

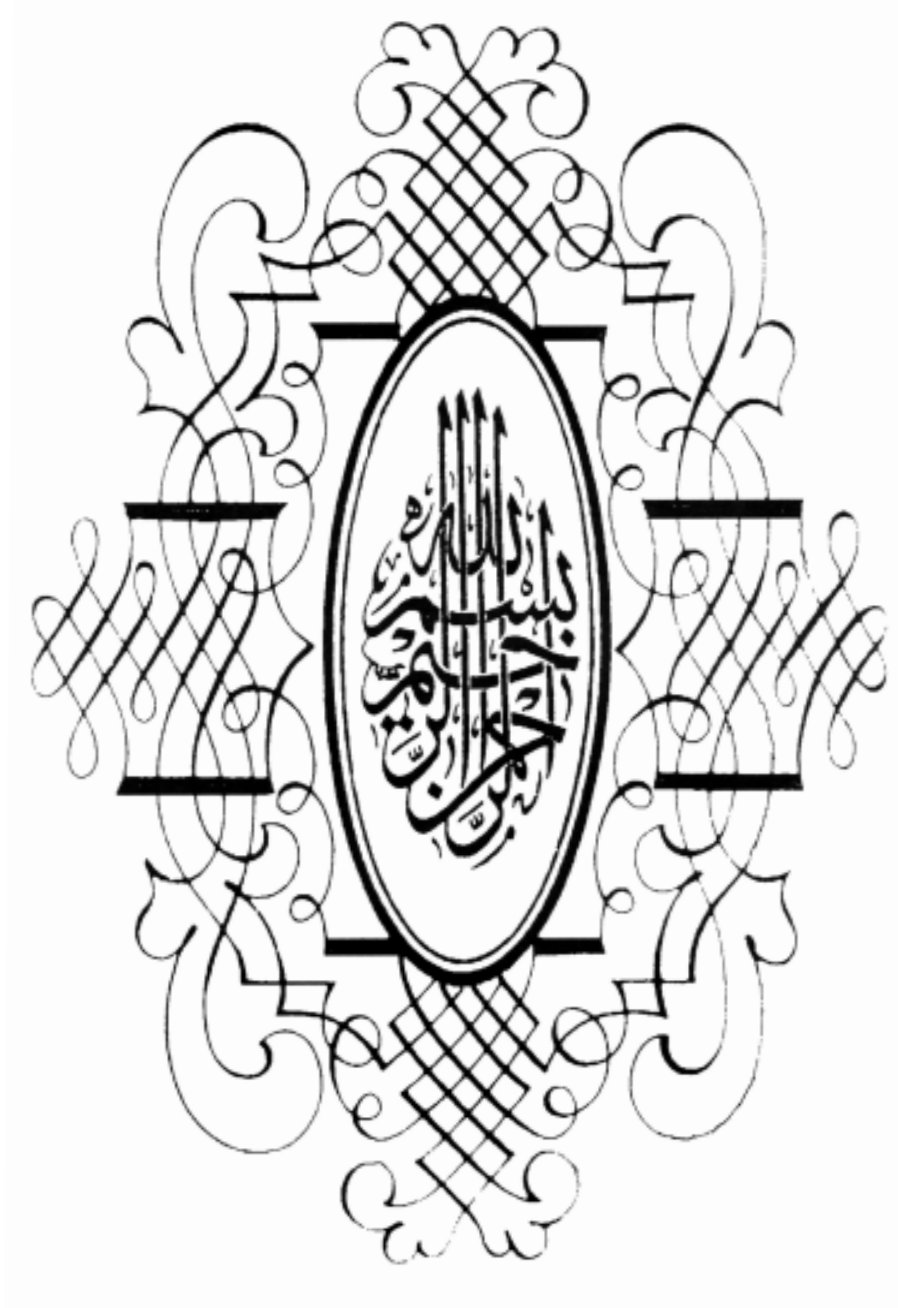
Aqeeda and Masadirus Shariah
(Islamic Principles and Sources of Jurisprudence)

Text Book for
Islamic Deeniyyath (Dharmacharya) Certificate Examination
(Ahadhiyyah and Al-Quran Schools)

العقيدة ومصادر الشريعة
الكتاب المقرر لشهادة الإمتحانات
الدينية (للمعلمين)
إصدار: إدارة الشؤون الإسلامية
كولومبو-سريلانكا

Published by

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



- Advice and Guidance** : **Dr. M. A. M. Shukry,**
Director,
Jamiah Naleemiya Institute.
- Ash Sheik A. C. Aghar Mohammed, (Naleemi)**
Deputy Director,
Jamiah Naleemiya Institute,
Vice President,
All Ceylon Jammiathul Ulama.
- Ash Sheik Y. L. M. Navavi (Naleemi),**
Former Director,
Department of Muslim Religious and Cultural Affairs.
- Ash Sheik M. H. M. Zameel (Naleemi),**
Former Director,
Department of Muslim Religious and Cultural
Affairs.
- Ash Sheik M. R. M. Malik (Naleemi),**
Director,
Department of Muslim Religious and Cultural Affairs.
- Members of Writers
in Tamil Language** : **Ash Sheik Ustad M. A. M. Mansoor B.A.
(Hons) (Naleemi),**
Director,
Al Misqat Al-Quran Academy, Akurana.
- Ash Sheik S. H. M. Faleel M.A. (Naleemi),**
Senior Lecturer,
Jamiah Naleemiya Institute.
- Ash Sheik A. B. B. M. Abbas (Naleemi) M.A.,**
Senior Lecturer,
Jamiah Naleemiya Institute.
- Ash Sheik J. M. Arafath Qareem (Naleemi) B.A.,**
Senior Lecturer,
Jamiah Naleemiya Institute.
- Ash Sheik M. Rishad (Naleemi) B.A.,**
Lecturer,
Jamiah Naleemiya Institute.
- English Translation** : **Ash Sheik A. M. Mihlar**
Zahira College, Colombo

Team of Editors : **Mr. Seyed Zafarulla Khan**, Media and Graphic
Mr. M. M. Shazuly, B. A. (Principal), Amal Intl. School
Mrs. A. I. Fathima, B. A. Ed. Sp. Trained Teacher

Title : **Aqeeda and Masadirus Shareea**
(Islamic Principles and the Sources of Jurisprudence)

Text Book for Islamic Deeniyyath
(Dharmacharya) Certificate Examination
(Ahadhiyyah, Al-Quran Schools) on Islamic Studies

Editor : **Al Haj Moulavi M. H. Noorul Ameen**, (Nadvi) B.A.(Cey),
Assistant Director,
Department of Muslim Religious and Cultural Affairs.

Publisher : **Department of Muslim Religious and Cultural Affairs**,
No. 180, T. B. Jayah Mawatha,
Colombo 10.

Printing : **Department of Government Printing**,
No. 118, Dr. Danister de Silva Mawatha,
Colombo 08.

First Edition : **2017**

Copy Right : **Department of Muslim Religious and Cultural Affairs**

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

Sri Lanka is the country that gives prominent place and taken 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 level 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 amount of the books in this regard the department is still in process of publishing balance books in coming years.

As the Minister responsible for Religious and Cultural Affairs, I am indeed happy about the performance of the Department. I thank all those 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,
Colombo 10.

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 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.

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 educations 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 religion 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 whom are actively engaged in the exercise of providing ten text books for *Deeniath* Certificate Exam which is an equaling to *Darmacharya* 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.

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 Ahadiya school. I consider it a privilege to praise their efforts with a complimentary message.

Ahadiya 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,
No. 180, T. B. Jayah Mawatha,
Colombo 10.

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.

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 and teaches it for others” insist the importance of it. Ahadiya school is a very good means to learn Islam during young age in Sri Lanka. It is 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.

**Message from The President of
The Ceylon Islamic Instructions Society Limited, Central
Federation of Ahadiya 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.

Forward Note

All praise belongs to Almighty Allah. Alhamdulillah!

“I have only created jinns and men, that they may serve Me” (AI-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” (AI-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 island wide.

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 under taken by the department of Muslim Religious and Cultural Affairs for this purpose are note worthy.

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 Daarmachcharya 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.

The students who wanted to sit for the Ahadiya Final Certificate Examination and Deeniyath Examination had difficulties without proper text books. 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.

- As Sheik A. M. Mihlar (M. A.) (Naleemi), Zahira College, Colombo – Translator
- Mr. Seyed Zafarullah Khan, English Trained Government Teacher (Rtd.), Accredited Media Consultant, Copy writer and Graphic Designer - Editor
- Mr. M. M. Shazuly (B.A.), Social Sci. (Ind.) English Trained Teacher (Rtd.), Principal, Amal International School – Editor.
- Mrs. A. I. Fathima (B. Ed.) Special Trained Teacher, Muslim Ladies College, Colombo 04- 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 Islam (Islamic Jurisprudence for FCEIS)
3. Al Aqhlaqu 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 Islam (Islamic Jurisprudence for IDCE)
7. Al -Akhlauq wassuluk (Ethics and Sociology in Islam IDCE)
8. As Sheera Wathareeq (Islamic History for IDCE)

9. AlAdabul Islami (Islamic Literature for IDCE)
10. AlLukathul Arabia wa Ah Kabuth Thajweed (Arabic Language and the Rules of Recitation)

My sincere thanks go to As Sheik M.M.M. Mufthi (Naleemi), Mrs. Mirsiya Thajudeen (Financial Assistant), Mrs. Faheema Junaideen (Former Management Assistant), Ms. M. N. F. Farmila (Management Assistant), Alhaj A. A. Muhammed Azrin (Stores Keeper) 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.

**AQEEDA AND MASADIRUS
SHARIAH
(Islamic Principles and Sources
of Shariah)**

**Text Book For
Islamic Deeniyath (Dharmacharya)
Certificate Examination**

**Text book for
Islamic Deeniyath (Dharmacharya) Certificate
Examination**

**Aqeeda and Masadirus Shariah
(Islamic Principles and Legal Sources)**

Preface

"Al Aqeeda Masadirus Shariah" is the first part of the syllabus for the student preparing for the Islamic Dharmacharya Examination. The text in your hand contains this part.

This text was prepared to explain Aqeeda (the Islamic Principles) the foundation of the Islamic life and Masadirus Shariah (the Legal Sources of Islam). This section is included in the curriculum of the Final Examination of Ahadiya, yet it is explained in detail and with more information in this text. Further, many other facts are also included.

In the section of Aqeeda, the basic factors such as the belief in Allah, Angels, Jinns, Books, Prophets and the Day of Judgement are discussed significantly. In addition, the factions those worked in history to protect and preserve these concepts of belief namely Ashariya, Madurdiya are explained.

In the section of the Soruces of Islamic law, a clear explanation of the arts related to Quran are included. These are the basic facts needed for someone who wishes to get clarifications about the Quran. There are very important evidences to show the Quran as a miracle. The goals and the pre requisites necessary to understand the Quran are explained in order to make someone who wishes to study the Quran unlike other books.

The literal definition of the term Sunnah, how they were compiled, the methods used in history to preserve the hadees are explained in the section Sunnah. Especially the efforts taken by the Imams of the initial stages to protect the hadees from the fake ones is a notable feature. There is an explicit detail about the compilations of the hadees by the Muhaddiseens. Similar to the unique method to be employed in understanding the Quran, some pre requisites should be fulfilled before learning hadees as well.

In the Ahadiya Final Examination, the secondary sources of Islamic law are not studied in detail. But it is clearly explained in this text. Furthermore, Ijthihad and origination and background of the Madhabs are discussed in this section.

This part of the curriculum would assist the students to understand the basic principles of belief in Islam and the sources of the Islamic law followed by the students including the effort taken in history to protect them.

Ash Sheik S. H. M. Faleel,
Senior Lecturer,
Jamiyah Naleemiyah Institute,
Beruwala.

Content

	<i>Page</i>
01. Islamic Aqeedha	1
02. Divisions based on Aqeedha	40
03. Mashadirush Sharia (Basic Sources)	45
04. Secondary Sources	118

Islamic Aqeeda

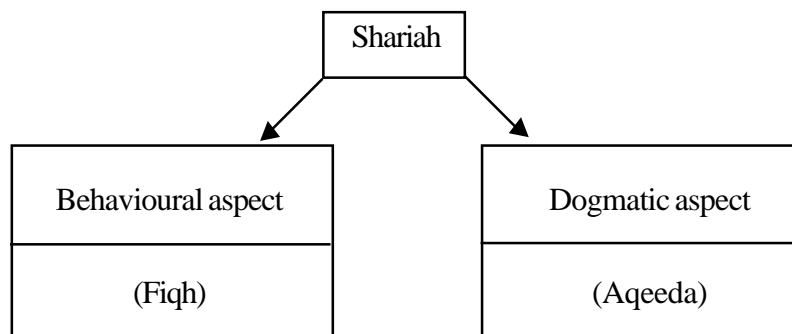
Introduction and General concept of Islamic Aqeeda

‘Aqeeda’ is a terminology being used to denote Islamic beliefs. Aqaid is the plural form of Aqeeda. As Tafsir, Hadith and Fiqh emerged as independent sciences in Islamic history. Aqeeda too evolved as a separate science. Aqeeda includes the divisions of Islamic beliefs which is known by many synonyms in Islamic history such as Ilmul Fiqhil Akbar, Ilmul Kalam, Ilmu Usuliddeen, Ilmut Tawheed, Ilmun nalr wal Istidlal. Later in the fourth century of Hijri Aqeeda was named as Ilmul Aqaid.

This science studies Shariah laws and principles related to dogmas which require firm belief in heart. This theological aspect in belief is the fundamental element which operates the human life. Aqeeda consists of belief in Allah, Day of Judgment, Angels, Revealed books, Prophets and Qada Qadr, the basic aspects of Iman.

Islamic Shariah is observed as two aspects, one is behavioural aspect and the other is dogmatic aspect. The science of Fiqh studies matters related to the behavioural aspect, while is seen Aqeeda as a science which elucidates dogmatic beliefs. But the Holy Quran mentions linking to gether faith and action.

"Except those who believe and righteous deeds, and (join together) in mutual enjoining of truth and recommend patience." . (103:3)

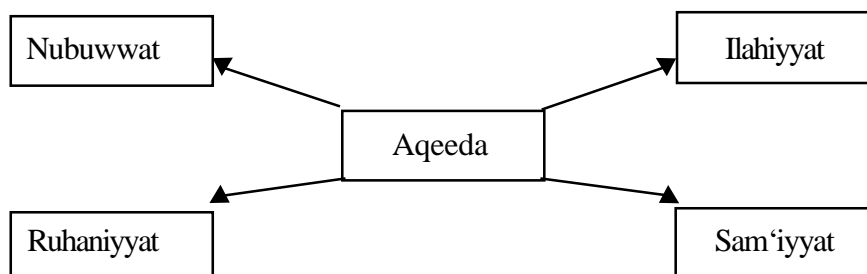


Aqeeda and life cannot be observed separately. A Muslim's life is built on pure aqeeda. To make a best Muslim, aqeeda is very important. Prophet (Sal) built up the life of sahabas based on pure aqeeda. Their strong belief made them reach the sublime. So, we should understand that aqeeda is not only belief but it is also bound with the life.

Contents of Islamic Aqeeda

Islamic aqeeda is divided into 4 parts. Each part consists of many sub units:

1. **Ilahiyyat** : This includes the studies related to belief in Allah. Allah's Rububiyya, Uluhiyya and qualities and divine names are included in the part of Ilahiyyat.
2. **Ruhaniyyat** : This includes hidden beings beyond the physical world like malaikas, jinns and ruhs. All of these unseen matters are included in this category.
3. **Nubuwwat** : The study on matters which are related to Prophets is called nubuwwat. This part comprises qualities of the Prophets, their duties and the importance of prophetic mission. Also it includes their revealed books and Mu'jizats.
4. **Sam'iyat** : This includes Qabr and the occurrences on the day of judgment. Occurrences of the dooms day consists the following: occurrences in the Qabr, signs of the day of judgment, disasters of the world, resurrection, happenings of mahshar, inquiries and rewards.



1. **Ilahiyyat** : This part contains all the matters directly related to the God. Tawheed appears to be the top most of them.

- **Tawheed**

The foundation of the Islamic faith is the belief in God. The principle of belief in God is Tawheed. Islam as a religion is based on Tawheed. The basic of holy Quran lies on Tawheed. The important concept of teachings of Prophets is Tawheed. The winners are those who accept and live according to Islamic teachings of Tawheed so we should understand the true situation of this Tawheed. It could be followed in the following manner :

- a. Tawheed Rububiyya
- b. Tawheed Uluhiyya
- c. Tawheedul Asma wassifat

(a) Rububiyya :

Allah has created the whole universe and all the creatures on it. He rules the whole universe. There is no partner unto Him. Incomparable. No one can change his rules and conditions; He is the one for the good and bad deeds, and happiness and sadness. This belief of Allah's greatness is Tawheed Rububiyya.

Less people had refused this part of tawheed in the history. The non believers or athiest who refused to believe the oneness of God who is the creator and sustainer of the world. They do not believe this part of Tawheed. Most of the people accept Thawheed Rububiyya. For example:- Even during the Jahiliyya period Arabs had accepted this part of Thawheed. The holy Quran certifies this in several places.

"If indeed thou ask them 'who has created the heavens and the earth and subjected, the sun and the moon (To His law)', they will reply, "Certainly Allah". (29:61)

"And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after death, they will certainly reply, "Allah!" (29:63)

The above Quranic verses clarify that though the Arabs associated partners to Allah in their worship they had accepted Thawheed Rububiyya. Though they only accepted this part of thawheed, they did not become Mumins. In contrary, they refused Thawheed Uluhiyya.

(b) Uluhiyyah:

Uluhiyya means worshipping only Allah, accepting His laws whole heartedly and following it and none other way should one make partner unto Him. Only when Thawheed Rububiyya and Thawheed Uluhiyya come together they fulfil the concept of Tawheed. So, though the Arabs accepted Thawheed Rububiyya they were not accepted as Muslims. Because they made partners to Allah to ask for their needs, and they used many gods to request from Allah.

Idol worshipping was in practice from ancient times. Prophet Nooh (Alai) and Prophet Ibrahim (Alai) were prophets who fought against these idol worshipping.

Believing other gods but Allah, accepting and living according to the man made laws, refusing the worship of Allah and worshipping another is against Thawheed Uluhiyya. These are those associate partners according to Islam. The preaching of all the prophets was based on Thawheed Uluhiyya.

"Not a messenger did we send before thee without this inspiration. Sent by us to him, there is no God but I; therefore worship and serve me." (21:25)

"For we assuredly sent amongst every people a messenger, (with the command), "serve Allah, and eschew Evil; (16:36)

(c) Thawheedul Asma wassifaat:

Allah has all the qualities of completeness. The belief that He is pure from any faults and He is unique is Thawheedul Asma wassifat. Believing Allah's names and attributes without any changes or correction, accepting as it is, and purifying Him from the creations are also included in this Thawheedul asma wassiffaat.

It could be understood by observing Thawheed Asma Wassiffat that it stands on three basics:

1. Purify Allah from parallelling to any of His creations and any of the faults.
2. Believe the holy names and attributes of Allah which are described in the holy Quran and Sunnah without any distortion.
3. Not going beyond the limits in understanding the attributes of Allah.

Allah has introduced His own and excellent attributes and the holy names. He does not have any faults. He has all the qualities of completeness. He is unique; no one has the same qualities like Him. The Holy Quran has pointed out this truth, in many places.

"There is nothing like unto Him". (42:11)

"And there is none co-equal or comparable unto Him." (112 :4)

"Invent not similitude for Allah" (16:74)

2. Ruhaniyyat

Belief of Malaikas is one of the basics in iman. When the Holy Quran explains the objects of iman in the following manner:

"Each one (of them) believes in Allah, His angels, His books, and His messengers". (2:285)

Malaikas are invisible creations of Allah. They don't have a physical appearance. They were created from light. And only Allah knows all about them perfectly. It is our duty to believe in the Angels which is a concealed belief in the way Allah and Prophet have said.

"Malaikas were created from light; Jinns were created from smokeless flame of fire; Adam (Alai) was created from clay" said Prophet (Sal) (Muslim)

Malaikas are not like human beings. They were created from light. So their form and actions are totally different from man. Malaikas are invisible to human eyes. They cannot be seen in their real self. Sometimes Malaikas can appear in other forms other than the forms of dogs and pigs. Jibreel (Alai) has appeared as a man among sahabas. The Quran indicates that malaikas had appeared like visitors in front of Ibrahim (Alai).

Malaikas are neither males nor females. When the people of the Jahiliya period said that they are Allah's female children, the Quran strictly denied it. They don't have parents or children. They don't feel the hunger, thirst, desires, tiredness, sleep and they do not age or weak.

There is another reason for the Malaikas to be different to the human beings. Angels have the quality of being totally subservient to Allah. They don't have the necessity to fight back personal desires or evil intentions. In contrast to it, they have the quality and the nature to completely obey Allah and fulfil the commands of Allah. They do not involve in any activity in this world without the permission and will of Allah. And they don't have the ability to do anything by themselves. Allah has explained this truth in many places in the Quran.

"They all fear their Lord, High above them, and they do all that they are commanded." (16:50)

They will never do anything in contrary to what Allah had ordered them. They do only what Allah had asked them to do.

Duties of Malaikas

Allah has given the number of great responsibilities to them. Those responsibilities could be categorized under the three topics given below.

1. Activities connected with the spiritual world.
2. Activities connected with the physical world.
3. Activities connected with the human beings.

(a) **Activities connected with the spiritual world:** Number of activities those are invisible or could not be seen or felt which are related to the spiritual world is their responsibilities.

(i) **Worshiping Allah and completely obeying Him:** "Those who are near to thy lord disdain not to worship Him; they glorify Him. And prostrate before Him." (7:206)

(ii) **Bearing the Arsh:** "Those who bear the throne (of Allah) and those around it sing glory and praise to their lord; believe in Him." (40 :7)

(iii) **Welcoming people from heaven with salam and punishing those in hell:** "..... Angels shall enter unto them from every gate (with salutation) peace unto you for that ye persevered in patience! Now how excellent is the final Home!" (13 : 23, 24)

"Over which (hell) are (appointed) angels stern (and) severe." (66:6)

(iv) **Bringing Wahi:** "Say; whoever is an enemy to Jibreel (alai) for he brings down the (revelation) to thy heart by Allah's will." (2 : 97)

(b) **Activities connected with the physical world:**

Malaikas are commanded by Allah to fulfil the activities of the world. They involve in activities such as sending the wind, the rainfall, making the plants grow which are beyond our senses. So we have to believe that malaikas who are assigned the responsibilities of maintaining them by Allah act accordingly.

(c) **Activities connected with the human beings:**

Malaikas have a very close relationship with human beings. They start performing their duties even before the birth of man, when the infant start growing as a foetus in a mother's womb and until after death in all the activities related to man.

Prophet (Sal) said, "They are with us each and every moment other than the times like, being in the toilet, having sexual intercourse. So please feel shy for them and at the same time respect them as well."

When man has a great bond with Allah, automatically the bond between malaikas and human beings get strong. Al-Quran and hadith have deeply explained in many ways about how malaikas are in connection with the human lives. Lets try to understand some of them:

- (i) **Creating virtuous feelings in the man:** Malaikas have the major role to play in creating virtuous feelings and instill truth in man so as to build the spiritual strength.

Prophet (Sal) said: "Malaikas make the human beings feel about good deeds and strengthen honesty. Whoever gets this feeling may he praise Allah believing that it has come from Allah's side, whoever senses the opposite, let him seek refuge from shaitan" (Tirmizi)

- (ii) **Asking dua for Moomins:** Because of Allah's great forgiveness and the great love He has on his slaves, He has asked the Malaikas to pray for the Moomins to get Allah's forgiveness and mercy.

"..... To their Lord; believe in Him; and implore forgiveness for those who believe; "our Lord! Thou embracest all things, in mercy, and knowledge, forgive, then, those who turn in repentance, and follow thy path; and preserve them from the chastisement of the blazing fire!" (40:7)

Prophet (Sal) said: "Every morning two Malaikas ask dua. One of them asks Allah to destroy those who do not give others; and the other one asks to give for those who spend on others from what is given to him." (Buhary)

- (iii) **Presents themselves everyday at Fajr, Asr prayers:**

Prophet (Sal) said : "Night and day the angels visit you in turns. During fajr and asr prayers they attend together. Those who spend the night with you, they go towards the sky. Then their God who even though knows well about His servants would ask them as below:"How did you leave my servants? Then they would say: We went when they were praying and left them when they were praying." (Bukhary and Muslim)

(iv) Present at places where Allah is reminded:

Malaikas prefer the places, and the people who remind Allah. They want to give these people more spiritual strength; for that they go in search for them and go to their places. Some Malaikas go round the streets in search of the groups that remind Allah. In a long hadith Prophet (Sal) has said: "When Malaikas see the group formed to remind Allah they hurry to these places and spread out their big wings to cover them with Allah's blessings. Almighty Allah praises them.

(v) Pray for the knowledge seekers and teachers:

Prophet (Sal) said: "Verily! Allah and his angels pray for those who are in the sky and the earth and say salawat to those who are teaching the good." (Tirmizi)

There are many other instances where Malaikas communicate with man. The Quran and hadees explains about the contribution of Malaikas in the important stages of human life such as by recording the actions of human, taking the ruh, taking the good tidings about the heaven. So, believing in Malaikas is a basic article as well as it brings in a good change in the human life. The malaikas are those who completely obey Allah for which they are honoured and bear a high standing. When a Muslim feels that they observe his life, they pray for us and wish us well, there will be a great progress in his spiritual life.

2. Jinns:

Jinn is another aspect in the division of ruhaniyyat. Jins are invisible beings who are provided with knowledge, will power and responsibilities. Muslims should believe Jins because the Quran and Sunnah have mentioned about Jins. Since it is an invisible being far away from human understanding we should believe the injunctions of Quran and Sunnah.

