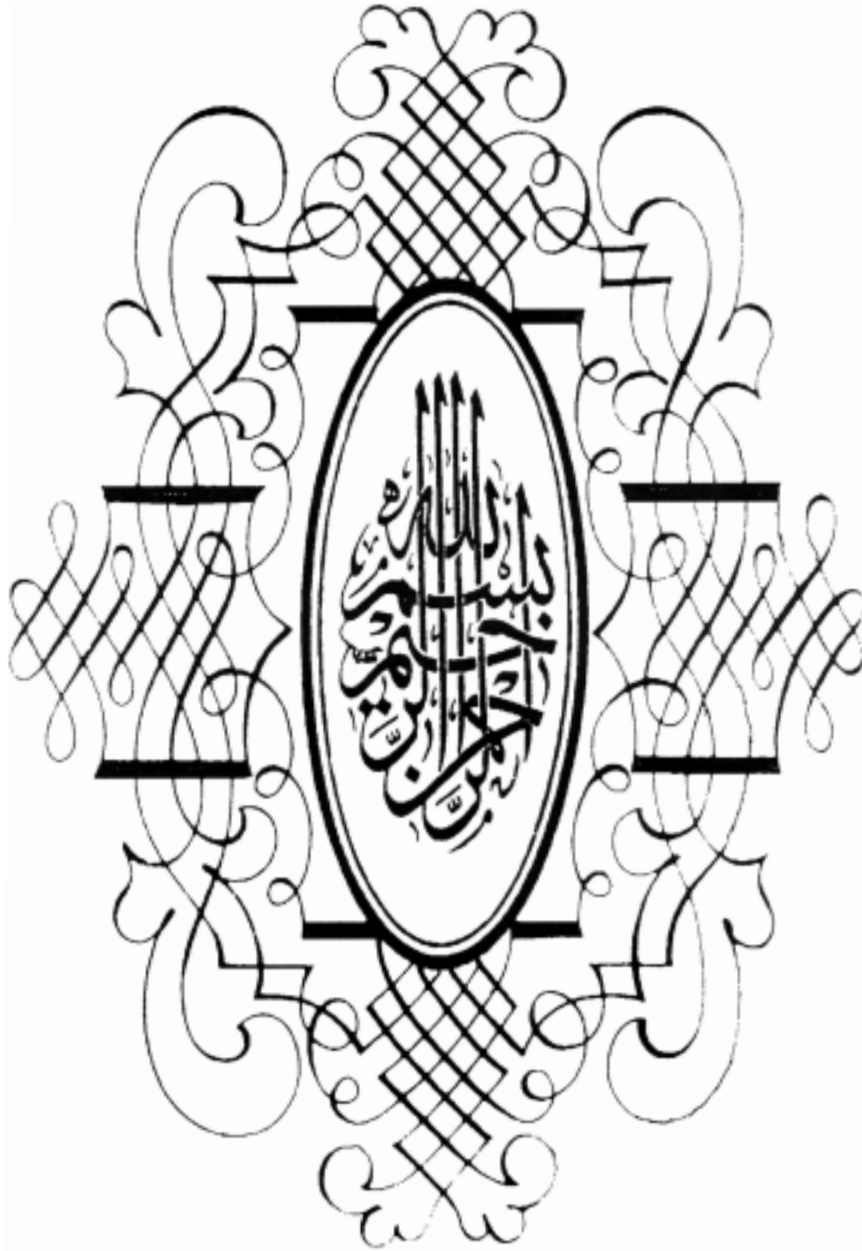
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## **Message from the Honourable Minister of Posts, Postal Services & Muslim Religious Affairs**

Sri Lanka is the country that gives prominent place and takes various steps to impart religious studies. One of the steps is to introduce Sunday religious classes for Buddhists, Hindu, Christian and Muslim children to gain knowledge of their own religions. It paved the way to conduct these religious classes at the respective places of worship, public Schools and private institutions.

Further, the government has been assisting these religious Schools by conducting the programme, teacher training, supplying teachers' guide books, syllabus, text books, students' uniforms and paying teachers, book allowance annually. It is praiseworthy that the Department of Muslim Religious and Cultural Affairs is looking after the interest of the Muslim Religious Schools called as Ahadhiyyah Schools Island wide and provide the above stated facilities.

Supplying proper text books and teachers' guide books to these Schools is indispensable for the success in all levels of education system.

The Department of Muslim Religious and Cultural Affairs has taken steps to publish text books for the upper level of Exams conducted by the Department of Exam since 2008, namely Ahadhiyyah Schools' Final Examination and Dharmacharya (Teachers) Exam. Although they have printed and supplied a considerable number of the books in this regard the department is still in process of publishing rest of the books in the coming years.

As the Minister responsible for Muslim Religious and Cultural Affairs, I am indeed happy about the performance of the Department. I thank all in the Department for their contribution for the success of the tasks entrusted to them.

**Al Haj M. H. Abdul Haleem (M.P.)**  
Minister of Posts, Postal Services and  
Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,  
No. 310, D.R. Wijewardena Mawatha,  
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**Message from the Honourable Deputy Minister of Posts,  
Postal Services and Muslim Religious Affairs**

At a time when people belonging to all four major religions of Sri Lanka are making efforts to make an ethical society with icons of multi religious and cultural symbols. I feel it is a great privilege in expressing my message of greeting when the Department of Muslim Religious and Cultural Affairs is publishing syllabus and syllabus based text books for the students of Islamic Religious Schools called Ahadiya Schools.

It is our duty to contribute through our ministry to fulfill this long standing need and enable the teachers and students to carry forward their educational task.

I strongly feel that the development of a country can last long only when the development is combined with social development along with economic and political development.

If we have to safeguard the moral standards of our society, Religious and Cultural Welfares must also be taken care of. The service rendered by schools such as Ahadiya in protecting religious and cultural traditions is invaluable.

By training children from their tender ages to live with religious principles, we can expect to create a new generation that will protect the moral traditions of our country.

In a country like ours where people of multi-cultural religious communities live, it is a great service rendered by these religious schools to enable Buddhists, Hindus, Muslims and Christians to provide their respective religious knowledge and experience to their children.

I wish to express my thanks to the Department of Muslim Religious and Cultural Affairs and all those who participated in the task.

**Duleep Wijesekara (M.P.),**  
Deputy Minister of Posts, Postal Services &  
Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,  
No. 310, D.R.Wijewardena Mawatha,  
Colombo 10.



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**Message of the Secretary, Ministry of Posts, Postal Services &  
Muslim Religious Affairs**

Religious Education plays a vital role in creating an ethical, well-disciplined just society. If we could inculcate religious thoughts in the minds of children from their childhood it would not be difficult to make better social atmosphere always. Religious education is a medium to offer useful experiences. It is a difficult task to impart religious education along with the formal education focused on tests and exams. As a complement to this formal education, religious education conducted during Sundays have yielded great success in this field.

Separate religious schools have been operating in Sri Lanka in order to develop the religious knowledge and religious atmosphere among each and every child either Buddhist, Hindu, Muslim or Christian children. Providing equal facilities for the children of each and every religion and catering to a long standing need for syllabus based text books have been published by the government and distributed among students of Muslim Religious Schools under the patronage of the Department of Muslim Religious & Cultural Affairs.

I would like to express my sincere gratitude to all who are actively engaged in the exercise of providing ten text books for *Deeniyath* Certificate Exam which is an equivalent to *Dharmacharya* and *Ahadiya* (Daham) Final Certificate of Exams in Muslim Religious Schools.

**D. G. M. V. Hapuarachchi,**  
Secretary,  
Ministry of Posts, Postal Services and  
Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,  
No. 310, D.R.Wijewardena Mawatha,  
Colombo 10.

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**Message from the Director of the  
Department of Muslim Religious and Cultural Affairs**

At a time when religious, spiritual and cultural renaissance is much needed for the country and the world, the department of Muslim Religious and Cultural Affairs has prepared a set of text books in English for the benefit of the students and teachers of Ahadiyya schools. I consider it a privilege to praise their efforts with a complimentary message.

Ahadiyya schools have been functioning successfully in our country over the past fifty years. It is commendable that the department has provided a proper syllabus for the betterment of the Ahadiyya schools. This offers an opportunity for implementation of the same syllabus of studies in all the Ahadiyya schools in the island.

In order to avail the right benefit from the syllabus the publication of text books in Tamil for the F C E I and I D C E exams is a matter of praiseworthiness. These publications will be of great value for the students who pursue their Islamic education in Tamil at the Ahadiyya schools and their teachers.

I understand that the Government has spent approximately four million rupees for the translation of these text books into English for the benefit of students who follow their education in the English medium at the Ahadiyya schools.

I thank the team of writers and translators and the staff of the department who rendered their services for the efforts of organizing these text books.

I sincerely pray to the Almighty Allah for the optimum benefit from these text books for the students and teachers of all Ahadiyya schools in the island.

**Ash Sheik M. R. M. Malik**

Director

Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs,  
180, T.B. Jayah Mawatha,  
Colombo 10.

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**Message from the Former Director of the  
Department of Muslim Religious and Cultural Affairs**

Today's world is suffering from spiritual poverty and emptiness. It will not be an exaggeration of the facts if we say that the fundamental reason for all the problems of the world now is the spiritual degradation and its consequence of moral and ethical decay.

We are witnessing a draw back in spiritual, ethical and moral spheres because of the influence of anti-religious policies such as materialism, consumerism and secularism. The society that worships knowledge now ignores spiritualism. The society that takes care about the body, forgets about the heart. The society that loves the world, rejects the world after death.

It should be mentioned that Ahadiya schools jointly with Arabic Colleges that are the training centres create a religious based society capable of guiding mankind with knowledge, expertise and personality to face anti-social challenges.

Ahadiya Schools have been functioning for more than fifty years in Sri Lanka. Everyone knows that the Department of Muslim Religious and Cultural Affairs has published complete syllabus for guiding these schools properly.

In order to gain the full benefit of the syllabus, the department has arranged to publish the necessary text books for Religious School Final Exam and Islamic Deeniya Certificate Exam. I am happy at this occasion in expressing my thanks to the committee members compiling these books, the team of editors, and to our Assistant Director As Sheik M. H. Noorul Ameen for his continued efforts and to all those who contributed their share for this task. I pray to Almighty Allah to accept their deeds and reward them all.

**Ash Sheik M. H. M. Zameel,**  
Former Director,  
Department of Muslim Religious  
and Cultural Affairs.

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## Message from the Former Director of the Department of Muslim Religious and Cultural Affairs

Islam is a way of life. It is important to acquire the knowledge of Quran and Hadees if a person is to live as a Muslim. The prophet's sayings such as 'Seeking knowledge is mandatory for every Muslim' and 'The best person among you is the one who learns the Quran teaches it to others' and insists the importance of it. Ahadiya school is a very good means to learn Islam during young age in Sri Lanka. It is a well known fact that the Department of Religious and Cultural Affairs has been doing a commendable service towards the development of Ahadiya Schools. The services rendered annually by the Department of Religious and Cultural Affairs are a great support to the growth of Ahadiya Schools.

Some of the services are designing the syllabus from pre-grade to the university for 14 years, organizing the Final Certificate Examination of Islamic Studies and the Islamic Deeniyyath (Dharmacharya) Final Examination through the Department of Examinations, conducting in district levels workshops and seminars for Ahadiya teachers, providing payment to the teachers for book purchase and providing uniforms to them.

Publishing Text Books according to the national curriculum is a milestone in the history of Ahadiya Schools.

I am highly delighted to see the fulfillment of the first phase of the unanimous appeal of the Ahadiya society. It must be commended that four books are published on Aqeeda, Masaadhirus Sharia, Fiqhul Islam, Seera wath Tharikh, and Akhlaq for the Ahadiya Final Certificate Examination. For Deeniyyath Final Examination, in addition to these four books another two books on Arabic and Islamic Literature are published. I firmly believe that these efforts will continue under the leadership of the new director.

Ash Sheik M.H.Noorul Ameen, Assistant Director who was actively engaged in this task from its inception, the staff of the Department, the Panel of writers and editors deserve my thanks. May Allah accept their endeavors. I consider it a great opportunity granted by Allah for me to serve with them in this task.

I am prepared to render my service in this regard in all possible means.

I pray for the blessings of Allah to all of you.

Ameen!

**Ash Sheik Y.L.M. Navavi,**  
Former Director,  
Department of Muslim Religious and Cultural Affairs.

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**Message from the President of the Ceylon Islamic  
Instructions Society Limited, Central Federation of  
Ahadhiyyah Schools in Sri Lanka**

**Bismillah Hir Rahuman Nir Raheem .....**

It gives me immense pleasure to send this message on the occasion of the publication of the Sinhala & English translation of the Tamil version of the Ahadhiyyah Text Book for Ahadhiyyah Final Examination & Ahadhiyyah Dheeniyath (Dharmacharya) Examination,

These publications complement in a very significant manner the available material for students of Ahadhiyyah.

These publications are sponsored and financed by the Department of Muslim Religious & Cultural Affairs who have in the recent past come to the aid of The Ceylon Islamic Instructions Society Limited ( Central Federation of Ahadhiyyah Schools in Sri Lanka ).

In addition, the Department of Muslim Religious & Cultural Affairs had taken up many issues with the relevant Authorities on our behalf, after representation being made, in respect of Ahadhiyyah Schools System and we appreciate and remember with gratitude their untiring efforts in resolving our issues.

Since the establishment in 1951, the Ahadhiyyah Schools activities, being accepted and acknowledged by the Community as essential to the community, have continued to grow in strength by the voluntary and motivating efforts of its functionaries as well as the tremendous support and enthusiasm of its sponsors.

**Al Haj M. Shibly Aziz, PC**

President,

The Ceylon Islamic Instructions Soc. Ltd.,

Central Federation of Ahadhiyyah Schools in Sri Lanka.

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## Forward Note

### **Bismillahir Rahmannirraheem**

All praise belongs to Almighty Allah Ahamdulillah !

“I have only created Jinns and men, that they may serve Me” (Al-Quran 51: 56)

The purpose of creating mankind in the world is to obey the commands of Allah and follow the foot steps of the life of the Prophet (peace be upon him) properly and return to Allah. As slaves of Allah, every Muslim should live his life with righteous deeds and spiritual thoughts. This is evident from the saying of the Prophet Muhammed (peace be upon him), “If Allah desires good for a person in this world, he grants him clear understanding of religion” (Al - Hadeeth)

According to the above divine verses and the teachings of the Prophet (peace be upon him), living according to the religion is compulsory. As such, to live with the qualities of fear of God, patience, tolerance, morality and good dispositions, it is important to receive religious education properly. There is no doubt in the fact that receiving a good religious education will guide a person to live as a true Muslim. It is commendable that in order to build up such a righteous society, many Islamic Sharia Education Institutes and private organizations are doing their part islandwide.

Focused on the above purpose, we appreciate the efforts of the chairman of Central Ahadiya Federation and their administrative team in implementing plans for the enhancement of the Ahadiya education for more than six decades.

The constructive activities undertaken by the Department of Muslim Religious and Cultural Affairs for this purpose are noteworthy.

The Department takes keen interest especially to enhance the standard of education in Islamic educational institutes such as Ahadiya schools, Arabic Colleges and Quran Madrasas and expand their physical resources. The department has implemented many plans for the benefit of the students also. In this regard the Department took its foremost task of publishing the syllabus for these institutes in 2003 for the first time and allocated fund and made arrangements to conduct the Ahadiya Final Certificate Examination in 2005. It also made arrangements to conduct the Deeniyath Dharmacharya Exam through the Department of Examination in 2008. A comprehensive Syllabus for grade one onwards was prepared and published in all three languages in the same year.

This department also provides books and uniforms to Ahadiya teachers every year and arranges workshops and seminars for them.

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The students who wanted to sit for the Ahadiya Final Certificate Examination and Deeniyyath Examination had difficulties without proper textbooks. Taking this into account, our department embarked on a task in creating text books for these examinations.

I express my warm gratitude for former directors of the department Ash Sheik M.I.Ameer, Ash Sheik Y.L.M. Navavi and Ash Sheik M. H. M. Zameel for pioneering the efforts and advising with the necessary guidance and to the present Director of the department Ash Sheik M.R.M. Malik for implementing the tasks necessary for the speedy realization of our efforts.

My heartfelt thanks also go to the Director of Nalimiya Institute Dr. M.A. M. Shukry and the Deputy Director of Nalimiya Academy As Sheikh A. C. Aghar Mohammed for their advice, guidance and consultation in designing and publishing these text books.

My heartiest and sincere thanks to the team of translators and editors for their remarkable effort taken in succeeding this task.

- \* Mrs. A. I. Fathima (B.Ed), Special Trained Teacher, Muslim Ladies College, Colombo 04 - Translator
- \* Mr. Seyed Zafarullah Khan, English Trained Government Teacher (Rtd), Accredited Media Consultant, Copywriter and Graphic Designer - Editor.
- \* Mr. M. M. Shazuly, B.A. Social Sci. (Ind), English Trained Teacher (Rtd), Principal, Amal International School - Editor.

After successfully publishing the text books in Tamil in 2015 , now is a great pleasure to fulfil the requirements of the English medium students by publishing the following text books in English for their benefit:

1. Aqeedah and Masadhirus Sharia (Islamic Principles and Sources of Jurisprudence for FCEIS)
2. Al Fiqhul Islami (Islamic Jurisprudence for FCEIS)
3. Al Aqhlauq Islamia (Islamic Ethics for FCEIS)
4. As Sheera Wathareeq (Islamic History for FCEIS)

5. Aqeedah and Masadhirus Sharia (Islamic Principles and Sources of Jurisprudence for IDCE)
6. Al Fiqhul Islami ( Islamic Jurisprudence for IDCE)
7. Al -Akhlaq wassuluk ( Ethics and Sociology in Islam IDCE)
8. As Sheera Wathareeq (Islamic History for IDCE)
9. Al Adabul Islami (Islamic Literature for IDCE)
10. Al Lukathul Arabia wa Ah Kabuth Thajweed (Arabic Language and the Rules of Recitation )

My sincere thanks go to As Sheikh M.M.M. Mufthi (Naleemi), Mrs. Mirsiya Thajudeen (Financial Assistant), Mrs. Faheema Junaideen (Former Management Assistant), Alhaj A. A. Muhammed Azrin (Store Keeper), Miss M. N. F. Farmila and all others in the department who sincerely contributed for the successful outcome of the publication in many ways.

I also sincerely request you to send your opinions and suggestions for the enhancement of the text books on the second publication to the department.

May Allah accept the sincere efforts made by all for this cause and bless us with His rewards. Ameen.

**Al Haj Moulavi M. H. Noorul Ameen,**  
Assistant Director,  
Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs,  
180, T. B. Jayah Mawatha,  
Colombo 10.