Wahi (revelation) has clearly explained regarding the foundation of Jinns and their divisions, the exact places where each will be going and the responsibilities given to them,

The Quran says that before the appearance of the human race, Jinn race had been created by flaming fire.

"We created man from sounding clay, from mud moulded into shape; and jinn race, we had created before from the fire of a scorching wind. (15:26-27)

The race of Jinns are provided with the same responsibilities as mankind. Men and Jins were created to worship and follow Almighty Allah. Jins are provided with relevant guidance. The Quran in several verses that Jinns have responsibilities similar to man.

"O ye assembly of Jins and men! came there no unto you messengers from amongst you, setting forth unto you. My signs and warning you of the meeting of this day of yours? "They will say; " we bear witness against ourself." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected faith. (6: 130)

Allah says; "I have only created Jins and men that they may serve me." (51: 56)

Amongst the Jinns there are some who accept and follow Allah as good Muslims, and there are some others who refuse Allah as sinners. The Quran says this truth in Surah Jinn. Even among the righteous, there are different strata.

Jinns say: "There are among us some that are righteous, and some the contrary; we follow divergent paths. (72:05)

"Amongst us are some that submit their wills (to Allah), and some that swerve from justice. (72: 14)

Jins do not have secret knowledge

Allah only knows the secret knowledge of the unseen that cannot be felt by sense organs. This secret knowledge is not be expressed to anyone. Allah grants this knowledge to the chosen Prophets as per His wish to extend the message of Allah to the people.

"He (alone) knows the unseen, nor does he make any one acquainted with his secrets. "Except a messenger whom he has chosen and then he makes."
(72: 26-27)

During the period of Prophet (Sal) the Arabs had believed that Jins have secret knowledge. So, when they were sad and had problems they approached the Jins to solve them. At this time one factions of the Jinn's after listening to the recital of Prophet (Sal) the holy Quran had been talking to themselves. This is explained in Surah Jinn. The Quran states that they do not have the knowledge about the future or about the hidden knowledge in their conversation.

"And we understand not whether ill is intended to those on earth, on whether their lord (really) intends to guide them to right conduct." (72: 10)

So the Jinns themselves have accepted that they don't have any of the secret knowledge. The Belief that Jinns know secret matters, is a cause of disbelief and making partners unto Him. It is associating partners to Allah, if we believe that the knowledge of the hidden matters known to Allah is present in another creation of Allah. Jinns are also same creations of Allah as the human beings. They have weaknesses too. The Quran explains through the verses about the death of Sulaiman (Alai) how weak the Jinns are when spoken intellectually Jinns couldn't get any ideas about his death.

"Then, when (Sulaiman's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnaw away at his staff; so when he fell down, the Jins saw. Plainly that if they had known the unseen, they would not have tarried in the humiliating chastisement (of their task) (34: 14)

Iblis and Satan

There are two different opinions to this word Iblis. One is an Arabic word of Iblas and the other has come from some other languages. Iblas means to lose faith on Allah's mercy or going far away from the virtues. So, Iblis means those who are away from Allah's mercy, far away from merits. Iblis is the leader of Satan.

If Malaikas are the army of Allah that works to bring virtues and reformations, the Iblis and the Saitans who lives with him are the enemies of Allah who bring evil and problems to the world. Satans are rivals to Malaikas. Malaikas's, duties are to worship Allah always, to develop the life, to make discipline in the universe, to make unity and kindness to grow, to guide towards truth. These are their mission. But Satans always act against Allah, create divisions, disasters and problems, cut off the family relationships, make the people be away from God. These are their mission. Satans are the main reason to all the unbelievers, to make partner unto Allah then and they make problems in all the social disasters in the world history.

"By Allah, we (also) sent (our prophets) to peoples before thee; but Satan made (to the wicked), their patron today, so but they shall have a most grievous chastisement. (16:63)

Satan however plays a major role to disconnect man who is relating with Allah in several ways. That Prophet (Sal) said below:

"Satan sits in front of man in various paths. Sitting in front of the Islamic way he asks them 'are you leaving the way of yours and your forefathers' religion and agree to follow Islam?' If you refuse him and accept Islam he will sit on the way of Hijrat then he would ask you 'are you leaving your earth, and your sky for Hijrat?' If you refuse and go for Hijrat, then sits in front of the way of Jihad and asks 'do you want to destroy your properties, and the life for the battle, and want to die?' Whoever is there to marry your women and who is there to distribute the allocated properties amongst them?' Whoever refuses him he would battle with them. Whoever does the above and loses his life, it becomes the responsibility of Allah to make them enter heaven (Musnad Ahmad)

There is a Satan with each man. Allah has appointed a Malaika to guide man in the right path, as well as has appointed a Satan. But Satan makes doubts, decorates the bad things, makes them do it interestingly and guides man do bad work.

"Likewise did we make forever messenger an enemy – satan among men and jinns? (6:112)

The Prophet (Sal) said and Ibn Mashood (Rali) related: "There is a Jin appointed for each of you". "O! Allah's Messenger" he asked, "Is it for you as well?" Prophet said; "Yes, for me too, Yet, Allah helped me against him". He accepted Islam. He will order me only the good" Prophet (Sal) said. (Muslim)

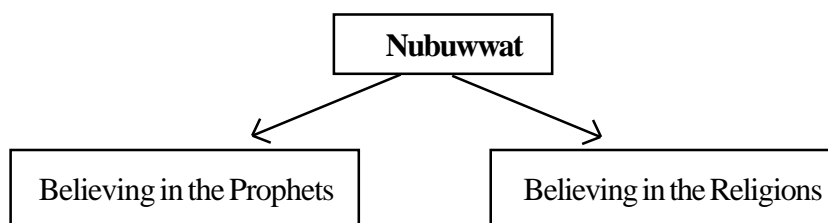
Allah has created man to examine him. So had made the good and bad. He has created Malaikas and Satans. In between the two of them Allah tests us. Our victory or defeat depends on what we choose. In this situation, man should consider satan as an enemy always.

"Verily Satan is an enemy to you; so treat him as an enemy. He only invites his adherents, that may become companions of the blazing fire;" (35:6)

While considering Satan as a challenge; on the other side, strengthening the Iman and purification of the heart are the ways which protects a Muslim from the domination of Satan.

3. Nubuwwat

Nubuwwat is an important part in Islamic aqeeda. Believing in Prophets and the religions and what they have revealed are the main aspects in Nubuwwat. Believing in religions and prophets are included in the main concepts of all six beliefs.



1. Believing in the Prophets

It is the responsibility of a Muslim to believe and obey the prophets who were sent to the world to guide people and also not make any differences between them. Allah says in the Quran as below:

"Say Oh! "We believe in Allah, and the revelation given to us, and to Ibrahim, Ismail, Isaac, Ya'qub. (All) Prophets from their Lord; we make no difference between one and another of them: And we submit to Allah." (2:136)

"The Messenger believes in what has been revealed to him from his Lord, As do the men of faith, each one (of them) believe in Allah, His angels, His books, and His messengers. We make no distinction (they say) between one another of his messengers." And they say: "We hear, and we obey (2:285)

Believing prophets and not discriminating on their status and treating them in a good manner are our responsibility. Even the Quran says the same about it.

"It is righteousness to believe in Allah, and the last day, and the angels, and the book, and the messengers." (2:177)

Meanwhile Quran says that not believing in prophets, looking for status among them, believing only some prophets and not the others are taken as kufr.

"Those who deny Allah and his messengers, Sayings: "we believe in some but reject others"; and wish to take a course midway, they are in truth unbelievers" (4:150,151)

Allah has said in the Quran about prophets whom He has sent to the universe to guide the human beings. And some are not mentioned in the Quran. But believing all prophets is the responsibility of a moomin.

"We did aforetime send Messengers before thee; of them, There are some whose story we have related to thee, and some whose story we have not related to thee." (40:78)

Al-Quran has mentioned twenty five names of the prophets. Some have deep explanations to be a lesson to everyone. Allah has never let any society without guidance. And Al-Quran has mentioned about it in various places as well.

"Then we sent our messengers in succession." (33:40)

"There never were a people, without a warner having lived among them. (In the past)" (35:24)

"To every people (was sent) a messenger." (10:48)

"To every people a guide" (13:7)

Each and every society was led by a prophet whom Allah sent. Allah sent these prophets to solve all their problems and also to stop the bad things done by them. Those days in that society there were so many problems like shirk, disobedience, cheating in business, governing and many more. They worked on the basis of dismantling those kinds of activities. Since Prophet (Sal) was the last prophet to the world he gave solutions to all the problems.

Aim of Prophethood

Allah sent these prophets to guide people in the world. To make people worship Allah and he wanted to make only his religion as the great, so for that he sent prophets to us.

"Not a messenger did we send before thee without this inspiration sent by us to him; that there is no god but I; therefore worship and serve me." (21:25)

"For we assuredly sent amongst every people a messenger, (with the command),
"Serve Allah, and eschew evil." (16:36)

Qualities of Rasools

Allah has selected Rasuls to do a great mission. To do a great service they need suitable qualities as well. Prophets were sent to guide the human society. Likewise, Allah has chosen the prophets and sent to guide the human race. If the angels were selected as prophets they wouldn't have been an example for the human race, because they are different from human feelings, types and duties.

When one becomes a prophet from amongst the people of the societies, they did not believe them because they were from the people. Al-Quran has mentioned in several places.

"Their messengers said to them: "True, we are human likewise yourselves, but Allah Doth grant His grace to such of His servants as He please. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust." (14: 10 - 11)

Allah has chosen males to guide people. Prophethood is not an easy task. That is a responsible job. To be with the society alone and in groups, without feeling the difference of night and day and working to do their duties is *nubuwwat*. This can be borne by the males whoever is very strong and smart. Al-Quran has mentioned that prophets were chosen from among the males. "Before thee, also, the messengers we sent were but men, to whom we granted inspiration." (21: 7)

It is essential for the the prophets to have the knowledge and intelligence and a strong memory power. They must present strengthened sources; those who are forgetful and careless must not be with them. Allah has given them the guidance in the way they should preach. Likewise we can understand in the history of prophets that they were given the knowledge and intelligence (*fatanat*).

Prophets are protected from evil acts which is called "Ismat" in Arabic. Ismat means "protect" and some say "Ismat" means *amana*. They save them from being against Allah's orders and restrictions and are protected from the evils. They behave according to Allah's orders and restrictions. These are the important qualities of prophets. So messengers of Allah do not have any of the bad qualities like cheating. Allah has given the prophets special qualities to save them from evils.

Since beliefs, concepts, behaviours and qualities of the prophets are examples for the followers for them to keep away from sins it is very important. They should be the great example for all. So, Allah says especially about the Prophets in Al-Quran as below:

"There was indeed in them an excellent example for you to follow." (60: 6)

"Ye have indeed in the messenger of Allah and excellent exemplar" (33: 21)

Kufr and shirk are the biggest sins. Prophets and Rasuls were protected from these before and after the nubuwwat. They were saved from doing big sins by words or deeds.

Behave truthfully and honestly when preaching

Prophets always speak the truth, and behave honestly. They never tell lies; for that they don't have this quality. Their main duty was to complete the task whatever Allah revealed to them and the commands of Allah they preach to the people.

"O Messenger! Proclaim the (message) which hath been sent to thee from thy lord. If thou; did not. Thou would not have fulfilled and proclaimed His Mission. (5: 67)

When the prophets were engaged in preaching they were expected to be honest and true. It was a very essential quality. So the prophets was presented whatever commands given to them by Allah without hiding or changing to the human society.

II. Belief in Religions

Allah has revealed the books and commands and has sent the prophets and rasools to guide the human society in the right path. Believing in prophets and the books presented to them are basics of eeman of a Muslim.

Believing in the religions is important about which it is mentioned in several places in the Al-Quran. Allah ordered the Prophet as below:

"O Prophet you say! I believe in whatever Allah has sent down of the Book and I am comanded to do justice among you." (42:15)

"O ye who believe! Allah commands the Moomins as well in the following manner. Believe in Allah and His messenger, and the scripture which He hath sent to His messenger and the scripture which He sent to those before (him)" (4: 136)

Eventhough the religions given to prophets were of two types called kithab and suhuf, even though all of them were Allah's wahi. So, it is important to believe Allah's Books that were revealed as 'Wahi' to the Prophets.

"We believe in Allah, and the revelation given to us, and to Ibrahim, Ismail, Ishaq, Ya'qub and the tribes and that given to Musa and Isa and that given to all Prophets from their lord; We make no difference between one and another of them; And we submit to Allah." (2:136)

The earlier religions revealed to prophets confirmed each other. The book of Injeel revealed to Prophet Isa (Alai) confirms Tawrat revealed to Prophet Musa (Alai). The holy Quran says regarding Injeel "confirming the tawrat that had come before him." (5:46)

The Quran says that Those who refuse even a small part of the religion which Allah has sent will be a "kafir".

". Any who denieth Allah, His angels, His books, His Messengers and the Day of Judgment, hath gone far, far astray. (4: 136)

It is an important feature in the belief in the religion to believe that the shariah laws of the earlier religions could be changed by the later religions. Al Quran indicates what was said as haram in the religion Taurat was made halal by the religion Injeel.

"... (I have come to you), to attest the Tawrat which was before me. And so make lawful to you part of what was (before) forbidden to you....." (3: 50) states Al Quran as said by Easa (Alai)

Likewise Quran made changes in many laws shown in Taurat and Injeel.

"..... He releases them from their heavy burdens and from the yokes that are upon them." (7:157)

4. Sam'iyat

Another important part of Islamic Aqeeda is Samiyyat. All the occurrences related to the Day of Judgment are specifically included in this section. It is a basic obligation of a Muslim to believe the occurrences of the Day of Judgment which are invisible to believe in the way preached in the Quran and Sunnah.

Belief in the Day of Judgment is an important segment of Akeeda and the basic pillar of Iman. Not only that, it is the continuation of the belief in Allah. Because, belief in Allah takes one to the belief that Allah created the universe. So whoever accepted that Allah created the universe and end of the world. It will help man to understand and live properly. Those who do not believe Allah and the Last day will not have a goal to achieve in life. Man who does not believe in the last day would lose the spiritual feelings and his good manners and thus change into a despicable person.

Allah has created man with a purpose. Because of that Allah created man and blew into him the ruh, gave him the knowledge raised beyond Malaikas created everything in the universe for man, and made man to administrate the universe. When man is given such greatness he should be a viceregent of Allah in the world. He has been given the duties and responsibilities in the world to be fulfilled. There are main duties of man such as Ibadat, Imarat and Khilafat. He made a day to pay him for the responsibilities which were given to man in this world. Human life is valuable because of the Day of Judgment. So, that life in this world should not be taken lightly. This is a testing place for the life here after, explains the Quran.

"Did ye then think that we had created you in jest, and that ye would not be brought back to us (For account)? (23:115)

So, the life in this world is to prepare for the life hereafter. As a result, Life in this world cannot be meaningless or aimless. In order to achieve the goal to win the life in the hereafter, life of a Muslim over here should be made meaningful

The importance given by the Quran about the belief in the Day of Judgement:

The Quran has given a very important place for the Last day. Believing on the Last day is based on the belief in Allah that gives fullness of meaning to man's life. The belief in Allah and the Last day is based on a Muslim's life to achieve the goal. Therefore, the Quran in various places states about the belief in Allah and the Day of Judgement.

"..... But it is righteousness to believe in Allah, and the last day." (2: 177)

"Those who belief (in the Quran) and those who follow the Jewish (scriptures), and the Chirstians and Sabians, Any who believe in Allah, the last day, and work, righteousness, shall have their reward with their Lord on them, shall be no fear, nor shall they grieve." (2: 62)

Quran speaks about the Last day explicitly. Evidence of the Last day, the importance of belief on the Last day, the last disaster, and the happenings of the hereafter, heaven and hell are explained broadly in the Quran. Likewise, there are more than 1600 verses in the Quran those say about this. So, it could be observed that one fourth of the Quran carries statements about the hereafter.

When any sura or any page in Quran is seen, the reference to the hereafter is widely observed. Even though they do not directly use the word 'Last day', they are shown as last day's evidences or signs. In the Quranic view the hereafter is life. It says the life in this world is not a true life but the permanent life is in hereafter (last day). Those who have died as sinners will not succeed in the hereafter and it is stated in the Quran in Surah fajr as follows:

"Would that I had sent forth (good deeds) for (this) my (future) life!" (89:24)

The Quran describes the last day using several names. Every name of the Day of Judgment says about an incident or a dangerous happenings of the last day. The following are words used in the Quran to refer to hereafter.

Yawmul bahs	-	Day of resurrection
Yawmul Qiyama	-	Day of standing
Assa‘ah	-	time
Aakhira	-	the world hereafter
Yawmuddeen	-	Day of paying
Yawmul hisab	-	Day of inquiry
Yawmul fath	-	Day of victory
Yawmul talaqqi	-	Day of meeting
Yawmul jam‘i	-	Day of gathering
Yawmut taghabun	-	Day of losing
Alhaqqah	-	Day of reality
Attamma	-	Disaster
Assakha	-	Severe sound
Alghashiya	-	Day of covering
Yawmul Khulud	-	Day of permanency
Alwaqiah	-	Can happen
Yawmul hasra	-	Day of repenting
Yawmut tanad	-	Day of calling
Aasifah	-	Can approach
Alqariah	-	Big noise

Al-Quran indicates the Day of Judgment using several names as stated above. word given above states the type, and the dangers of the Day of Judgement. In those Ass‘ah, Attamma, Alqariah refers to the destructions those would happen to the universe and some of them about the resurrections and some others explain about the mahshar ground.

Prophet (Sal) pointed out at some Surahs and stated that they explained about Qiyamah.

"Whoever wanted to see happily the last day must recite Suratul Takweer, Suratul Infitar and Suratul Inshiqaq" related Prophet (Sal). (Tirmizhi)

Surahs Takweer, Infitar, Inshiqaq widely explain about the happenings of the last day and the destruction of the universe. By understanding these Surahs one can realize to a certain extent about the last day was what Prophet (Sal) has said. Likewise the Quran has very widely in single surahs and single sentences explained the thoughts about the last day to make us understand it. For those who severely refuse the last day, and for those who understand it wrongly, Al-Quran explains with evidence. Its aim is to make great changes in those who believe it to live accordingly.

Explicit explanation about the Last Day:

Belief in last day is a basic article of Iman. At the sametime, it should also be properly understood. The last day includes several factors.

1. Destruction of the Universe
2. Mahshar ground
3. Heaven, hell

1. Destruction of the Universe

Destruction of the Universe would be the initial occurrence to denote the last day. Destructions would begin with the indication to the Last day. Prophet had said that before the massive world destructions many signs of destruction would appear. These signs too relate to the belief of the Last day. They are divided into minor signs and major signs.

1. After the minor signs Mahdi (Alai) would arrive. Thereafter the major signs would appear. So, arrival of Mahdi (Alai) would bridge the important occurrences of minor and the major signs.

Arrival of Imam Mahdi (Alai)

The arrival of Mahdi (Alai) is considered as one of the important signs of Qiyama.

The announcements state that he would appear at the last part of the end of the world and his name would be Muhammad Ibn Abdulla or Ahmad ibn Abdulla.

He would fill the world filled with injustice and violence with justice and honesty. He would fulfil the Sunnahs of Prophet (Sal). He would govern the earth with justice. Then the Dajjals would arrive and there would be violence. In the end, when Prophet Isa (alai) arrives he would join Mahdi (alai) in the fight to kill Dajjal. Of the rivayaths those say about the end of this world, arrival of Mahdi (alai) is one. The rivayaths those state about the arrival of Mahdi (Alai) as one of the signs of hereafter, briefly says that he would come as a reformer at the end of era.

2. Here let's go through the major signs of Day of Judgment.

(i) The Sun would rise from the West

The rising of the sun from the West is an important sign of the end of the world. This is the first change which will happen in the organised universe. It will be an unusual occurrence for all human beings, and be a sign to inform everyone about the closeness of the hereafter. Even Prophet (Sal) has mentioned this as a very important evidence of the nearing of the hereafter. Everyone will believe in Allah fearing the sight of the sun rising in the West but at the last moment that belief will not be accepted by the Almighty Allah.

The Quran says about it in this manner:

"Are they waiting to see if the angels come to them or thy Lord (himself), or certain signs of thy Lord! The day that certain of the signs of the lord do come, no good will it do to a soul to believe then, if it believed not before nor earned righteousness through its faith." (Al An'am:158)

After the sun rises in the West there is no use of a kafir resorting to have faith. In the similar manner if a sinner asks for forgiveness from Allah, that will also not be accepted by Allah at the final moment. If a moomin didn't do any good deeds and after seeing the sun rise on the West, if he starts doing good deeds that will be of no use to him.

(ii) An animal will come out of the Earth

It is another evidence of the last day that an animal will come out of the earth. After the period of forgivance has come to an end, Allah will make an animal come out of the earth which can speak with human beings. And also human beings would realise that it is a wonder to inform about the Day of Judgment has almost arrived in this manner.

"And when the word is fulfilled against them (the unjust) we shall bring forth from the earth a beast to speak unto them, because mankind had no faith in our signs." (27: 82)

(iii) Appearance of Dajjal

Dajjal means who speaks a lot of lies. The word Dajjal has originated from the word Dajal. Dajjal means covering. So, the word Dajal means covering or hiding. So, the word Dajjal refers to "a person who hides the truth with false." Prophet (Sal) has named him as "Dajjal" because he would show "miracles" to say that he has divine qualities and would divert the people from the true religion. During the last days Prophet (Sal) warned the people about the arrival of Dajjal through many hadiths.

Abdullah ibn Umar (Rali) says: Prophet (Sal) stood up among the people and praised Allah, then had warned about Dajjal as below "Verily I warn you about Dajjal. All the prophets didn't say about this to their society. He is blind in one eye. (Weakness) Allah never will be a diable". (Bukhary)

Regarding the qualities and activities of Dajjal, hadiths have explicitly explained about them. Prophet (Sal) has said that he has a weak eye, on his forehead is written kafir and he could make many miracles. He would appear from a place between Sham and Iraq; and he would make lot of violence all over the world. Isa (Alai) would kill Dajjal. Hadiths have explained that Dajjal's violence would increase dangerously when the destruction of the world approaches.

(iv) Arrival of Prophet 'Isa (Alai)

Hadith acknowledges when the last day approaches Dajjal's violence will increase then Prophet Isa (Alai) would kill him to suppress the violence and would govern the earth based on shariah. And as per Allah's will, he would live for some period of time.

Abu Huraira (Rali) reported as said by Prophet (Sal) as saying, "Verily by Him in whose hand is my soul, the son of Maryam (Alai) will soon descend among you as a just ruler. He will break the cross and kill the swine. He will eliminate the jizya tax. Despite the increase in wealth no one would desire it. At that time it is best to make sujud than longing for the world and all of it." (Bukhary, Muslim)

(v) Arrival of Yahjooj, Mahjooj

Yahjooj, Mahjooj group will come out when the last day approaches. The Quran says it in the following manner.

"Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill. (21: 96)

After the major signs appear then the destruction of the world will take place. With the blowing of the trumpet for the first time, the whole world would end with a severe destruction. This destruction would bring about a big noise, heavy darkness, and high speed which would be frightening. Earth will change completely and the mahshar ground will be created.

"One day the Earth will be changed to a different earth, and so will before Allah, the one, the irresistible (14: 48)

To create the last day Allah would destroy the whole world. Likewise only Almighty Allah knows the secret of the day of destruction of the universe. That is unto His knowledge. It is stated in the Quran in several places.

"They ask you about the (final) Hour - when will be its appointed time? Say : The knowledge there of is with, my Lord (alone) " (7 : 8)

"Verily the knowledge of the hour is with Allah (alone)." (31:34)

1. Qabr :

The life in Qabr (grave) is included in the belief of the Last day. When a man dies his life hereafter begins there. Until the world is destroyed and resurrected all will feel the life in Qabr. The life in Qabr would be according to the life lived in this world. Those who live with the faith in Allah and the last day and live according to the preaching of Islam their kabr will be a heaven. At the same time, whoever did not believe in Allah and did sins his Qabr will be a hell. In this manner life in the grave becomes important. There are several hadiths related to the life in the Qabr, the good tidings and the punishments in the grave.

Prophet (Sal) said and Anas ibn Malik (Alai) reported as Prophet (sal) said :

When the servant of Allah is placed in a Qabr those who carry him will return. He will hear the sound of the fading foot steps. Two Malaikas would come and sit near him, and would ask him "what do you have to tell about Prophet (Sal)?" If he is a mumin he will say. "I bear witness that Muhammad (Sal) is Allah's servant and messenger. Then to him they will show the hell and say instead of that you are getting the heaven. Hypocrites and Kafirs would say that they did not know about him and that they told whatever the people talk about in the world. Then he will be hit with an iron hammer. He will shout aloud. Except mankind and Jins others would hear it. (Buhary, Muslim)

2. Mahshar Ground

Resurrection day or the Last day will take place after the destruction of the world. After the second sound of the trumpet all would be resurrected and gathered towards the open area. With its beginning, lot of incidents would occur and it would look a terrible world.

"The day that the trumpet shall be sounded, and shall come forth in crowds; and the heavens shall be opened. As if there were doors and the mountains shall vanish, as if they were a mirage (78: 18-20)

When the trumpet is blown for the second time the people would be made to rise. A huge crowd will gather in the open place. People would gather in the open place like chased off from a place.

"But verily, it will be but a single (compelling) cry, when, behold, they will be brought out to the open (79: 13-14)

The Quran describes this kind of event of gathering as "mahshar". The features of the ground would be different. The catastrophes would be difficult to see. The sky and the planets would be destroyed and would form into different shapes. And there would be a huge gaps in it. All the mountains would be blasted and would fly off like dust. The structure of the ground would be totally different. People would gather in a terrible state. Prophet (Sal) explains about this gathering of the people as follows:

Ayesha (Rali) reports of what she heard Prophet (Sal) said: People would be gathered on the last day in their naked state and without khatna been done. Then I asked "O Allah's Messenger one can look at the other" for that Prophet (Sal) had replied, "O Ayesha the situation there would be terrible for people to see each other." (Muslim)

The sufferings of Mahshar ground will surround all of us Our Holy Prophet (Sal) stated, "On the Day of Judgment, the sun would come closer to the people about a mile above you. The sweating of the people would

depend on their merits, some would sweat all over, some upto the ankles, some upto the knees, some others upto the waist, for some it would cover their whole body", said holy Prophet (Sal) pointing out at the mouth. (Muslim)

For some section of the people Almighty Allah would provide shade of the arsh at this terrible situation. People would walk all over the place looking for redress from the tortures of the kiyama. And people would come to the Prophet as the last resort to ask for shafaat from Almighty Allah to bring that tortorous period to an end and begin the questioning session. Though all the other Prophets would refuse to listen to it, our Holy Prophet (Sal) at last would request Shafaat from Almighty Allah for the sake of the people to begin the questioning session. Prophet (Sal) attains a higher state because of this shafaat which is called as "Ashshafa'atul Kubra"- "Grand shafa'at " This is asked on the Day of Judgment to get rewarded at "Makaman Mahmood – the Praised Place".

Almighty Allah on his own would inquire about all good and bad deeds related by Holy Prophet (Sal) said, "In kiyama Almighty Allah will speak with each individual and there would be nobody between Allah and His servant or any translations. (Bukhary)

Those who get their scrolls in their right hand will not be questioned. Whoever is questioned on the Day of the Judgment is considered as punished. The people who get their scrolls in their right hand who are not questioned is said as 'Al Arl'. There only his activities will be shown to others.

Ayesha (Rali) says as Prophet (Sal) had related "Whoever would be questioned on the judgment day he is almost destroyed. Then I asked, "Didn't Allah say whoever gets the records in their right hand would easily face the questions?" For this Prophet (Sal) said. "It is arl - mercy that means it would be the outcome of his actions. Whoever is being questioned on the judgment day, and then he's almost punished. (Buhary)

3. Hawl, Meezan, Sirath

Another aspect we should believe which is connected with the Day of Judgment is the "Hawl," the pond. This "hawl" is an important place for Prophet (Sal), his believers and also for the people who lived their lives according to the way of Prophet (Sal). Similarly the meezan scale would be used to measure the good

and the bad deeds on the Day of Judgment. The good and bad deeds would be weighed in a just manner to give the verdict.

"The balance that day will be true (to a nicety): Those, whose scale (of good) will be heavy, will prosper: Those, whose scale will be light, will find their souls in perdition, for that they wrongfully treated our signs." (7:8-9)

People would be crossing the bridge which is just over the hell after the questioning. That's called as Sirath. People whoever goes to hell or heaven should obviously cross this bridge. And there will be some obstacles in going across the bridge.

4. Heaven and Hell

The final result of the Day of Judgment is decided with the heaven and the hell. The catastrophe in this world, life in the grave and the occurrences of the Mahshar ground would come to an end. But the heaven and the hell are permanent. Even the Quran and the Hadith have explained clearly that heaven and hell are permanent. Prophet (Sal) said, when those who belong to hell and heaven reach their due place, the death will be brought between hell and heaven. After that a caller would say, "O people of heaven! There will be no more deaths. O people of hell! There will be no more deaths. At that moment happiness of the people of the heaven would increase further and the sadness of the people of the hell would also increase." (Bukhary)

Good people would enter the permanent heaven and they would totally live a very blissful life. The Quran has stated about all the blissful things which we can get in the heaven. Surathun Nabah states in this manner:

"Verily for the righteous there will be an achievement, Gardens enclosed, and grape wines, maidens of equal age; and a cup full (to the brim). No vanity shall they hear therein, nor untruth; recompense from thy lord, A gift, (amply) sufficient. (78: 31-36)

So, in the heaven there will be limitless rewards and a luxurious life. Al-Quran says the god fearing in the world would be rewarded in multiples for the good activities

done by them in this world. Even among the people in the heaven there are different stratas. There will be difference between great people and good people. Whoever went to the hell to receive their punishments and come back to heaven would not be in equal status of those who were sent to heaven directly.

Allah describes regarding the bounties in the heaven in Suratul Kahf as below.

"There they will have all that they desire - and We have more. (50:35)

So, life in the heaven is unlimited. It is far from the knowledge and imagination of man. Such a heaven man will get the greatest reward which is to see the Almighty Allah's Holy Face. That would be the greatest happiness a man can get in the hereafter.

Hell

Hell is the final destination for those who disbelieved and engaged insinful activities. Allah and the Day of Judgment. Allah has made the Day of Judgment as a great place of justice. No one will be done injustice. They will be awarded for everything they did in the world. Meanwhile whoever did sins and evils and whoever went transgressed will get severe punishments in the hell. And they will fall into the burning hell. Torture given in the hell is very severe. They will get the exact punishments for the evils, they have done in this world. Allah says in Suratul Nabah :

"A fitting recompense (for them)," (78: 26)

So, the sinners will gain punishments for what they did in the world. Hell is totally surrounded by the fire. Its doors and walls are made of fire. So, the sinners will burn in fire.

"On them will be fire vaulted over (all round)" (90:20) Even if they are punished in such a way they will not lose their lives. There is no death. And also there is no peaceful life. "In which he will then neither die nor live." (87:13)

The kafirs will permanently stay in the hell. And the Moomins who sinned profusely will go to heaven after their punishments are meted.

Qala Qadr

Qala qadr comes under the six articles which a Muslim should believe. Almighty Allah has provided a well organized way of living, the basic fundamentals and the way of administering the world and many more. So this is what is meant by the word "Qadr". Before creating the world, Allah had known and had arranged everything in the way it should happen and how the world should be.

The universe does not work without a plan or without any monitoring. Allah's great planning and organizing can be seen in this universe. Before creating the world he knew everything on it, and has organised them well a bidding by organised theories. All happenings are record. on His recorder. All the worldly happenings are decided by the Almighty.

"Verily, all things have we created in proportion and measure." (54:49)

"It is He who created all things, and ordered them in due proportions." (25:2)

It is mandatory on every Muslim to believe the truth that the universe was created with the deep knowledge and planning of Allah and is well sustained by Allah. The belief in Qala Qadr is the acceptance of the complete knowledge and power of Allah.

Importance of the belief in Qala Qadr:

Believing in Qala Qadr is a part of eeman which cannot be separated from the beliefs of a Muslim. And it is a basic obligation that a human should believe that. All human activities and the future occurrences of the other creatures are well-known to Allah.

The concept of the belief in Qala Qadr is mainly based on the belief in Allah's special names and also His attributes. The Almighty Allah introduces himself with the virtuous names and special attributes to refer to Him. Believing in Allah's names and

attributes is equal to believing in Qala Qadr. The wide knowledge, power and willingness of Allah's attributes are very important in the belief of Kala Kadr.

"He hath perfect knowledge." (2 : 29)

He has power over all things." (57 : 2)

"Doer (without let) of all that he intends." (85: 16)

It is mandatory on Muslims to understand and believe in Allah's attributes such as the deep knowledge, strength and willingness.

It is explained clearly in the history through hadith Jibreel about the importance of believing the Qala Qadr which is one of the Islamic fundamentals of the six articles. When Jibreel (Alai) had asked Prophet (Sal), "Tell me about eeman", So Prophet (Sal) had replied "It is the belief in Allah, His angels, His religions, His Prophets, the Day of judgment and also belief that the good and bad happens according to Allah's wish (Qadr)." (Muslim)

Until a person believes in Qadr he will not be a person who has eeman. This is explained through the following saying of Prophet (Sal) related by Ali (rali) "until a slave believes in four things he will never be a person with eeman. There is no God other than Allah, I bear witness that Prophet (Sal) was sent by the truth and sent by Allah, believe in death and the Day of Judgment and also believing in Kala Qadr," (Ahmad)

"Allah created the pen first and ordered the pen to write." "What should I write?" asked the pen for which Allah said, "Record everything which will happen until the Day of Judgment." Ubadath ibn Zamith has recorded the hadith as it was stated above. And he had mentioned that he had heard Prophet (Sal) saying like this: "Whoever dies without believing the above said things, he is not a follower of mine." (Abu Dawood)

The Prophet (Sal) has explained a lot about the importance of the belief on Kala Qadr. And Imams also say that there are more than two hundred and twenty hadith explaining the necessity of believing in Kala Qadr.

Since believing in Allah is included in the belief in Qala Qadr, so Al-Quran doesn't say separately about believing in Qadr. Believing in Allah and believing in His knowledge, power and wishes separately is not possible. Everything should be believed together. If a person believes in God then he is automatically having a belief in God's organizations, plans and administration. So, it is seen that the belief in Kala Qadr cannot be separated from the belief in Allah.

Stages of Qadr

Allah's arrangements or objectives can be understood in four stages.

1. Before an occurrence happens, Allah has perfect knowledge about it. In the presence of Allah's knowledge, there is no difference between the visible and invisible, small and big, past and future. Allah knows everything about when an activity would occur and in what form it would occur.

Nor is hidden from the Lord (so much as), the weight of an atom on the earth or in heaven. And not the smallest and not the greatest of these things but are recorded in a clear record. (10: 61)

If Allah knows what is going to happen in the future that will obviously happen and whatever that won't know happen will never happen. A particular happening would occur as per His knowledge with the predetermined state and the predetermined features.

2. Whatever happens in the universe will happen according to Allah's wish. Nothing will go beyond Allah's wish.

3. Whatever there is in the universe are Allah's creations. All creations show the power of Allah. No other power other than Him could make anything happen in the world.
4. Allah has recorded in his recordings regarding all the universal happenings from the beginning. Al-Quran says like this about it. "We have not neglected in the Register a thing."(6 : 38)

All the universal happenings occur according to Allah's knowledge, power and wish. Before creating all of these Allah knew about them very well. All universal happenings happen according to Allah's wish. Allah is the one who makes everything in the world. Before he created the universe he has recorded everything in his record. When we accept all these stages the belief in Qala Qadr gets complete.

Independent Part and Dependent Part

The belief of Qadr which is a basic belief in Islam is also interrelated with the human life. It is connected with every aspect of life. It begins before the birth of the human being and links to all his activities in life. Since Qadr is totally inter related we should understand that clearly. Allah's knowledge, power, wish are connected with human life in two ways.

1. Dependent Part of Human Life

Allah who created mankind has given the necessities and the necessary guidance to him. As Allah is sustaining the whole universe, He has planned and sustains human life as well. Man gets a lot of good tidings without him requesting Allah or without man's knowledge. Meanwhile man doesn't have any choice or option in some matters. Being created as a man or woman, being a child to a Muslim or a non Muslim; when and where he will be born, his colour, his language, body condition, his lifespan and all these are being decided only by Almighty Allah.

In this part man doesn't have any independence to select these according to his wish.

"Thy Lord does create and choose as he pleases; no choice have they (in the matter); Glory to Allah! And far is He above the partners they ascribe (to Him)!" (28 :68)

"To Allah belongs the dominion of the heaven and the earth, He creates what He will, He bestows (Children) male or female according to His will. Or He bestows both males and females, and He leaves barren that He will; For He is full of knowledge and power." (42:49-50)

"He it is who shapes you in the wombs as He pleases, There is no god but He, The exalted in might, the wise." (3:6)

"Nor can a soul die except by Allah's leave, the term being fixed as by writing." (3:145)

All the above Quranic verses state that mankind doesn't have any kind of authority to decide anything according to his wish. He is not responsible for all those things which he is unable to decide. And Allah is not going to question him, regarding those things on the Day of Judgment. But mankind should accept all Allah's plans. Whoever is not satisfied with His arrangements and order it is equal to finding fault on Allah's ability to create. So Kala Qadr's dependent part is totally controlled by Allah and there is no power given to mankind to decide on these things.

2. Independent Part of Human Life.

The other part of Qala Qadr is the part where man has the freedom of choice. Here the independence of choice of man is taken as that man has all the freedom and power to select. Like eating, drinking, dressing and all

other daily rituals, and the obligatory activities of Islam such as prayers, fasting, Zakat, Haj and those categorised in Islam are those that man has the freedom to select.

Man has the freedom to identify the truth and the false and then live according to that decision.

"Say, the truth is from your lord, Let him who will, believe, and let him who will, reject " (18:29)

"Verily this is an admonition: therefore, who so will, let him take a (straight) path to his lord!" (73 : 19)

So, it is stated in the Quran that the truth, false, good and bad deeds are clearly explained for man and he is given the freedom to select whatever he opts. Meanwhile, his life hereafter would be according to his choice he makes in the freedom he is given. Even Allah's questioning comes under the category of independent choice.

So man has two parts. They are the independent and the dependent part. In the dependent part, believing wholeheartedly of all the plans of Allah and on the independent part understanding the truth, following them in life is essential to gain success in the life hereafter.

The benefits of the belief in Qala Qadr:

The belief in Qala Qadr gives a lot of benefits to a Muslim's life. This belief leads him to live as a virtuous person at all circumstances in this world. Even at times of war, peace, happiness, sadness, comfort and discomfort and at all crisis situations in life a person who believes in Qala Qadr will make him not to lose himself and live well. According to this, belief in Qala Qadr provides several benefits to the life of a Muslim.

1. Qala Qadr leads to live firmly in a dangerous and crisis situation.

Even when troubles and dangers come, those who believe in Almighty Allah can work as a hero. The belief that whatever Allah has proposed, supporting or opposing will occur according to Allah's wish would be in the depth of his heart. Death will not come before the time confirmed by Allah. He believes strongly that no one could lengthen or shorten a person's life.

"To every people is a term, appointed; when their term is reached, not an hour can they cause neither delay, nor (an hour) can they advance (it in anticipation)."
(7 :34)

This deep belief has made a Muslim throughout history to live with a strong mind and engage in many heroic activities.

2. Stern against the Evils

The belief in Qala Qadr would strengthen oneself at times one fight against evils and faults. Because it would give the strength for the one who deeply believes in Allah's decision when one fights against the evils and voices against them. The following Quranic line states that the words of a Muslim would be in the following manner.

"Say! Nothing will happen to us except what Allah has decreed for us; He is our protector"; and on Allah let the Believers put their trust." (9: 5)

3. Be Patient in Sadness

The moomin who believes in Qadr will not be in stress or in fear. He would not have dissatisfaction or sufferings. He will be strong like a rock and would be able to face any problems. The following truth stated in the Quran must be taken deeply into the minds of Muslims.

"No misfortune can happen on earth or in your souls. But is recorded in a book before we bring it into existence: That is truly easy for Allah: In order that ye may not despair over matters that pass you by, nor exult over favours betowed upon you. For Allah loveth not any vainglorious boaster."
(57 : 22, 23)

Belief in Qadr gives a man the strength and power to face all sorts of problems at times of turmoil. Since already everything is written. So, it is not the quality of a person who believes in Qadr to be sad at times of turmoil and be overjoyed at times of happiness and be in vain of what they have achieved. So, Prophet (Sal) has described about the moomin who believes in Qadr in this manner.

"Moomin's situation is strange. All his deeds are good for him. Only a Moomin gets this ability. When anything good happens he thanks. During the sufferings he will be patient. That also will be good for him." (Muslim)

4. Satisfaction and contentment with Allah's Blessings

There is another benefit when he believes in Qadr that he will be satisfied and content with Allah's blessings. It creates some other good benefits for him. It will induce the quality of sufficiency in him. "Satisfaction of the mind is true wealth" as Prophet (Sal) said. (Buhary, Muslim)

"Satisfy with whatever Allah has given to you. Then you will be the richest man," stated Prophet (Sal). In the same manner, when a person believes in Kala Qadr, it would make a man to seek the rizk from Allah in a balanced, virtuous and halal manner. Such a person would not bother to focus much on chasing behind wealth.

5. Peace of Mind and Satisfaction

Whatever Allah proposes for a person, it cannot be stopped from happening. If a moomin believes whatever Allah had proposed not to happen, it would not happen, then it would not disturb his peace of mind at whatever occurs.

The reasons for the fear and disturbance of the mind of a person are the worries about the past, dissatisfaction of the present and the fear of the future.

6. Encouraging Creativity

The moomins, who are contented and in peace of mind will not suffer about the past, nor fear about the future but would work actively in the present. Prophet (Sal)

said: "a strong moomin is better than a weak moomin who is great and loved by Allah But, in both there are benefits. Seek Allah's help. Don't be lazy. Don't tell that if I had done this way, it would have happened. Tell otherwise it happened according to Allah's wish. It is the Shaitan's action to say I should have done like this." (Muslim)

So, the above hadith says to show interest on those that would bring in merits in this world and the hereafter and to seek Allah's help to achieve them. It gives great satisfaction for a moomin to get the secular aspects that would be needed to live in this world and to live with a belief in Allah.

Divisions Based on Aqeeda

Aqeeda in Islamic history originated as a separate art and saw its growth. Many different schools of thoughts originated in Islamic Aqeeda. The notable ones of them are the Mutazilites, Shiites, and khawarijs who had gone astray from pure Islamic Aqeeda and the Ashariya and Madurudiya who followed the pure Islamic Aqeeda. The Aqeeda groups those exemplified the Quran and the Sunnah are given below:

I. Ash'ari Aqeeda Division

Ashariya Movement appeared against the Muthazilites who were holding onto a strong rational thinking concept that the truth about the universe and the religious ideologies could be understood and explained according to human rationality. Imam Abul Hassan Ali ibn Ismail Ashari who was born in Basara in Hijri 260 formed this Ashariya movement to represent the Aqeeda of those who follow the Ahlus Sunnah wal Jamaath. After the death of his father Ismail, his mother married the famous intellectual of the Mutazilite movement, Abu Ali Aljubai. Al Ashari, who was brought up and educated by Al-Jubai, quickly accepted the concept of Muthazilites and became very faithful and helpful to Jubai. As Abul Hasan Ashari was an eloquent speaker and intellectual philosopher, he became the main preacher of the concept of Muhthazila and debated with those who were against the concept of Muhthazilites. Alashari who was well versed with the concept of Muhthazila changed with the help of Almighty Allah to fight against those who were obsessed with Muhthazila concepts. When he understood the weaknesses and the flaws of the Muhtazilite concepts at the age of forty, it made Abul Hassan Al Ashari to stay at home for fifteen days without going out. On the sixteenth day which was a Friday, he went to the mosque, climbed onto the mimber and announced that he had given up the Muhthazilite policies. Abul Hassan Al Asari confessed in the presence of the people that he repents for his sins and asks for forgiveness from Almighty Allah.

From the time he hated and gave up the Mutazilite policies, he seriously got involved in the propaganda against the Muthazilite policies. He used whatever

the argumentative methods and argumentative phrases used by the Mutazilites to prove their policies to defeat the Muthazilite policies in the discussions and debates with the Mutazilites.

Principles of Ashariya

The following principles of Asariya Movement are those against Muhtazilite principles:

1. **Allah's attributes (Sifath) and ideologies (Thath) and its connections:**

Asha'ari accepted that Allah has some of the attributes and qualities. But, these could not be related in any way to the attributes and qualities of people. So they said the attributes of Allah should not be researched or these attributes should not be compared with the attributes of human beings.

The words we use to refer to the qualities of human beings, when used to refer to Allah, they should be used to reveal a different connotation. It is wrong to consider that the attributes of Allah is only to be different in the amount to the qualities of human beings. For example, Allah is a great intellectual than man. The attributes of the Almighty and the attributes cannot be compared and there is a vast difference between Allah and man. It is not only in the amount but in totality the attributes are of different levels when we consider the knowledge and ability of Allah than man. Al Asharis stated this difference of Allah's attributes to man's attributes as "thanseeh"

2. **The policy on whether the Quran was created or not:**

Al Asharis stressed very often on the concept that Al-Quran is permanent and that it was not created. The following verses of Al-Quran could be taken as evidence to state that Al-Quran was not created:

"Your guardian Lord is Allah, who created the heavens and the earth in six days, then he settled himself on the throne: He draweth the night as a veil O'er the day, each seeking the other in rapid succession: and the sun, the moon, and the stars, (all) are subservient by his command, verily, his are the creation

and the command blessed Be Allah, the Cherisher and Sustainer of the worlds.
(7:54)

Here Allah shows the difference between His commands from His creations. So, they say that Allah's commands do not include in the categories of the creations. Further, when it comes to Allah's commands, they are exposed through His words and speech. So, Al-Quran revealed by Allah is called as "Kalamullah" (Allah's Speech)

"The Originator of the heavens and the earth: when he decreeth a matter, he sayeth to it: "Be and it is." (2:117) states Allah. So, they argue if Al Quran was created, then the word "kun" (let it be) would look as if it was used on it before it originated.

3. **The possibility of the spectacle of the Almighty**

They show many evidence with Quranic verses that Almighty Allah could be seen through naked eye in the hereafter.

"Some faces, that day, will beam (in brightness and beauty); Looking towards their Lord" (75: 22-23)

This verse explains that it is a great blessing to get the spectacle of Allah on the Day of Judgment by those in the paradise.

They prove it that there is a possibility of getting the spectacle of the Almighty Allah not only with the evidence of Quran and hadees but also logically.

4. **Freedom of Man**

Imam Ashari followed a mid path with regard to the concept of freedom of man. Mutazilites stated man had complete freedom whereas Al Asha'ari states about the freedom of man in this manner.

"Man cannot create anything. Only Almighty Allah is the creator. Man's ability does not impact on his actions. Allah Almighty has created man by giving him the power to do things (kudrath) and to choose the type of action (ikthiyar).

Accordingly Allah shows his creativity on man according to the creative ability given to his servants and the ability to select his actions."

So, according to Al Ashari, man's actions, its beginning and its working were fashioned by Almighty God. This action is done by man. Al Ashari states this action made by man as "kasb".

In this manner, Al Ashari has proved the fact that man is responsible for his actions since he is given the freedom for his actions. In the following example he explains this view: "A man writes on a piece of paper with the help of a pen. God creates an interest in the mind of man to write and gives him the ability to write. Due to this reason the fingers and the pen moves on the paper and letters appear on the paper. Likewise, he explains the connection between man's action and Allah's wish.

Asha'ris puts forward the evidence against the misleading thinking and the concepts of the Mutazilites and he states that Al Quran and Sunnahs are the fundamentals of Aqeeda. In this manner, by showing the misleadings by the extreme rationality of the Mutazilite, Asa'riya movement is known as the the Aqeeda group for logically presenting the concepts of the pure Islamic Aqeeda.

II. Madhurudhiya Aqeeda Division

Madhurudhiyas is another school of thought that represents the Aqeeda of the Ahlus Sunnah Wal Jamath. The founder of Madhurudhiya school of thought was a famous scholar, Abu Mansoor Al Madhurudhi (Died Hijri 332) who lived in Samarkanth during Imam Alash'ari's period. This Madhuriya school of thought was formed against the Muthazilites policies which fouled the Islamic thoughts. Madhurudhiya and the Alash'ari concepts those came together against the Mutazilite policies with the passage of the time due to historical situations developed into separate Aqeeda groups.

There is a very small difference in the Ashariya policies and Madhurudhiya policies. There were generally baseless thirty to forty differences between both these groups not

basically different between them. Since Imam Abu Mansur Al Madurudhy belonged to Hanafi Madhab, many of them follow Madhurudhiyas policies; while many of the Shafis follow Ashariyas policies.

Madhurudhiya's Main Principles

1. The Mutazilites were of the view that the qualities like the wish and words of Allah were created whereas this group put forwarded against them the pure aqeeda stating that they are permanent.
2. The Mutazilites thought man had complete freedom, while the Ashariyas thought man does not make an impact on his actions but Madhurudi had a mid view. That is, he put forwarded the view that man gets the urge to do his work by himself.

Madhurudiya Aqeeda group possessing the basic policies as stated above differs slightly with the Ashariya group. They presented their strong opposition against the Muhthazilites who showed extreme rationalism and were out of bounds of Islam. Maduriya school of thought is seen as a movement that preserved and protected the purity of aqeeda based on Al Quran and Sunna.

Mashadhirus Shariah

The basic sources of Islamic law are called Masadhirus Sharia.

The following are considered as the sources of Islamic law:

1. Al-Quran
2. Sunnah
3. Ijma
4. Qiyas
5. Istihsan
6. Istishab
7. Urf
8. Qawlus Sahabi
9. Sharaius Sabika
10. Sadduz zaraih
11. Istislah

Masadhir Naqliya – Introduction

The basic sources of Shariah are categorised in many ways, mainly they are divided into two. They are:

1. Mashadirul Naqliya
2. Mashadirul aqliya

From the period of Prophet (Sal) until today some sources of law are passed onto the next generation to generation in the form of announcements. The sources those are passed in the form of announcements is called Mashadirun Naqliya. The following sources are included in this section:

1. Quran
2. Sunnah
3. Qawlus sahabi
4. Shara-i-us Sabiqah

The knowledge can be used only to explain and implement these types of sources of law. That is, when a mujtahid uses these sources of laws, he only makes them function in action. He only shares his knowledge to make whatever is available to function.

The sources those originated based on the basic sources; the Quran and Hadith are called Mashadirul Akliya. When a Mujtahid uses these sources of law, they have to give more work for their knowledge. He has to spend his knowledge more than just moving the available source.

The following basic sources are included in this section:

1. Qiyas
2. Istihsan
3. Istislah
4. Istishab

Man's knowledge is given importance in both these sources, Mashadirun Naqliyya and Masadirun Aqliyya. In the first type, knowledge is used to understand and implement them. In the second type, it is permitted to share the knowledge within the framework of sharia without contradicting it.