**AQEEDHA AND  
MASADHIRUS SHARIAH  
(Islamic Principles and Sources of  
Shariah)**

**Text Book For  
Final Certificate Examination of Islamic  
Studies  
(Ahadhiyyah, Al Quran Schools)**



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# **Aqeeda and Masadirus Shariah**

## **(Islamic Principles and Legal Sources)**

### **Preface**

This is the text book for the Ahadiya students on Aqeeda and Masadirush Shariah.

This book describes to a certain extent the Islamic principles on belief and the sources of Islamic Shariah.

The significance given to Aqeeda in the life of Muslim is a notable feature. It has become the basis of the Islamic life style. The first part of the book explains the main part of Aqeeda; the Oneness of Allah and the contradictory view Shirk. An introduction to the people who have gone astray is given to prevent the Muslims from deviating from the right path.

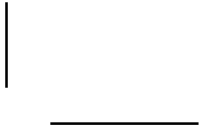
Furthermore, this book discusses explicitly about Al Quran, Sunnah, Ijma and Qiyas as the Sources of Islamic law and the other sources somewhat briefly. In the section of Sunnah, its importance, the history of its compilers and the importance placed on it as a source of law are analysed deeply as well as the six books which is the main component of Sunnah are included.

In the section on the study of Fiqh, its origin, growth, its importance, the importance of the four Madhabs, the importance gained by the founders. Mujtahids hold an important place in forming the Islamic laws. An explanation of their service towards ijthihad is given in order to give the correct knowledge to the society. They are categorised according to their diverse standards.

At the end of this text, some selected Suras in the Al Quran are given with their translation as well as an introduction to the content.

This section called Masadirus Shariah is the foundation for all the other sections. It can be stated that this section has its importance as it discusses about the foundation for an Islamic life. This is the entrance to the students to know about the religion they belong to.

On behalf of the Course team  
**As Sheik S. H. M. Faleel (Naleemi),**  
Senior Lecturer,  
Jamiya Naleemiyah Institute,  
Beruwala.



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# AQEEDA

## Importance of Aqeeda and its Explanation

### Definition of Aqeeda

Aqeeda refers to the principles of Islamic belief. Aqaid is the plural of this term. Aqeeda is derived from the root "aqd" which linguistically means tying tightly, knotting tightly. The term 'aqd' is also used to denote strongly made treaties. Tying materials together as well as treaties signed on business transaction are two other descriptions of it.

Aqeeda in Islamic perspective is the compilation of the beliefs that a Muslim should strongly believe.

### Evidence from Al Quran and Sunnah

"Only those are the believers who have believed in Allah and His messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. Those ! They are the truthful "(49 : 15)

Aqeeda is the strong belief about the principles of belief made in the minds of the Muslims mentioned in Al Quran and Sunnah. A moomin's life is built on the beliefs that are not felt by the sense organs. Al Quran states at the beginning about the belief of the unseen world in explaining the qualities of God fearing men.

"Who believe in the Ghaib and performs As Salat (Iqamat - as - Salat ) and spend out of what we have provided for them [ *i. e.* give Zakat]" (2 : 3)

When Jibreel (Alai) inquired about eeman from Prophet (Sal), the Prophet replied in the following manner. "It is the belief of Allah, Angels, Prophets, the Day of judgment and Qala Qadr" (Buhary) The art of Aqeeda is to describe mainly about Allah, Risalat and Ma' ad.

### The importance of Islamic Aqeeda

Islamic Aqeeda holds a greater importance than the other aspects of Islam. The significance of it in the life of a Muslim can be understood by understanding it.

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## 1. The basis of Da 'wah of all the Prophets

Allah is One, He only should be prostrated. Nobody else or no other objects should be worshipped other than Allah. (the principle that was followed in calling people in Islam in history). Al Quran explains this truth in many places.

"And verily, We have sent among every Ummah (Community Nation) a Messenger (proclaiming) "Worship Allah (alone), and avoid or keep away from Taghut (all false deities *i. e* do not worship Taghut besides Allah)" (16 : 36)

"And indeed We sent Nuh to his people (and he said): "I have come to you as a plain warner" "That you worship none but Allah. Surely, I fear for you the torment of a painful Day" (11 : 25, 26)

" Say O Prophet "Verily my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the Alamin (mankind, jinn and all that exists) He has no partner, And of this I have been commanded, and I am the first of the Muslims" (6 : 162, 163)

So, it could be observed that the foundation of the lives of all the Prophets sent to this world and the central theme of their propaganda had been Tawheed, the basis of Aqeeda. The purpose of sending the Prophets to the world had been to wipe away the specific vices of that particular community, yet the sole aim of all these Prophets had been to teach Tawheed.

## 2. The Measurement of the Acceptance of activities by Allah

For an individual's activities to be accepted by Allah, he should have the belief in Allah. If any activity is performed without eeman, whatever it could be, it won't get any value in hereafter.

"Whoever works righteousness - whether male or female while he (or she) is a true believer (of Islamic monotheism) verily, to him we will give a good life and we shall pay them certainly a reward in proportion to the best of what they used to do" (16 : 97)

Prophet (Sal) said. " Allah would not do any unjust to a moomin's virtuous deeds. Allah will shower him with rewards in this world and the hereafter. A kafir would be given the benefits in this world for the good deeds. But no rewards will he get in the next world. (Muslim) This hadees validates that eeman is necessary to gain merits in the hereafter.

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### **3. The main theme of the Al Quran**

Al Quran has given more prominence to the section of Aqeeda. The Surahs revealed in Mecca mainly explain the Islamic Aqeeda, emphasize its necessity and defy the views opposing Aqeeda.

Our Holy Prophet (Sal) at the inception of the Da'wah activities put forward the main components of Islamic Aqeeda, the principles of belief namely Tawheed, Risalat and Ma'ad. When the kafirs felt that all these beliefs were totally against their existing way of life, they objected to it. So the disputes in Mecca were centrally based on Aqeeda. Hence the Surahs revealed there had as their major theme Aqeeda.

The Muslim community went on hijrath to Medina. Although land, power and popularity for Islam were granted here, Al Quran did not stop talking of Aqeeda. Islamic law, social relationships, and family life were discussed in detail in the revelations in Medina. However, they were explained in relation to eeman in Al Quran. If the Islamic law has to be implemented in the Muslim society, the eeman of that society should be strong. Therefore it is understood that Al Quran has shown more importance on Islamic Aqeeda.

### **4. Constructive Impact on an Individual and the Society**

Aqeeda has made a change in an individual, which could not be achieved by laws and authority. While the pure thought of God and the belief about the hereafter are fresh in the minds of an individual, they could lead him towards good virtues and prevents him from vices. When Al Quranic injunction on prohibiting alcohol was revealed the Sahabas threw their liquor glasses away, and the reason for this is the strong faith in their minds on the principles of Islam.

### **The Salient Features of Islamic Aqeeda**

Islamic Aqeeda differs widely from the other principles of beliefs. A person who accepts the Islamic Aqeeda possesses unique features that would make him victorious in this life and the hereafter.

Those salient features are :

#### **1. Devoutness**

All the principles of belief in Islam have come from Allah. Islamic Aqeeda remains extremely pure without being disturbed by any interference of the natural weaknesses of man.



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## **2. Compliance with the nature of man**

The Islamic principles of belief are amicable with the nature of man. Every new born infant to this world arrives with the readiness to accept Islam. Prophet (Sal) states about it in this manner.

"Every child is born in the state of Fitra (to accept Islam) but only the parents change them as Jews, Christians or Majusis (Buhary)

When man becomes desperate and understands that he cannot be saved by any power naturally the belief of God originates in him. This truth is explained in Al Quran.

## **3. Permanency**

The beliefs of Islam do not change according to the period and situation. Though the Islamic Shariah has faced adaptations according to the social situations, Islamic Aqeeda had been the same all along history. All the Prophets preached the same Aqeeda.

"And verily, We have sent among every Ummah (community Nation) a Messenger (proclaiming) "Worship Allah (alone), and avoid or keep away from Taghut (all false deities *i. e.* do not worship Taghut besides Allah)" (16 : 36)

## **4. Intelligibility**

Islamic beliefs are intelligible means they are expected to be intelligently believed. Al Quran has explained about the universe. Al Quran brings forth the truth about the universe expecting to intellectually accept that there is one who created the Universe.

"Verily in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding: (3 : 190)

## **5. Simple and Clear**

Islamic Aqeeda does not contain any complex philosophies to understand or principles that cannot be practised. They are easily understandable and simple beliefs.

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## The Aqeeda of Ahlus Sunnah Wal Jamma and its explanation

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Many branches based on Aqeeda originated in Islamic history. Amidst them, we who believe in the concept of Aqeeda of the Ahlus Sunnah Wal Jammath follow the correct path of the Al Quran and Sunnah. We should understand the stance of the Ahlus Sunnah in the following matters.

### 1. Allah

The basic aspect of Islamic Aqeeda is the belief in Allah. All the Prophets preached the Oneness of Allah. The belief in angels, books, prophets, day of judgement, Qala Qadr originates with the belief in the Oneness of Allah. The spiritual activities, the behavioural conducts, laws in Islam are based on the belief of Allah. Unless one has the belief in Allah, proper thinking and good activities will not happen. In this way the belief in Allah takes the most important place in Islamic Aqeeda.

The presence of a Creator and a Sustainer of the universe is proved by man's natural intelligence, science, history and wahi. The evidence for the presence of Allah is the universe and his creations. Before the advent of Islam, the Arabs had accepted the presence of Allah. Yet, Al Quran states that they had failed to understand the Oneness of Allah.

"And if you (O Muhammad (Sal)) ask them : " Who has created the heavens and the earth, " they will certainly say : " Allah. " Say : All the praises and thanks be to Allah ! " But most of them know not." (31 : 25)

Say : "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne? " They will say : "Allah." Say : " Will you not then fear Allah (believe in His Oneness and obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)" (23 : 86, 87)

The Prophets proved the existence of Allah and fought to remove shirk that was against Tawheed and also Jahilayath thinking. In believing Allah, it is very important to believe the Oneness of Allah, in addition to the belief of the existence of Allah.

Allah is the Creator and the Sustainer of the Universe. He only should be worshipped and supplicated. He creates all the laws for man. It is obligatory on a Muslim to believe in the attributes, names and that nothing can be equated or compared to them.

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"And indeed we sent Nuh (Noah) to his people (and he said) : " I have come to you as a plain warner. That you worship none but Allah, surely, I fear for you the torment of a painful Day." ( 11 : 25, 26)

## **2. Al Quran**

Al Quran was revealed by Allah to His messenger Muhammed (Sal) through Jibreel (alai). This book invokes blessings on reading it. Allah has sent to the mankind His guidance through His words.

After the demise of our Holy Prophet (Sal), Al Quran was preserved in its pure form without any changes being made. Al Quran states that Allah has taken the responsibility of protecting Al Quran.

"Verily, We, it is We who have sent down the Dhikr (i. e. the Quran) and surely we will guard it (from corruption)" (15 : 09)

It is an apparent kufr to believe that changes have been made in Al Quran, like some of it is deleted and some innovations are added. The layout of Al Quran, organization of the suras and the ayaths are according to the command of Allah. (The assertion of Allah to protect the Holy Quran is a good evidence to show the significance given to it than the other books of Allah.) So, Al Quran is the last religion to be revealed to the Holy Prophet (Sal). It contains the words of Allah. Ahlus Sunnah believes that no changes would be done to Al Quran and it would be protected until the Day of Judgment.

## **3. Day of Judgment**

The belief about the hereafter is one of the six articles of eeman. Al Quran and Sunnah put forward the evidence about the hereafter. The necessity of the Day of Judgment and the importance of believing it are explained. The intelligence of man and his nature accepts the Day of Judgment.

When Prophet (Sal) presented the message to the Jahiliya society, it was rejected by them. The presence of the life after death was a surprise for them. So the objective of Al Quran was to strengthen the reality about the hereafter. At the same time, Prophet (Sal) also explained the fact about the belief in the hereafter.

"And Allah has brought you forth from the (dust of) earth. Afterwards he will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?" (71: 17,18)

"O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever." (40 : 39)

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Al Quran explains in the following manner that Allah has the power to recreate every organ of man as it was.

"Yes, We are able to put together in perfect order the tips of his fingers." (75:4)

The Hereafter consists of various occurrences. It comprises of the expanded occurrences such as the destruction of the universe, the Mahshar ground, heaven and hell. The belief in the life after death refers to the time pertaining with the destruction of the universe and continues with other occurrences. The destruction of the universe is mentioned in many Suras and sentences in Al Quran. Allah states in Sura Thakweer in the following manner :

“When the sun *Kuwwirat* (wrapped up/wound round and lost its light and is overthrown); And when the stars shall fall; And when the mountains are made to move; And when the pregnant she-camels shall be neglected;” (81: 1-4)

Man would be awarded for his deeds in this world and in the hereafter. For the good deeds he will be rewarded and for the bad deeds he will be punished.

“Is not Allah the Best of Judges?” (95:8)

Likewise Safaath , Meezan, Sirath, handing over the scroll and also the blessings of the heaven, the punishment of the hell meted are included in the belief of the hereafter.

#### **4. Risalat**

Risalat refers to the Books of Allah revealed by Allah through the Prophets and the Rasools. It is one of the basics of eeman to believe in risalat. All the Prophets who were sent down to earth were bound to preach the divine message from Allah. The Holy Quran refers to it in this manner.

“O my people! I have indeed conveyed to you the Message of my Lord” (7:79)

“Then he (Shu’aib) turned from them and said: “O my people! I have indeed conveyed my Lord’s Messages unto you ” (7:93)

#### **5. Believing in the Books**

It is important to believe the revealed books of Allah. The divine message from Allah had taken many forms.

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Allah has revealed some messages directly from the sky in the written form. Al Quran states about the religion Taurat revealed to Prophet Musa (Alai) that was sent in the written form.

“And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said) Hold to these with firmness and enjoin your people to take the best therein ” (7: 145)

Some of the messages were revealed to the prophets in the form of recitation. In this manner Al Quran was revealed through recitation.

“And (it is) a Qur an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years)” (17: 106)

Though some messages were revealed to Prophets through Wahi revelation, they did not take the form of books. The religions revealed to Prophets Ismail (Alai), Ishaq (Alai) and Ya’kub (Alai) can be quoted as examples of this.

The religions were revealed to Prophets in the three stated forms. It is a duty of the Muslims to believe in the revelation of the religions. One cannot be a true Muslim if one is accepted and the other rejected.

Allah commands the moomins who believed Prophet (Sal) to believe in the other prophets as well.

“Say (Oh Muslims), “We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma’il (Ishmael), Ishaque (Isaac), Ya’qub (Jacob), and to *Al-Asbat* [the twelve sons of Ya’qub (Jacob)], and that which has been given to Musa (Moses) and ‘Easa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).” (2:136)

While believing in all the religions those were revealed by Allah, it should be believed that the people belonging to the different times when their religions were revealed are bound to that religion and also should be believed. At the same time, one message of Allah is strengthened by another. In this state Taurat is emphasized by Injeel. Al Quran strengthened the religions those were revealed before.

If anybody rejects any of the revelation of Allah, he would become a Kafir. Allah states in this manner.

“O you who believe! Believe in Allah, and His Messenger (Muhammad (Sal), and the Book (the Qur’an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.” (4: 136)

We believe that the Shariah that has come before would be changed completely or partially by the later Shariah. Some of those made haram in Taurat was made halal in Injeel.

“And I have come confirming that which was before me of the Taurat (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me.” (3: 50)

Al Quran has changed many laws given in Taurat and Injeel.

“Those who follow the Messenger, the Prophet who can neither read nor write (*i.e.* Muhammad (Sal) whom they find written with them in the Taurat and the Injeel, - he commands them for Islamic Monotheism and all that Islam has ordained); and forbids them from disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful all good and lawful as regards things, deeds, beliefs, persons, foods, etc, and prohibits them as unlawful all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc, he releases them from their heavy burdens (of Allah’s Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad (Sal), honour him, help him, and follow the light (the Qur’an) which has been sent down with him, it is they who will be successful.” (7: 157)

## 6. Sahabas - companions

The plural of Sahabi is Sahaba. Sahabi means who had seen the Prophet, had accepted him and had followed him in his life. They have carefully protected the message of Islam and had passed on to the societies after that. Allah praises them in many places in Al Quran; Allah has accepted them with satisfaction and has affirmed them the paradise.

(a) “And the first to embrace Islam of the *Muhajirun* (those who migrated from Makkah to Al-Madinah) and the *Ansar* (the citizens of Al-Madinah who helped and gave aid to the *Muhajirun*) and also those who followed them

exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens (Paradies) under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (9 : 100)

(b) “Muhammad (Sal) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down, prostrate (in prayer) (48 : 29)

(c) “Indeed, Allah was pleased with the believers when they gave the Bai'ah (Pledge) to you (O Muhammad (Sai) under the tree.” (48 : 18)

(d) And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (59 : 8 - 10)

Generally Al Quran praises all the Sahabas. It praises the Muhajirs, Ansars, those after them, those who ask forgiveness for them, those who have good opinion of them and such people.

Prophet reproved those who scolded the Sahabas. “Don't scold my friends” stated Prophet (sal) (Muslim)

It is a duty of the Muslims to love the Sahabas. Their greatness and the services should be highlighted and loving those who love them is a good feature of a Muslim.

## **7. The State of the Sinners**

The Ahlus Sunnah Wal Jammath differs from the view of the Mutazila and Khawarij on the grave sinners. These two groups say that those have done grave sins will be in the hell forever. Khawarij consider that the grave sinners are kafirs and Mutazilite say that they are between eeman and kufr.

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If the grave sinners in the state of eeman on Allah dies without supplicating to Allah will enter hell. The consequence of theirs would be as per the wish and the decision of Allah. If Allah wills, they would be forgiven by Allah and would be sent to the heaven.

“Verily, Allah forgives not that partners should be set up with him in worship, but he forgives except that (anything else) to whom He pleases. (4: 48)

The stance of the Ahlus Sunnah is that if Allah wills the sinners will be meted with punishment according to His judgment and after that with Allah’s blessings they would be sent to the heaven.

Our Holy Prophet (Sal) stated that, “Whoever says Lailaha illallah and dies with it would enter paradise” (Muslim)

Furthermore he states, “Those who have done merits would be sent to the heaven, while sinners would go to hell. Then Allah would release those who have eeman to the size of a mustard from hell” (Buhari)

Islam has stated some sins as kufr and shirk. The following sayings of Prophet can be quoted as examples :

"Scolding Muslims is a sin. Fighting against him is kufr" (Buhari)

"Anybody pledges on anything other than Allah has compared" (Ahmed)

Khwarezmi stated grave sinners as kafirs based on the above hadees. But the stance and explanation of the Ahlus Sunnah wal jamath was different. Here kufr doesn’t mean the kufr that expels one from the religion. It refers to the ungratefulness. Similarly, anybody who does the specific sin as noted in religion, they become kafirs. Opposing this and acceptance of it is a sin. If anyone engages in the sin, they are considered as sinners. Ahlus Sunnahs believe that the grave sinners’ would not stay permanently in the hell.