The laws those are formed based on these two legal sources are considered as Islamic law as these laws are obtained based on the guidance of Allah.

Wahi

- Importance of Wahi
- Different types of Wahi

Al-Quran

• Revelation and compilation

The holy Quran that was revealed to Prophet (Sal) by Almighty Allah to guide mankind should be observed in the following manner.

1. **It was completely revealed on the night of Lailathul qadr to Baithul Izza in the first heaven.** The following Quranic verses (2:184), (97 : 1), (44:3) which states that it was revealed on the holy night of Lailathul Qadr refers to the revelation of it completely to Baithul Izza at the same time.

The Al-Quran was revealed right throughout the year. So, it is more suitable to state that the three sentences those mention about the revelation of the Al Quran on the night of Lailathul Kadr refers to the revelation of the Quran to Baitul Izza at the same time on the night of Lailathul Kadr. Ibn Abbas (rali) and majority of the scholars had this view.

2. **Revealed in peacemeal for 23 years as per the necessity:** The Quran that was revealed to Prophet Muhammad (PBUH), was completely revealed to the lowest heaven in the month of Ramadhan on the Lailathul Kadr night. Ibnu Abbas (Rali) stated that it was revealed in peacemeal later on. (Tabarani)

Al-Quran was revealed for 23 years. In some occasions only a single verse had been revealed. In some other occasions more verses were revealed. Sometimes complete chapters were revealed. The holy Quran was protected during the period of Prophet (Sal) by memorizing and writing. It was not compiled as a single book during his period. During the period of Abu bakr (Rali) a necessity was felt to compile the Al-Quran in the form of a book.

When 70 sahabas who had memorized the holy Quran became Saheeds (martyred) in the battle of Yamama, Umar (Rali) got a fear. He feared that the loss of those who have memorised the Quran might make the Quran disappear. So he suggested to Caliph Abu Bakr (Rali) about the importance of preserving the Quran in written form. Although Hazrat Abu Bakr (Rali) was reluctant at the beginning he agreed to it later.

Zaid bin Thabit (Rali) was delegated the task to compose the holy Quran. At the beginning he refused to take over this task. But later he understood the importance and attended to this matter with devotion.

The copy of the Al Quran compiled by Zaid bin Thabit was in the possession of Abu Bakr (Rali). Later it was with Umar (Rali). And then it was with Hafsa (Rali). During the period of Usman (Rali) at the request of Usman (Rali) it was handed over to him by Hafsa (Rali).

Compilation of the Al Quran during the period of Usman (Rali)

With the expansion of the Islamic regime the learned scholars of the Quran visited the cities of the expanded part of the Islamic Empire. The people of each city learned their Quran from the scholars who came to their region. Those who learned the Quran in this manner when they came together at a time of war or for other affairs felt a difference in the recitation of the Quran.

Huzaifatul Yamanee is one of those who took part in the war in Armenia and Azerbaijan. When he noticed the different methods of recitation, he understood the danger of it and informed Caliph Usman (Rali). The caliph had already got the information that those who were teaching the children in the society also were facing the same problem.

The main reason for the compilation of the Quran during the period of Abu Bakr (Rali) was due to the fear that the Quran would be forgotten from the society when the hafils get killed at war.

Usman (Rali) noticed that due to the different ways of recitation there were segregations in the society. In order to rectify this error he decided to compile the Quran in the form of a book.

Before the compilation of the Al Quran during the period of Abu Bakr (Rali), they were recorded in bones, stones and barks. Abu Bakr (Rali) took the initiative to compile these Al Quran verses and chapters written in different places in an orderly manner in one book. When this was compiled in this manner, the permission to recite the quran in different ways was also taken into consideration.

When Usman (Rali) compiled the Al Quran, it was organised in a way that it could be recited in a uniform manner by everybody. Different styles of recitation were prohibited.

The action taken by Usman (Rali) was beneficial for the Muslim society as a common way of reciting the Quran was established and the uniformity of the recitation was preserved for the future generation thus protecting the society from dividing on the light of Al Quran.

Tarteebun Nuzul, Tarteeb Al Tilawat:

Al-Quran was revealed for 23 years. The sahabas with the guidance of Prophet (Sal) recorded them correctly as it was revealed. When it was recorded, Prophet (Sal) wanted the sahabas to record the Al Quran as per the direction of Jibreel (Alai).

"Thartheebun Nosool" means the arrangement of the chapters of Holy Quran according to the period of revelation in the proper order. This could be stated briefly as revealed order.

The chapters of the Al-Quran were not in the order of revelation. But it was guided by Jibreel (Alai) to write in the proper order as it was revealed. Every year Prophet Muhammad (Sal) recited the Quran to Jibreel (Alai) in this order. Finally Prophet

Muhammad (Sal) recited the Quran twice in the given order. Abu bakr (Rali) too compiled the Holy Quran in this order. It was again compiled by Usman (Rali) in that order and it remains the same still. The arrangement of the Al Quran in this order is called "Tarteebuth Thilawath". It could be said as the order of reciting briefly.

It is noteworthy to mention the opinion of Imam Abubakr ibn Anbari (Rah) regarding the arrangement of the Al Quran: "Allah revealed the complete Quran to the lowest heaven. Then it was revealed for more than twenty years in piecemeal. A whole chapter was revealed when an incident occurred. Likewise when a chapter or a verse was revealed Jibreel (Alai) guided Prophet (Sal) to put the Quranic verses in the proper places. So, as the letters and verses of the Al Quran were put into correct order, even the chapters were put in an order by holy Prophet (Sal). Therefore, if anyone changes a chapter or a verse from their prescribed place, he would be considered as he had distorted the whole order of Al Quran". (Al Itqan 1/62)

When Usman (Rali) directed everyone to recite the holy Quran in a uniform manner, those who had written it down in the order of revelation gave it up. If they had organised it according to Ijthihad they would not have given up whatever they already had. So their renouncement in this manner proves that the holy Quran was in the same arrangement during the period of Prophet. (Sal)

The Al Quran was recorded by some sahabas in the order it was revealed before the Quran was compiled in the form of a book. This action cannot be taken as opposing the view that the organisation of the chapters in the Al Quran is in accordance to the guidance of Allah.

Structure of the Quran

Makkee, Madanee

The chapters in the Al-Quran are observed as two divisions as Makkee and Madanee. There were three opinions about the basis of these divisions.

1. Classification according to the time of revelation

The verses revealed before hijrath, even if they were revealed in Makka or in any other place are known as Makki. Verses revealed after hijrat in Madina or even in any other place are known as Madani. For example, verse (4:58) which was revealed inside the Ka'ba at the victory of Makka or the third verse of Sura Maida which was revealed during the last Haj of Prophet (Sal). But these two verses are known as Madani verses because here they are classified on the basis of revelation before or after Hijrat.

2. Classification according to the place of revelation:

The verses revealed in Mecca and in the vicinity of Mecca, such as Mina, Arafa, Hudaibiya are called Makkee. Those were revealed in Madeena or the vicinity of Madina, such as Uhad, Kufa, Salu revealed are called Madani.

When they are differentiated according to the place they were revealed as Makki and Madanee some verses cannot be included in any of these two divisions. For example, there was confusion where they should be included such as the verses revealed at the time of travelling, those revealed at Thabook and those revealed at Baithul Maqaddis. Likewise there would be a necessity to add up those that were revealed after hijrath in Mecca under Makkee division if it is categorised according to the place of revelation. So it cannot be acceptable to categorise as Makkee or Madanee according to the place.

3. **Classification according to the addressee**

Some say that the classification as Makkee and Madanee differentiation should be done as how the Quran addresses. According to their opinion those address Meccans are Makkee and those address Medinites are Madanee; those address as "O people!" are Makkee and those address as "O believers!" are Madanee.

Some confusion is faced when they are classified as Makkee and Madanee according to the addressee.

- (a) It is not possible to classify all the chapters of Al Quran into two divisions in this manner because there are many chapters that do not address as "O people!" or as "O believers!" Could they be called Makkee or Madani?
- (b) Both these types of addresses are found in some chapters. For example: Surathu Bakara is a Madanee chapter. But in this chapter, in verse 21 and verse 168 the address of "O people!" could be seen. Surathun Nisa is Madanee chapter. This chapter begins with "O people!" Surathul Haj is a Makkee chapter. But, the 77th verse of it addresses as "O believers!" So it is not acceptable to classify as Makkee and Madanee with the way it addresses.

So, it is clear that the classification as Makkee and Madanee is really appropriate on the basis of hijrath.

The scholars had two bases to identify them as Makkee and Madanee.

1. **Announcing:** Al Qurans Surahs were not classified as Makkee or Madanee by Prophet (Sal). So, the period and the place of revelation and the incidents related to them could be known only with the announcements made by the sahabas who lived at that time and the thabieens who learned from them. Majority of the chapters are classified as Makkee and Madanee on these announcements.

2. **Ijthihad:** By researching the verses and identifying their unique features the Makkee and Madanee Surahs were identified. The following features also were used to identify the classification of the Makkee and Madanee surahs.

The following aspects are mentioned in the definitions of Makkee Surahs found through Ijthihaad :

- (a) All the chapters where sajada has occurred are Makkee;
- (b) All the chapters with the word "kalla" included in it are Makkee. In 15 of these chapters this word has occurred in 33 places. It is noteworthy to state that this word appears in the half of the last part of the Quran;
- (c) All the surahs addressing as "O people!" and does not address as "O believers!" are Makkee surahs. Only Surah Haj is an exception. It is a Makkee surah. Nevertheless, it addresses as "O believers!" at the end;
- (d) All the surahs those begin with (Huruful Muqaddad) odd numbered letters except Surah Bakara and Al Imran are Makkee. Though Sura Ra'th begins with odd numbered letters there are differences in the opinions whether it is Makkee or Madanee.

Makkee Surahs bear the following features when observed on the basis of content and structure of the sentences:

- (a) Call towards monotheism, ascertain risalat, ascertain the Day of Judgment, state the trials and turbulations of the Day of Judgment, the horrors of hell fire and the pleasures of the heaven, debating with the unbelievers with intellectual and universal evidence;

- (b) Laying common foundations to form laws which are necessary for the social structure, explaining high attributes, exposing derogatory qualities of the unbelievers such as murder, expropriation the property of orphans, burying the female infants alive ;
- (c) Narrating of the history of the Prophets of the previous societies in order to console Prophet (Sal) and to warn the infidels;
- (d) Consists of lot of promises, short verses with the use of difficult vocabulary which are rhythmic.

Some scholars have classified the special characteristics of Madanee surahs as the Makkee surahs.

- (a) All the surahs those mention about the duties or punishments are Madanee;
- (b) The Surahs those mention about defaulters are Madanee surahs. Though the Sura Ankabooth mentions about hypocrites it is a Makkee surah;
- (c) All the surahs which carry arguments with the people of the books are Madanee.

Madanee surahs bear the following features when observed on the basis of content and structure of the verses:

- (a) Explaining about worshipping, the methods of transaction, punishments, family structure, property of heir, greatness of Jihad, social relationships, the principles to be followed at war and peace, the order of international relationship, the basis for rule, factors related to the formation of law.
- (b) Conversing with the Jews and Christians, calling them towards Islam, explaining about them distorting the religion and that they have done

injustice to the truth and clarifying to them that they have made segregations among themselves by transgressing limits even after gaining knowledge;

- (c) While explaining the attitude, behaviours and the conspiracies of the hypocrites, exposing how dangerous they are to religion;
- (d) The long sentences those were explanatory about the shariah and its aims.

The benefits of the knowledge of Makkee and Madanee

- (1) The knowledge about the period, situation and the place would help to understand and explain about the Al-Quran properly. As an example, this knowledge would help to identify the sentence that should be selected when there are two controversial sentences.
- (2) This knowledge would help to understand how the Da'wah activities should be organised considering the changes of time, place and situation and according to the people to whom it is addressed.
- (3) It would be helpful to understand our holy Prophet (Sal)'s Seerah through the verses of the Al-Quran.

Number of Makkee and Madanee Surahs

There are differences in opinion regarding the numbers of these Suras.

- The number of Madanee Surahs are 20 :
 1. Bakara
 2. Al imran
 3. Nisa
 4. Maaidah

5. Anfaal
6. Thawba
7. Noor
8. Ahsaab
9. Muhammad
10. Fathah
11. Hujrath
12. Hadeed
13. Mujadala
14. Hashr
15. Mumthahina
16. Jummah
17. Munafikhoon
18. Thalaaq
19. Thahreem
20. Nasr

- The numbers of suras with confusion whether they are Makkee or Madanee are 12

1. Fathihah
2. Raad
3. Rahman
4. Saf
5. Thakabun
6. Muthaffifeen
7. Qadr
8. Bayyinah
9. Zalzala
10. Ikhlas
11. Balath
12. Naas

- The numbers of Makkee Surahs are 82

All the Surahs which do not appear in the above two groups are included in this group.

Nasikh Mansukh

The word "Naskh" is used to mean copying, deleting in Arabic. Imam Shathibi states in Islamic perspective, "Naskh means removing an existing ruling of a shariah for a ruling that has come later on with evidence."

Let's try to understand about Nasikh Mansukh by observing an example. In Surah Mujadila in verse 12, it states "O you who believe! When you (want to) consult the Messenger, [Muhammad (sal)] in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful." This verse states that if a person wishes to talk with Prophet (Sal), he should offer charity.

The verse number 13 of Sura al Mujadila invalidates the above act of charity. "Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allah has forgiven you, then (at least) perform *As-Salat (Iqamat-as- Salat)* and give *Zakat* and obey Allah (i.e. do all what Allah and His Prophet order you to do). And Allah is All-Aware of what you do."

The 13th verse invalidates the ruling that was mentioned in the 12th verse. In this situation, the 12th verse is stated as Mansukh and the 13th verse is stated as Nasikh.

The importance of the knowledge on Nasikh and Mansukh:

Once Ali (Rali) entered the masjid. There he saw a person threatening the people. "What is happening here"? Ali (Rali) questioned. "A person was advising the people" replied the people over there. Ali (Rali) said. "He is not advising people. Instead he says, "I am his son and get to know me." After that he called that man to him and questioned him. "Do you know what Nasikh is and what Mansukh is? He said that he doesn't know. "You are destroyed" and "destroying others as well" said Ali (Rali) in a stern manner to him (Tafseer Qurtubi)

"He grants *Hikmah* to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good." (2:268) The word wisdom 'Hikmah' in the above

verse denotes the knowledge on the Quran (related to Nasikh-Mansukh, Muhkam-Mutashabih, Muqaddam-Muakhar, Haram-Halal) as it was interpreted by Ibn Abbas (Rali) (Annawasikh - Ibnul Jawzee)

The places where nasikh cannot take place: The changes cannot take place in verses which cannot alter according to the situations of human beings, cannot alter according to their evaluations and the verses which state about the basic aspects. Changes are done in the verses which state legal rulings. In the following situations Nasik (change) cannot occur.

1. Verses which speaks about belief.
2. Verses which speaks about worship.
3. Verses which speaks about great virtues (Truth, Justice, obeying parents)
4. Verses which speaks about basic sins. (Shirk, murder, doing evil to parents, injustice, lies).

If a verse contains a word to ascertain that the verse carries an opinion which is permanent, a change cannot take place in that sentence. For example, Al Quran orders about the punishments to those who slander in the following manner, "and reject their testimony forever" (24 : 4) Here the use of the word "forever" emphasizes that the ruling is a permanent one.

No changes can be made in the verses which speak about the past. Since if any changes are done the views of Allah or the Prophet's could be taken as wrong. It is impossible for Allah or Prophet to give a wrong notion in this manner. For example, "But the Thamud, they were destroyed by a terrible storm of thunder and lightning!" "And the 'Ad, they were destroyed by a furious wind, exceedingly violent;" (69: 5 – 6)

The following ways are used to gain the knowledge about Nasik and Mansook.

1. Statement of Prophet (Sal): "I stopped you from visiting the graveyards, now you can visit them." (Hakim) This hadees is evidence to state that the ruling on visiting the graveyards is Mansuk.

2. **Announcements of sahabas:** For example, Al Quran verses were revealed about the sahabas who participated in the Fi'ru Maoona war. We recited those verses. Anas (rali) said that those verses have been ascended: Some sahabas were sent by Prophet (Sal) to Najd region. They reached Fiuru maoona. Aamir bin Dubail perpetrated the tribes of Banu Sulaim against these shahabas at this point. Those people who surrounded the sahabas fought with them. All of them were martyred. Al-Quran verses were revealed about these sahabas who were betrayed and killed. They were recited. Anas (Rali) stated that later they were ascended.

3. **Ijmaa:** If any particular Al-Quran verse has been unanimously accepted as Nasikh or Mansukh, then those sentences could be identified as Nasikh or Mansukh. By knowing the history, which was revealed earlier and which was revealed later is another way to obtain the knowledge of Nasikh Mansukh.

But, Ijthihad cannot be used as a way to gain the knowledge about Nasikh and Mansukh. In the same manner, the opinions of the commentator of Al-Quran is not considered as a way to obtain knowledge on this. It is not evidence that two verses are seen in contrariety to each other on the surface as one is Nasik and the other is Mansook. Similarly, if there were two narrators and one of them had embraced Islam in the latter period, then his narration cannot be taken as a proof for Nasik.

To state briefly, the above three methods only should be used to know about Nasik Mansukh. There are no other methods to find Nasik Mansikh other than the above method.

There are different answers for the question how many Mansook verses are there altogether in the Quran. Imam Ibnul Jawzi states that there are 247 Mansuk verses. Imam Suyoothi says there are 20 verses. Until the period of Imam Shafi (rah) the word "Nask" was used not only to mean changing the laws but also used with a wider meaning. So the word "Mansook" had been in use widely. Since, nowadays the word Mansook is used to refer to the changes made in laws, it is important to note that there are a very few sentences in the Quran those were changed in this manner.

Muhkam, Mutashabih

The 7th verse of Surah Al Imran states that Al Quran has two types of verses as Muhkam and muthashabih

"It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are Muhkamath] precise - they are the foundation of the Book - and others unspecified [Muthashabihath]".(3:7)

It could be seen that the Islamic scholars have put forwarded different views with regard to the meaning denoted by the words "Muhkam""Muthashabihath" in the above sentence:

1. "Mukham" are those sentences of which the meaning could be understood by human beings while "muthashabih" are those sentences of which the meaning is known to Allah only;
2. "Mukham" is a sentence which has only a single meaning;
3. "Mukham" means the sentence that could be understood without the help of other sentences and that does not need any explanation. "Muthashabih" means the sentences which could not be understood without any help of other sentences and which needs the explanation.

Nasikh sentences and sentences those state about haram, halal, penalties, responsibilities, glad tidings, warnings could be stated as example for the mukham sentences.

Mansukh sentences and the sentences those state about Allah's sifats and His names, the sentences which gives the knowledge about when the Day of Judgment would happen, those sentences that says about the occurrences of the Day of Judgment, the odd numbered letters which appear at the beginning of the chapters are examples for Muthashabih verses.

There are two differing opinions whether Muthashabih verses can be understood.

1. Muthasabih verses could be understood only by Allah. People cannot understand them. This view was held by Ibnu Masood (rali), Ubai bin Kahf (rali) and most of the sahabas and thabieens. They strengthened their opinions with the following evidence.

(a) But no one knows its true meanings except Allah. And those who are firmly grounded in knowledge say;

"we believe in it, the whole of it is from our Lord:" and none will grasp the message except men of understanding.(3:7)

(b) "Al-Quran and hadees have warned those who research deeply on Muthashabih verses

"Whoever has problems in their heart they will search for Muthashabih verses and they will try to distort their menaing". (3 :7)

The above verse states that whoever tries to make confusion among people and distort meaning of the verses from Al-Quran will go behind Muthashabih verses. Ayesha (rali) said : Prophet (Sal)recited the Quran verse below : "He is the one who brought this religion to you. This has mukhamath verses and some other verses also, "Whoever has problems in their heart they will search for muthashabih verses and they will try to explain and make others understand those verses. But, no one will know the exact meaning of it than almighty Allah. Whoever has a good knowledge they will say that we trust these verses and these were brought to us by our lord."

Prophet (Sal) who recited this verse said "If you see people who go behind the Muthshabih verse, please be aware of them. Allah has mentioned about them here. (Buhary, Muslim)

2. Muthashabih verses can be understood by knowledgeable people. Imam Mujahid, Imam Navavi take an important place among the people who represent this view. They put forwarded the following evidence to prove their opinions.

- (a) "They read the 7th verse of Al-Imran in the following manner. "But no one knows its true meanings except Allah. And those who are firmly grounded in knowledge say; "we believe in it, the whole of it is from our Lord:" and none will grasp the message except men of understanding." (3 :7)
- (b) There are no possibilities for any hidden meanings mentioned by Allah when he speaks to his believers/servants. He doesn't do like that.

Certainly, the opinions of both these people could be harmonized. The first category of people say that when they cannot understand muthashabih verses they did not deny that the meaning of these verses could be understood. When the second category of people say that these verses could be understood, that means these verses could be understood but not the reality. So both categories accept that the reality of the muthashabih verses can be understood only by Allah.

Allah has given some kind of work to human mind by revealing muthashabih verses. If He had wished he would have revealed all the verses with the exact meanings. He has done this without doing that means that he wanted mankind to give importance to knowledge.

Asbabun Nuzul

There may be one or more Quranic verses revealed following an event or incident. For example: Kabbab Bin al Aradh (rali) said "I was an blacksmith. Al Aas bin Wahid bin Wail Assahmee borrowed some cash from me. I went to get the money from him. Then he replied me. "Until you reject Muhammad and worship Laath and Ussa I am not going to settle your money." For that I replied "Until Allah make you die and gives back your life I am not going to involve in infidelity. So for that he said. "Then you may wait until I die and get resurrected. On that day I will be given wealth and children. On that day I will settle your money totally. Regarding him Allah revealed a Quranic verse. "Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]? Has he looked into the unseen, or has he taken from the Most Merciful a promise? No! We will record what he says and extend for him from the punishment extensively. And We will inherit him [in] what he mentions, and he will come to Us alone". (19:77-80) (Buhary)

Sometimes a question would have been asked from Prophet (Sal) to know the law or to clarify something in religion. In order to answer them some verses would have been revealed. For example, Ayesha (Rali) said "Certainly, I was listening to Kaula Binth Sahlabas speech. I didn't hear some parts in that speech. She was complaining about her husband to Prophet (Sal). Oh Allah's Messenger! He totally used my youth age. I opened my stomach and gave it to him. When I reached my old age and could not give birth to anymore, now he is comparing me to his mother. Ya Allah! I am complaining to you! She said. Before she had left the place Jibreel (Alai) arrived at that place with the following Quranic verse. "Certainly Allah has heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah" . (58: 1) (Evidence – Ibumaja)

In this manner, if Al-Quran verses were revealed at a time of an incident related to it, then the incident is considered as "Sababun Nusool" of that verse. In the same manner, if some verses were revealed instead of a question, so that question is considered as Sababun nusool of those verses. Therefore, the incident or the question for which the Quranic verses were revealed could be stated briefly as sababun nusool.

Al-Quran is a book of guidance. Therefore, it would have explained about the principles of belief, the rituals of worship, cultures, laws, history which are important for the human society. No incident would have occurred for the revelations to explain them. Or no question would have been posed for those revelations. Many of the verses in the Al Quran were revealed without any such reasons. So, it is a notable fact that all the verses and all the Chapters in the Al Quran are not sababun nusool.

There are many benefits in having the knowledge about sababun nusool.

1. The knowledge of sababun nusool helps to understand the reason behind creating a law. It also assists to understand the concern out of kindness of Allah towards the benefit of human beings in order to solve problems.

2. The knowledge of sababun nusool helps a great deal to understand the views of Al Quran. There is a possibility of confusion in understanding the views of certain verses of the Quran when attempted to explain them without knowing the sababun nusool of them. This form of confusion could be avoided if the sababun nusool is known. For this reason Imam Ibnu Thaqeeq Aleed states that it is beneficial to understand the sababun nusool to understand the views of the Al Quran. The following example could be quoted to explain this view. If a person does not know the sababun nusool of the 158 verse of Surah Bakara would think when reading this verse that doing Sa'i in Haj is not one of the obligations. Urwa bin Zubair had understood in the above manner. Ayesha (Rali) explained to him that his understanding was wrong showing him clarification with the help of sababun nusool.

3. The knowledge of sababun nusool is helpful to understand that when a verse was revealed related to someone, it should be used only for that particular person, and it should not be used with anybody else. For example, Muaawiya (Rali) thought to make Yazeed as the Caliph after him. He informed the Marwaan, Governor of Madina regarding this matter. Marwaan (Rali) gathered the people and asked them to do baiyath to accept Yazeed. Abdul Rahman Bin Abubakr (Rali) did not accept it. So, Marwaan thought to harm him. At that time, Abdul Rahman was inside Ayesha (Rali)'s house. Marwan recited the 17th verse of Chapter al-Ahkaab to Abdul Rahman Bin Abubakr and said that this was revealed regarding him. Then Ayesha (Rali) said that this verse was not revealed about him. Since Ayesha (Rali) knew about whom it was revealed, she could prevent it from being used on somebody else.

It is notable that the sababun nusool should be understood from the evidenced announcements of Prophet (Sal) or Sahabas.

I'jazul Quran

The word "I'jazul Quran" is translated as "Miracle of Quran". But, the direct literal meaning of "Ihjas" are making others weak, saying others as weak. That is, it means that Allah presents a challenge to people and says that they cannot fight back the challenge. Allah challenges people to make something equal to Al-Quran and He strongly proves that mankind cannot fight back that challenge, through that the effort taken to emphasize that Al Quran is the words of Allah is I'jazul Quran. The challenge is called Moojiza - miracles.

Generally "moojizaas" means, the evidence those are put forwarded by one of the Messengers of Allah to prove that the message he presents has come from Allah and that he is an authority of Allah. These moojizas are beyond the power of man, opposing the usual trend and has the challengeable quality.

The Prophets who preceded Prophet (Sal) had shown many moojizaas. They were visible to the eyes. Also, they were related to whatever the fields the people of those times were efficient and showed more attention. In that way, the following moojizaas are examples:

1. Musa (Alai)'s walking stick changed into a snake and swallowed the snakes of the black magicians. Thereupon his hands were white for the observers. There hand became brightened. During Firawuns period black magic took an important place among the black magicians, so these moojizas were related to it.
2. The moojizas of Easa (Alai) were the birth of him without a father, giving life to the dead and curing people who had leprosy. These form of moojizas were shown because the people of Rome and Persia were attached to worldly and materialistic thinking and denied those related to hidden worldly aspects.

These moojizas were shown to make the people believe the messages brought by these Prophets. The moojizas were unchallengeable and confounding for those people in order to make them submissive. They were evidence enough to prove that Allah is more powerful than them. But, it is notable to state that the contents of these moojizas were not relevant to the messages brought by those Prophets and were able to be seen with the naked eyes.

Quran the Mu'jiza (Miracle)

The moojiza of Quran put forward by Prophet (Sal) is totally different to the moojizas put forward by the previous Prophets. It was related to thinking and knowledge. The content of it was the moojiza.

Though the incidents which were visible and unusual such as the splitting of the moon, speaking of the trunk of the date palm, Suraka getting buried in sand took place and put forward during period of Prophet (Sal), he did not present a challenge. Based on them though people such evidence from Allah, Allah has mentioned only the Quran.

"But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clearwarner." And is it not sufficient for them that we revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe." (29 : 50,51) asks Allah.

Allah revealed the Quran and states that it came from Him, and He also emphasizes that it cannot be created by human beings. But the unbelieving Quraish were stating, " this Quran was created by Muhammed (Sal)" .Then Allah said this was not created by man. And He challenged those who argued that this was created by man, for them to create such a copy. It was a challenge put forward by Allah, if the Quran was created by man, let a man who belongs to the humankind create a similar one to win over the challenge.

This challenge was in 3 stages as follows:

1. "Allah asked to create a complete one like the Quran" (17 : 88)

2. Then in the second stage, He asked to create at least ten chapters like in the Quran "Say: "Bring then ten suras forged, like unto it, and call (to your aid) whomsoever you can, other than Allah! If you speak the truth!" "If then they (your false gods) Answer your (call), know you that this revelation is sent down (replete) with the knowledge of Allah, and that there is no God but He! Will you even then submit (to Islam)?" (11:13,14)

3. If it was not possible, Allah challenged to create at least a chapter similar to a chapter in the Quran. Even this final challenge, the Arabs could not fulfil.
 "And if you are in doubt as to what we have revealed from time to time to our servant then produce a sura like thereunto; And call your witnesses or helpers (if there are any) besides Allah, If you are truthful." (2 : 23)

Everything about the Quran, its contents, the style of language, and the way it presents the views are all a miracle. Considering the Arabs, they were well versed in Arabic and they gave a very important place to the literary scholars and the poets. A competition of poems and dialogues were staged, the shortcomings in them were acutely identified and the best were selected. Specifically, they had a special interest in creating poems and enjoying them. Even though the Arabs were in the peak in literary activities, they could not create one like the Quran in Arabic.

They made various attempts to divert the people from Islam as they could not bear to see people embracing Islam. They gave many forms of tortures such as deported them from the country and physical and mental pain. But if they had fought against the challenge given by the Quran they need not have involved in these types of activities.

So, when the unbelievers saw that it would make a great impact on the people when they listen to it, "Do not listen to this Qur'an and speak noisily during [the recitation of] it that perhaps you will overcome....." (41 : 26) But they wholeheartedly accepted the attraction of the Quran. Though they didn't believe in it, there are many evidence to prove that they have been secretly listening to Prophet's recitations. It is a miracle that cannot be challenged by not only the Arabs but even the other societies until the Day of Judgment. If it was a visionary miracle like the one given to Musa (Alai), it would have been limited for that period and the people those have seen it. Therefore, the Quran,

would be a miracle to stay long as the last religion and a wonder that would be held high at the time when knowledge reaches the peak.

Nature of miracle in the Quran

Scholars have put forwarded various opinions on which aspect Quran has challenged. Let's look at them in a nutshell.

1. The Quran has predicted the future events. They have happened as predicted. Since, Almighty Allah alone can predict the future happenings, the Quran remains as a miracle. The following verses in holy Quran (30: 2, 3), (54:45), (48:27), (11:49) are supporting evidences for them.
2. It is a miracle because the style of language of the Quran, the way of presenting opinions and linguistic usage are unique.
3. The Quranic laws and the principles laid down by it to protect the human rights are considered as miracles.
4. Since the scientific views of the Quran were presented ahead of time, they are miracles.

• Linguistic

So, scholars have presented various miracles and have written explicit researches. Let's observe them under the following major headings briefly. The Quran is a religious book revealed in the Arabic language. When the Quran was revealed in the 7th century, Arabic language had seen the peak of its growth. The Arabs were experts in poems and dialogues. It was the daily practice of the Arabs to recognize, criticize and appreciate the literary works. Although the number of literate were less but they showed a keen interest in literary festivals.

Zulmajaz, Uqaz, Macanna, were the market towns where regular poetry festivals were hosted to exhibit the poems and the prose. The best articles were selected and the shortcomings were critically analyzed. So, there is no doubt that the Arabs proved their ability through language and linguistic creations.

In this background, the miracle of the Quran should be looked at from the light of language. That means, Allah challenged to create something like the Quran. If the Arabs were able to take up the challenge, then the Arabs would have won. But they did not have the power to do so. And they did not attempt to do it.

They employed various strategies to rebuff the message of Islam and divert the people from it. But, if they had created something similar to the Quran, they need not have done them. When the Quran is researched, when its letters are pronounced it brings out a wonderful sound. Allah has selected such words. It does not bore to listen to its harakaths, sukuns, mathhus, kunnas, alliteration and assonance. It creates the yearning to listen to it further.

Each of the selected words presents a unique meaning that cannot be given by another word. They are placed in their due place. Nobody would think that any other word could have been used instead. It gives the meaning in bounty according to the level of knowledge of the listener of the Quran. There is a balance in providing the food for knowledge and spiritualism. Nothing exceeds the other.

Therefore, the impact that is created in listening to the Quran is miraculous. "Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide" (39:23) states Allah about the impact of the verses of the Quran.

During the period of Mecca, the Quraish Kafirs who were fascinated by the recitation of the Holy Quran by Holy Prophet (Sal) listened to it secretly without the knowledge of one another. Ibnu Abbas (Rali) narrated, "When Al Waleed Ibn Mukira visited Holy Prophet (Sal), he recited the Quran to him. Then his mind turned towards the truth. When Abu Jahl heard this, he came to Walid and requested him to say false facts about the Holy Quran. For this Waleed replied, there is none other than me amongst

you who is knowledgeable about poetry. The Quran is not like any of these poems. I promise on Allah that the words of him, (Muhammed Sal), are pleasant. There is newness in them. The upper section of it is useful. The lower section is full of meaning. It destroys everything lower than it." Therefore, the Quran seemed a wonder which could not be busted by the Arabs which excelled in language and literature. The challenge is not met till today.

- **Related to Law**

The way of life presented in the Al Quran by Almighty Allah is greater than all the other ways of life formed by man; it surpasses the others; the phrase law related to the wonder states that it is very suitable for the life of man. The answers those are clear and acceptable by the human minds to the basic questions those arise in the minds of man related to God, human life and the Universe are given only in the Holy Quran. In that manner, there is no other book that could excel the Quran. It shows the most suitable and a great path.

Allah states in the Quran, " Indeed, this Qur'an guides to that which is most suitable." (17:9) It gives the guidance to each section such as an individual, family, society, government in the correct manner. It has mentioned explicitly about the share held by the three collectively namely the body, knowledge and the soul in the creation of an individual and the part played by them separately. It presents the objective of the way of life which expects a complete, balanced, symmetrical successful life in both the worlds simultaneously.

Since intelligence cannot direct the desires and the longings in man as they greatly influence the behavior of man. A special practice is necessary to direct them to lead in the correct path.

A wonderful balance is maintained through the guidance of the Quran between the welfare of individual and the society. It is proved in history that the principles aiming at only the formation of individuals or the welfare of the society have ended up in failure.

Allah of states the change in the patterns of behavior is caused by the change in the concepts of belief in man.

"Verily never will Allah change the condition of people until they change what is in themselves" (13:11). This statement of Almighty Allah emphasizes that the change in the society could be done only with the change of the mind. In that respect, the Quran explains clearly about the formation of pure monotheistic doctrines based on evidence. After this belief is profoundly planted in the mind, then the attention is focused on the rituals of worship. Each of the rituals generates individual and social benefits.

The next aspect emphasized in the Quran is "Ahlaq" meaning moral values. They not only help in maintaining the structure of the society, but also improves it.

Furthermore, wide sections like family relationship, social relationships, and laws related to State and Crimes are mentioned in the Quran.

So, the way of life presented by the Quran has excelled all the other ways of life in the world are explained in legal miracle. The challenge for them is if they can to create a way of life equal to the Quranic way of life.

• **Scientific Miracle**

Many scientific facts related to the physical world are stated in the Holy Quran. The people who lived at the time, the Quran was revealed would not have known these facts. But at present, it is proved through the modern scientific researches. From this the truth that the Quran which includes these facts is not man made could be understood.

It does not mean that the Quran is a science book since it presents scientific facts. These are included in the Quran only to prove the physical theories in the universe, the amazing creations and the methods of creation that evidences the power of Allah and His deep limitless intelligence. Meanwhile it is clear that the Holy Quran has been sent by the Almighty Lord who is the real creator of these creations of the world.

Al Quran requests through different Quranic verses to observe all the creations of Allah in the sky and the earth very carefully.

"Behold! In the creation of the heaven and the earth and the alternation of night and day, - there are indeed signs for men of understanding,-" (3:190)

"On the earth are signs for those of assured faith; as also in your ownelves; will yet not then see?" (51:20, 21) asks Allah.

Allah who has created the solid materials, gases, living creatures, human beings and many creations with millions of evidences expects man to employ his thinking to gather knowledge. The following are some scientific facts those invented only in later life, which were not known to the people at the time the Quran was revealed.

1. "And the sun runs unto a resting place for him" (36:38) says Holy Quran. At the time the Holy Quran was revealed, it was believed that the Sun permanently stays in one place. But, it was found at a later period that the Sun with its planets moves at the speed of 12 miles per minute towards another goal.
2. "Those whom he will to leave straying. He makes their breast close and constricted, as if they had to climb up to the skies; thus do Almighty Allah lay abomination on those who refuse to believe." (16:125). This line states that the oxygen necessary to breathe gets lesser and lesser as you go away from the surface of the earth thus it makes breathing difficult. This was also found out later.
3. "And We have sent the fertilizing winds" (15:22) says Allah. It is stated in this that the contribution of wind is necessary for pollination.

In this respect, these revolutionary scientific facts featured in the Holy Quran revealed in the 7th century prove that it is the religion of Almighty Allah.

ART OF TAFSEER

Origin and Growth:

"Tafseerul Quran" means an effort taken to understand the facts what Almighty Allah wishes to exert through a Quranic verse or many verses through the thinking of man. This could differ according to the level of knowledge and the power of thinking of a person. The art of Tafseer is an art which deals with the way of pronouncing the words of the Quran, the meaning they reveal, the laws pertaining to them when they come separately and together and the meanings they reveal when they come together.

Tafseer has grown as a separate art from the time of Rasoolullah (Sal) until the modern times. The scholars of Tafseer have presented their work according to the challenges faced by them at different times according to the cultural, social, intellectual backgrounds of the people.

The foundation for the art of Tafseer was laid during the period of Holy Prophet (Sal). Almighty Allah gave the responsibility to Holy Prophet (Sal) to interpret the verses of the Holy Quran. "(We sent them) with clear signs and scriptures and we have sent down unto thee (also) the message; that thou mayest explain clearly to men what is sent for them and that they may give thought" (16: 44) said Almighty Allah.

The Holy Quran was revealed in the language of the Arabs, agreeable with the familiar grammar rules, metaphors and figurative speech. So, shahabas could understand the Quranic language and the meanings to a great extent and the underlying meaning. They were not familiar with only some of the words. Then they asked Holy Prophet (Sal) or fellow friends to get to know them.

Holy Prophet (Sal) gave explicit interpretations through his Sunnahs for those stated briefly in the Quran. The explicit interpretations for the rules pertaining to prayers, Zakath and Haj are examples of them. The sahabas retained these explanations in their minds.

Since Sahabas directly saw the situations, people and the background of the revelation of the Quran verses, the need for wide explanation was not felt. There were times the Sahabas understood the Quranic verses according to the level of their knowledge.

After the demise of Holy Prophet (Sal) this situation changed slightly. The Islamic Kingdoms expanded and those who had different religious, language and cultural backgrounds embraced Islam. A necessity arose to provide the interpretations to the Quranic verses according to their needs.

When the Sahabas did not find the interpretation for a particular sentence in any other Quranic verses or the Sunnahs of Holy Prophet (Sal) then they used their knowledge to explain it. These interpretations were based either on the explanations they knew for the Quranic words or from the knowledge they obtained by associating with the Holy Prophet (Sal).

The four Caliphs, Ibn Mashood, Ibn Abbas, Ubai Ibn Abbas, Ubai Ibn Kahf, Zaid Ibn Thabith, Abu Moosa and Ayesha (Rali) of the sahabas provided these interpretations. The majority of the intellectuals were of the view that the interpretations given by them should be accepted. These Sahabas were well aware of the situations of the revelation of the Quranic verses. Further, the argument of these scholars is that the interpretations of them could not be of human thinking as they contain facts about the hidden world and that the interpretations should have been given by our Holy Prophet (Sal) himself.

But the interpretations of that time were not published as books. The thabieens who came after the Sahabas depended on the Quranic verses, the interpretations of our Holy Prophet (Sal) and Shahabas, the messages obtained from Jews and Christians as well as their own knowledge in order to interpret the Quranic verses.

Our Holy Prophet and the Sahabas had not interpreted all the Quranic verses. Their interpretations had been curtailed when it became unclear for the people of the

same period. With the passage of time the ambiguity in the meaning increased. So, when the period increased there were many interpretations.

When the Sahabas migrated and settled in many towns, they created many knowledge circles. The thabieens who came to study, learnt the interpretations of the Holy Quran and they preached others. In Mecca, Saeed Ibn Zubair, Mujahid, Ikrima, Dawoos, Atha were taught by Ibnu Abbas (Rali), in Medina Zaid Ibn Aslam and Abul Aliya learnt from Ubai Ibn Kahf (Rali), in Iraq, Alkama, Masrook, Hasanul Basari, Shafi learnt the exegesis of Tafseer from Ibnu Masood (Rali) and became great lecturers. We can see in the traditional Tafseer many of the interpretations given using their own knowledge. In the case of Thabieens if they had given interpretations in a particular interpretation in a similar manner by many of them then it should be accepted by us. If it is not so then it should be taken as a view of a scholar.

In the event of the art of Tafseer during the latter part of Umayyad period and the beginning of the Abbasid period, the art of Tafseer developed as a separate art. The Hadith composers in their Hadith books they made a separate part as "Kitabuth Tafseer" and then in it they included the explanations of Prophet (Sal), Sahabas and the Thabieens explanations for Suras and separate verses.

Tafseer Books

In the next stage, they wrote separate books of Tafseer for each and every verse of the Suras of the Holy Quran in the order it appears. Imams such as Ibn Maja (Hijri 273), Thabari (H. 310), Naisaburi (H. 318), Ibn Abihatheem (H. 327) were the scholars who had written books in this manner. Not only did they record the explanations that got according to the order of the relators, but also they stated that some of the explanations were more suitable and they published some Fiqh rulings. They sometimes provided grammatical explanation.

The Mufassirs who came after them interpreted it based on their Madhabs, their policies and their preferred fields. This incorporated the interpretations of the Quran deviating from the state of interpretations based on intelligence and related state.

At the same time, the modern Tafseers give priority to the present needs and have become socialistic Tafseers. It presents Islam as a complete way of life by retaliating against the present conceptualised ideals.

Tafseers (Mankool, Ma’kool, and modern Tafseers)

Quranic verses are given two different ways of explanations:

1. 1. Tafseer Ma’kool

This is also called “AthTafseer Bir Rahyee.” If a Mufassir relies on his own intelligence to interpret the Quranic verses, his interpretation is called “Tafseer Mahkool.” This approach is mainly practised by the groups those have gone astray from the Islamic society.

But, the stable interpretations given on the light of Quran and Hadith and understanding the Shariah cannot be included in this category. It is an acceptable opinion that it is haram to do “Tafseer Ma’kool” without any evidence. If someone interprets the Quranic verses as per one’s own opinion, it would be like hiding the view of Allah purposely.

It belongs to the category of “Tafseer Ma’kool” to interpret based on Israiliyat and “Athwaithan concept” entered the field of Tasawwuf, in addition to the state that there is an inner meaning as well as an outer meaning as stated by “Tafseer Ishari”

The interpretations of Zamaksari, Jubae, Bailavi, Ibn Arabi belonged to the category of “Tafseer Ma’kool.”

2. 2. Tafseer Mankool :

It is also called as “AthTafseer Bil Ma’thoor.” “Tafseer Mankool” is the way the Holy Quran verses are explained with the help of other Quranic verses with the views of Holy Prophet (Sal) with the help of the views of Shahabas

and Thabieens. The interpretations given in this method were compiled at a latter period. Many different interpretations were given to the same Quranic verse. But they did not have vast differences. The following statement of Imam Ibnu Abbas (Rali) with regard to interpretation of Quran is food for thought.

There are four kind of Tafseers :

- 1. The section known to Arabs** (The real meaning for the words those could be explained only by them who had the proficiency in Arabic language and a deep knowledge)
- 2. The section none could say they did not know** (The part that anybody could understand directly, the laws while reciting the Quran about the laws and the oneness.)
- 3. The section only scholars could understand** (what they could understand with the help of evidences and sources – which are not obtained only from thinking, whatever said briefly to state explicitly and act of using those stated commonly to specific situations)
- 4. The section known only to Allah** (The part connected to the hidden world such as the hereafter and the soul)

Since, there are four kinds of verses as stated above in the Quran, it is a protective way from going astray to interpret using the way of ‘Mankool.’ It is not wrong when the interpretation is done based on ‘Ma’kool’, with the help of Mankool without contradicting the Islamic Shariah, considering the needs of the time. Sometimes it would become an obligation.

The books of Imams like Thabari, Baghavi, Ibnu Kathir, Suyuthi, Sawkani could be mentioned as examples of Tafseer Ma’thoor. Whatever said, the kinds of Tafseers Mankool and Mahkool make a great effort and contribution to extend the interpretation of the Quran to the people. They are meant to be exemplary ones in Islamic knowledge.

Modern Tafseers

The Ma’kool and Mankool variety of Tafseers which originated in Islamic history provided many explanations of language, grammar, literature, Fiqh, Mathhab,

philosophies including similar fields. But, the scholars of the latter periods abandoned the refining efforts and confined their contributions by explaining the views of the earlier scholars briefly or moving those views as they were, selecting the appropriate ones from the predecessors' opinions or criticising what they don't like. So the field of Tafseer stagnated. The Muslim society slackened and the Quran was pushed to the state of being recited for the purpose of getting the blessings (barakath) only.

But in 18th, 19th, 20th centuries A.D. a revival came up in the Islamic society, there were many creative activities. Many of the Muslim scholars rose against those who were blindly following. They released the Muslim society from the influence of the Western and Eastern thoughts. They took the Muslim society towards an Islamic revival. They concentrated on the exegesis of the Quran in order to do this and they brought out the deeper explanations of the Quran while doing so.

The Quran has the ability to guide beyond the limits of place and time, the people of all the races and regions. Since the Quran is the great sources of guidance and fortune, they involved in this activity according to the needs of the society.

In this manner, some Tafseers could be shown as examples. The student, Rasheed Rila of the modern day pioneer of Islamic thinking Muhammed Abduhu compiled the lessons taught to his students published as a single book under the name "Tafseerul Manar". Many in the Muslim society stated that the entry to 'Ijthihad' was closed and were confined to assumptions and the explanations of those before them. At this point, he relieved the Muslim society with the help of Tafseer. On the other side he criticised the upper class people who had completely given up spiritualism, had taken up rationalising as divinity and totally engrossed in materialistic, atheist concepts. His aim was to unite the divided Muslim society and respond to statements of the Westernised people.

"Al Jawahir Fi Tafseerul Quran" written by Sheik Thanthavi Jawhari, the modern Tafseer gives much importance to the explanation of the verses related to the minute observations of the creations of Allah. He says that Muslims should give much importance to scientific miracles in the Quran and the Quran carries more than 750 verses relating Science. He has in many instances

forgotten about the main objective of the Quran as “it is a holy book that was revealed to guide the mankind not a book of science.” This truth was disregarded by him according to the critiques. Yet, he has made a turning point in the history of Tafseer.

In the modern Tafseer series, “Tafheemul Quran” is also a notable one. Maulana Mahdoodi (Rah) (1903 – 1979) has written it by avoiding the researches, exposing the flaws of the modern ideals, emphasizing that only Islam is the suitable and complete way of life to the world based on the guidance of the Holy Quran in the modern trend.

“Fi Lilalil Quran” is another notable modern Tafseer written by Seyyed Quthb (Rah). In this, the linguistic ability of the great literary personality Seyyed Quthb could be seen in a marvellous manner. He has employed a unique way of organising the Tafseer from the usual manner in order to attract the readers where he has initially stated a general introduction of the Sura and then gives the explanation by dividing the Sura into different parts. The humankind which is bound by the illusions of the modern ideals in their life is seeking for meaning for their life. He answers for the basic questions those arise related to God, Univers and human life in a logical and in an intelligible manner on the shade of Quran.

Only Allah has the power to create laws. He presents the view that Islam could guide in all aspects of human life. He does not handle differences of opinion in the exegesis or Israiliyaths when interpreting the verses. His aim was to put forward the Islamic way of life on the light of Quran.

“AthTafseerul Bayani” was written by Dr.Ayesha Abdul Rahman. She has made a great attempt to explain the amazing language of the Quran and explain the Quran with the Quran. It could be understood through this Tafseer that every letter or word in the Quran are most suitably chosen by Almighty Allah. This Tafseer brings in the feeling that old Tafseer named “Kassaf” is presented in a novel structure.

Ahmad Mohammed Shakir, a researcher in the field of hadees wrote a Tafseer with a short name “Ummathath Tafseer” and with the expanded title

“Mukthasaru Tafseeril Quranil Aleem.” This is the brief Tafseer of the Tafseer written by Imam Ibnu Kathir. That is, if the same fact was repeated in many places in Ibnu Kathir’s Tafseer, it was avoided here. Israiliyaths were completely deleted. There are no philosophical, Fiqh based language researches. The chain of the line of relators which were not mentioned by Imam Ibnu Kathir is added here.

Other than these, the Tafseer “Al Munthahab” written by a group was written for the first time for those learning the Quran in an easy style with explanations. There are explanations on modern science in different places.

The Tafseer written by Ali Assabuni “Sabwathuth Tabasir” is a compilation of the “Ma’kool”, “Mankool” Tafseers and modern Tafseers.

The relationship with the Quran

The Method of using Quran

It is our duty to handle the Quran in different ways. They are our duties towards the Quran.

1. Listening (Isthimau) :

The Quran is not only a book merely consisting alphabets which are expected to be seen and read. It consists of a sound system. In this manner, in the Islamic history “Thajweed” developed as a separate art. When the letters in the Holy Quran are pronounced separately or pronounced combining the words it creates an unusual stir and an effect in the mind. It is the pronunciation sound of the Quran. So listening to the recitation of the Quran is a tradition followed from the time of Prophet (Sal). The sahabas who had the ability to recite the Quran beautifully were called by Prophet (Sal) to recite to him. Allah states in the Quran, “Listen to the Quran when it is recited” (A’rab : 204) and “if they heard the verses revealed to the Messenger, their eyes would be filled with tears.”

So, those who knew to recite the Quran well, or didn’t know to recite in a melodious voice, they should learn to listen to the recitation using a good voice following the rules of Thajweed, Qarees reciting with piety – directly or using

the modern technological devices – being recited. This would provide a wondrous feeling, as well as self confidence, peace of mind and the knowledge.

2. Recitation (Thilawath) :

The main stage of our relationship with the Quran is reciting it very often. When a letter in the Quran is recited a merit is received. It will recommend those who recite the Quran in the hereafter. Prophet (Sal) and his companions had recited the Quran very often in the prayers and at other times. The best of dhikr is considered as this. Some of the sayings of Prophet state that by reciting the Quran, we could be relieved of the disturbance of shaitan. Thilawathul Quran is certainly a fine medication for mental sickness. Allah states “Quran that which is a healing and a mercy to those who believe.” (17: 82)

O Mankind! There hath come to you an admonition from your lord and healing for the (diseases). In your hearts, - and for those who believe, a guidance and a mercy.” (10: 57)

3. Memorising (Hifl)

In order to strengthen the relationship with the Quran further, it should be memorised or in small sections. “Even if a small part of the Quran is not memorised, that mind would be like an abandoned house.” (Thirmidhi) stated Prophet (Sal). Many of the sahabas had memorized the Quran completely. They were called as “Kurras.” The Quran was protected through memorisation. Even now it is protected in this manner. Prophet (Sal) had given the first preference to the hafils in many situations.