## **8. Walis**

The plural form of ‘wali’ is ‘awliya’. ‘Wali’ refers to the lover of God. Individuals closer and has won the love of Allah is stated as ‘awliya’ in Al Quran. Allah has explained about those whom he loves in three sentences.

“Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve? (Those who believe and keep their duty (to Allah). Theirs are good tidings in the life of the world and in the hereafter - There is no changing the Words of Allah - that is the Supreme Triumph”. (10: 62 - 64)



The above lines explain about those who love Allah. They possess eeman and thaqwa (fear of God). That means their Aqeeda and their behaviour are seen in order. So eeman would be the foundation and thaqwa would be the building. So according to Al Quran Auwliyyas are those individuals who are really great among men.

But Auwliyas won't be those who possess hidden knowledge or those who behave against the natural order of God. They are also human beings. At the same time, they are not pure as the angels. They are not protected from sinning like the prophets. They are god fearing. They won't engage in planned sins. If ever they involve in sins, they would get rid of it and ask for forgiveness.

“And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? and will not knowingly repeat (the wrong) they did”. (3: 135)

#### **a. Wali's and karamaths**

“Karamath” refers to an action Allah gets through his slaves to reveal against the natural order of life. Karamath is given to increase the standard of those who love God.

Al Quran states about providing food for Maryam (Alai) by Allah.

Every time Zakariya entered Al-Mihrab to visit her, he found her supplied with sustenance. He said "O Maryam ! From where have you got this ?" Verily Allah provides sustenance to whom He wills without limit. (3 : 37)

Ubbad bin Bishr (Rai) and Usaid Bin Hulai (Rai) were returning home one day in the darkness of the night after meeting Prophet (Sal) at his house. It was a very dark night. At that time an object like a lash had been giving out light continuously. This light has divided into the two directions towards the houses of the two Sahabas until they reached their homes (Buhari)

So karamath means the blessings given to his faithful slaves by Allah.

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## **Those who are not Ahlus Sunnah Wal Jamma**

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In Islamic history, due to many reasons many divisions were formed based on Aqeeda. As a result many beliefs and views began spreading against the pure concepts of Aqeeda of the Ahlus Sunnah

Let's look at the four main groups against the Aqeeda of the Ahlus Sunna Waljamma

### **I. Mutazilite**

The Mutazilite sect originated during the period of Umayyad and greatly influenced up to a long period into the Abbasid period. Wasil bin Atha was against his teacher Imam Hasanul Basari (Rah) on the decision of grave sins and went away on his own. Those who started following his concept were called Mutazilites. But they called themselves as Ahlul thouheed wal athal. This concept began in Basra and extended up to many cities in Iraq. This concept was made as a state policy of the Abbasid regime for some time.

### **Principles of the Mutazilites**

1. **“Al manzilathu baynal- manzilatayn”**. A person who has sinned stands between the state of Muslim and kafir. The Mutazilites say that a person who has sinned stands between the state of a Muslim and a kafir. That means when a Muslim who has done a grave sin in this world dies without doing thoubah (supplication) he will not be a Muslim or a kafir. They say instead he will be in hell permanently in a state as a grave sinner.

### **2. Justice (Al Athl)**

The main policy of the Mutazilite having the rational thinking is justice (Athl). They gave importance to the rational thinking of man and based on that they formed many other beliefs. They had over confidence on man's intelligence on justice and put forwarded these ideas. They said that rationalizing has the ability to understand the good and the bad in all activities; the decision thus taken should be followed and man has all the freedom to act.

### **3. Thouheed**

Mutazalite differs from the Ahlus Sunna in relation to the belief in the names of Allah and the attributes. They say that sath and sifath are not different. They say if these two are observed separately the oneness of Allah would be removed.

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#### **4. Al Wa'thu Wal Waithu (pledge and cautioning)**

The pledge given for the merits for the good deed and the warning given for the punishment for bad deeds will happen as it is the idea of this principle. The statement that the sinners would be forgiven in the hereafter without giving a punishment defies the punishment of Allah. With this concept, Mutazilite rejects the sinners would get safaath on the hereafter.

5. **Al Amru Fil Mai'roof Wan Nahi Anil Munker** - guide to do good and prevent evil. This states that guiding towards good and preventing evil is the basis of Aqeeda.

## **II. Shiites**

Shiites is the oldest division in the history of the Islamic political history. The main reason for the origin of the Shiites was the request that after Prophet (Sal) a member of the family of the Prophet (Sal) should take up the Caliphate. The strong opinion of the Shiites was that Ali (rali) should have become the Caliph after Prophet (Sal)

### **(a) Policies of Shiites**

#### **Imamiat concept**

1. Imam is the basic tenet of religion. Prophet (Sal) did not give the responsibility to the Muslim Ummah to elect the Imam. Prophet (Sal) appointed the leader after him before his demise as Imamath is the basic of a religion.
2. Imam is saved completely from minor and major sins.
3. Ali (rali) was appointed for the kilafat after Prophet (Sal). The Holy Prophet has clearly stated that he would take up as the caliph after him. Accordingly, Ali (Rali) is considered to be the Imam as per the Wasiyat of Prophet.
4. Ali (rali) was a great creation in this world and the hereafter after Prophet (Sal). So, whoever was against him or fought against him would be considered as the enemy of Allah until he asks for forgiveness.

The Shiites who originated on these main concepts with the passage of time got divided into various sections. Each group revamped forming their own concepts. Due to this fact, even among them many contradictions were seen. There were extremists as well as the middle ones among them.

Those who were having the mild view confined themselves with only the opinion of Ali (rali) is better than all the other Sahabas. They did not say that Sahabas are great

sinner or kafir. They would not accept a lesser qualified person when there is a very qualified person to be an Imam. Zaidiya division of the Shiites could be quoted as an example for it.

The Shiites with the extremist hold, say that Ali (Rali) is the best of all the Sahabas, they think he has not done any sins and is raised to the level of the Prophet. They say that the kilafat should have gone to Ali (rali) after the Prophet, but Abu Bakr (rali), Umar (rali) and Uzman (rali) had deprived Hazrat Ali (Rali) of the Caliphate.

### **(b) The Divisions of Shiites**

The following main divisions of the Shiites originated in the Islamic history. They are

1. Zaidiya
2. Isna ashariya
3. Ismailia
4. Nusairiya

Each of the above divisions possess different policies and beliefs.

### **III. Waththa'thul Wujood Policymakers.**

'Wahdh thul Wujood' concept is a belief against the pious Tawheed concept in Islam. Wahdha'thul Wujood is a concept that has made a very bad impact in the Islamic history.

The universe and the seeds of the creations of them are one of the sifats of Allah. 'Wujood' means existence. God's existence has become the whole creation. Before these creations appeared, they were embedded in the epithet of God. Later God was seen as creations. So, there is no existence for the universe. Otherwise, it is the projection of God's existence. If it is so, the Athwaith's the universe we see is God according to Athwaiths concept when summarised.

According to the Athwaith's there is no difference between the Creator and the creations. The out ward appearance shows the creations. All of them possess the existence of God as the base.

This concept is completely against the Quran and Sunnah and the concept of belief of Ahlus Sunnah which has its base in the Quran and Sunnah. This is totally against the basic Islamic beliefs of Tawheed that all the creations were created from nothingness.

There are numerous Al Quran verses to explain the Oneness of Allah, the Creator and the Sustainer of the world.

"So know (Oh Muhammad (Sal) ) that *La ilaha illallah* (none has the right to be worshipped but Allah)" (47 : 19)

“Say (Oh Muhammad (Sal)): “ He is Allah, (the) One. “The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten” (112: 1-3 )

The Athwaith concept has gone apart from the light of Wahi; this is a philosophy that has originated from the researches made by philosophers who have arisen from the differences of the views on existence.

#### **IV. Refusers of the last prophet hood**

Prophet (Sal) is the last prophet of Allah. The belief of Muslims is that no prophet would come after him. In the 19<sup>th</sup> century, a concept came up against this. They are called as refusers of the last prophet hood. They are against the Ahlus Sunnah Wal Jamath.

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## TAWHEED

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### General description of Tawheed

The belief in Allah is the basis of Islamic Aqeeda. At the same time Tawheed which means the belief in the Oneness of Allah, is the basis of the belief in Allah.

It is a responsibility of every Muslim to know about Tawheed, because, Tawheed is about the belief in God. The religion Islam is built on the foundation of Tawheed. It is the core of Al Quran as well. All the Messengers of Allah preached about Tawheed. Those who live by knowing the reality of Tawheed would enter paradise. Those who reject it would enter hell.

Tawheed taught by Islam is explained in the following short line” Lailaha illallah”. “There is no God other than Allah” is the meaning of it. This line denotes that “None other than Allah has divinity” and that only Allah alone has divinity.

Allah states about it in the following manner

“That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Batil* ! (falsehood) And verily, Allah He is the Most High, the Most Great.” (22: 62)

"Ilah" means entitled to be worshipped or loving. Allah has complete attributes. So there is absolute entity for Him to be worshipped, to be loved more than anything.

Tawheed can be divided into two categories.

1. Belief - Tawheed based on concepts
2. Practice - Tawheed related to lifestyle.

These two divisions of Tawheed together should be present in a Muslim. So, if a man's eeman to be accepted by Allah, firstly Allah should be believed in the correct manner.

A man should believe and accept that Allah is unique in Saad, attributes (Sifat) and activities (Aflal); incomparable ; doesn't have children, mother or father. At the same time the actions of the human beings too should reflect this. Allah only should be feared. So these two divisions of Tawheed cannot be seen separately in a Muslims' life.

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## Importance of Tawheed

The basic of Tawheed is believing in Allah Who should be worshipped and prostrated but Who is apart from the vision and intelligence. This is the foundation of the beliefs in Islam.

In explaining the basics of eeman, Al Quran states about the belief in Allah as the first. The following lines are examples of it.

“The Messenger (Muhammad ( Sal) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (2 : 285)

"But *Al-Birr* is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Books, the Prophets" (2 : 177)

When Jibreel (alai) inquired Prophet (Sal) about eeman, he replied in the following manner. “Eeman means believing in Allah, His angels, the Day of Judgment, and that merits and demerits will be based on our fate.” (Buhari, Muslim)

So the belief in Allah is the foundation for all the other beliefs. All the other aspects of Aqeeda have originated based on this. So, a person only after the belief in Allah, he believes in His angels, Books, His messengers, the Day of Judgment and the Qala Qadr.

Islam lays its importance about the foundation of the divine belief, “Tawheed”. Whoever accepts that there is one to create and sustain the universe, would not reject the quality of Tawheed of Allah.

The Universe is ruled only by one God. He is the Creator, and He gives the commands. All the creations will go back to Him. He created all the things, made them grow and guided them. He maintains all the activities. He is the only One to be worshipped. His orders cannot be disregarded. This truth is the summary of Tawheed. This is stated in the following Al Quranic verses.

“Such is Allah, your Lord ! None has the right to be worshipped but He, the Creator of all things. So worship Him (Alone), and He is the (Trustee, Disposer of affairs, Guardian, etc.) over all things. No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.” ( 6 : 102, 103 )

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When Islam was introduced to the world, the quality of associating to God was widely spread. There were only a few who worshipped only one God. For example, Haneefs', a small group of people in the Arabian peninsula who knew a little about the religion of Ibrahim (alai), and the religion of Jews and Christians. They kept away from idol worshipping and believed in Allah.

The companion, Aburaja Al Udarithi said; "we were worshipping stones. We used the better stone than the one we were worshipping as God. If we didn't get a stone, then we make mounds of sand on which goats milk is poured and then we go round it." (Buhary)

The above incident explains clearly how deeply involved were the Arab community in idol worshipping. The following divine verse tells us about these gods.

"Oh mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought." (22 : 73)

It was seen among many communities the practice of worshipping people and angels supposing them as the male children and the female children of Allah.

Due to this fact, Islam completely focused its attention on Tawheed. It expected it to be reflected in knowledge and practice. There are evidences to prove the true state of Tawheed. Man's intelligence and nature too agree upon the Oneness of Allah. This truth is mentioned in Al Quran in the following manner.

"He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him Alone, saying: "If You (Allah) deliver us from this, we shall truly be of the grateful." (10 : 22)

Tawheed, the foundation of belief in God consists of three divisions

1. Tawheedi Rububiyya
2. Tawheedi Uluhiya
3. Tawheedul Asma Was Sifat



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## 1. Tawheed Rububiyya

Allah alone created the whole universe. This universe is governed by Him. There is none equal to Him. He is incomparable. He is one. None has the power to change His rules. Tawheed Rububiyya is to believe that all are created and maintained by Allah alone.

Only a few refuses this division of Tawheed. The athiest who reject the existence of God, are those who reject Rububiyah. Many people accept it. For example, even before the time of Prophet (Sal) Arabs lived with this belief. Arabs had the faith on this division of Tawheed.

Al Quran witnesses it in ;

“If you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon?” They will surely reply: “Allah.” (29: 61)

“If you were to ask them: “Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?” They will surely reply: “Allah.” Say: “All the praises and thanks be to Allah!” (29 : 63)

Say: “Whose is the earth and whosoever is therein? If you know! They will say: “It is Allah’s!” Say: “Will you not then remember?” Say: “Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?” They will say: “Allah.” Say: “Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)”. Say “In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know.” [Tafsir Al-Qurtubi, They will say: “(All that belongs) to Allah.” Say: “How then are you deceived and turn away from the truth?” (23 : 84, 89)

The Arabs who associated others with Allah in their worship, stated the above as their answers. This shows that they had accepted Tawheed Rububiya. Though they accepted Tawheed Rububiya, they did not accept Tawheed Uluhiya.

## 2. Tawheed Uluhiya

Uluhiyya is obtained from the word 'Ilah'. Ilah means observant, kind. Allah does not have any flaws but has complete virtuous attributes, so He ought to be worshipped and devoted to.

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So "Ululhiyya" means being a slave only to Allah, worship only Him, and show complete submission towards Him and not associate to Him in any way.

We already read that the Arabs lived accepting Tawheed Rububiya. But they did not become Muslims because of this. They ascribed partners to Allah. They had many gods as mediators between man and god or to get closer to god.

The people in the world did not heed to this division of Tawheed from the early days. They created many gods and associated them to Allah. The community of Nuh (alai) worshipped the gods such as Wath, Kawau, Yakoothu, Yauku and Nasru; the community of Ibrahim (alai) worshipped the idols; the ancient Egyptians the cows; the Majusis the fire; some others their priests and their religious leaders. Since they did not only worship Allah, they are considered as ascribers of partners to Allah. Tawheed is not complete if Tawheed Rububiyya and Tawheed Ululhiyya do not link together.

The reflection of Ululhiyya is ibadath. Ibadath in Islam is an act done with veneration and love. So ibadath is in the complete authority of Allah. Ibadath is a clear index to show that one has accepted Tawheed Ululhiyya. A moomin who accepts and follows the divine activities and believes in the ability of God to create laws is said to have the complete Ululhiyya. This section of Tawheed Ululhiyya is very significant. The messengers of God have given much importance to this section.

### **3. Tawheed Asma Was Sifat**

Tawheed Asma Was Sifat means believing in the divine names and the attributes of Allah and associating none with them.

“And (all) the Most Beautiful Names belong to Allah, so call on Him by them”  
( 7: 180 )

Allahu tha’ala introduced Himself to human beings through the attributes and names solely referring to Him. Allah has stated in the Al Quran to call Him by the names given by Him. It is against Tawheed to compare other creations to Allah’s attributes and the holy names. There is no other creation in the world equal to Allah. Allah has emphasized this view in many places in the Al Quran.

"There is nothing like Him. He is the Most Hearer, and Most Seer" (42:11)

Say (O Muhammad (Sal)): “He is Allah, (the) One. The Self-Sufficient Master, (Whom all creatures need, He neither eats nor drinks) He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.” ( 112: 1- 4 )

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It is kufr to refuse even one name of Allah and it is shirk to associate Allah's names to any other creation.

### **The benefits of Tawheed**

Tawheed brings in great benefits and good impact on man. The benefits of Tawheed are as follows :

#### **1. Freedom of man**

“Shirk” makes man to obey other creations like him. He becomes a slave to a small object that cannot do any good or bad and does not have the ability to create. But Tawheed liberates man from all kinds of slavery. A person who has accepted Tawheed would become the slave of Allah. Tawheed frees man’s delusions from Jahiliyath concepts, baseless assumptions, and predictions. It saves man’s mind from blind followings. It frees man from the hold of the ruler from being slaved. So, as it is “Lailaha Illallah” means the pledge of man’s freedom.

#### **2. Balanced personality**

A believer of Tawheed, the concept of Oneness will unify his mind always directed towards the objective “Allah is one”. So his mind will not be disbanded. A balanced state would prevail. But a person who makes a comparison to Allah is directly opposing it. His mind would be rotating around many gods. This is stated by Prophet Yusuf (alai) in the following manner.

“O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?” (12: 39)

#### **3. Tawheed brings in tranquility of mind**

Tawheed brings in a calm, fearless, unshaken state of mind. Tawheed would close all the entrances that cause fear in people. It gives serendipity to the mind from various fears such as; fear of sustenance, fear about ill effects on the family, fear caused by human beings and jinns, fear of death and fear about the state after death. This fact is stated in the Al Quran as follows:

“It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.” (6: 82)

The moomin will have a peaceful mind and a sense of security in this world and will get a highly protected permanent place in the hereafter.

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#### **4. Tawheed brings in confidence to the mind**

Tawheed creates strength in the lives of people. It gives a great power to the mind of a moomin as he has complete faith in Allah. He does not believe in the creations whose features are introduced through Tawheed. If any sorrow befalls a moomin, he would rush towards Allah; to complain to Him; and try to fulfil his needs from Him alone.

#### **5. Tawheed creates brotherhood and equality**

Tawheed lays the foundation for brotherhood and equality. When the idea of equal status to all prevails, it creates brotherhood and equality in the society.

Tawheed has created the view in the world that all the slaves are equal. The letters written by Prophet (Sal) to the kings were seen to end with the following Quranic lines:

“Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.” (Al Imran : 64)

### **Contradictions to Tawheed**

#### **I. Kufr**

Kufr is against Tawheed. The literal meaning of the Arabic word Kufr is rejection. In practical sense denying a fact that is clearly stated in Al Quran or explained by Prophet (Sal) is said as Kufr.