4. Learning (Thirasa)

Quran was not revealed only for reciting and memorizing. Then the main aim of it being revealed to guide the mankind will not be possible. So, Allah Almighty warns strictly those who do not learn the Quran and think about it deeply. “Do they not then earnestly seek to understand the Quran or is that there are locks upon the hearts (from understanding it?)” (47:24) “(Here is) a book (the Quran) which we have sent down unto thee; full of blessings, that they may meditate on its signs, and that men of understanding may receive

admonition.” (38:29) “The best amongst you is one who learns the Quran and then teach it to others” (Buhari) said Prophet (Sal). So, when the Quran is studied profoundly it enlightens your mind and deep knowledge. This would lead to the next stage.

5. Understanding (Fahm)

Understanding is closely linked to the part of learning. It is an obligation to understand clearly from what is learnt further to the level of study and research. The different parts of Islam should be understood explicitly and organise well the Islamic concepts of life. It is necessary to come to a conclusion that the religion of Islam has the tenets of belief (Aqeeda), worship (Ibada), moral values (Ahlaq), the laws pertaining to the regular life of man (Ahkam). It should be compared with the other religious principles to see how it differs from them and understands it sensitively.

6. Practice (Amal)

The main objective of Quran is that its preaching should become a practice in human life. Quran is not merely a concept or a philosophical debate that provides food for thought. It expects a practical social structure. Allah expects that the Quranic teachings should be implemented in the minds of individuals, in his own life, family life, social life, governance, in international relationships. “And this is a blessed Book (the Quran) which We have sent down, so follow it.” (6:155) “And if any do fail to judge by what Allah hath revealed, they are unbelievers.” (5: 44) says Allah. It is understood through this the importance of implementing the Quranic laws by refusing the laws created by man.

7. Preaching the Quran (Thabliq)

Arrangements should be made to preach the Quran to the others by not confining to reciting, understanding, practising. Teaching Thajweed laws, presenting the explanation of it to the society, establishing in the work the way of life taught by it are included in the section of preaching the Quran.

The aims of Al Quran

When we do research on Al-Quran, it could be understood that it carries seven aims. So, it could be stated that all the verses in it revolves round these seven aims.

- (1) Reforming the principles of belief.
- (2) Emphasising on the respect for man.
- (3) Encouraging to do Ibada on Allah and fear only Him.
- (4) Purifying the human mind.
- (5) Creating the unity of the family and granting justice to women.
- (6) Building an ummath that would evidence the human society.
- (7) Inviting for a world with willingness in helping each other.

1. Reforming the principles of belief.

People already had many wrong principles of belief and concepts about God, His message to the humankind and the awards for the activities of people. They were either formed by themselves or obtained from their ancestors. The Quran proved the pure Aqeeda by pointing at the faults in their decision.

a. Strengthening the foundation of oneness:

“Allah forgives not that partners should be set up with Him; but He forgives anything else, to who he pleases.” (4: 48)

“For We assuredly sent amongst every people a Messenger, (with command), “Serve Allah (Alone), and avoid Taghut (all false deities)”. (6: 36)

b. Organising the belief of Prophethood – message:

The importance of Nubuwwath (2:213), the duties of Prophets (4: 165), clarifying the doubts about the Prophets (14:10), (17:95), the different end results of those who falsified the Messengers and of the others are mentioned in this section.

c. Strengthening the belief about the awards of the hereafter.

The views such as the resurrection of the humankind are possible, and Allah has the ability to do it. (22:05), Allah who created the heavens and the earth has the power to give life to the dead. (46:33), the objective of Allah behind awarding (38: 27), the awards given to the believers and disbelievers, the statues would not come forward to recommend on the Day of judgement, the Quran explains them in different ways.

2. Emphasising on the respect and rights of man

Man is a great creation of those created in this world. The reason for it is that Allah has created man as His viceregent, blown the special life into him, and has made everything in the world to be in His hold. But the concepts and philosophies of the world have changed man, and have made him equal to the beast and have plundered their rights. It has happened throughout history. So, it is the goal of Allah to bring back his respect and protect his birthrights. They are mentioned in the following sub topics.

a. Emphasising the standard of man:

- “We have honoured the sons of Adam” (17: 70)
- “Do you not see that Allah has subjected to your (use) all things in the heavens and on earth, (31:20)
- “Verily, I am going to place generations after generations on earth.” (2: 30)
- “O Children of Adam! Wear your beautiful apparel.” (7: 31)

b. Emphasising on the human rights

1. Giving the rights to research and think.

- “And in all that Allah hath created, in the heaven and the earth, are signs for those who fear Him.” (10: 6)

2. Faith and freedom of following religion:

- “Let there be no compulsion in religion” (2: 256) “Will thou then compel mankind, against their will, to believe!” (10 : 99)

3. The rights to use the good:

- “Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servant, and things, clean and pure, (which He hath provided) for sustenance?” (7: 32)

The Quran has given guidance and assurance to protect justice, self esteem, honour and livelihood.

c. Emphasising the rights of the weak.

Arrangements are made to protect the rights of the orphans, the poor, destitute, wayfarers, those who are made to be frail and make them live with their heads high. (2:215) (4: 74) (107: 1-7)

3. Encouraging to do Ibadath to Allah alone and fear Him only:

People in the world were engaged in worshipping many Gods. They feared Gods other than Allah made vows on them and looked for favour. One of the goals of the Quran is to change this state.

The Quran explicitly states about the attributes of Allah and His activities. It has also spoken about the duties towards God, the benefits man gets of completing those duties, the negative impact on refusing or associating and so on. It also emphasizes that Allah is pure from all sorts of shortcomings. (87:1-5, 4: 1)

4. Cleansing man’s mind :

The Quran has given more importance to cleanse and organise the mind of man as it is the birth place of man’s action. One of the objectives of sending Prophet (Sal) was “Thaskiyathun nafs”.(3: 164)”By the Soul, and the proportion and order given to it;” (91: 6-7) “And its inspiration as to its right; truly he succeeds that purifies it, and he fails that corrupts it!” (91: 8-10)

5. Providing justice to the women who creates a family unit:

- (a) “Stressing on the fact that the structure of the family brings in a satisfactory life.” (30:21)
- (b) “Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.” (25:74)
- (c) “Giving importance to religion at marriage.” (24:26)
- (d) “Providing justice to the women and relieving from the injustices of the jahiliyath.” “They (women) have duties same as they have the rights” (2:228), Mother get the first preference (46:15), and good relationship with wife (4:19), Prohibition of burying female children’s lives. (6:151), (17:31) are included in this.

6. Building an ummath that would show evidence to the human society:

It is the responsibility of the Muslim society to spread the message to the whole world brought by our Prophet (Sal) who was sent to this world as a blessing “We sent thee not, but as a mercy for all creatures.” (21:107): and his message was for everyone. We have sent thee but as a (Messenger) to all mankind. (34:28) This activity would change it as a great society. “When we are doing this work only we will be a good society.” (3:110) This ummath would possess the qualities of a balanced quality, closeness to Allah, having the mind set in Islamic preaching and unity. The Holy Quran wishes to form a society with these qualities.

7. Inviting for a world with willingness to help each other.

- a. The message of Islam is universal:** - It does not restrict to religion, race, caste, language and region. It has the ability to incorporate everybody. On that not, the Quran’s aim is to relieve man from being a slave to another man. – (9:31), (3:64)
- b. Brotherhood and equality of man:-** The Quran addresses everybody as “man” and Prophets considered their society they brought the message as “brothers”. (49:13), (26:106, 124, 142)
- c. Admonish justice to everyone:** - Prophets were sent to admonish justice to people in the world. The Quran orders to be just even to enemies. (4:135), (5:2)

d. Universal solidarity:- One of the objective of Jihad is for the practice of solidarity among the people of the world. (22:40), (2:190), (4:75)

e. Patience with the infidels: It is an obligation to maintain peace and solidarity even with the Jews and Christians as well as with the people of the other religions, if they preferred to live in peace with Muslims. (60: 8, 9)

All the verses in the Holy Quran were revealed by the Almighty Allah in order to fulfil these seven objectives.

The method of learning the holy Quran

The Quran is the religious book revealed by Allah to the human society aiming at the success in both worlds. In that manner, it should be handled in a unique way considering it to be different from all the other texts and that it is the great and the respectable words of Allah.

1. In handling the Quran one should remove from our minds the different opinions from other religion about God, universe, the human life before you approach the Quran. It should be read with an open mind with intention that we are going to learn the guidance of Allah keeping away our likes and dislikes. Almighty Allah states about it as “This is the Book; in it is guidance for sure, without doubt, to those who fear God”(2:2) “Piety is the fear of God. One should handle the Quran with the good opinion about Allah and believe deeply the might and the limitless knowledge of Allah.”
2. The aim of learning the Quran is to purify the heart. The learning of the Quran should be initiated with the intention of debating with others or only to enrich ones knowledge or to do research. It should be intended deeply in the mind that you are learning the Quran as it is the light to your life ad to understand the likes and dislikes of my God who created me. Then Allah would open out for us without our knowledge a great fortune of knowledge.
3. We should understand before handling the Quran that unlike the other texts, the contents of the Quran and the way it is compiled is different. The chapters in it are not divided according to the headings incorporated in one chapter. It is better to know initially that it contains verses related to Nasik, Mansukh, Muthasabihath, Makki. It is not wrong to know them through the translations of the Quran. Yet, it would make it easy to get guidance if books or Tafsirs containing the explanations such as the situation and the environment of the revelation of a chapter or a verse, the other sentences those were revealed to explain them and Ma’kool and Mankool explanations are provided.

AS-SUNNAH

Definition and Literal Meaning

The word Sunnah stands for the 'path' and 'a way of life'. This word is applied for good and evil way of life or path. Prophet (Sal) said "He establishes a good Sunnah has its reward and the reward of whoever acts upon it till the Day of Judgement, and he who establishes a bad Sunnah bears its burden and the burden of whoever acts upon it till the Day of Judgement". (Muslim)

The Arabic Dictionary Lisanul Arab explained the word Sunnah as a good or evil way of life.

The technical meaning of the word 'Sunnah' varies according to the different objectives and perspectives of the scholars.

- The scholars of hadith define it as "what was transmitted from the Messenger of Allah (sal) of his words, acts, approvals physical structure and values which includes the period before and after his nubuwat (Prophethood).
- The scholars of Islamic Jurisprudence (Usulul Fiqh) explained what was transmitted from the Messenger of Allah (Sal) of his words, acts, approvals. As an example for the words of Prophet (sal): "The nature of acts is dependent upon the underlying intentions" (Buhary, Muslim). The example for the action of Prophet (sal) is his prayer and Haj. The approval of Prophet (Sal) were of two types. One of it is his approval of the activities of the Sahabas which he observes silently For example, the Banu Quraila incident Some of the Sahabas prayed Asar before reaching banu quraila and some others delayed it and prayed after reaching banu quraila. When it was brought to the notice of Prophet (Sal) he accepted both of them. The other one was accepting the section of the sahabas without criticizing their activities for example: when Khalid bin Walid (rali) offered the meat of trampoline he did not eat it. When the sahabas asked him whether flesh of iguana is haram. He replied 'no'. The area where I lived there were no iguana. So I do not like to eat iguana. (Buhary, Muslim)

- The scholars of fiqh are of the opinion that Sunnah is those actions of Prophet (Sal) which were not considered has wajib or farl. Some fiqh scholars state that Sunnah is the opposite word of bid‘at.

The application of the word ‘Sunnah’ carries different meanings because the scholars of the different specializations looked at Sunnah in the light of their area of specialization and approached it. Prophet’s (Sal) exemplary life would be a guidance and Prophet (sal) as a leader (Imam), the scholars of hadith have given more emphasis on his attributes and physical appearance.

The scholars of Usulul fiqh observed Prophet (Sal) as a law maker. They showed their keen interest in studying rules of law and derived the legal rules like wajib, haram and makruh from his actions.

Sunnah as a Source of Law

In the Islamic Shariah, Quran as the first primary source and then Sunnah as the second primary source and both are accepted by the Muslims. The Quranic verses and hadith clearly state this reality. Let’s look at the following Quranic verses and hadith.

- (1) "So take what the Messenger gives you, and refrain from what he prohibits you. (59 : 7)
- (2) "And obey Allah and the Messenger" (3 : 132)
- (3) I am leaving behind two things if you hold on to them you would not go astray. They are the Quran and the Sunnah. (Hakim)
- (4) Take your religious rituals from me. (Muslim)

The above stated Quranic verses and hadith made being obedient to Prophet (PBUH) as mandatory. They considered obeying Prophet (Sal) is obeying Allah. One can understand if he reads carefully the above mentioned quotes that it is important to obey the Prophet (Sal) during his life time and after his demise.

Importance of obeying Sunnah could be proved in another way also. It is possible by defining the relationship between Al-Quran and Sunnah. Some of the facts stated briefly in the Quran are elaborated through Sunnah. For example: Al-Quran very briefly stated about prayer. But Prophet (Sal) not only showed it in action the way of performing it. He also enjoined his companions as follows:

"Pray as I pray" The prayer times and the way to pray were taught through his actions to the sahabas. The rituals of haj stated briefly in the Quran. They were taught through the practice of Prophet (Sal) and taught in detail many issues on fasting and zakat.

Some aspects the Quran has stated without limitations, were explained by Prophet (Sal) precisely. Though Al-Quran stated the punishment for theft, the hand should be cut but without stipulating the limits, later Prophet (Sal) mentioned the limit as up to the 'wrist'. The injunction that stated about wasiyyats without the limitations Prophet (Sal) explained the limitations. That who is liable to get the heirloom cannot do wasiyyat if wasiyyat should be done for others that only one third could be done.

Prophet (Sal) specifically explained the Quranic injunction those were revealed in general. For example the sentences, That says generally about heirloom Prophet (Sal) stated specifically in the following manner. "A murderer is not liable to get the property under heirloom". And Prophets do not leave behind the property of heirloom what they leave is considered as sadaqa".

Some scholars stated that there were issues which the Quran had not said but the Prophet (Sal) had stated for example : The meat of donkey is haram, it is haram to eat the animals those have molars, the flesh of iguana is halal are some of the new laws which were not mentioned in the Quran. Does it mean these laws are not mentioned in the Quran? Or are they stated in the Quran as "He makes Haram those could cause ill effects for you" (A'raf: 157) Could these laws be included in a general sentence like the above? The scholars have difference of opinion in this regard.

PRESERVATION OF HADITH

Period of Prophet (Sal)

During the period of Prophet (Sal), sahabas paid more attention on learning Sunnah, preserving it and implementing it. The following incident narrated by Umar (rali) is a sound proof to highlight the interest shown by sahabas to sit in the majlis of Prophet (Sal). I and my neighbour who was an Ansari used to sit with Prophet (Sal) on alternative days. One day he attended the session. On the following day I attended the session. He used to share the matters discussed. Some of them were based on wahi (revelation) and others on non wahi". (Bukhary)

Moreover some sahabas tried to listen a particular hadith several times due to their piety. With the intention of abstaining from narration of incorrect hadith. Amr Ibn Anfasa (rali) after narration of a hadith told as follows:

I have become old, my bones have grown feeble. My life span has come closer to the end. I need not to lie upon Allah and his Messenger I don't need it. I am not going to narrate any hadith without hearing it from Prophet (sal) for once, twice or even seven times. But I have heard it more than that (Muslim)

The sahabas always tried to narrate the Sunnah of Prophet (Sal) in his own words. They kept in their minds the following warning of the Prophet (Sal). "whoever deliberately says lies on me, let him take the hell as his shelter." (Bukhary)

There are two views on documentation of Sunnah in writing or not during the lifetime of Prophet (Sal). Those who stated that Sunnah was not recorded during this period quote the following hadith as evidence. Prophet (Sal) said, "do not write anything from me other than the Quran. If you have written anything other than the Quran destroy them." (Muslim)

The other group have the opinion that the Sunnah was recorded, during the period of Prophet (Sal).

They quoted the following hadith as a proof. When Makkah was conquered Prophet (Sal) delivered a khutba sermon where a Yemenese approached Prophet (Sal) and asked, "O Prophet (Sal) of Allah write these for me. Immediately Prophet (Sal) requested his sahabas "write it for Abu sha" (Buhary, Muslim)

Abdullah Ibnu Amr Ibnul Aas (rali) narrated the following hadith : I used to write down all what I heard from Prophet (PBUH) with the intention of memorizing. Some Quraish stopped me "Are you writing everything you hear from Prophet (Sal). He is a human being. Do you write what he says when he is angry and satisfied? They asked me. So I stopped writing, When I told about it to Prophet(PBUH), He pointed at him and stated as follows : Write it, I pledge on whose hand my soul lies ! Nothing would come from him other than the truth". (Abu Dawood).

Though these two hadith on the surface looks contradictory when they are observed carefully there is an agreement between the two.

The following truth can be derived from the above hadith:

1. Due to the reason those who had the ability to memorize might limit to preserve them in the written form, it could have been that those who were able to memorize would have been only stopped from recording.
2. It was feared at the beginning that the Al-Quran and hadith might mix up and at a later period when it was found that it wan't happened. Therefore permission was granted to write down Hadith.
3. It could have meant that both the Quran and hadith should not be written in the same book.

Many of the books in which the hadith were presented in the written form during the period of Prophet(PBUH) became very popular. 'Sadiqa" which was a manuscript written by Abdullah Ibnu Amr Ibnul Aas (Rali) was widely spoken among the scholars of hadith. He stated, "Sadiqa was a book that I wrote from Prophet (PBUH)". (Darimi)

When Abu Juhaiba questioned Ali (Rali) about a book in his bag, he replied as follows "It is a book which contains laws like compensation and freeing slaves." (Bukhary).

An Ansari, Sahabi Amr Ibnu Hamz had a book that contained the laws about zakat, inheritance, compensation. When Prophet (PBUH) appointed him as an officer-in-charge to the region of Najran, he took this book with him. (Ahmad)

SAHABAS' PERIOD

Following the demise of Prophet (Sal) the need arose to compile hadith in the written form. When letters were written to kings and leaders, hadith were quoted in between. Meanwhile the need was realized to guide the leaders scattered in many regions, letters quoting hadith were sent. For example: when Muawiya bin Abu Sufyan requested Mugheera Ibnu Shu'ba to send some Hadith, they were sent in the written form. (Buhary)

The sahabas showed keen interest in recording all the acts of Prophet (Sal). They were very keen in preserving his words, deeds and approvals at home, mosque, market place and war field. Specifically those who were weak in memorization, opted for writing in order to avoid recording errors or insertions in hadith.

Some sahabas recorded the hadith in writing due to their personal interest. Abdulla ibn Umar (rali) had a book in his possession. He used to refer to it very often. Some other sahabas were involved in teaching hadith and the students were enjoined to copying down: For example the companion Waseela Ibnul Astha (Rali) ordered his students to write them down. Ubay Ibnu Ka'f, Abdullah Ibnu Masud, Abu Huraira and Abdullah Ibnu Abbas (Rali) requested their students to write Hadith.

Efforts of sahabas in preservation of hadith were not confined to manuscripts. They took careful measures in accepting Hadith in oral form. The whole aim in this process is to refrain from possibility of insertion of errors in hadith knowingly or unknowingly.

(a) Requisition of Witness

Abu Bakr (Rali) was the first to introduce this method in order to avoid misquotation of Hadith. When an old lady requested Abu Bakr (Rali) to get her share of inheritance. He replied: "I could not find about your share in the Quran. I have not listened to Prophet (PBUH) saying anything about your share. Later he asked other companions regarding this issue. Then

Mugheera (Rali) got up and said that he had heard Prophet (PBUH) saying to give the grandmother 1/6 share. "Did anyone else hear this view? Then Muhammed Ibnu Maslama, witnessed stating that he had heard it. Therefore Abubakr (rali) implemented this law.(Abu Dawud)

Once Abu Musa Al ash'ari went to the residence of Umar (Rali) and sought permission thrice to enter his residence, but it was not granted, therefore al Ash'ari returned. Observing this Umar (rali) stopped him and inquired "Why did he return ". Then he responded "I heard Prophet (Sal) saying, "If anyone of you asked permission thrice and the permission was not granted then you return." Umar Rali promptly said: "I swear Allah, you should show evidence for this Hadith." Then Ubai ibnu ka'b witnessed that he also had heard a similar Hadith.

(b) Being very careful in memorizing and narration of Hadith

If anyone of them listens to a hadith and memorises it wrongly, it would be considered as telling lies on Prophet (PBUH). This guilty consciousness was deeply rooted in sahabas. So, they narrated very less number of Hadith. They narrated very much authentic hadith only. The following narration of Usman (Rali) is the best proof for it. He said: "I heard the following statement of Prophet (PBUH). This has stopped me narrating many of the hadith from him. "He who intentionally attributes a falsehood to me should prepare his abode in the fire." (Musnad Ahmad)

Abu Bakr (Rali) who was very careful about narrating the hadith propagated the same to others. Following the demise of Prophet (PBUH), Abubakr (Rali) gathered all the sahabas and stated, "You are narrating the hadith of the messenger of Allah. You differ among you in this regard. If it so the generation to come will confront more than this. So, do not narrate more hadith from Allah's messenger. If anyone inquires tell them that for you and us, Allah's holy book is available. Here Abu Bakr (Rali) did not prevent narrating hadith. Instead of that he insisted on narrating hadith carefully.

(c) Strict measures in collecting Hadith

When someone listens to a hadith from a narrator, it was the nature of sahabas to follow strict measures. For example: Even if the narrator was a very important person he was asked to pledge before narrating hadith. Once Ali Ibnu Abitalib (rali) narrated a hadith. Abida as Salmani immediately got up and questioned "Ameerul Mumineen pledging on Allah did you hear it from Prophet (Sal)? "Yes I pledge on Allah saying so he swore thrice.

When the companions listened to hadith they used to collect the chain of narrators too. There were very rare opportunities to mix lies with hadith.

At the same time, when they obtained a hadith, they checked whether the contents of hadith contradicted with the Quranic meanings. "When the family members of a demised person cry over it, the dead body would be punished" Ayesha(Rali) rejected the above hadith on the basis of Quranic verse "sin of a soul would not be burdened on others." (53:38)The above hadith was said to a Jewish woman. Ayesha (Rali) explained that the Jewish woman was punished due to her sin. According to the opinion of Ayesha (Rali): the narrator had heard or memorized only a part of hadith.

By the passage of time, it became a great challenge to face political differences and emergence of deviated schools of thought in the Islamic history. Each division tried to justify and strengthen their positions by searching the Quran and hadith in support of their positions. They were not reluctant to fabricate hadith. Sahabas became vigilant about the great danger ahead and realized their responsibility to protect hadith from fabrication and distortion. For that they set some new rules.

(d) Searched for the status of narrator:

Imam Ibnu Seerin said as follows: Sahabas were not questioning the chain of narrators. When there was turmoil, then they began to ask the narrators of hadith to name the other narrators in that chain.

Scholars among the sahabas encouraged people to obtain hadith from narrators with piety, prevent, memory power, documentation of manuscripts. Sahaba community was very attentive to the extent where people widely spoke of the fact that "Actually this knowledge of hadith is Religion from whom you gain this Religion you have to be vigilant about that particular person.

When the companions heard a hadith they tried to meet the narrators personally in their native places however far they were and verified the hadith. Sahabas created a tradition of travelling far for the sake of collecting Hadith.

Sahabas were aware of the nature of weakest hadith and fabricated hadith. They rejected a hadith which contradicted hadith narrated by people with firmness and good memory.

TABIEEN'S PERIOD

The period of Tabieen means middle of the first century upto the half of second century Hijri. During this period some new happening occurred, which can be summed up as follows:

- Many sahabas who had memorized Hadith had passed away.
- It was not possible to meet each and every sahabas personally who narrated hadith.
- Emergence of mazhabs based on Fiqh. in order to strengthen their opinion each mazhab tried to make hadith available with them authentic.
- Those who pretended as Muslims fabricated Hadith.
- The fearness of merging al Quran with Sunnah was eliminated.

Like Sahabas, Tabieens also had the written scripts of hadith. This effort was known as 'Taqeedul ilm' and Tabieen were more serious than sahabas in this regard. Muhammad bin alhanafiyya (Hijri 73), Urwa bin Zubair (Hijri 94), Sayeed ibnu Zubair (Hijri 95), Mujahid ibnu Jabir (Hijri 103), Khalid ibnu Ma'dan (Hijri 103), Hasanul Basari (Hijri 110), Atha Ibnu Rabah (Hijri 117) were remarkable personsonalities among them. Imam Zuhri who used to write whatever he studied. Regarding this habit Abusinath commented as follows. "We use to carry the stationary and visit the scholars. Whatever we listen we used to write them.

Moreover Tabieens initiated compiling and writing hadith methodically. This was known as "Tadweenul Ilm". In Hijri 99, Umar ibnu Abdul Aziz (rah) assumed duty of khalifa and stressed more on this issue. He paid more attention on islamization of Umaiyya regime. He was the first ruler who made arrangements to compile hadith at state level. He enjoined the scholars to prevent destroying hadith, and propogate among the people to preserve hadith. Those who lived in Madina were ordered by him as follows. "Search for Sunnah and hadith of Rasool (PBUH). Because I am afraid of disappearance of knowledge and separation of scholars."

As other rulers of Umayya did, Khalifa Umar ibnu Abdul Aziz did not like to extend the borders of the state. He guided the people to gain Islamic knowledge and live as true Muslims. He had sent scholars like Nafih Maula, Ibnu Umar, and Harith bin Muhammad to propagate hadith in different places. The khalifa enjoined the Governor of Madina to preserve the letters of Prophet (Sal) and his commands to his companions and to contact Qassim bin Muhammad and Amra bint Abdur Rahman to record hadith.

Imam Zuhri was among the prominent scholars of Tabieen. He had directly seen ten sahabas. He was the teacher of great scholars like Malik ibnu Anas, Sufiyan ibnu Uyayyna, Sufiyanus Sawri. Umar ibnu Abdul Aziz ordered the rulers to consult Imam Zuhri due to his outstanding skills. Imam Zuhri's effort to compile Hadith was at Damascus Mosque. All governors of that region extended their fullest support to him. Governors sent their collections of hadith to khalifa which were submitted to Imam Zuhri. Later they were compiled in the form of books After all were compiled in to books, then they were sent to the different parts of the region.