Kufr is the opposing meaning of eeman, which means covering or concealing the truth. Man who is naturally born in Islam has covered his nature with his ignorance. So he is called a kafir. A person is born with the Islamic nature. Each part of his body is completely bound to God. They act upon the commands of Him. The universe around man too evolves complying to the commands of God. But man behaves as a kafir denying God.

#### **Some situations those arise to reject God**

1. Allah only has the power to create the universe, sustain it and make it evolve. When a disturbance comes in this belief, Kufr arises. Kufr means rejecting the Creator, comparing the ability to create with another object or a person, believing that universe was created by itself or suddenly evolved, stating that Allah created the creations but has not sustained them believing, expressing opinions or behaving in a way that would tarnish attributes, of Rububiyah of Allah is Kufr.

Similarly, it is kufr to argue as Fir'oun stating that one has the same attributes of Rububiya of Allah. "I am your lord, most high", (79: 24 ) stated Fir'oun.

2. The basics of belief in God are accepting the attributes and the beautiful names of Allah. Allah has unique names and attributes. And there are attributes that are not present in God.

• **Rejecting the attributes of Allah are of two kinds.**

**a) Kufr an Nafii**

This means rejecting the attributes of Allah. It is rejecting the attributes of Allah such as Allah's knowledge, power, permanent existence, vision and hearing. At the same time, giving explanation to the attributes of Allah and the names of Allah in an incomplete manner also falls into this division of kufr.

**b) Kufr al Isbath**

Kufr al Isbath is confirming attributes those are not possessed by Allah as they are present. It includes the belief that Allah has parents, children or that he sleeps, careless, and death would occur.

3. It is kufr to believe that the attributes of Allah is present in a person or any other creations.

4. It is a main component of eeman to believe that Allah should be prostrated and worshipped and also has the power to make law. It is kufr to reject the concept of Uluhiya of Allah or assign it to something else.

"The command (or the judgement) is for none but Allah." (12: 40)

It is the basic feature of eeman to reject the Thaghut against Allah. Allah states this in this manner.

"Whoever disbelieves in *Taghut* and believes in Allah, and then he has grasped the most trustworthy handhold that will never break." (2: 256)

5. It is kufr to reject the Messengers of Allah or considering lowly their respect or rejecting what they brought.

So in this way, it is kufr to reject Al Quran or a sentence in it, rejecting the hidden beliefs, defying the Islamic preaching. It is also kufr to believe that a Prophet would come after Prophet (Sal).

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## **The consequence of kufr**

- There is no value for the good deeds of a person in the hereafter who rejects Allah.

“They are those who deny the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. (18: 105, 106)

- Whoever rejects God would be in hell permanently.
- It is ignorance to reject God. There cannot be any deep ignorance in the world than not knowing God. It is a grave ignorance of man not understanding the universe around him, seeing the organised movement to fit and know the person behind it.
- It is a revolution against God to reject God. It is a despicable act of ungratefulness for man to reject God who has provided all the facilities for him.
- The life of a person who does not believe God would be full of disturbance and restlessness. He would live as a person who creates great disturbance in the world, irresponsible and aimless in life.

## **II. Shirk**

Shirk is against Tawheed. It is important to know about the opposite of a thing to understand clearly about it. So, in this manner, to understand the concept of Tawheed correctly, it is important to know the opposing concept Shirk.

### **The meaning of Shirk**

The meaning of the Arabic term ‘Shirk’ is joining things, tying together. The practical meaning of it is associating something else to the attributes that are solely related to Allah alone. The following could be quoted as examples for shirk. Having another god to worship beside Allah or sharing the Rights of Allah with someone else or sharing the love towards Allah with someone else at the equal level.

This is a worse state in associating partners to Allah. If one has this shirk, Allah would not accept any of his acts. Because, the first condition for the activities to be accepted is doing them for the sake of Allah.

“Whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (18: 110)

“Verily! Allah forgives not (the sin of setting up partners in worship with Him, but He forgives whom he pleases for sins other than that.” (4: 116)

“Whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Associating partners is a wrong doing that forbids one from heaven. Those who engage in this sin would have the hell as their abode wrong-doers) And for the wrong doers there are no helpers.” (5:72)

The types of Shirk

- a. Major shirk
- b. Minor shirk

### **a. Major Shirk**

This means to associate anyone or anything with Allah, by man, associate others with Allah with love and veneration, or to fear other than Allah. This shirk is directly related to the Dath attributes and the divine names of Allah. This kind of shirk is stating the divine attributes belongs to him not Allah. Firoun and Namrooth thought of them as gods. This also includes refusing the divine names of Allah, equating the Divine attributes to other creations. The Majusis worshipping as their deities the light and the darkness are examples of major shirk.

### **1. Shirk related to worshipping Allah.**

This division consists of worshipping something else other than Allah in prayers. The following come under this division:

- Giving the authority to other than Allah to decide on halal and haram. Al Quran says that the Ahlul kitabs had given this authority to their leaders.
- Loving somebody as Allah

### **2. Praying or supplicating to something other than Allah**

" You ask me I will answer you " (40 : 60) says Allah

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### **3. Slaughtering and scarificing or vowing for other than Allah.**

All forms of religious rituals should be performed for the sake of Allah alone. Due to this reason Al Quran states relating to prayers and slaughtering as sacrifice “O Prophet (Sal) turn in prayer to your Lord and sacrifice (to Him only).” (108: 2)

#### **b. Minor Shirk**

This includes everything that may lead to major shirk. These are graver sins than major sins in the presence of Allah.

For example:

#### **1. Swearing on something other than Allah**

The swearing on creations like the Prophet, Ka’ba, Wali, parents, elders are examples for it.

Prophet (Sal) has stated in the following manner.

“Whoever swears on anything else other than Allah, he has refused. He has done shirk” (Thirmidhi)

#### **2. Tying materials like talismans, amulets, bangles**

It is against Tawheed to find relief for illness through means which are out of bounds of physical regulations and not accepted by Shariah.

Imran Bin Hussain (radi) states

Once, Prophet (Sal) saw a man wearing a yellow bangle. I think it was made of copper. Then Prophet asked him, “What is this?” Then he said, “Take it off! Verily it will not increase you in anything, except sickness and if you die adorning it, no happiness will come to you forever.” (Ahmed)

Arabs of the Jahiliya period tied talismans to protect their children from evil eyes and the evils of the jinns

Prophet (Sal) said, Whoever who wears a talisman thinking that it would dispel or ward off calamity or bring good for him, Allah should not complete his wishes”. (Musnad, Ahmad)

Sorcery, charm, incantations, astrology, fortune telling, are forms of minor shirk.



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## **The difference between major shirks and minor shirks**

The one engages in major shirk would leave Islam. But the one who engages in minor shirks will not leave Islam. But, they are considered graver than major sins. With regard to minor shirk, if Allah wills, he would be forgiven by Allah or will be punished by Him.

None of the good deeds of the one who engages in major sins would be accepted. And this would destroy all his other good deeds. But the one who does a minor shirk, that particular act will lose its value.

### **III. Riddath**

“Riddath” means leaving Islam by one who has accepted it. It is one of the ways of rejecting God. It is a serious act to reject Islam after accepting it rather than rejecting it without accepting it.

Allah warns about the repercussions for those who change their religion after embracing Islam in the following manner.

“.....And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” (2:217)

Islam considers Riddath as a grave sin. Abu bakr (radi) nipped Riddath at its bud. He fought against those who refused to pay Zakat. If riddat becomes a public, common sin, it would lead to further danger. It would be dangerous to the uniqueness of the Islamic society and would destroy the basic beliefs of Islam. Due to this reason, some of the Thabeens and the later scholars were of the opinion that this is equal to the crime of fighting against Allah and His messenger and creating dispute in the world and that they should be punished accordingly.

### **IV. Nifak**

Nifak means saying out something keeping something else in the mind. In this manner, a munafiq would hide his kufr and pretends as though he has eeman.

Imam Ibnul Qayyim (Rah) explains about nifak in this manner. “Nifak is a serious disease that spreads in the minds of man without his knowledge. It would be hidden away from other people. Those who possess this sickness would be basically trouble makers. Yet, They would identify themselves as revolutionists.

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Al Quran explains the features of Nifak as stated below. “In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. And when it is said to them: “Make not mischief on the earth,” they say: “We are only peacemakers”. “Verily! They are the ones who make mischief, but they perceive not.” (2: 10 -12)

### **Types of nifak**

1. Nifak related to belief
2. Nifak related to practice.

### **Nifak related to belief**

Nifak related to belief is hiding kufr in the mind but exhibiting eeman falsely. This is a serious division of Nifak. Truly this is also Kufr. A person whose policy is to reject God, would work together with the Muslim society for various reasons. Al Quran states this as kufr, the condition of pretending as if he has embraced Islam.

“That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (63:3)

This is said as “Major nifaq”. This is a crime that would not only take one to the hell permanently, but also it is a grave sin that would take one to the lowest layer of the hell. Allahu Tha’la has explained clearly about those types of Munafiqs.

These types of Munafiqs (hypocrites) would appear in a Muslim society which has Islam as strongly held principles. Nifaq is a method they administer where they think that open opposition could not be shown, in a cowardly manner they secretly encroach into the Islamic society and weaken Islam and the Muslim society.

### **The features of such a munafiq**

1. They would be trouble makers in the world. “Verily! They are the ones who make mischief, but they perceive not.” (2: 12)

2. They would possess the qualities of lying and betraying. “And of mankind, there are some (hypocrites) who say: “We believe in Allah and the Last Day” while in fact they believe not.” (2: 08) They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not !” (2 : 9)

3. They would show one face to the moomins and another face to the kafirs. “And when they meet those who believe, they say: “We believe,” but when they are alone with their *Shayatin* (devils - polytheists, hypocrites, etc.), they say: “Truly, we are with you; verily, we were but mocking.” (2 :14)

4. These people without eeman in their minds would flatter others. So they would become lazy not being able to complete the commands of God with interest “And when they stand up for *As-Salat*(the prayer), they stand with laziness and to be seen of men, and they do remember Allah but little.” (4: 142)

These Munafiqs possessing many bad qualities as stated above would be trouble makers in this world and would be great losers in the hereafter.

### **Nifaq related to practice**

This refers to practical hypocrisy; (that is) possessing a trait of the hypocrites while retaining Eemaan in the heart. Nifaq related to practice occur when the eeman becomes weak. Those moomins whoever betray, lie, and deceive are said to have the qualities of Nifaq.

Though this Nifaq is less serious than the Nifaq related to belief, this is a sin that brings in the wrath (anger) of God.

Prophet (Sal) said: “Whoever possesses the following four traits is a sheer hypocrite, a Munafiq. When he is entrusted, he betrays trust, and when he speaks, he lies, when he enters into a treaty, he behaves treacherously, and when he disputes with others, he behaves immorally.” (Buhari)

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## MASADIRUS SHARIAH

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Islamic Shariah is a way that organises everything that is necessary for the life of man. Islam has guided with some primary sources and secondary sources that suits all times and the people living in all the places to organise their activities.

### **Al Quran**

Al Quran and Sunnah are the primary sources of Islamic Shariah law. Out of the two Al Quran precedes Sunnah . Allah created man and provides all the basic guidance to man through Al Quran. Al Quran only shows the right path for the human life.

“A guidance to those who are the pious and righteous persons” (2 : 2)

Human society will not be able to prosper until the human society changes their lives according to the teaching of Al Quran.

“And who does more wrong than he who is reminded of the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside there from? Verily, We shall exact retribution from the criminals, disbelievers, polytheists, sinners, etc.” (32: 22)

### **Revelation of Al Quran**

It is necessary for us to know the mode of revelation of such important Quranic verses to the world from Allah.

Al Quran was revealed in three ways.

#### **a. Revelation of single verse**

One of the ways the Holy Quran was revealed to Prophet (sal) was in Single Sentences

“Not equal are those of the believers without a valid reasons who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allah with their wealth and their lives.” (4: 95)

The commentators of Al Quran explains that the phrase "without a valid reason" in the above line was the only one revealed at once.

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## **b. Revelation of many verses**

Many sentences were revealed at once as the revelation of single sentences. The sentences of Suras An Noor, Al Moomin can be quoted as examples. Ten sentences of Sura An Noor were revealed to vindicate when a slander was levelled against Ayesha (radi).

“I was revealed ten sentences. Whoever acts according to it, will certainly enter paradise” stated Prophet (Sal). Then he recited the ten beginning lines of Sura An Noor” (Thirmidi)

Sura Alaq is an example of part of a Sura being revealed at one time and the final part at another time.

## **c. Revelation of a complete Sura**

Some Suras in the Al Quran were revealed completely at once. Suras such as Al Kawthar, Al Ikhlās, An Nasr are examples for it. In the longer Suras, Sura Anam was the only to be revealed completely at once.

## **The reasons for the revelation of Al Quran in stages**

Unlike the previous religions, the reasons for Al Quran to be revealed in stages were:

### **1. Allah’s desire**

Though Allah has the power to reveal the Al Quran at once like the previous religions it was not revealed at once. This is related to the desire of Allah.

### **2. To record in the mind of the Prophet**

It would have been difficult to Prophet (Sal) to record in his mind if the Quran was revealed at once, as he could not read and write. Not only that, Prophet (Sal) had another responsibility that is to exemplify the guidance of Allah in his life.

### **3. To teach the people**

It is necessary to have a gap in teaching. If there is no gap teaching would be a failure. So, this fact was also taken into consideration in the revelation of the Al Quran in stages.

(This is the) Book (the Quran sent down unto you (O Muhammad (Sal)), so let not your breast be narrow there from, that you warn thereby, and a reminder unto the believers (7 : 2)

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#### **4. To strengthen the heart of Prophet**

The revelation of Al Quran from time to time was able to strengthen Prophet (Sal) who was facing hardships very often in da'wah activities. "Thus (it is sent down in parts), that we may strengthen your heart thereby. And we have revealed it to you gradually, in stages." (25: 32)

#### **5. Memorize and practise**

The interval was necessary to memorize and implement them.

#### **6. Considering the change of time**

The da'wah of Prophet was divided into the periods of Mecca and Medina. Both these periods were different. So according to the place and the periods the Quran was revealed in stages.

#### **7. To answer the questions posed to the Prophet**

People asked questions from Prophet (Sal) from time to time. If Al Quran was revealed at once, practically it would have been difficult to answer the questions asked by people. Due to this reason it would have brought in the idea that it is apart from the perception of the people.

#### **• Preservation and protection of Al Quran**

It is wrong to say that the art of writing was not developed at Prophet's time like now. History states that 26 Sahabas like Zaid bin Thabit(rali), Aamir Ibnu Bukhaira(rali), Muawiya Ibnu Abu Sufyan(rali), Amr Ibn Aas (rali) were able to write. We can see in history that though Al Quran was not in the written form like now, it was protected using the available means of the time.

#### **(a) Prophet's time**

During the time of Prophet (Sal), it was not compiled as a text. But it does not mean it was not protected in any way.

Al Quran was revealed in the form of Wahi to Prophet (Sal), as per the guidance of him, the wahi were recorded by scribes employed for it. The companions of Prophet (Sal) like Ubai Ibnu Kaif (rali), Zaid Ibnu Thabit (rali), Mu' awiya (rali) were assigned to do this work. The scribes of the wahi were called Kuthabul Wahi. They recorded the

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Quranic verses on the crapes of leather, thin flat stones, palm branches, shoulder blades, etc. The Sahabas also memorised the sentences as they were revealed. During the time of the Prophet (Sal) memorizing Al Quran took an important place as a form of preserving it. Prophet (Sal) encouraged the Sahabas to memorise Al Quran as he did. It is a notable fact, even among the Sahabas there were some who had memorised Al Quran .The evidence for it is the killing of 70 huffaz at the Yamama war. Prophet (Sal) had been reciting the memorized part of the Al Quran in the long prayers at night. Sahabas too followed this practice.

Abu Musa (rali) states “I was told by Prophet (Sal) “I knew the association of the As’ari family with the night. I identified it with the recital of the Quran during the day.” (Buhari, Muslim)

Jibreel (alai) recited the complete Quran during the Holy Ramazan to Prophet (Sal). When it was recited Zaid Ibnu Thabit (rali) was beside the Prophet, so he was able to check his memorisation as well. Due to this reason, the responsibility of the compilation of the Al Quran was handed over to him.

#### **(b) Period of Abu Bakr (rali)**

At the Yamama war between the liars claiming them to be Prophets and the army of Abu Bakr (rali), 1200 Muslims were martyred. There were 38 important companions of Prophet and 70 hafiz among them. This situation affected the preservation of Al Quran.

Umar (rali) requested Abu Bakr (rali) to begin compiling Al Quran bringing to his notice about the present disadvantageous situation. Caliph Abu Bakr was hesitant at the beginning but later on complied to his request and selected Zaid Bin Thabit (rali) to do the task. Zaid Bin Thabit said, “If you had assigned the job of moving the mountain from one place to another, I would have accepted it easily than this responsibility.” . “How did you dare to do an activity that Prophet did not think about?” He asked the Caliph to show his incapability. But when he was explained about the objective, he obliged to do it. Day and night they worked on it. The copies written by the Kuththabul Wahi’s were collected.

Seated at the entrance of the masjid the records of Al Quran were compared with the recitation of those records with two evidences from those who came to pray before they were accepted. They accepted them after checking the memorised lines with the records. Though there were many who had memorised the last sentences of Sura Thouba they were not accepted at the beginning. When the recorded version was found in the possession of Abu Husaima a companion of Prophet only, it was accepted.

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Thus the compiled Al Quran was handed over to the Caliph. Then it was handed over to Umar (rali) during the final days of Abu Bakr (rali) which was in turn handed over to Hafsa (rali)

### **(c) Period of Usman (rali)**

During the period of Umar (rali) many countries came under the Islamic regime. At that time those who did not use Arabic as their mothertongue had embraced Islam. It improved during the period of Usman (rali).

Hudaiba Al Yamani noticed differences in the recitation of the Al Quran by the Iraqi and Syrian soldiers who went for the Armenian battles. He brought to light this information to Caliph Usman (rali) and emphasized the necessity of unifying the Muslims who had deviated in relation to Al Quran.

A sub group was appointed consisting Zaid Bin Thabit, Abdullah Ibnu Zubair, Saeed ibnu As, Abdur Rahman Al Harith and 4 other Sahabas to do this particular work. This group got the copy from Hafsa (rali) and made 7 copies of it and sent them to places like Mecca, Medina, Kufa, Basra, Damascus, Yemen, Bahrain. The Caliph ordered the people to burn all the copies they already had and make new copies with the ones sent to them. Due to this reason, the unified form of the Al Quran was protected. Usman (rali) was called Jamiul Quran ( the one who unified the people through the Quran) for the service of compiling the Al Quran.

### **Reciting and honouring AI Quran**

- Al Quran possesses the implicit significant features that guide the human kind. It also has the external significance. Al Quran and hadees in many places have pointed out the significance of reciting the Quran, listening, memorising.
- Reciting Al Quran is considered as an ibadath in Islam. The religion of Taurat and Injeel do not contain this significance. But the reciter of Al Quran gains ten merits for each recited letter.

### **(a) Handling it with Wulu (ablution)**

A person who wishes to recite Al Quran should follow certain rituals. Out of them handling with Wulu is important.

There are differences of opinions among the scholars whether Al Quran should be touched with wulu or not? It is a Mustahab act (preferred act) to recite the Quran with wulu. Imam Juwaini (rah) stated as below.



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When there is no water then Tayamum should be done to touch the Quran. The ones with major impurity should not touch it until they have cleansed themselves. There are varied opinions on the Quranic verse “no one else other than a clean person would touch it.” The reason for the difference in opinion is the confusion to the reference of the term “clean person” whether it refers to the angels or those with wulu.

A person who has understood the significance of Al Quran, when he knows that he is about to recite the words of the sacred text, one who knows that he should be clean when he communicates with other people, So, when he recites Al Quran he would accept that everybody should certainly be clean before reciting the Quran.

### **(b) Reciting it with piety**

Al Quran is a religion revealed by Almighty Allah. A slave should stand in the presence of Allah with great reverence, similarly while reciting the words of God a slave should show devotion, submission and veneration. If one feels as standing before Allah, he would be able to recite Al Quran with reverence.

#### **“He is there with you, wherever you are” (57 : 4)**

“Whatever you may be doing, and whatever portion you may be reciting from the Qur’an, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord” (10:61) says Allah.

If man gets the feeling that Al Quran is directly speaking to him, his mind will get engrossed in it.

Al Quran states that the mind would be filled with sanctity while reading the Quran, which is a feature of a moomin.

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when his Verses (this Qur’an) are recited unto them, (8:2).

Prophet (Sal) would cry when he read; Al Quran or when he heard the Quran being recited, out of fear.

Abdullah ibn Masood (rali) states.

“Once Prophet (Sal) said “Read the Quran to me” So I asked, the Quran was revealed to you. So how can I recite it to you? So he said, “I would like to hear somebody else reciting it.” So I recited from the beginning of Sura Nisa and came up to the verse “How would it be, if you are brought as witness for them?” I turned to see, I saw tears in the eyes of Prophet.”

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“Had we sent down this Qur’an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah.” (59: 21)

So Allah has given us Al Quran to recite with sanctity. Some of our ancestors have been reciting a particular sentence from night till morning out of fear.

Imam Ghazzali has said that there are three stages of reciting the Quran.

1. The slave should feel that he is in the presence of God while reciting and that God is listening to the recitation.
2. Feel that God is talking to him about his ni'math and the blessings.
3. Observe the sentences of God carefully.

Prophet (Sal) has said, “The sign of a slave reciting the Quran with sanctity is that he gets encompassed by a certain fear” Furthermore he has said “Certainly Al Quran was revealed with sorrow. When you (Abu Ya’la) are reciting it shows your sorrow” (Abu Ya’la)

Umar (rali) was once reciting the Sura Yusoof in the Subah prayers. Then he had been crying and this had wet his beard.

So, it is important to have the fear in the mind and sanctity while reciting the Quran.

### **(c) Performing Sajda at the relevant places (Sajda Thilawath)**

When Al Quran is recited, the reciter of the Sajda sentence or the listener should perform Sajda.

Ibnu Umar (rali) states, “Prophet (Sal) recited the Quran to us. He performed Sajda when he read the Sajda sentences. We too did Sajda.” (Buhari)

If you did not do Sajda, it is not a sin, but it is considered as missing a Sunnah.

Abu Huraira (rali) states as below: “When Adam’s son recites the Sajda sentence, and then performs Sajda, Shaitan will go away from him, crying and saying the following.

“It has been a harm. Adam’s son is ordered to do Sajda, he did it, he would enter paradise. I was also asked to perform Sajda. I refused. I will get hell” (Al Hakim)

The following meaningful dua recited by Prophet should be recited at Sajda Thilawath.

“My face has done Sajda, to the One who created my face and with His power gave it hearing and vision.”

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The conditions for this type of Sajda-

- Should be clear of major impurity and minor impurity.
- Place should be clean
- should face Qibla
- should cover the Awrath

When the following verses are recited Sajda Thilawath is done.

1. Surah Al A'Raf - 206
2. Surah Al Ra'd - 15
3. Surah Al Nahl - 50
4. Surah Bani Israil - 109
5. Surah Maryam - 58
6. Surah Al Haj - 18
7. Surah Al Haj - 77
8. Surah Al Furqan - 60
9. Surah Al Naml - 26
10. Surah As Sajdah - 15
11. Surah Sa'd - 24
12. Surah Fusilat - 38
13. Surah Al Najm - 62
14. Surah Inshiqaq - 21
15. Surah Al Alaq - 19

### **Al Quran as the source of law**

Al Quran is the main source of the Shariah Law. All the other sources have originated having it as the foundation and have obtained the evidence for them. Allah who created man is most suitable to form the laws for him.

"Should not He Who has created know ? And He is the Subtle and All-Aware".  
(67 : 14)

The Creator of man, knows about him well. In this manner, the Kalam of his, Al Quran has become the main guide in the activities of man in his life.

"And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah". (3 : 109)

Allah has mentioned in this source and has preached about the relationship of man with the Creator, whatever related to his personal life, his family life, business relationships and all the other affairs.

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The scholars of law explain that about 500 sentences about the laws, rules and regulations pertaining to life are included in the Quran.

The Creator has mentioned in Al Quran about all these, so that man's life will be devoid of any shortcomings and would lead a proper life. Al Quran states about all those what man should do and what we should not do. So we can see that Al Quran becomes the main source that aids to lead a proper life.

**“And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from his Path. This He has ordained for you that you may become the pious” (6 : 153)**

“Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad (Sal) who work deeds of righteousness, that they shall have a great reward (Paradise).” (17:9)

So it is intelligible enough to give the preference to Al Quran than everything else, it is revealed by Allah, who created this world and sustains everything on it. Al Quran was revealed to complete the revelations of religions before it. This is a divine religion that would last till the hereafter.

This would be guiding the human kind living until the Last Day. There is much evidence to show that Al Quran should precede all the other sources

“O you who believe! Obey Allah and obey the Messenger (Muhammad (Sal), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (Sal)”, (4 : 59)

There are many hadees similar to it. “I am leaving two things among you. You will not go astray if you follow them throughout your life. They are the religion of God and the Prophet's Sunnah. (Al Hakim)

“The power of Allah in the world is the religion of God and His Prophet's Sunnah”. (Thabarani)

When Mu'ad Ibn Jabal (radi) was sent to Yemen by Prophet (Sal), he was asked by Prophet, “If a problem is brought to you, how would you give your verdict?” For that he replied, “With the-help of the Quran”

Ma'moon Ibnu Muhran (Rah) stated as follows. "If any problem is brought to Abu Bakr (Rali), he finds the solution in the Quran. If he finds it in the Quran, he solves it with it" (A'lamul Muwakkeen)

Umar (rali), Usman (rali) and Ali (rali) also practised the same way. Ali (rali) said 'I am not a Prophet. I do not get Wahi. But I do my best to follow Allah's religion and the Sunnahs of His messenger.'

Mueen bin Al Ghazzali (Rah) states that Imam Malik (rali) had stated as below:

"I am a man who behaves correctly and wrongly. So look at what I have said. You accept them if they comply with the Quran and the Sunnah. If they do not comply leave them."

So, Allah only has the authority to declare the laws. The reason for it:

1. Allah is the sustainer of the whole world.
2. He only created man from nothingness.
3. He only has the knowledge of the society that has come before and that would come in the future.
4. He only has taken the responsibility to protect this religion which would exist until the Last Day.
5. He only knows the nature and the ability of His creations.

So it is intelligible to give the priority to the Al Quran that has come from Allah Almighty in formulating the laws,

### **Al Quran about reciting the Al Quran**

"So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy. (7 : 204)

"Verily, those who recite the Book of Allah (this Qur'an), and perform *As-Salat* (*Iqamat-as-Salat*), and spend (in charity) out of what we have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish." (35: 29)

"And recite the Qur'an (aloud) in a slow, (pleasant tone and) style." (73: 04)

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## Al Hadees about reciting the Al Quran

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“Recite the Al Quran and it will plead for those who recited it” (Muslim)  
“The one who doesn’t recite the Al Quran beautifully doesn’t belong to me.  
(Abu Dawood)

“Whoever reads one letter of the Book of Allah is credited with one blessing and one blessing is equal to ten fold the like thereof in its reward. I do not say that Alif, Lam, Meem is one letter, but Alif is one letter, Lam is one letter, and Meem is one letter.” (Tirmidhi)

“The example of a believer who recites the Qur’an and acts on it, like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur’an but acts on it, is like palmyra fruit which tastes good but has no smell. And the example of a hypocrite who recites the Qur’an is like the Rihana fruit (sweet basil) which smells good but tastes bitter and the example of the Munafik who does not recite the Quran is like a colocynth which tastes bitter and has a bad smell.” (Buhari, Muslim)

“Those who are good at reciting Al Quran would be with the good, honoured people. Whoever recites the Quran, which he finds difficult to read but still falters and reads it then he will gain two credits.” (Buhari, Muslim)

Al Quran that showed man the guidance to the right path should be looked at with respect. If anyone leaves the Holy Quran without considering it as a divine guidance and act upon it, he fails in honouring the Holy Quran. This is a religion given from Allah through the honoured angel Jibreel (Alai) to the honoured Prophet (Sal). Al Quran with this much of honour and sanctity cannot be equated to any other book. We should consider its purity, clarity, divinity, greatness in our activities.

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## AS SUNNAH (PROPHETIC TRADITIONS)

### **The explanation of the terms of Hadees and Sunnah**

The Arabic term hadees means statement, conversation, story, news. But when it is used as an adjective to another term it gives the meaning as “new”. But the scholars of hadees literature use the word hadees to mean the words, deeds, approvals, qualities of Prophet (Sal)

The linguistic meaning of ‘Sunnah’ is the way, criteria, habit. The term Sunna is used in the Al Quran as criteria. The Islamic scholars of law use this term to refer to non obligatory, that is not aWajib but a preferable activity. Earlier the term Sunnah was used to address the way of life of Prophet (Sal), Sahabas and Muslim Society. But the word Sunnah specifically refers to the way of life of Prophet (Sal).

Both the words Hadees and Sunnah refer generally to one meaning, but it differs from one another in one aspect. Hadees is reference to the practices of Prophet (Sal) whereas Sunnah refers to the law obtained from a hadees or an example in his life. In this sense it can be understood that from a reliable hadees a Sunnah is obtained, sometimes from one hadees two Sunnahs also could be obtained.

### **Importance of Sunnah**

Sunnah which is the next source of guidance to Al Quran has great importance in Islam. It explained the Quran. “We have sent to you the dibr (Al Quran). It makes you explain what is sent to the people” says Al Quran about the service of the Prophet. So in this way, Prophet (Sal) has explained Al Quran through his words, deeds and approvals. Sunnah is necessary to explain explicitly and implement the briefly stated basics, rules, principles in Al Quran.

Sunnah explains explicitly the types of prayers, times, rakats, conditions and religious activities such as Zakat, Fasting and Haj.

Sunnah is the foremost complete practical form of Al Quran. That is why, when Aysha (radi) was inquired about Prophet’s life, “His life was Al Quran” was the response. Sunnah is the complete practical form of Al Quran that shows the importance given to it. Al Quran has used the term “Hiqma” to refer to Sunnah. Like the religion given to Prophet (Sal) has its importance, His Sunnahs which is hiqma has its importance.

The necessity and the importance of Sunnah are mentioned in Al Quran in several

places. It has ordered to abide by Allah as well as to abide by the Messenger of Allah.

“O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (Sal) calls you to that which will give you life,” (8:24) Allah commands the moomins, “whatsoever the Messenger (Muhammad (Sal) gives you, take it, and whatsoever he forbids you, abstain (from it) , and fear Allah. Verily, Allah is Severe in punishment.” (59:7)

In this manner, Al Quran has emphasised the necessity of following the sunnahs.

Prophet (Sal) himself has stressed the necessity of following the Sunnahs. “I am leaving two things among you. You will not go astray until you hold on to it. They are the Al Quran and my way of life.” (Muatha) It shows the importance given to Sunnah as it is in the next level to Al Quran. In forming the Shariah Laws, it is considered as the second source of law and at the same time it is seen as a separate source. It is the duty of every Muslim to follow such a Sunnah.

### **Sunnah as a source of law**

All the Islamic scholars of law have accepted Sunnah in the next level of source after the Quran. In the formulation of the Islamic laws, Sunnah is in the next level after the Quran and, it also functions as a separate source as the Quran. Al Quran states that Allah has given the authority to Prophet (Sal) to formulate laws

“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.” (53: 3-4)

“And whatsoever the Messenger (Muhammad(Sal) ) gives you, take it, and whatsoever he forbids you, abstain (from it) , and fear Allah. Verily, Allah is Severe in punishment.” (59:7)

“O you who believe! Obey Allah and obey the Messenger (Muhammad (Sa1), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (Sal)” (4:59)

“He who obeys the Messenger (Muhammad(Sal) ), has indeed obeyed Allah” (4: 80)

The above lines explain that the decisions, commands and prohibitions of Prophet (Sal) and his exemplary life has the authority of controlling the Muslims.



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This Hadees too proves that the Sunnahs of Prophet (Sal) is a source of law. Prophet(Sal) appointed Mu'ad Bin Jabal (rali) as Governor to Yemen. He was asked by the Prophet how he would solve problems? He said with the help of the religion of God. "If you don't find the answer in it, what would you do?" He said that he would refer to the Hadees to give the decision. So Prophet (Sal) gave permission for it.

Prophet (Sal) said, "I am leaving two things among you. You will not go astray if you hold onto it. They are the religion of God and my Sunnah" (Muslim)

During the time of the Prophet (Sal) and after he died Sahabas followed the hadees in their lives. In this manner, it is the Ijma (unanimous decision) of the Sahabas to follow the Sunnahs.

Allah selected Prophet (Sal) to explain what is stated briefly in the Al Quran, stating the laws that are not mentioned in the Al Quran and live as an exemplary person. So in this way, it is necessary for the people to completely abide by Prophet (Sal).

In Islamic law, only Allah has the complete authority to formulate law. He selected the last Prophet by himself, gave the authority to create law within the bounds. So it is necessary to take his Sunnah as a source.

### **The method of preservation of Hadees**

Many efforts were made from the beginning to preserve the Hadees as it was an important source in the art of Islamic Law. The companions of Prophet (Sal) not only considered him as a lovable person but also closer than their family members and loved him sincerely more than their life. They took his life as a complete example and followed him to the minute details. They observed his life and his movements very closely.

Zaid bin Haris stayed awake to observe the prayers performed in the night by Prophet (Sal). Abdulla ibnu Umar (rali) observed him to note how many times Prophet (Sal) asked for forgiveness. Abu Huraira (rali) stayed continuously for three years at Masjidun Nabavi to observe him completely. Umar (rali) did not want to miss any news of Prophet (Sal). So he went into an agreement with a Sahaba of Medina to observe the Prophet (Sal) alternately by each of them. After observing prophet (Sal) in this manner, both of them exchanged information about what they saw and heard from Prophet (Sal). Generally when Sahabha's met they exchanged information about Prophet (Sal) as a habit. The Sahabha's closely observed how Prophet behaved at home and Masjid and they knew about his journeys and wars. Since, the Sahabha's sincerely loved the Prophet and their attachment towards him led them to protect the purity of the Hadees.

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Holy Prophet (Sal) made his speeches very clearly within the limits of the linguistic rules so they were easily retained in the minds of the people. Therefore memorizing was easy. Much of the Hadees of Prophet (Sal) were protected through memorization by the Sahabas. The power of memorizing was high in the Arabs, Hadees were protected through memorisation as well as with the permission of Prophet (Sal) some Sahabha's recorded them. In order to prevent them mixing up the Quranic sentences with the Hadees, writing of the Hadees was withheld and instructions were given with regard to it.

There were 5 scribes who worked for Prophet (Sal). They recorded the Quran as well as maintained the accounts of Zakath. Prophet (Sal) had communicated through letters with the kings abroad. Hudaibiya treaty was written and signed. Prophet had sent hundreds of letters to the officers to instruct them. These give evidence to state that Hadees were recorded in the written form .

It is true that Prophet (Sal) prevented writing Hadees with Al Quran but encouraged them to note the Hadees separately. A young Sahaba named Abdullah Ibnu Amr Ibnul As (rali) wrote down the statements of Prophet (Sal) as a habit. One day one of his friends said "Prophet is also a human being. Sometimes he is contended and happy, sometimes he would've been angry, so it is not good to write his statements as they are." Then he went to Prophet (Sal) and asked him "Can't I write all your statements." the Prophet (Sal) replied "certainly never will I say lies" (evidence - Abu Dawood). Abdullah Ibnu Amr Ibnul As (rali) named his compilation of Hadees as "Saheeba Sadika".

There are many evidences to prove, like the one stated above to say that Hadees were protected in the written form. Although steps were taken to record Al Quran, steps were not taken to record all the Hadees. Some of the Sahabas wrote whatever they got. But all the Hadees were not written. It was not possible to write down all the Hadees that were taking place until the Prophet's demise.

After the expansion of the Islamic empire, during the Kulafa-ur- Rashidoon period, Sahabha's shifted to settle in other important cities. The Sahabhas who went for Da'wa, administrative work and to participate in battles preached these memorized Hadees in their areas. Due to this reason, Hadees galleries evolved in towns like Mecca, Madina, Kufa, Basra, Damuscus, Fustad and San'a. They became famous but they did not get all the Hadees from one place. So Sahabha's had to travel long distances to learn about Hadees. Jabir bin Abdullah (rali) travelled from Madina to Siriya to find about one Hadees.

Though Umar (Rali) thought of collecting and compiling the hadees those were found scattered, he didn't make an effort to do so fearing that the importance of Quran would lessen. Umayyad Caliph Umar bin Abdul Azeez (rali) ordered the governor of Medina to officially make an effort to compile the hadees and in this regard he appointed the experienced Imams in the field of hadees to do this work. Muhaddis named Abu Bakr bin Muhammed bin Hathm, Ibnu Shihab As Zuhri, Saieed bin Ibrahim were involved in this task. In this way, at the end of the first century of Hijri, officially the work of compiling the Hadees began. Imaam Malik (Rah) compiled the text "Muaththa" following which, the "Sihahus Siththa" texts were compiled. Through this, the Hadees were protected in the pure form.