Khalifa Hisham also contributed to the science of Hadith like Khalifa Umar ibnu Abdul Aziz through Imam Zuhri. When Khalifa Hisham requested Imam Zuhri to compile whole hadith literature in book form he replied, "I cannot attend to this task unless you provide two assistants. Both of them recorded the hadith literature which was available with Imam Zuhri in thirty volumes. The history revealed that Khalifa Hisham preserved these volumes in the state library.

Imam Zuhri initiated this sacred mission later followed by other scholars in different parts. Hadith literature was taught in Baghdad, Basara, Kufa, Makka, Damascus, Bustad and Madina. The learned scholars of Hadith who lived in these places they compiled books on hadith. Abdul Aziz ibnu Juraij, Abdul Rahman bin Kamr, Al-Ausayee, Malik Ibnu Anas, Hisham bin Basheer, Suffiyan bin Uyayyna are prominent scholars who compiled these hadith books. But most of these hadith literatures are not available. Among the collections of Hadith, Imam Malik's Muwatta was the most popular source. Those days, almost in all parts of Islamic world, hadiths books were compiled.

Makka	- Ibnu Juraij
Madina	- Malik ibnu Anas, Mohamad ibnu Ishaq
Basara	- Rabih ibnu Sabih, Hammadh ibnu Salama
Yemen	- Mahmar ibnu Rasheed
Sham	- Abdul Rahman Awza'ee
Kufa	- Sufiyyan Aththawri
Kurasan	- Abdullah Ibnu Mubarak
Egypt	- Abdullah ibnu Wahabi

Like sahabas, Tabieens who lived in many regions also took preventive measures to preserve suunah. Following are the key components.

- (a) Biography of narrators, their history, attributes and behaviour were studied. Attributes like Honesty and memory power were carefully observed. Scholars were not reluctant to understand bad habits of narrators in order to preserve hadith. They gained hadith from authentic narrators only. The following quotation of Imam Shafi affirmed this reality. "I pledged in the name of Almighty Allah if I have completed ninety nine hadiths correctly and only one hadith mistakenly I may found fault of it.
- (b) They observed whether the contents of hadith contradicted with Quranic verses.
- (c) They carefully preserved hadith in manuscripts. Hasan Ibnu Ali preserved his father's collections of Hadith in his room. He took them out only if it was necessary.

TABAUTTABIEEN'S PERIOD

Taba'uttabieen's period was considered as a golden period in the history of Hadith. Many developments had been observed during this period.

Learning and Teaching Hadith

While making efforts to compile, transcribe, preserve and propagate Ahadith that increased bilateral relationships between teachers and students. Students obtained hadith through different methods. Though some of them were followed from the beginning but they were more practiced during this period only. We can sum up the methods of learning as follows:

1. **Students listen to their teachers while they read,- (sama' u)**

It was noted that a teacher taught ahadith by reading ahadith from his memory or books, through question and answer sessions and dictations. From the end of second Hijri the oral teaching method was not widely applied. Mostly reading a hadith out of written books was the common practice. Students used to write down whatever their teacher dictated and later the teacher corrected the transcriptions and accepted them.

2. **Presentation of hadith by students (Ardh)**

When a student read out whatever he had written to his teacher other students too checked their records or listened carefully then recorded them. If a student failed to get the approval of the teacher the student was known as Sariq alhadith (thief) and also his authority to narrate hadith was cancelled. Therefore it was a practice to read out to the teacher the Ahadith copied from the manuscript of the teacher.

3. **Teachers permission (Ijaza)**

Ijaza means teacher granted permission to a student to teach from his record. It was an effort to preserve the science of Hadith.

4. **Handing over the manual of teacher to his student**
Handing over a handwritten script of a teacher to his student and granting him permission to teach it.

5. **Making a copy of Hadith for others**
There was a custom of writing hadith and sending them to others during this period. Khalifas copied hadith and sent them to administrators and governors. Scholars sent hadith to their students from far away places.

6. **Proclaim the permission granted by a teacher to narrate hadith (I'lam)**
Students got approval from the teacher. In some occasions it was expected that the student should keep a copy of a certificate with them.

7. **Wasiyya**
It means that a teacher handing over his collection of hadith to another person and granting him permission to narrate hadith in the same chain of narrators.

8. **Wijada**
It is of teaching hadith to others from a manual compiled by a teacher without his permission. It is not an accepted method to learn Hadith.

Efforts to compile the Hadith

Efforts of collecting Hadith which commenced from the beginning made a remarkable development during the era of Tabauttabieen. Compilation of Sihahussitta- six Hadith books was a great effort and a milestone in the history of hadees.

The following methods were employed widely in the hadith books :

Musnad This method refers to a narrator narrating hadees under different themes. All of them are compiled under his name.

Jami 'u: A Hadith collection which covers all themes of Religion is known as Jami' u. It was compiled under the titles like Iman, Ahkam, Aadam and Tafsir.

Musannaf: It is a Hadith collection along with the opinion of companion of Prophet (Sal) and Tabieen in a thematic content.

Risala: It is a compilation of hadith under the titles included in the Jamiu books.

Sunan: It is a collection of Hadith covering many titles in Religion. Mostly Hadith related to laws appeared in this collection.

Mustakhraj: If a Hadith in a collection has another chain of narrators and collecting hadith in this manner is Mustakhraj.

M'aajim: Hadith collections of every narrator according to the that they have collected from thier teacher alphabetical order of the names of the teachers.

ULUMUL HADEES

An independent discipline called Ulumul Hadith was developed because of the efforts of the scholars to distinguish the fabricated hadith from the accurate hadith during the period of Tabieen which was known as golden era of the science of Hadith. This science was emerged when a great effort was made to continue studies on narrators and critical analysis of Hadith and setting principles of Hadith science. Therefore in sideline with this science some other sub areas of studies appeared as follows:

1. Asmaur rijal
2. Ilmu Jarah waththa 'dil
3. Usulul Hadith

Modern Period

In the modern era, scholars specialized in the science of Hadith made tremendous efforts in alone and collectively. It is indispensable to defend Sunnah from the allegations leveled by enemies of Islam.

The efforts to preserve Sunnah in the modern times can be specified as below:

1. Publishing dictionaries to search for Hadith by words. A group of orientalis completed this task.
2. Compilation of Hadith alphabetically to search for a Hadith from its first part.
3. Compiling many Hadith collections in a volume.
4. Publishing encyclopedias based on hadith in the categories of Sahih and Dhaif. Muhaddith of modern time sheikh Nasiruddin AlBani's contribution had been considered as remarkable in this arena.
5. Collecting additional parts of a particular Hadith which is known as Zawaid in the terminology of Hadith science.
6. Explaining the status of Hadith through critical studies. For example every Hadith in Musnad Ahmad under the leadership of scholar of Hadith Shuaib Al Arnaut explained the status of Hadith following a critical study.
7. Keeping in view of the development of modern technology, Islamic scholars made their efforts to preserve Sunnah and manufactured CD's consisting of Hadith books.

Sciences based on Hadith and their Impact.

Asmaur rijal

Muslims love Prophet (Sal) as they love Allah. Therefore they were very much concerned about preserving everything related to Prophet (Sal). Muslim ancestors when they strived to preserve Hadith, they compiled details of narrators such as their names, family profiles, place of birth and residence, ethics, talents, educational excursions, teachers, students and their manners. Asmaurrijal is a science compiled biography of narrators over five lakhs in number.

While commenting on this subject, Springer a western scholar says: "A society like Muslims who established a science of Asmaur rijal never ever existed in the world. Through this great task they preserved the biography of five lakhs narrators. We can come across narrators from the beginning to the end of a chain in different periods of the history". We can meet in this history from the last to reveal the hadees to Prophet (Sal), the chain of narrators related to it, belonging to each period. In this science the relators of hadees are classified in the following manner as groups (Thabaka)

Sahaba (Companions)

Sahabas hold the first layer among the narrators of Hadith. They were the first to gain Hadith of Prophet (Sal). They were trustworthy in dealing with the issues related to Hadith. "Whoever fabricated deliberately on me his shelter would be into hell.Sahabas kept the meaning of this Hadith in their minds deeply.Sahabas may have made some mistakes as human beings, but all of them were considered as just. "By Allah we don't tell lies. We don't know what a lie is" the above statement of Anas (Rali) is a good evidence for it.

Among the narrators in the first layer Abu Huraira (Rali) reported 5371 Hadith. Among the Sahabas there are some who have narrated less Hadith. However all of them were just. Hadith science consists of the history of Sahabas.

Tabieens

Tabieen are in the next level of the Sahabas. Thabieens, Shihab AzZuhri, Hisham Ibnu Urwa, Ata ibnu Abi Rabah, Said Ibnu Jubair and Abussinad were among those who strived to compile and preserve Hadith. There were many other Tabieens who collected Hadith from Sahabas carefully and handed over to the next generation in a just manner.

Due to turmoil in the last period of the sahabas many sects emerged and Hadith got fabricated falsely. There appeared a systematic approach to deal with Hadith carefully. Imam Zahabi mentioned that without knowing the narrator of Hadith it became impossible to get it accepted.

Tabauttabieen

Following Tabieen, Tabauttabieen made a great contribution to preserve the science of Hadith. Due to increasing number of liars during this period and emergence of movements with contradictory thoughts impacted upon the purity of Hadith. This period witnessed great scholars who protected Hadith. They studied complete details of narrators, the Ravis. They were able to recognize Hadith in its pure form as a result of this study.

Yahya ibnu said, Abdullah ibnu Mubarak, Muhammad ibnu Hasan Ashshaibani and Ibrahim were great scholars of Tabauttabieen who contributed to protect Hadith.

And in this way they researched on the life and history of narrators of Hadith. This effort preserved the history of a great number of narrators. This science known as Asmaur rijal supported to preserve the science of hadith.

Ilmul Jarah watta'dil

Ilmul Jarah wattadil is a science which researched on the good and bad qualities of narrators. "AlJarah" means to blame a narrator by leveling an allegation or more. And AthThadil means proving the genuineness of the narrator. Through his report the particular Hadith became accepted.

All the scholars accepted the view that searching for the mistakes of narrators and publicizing them are not considered as sin of back biting. This is an effort to safeguard hadith and not to search for short comings of an individual and made them public. The stance of Quran and Sunnah is to accept from a reliable virtuous speaker. Therefore it is Ijma of all scholars to accept Ilmu jarah wattadil without any rejection.

Some sahabas, thabieens involved in this art. Imam ibn Abbas (rali), Imam Shafi are the important scholars. Yahya ibn Sa'd (rali) died in Hijri 189, was the first person to write his opinion of hadith narrators. Yahya ibn Mueen (rali) died in hijri 233 and Ahmad ibn Hanbal (rali) died in hijri 241, During their period this science reached its peak.

Those who were involved in the research of the authenticity of the narrators they followed some limits and principles. Some of them are given in brief:

1. There was no need to detail out the reasons for which the authenticity of the narrators was accepted. But when finding faults with the narrators of Hadith the reasons for it should be clearly mentioned. For example It should be stated as "liar", "neglectful person".
2. Negligence, poor memory powers are also among the major deficiencies of narrators. Even though the narrators were pious but if they had these qualities they were disqualified for reporting hadith. Imam Malik used to say as follows: "We refused a lot of narration of narrators of hadith. But, we expect their shafa'a in the hereafter."
3. Some scholars have the opinion that one person is enough to recognize a narrator and some others said that at least two persons should recognize.

Studies on narrators of Hadith were compiled in books. Imam Buhary's Attarikhul Kabeer, Imam Zahabee's Meezanul I'tidal and Siyaru A'lamin Nubala were some of the important books on narrators.

MUSTALAHUL HADITH

Mustalahul hadith is an important science established by Muslim scholars. This science consist the rules and principles stipulated by the scholars to know the authenticity of Hadith.

By the emergence of science, hadith were classified according to the rules and principles. In order to explain the authenticity and deficiencies of ahadith new terminologies were introduced. The terminologies like Sahih, Daif, Musnad, Muttasil, Marfuh, Mawkuf, Mursal, Munqati‘h, Maqlub, Mu‘lal, Mu‘allaq and Gharib were defined and classified accordingly by the scholars of Hadith. Scholars can easily understand through the terminologies whether a particular hadith was accepted or rejected.

In the modern times, it is highly discussed about the science of hadith which affirmed the authenticity of Hadith. The modern Western scholars too use this method to prove historical facts. Asad Rushdam, a historian of American University says about this science: "Historians of Europe and America even after many centuries could not establish a science like this.

A person who understands the rules and principles set by the scholars of Hadith to recognize the status of Hadith a learner of usulul hadith may wonder to go through the efforts of our scholars to preserve hadith.

Understanding Hadith

Hadith is a guide to whole life

Word, action and approval of Prophet (Sal) are related with the entire life of human being. Sunnah guides all the segments in the society such as individual, family life, society and Islamic government.

Al Quran provided the fundamentals needed for human life. Meanwhile Sunnah has explained the practical aspect in detail. Sunnah has elucidated the tenets of faith in Allah, Angels, Books, Prophets, Day of judgement and Qada qadr in a broader perspective.

There are many ahadith on life after death especially life in qabr and the day of judgement. Sunnah explains another important principle of Religion that is worship. Especially lessons on prayer, zakat, fasting and haj can not understand by ignoring Sunnah. In addition to five times obligatory prayers and fasting in the month of Ramadan, there are voluntary prayers, fastings and sadaqa also emphasised by Sunnah.

Hadith books carried titles such as the basics before prayers like cleanliness, Wudhu, bathing, Tayammum, likewise Azan, Iqamat Jamath prayers, the Imam, prayer time, Rukuns, Sunnat, nullifiers, and also titles like Qiyamullail, Salathul Dhuha, congregational prayers (jamath) and non congregational prayers. Likewise more guidance is provided almost in all aspects of worships.

Sunnah emphasized more on Islamic values. Truthfulness, trustworthiness, charity, courage, belief, shyness, softness, mercy, doing good deeds, humbleness, tolerance, balance in anger, forgiveness, caring parents, caring family relationship, respecting neighbors are some the good deeds men should follow which are detailed out in sunnah.

Sunnah discussed the spiritual values that maintained the relationship with God. Loving Almighty Allah, keeping trust on him, work with pure intention, expecting the mercy of Almighty, fear of his punishment, satisfaction with his decisions, being patient at a time of difficulties, and thanking God for his bounties etc, are some of them.

Sunnah also stated the ethical codes to be followed in the daily routine of mankind. Etiquettes of eating, walking, sitting, greeting, visiting, getting permission, sleeping, awaking, dressing, beautification, conversation, being silent likewise all occasional ethical codes were taught by Sunnah.

Sunnah teaches Muslims to mention Allah's name before having meals, to eat meals with the right hand in a moderate way and praise Allah after having meals.

Sunnah speaks about organizing the family life, especially selection of husband and wife, marriage proposal and its laws, marriage ethics, duties of a husband to wife, duties of a wife to husband, Talaq, Iddah, Lihar, duties of children to parents, duties of parents to children, ajnabi, mahrami relationship likewise prophetic tradition covers all areas related to family life.

And the Sunnah speaks a long list of financial activities like law of buying, selling, donation, loan, mudaraba, musharaka, borrowing, pawning and waqf.

Sunnah detailed out the relationship between the ruler and citizens, administration and justice as a part of politics. It has guided human life beautifully and explicitly in it all its aspects. It can be understood through reading Sunnah.

Compilation of Hadith

(1) Saheehul Bukhary

Following the Quran, Muslims in the world highly regard Saheehul Bukhary. Imam Mohammad Ibnu Ismail initiated this work in Haram Shareef and took 16 years to complete it at Bukhara with 7275 hadiths. Imam Bukhary used to pray two rakats before recording each hadith.

Saheehul Bukhary has 97 titles and 3450 subtitles. According to Hadith scholars have each title and sub titles a deep meaning and legal rules. There are approximately 82 interpretations of Saheehul Buhary available. Among them following are the most important:

- (a) Fathul Bukhary - Ibnu Hajar al Askalani
- (b) Umdatul Qaari - Mahmood Ibnu Ahmad Iyni
- (c) Irshathus saari - Ahmad Ibnu Abeebakr Kastalani
- (d) Tuhfatul Baari - Zakariyya Ansari
- (e) AlMufhim - Qurtubi

(2) Saheeh Muslim

Saheeh Muslim is the next authentic source to Saheehul Bukhary. The scholars mentioned that it contains about 4000 hadith excluding the repetitions. Though some hadith of Saheehul Bukhary appeared in Saheeh Muslim but most of them carried a chain of different narrators. Imam Muslim did not mention titles for Hadith as Imam Bukhary did.

Though there are many interpretations for Saheeh Muslim following are prominent among them:

- (1) AlMinhaj fee Sharahi Muslim – Imam Navavi
- (2) Addibaaj ala Saheeh Muslim – Imam Suyuti
- (3) Alma ‘lam fee favaidi Kitabi Muslim – Muhammad Ibnu Ali.

3. Sunan Abi Dawud

When Imam Dawud stayed at Tarsis for 20 years, there he compiled his collection of Hadith. He selected 4800 Hadith out of 5 lakhs hadiths and he confined each chapter to one or two hadiths. He wrote letters to the scholars of Makka to explain in this regard. In each chapter he didn't attach more than one or two hadiths. He said that the reason for this approach in order to simplify understanding and prolonging the chapters to more than the requirement is an excess.

This book became very popular during his life time. Ali bin Hassan said that he learned this book six times from Abu Dawood. It cannot be considered that all the hadith mentioned in Abu Dawud are authentic. He himself had pointed out some of the weak hadiths. Meanwhile hadith which he failed to identify as weakest hadith were highlighted by the scholars. The main reasons for mentioning weak hadith by Imam abu Dawood was according to scholars as follows:

Imam Abu Dawood considered that if a weak hadith is not the weakest that is better than the opinion of the scholars. He was of the opinion, rather than compiling the opinion of early scholars it was better to compile the weakest hadith. Many interpretations had been written for sunnan Abu Dawud. Below are the prominent interpretations:

- (1) M'alimus Sunan – Imam khattabi
- (2) Awnul Ma'bud – Aleem Abaadi
- (3) Bathllul Majhud Fi halli Sunan Abi Dawood – Shaikh Khaleel Ahmad.

4. Sunan Tirmizi

Imam Tirmizi was born in Hijri 209 and he started his journey to gain knowledge of hadith in Hijri 235 and he reached his native place Khurasan before Hijri 250. After that, he started compiling his collection of Hadith. Sunan Tirmizi or Al Jami'h is his famous hadith collection. He has given importance to three areas as follows:

- (a) He has compiled Prophet's hadith in a proper order.
- (b) He compiled legal opinion of early imams on each issue and Abu Dawood mentioned only hadith used for religious judgements.
- (c) He has explained the status of the hadith.

This collection consists of 3956 hadith. This collection of hadith had been classified into 50 sub titles (Kithab). Generally Jamiu means all kind of hadith. Here Sunan Tirmizi included all areas like Siyar, Adab, Tafseer, Aqeeda, Fitan, Ahkam, Manaqib, Riqaq, therefore it was named as Jamiu as well.

Imam Tirmizi used to mention the title and then he brought one or two hadith. It follows his opinion on the status of Hadith. In this regard, he used some symbols which were not used by earlier scholars. Also he brings opinion of early Ulamas. In addition to this if there were mention of hadith by any companians, he related them as well.

There are many interpretations for Sunan Tirmizi, among them "Tuhbatul AlAhwadi" which was written by Abdur Rahman Mubarak Puri's was the best commentary.

(5) **Sunan Ibnu Maja**

The Sunan Ibnu Maja is a popular collection. Later this was considered among the six authentic hadith books. It does not mean all Hadith included in this collection are authentic.

This collection of Imam Ibnu Majahs consists of 4341 hadith, out of them. 3002 are common in other five sahih collections. These hadith are recorded by the other five or one of them. Ibnu Majah has included 1339 hadith which were not included by any one of the five others. Out of these 1339 hadith 428 hadith are authentic. 199 hadiths are in the status of 'Hasan' and 613 Hadith carried weaker Isnad. And 99 Hadith are either Munkar or Maqtu'h.

Scholars like Abu Dawood and Tirmizi have also mentioned weak hadith in their collections. They have mentioned about them clearly. But Ibnu Majah has included weak hadith and had kept quiet. Therefore there was a debate on this collection among the scholars. There was an opinion that there are hadith collections other than Ibnu Majah which could be included in Sihah Sittah.

Sunan Ibnu Majah very rarely repeated hadith. Many scholars have accepted that a better approach has been applied in classification of chapters and subchapters. This consists of 37 chapters (Kithab) and 4341 hadith.

Commentaries on Sunnan Ibnu Majah are very less. "Al I'laam bi Sunan" is one of the outstanding commentary.

(6) **Sunan Nasaee**

The most popular work of Imam Nasaee is As Sunan Al Mujtaba. Indeed it is a publication of selected hadith from As Sunan Al Kubra. When Nasaee handed over to the Ramla Governor, he had asked whether all hadith in his As Sunan Kubra collection were authentic. When he replied in the negative, the governor requested him to compile only authentic hadith. Therefore sunan almuftaba was compiled, as a response to the request.

The collection of Imam Nasaee failed to attract much the early scholars. After a long period, Imam Suyuthi wrote a short commentary, that was published several times.

Here we have given six important hadiths publications only. More hadith books are available. The compilations of Imam Malik, Ahmad Ibnu Hanbal, Tabarani, Ibnul Aseer, Haitami, Jalaludeen Suyuti are some of the popular publications

APPROACHES TO HADITH

Understanding Hadith in Different Fields

Islam is a complete religion. Therefore it need to speak about all areas of necessiting of man to be fulfilled to address. In this perspective, the second source, – Sunnah also has explained all these areas. Sunnah did not only speak about Ibadad and keep quiet, but it has addressed in detail on principle areas like economy, politics and health. It's impossible to explain in detail all these domains here. In this section we will provide guidance of Sunnah in brief.

Hadith on Medicine

"Allah sent down illness with remedy. All illness have remedy. Therefore, get treatment for illness. Don't heal through forbidden things. (Abu Dawood)

Tariq Ibnu Suwaid asked Prophet (Sal) about liquor. When the prophet prohibited making alcohol, he replied that he was making it to cure illness. Then Prophet said as follows: "Alcohol is not a remedy but it would cause disease." (Muslim)

Abu Huraira (Rali) reported, as Prophet (Sal) said the following "all sickness can be cured with blace seed, except death." (Buhary)

Abu Huraira (Rali) narrated, holy Prophet (Sal) said " if a fly falls in your drink dip it fully and throw it. its one wing carriess disease and the other has the remedy. (Buhary)

If anyone complained about headache to holy Prophet (Sal) he said to apply ijama method of Blood infusion (Ijama) and if someone complained about leg pain instructed them to apply henna. (Abu Dawood)

There are many hadiths like this related to medicine. When we look into the meaning of hadith deeply, it reveals the extent Prophet had introduced healing methods precisely.

Politics

Holy Prophet (Sal) said " if three of you, set out on a journey appoint one of them as your leader". (Abu Dawood)

"Whoever dies without giving any biath (promises) he dies in the status of Jahiliyah period" (Muslim)

"With the pledge in the name of Allah, if anyone requests this duty of Imamah or eager to get it, we will not appoint him as a person in charge". (Buhary,Muslim)

"Do not obey creatures in the matter of disobeying the creator". (Buhary, Muslim)

" Whoever tortures a Dimmi, I will appear against him on the Day of judgement (Abu Dawood)

Finance

"Anybody who takes interest, eats it, writes it witnesses it and incharge of it, Allah curses them." (Muslim)

"Other than the person who follows the wrong path, no one will ever hoard any goods. (Abu Dawood)

"Three things are important and common to all Muslims. They are the grazing land, fire, water". (Abu Dawood)

"If anybody fertilises a barren land it belongs to the person who does it." (Thirmidhi)

"On the day of judgement a truthful trader would be raised with the martyrs, Prophets and virtuous" (Tirmizi)

Science

"There is a part in the human body. If it is perfect, the whole body would work properly. If it gets spoilt, the whole body will get spoilt. That is the heart." (Buhary)

"If I didn't consider causing inconvenience to my community, I would have enjoined brushing teeth before each prayer." (Buhary)

"Fast and be healthy". (Tabarani)

"Other than the created fixed ajbuththanabaith of Adams son, the earth will eat the rest of his body" (Muslim)

"Messenger of Allah (Sal) prohibited eating flesh of Jallalah animals and drinking their milk." (Tirmizi)

"Do not travel in the sea unless for performing Haj or Umrah or fighting in the path of Allah. There is fire underneath the sea. The sea is under the fire." (Abu Dawood)

Protecting the Environment

"If Any Muslim plants a tree and if a bird or man or an animal eats out of it, he will get the reward of sadaqa" (Bukhary, Muslim)

"Almighty Allah is very beautiful, He likes beauty. He is good and He likes who does good things. He is clean and he likes purity. Therefore keep the front compound of your house clean. Don not be like Jews." (Tirmizi)

"Once Abubarsa (rali) came to the Prophet (Sal) and asked: "the Messenger of Allah! teach me something I will benefit. " The Holy Prophet (Sal) replied "remove all obstacles which disturb the path of Muslims." (Muslim)

"I would have enjoined killing dogs if they were not in a group". (Abu Dawood)

"Do not urinate in stagnated water." (Buhary)

A few hadith only are mentioned here. It is noteworthy to say that areas like economy, politics, and environmental protection should be studied in detail.

Secondary Sources

Ijthihad :

Definition and literal meaning

The word 'Ijthihad' had originated from the word "juhd" or "jahd". "Juhd" literally means making an effort. "Jahd" means patiently bearing the difficulties. Therefore, the term 'ijthihad' is linguistically used to mean the utmost effort an individual can put forth in an activity by struggling with oneself through deep thought. If an effort needs to be made on an activity and also if one had to face difficulties in the process, it is literally referred to as 'ijthihad.' Instead if an activity is done without any difficulty with some effort, then that effort is not considered as 'ijthihad.'

In practical sense, the term 'ijthihad' refers to the effort taken using "isthinbath" to obtain a practical Shariah law.

It is important to understand well the definition of the word "ijthihad" as used in Shariah.

- When it is said as making an effort is ijthihad , it does not mean the partial effort. If all the effort was taken to the maximum regarding a matter and no further strength available to spend any more effort, it is meant as ijthihad.
- It is made to understand that it is not practically considered as ijthihad if someone does a study related to an affair through Shariah laws linguistically, cognitively and through the sense organs.
- It is made to understand that, the legal scholars do not consider as ijthihad the 'practical' effort taken to obtain laws cognitively related to belief.
- It is indicated that the word "ijthihad" is not used practically to mean to derive laws directly from legal sentences through 'isthinbath' or to memorise legal issues or to learn the legal rulings from a Mufti or to read and understand the legal issues from texts.

From the above explanations it could be understood that it is a process of legal reasoning and hermeneutics through which the mujtahid derives or rationalises law on

the basis of Quran and the Sunna. The complete effort exerted by a legal scholar (independent reasoning) to get a solution for the practical problem is referred to as “ijthihad” in regular life.

Importance of Ijthihad

The view of the Islamic scholars about ijthihad as “farul kifaya” stresses the fact that ijthihad should take place in the Muslim society during all the periods and it is the duty of the total Muslim society to take measures to do it.

The following are some examples to explain the necessity of ijthihad in the modern world:

- There are many insurance companies in the modern world. What is the Islamic view point on these companies?
- What is the Islamic decision about the different banks at present, the deposits made over there and the banking activities?
- What is the Islamic stand about the business transactions through telephone, fax, and telex?
- What is the Islamic ruling on implanting organs?
- Is it permissible for a person to donate the body after his death to the medical faculty?

All the questions given above are those exist in the modern world. The earlier Imam’s would not have answered these problems, since they did not face these types of problems in their periods. So, the Mujthahids of the modern world are bound to find the solutions for these types of problems. These problems could be solved only if ijthihad takes place.

It is not necessary to limit the service of ijthihad by only giving solutions to modern problems. Ijthihad should take place to find the most suitable decisions according to the present time from the different decisions for problems given in the Fiqh books.

As it is essential to do Ijthihad by Mujthahids individually, it is also important to do ijthihad collectively in order to provide the necessary guidance to the modern society.

Islam is dynamic. It is important to continue doing ijthihad, if people have to accept that Islam is not outdated but it is for all times. In order to prove the fact that Islam is suitable for all times the contribution of ijthihad is very important.

Prerequisites and types

Some think that all have the prerequisites to do Ijthihad. This view is definitely not true. Islamic scholars have indicated prerequisites necessary to do this service with the good intention of preventing any form of ruination. They are as follows:

1. Knowledge about the Quran: (Knowledge about legal rulings, Asbabun Nusool, Nasik Mansik, generally a wide knowledge about the Quran.)
2. Knowledge about Sunnah : (knowledge about Ulumul hadiths, hadith research science, Nasik Mansuk, contradicting hadiths, hadiths in asbabu wurud and the common knowledge of Sunnah)
3. Knowledge in Arabic Language
4. Knowledge about previously prevailing ijma: (Cannot give decisions contradicting the previous decisions based on Ijma. So, this condition is imposed)
5. Knowledge of Usulul fiqh : (knowledge about the legal sources, aam –kas, muthlak – mukayyad, manthuk-mubhum, lahir-muawwal, muhkam-muthasabih)
6. Knowledge on the objectives of Shariah.
7. Knowledge about people and life.
8. A person of just, honesty and God fearing.

A Mujthahid could do his duty well if he possesses the above qualifications.

Types of Mujthahids (levels)

1. Mujthahid Muthlak : The Mujthahids belonging to this section fall into two divisions:-

- (a) Mujthahid Muthlak Musthakil : They possess three specific qualities. They would have the ability to make decisions regarding the sources for the basis of ijthihad. Moreover, by learning about the previously solved problems and their decisions they would have researched on the verses of Al Quran and hadith handled as evidence to solve them. They would have the ability to ascertain the most suitable view out of the sentences with varied views. They would have the ability to understand how Al-Quran verses and hadith become evidence to the legal rulings. Furthermore, they would have the ability to provide solutions with evidence for problems for which solutions are not given.

The legal scholars of the sahabas and the legal scholars of the Thabieens belong to this division. The founders of the four madhabs too belong to this division. Zaid bin Ali (rah), Jaufar Sadik (rah), Sufiyanul Sawfi (rah), Awsae (rah), Lais ibn Sahd (rah), Tabri (rah), Dawud bin Ali (rah) too should be considered equal in status to them and they too belong to this division.

- (b) Mujthahid Muthlak Muntasib: He follows his teacher to decide on the basics of ijthihad. That means he accepts the sources accepted by his teacher. When researching on the evidence and presenting the evidence gets the teacher's view as a supportive statement. Yet he has the ability to do ijthihad independently since he believes his teacher is correct and he accepts.

The examples of the Mujthahids who belong to this division are the students of the four Imams.

- Abu Hanifa – Abu Yousuf, Muhamad, Zubar
- Malik – Ibn Cassim, As hab
- Shafi – Musni, Puwaidi
- Ahmad – Kallal

- (c) Mujthahid Fil Madhab : He would follow his Imam of his Madhab in the matters that his Imam has stated his opinions. Yet he knows his Imams sources and the conditions. If he comes across a problem for which his Imam has not stated his opinion, he would give his verdict without a difference to his method.

- (d) Mujthahid Futhya : He has an in-depth knowledge of his Madhab. When there are many views about a particular matter, he has the ability to ascertain the most suitable one out of them. He has the ability to ascertain the most suitable conditions of those presented by the Imams of a particular Madhab.

Legal school of thought divisions (Madrasathul Asar – Madrasathul Rahya)

When the sahabas went to reside out of Medina in the main cities of the Islamic society, they gave decisions based on the Quran for the issues they encountered. If they could not find it in the Quran, they turned to the direct and clear Sunnahs to give decisions. If they could not find the solutions even in the Sunnah they used ijthihad without contradicting Al Quran and Sunnah, they solved the issues.

The way the sahabas and Thabieens approached to solve issues for which there were no definitive decisions in the Quran and Sunnah mainly led to the origin of two types of schools of thought. They were the Madrasathul Asar and Madrasathul Ra'y.

Madrasathul Asar : This legal school of thought was also called as Madrasathul Hadiths and Madrasathul Hijas. This legal school of thought originated in Madina. Prophet (Sal) lived in Medina until his demise. The sahabas who lived in Medina were under his care. Until the end of period of Umar (Rali) none of the important sahabas were allowed to leave Medina. As a result, many hadees were found there. Due to this fact, in order to solve problems when they were encountered in comparison it was not difficult for the scholars in Medina to obtain the solutions from the suitable hadees. They relied on the hadees to solve issues. If there was no option they used human reasoning. This division was given this name for the above reason.

Though it originated in Medina, it is not reasonable to limit it to the boundary of Medina. Though the people lived in different parts of the Islamic Empire, if they followed the way of this legal school of thought, they were regarded as people belonging to Madrasathul Asar. For example, Imam Suhri, Imam Awsae lived in Sham. Yet they relied mainly on the hadees to solve issues. They did not like to use human reasoning as they thought it would lead them astray. They too belong to Madrasathul Asar.

This best example of the scholar of this legal school of thought could be mentioned as Imam Zaid ibn Musaib(rah). He lived in Medina and was educated by the senior sahabas. He was attracted particularly by the thinking of the sahabas like Abdullah bin

Umar (Rali) and Zaid ibn Zabith (Rali). Particularly, the impact of the thinking of Ibn Umar (Rali) could be seen in him.

Those who belonged to this division, they used the Quran and Sunnah as their source to solve problems. If they could not find the solutions in them, they used the views of the sahabas to solve them. If they could not find the solution for a particular in the Quran and Sunnah, Ijma and the opinion of the sahabas only then they did try to use the human thinking to solve the problem. Then

This division made a great effort to protect the Sunnahs. They accept Ahad hadees and says that they could use them to make the matters of 'Aam' stated in the Quran as a 'Kas'

Madrasathul Ra'y: This division of the legal school of thought could be identified in Iraq. Certainly the seeds of origination were sown for this division of schools of thought in Medina itself. Some of the sahabas were the pioneers of it. For e.g.: Umar (Rali), Ali (Rali), Abdullah ibn Masud (Rali) can be mentioned.

During the period of Umar (rali) Abdullah ibn Masud (rali) was sent to Iraq. He did not only take with him the hadiths of Prophet (Sal) but also the decisions given by the sahabas for the legal problems. So he could be thought as the person who pioneered in the origination of this school of thought in Iraq as this division uses the Quran, hadiths and also the human thinking.

The popular sahabas who used the rational thinking were ascertained in history as those who were influenced by the thinking of Umar (rali). He had been an expert at identifying the reasons for the legal rulings and handling Qiyas.

While giving the due place for Al-Quran and hadiths, this division also used rationality or human reasoning. Scholars give the following reasons for this division to grow in Iraq:-

- (1) Iraq was very far from Medina. There were some involved in the illdeed of fabricating hadees. The political situation and social problems prevailed over there made it easy for them to involve in them. Therefore, false hadees were widely seen there. The spread of these false hadees was the main reason for scholars to use more rational thinking in finding solutions to issues.

- (2) When the Islamic society head quarters shifted from Medina to Iraq, this region that was politically important became the centre of educational activities. This was another reason for it.

Al-kama, Nakahi, Mastuk, Ubaida bin Amr Assalmani, Shuraih bin Al-Haris are examples of this division of scholars. The most important scholar is Imam Nakaee. He did not miss to leave an impact in the history of Islamic law making.

It is important to note a basic view here. Even the legal scholars who do not belong to this division too have used rational thinking. The word fiqh means explanation or clarity. Even this word shows that a legal scholar would use his rational thinking. Those who belong to “Madrasathul Asar” too have used rational thinking (human thinking) where ever necessary. If the situation is so, why do we call only a division as Madrasathul Ra’y?

They are called as Madrasathul Ra’y for the method they handled to deduce laws. This method is different from the method of “Madrasathu Asar” division.

The learned Islamic scholars in Iraq did not fear to give fatwa. They gave their verdicts for any sort of problem whether it was practical problem of the real world or an imaginary one. They behaved in this manner because they had a firm belief not only in the laws Al-Quran or hadiths, but they also believed that the reasons for them too were given. So they stated that the job of a legal scholar is to find the reasons and they do ijthihad accordingly. Particularly the legal injunctions have their limits. Human issues are limitless. It is an impossible task to provide solutions to the limitless issues with limited legal injunctions. So, they pointed out that rational thinking should be employed in the light of legal rulings.

There were justifications for the learned scholars in Iraq to behave strictly in accepting hadiths. It cannot be denied that in an environment where numerous fake hadees were found, to be strict in accepting the hadees, it shows the powerful thaqwa and the concern of them. In an environment where there were lot of fake hadees when there is a suspicion about the reliability of a particular hadees, it cannot be expected for a legal scholar to employ it in his decision making.

The problems faced in Iraq were not faced in the Medina society. Hadiths were not fabricated over there. So, it is reasonable for the scholars living in the environ of Medina to show more involvement in hadees.

When these two schools of thought originated, there was a wide gap between them. The spreading of fake hadees, non compilation of all the authentic hadees justified and was pointed out as the main reason for this difference.

As the hadees were compiled and the fake hadees were identified, the gap between these two divisions was removed. These two schools of thought have united to form a complete legal school of thought.

Secondary legal sources

Al-Quran and Sunnah Islamic laws are the basic legal sources. Ijmah is a legal source where the thinking of the Muslim society has united with the basis of Al Quran and Sunnah. Qiyas is actually the expanded use of Al-Quran and Sunnah. That means, during the latter period it consisted of incidents similar to those described in Al-Quran and Sunnah. In this manner, Ijma and Qiyas are linked to the basic sources of Al-Quran.

The Islamic legal scholars brought further legal sources based on Al-Quran and Sunnah to find solutions for the new situations and problems in later life. They are called as secondary sources. They are as follows.

- (1) Isthihsaan
- (2) Maflahaa Mursalah
- (3) Urfu
- (4) Saththuth tharace
- (5) Isthishaab
- (6) Kawl al sahabi
- (7) Ashshararace Assaabika

Isthihsaan

Isthihsan is a legal source that comes following the legal source Qiyas. This was found by Imam Abu Haniffa, Imam Malik. But some legal scholars did not accept this legal source particularly, Imam Shafi (Rah). But this difference in opinion is considered as only a verbal one according to the opinion of researchers.

Definition and explanation

Ihthisaan means “seeing as the best”. It means in seeking a solution to a problem leaving out the solutions to similar problems going in for a stronger reason to go in for another solution. That is, we understood that Qiyas means giving one solution by observing the similarity between the activities or problems. But, in some situations it is not suitable to give the same decision by observing the similarity of the problems. There could be different strong justifications and reasons for not giving the same decision.

It could be well understood with the following examples.

1. When a servant is employed if any object gets damaged or destroyed by him, he does not become responsible for it. For e.g. while cleaning the house or home garden with care and concern, if any of the equipment gets damaged he doesn't have to pay for the damages. This is a fact generally accepted in law. Since he is considered as a responsible person of trust.
2. The above law applies to a repairer of clock or television, a launderer and public servicemen. So, it should be considered that they are not answerable for any damages or losses of things. On the basis of the Qiyas as a legal source it is the decision. But, when the Islamic scholars observed that this would affect the welfare of the public, stated that the workers or labourers involved in public service become responsible for their action. The decision taken based on Qiyas is left out here considering the reason as “welfare of the public.” This is a decision based on ‘Ihthihsan’
3. Isthisna business: This means requesting to manufacture a particular item. That means making a contract to manufacture items like tables, chairs, requesting to construct a building as per the requirement. According to Sunnah a person should not sign a contract for an object not in hand and sell it. Since this is also a type of transaction, it should be considered as not permitted on the basis of Qiyas. Yet, this form of contract has become a common custom and it does not bring any harm. So, the Islamic legal scholars leaving the direct decision of Qiyas on this and permitted this contractual method as per the custom.
 - a. Sunnah states clearly that the period of handing over of certain goods should not be lengthened. Gold, silver and wheat are included in it. This is called Riba al bayyee. This is also considered as a kind of interest.

- b. But the neighbours might borrow some number of rotties or little rice to be returned in a day or two.
- c. When compared with the particular hadees, this barter system should be considered as a kind of selling and buying. Yet, the legal scholars of hanafi madhab permitted it considering the needs of the people.

Evidence

When you observe ‘Isthihsaan’ it is not a separate source of law. It is another way of using Qiyas. When it went out of the base of Qiyas other legal rulings were adhered as evidence. So this need not have separate evidence.

The holy Prophet (Sal) said. “What is considered best by the Muslims is best in the presence of Allah, but whatever is seen as bad Allah too would see it as bad.” (Thabarani)

It is said that this is Ibnu Mahood (Rali)’s opinion. Some researchers say that this opinion would have been stated by this sahabi following the path of the Messenger of Allah. Fajjar and Thabaraani also have recorded this in their hadees books. According to this hadees Islamic legal scholars and researches could decide with certain limitations, whether a particular matter is correct or wrong. Isthihsaan was explained earlier with this view.

Al Quran includes these legal rulings. The best example for it is ‘Waseeyath.’ Al Quran’s view is that when somebody dies, the property of the deceased would go to his heirs. Yet, Al Quran has explained that the dying person could make Waseeyath a part of his property within the stipulated limits.

The use of Isthihsaan could be observed in Sunnah as well. The method of business transaction called ‘salam’ is permitted in Sunnah. This is selling a non available good. According to Sunnah, a non available item cannot be sold. But, considering the needs of man this is allowed in Sunnah. Al Quran states to lower the eyes when a man and a woman are strangers. (Surah Noor : 31) But during the marriage proposal Prophet (Sal) has allowed to see them. This legal ruling is an exceptional one considering the well being of the family in the future.

(2)Maslaha Al Mursala

“Maslaha Al Mursala” is an important legal source related to knowledge. Particularly, Malik, and Hanafi madhab state that this is a separate and a different source of law. But the Islamic legal scholars are of the view that the other Madhabs too have taken this as a source of law, by using different wordings and research methods.

Meaning and Definition

‘Maslaha’ means benefit and ‘Mursala’ means limitless. So the meaning of it is ‘benefit or interest of the public beyond the limit’

The definition of Maslaha Al Mursala is formulating laws in order to secure the benefit or prevent harm but is in harmony with the common rulings of the canonical texts the Quran and Sunnah in areas where it is not stated.

The laws formulated by Al Quran and Sunnah are always the beneficial ones. By legalising marriage, the Quran has normalized the sexual desire of man. By doing that it has organised a suitable family unit in order to give way for a human population to originate and grow. In this manner, when we observe any law in the Quran or Sunnah, we can see its objective is for the benefit of man.

In addition it could be observed that the Quran and Sunnah have generally stated about all types of benefits. The following lines could be stated as examples

- a. “And do good; That you may prosper.” (22:77)
- b. “Allah orders justice and good conduct”. (16:90)
- c. “And cooperate in righteousness and piety with one another” (05:02)

In this manner the Quran or Sunnah would have pointed out commonly about the benefits. But certain benefits would not have been shown. Formulating laws based on these benefits is Maslah Al Mursala. This legal source could be understood well with some examples.

(a) Law relating to transport :

There are no separate legal rulings on transport in the Quran and Sunnah. It is a clear fact that these laws are linked to the common objectives of Islam of

protecting the human lives and property. So, formulating transport laws comes in the section of beyond the framework of behaviour.

(b) Educational Administration:

The Quran and Sunnah have not stated anything directly about the sections related to educational administration such as the stages of learning, limitations on giving marks, the conditions for university admission.

(c) Registration of Government Institutions:

Registration of marriages, contracts of lease, registration of property come under the government registration. There are different legal formalities with regard to them. There is no direct evidence in the Quran or Sunnah stating that these need to be registered under the State.

But, the Quran and Sunnah stresses that the rights of those who enter into contracts like these should be protected. These laws are formulated to reach these objectives.

Evidence

The Islamic legal scholars have specially put forwarded the following evidence in support of “Making laws based on the unlimited benefits.” It is an accepted fact among the legal scholars that the Islamic laws are considerate about the welfare of man. Quran and Sunnah have explained this view in many places.

“We sent thee not, but as a mercy for all creatures.” (21 : 107)

The above verse itself is enough to ascertain that the message of Allah grants the blessings and benefit for man. In this manner, many verses confirm this truth.

Unlimited benefits means formulating laws based on the benefits which were generally pointed out in the Quran and Sunnah. We saw them with examples. So, it is clear that there is evidence to prove that this could be taken as a legal source.

1. It is clear that sahabas have formulated law using Maslaha Al Mursala as a base. For e.g.
 - (a) **Compilation of the Quran** – Though there was a necessity to compile the Quran as a single text, there were no separate evidence in the Quran or Sunnah. But it is not doubtful that this activity would bring a great benefit to the Muslim Society. So, during the period of Abu Bakr (Rali) sahabas compiled the Quran. This decision was taken considering the unlimited benefits.
 - (b) Abu Bakr (rali) appointed Umar (rali) as the Caliph after him. Umar (rali) named six members and requested to appoint one of them as a Caliph. Holy prophet (Sal) did not do it in this manner. But both of them did it in this manner thinking of the welfare of the Muslim society.
 - (c) Usman (rali) made one Mushab and burnt the rest of the written copies of the Quran. This decision was taken considering the unlimited benefits.
 - (d) Ali (rali) ordered Abu Aswath Athuwali to tabulate the Arabic grammar. This too belongs to the unlimited benefits.

3. Urf - customs

This is another source of law that shows the ability of the research knowledge of man. The members of the Hanafi, Malik Madhab used this as a source of law. Yet, the followers of other Madhabs too have used customs – Urf – in their legal solutions and in law making. But they have not mentioned it as a singled out source of law.

Definition and meaning

The literal meaning of “Urf” is customs, habits, rituals, practices. People in general, follow certain customary practices in a particular manner in speech and action. This is called Urf – custom. It is not wrong to translate it as customs.

Definition

The literal meaning of it is “the customs of the majority of the population in words and deeds”. The majority of the population does not mean only some of them or

a small amount. The people of a particular country or a village would follow a certain customs in their speech and action. This situation is called as “Urf” – custom.

“Meat” is a common word. It generally refers to beef. Similarly there are many such habitual words used out of the literal meaning.

There are many customs for a marriage. Many customs such as the bridegroom’s dress, bride’s dress and the marriage reception are followed at a wedding.

Likewise, there are customs in words and deeds. The meaning of it is that at the time of taking law solutions and law making, these customs should be taken into consideration. In this manner the customs could be used as a source of law.

Examples:

1. The decision on how to give mahar is taken based on the customs –Urf- of the particular society. Deciding on whether the complete amount to be given immediately, to give part by part, to give at the time of marriage agreement or to give at the wedding reception is Urf or custom.
2. The agreement on transactions - buying and selling, could be nullified because of the flaws in the sold commodity. The flaws of the commodity are decided through custom.
3. The Quran states that the husband should provide for the expenses of the wife. (Surah Bakara : 223) The amount is decided through custom.

Basic condition for “Urf”

The basic condition of Urf- custom to be taken as a source of law in a community is that the custom should not be contradicting the Quran and Sunnah.

4. As Sharais Safika

There is no difference in opinion that all the shariahs revealed to the Prophets by Allah has the same foundation. Nevertheless, laws have been changed according to the situations of the time and society. There is no doubt that the origination and the structures of the laws have changed.

Sometimes the laws of the societies in existence before the Quran and Sunnah are mentioned. If it is confirmed according to us that these laws are changed, without any difference in opinion, it is very clear that the laws of the earlier societies cannot be followed.

When there is no strong evidence to state that the laws those are mentioned of the earlier societies have been changed or were particularly for those particular societies, the issue in research is whether they could be taken as sources of law.

Some of the members of the Hanafi, Maliki, Shafi and Hanbali Madhabs are of the opinion that this should be taken as a source of law whereas some others are of the view it should not be accepted.

It could be observed that in all the places Al Quran mentions about the laws of the earlier societies. It clearly states that they refer only to that particular society. Imam Abu Shahrah states in this regard that the difference in opinion is only superficial.

5. Isthishaab

The literal meaning of Isthishaab is being friendly or accompanying. The legal definition of it is continuing with a particular activity or occurrence until a factor occurs to change it.

The meaning of this continuing it as it is until a change of occurrence is not proved of a particular occurrence such as a wedding, sale or giving gifts.

This is used with regard to the basic truths of Islamic law. For example, not being responsible is the basic. In this situation, a person becomes responsible only after the responsibility is proved through Shariah. A child becoming an adult, one who is not educated being educated could be taken as examples.

One of the basics of Shariah law is “All the things are permissible.” Until it is proved that a particular commodity is prohibited, it could be used. “Isthishab” means continuing these rulings and the previously mentioned occurrences.

This legal source is accepted by all the Islamic legal scholars. Yet, there were a few differences in the opinion among them in certain places in the usage of these.

6. Kawlus Sahaba

Many legal solutions of the sahabas are seen in the section of law after the Al Quran and Sunnah. The aspect that is researched here is how these legal solutions are observed.

Sahabas directly observed the laws created by the Al Quran. They were closer to the Prophet and observed how Prophet handled many situations and the way solutions were given. In addition they were able to use Arabic vocabulary efficiently as they had become proficient in Arabic language which they had learned before any others mixed with it.

But the sahabas are not protected from wrong. They could make mistakes in research. So, they cannot be raised to the level of the Prophet.

The legal solutions of the sahabas were observed in this background. The four imams accepted the legal solutions of the sahabas sources of law. In the places where there are differences of opinions among sahabas, Imaam Shaafi (Rah) tried to find a closer opinion to the Quran and Sunnahs. When it was not clear, as a principle he followed the sahabas. The other imams too followed in the same manner.

Some of the later imams debated that the legal solutions of the sahabas cannot be accepted as sources of law. Some popular Imams are Imam Baakilaani (Rah), Imam Gazzali (Rah) and Imam Sawkaani (Rah) .

7. Sathuth Tharayee:

The plural word of “Thaariya” is “Tharayee”. The literal meaning of Thariya is that becomes the mode for a cause.

The definition of this is to legalize considering that it would lead to “haram” or “halal.” If the factor that would lead to haram is obstructed, it is said as “Sath Aththaraee” and the factor that would open the passage to halal or towards the good, it is said as “Fathah Aththaraee”

Since factors leading to evil are largely discussed under this source of law, it is very often called as “Sath atharaee.” When formulating laws in Al Quran and Sunnah, these canonical texts did not only prohibit evil but also they have obstructed the path to

evil. The Islamic legal scholars in observing that this prohibits and obstructs evil have used this as a source of law in places where the Quran and the Sunnah were not clear.

It could be that a particular action or happening is sure to push towards evil. Sometimes, most probably it could push towards evil. Sometimes it could be suspicious. Sometimes it could be a rare one. The Islamic legal scholars have taken into consideration these practical possibilities when formulating the laws in this topic.

Some examples of it: At times of conflict whether to sell weapons, selling coconut trees to those who are of the view of consuming arrack.

The followers of Maaliki and Hanbali madhabs have accepted and used this legal ruling under the same topic. Though the followers of Shafi and Hanafi Madhabs do not state about this topic they have accepted and used this legal ruling.