In order to protect the purity of Hadees and to verify the reliability of the Raavi's who found these Hadees, a different unique field named "Isnad" originated.

### **Varieties of Hadees**

Many efforts were made to protect the purity of the Hadees in Islamic history. In order to clarify, the reliability of the Raavi's, keen studies were made on them. According to the authenticity of the Raavi's, the Hadees were categorized. Hadees are of two categories.

1. Maqbool - Accepted
2. Mardood - Rejected

Muhaddis have divided further, the variety of Maqbool hadees into Sahih and Hassan,

### **Sahih**

This refers to the reliable (sound) Hadees. For a Hadees to be Sahih, it should satisfy the five conditions. Line of relators should not be broken, all the Raavi's who relate the particular Hadees should be reliable, saying it with emphasis without changing the news, content of the particular Hadees should not conflict with a stronger view or should not have short comings. When these conditions are fulfilled, Hadees will be accepted as Sahih.

### **Hasan**

The conditions for Sahih Hadees are expected in Hassan Hadees as well. Yet, due to the shortcoming in emphatically announcing the Ravis news of "Hiffathul Labd" of the line of relators, this hadees changes to Hasan.

Hadees can be divided in the following manner, according to the number of Raavi's relating the Hadees and the method they inform the list of Raavi's.

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## **I. Muthawathir**

The Hadees that is related by an enormous number of the Sahabis, Thabieens, Thabauththabieens and most reliable Raavi's are Muthawathir Hadees. Some say that out of the three generations mentioned above at least ten from each generation should've made the rivayath (related) of the particular Hadees. And, where there is no possibility of fabricating one and contains the required number of Raavi in the list is considered as 'Muthawathir. Out of the Hadees, the most reliable or sound Hadees and also lesser in number are the Muthawathir Hadees.

## **II. Ahad**

'Ahad' hadees are those where the required numbers of Raavis are not in the list for them to be considered as Mutawatir. The hadees that are categorized here would have one or two or three from the first three generations of reporters in the isnad.

Muhaddis divides the Hadees of the Ahad type into many sections. Some of them are :

### **1. Mashoor**

These hadith have been reported by three or more narrators in each generation (In this manner Mashoor is in the next level to Muthawathir type of Hadees)

### **2. Aziz**

The hadees in which in every stage of narrators there are at least two Ravis

### **3. Gharieb**

The hadees that are related by a single Raavi from any of the generation of narrators..

## **Hadees can be categorized into three divisions considering the continuation of the Isnad**

1. **Marbuu** - Raavi chain continues without a break until the time the hadees reaches Prophet
2. **Mawkoof** - Raavi chain continues until the hadees goes up to the time of Sahabas.
3. **Maqdu'** - Raavi chain continues up to the time of Thabieens and hadees stops over there.

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**Ahad hadees can be categorised into many divisions based on the break in the Isnad**

**1. Mursal**

A Thabieen relating in a chain of hadees leaving a Sahaba and directly relating from Prophet (Sal)

**2. Muallak**

A hadees in which a Raavi or many Raavis of relators of hadees in the beginning of the list are left out

**3. Munkathiu**

A hadees that has the first Raavi's and the last Raavi's name in the chain of relators but in one or many places in the chain, the names of Raavi' s are omitted.

**The following hadees are categorised according to their nature**

**1. Hadees Qudsi**

Hadees realated by Prophet (Sal) as stated by Allah. Here the Raavi is Prophet (Sal).

**2. Hadees Nabavi**

The hadees that consists words, deeds, approvals, qualities and physical appearance of Prophet (Sal).

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## **As-Sihahus Siththa and its compilers**

Hijri 3rd century was a golden era in the history of art of Hadees. During this period, authentic hadees were collected to compile As-Sihahussiththa, the canonical collection of Hadees. As-Sihahussiththa has become popular in history as the six books of Hadees, namely; Saheehul Buhari, Saheehul Muslim, Sunan Abu Dawood, Sunanun Nasaayee, Jami-uth Thirmidi and Sunan Ibnu Majah.

### **1. Sahihul Buhari**

Saheehul Buhari was compiled by Abu Abdullah Muhammed bin Ismail, who was born in Hijri 194 in Buhara. As he was very much interested in learning the art of Hadees, he started memorizing at the age of 16 the compiled Hadees of the scholars of Hadees of whom he was a student, namely; Ibnu Mubarak and Wahidi. He did not stop only by memorizing the Hadees but went on to study about the biography; the complete details of them; the life history of those related these Hadees, their place of birth, date, about their death.

Imam Buhari (Rah) memorized the order of the relaters of the Hadees (Isnad). Imam Buhari was unique in the way of memorizing the Hadees in the order of the relaters. Once when Imam Buhari was travelling towards Bagdad, the scholars wanted to check his memory. In order to do it, ten of them decided to read ten Hadees and change the order of the relaters of the Hadees. Each one of them read the Hadees in the presence of Imam Buhari but when he pointed out the mistakes and the changes made by them, the scholars of Iraq were surprised and praised Imam Buhari's ability of memorising

Imam Buhari (Rah) made contributions to the field of Hadees. Out of them the notable ones are Adabul Mubrath, Rab-ul Yathain, AI-Musnath Thariqul Qabir, AI-Ilal and Sahihul Buhari.

The major contribution of Imam Buhari to the field of Hadees is Sahihul Buhari. Its complete name is AI-Jaamiyu Al Musnath As Sahee Al Muhthasar Min Umuri Rasoolullahi Wasunanihi Waayiyamihi. It took 16 years to compile this. Out of the 600,000 Hadees he collected, he segregated the Saheeh Hadees, according to the conditions that complied with it. Then before recording it in his book, Imam Buhari prayed 2 Rakaths and after the supplication with a pure heart he recorded it. Imam Buhari recorded only the Hadees with evidence. He was popular in the field of Hadees. He showed his Hadees and obtained the approval from the Imams who were proficient in the field of Hadees, such as Imam Ahmed Bin Hanbal, Yehya Ibnu

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There are 7275 Hadees in Sahihul Buhari. Imam Buhari did not make it only as a book of Hadees of Prophet (Sal). In contrast he had compiled Sahihul Buhari considering the obtainable fiqh from the hadees of Prophet (sal). This was stated by the researchers of hadees. In this manner the Imam has taken parts of the Hadees and had brought them together titling his chapters related to them. He has repeated some Hadees. When observing Imam Buhari's book, leaving out the repeated ones, the real number of Hadees is 2602.

## **2. Sahih Muslim**

Imam Abul Hussain Muslim bin Al Hajjaaj Naisapuri was born in Hijri 206. His book of Hadees is Saheeh Muslim. Imam Muslim started learning Hadees at the age of 15. In order to learn the art of Hadees, he travelled to Iraq, Syria, Egypt and Hijas. He studied Hadees under more than 100 teachers. Among the main teachers were Ahmad Ibnu Hanbal, Saeed Bin Mansoor Buhari, Ibnu Maeen and Ibnu Abisheiba. The students like Thirmidi, Ibnu Abi Hathib and Ibnu Hussaima became scholars of Hadees in later years.

Imam Muslim (Rah) compiled many books. Some of them are :

1. Thabakath
2. AI- Illal
3. Al-Muhalrameen
4. Ath-tharih
5. Saheeh Muslim

The main book compiled by Imam Muslim (Rah) was Sahih Muslim. It holds an important position in the history of Hadees, next to Sahihul Buhari. Imam Muslim incorporated the Hadees those were unanimously accepted by the scholars as Sahih. The Hadees were not broken into sections but recorded completely and also only Sahih hadees are included in Sahih Muslim which numbers 4000. There are many explanatory books on Sahih Muslim. The popular explanatory book written by Imam Navavi (Rah) is AI-Minhaj Bee Sharahi Shahih Muslim bin Hajjaj.

## **3. Sunan Abu Dawood**

Imam Abu Dawood whose name is Sulaiman was born in Hijri 202. Imam was called by the honorary name Abu Dawood. Imam travelled to cities like; Khorasan, Kufa, Baghdad, Damascus and Egypt to learn the art of hadees. He learnt from the pioneers of the Imams of hadees like Ahmed bin Hanbal, Ali Ibnul Madini, Yahya Ibnu Maeen, Abul Waleed, Dayalisi Muhammed bin Bashar. Imam Abu Dawood was not only a collector, a compiler and a teacher but he was also a great law scholar and a researcher. He died in Hijri 275 in Basra.

There are two kinds of compilations namely Al Jameeu and As Sunan, in Sihahus Sitha, the six books of Sahih hadees. Al Jamiu refers to the books with the compilation related to all the topics in Islam. Sahihul Buhary, Sahih Muslim belongs to the Al Jamiu category of books. Sunan means the books those carry many topics in Islam. Examples of these are Sunan Abu Dawood, Sunan Nasa'i and Sunan Ibnu Maja.

Imam Abu Dawood (Rah) selected and recorded about 4800 hadees from a collection of about 5 lakhs of hadees. All the hadees recorded in Sunan Abu Dawood do not carry evidence. There are 3 varieties in this compilation.

1. Hadees with evidence
2. Laeef hadees
3. The silent hadees without referring as Sahih or Laeef

There is a difference in opinion about the third category of hadees whether they are authentic hadees or weak. Imam Abu Dawood had considered the legal opinions of early scholars. He included weak hadees as well and he also stated them to be weak.

#### **4. Jamiuthu Thirmidhi**

Imam Thirmidhi was born in Hijri 209 in the region Thirmidhi. His name is Muhammed bin Easa. He started travelling to places from Hijri 235 to study hadees. Imam Thirmidhi was attracted by Imam Buhary's thinking and showed more interest in the art of hadees. He studied from the Imams Buhary, Muslim and Kutaiba.

He compiled the books such as Al Ilal Shamail, Asmaus Sahaba, Al Asar Mawkuba and Jamiuth Thirmidhi. He died in the Hijri year 279 in Thirmidhi.

Imam Thirmidhi's compilation of the hadees was referred by different names in history. They are Saheehul Thirmidhi, Jami-us-Sahih, Kitabul Sunan and Jamiuth Thirmidhi. Imam Thirmidhi's book of hadees became popular in history by the name Jamiuth Thirmidhi. This book presents a compilation of all the topics related to religion.

Jamiuth Thirmidhi contains 3956 hadees in total. Imam Thirmidhi compiled this book for three reasons: They were:

- (a) to compile the hadees of Prophet (Sal) in a proper order
- (b) to compile the legal opinions and the stance of the earlier scholars related to every aspect of life
- (c) to describe about the standard of the hadees.



The hadees recorded in the compilation of Imam Thirmidhi and the methods employed to record them were similar to the methods of Imam Buhari and Imam Muslim. Imam Buhari has recorded the hadees from the perspective of Fiqh whereas Imam Muslim has just recorded the hadees as hadees. Imam Thirmidhi has used both the methods to make his compilation.

## **5. Sunan Nasee**

Abu Abdur Rahman is the honorary name of Imam Nasa'i (Rah) who was born in Hijri 215. His name was Ahmed Bin Shuhaib. He travelled from his young age to the regions of Khorasan, Iraq, Syria, Egypt to learn the art of hadees. He studied from scholars of hadees like Imam Ishak bin Rahwaihi, Kuthaiba bin Saeed and Ali Ibnu Hair. Imam Nasa'i made many contributions where Sunanul Qubra, Kitabul Thamyees, Musnad Ali, Manasiqul Haj are some of the notable ones.

There are about 5760 hadees in the very popular contribution, Sunan Nasa'i of Imam Nasa'i. Imam Muhammed bin Mahir Al Mathithini has categorised the recorded hadees in Sunan Nasa'i into 3 divisions :

1. The hadees recorded in Sahih Buhari and Sahih Muslim
2. The hadees that agrees upon the conditions applied by Imam Buhary and Imam Muslim to differentiate the Sahih hadees
3. The hadees that comply with the conditions made by Imam Nasa'i. They were explained if there were shortcomings.

Imam was very strict in deciding on the relators of hadees. He organised his text like Imam Buhary with the perspective of Fiqh.

## **6. Sunan Ibnu Majah**

Abdulla Muhammed bin Yaseed was born in Hijri 209. He was popularly known in history as Ibnu Majah. He visited many places like Khorasan, Iraq, Syria and Egypt at the age of 20 to study hadees. He died in Hijri 273.

Sunan Ibnu Majah is the popular book of the Imam. This compilation consists of 4341 hadees. Out of them, 3002 hadees can be seen in the other 5 compiled books of Sahih hadees. There are 1339 hadees recorded only by Ibnu Maja in this text.

The six books mentioned above are included in Sihahus Sithah, the six authentic books of hadees.

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## IJTHIHAD

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The term Ijthihad gives the meaning ‘exerting or striving of one to his utmost’, ‘bearing difficulties’. It refers to complete efforts used on a particular aspect. Ijthihad in Islam refers to the serious efforts taken by a scholar of law with the help of Shariah to solve a problem for which there is no solution in the Quran and Sunnah.

### **Evidence for Ijthihad**

Islam has permitted to do Ijthihad to solve a particular practical problem with the use of Islamic Shariah. Quran and Sunnah ascertain the lawful nature of Ijthihad.

- (1) “And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you) (4: 83)

Al Quran has used the terms “Ulul Amr” and “Al Isthinbath” here. Al Quran explains here that Al Isthinbath means those who are knowledgeable about affairs that means, they would find solutions for problems by observing deeply.

Al Quran in Surathus Shurah explains that one of the best virtues of a moomin is to discuss about any issue among them and solve according to Shura.” They would discuss about every activity among them.” (42:38)

Here Shura means the collective efforts to select the correct solution. The collective effort of Shura that takes place to find solutions based on Shariah. This should take place with the participation of suitable people.

- (2) Prophet (Sal) hadees too are good evidence for Ijthihad.

Prophet (Sal) said: If the person giving out a ruling gives the verdict correctly doing Ijthihad he would get 2 merits. If the Ijthihad is incorrect he would get one merit (Buhari, Muslim)

According to the above words of Prophet (Sal) it is understood that Ijthihad is a great act that brings in merit. When Muad Bin Jabal (rali) was sent to Yemen as a governor, Prophet (Sal) asked him “If you didn’t find the solution in Al Quran and Sunnah, what you would do?” For that he replied, “I would do Ijthihad. After agreeing on this

Prophet (Sal) said,” All praise is due to Allah for blessing the representative of Messenger of Allah in satisfying Allah and His messenger.”

In this manner, performing Ijthihad is permitted and encouraged in order to solve all the problems that crop up in the society with the guidance of the sources of Islam by suitable people.

### **The standards of a Mujthahid.**

“Mujthahids” refers to those who engage in Ijthihad. Mujthahids are categorised according to their qualifications.

#### **1. Mujthahid Mutlaq**

Mujthahid Mutlaq would try to find solutions from the sources of Islamic Shariah. There are two divisions of these Mujthahids.

##### **(a) Mujthahid Mutlaq Musthakeel**

These mujthahids have the following three attributes;

- He would approach the sources of Shariah by himself to make an effort on Ijthihad
- He would select the strong opinions after researching and observing solutions obtained before
- He would give the solutions to the new problems with evidence.

##### **(b) Mujthahid Mutlaq Munthasib**

He would find out about his Imams’ sources with the assistance of the opinions of that Imam with evidence would give the verdict.

#### **2. Mujthahid Fil Madhab**

“Mujthahid Fil Madhab” will be in a lower stratum than the Mujthahid Mutlaq. Mujthahid Filil Madhab would do Ijthihad related to one particular Madhab. He would completely follow his Imam, at the same time he would know the rules of law and the foundation adhered by his Imam to find out the legal rulings. So, if a new problem arises, if he didn’t find the solution in his Imam, he would try to find the solution according to the rules of the madhab.

### 3. Mujtahidul Fathwa

He is in a lower stratum than Mujtahid Filil Madhab. After learning deeply the madhab of his Imam, would strongly try to change a solution from the many solutions available.

Generally Ijthihad denotes to the efforts of Mujtahid Mutlaq. In the strata of Ijthihad Mujtahids Mutlaq are considered in the highest strata. Those who are termed as Mujtahid Mutlaq Musthakeel are the Sahabas, the scholars of law among the Thabieens the four Imams, Imams like Zaid bin Ali, Jawfer Sadiq and Al Awsae Athathabari.

Abu Yusuf Muhammed Zubair of Hanafi Madhab, Ibnul Cassim of Malik Madhab, Al Musni, Al Fuwaidi of Shafi Madhab and Hallal of Hanbali can be called as Mujtahid Mutlaq Munthasib.

#### The types of Ijthihad

It was obligatory on the Muslim society to do Ijthihad during all the periods. It necessitated the pioneers in Islamic Shariah at every period to come forward to find solutions to new problems related to Islamic Shariah. Ijthihad is divided into 2 categories.

1. Ijthihad Inthikae
2. Ijthihad Inshae

#### 1. Ijthihad Inthikae

It refers to the Ijthihad done to find a solution to a particular problem from the various solutions given in the conventional books of Fiqh. Ijthihad Inthikae means without involving in new research to a particular instead to select the best and that has a very strong opinion as a solution from the previous solutions given by scholars of law (Tharjeeh).

#### 1. Ijthihad Inshae

It refers to the ijthihad done to find an answer to a particular issue for which no one else had found a solution before. Ijthihad Inshae is the new attempt to find a solution for an existing or a new problem for which no solutions had been given before.

Both of these ijthihads are needed at present. New ijthihads are performed considering the solutions from the old ijthihads and the way they were obtained.

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## **Contribution of Mujtahids**

All types of challenges that were encountered by Islam in its long history were handled through Jihad and Ijthihad. The various philosophical dilemmas and their challenges on law faced by the Muslim society right along the history were solved through the efficient contribution of the Mujtahids. The mujtahids have a special place in the development of the Islamic thinking. The valuable contributions that have been provided by the mujtahids even amidst difficult situations can be observed in the history of Islamic law or the history of formulation of Islamic law.

Since Quran and Sunnah had emphasised the importance of ijthihad this service had been in practice from the time of Prophet (Sal) when the companions of Prophet (Sal) were sent to many regions for religious propaganda, they were guided to solve problems based on Quran and Sunnah; if they could not find them there, they were told to do ijthihad. In this manner, when Muad Bin Jabal (rali) was sent to Yemen as a governor, he stated that he would do Ijthihad to give a solution. The Prophet (Sal) praised his companion.

Ijthihad that began during the time of the Prophet (Sal) saw a vast growth, due to the thinking ability of Sahabas and the sacrificial efforts of the Sahabas, Imams and revolutionists. The contributions of the mujtahids are seen in large scale in the history of Islamic law making.

The mujtahids compiled the basics, in order to understand the primary sources of Islam, Quran and Sunnah and to extract laws from them, thus contributing in the growth of ijthihad.

They served greatly towards the traditions of the Science of Islamic law. They compiled new methods of approach for various problems those arose with the change of time and society.

The mujtahids contributed by instituting various traditions of Islamic law (Madhabs) and through them led to the science of Islamic law.

They paved the way for the selection of choices from more than one solution to legal issues in the Islamic field of law. These efforts of Mujtahids are enough evidence for the flexible nature and the vastness of Islamic Shariah.

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The Islamic libraries have become resourceful with the books on great researches, different approaches and books on traditions of law.

The mujtahids of the modern times are greatly helped to engage in ijthihad because of the introduction of solutions or the foundation to draw solutions to legal problems those arise in the modern times.

In this manner, the contribution of mujtahids can be identified explicitly or briefly. It is not easy to identify each of the mujtahids who came up in history, and to mark the amount of their services. Generally, the contributions of all the mujtahids could be identified as stated above.

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## IJMA (CONSENSUS)

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Al Quran and Sunnah take the main place of the sources of Islamic Shariah. The reason for it is that both of them are based on Wahi. The secondary sources have evolved and developed based on these primary sources.

In Islamic history, with both these sources the secondary sources based on ijthihad too have originated and has seen its growth. Ijma is one of the important secondary sources that has originated in this line. Though this source is not directly related to Wahi like the Quran and hadees but it has originated in the shades of both of them due to rational thinking.

The Arabic term ijma has come from the Arabic word “ajma’a”. This was used to give the meaning as ‘uniting together’, ‘determining’, ‘getting a synonym’, or ‘united opinion’. According to Islamic Shariah after the demise of Prophet (Sal) if no clear solution is found in the Quran or Sunnah for any question, in order to find a solution all the mujthahids of the time coming together to do ijthihad and unanimously finding a solution is called Ijma.

### **Evidence for ijma as a source of law**

For a muslim to engage in any activity, it should have been agreed upon by Shariah. It is necessary to know whether it is permitted in Shariah in finding solution according to ijma. Generally, there are evidences to state that ijma is accepted as a source of law.

### **Evidence from AI Quran**

- “And who so opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer’s way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey’s end!” (4:115)
- “Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad (Sal) and his *Sunnah* (legal ways)], a *Wasat* (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad (Sal)) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad (Sal)) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind”.(2: 143)

- “O you who believe! Obey Allah and obey the Messenger (Muhammad (Sal)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ((Sal)), if you believe in Allah and in the Last Day. That is better and more suitable for final determination”. ( 4:59)
- “When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed *Shaitan* (Satan), save a few of you” (4 : 83)

In the Quranic verses mentioned above, the first is a religious obligation to bind by the views of God and denying it is a punishable act. In the second verse, it is mentioned that there are trustworthy people who are honest to enforce law on people, through that, it is emphasised upon following their legal decisions. In the third verse, a command is given to obey the “ulul Amr”, the scholars of the Muslim society or the mujtahids or the leaders of the muslim society. In the 4<sup>th</sup> verse it is stated that at a time of crisis to meet scholars or authorities to solve it. So, these preachings / injunctions emphasise that the unanimous decisions of scholars on the basis of Ijma cannot be wrong.

### **Evidence from Sunnah**

- “My ummah will never be united in errors”
- “A group will be there in my community who will lead a just life forever”.
- “There would be a group in my community that would exemplify”
- “The death of someone lived away from the Jamath, his death would belong to the Jahiliyath (ignorance)”
- “Whatever the Muslims think correctly, it would be good with Allah, similarly, whatever they think evil, it will be considered bad by Allah”.
- “Whoever wants to taste the favour of heaven, let him be united with the society”.

The above hadees states that the Muslim community would come together for truth. It is emphasised that the Muslims would not unite against truth. It is considered as Allah’s decision, the decision of the pious scholars. So Muslims are bound to abide by Ijma .



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The exquisite reasoning ability of man accepts the need for Ijma. When there were no clear evidences for certain problems in the Quran and Sunnah, Sahabas found the answers through Ijma. So, Ijma is necessary for the liveliness of Islam and to explain to make it practicable. Since, if all the Mujthahids unanimously have consensus upon a solution for a problem without any dissentments, then it would go beyond the doubts. Rationally thinking too it is necessary. It is clear that the Muslim community need to abide by the decisions obtained based on Ijthihad of Ijma.

### **Pre requisite for Ijma**

The following requirements should be fulfilled when the Mujthahids (jurists) unitedly come to a conclusion to a problem that crops up within the perimeters of Islam.

1. There should be more than one mujthahid to do ijthihad.
2. Those who engage in ijthihad should come to common consensus. Everybody should come to a unanimous decision without considering the differences of region, colour or language.
3. The agreement of the Mujthahids must be demonstrated verbally or through action. Some legal scholars have expressed their opinion that the decision of majority of them can be accepted.

The decisions obtained by doing ijma following these conditions should be followed by the Muslim community. It is not a condition that these decisions should be followed only after the demise of the mujthahids who took the decision. Since, Ijma is done based on the Quran and Hadees. It could be seen that the Ijma of the Sahabas were employed while they were alive. If the decision of the Mujthahid should be followed after they die, then it will not be possible until the Day of the judgement to follow their Ijma.

### **The types of Ijma**

The Islamic legal scholars divided Ijma into many divisions. Each category according to their evidences, has different levels. The examples of them are Ijma Sarih, Ijma Sukuthi, Ijma Murakkab, Ijma Akshariya.

#### **(a) Ijma Sarih**

When all the mujthahids of a time, openly declare their stance and opinion regarding the legal problem to be researched through which they came to a common consensus is called Ijma Sarih. It is called explicit Ijma. All the legal scholars have accepted this ijma as definitive, unsuspecting and authoritative. An example of this could be quoted of the election of Abu Bakr (radi) as the leader of the Islamic state. Another example is during the caliphate of Umar (radi) Ijma taken with regard to the Zakat that was Wajib on livestock was extended to the horses as well.

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### **Ijma Sukuti - (implicit ijma)**

When one or many mujthahids express an opinion on a legal issue, when this opinion becomes public and the contemporaries, without expressing their view either in favour or against it by remaining silent is said as Ijma Sukuthi - implicit or silent ijma as ijma obtained in silence by scholars. In this situation, it is not proper to say that the silence of the mujthahids can be assumed as their acceptance. They are not responsible for what they have not expressed. There are 3 types of views whether to accept Ijma Sukuthi or not

1. It cannot be considered as an Ijma.
2. It cannot be considered in the first level as a strong ijma but in the next level.
3. It can be considered as a proven opinion rather than an Ijma.

The above Ijma is not accepted by Imam Shafi (Rah), some scholars of the Hanafi Madhab and many of the legal scholars. The ideas and standpoint of a silent person cannot be understood clearly. In this situation, it is not correct to say the silence of the Mujthahids show their approval. They are not responsible for what they have not said.

Those who accept this ijma say that, “the Mujthahids should give their consent in clear words.” To ascertain their view, they mention the following justification. A common practice was to agree upon the legal ruling by the others for a legal issue presented by some of the legal scholars. When the others put forward the opinion if., Mujthahids do not say anything against it, this shows that the Mujthahids agree, upon it. Since explaining the ruling is their duty. They state that even after giving time for the Mujthahids, when they have opposing views to a decision for which they do not express any view then it is a sin. Accordingly they say Ijma Sukuthi can be accepted to obtain legal consensus.

In observing the views of the two sides, it is clear that this ijma cannot be placed at equal status to Ijma Sarih. It cannot be completely rejected. In another sense, it is correct to accept it as a strong opinion. Many Islamic legal scholars consider it in the same way.

### **3. Ijma Murakkab**

Some legal scholars of a particular period hold some particular opinions about a particular matter. They say no one should express a new opinion against all their opinions. The following ijma decision can be quoted as an example.

The legal scholars of the Sahabas had the following 3 opinions on the distribution of the property of a deceased. i.e. like the brothers of the deceased, his father's father too is liable for inheritance.

1. On condition that the father's father should get not less than 1/3 portion, he joins with the brothers in the inheritance.
2. On condition that the father's father should get not less than 1/6, he joins with the brothers in the inheritance.
3. When the father's father is alive, the brothers would not get any inheritance.

Although the Sahabas proclaimed different views, they had the common view that father's father is entitled for inheritance.

So they came to a common consensus that later scholars cannot bring in a new opinion that father's father will not be entitled to get the inheritance.

Another example could be stated in the following manner. The legal scholars are of the following view on the ruling of Muslim males growing their beards.

1. Growing the beard is Sunnah
2. Growing the beard is Wajib

Though there are two standpoints as Sunnah and Wajib in growing the beard, but they are unanimous in the view of growing the beard. So they cannot bring a new decision not to grow the beard as a new ruling.

### **Ijma Ashariya**

It means that if the majority of the Mujtahids agree upon an opinion on a legal issue and some others are opposing the view, this Ijma is Ijma Ashariya. There are different views whether this would be acceptable as an Ijma.

1. The common view of the Muslim scholars is that Ijma Ashariya is not considered as an Ijma. While supportive factor on Ijma as a legal source relates to the whole society but it does not show that majority of those in the society do not err is their argument on this. The activities of Sahabas too prove this. They say that Abdulla Ibnu Abbas (radi) had a differing opinion from the majority on some issues.
2. Some scholars were of the view that Ijma Ashariya could be accepted as an Ijma. Imam Muhammed Ibnu Jareer Athabari, Abu Bakr Ar Razi, Ahmad Ibnu Hanbal were some of the leading scholars.

3. Some others say if the number of those who oppose is less than the number of the Mutawatirs, then the majority decision could be taken as an Ijma.
4. Some of them say that the decision of the majority is only an evidence but not an Ijma.
5. Some others state that following the majority decision is suitable.

### **The evidence of those who accept Ijma Ashariya**

1. The hadees of Prophet (Sal):-
  - a. "Allahu tha'la would not let the ummah of Prophet Muhammed (Sal) agree on error"
  - b. "If you find any disagreements in opinions, accept the views of the majority"
  - c. "You should be with the community"
  - d. "I warn you about going alone"
2. The first Caliph was elected with the opinion of the majority of the Sahabas. At the beginning Ali (rali) and Sa'ad Ibnu Ubbada (rali) did not accept this.
3. It won't show the complete intelligence if only a few give their opinions on a particular issue. But the unanimous opinion of many would be based on a clear intelligence. So this is possible even in Ijma.
4. It is evident, if the majority of the Mujtahids are united by one decision, proving that decision is strong.
5. It is not practical for an Ijma to take place in any way considering the opposition of a particular group.
6. Even Ibnu Abbas (rali) changed his stature in the latter period.

### **Divisions of Ijma**

It is divided into two divisions based on the evidence of its foundation on Ijma.

1. Ijma Nakli

This ijma is formed based on the Quran and Sunnah. E.g. The unanimous decision of making gold as halal for ladies.
2. Ijma Ijthihadi

This Ijma is formed based on the other sources of law. E.g. the election of Abu Bakr (rali)

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A basic factor that Islam aims at emphasising or building in Muslims is the unity and the solidarity. Islam tries to realise this in the main religious activities and in the daily rituals. Accordingly, even with the help of Ijma as a Secondary source it tries to promote the unity of thought in the Muslims and make them exemplify them in their regular lives.

## Qiyas

### Introduction

It is a source of law in the next level to the three legal sources of law namely Quran, Sunnah and Ijma. Allah has permitted the human intelligence to involve with a certain limitation in the field of formulating laws. In this manner, based on the researches of man (Masadir Akliya), Qiyas is considered as one of the sources of law.

In Quran and Sunnah there are limited numbers of Quranic injunctions related to law. But the incidents needing legal rulings are beyond the limits. Allah has not given direct verses to organise them according to law. Allah has shown only the rules of law, principles, the methods of formulation of law in the Quran and Sunnah. Islamic jurists found them. They named them (Al Masadir Al Aqliya), sources of law based on research of man.

Qiyas is a commonly accepted source of law. Some from the Zahiri Madhab and some from the Mutazilites did not accept it as a source of law. Sahabas, Thabieens, Imams of the four madhabs and the other Imams of the same period accepted Qiyas as a source of law.

### Meaning and definition.

The literal meaning of Qiyas is 'comparing with' The definition of Qiyas is 'extension of a legal application, or a process of analogical reasoning for a clear ruling of the permissibility or' impermissibility of an act applied to an issue closely related to it as per a previous ruling.

### Explanation

Quran or the Sunnah or the Ijma has already given the legal rulings to many problems. But many issues can arise in the society for which these sources have not given direct rulings. Now, in researching for the answer for this new occurrence, the previous solutions are analogically analysed. So, in order to find the solutions, the similarity of the reason or the cause should be found. If the reason is found in the new occurrence so the same solution could be employed to the new occurrence.

Way of finding the Qiyas	Example 1	Example 2
Asl	Khamr (wine, alcohol)	Doing business at Jumma time
Far'u	Arrack	Engaging in teaching at Jumma time
Illat	Intoxication	Obstructs the Jumma prayers
Hukm	Haram	Haram

### The Divisions (Arkans) of Qiyas

In this background 'Qiyas' can be identified as "comparison in a legal application" In this manner Qiyas consists of the following divisions:

- a. **Previous occurrence**.- This should be proved through Al Quran, Sunnah, or Ijma. This is said as "AsI"
- b. **New occurrence** - the problem in hand for which a ruling is needed. This is said as "Far'u"
- c. **The reason for the old problem** - this is called as "Illat" This links the reasons of the new occurrence and the old occurrence. This would have been stated directly in the Al Quran or the As Sunnah or proved by Ijma or the legal scholars would find the solutions through research.
- d. **The legal ruling** : this is the reason for the old ruling. This ruling will be applied for the new problem.

### Types of Qiyas

Qiyas is divided into three divisions according to their practicality.

#### 1. Qiyasul Awla - (Superior level Qiyas)

When a decision is made by comparing the commonality of illat in the Far'u which is stronger than the commonality of illat in Asl is said as Qiyasul Awla.

E.g: In the Al Quran verse 17: 23 has stated not to say 'Uf ' to parents. Beating them is severe than saying "uf"

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## 2. Qiyasul Musawi - (Qiyas in par)

When the commonality of the Illat in Asl and Far'u are same it is said as Qiyasul Musawi.

E.g. The hadees states that the container which is licked by a dog should be washed seven times. The container licked by a swine too should be washed in the same way.

3. Qiyas Adna (Qiyas which is weak) The illat in Far'u is weaker than in "Asl"  
This type of Qiyas is called as Qiyas Adna.

### The evidence of Qiyas as a source of law

In keenly observing the description of qiyas stated earlier, it could be understood that qiyas is the extensive use of the legal rulings of Al Quran and Sunnah. So it is natural to accept qiyas as a source of law. There is no reason to refuse it.

Due to this reason, it has been accepted from the time of sahabas by many of the legal scholars as a source of law. Very few legal scholars have not accepted it. Though it is true that qiyas is the expanded form of Quran and sunna more evidence could be given for it in the following manner.

1. Quran explains the views, logics based on analogical deductions of qiyas

(a) Say: (O Muhammad (Sal)) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation! (36:79)

Quran commands here to observe about the creation of creations from nothingness and compare it to the resurrection of them. What doubt can appear about the Creator of creations who created from nothingness has the power to resurrect the dead?.

(b) "Have they not travelled through the earth, and seen what was the end of those before them? Allah destroyed them completely and a similar (fate awaits) the disbelievers" (47: 10)

Quran states here to observe the destruction of the old communities and to compare it with our state today to get a lesson from it. So it can be seen clearly here Quran has emphasised on analogical research.

2. In many situations when stating laws, Prophet (Sal) had shown the reasons for the laws and had explained them. This shows that laws have reasons and situations can be observed on the basis of them. There are two examples :

- (a) “It was made obligatory to seek permission only to avoid (bad) sights.” (Buhari, Muslim)
- b) “The reason for not to store the Ulhiyya meat was to provide the visitors of Medina who had come as travellers.” (Buhari)

The reasons for the laws regarding the religious activities cannot be found. But regarding the laws on other matters, Prophet (Sal) had given reasons for them. In many places in the Quran it can be seen. Prophet (Sal) had given permission to research on the reasons for laws.

3. It is a clear fact that sahabas had formulated laws based on qiyas. Some examples are:

- (a) Some of the sahabas pledged allegiance to Abu Bakr (rali) on being elected as Caliph. They showed as evidence, Prophet (sal) requesting him to be the Imam and conduct the prayers. That is, the leadership at prayers was compared to the common leadership by them.
- (b) Some of the governors of Caliph Umar (rali) said to Caliph that some were possessing horses as wealth to the equal value of several camels or hundred goats. “If there are 40 goats we collect Zakat, so can’t we collect Zakat for the horses which are valuable than them? Stating this he collected Zakat on horses. Imam Abu Hanifa accepted this opinion.

#### **Some examples of legal rulings obtained based on Qiyas.**

- (1) “If a jurist is in a state of anger, he should not give a judgement between two people” said Prophet (sal). Legal scholars have stated that situations like a time of severe hunger, severely stressed situation and at a time of urgent need to answer the call of nature are compared to the “state of anger” and not to give judgements at these states.
- (2) The 4<sup>th</sup> verse in Sura Noor in the Quran states that 80 lashes should be given for slandering a virtuous woman. The same application was assigned for slandering a virtuous man. By doing qiyas the same ruling was brought in on slandering a man.

#### **Isthihsan (juristic preference)**

Ihthisan is a source of law next to qiyas. This was formulated by Imam Abu Hanifa and Imam Malik (Rah). Imam Shafi did not accept this source of law. The difference of opinion was only taken as a verbal difference. The literal meaning of Ihthisan is “deems something preferable”. Ihthisan in the practical aspect is defined as follows “In finding a solution to a problem, leaving out the existing solutions for a similar problem, finding a different solution for a stronger reason”.



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Qiyas is finding a similarity between two similar incidents or problems and giving the same solution. But sometimes by observing the similarities of the problems giving the same solution is not applicable. So, in this situation, for valid reasons going in for a different solution is Ihtisn.

Examples:- Isthisna business. That is pre-paying money partially or completely for an object that is not ready for sale, and getting it after that. For e.g. making jewellery. Hadees have prohibited selling an object which is not there. So qiyas also has prohibited it. Since this business is widely happening, considering the welfare of the society Isthisn has, been permitted.

### **Kaulus Sahabi**

Kaulus Sahabi refers to the legal rulings of the Sahabas. The sahabas really understood the guidance of Quran and Sunnah very well and practised them. The sahabas employed various methods to face the problems in the society following Prophet (Sal). So in this background, the legal rulings of the sahabas were compiled together. Those who came after the sahabas followed their method of formulating laws.

In the latter period, there was a disputable issue on whether the statements of the sahabas should be accepted as a source of law like the Quran and Sunnah. But the stronger opinion is that kaulus sahabi is not a separate source of law like the Quran and Sunnah but should be seen as a secondary source where legal rulings can be obtained.

### **Sharayi Saabiqa**

Shariath of the early communities: Many of the Hanafi, Maliki, Shafi madhabs accept this view that the Shariath of the earlier communities should be accepted as our shariath. They have put forwarded many evidences for it.

It is necessary to know some truth about the shariaths of the earlier communities, when it is stated their Shariaths can be applicable to us .

- All the shariaths were revealed by Allah. The statement about the early societal laws are changed means not that all the sub laws are not suitable now. There is a possibility that some sub laws to be suitable.
- Earlier shariath - if the Sharayi Saabiqa was not changed, they should be strictly followed. But rather than considering it as a separate source of law, it is suitable to consider it as included in the Quran and Sunnah.

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## **Urf (local custom or pre - existing law)**

The meaning of 'Urf is "general opinion or custom in a community." 'Urf is considered as one of the secondary sources of law in Islamic Shariah and in practical sense, it refers to the customs and practices of the majority of a given society.

Generally, scholars of law use Urf as a foundation in providing verdicts. Various evidences and justifications are put forwarded for it. The following pre -requisites should be fulfilled to take 'Urf as a source of law.

1. The particular urf should be prevailing amongst all the members of that particular society or many of them. At the same time it should not be used only in certain occurrences.
2. The particular urf must be in practice at the time of transaction.
3. There should not be a difference in the urf in contracts and commercial transactions, to the urf prevalent at the time the transactions are concluded.
4. Custom must not contravene this urf with the clear stipulation of a Shariah law or a law obtained through it.

## **Maslaha Mursala**

'Maslaha' means to be good 'Mursala' means limitless. So the meaning of Maslaha Mursala is limitless good.

The definition of Maslaha Mursala is the making of law for the benefit or in the interest of the public where the Quran or Sunnah has not given a solution, but based on the general rules or the objectives of them.

Maslaha Mursala is not used if there are laws for the particular issue in the Islamic Shariah.

Many of the legal scholars have used it to find legal ruling as a secondary source. It is shown in history that Sahabas also have employed it considering the well being of the people by forming constructive decisions. The examples of decisions taken based on Maslaha Mursala are:

- (1) The compilation of the Quran during the Caliphate of Abu Bakr (rali).
- (2) The Urbanisation, the establishment of prisons, implementing various punishments with Ta'seer punishments during the Caliphate of Umar (Rali).
- (3) When Mu'ad bin Jabal (rali) went to Yemen to collect Zakat on the produced goods, he collected cloths as Zakat for these goods.

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## ILMUL FIQH

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'Ilmul Fiqh' means the knowledge about the Islamic law. "Fiqh" literally means deeply understanding. From the point of Shariah, Fiqh means to understand the practical Shariah laws from its sources.

From the above definition, the following conclusions can be arrived at."

- The practical Shariah law will be the research objectives in the field of Fiqh.
- The particular Shariah law should be explained with the help of the law making sources

In this way, the science of Fiqh with the help of the source of Islamic law making explains clearly the section of the religious rituals, transactions, marriage activities, criminal laws.

### **Origination and the growth of Fiqh**

Art of Fiqh originated in the period of Prophet (Sal). The art of Fiqh is built on the primary sources, the Quran and the Sunnah. At that time, the solutions obtained from the Quran and the Sunnah were the basics and related to that time. The basic laws were obtained from the Quran and the Sunnah related to the different fields such as the relationship between Allah and man, an individual's social relationships, different aspects of family life, politics, criminology, discipline, labour, food, clothing, international relationships.

Art of Fiqh grew following the Prophet's period continued into the period of Kulafa ur rashidoon and the Sahabas and it grew faster during the period of older Thabieens. The issue of appointing a Caliph after Prophet (Sal), the expansion of the empire during the period of 2<sup>nd</sup> Caliph, the internal disturbance during the period of the 3<sup>rd</sup> Caliph, the political situation like the Jamal and Siffin war during the period of the 4<sup>th</sup> Caliph affected the growth of the art of Fiqh.

Various new problems arose when Islam spread to the regions already developed with the expansion during the period of Kulafa ur rashidoon and the Umayyad. At these situations, the Sahabas and the Thabioons tried to find solutions with the help of the Quran and the Sunnahs. When it was not possible to arrive at solutions for some of the issues from these two sources, they tried to do ijthihad in order to find solutions. As a result of it, Ijma and Qiyas originated as secondary sources during this period and these helped greatly in the growth and development of science of Fiqh. When they could not

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find solutions from any of these two sources, Sahabas who were highly engaged in the field of law were consulted. In this manner, solutions were obtained for various problems, from the Quran and the Sunnah as the primary sources and Ijma and Qiyas which evolved as secondary sources.

Political issues arose during the regime of the Umayyads which led to the establishment of the three divisions such as Ahlus Sunnah Wal Jammath, Kharijites and Shiites. The thinking of the Kharijites and the Shiites made an impact on the growth in the field of law of the Ahlus Sunnah Wal Jammath. The expansion of the regime during the period of Kulafur rashidoon expedited the growth in the field of law. Some older Sahabas were sent to the regions which were captured during the period of Umar (r) to administer them as well as to teach the Shariah to the people of those regions. The Thabieens following the guidelines of these Sahabas contributed towards the field of law. These traditions in the field of law evolved and grew in the regions of Mecca, Medina, Kufa, Basra and Syria.

The introduction of the Imams of the madhabs had a great impact in the growth of the field of Islamic law. New problems appeared regarding Islamic Shariah after the development in intelligence and evolving of new schools of thought. The Imams of that period in order to find solutions for those problems created new traditions in law. Varied forms of traditions in law were found with the new approaches; those were used to find laws from the secondary sources and employing new ways to derive at legal rulings from them. The contributions of the Hanafi, Maliki, Shafi, Hanbali madhabs evolved at that time paved the way for the wide growth in the legal thinking.

The issues pertaining to various fields that have come up in modern times in the history of Fiqh demanded suitable solutions by doing new Ijthihad and that is a good sign of growth in the field of Fiqh.

## **The contribution of the Imams of the Madhabs to the field of Fiqh**

The Imams who have come up during the different periods have greatly contributed towards the art of Fiqh. The contributions of the Imams of the four madhabs are given below.

### **1. Imam Abu Hanifa (Rah) (Hijri 80 - 150, 699 AD - 767 AD)**

The real name of Imam Abu Hanifa is Nu'maan ibn Thabit. He was born in the city of Kufa in Hijri 80. He studied the science of Fiqh from great faqih Hammad bin Sulaiman (Rah). Since Kufa was the centre of learning, explosion of knowledge was seen. In this situation, the Imam has used the Quran, Sunna, Ijma and Qiyas, the opinions of Sahabas in order to find the solutions to problems related to Islamic Shariah.

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At the time Imam Hanifa had entered into the field of law, Fiqh laws were not compiled in the form of a book. The correct approaches regarding drawing rules from the sources were not introduced at that time. Even the Sunnahs were not compiled or standardised according to their reliability. The period at hand was not like the one during the Sahabas but rather developed in the areas such as politics, sociology and philosophy which saw the eruption of logical debates.

The Imam participating in these types of debates, understanding the problems of the time tried to find solutions for them. The Imam who had the special ability of logically arguing on religious concepts established a council with forty of his students who were proficient in the Quran, Sunnah, literature and philosophy. This council tried to find solutions through rational thinking for new problems. The unanimous solutions thus obtained through logical argumentations were recorded.

The council which was presided until the demise of the Imam existed for about thirty years had researched on the solutions and had solved eighty three thousand legal issues. They were compiled and was made into a text. Al Fiqhul Akbar and Musnad are the books compiled by his students. The leading students of Imam were like Imam Abu Yusuf, Imam Hasanul Shabani and Imam Zufir. The students of Imam Abu Hanifa keeping to his guidance continued the service in the field of law after him.

## **2. Imam Malik Bin Anas (Rah) (Hijri 93 - Hijri 179, 713 AD - 799 AD)**

His complete name was Abu Abdullah Malik ibn Anas ibn Malik Ibn Abi 'Amir Al Aswahi. He was born in Medina. He was an eminent Muhaddis and a Faqih. He had memorised the Quran as well as the Hadees when he was small. He was very much interested in learning the hadees of Prophet (Sal) and the fine points in Islamic law. He studied the hadees from Abdur Rahman bin Hurmus, Ibnu Hisab, Yahya bin Sa'd and learnt the science of law from Rafi' a bin Abdur Rahman. Following this he had been teaching hadees and had been giving Fatwa at the Masjidun Nabavi.

Imam Malik (Rah) had contributed towards the growth of science of hadees and Fiqh in the Islamic history and like other Imams, he had used many sources to derive at legal rulings. But the importance he had given to the sources he had handled were really different. Next to the Quran and Sunnah, (he had accepted only the unanimous decisions of the Medinites as Ijma) he had considered the Ijma. He also used the statements of Sahabas, Masalih Mursala and Qiyas as the sources.

Imam Malik (Rah) had not only contributed greatly to the field of "Usulul Fiqh but also to the introduction to legal rulings named "furu'. In this way his text 'Mu'atha" has claimed importance in the growth of the science of Fiqh as well as science of hadees. When Imam Malik (Rah) had been writing the book Mu'atha he had used the

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following process. The title of the chapters were specified to solve specific problems. When describing under a particular title, at first he had tried to explain with the hadees related to the issue. Then he had described the unanimous procedure of the Medinites. Then he had presented the opinions of the thabieens who had the knowledge about Fiqh and thaqwa. When he could not find the solutions in any of the above mentioned factors, then only he had employed his knowledge and clarity and the rational thinking to put forward his opinion. The text Mu' atha was not only considered as a text on compiled hadees but also as a law text.

In many countries, a generation of students of Imam Malik (Rah) have evolved learning deeply about the Legal thinking of Imam. Students from Egypt, North America, Spain, Baghdad, Basra learnt from him. Abdul Malik bin Abdul Azeez, Abu Muhammed Abdulla ibnu Wahab, Abdul Salam Ibnu Saeed Sanun were his students.

Though Malik madhab was introduced in Medina, the popularity of this madhab was in the Western region of the Islamic empire. The followers of this madhab are widely seen particularly in Egypt, North African countries, Western African countries and the countries in the Arabian Peninsula.

### **3. Imam Muhammed bin Idris As Shafi (Rah) (Hijri 150 - 204, 767 AD - 820 AD)**

Imam Shafi (Rah) was born in Gaza in Palestine. Imam Shafi's father died in Palestine when he was two years old. Following it, his mother took him to Mecca. His childhood was spent in poverty over there. He memorised the Quran before he was ten and he learnt the hadees as well. He learnt Fiqh from a renowned Muhaddis of Mecca Sufyan bin Uyayna. Then he went to Medina to learn from Imam Malik (Rah). Later he went to Iraq to study the Fiqh of Hanafi madhab under Imam Abu Hanifa's student Muhammed Bin Hasanus Shaiban.

Imam Shafi (Rah) after learning two varied traditions of thinking instituted a unique madhab constituting a widely spread legal thinking. Imam Malik (Rah) in Medina gave importance to hadees and the decisions of the Medinites in formulating the legal rulings. Imam Abu Hanifa (Rah) of Iraq gave importance to rational thinking and based on analogical deductions of Qiyas derived at the legal verdicts.

After studying deeply the legal procedure of Imam Abu Hanifa and Imam Malik in obtaining the legal rulings linking them together Imam Shafi (Rah) established a unique legal tradition.

Imam Shafi (Rah) in order to use the sources of the science of Fiqh employed some principles. He explained clearly the principles he considered to use from the sources of Fiqh in his book, Al Risala. This is the basic book about the 'Usulul Fiqh', sources of

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the science of Fiqh. It helped a great deal in the growth of the science of Fiqh. Imam introduced a new method of categorising and observing the commands and objections mentioned in the Al Quran, which is considered as the spring of science of law.

Even the handling of Sunnah by Imam was different from the previous Imams. He said that the hadees also could be used as source of law. It is a notable fact that the fuqahas of that time were also made to accept this view.

Imam Shafi (Rah) wrote the books named Kitabul Um and Ar Risala and explained the legal thinking, whereby he contributed towards the field of law. At the same time, he taught many students the concept of Shafi Madhab. The leading students were Abu Bakr Al Humaithi, Abu Bakr Muhammed Ibnu Idris, Abul Walid, Musa, Ahmad bin Hanbal. Shafi Madhab is followed in the countries like Egypt, Syria, Hejaz, Iraq, Persia, Pakistan, Thailand, Sri Lanka, and the Western coast of India.

#### **4. Imam Ahmad Ibnu Hanbal (Rah) (Hijri 164 - 241, 778 AD- 885 AD)**

Abu Abdulla Ahmad bin Muhammed Hanbal was born in Baghdad in Hijri 164. Imam Ahmad (Rah) was born and bred during the highly developed period of the Abbasids. At that time the other fields like Tafsir, hadees, Fiqh had seen their development. Imam was guided towards the religious education in this environment and he memorised the Al Quran.

Imam Ahmad (Rah) had a deep knowledge about the science of hadees and he showed great interest in the involvement in the field of Fiqh. The answers provided by the Imam for the questions posed by his students made the Imam to be elevated to the position of Faqih. He learnt from the Imams Abu Yusuf, Shafi, Sufyan Bin uyayna, Abdur Rahman Bin Mahdi.

Imam Ahmad was in the forefront in fighting to protect the pure Islamic Aqeeda. He voiced against the Mutazilite concept being implemented as the State policy by the Abbasid Caliph Ma'mun.

He followed the footsteps of the Ahlul hadees in formulating the laws, with the help of Al Quran at first and then the Sunnah. Imam Ahmad did not handle with the same severity of Imam Shafi in analysing the hadees. He used the hadees in a wide scale and it is notable that he used the surface meaning of the hadees to give solutions to problems. Since he used the hadees extensively, the necessity to use Ijma and Qiyas was felt not much. He considered the fatwas of the Sahabas as sources of law.

Many of the students of the Imam have published his Fiqh, preachings of hadees. Imam's eldest son Salih published 'Masalih Salih' a compilation of the answers given by Imam for the questions he had asked him. Abdulla Bin Ahamed, another son of Imam codified all the hadees related by him and published it as a text. This text is Musnad Ahmed. Hanbali madhab is prominent in the Gulf region.

## SOME IMPORTANT SURAS IN THE AL QURAN

### Surathul Asr

#### Chapter 103, Meccan Suras

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent and the Merciful.

وَالْعَصْرِ

By (the Token of) Time (through the ages),

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Verily Man is in loss.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

#### Summary of the Sura

Time - The Surathul Asr begins stating that history is the evidence for man's success or failure. It states the ways to success of man. It states that eeman, the righteous deeds that occurs due to the impact of it, truth and the patience to carry as the ways to success.



**Surathul Ihlas**  
**Chapter 112, Meccn Sura**

سُورَةُ الْإِحْلَاصِ

Ubay Ibnu Ka'f (Rali) relates that when the Mushriqs had come to the Prophet and asked him "Tell us about the state of your God", this sura had been revealed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful

قُلْ هُوَ اللَّهُ أَحَدٌ

Say : He is Allah, the One !

اللَّهُ الصَّمَدُ

Allah, the eternally Besought of all !

لَمْ يَلِدْ وَلَمْ يُولَدْ

He begets not nor is He begotten

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And there is none comparable unto Him.

Prophet (Sal) said " Surathul Ikhlas is equal to one third of the Al Quran (Ahmad)

Surathul Ikhlas is a Sura that speaks about the Tawheed of Allah. This Sura tries to clear the vast misconceptions and the misdirections those were prevalent during the different periods in the mind of man about Allah and purifies him.

Al Muawwithathain

Surathul Falaq  
Chapter 113, Meccan Sura

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say : I seek refuge in the Lord of the Daybreak

مِنْ شَرِّ مَا خَلَقَ

from the evil of that which He created

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

From the evil of the darkness when it is intense

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

And from the evil of malignant witchcraft

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the evil of the Envier when he Envieth

Both Suras Surathul Falaq and Surathun Nas are called Al Muawwithathain. Prophet (Sal) has said about the significance of these suras in the following manner.

Did you not see the verses those were revealed that night ? There wasn't anything like them. Kul auzu birabbil falaq and Kul auzu birabbinnas" (Muslim)

Surathul Falaq explains that the universe is created only to be examined. The universe is created both with the good and the bad. This gives the meaning that in order to be protected from the evils of the world, the only way is to return to God.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say : I seek refuge in the Lord of the mankind

مَلِكِ النَّاسِ

The King of mankind

إِلَهِ النَّاسِ

The God of mankind

مِنَ شَرِّ الْوَسْوَاسِ الْخَفِيِّ

From the evil of the sneaking whisperer

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Who whispereth in the hearts of mankind

مِنَ الْجِنَّةِ وَالنَّاسِ

Of the jinn and of mankind

This sura emphasises the fact that the dangerous Shaytan's effort is to disturb the mind with bad thoughts and thus make them go astray. In order to get protection from it, the only way is to seek protection from Allah.

**Surathul Luha**  
**Chapter 93, Meccan Suras**

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent the Merciful

وَالضُّحَى

By the morning hours

وَاللَّيْلِ إِذَا سَجَى

And by the night when it is stillest

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى

Thy Lord hath not forsaken thee nor doth He hate thee

وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى

And verily the latter portion will be better for thee than the former

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

And verily thy Lord will give unto thee so that thou will be content

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

Did He not find thee an orphan and protect (thee)

وَوَجَدَكَ ضَالًّا فَهَدَى

Did He not find thee wandering and direct (thee)?

وَوَجَدَكَ عَائِلًا فَأَغْنَى

Did He find thee destitute and enrich (thee)?

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Therefore the orphan oppress not

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

Therefore the beggar drive not away

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Therefore the bounty of the Lord be thy discourse

Prophet(Sal) did not stay up one night to pray as he was sick. Then a woman said "Your Shaytan has left behind you 1 suppose". Then this Sura was revealed.  
(Buhari Muslim)

This Sura calms down the Prophet (Sal) who had faced many hardships at the beginning of the da wah activities. This sura pacifies the Prophet stating that in life happiness and sorrows could come naturally as light, and darkness comes interchangeably. It states that the slave of Allah should be grateful to his Creator reminding of the bounty granted to him.