

**Islamic Studies    Semester IInd**  
**Islamic Religious Science**

**Unit I.    (TAFSEER)**

**QNO1. Give the meaning and early development of tafseer?**

**Ans:** - The word tafseer has been derived from root word “fasara” which means to explain, to elucidate, to expand. But in Islamic terminology tafseer means the interpretation of “holy Quran”. Tafseer of the “Quran” is to it in one way or other.

Without tafseer there would be no right understanding most important, because all matters concerning the Islamic way of life are connected of the “Quran”. “Quran”, is the last book of mighty “Allah” (subhana-uh- -tala) to mankind. Ilmi-tafseer or the science of exegesis became a wa vast and dimensional after its complication. Hence it is defined as a science which deals with the narration. “Quranic” meaning knowledge of “quranic” meaning is useful in deduction of injunctions of shariyah (laws) in the right way. Ilmi-tafseer has a great importance, the attainment of good in the world and hears after or next word depends on it. By this ilmi-tafseer we get guidelines of shariyah or (Islamic law) for all affairs of life.

The word “mufasir” is the term used for the person doing tafseer. In other words, the way in which certain “verse (Ayat)” clarify other “Ayat” are regarded as being the most significant form of commentary and interpretation of “holy Quran”.

### Development of tafseer.

Tafseer was developed as the science of “quranic” commentary was built. Now tafseer is the language of scholars. It aims the knowledge and understanding the book of “Allah” , to explain its meaning, extract its legal rulings and grasp its underlying reasons, right from the beginning of the “holy Quran” , the prophet Mohammad (saw) interpreted the verses of “Quran” , the origin of tafseer was developed. Tafseer developed mainly in three periods in early Islamic period.

Period of prophet hood: - first of all “Prophet Mohammad (saw)” interpreted “quranic verses” to the period of Arabia. People of Arabia were aware of the meaning and connotation of the “quranic verses”, because it was revealed in their own language. “Prophet Mohammad (saw)” interpreted those verses which were asked by people, these well parts of prophetic traditions.

Period of caliphate: - after the demise of “Prophet Mohammad (saw)” the holy companions (Sahaba) begin to interpret “quranic verses” and took a major part in the science of tafseer. It’s



crucial and important to the development of science of tafseer. A number of companions were accompanied by "Prophet Mohammad (saw). They knew all the meaning and connotations. They knew asbabi-nuzool (cause of revelation), because they were living with "Prophet Mohammad (saw)". So, they were direct source of knowledge about interpretation of "Quran". The best interpreters were first four caliphs. Among them "hazrati-ali (r.a.) was most prominent interpreter of the holy "Quran". Among the others holy companions "hazrati-Abdullah Ibn-abass (R.A.) was most prominent interpreter that is why, he was called as "tarjamul-quran". After him "Abdullah ibn-masood (r.a)", Ubey bin-kab (r.a.). Abu musa ashari (r.a) etc. were most prominent. It's said that "Prophet Mohammad (saw)" had prayed for abass (r.a) to "Allah (swt)" for his wisdom in ilmi tafseer. He narrated most of the "prophet (saw) traditions. It was period of holy companions that branch of tafseer was distinctive and separate. It means that there was almost no difference in the science of tafseer from the period of holy caliphs to the period of holy companions. All the riwayat of tafseer were narrated with the tradition of "Prophet Mohammad (saw). So, there was no controversy in that period. The holy companions did not interpret all the "quranic verses"

but which were asked by the people and which were ambitious and rather clarifies.

All holy companions agreed upon the beliefs and fundamentals of Islam. During this period neither any sectarian interpretation emerged. It's quoted by a famous scholar Ibn-khaldun that these companions have no much difference in the field of science of tafseer. But only in the case of methodology, but there was no religious difference about ilmi-tafseer. It was essential part of collection of traditions.

**Followers of companions:** – No. of holy companions lived in other places of Arab and made groups of their followers called tabeen. As we know the holy companions interpreted only ambiguous verses these essential of holy book remained therefore uncommented by them. Latter on with the conquest of new territories outside the Arabia large number of companions (sahabas) settled in new colonies. There they became center of attention for the people who did not have the opportunity to learn the “holy Quran” directly from “prophet Mohammad (pbuh). They were and now to be taught by his companions. Gradually each distinguished companion along with his able disciples developed his own circle of “quranic” study which resulted in the growth of different schools of “quranic” interpretation and related Islamic science. Among the



famous schools of tafseer which emerged in different cities of “Makah”,

madinah, kufa and Basra gained importance. The old name of Makah was ‘bakah and madinah’ was “yethrib” (yesrib).

MAKAH(BAKA H)	MADINAH(YE SRI)	BASRA	KUFA
<ul style="list-style-type: none"> <li>▪ Abdullah Ibn-abass.</li> <li>▪ Mujahid(r.a.)</li> <li>▪ Atta(r.a.)</li> <li>▪ Ikramah(r.a.)</li> </ul>	<ul style="list-style-type: none"> <li>▪ Ubey Ibn kab(r.a)</li> <li>▪ Zaid bin-aslam(r.a)</li> <li>▪ Abu aliyah(r.a.)</li> <li>▪ Mohd. Bin-kab(r.a.)</li> </ul>	<p>Only</p> <ul style="list-style-type: none"> <li>▪ Hassan basri (r.a.)</li> </ul>	<ul style="list-style-type: none"> <li>▪ Abdullah bin- masood.</li> <li>▪ Akrama bin- kas(r.a.)</li> <li>▪ Amir shawbi (r.a.)</li> </ul>

These centers were source of Islamic tafseer. It was in this period that all the traditions of “Prophet Mohammad (pbuh) that was accompanied with other companions of prophet tradition was distinctive disciplines, but all the verses were not

interpreted, only those were interpreted which were desirable to the people.

### **MUSFASEREEN (COMMENTATORS OF "QURAN")**

**TABARI:** – the real name of tabari was “abu jaffar mohd Ibn-jarir al-tabari”. He was born in tabristan, that mountainous district of Persia along the south coast of the Caspian Sea in 838A.D and died 923a.d. /310-405a.h. he study in Ray country in Iran, Baghdad, Syria and Egypt (miser). He wrote a detail history and commentary on holy “Quran”. His commentary on “Quran” known as “jami-al-bayan fil tafseer-al-tabari” into 30 volumes. His history known as tarikh al-rusul wa-al-muluk”. (Annals of the apostles and kings). In his commentary originally composed on a far larger scale, he made not only the earliest but the largest collection of exegetical traditions. This becomes a standard work upon which latter “quranic” commentators drew. His monumental work on universal history, the first complete one in the Arabia tongue likewise served as a source of latter historians such as Mishkhawayah, Ibn-al-athir, and abu al- fida.

His favorite method of presenting the narrative is that of the religious traditions, by isnad. Besides making use of the literary sources extent is his day, such as the work of ibn-ishaq,



al-kalbi and ibn-muqafa. He studied it in Baghdad and other intellectual centers.

The most notable medical authors of Abbasids period were Ali al-tabari and al-razi. Tabari, who flourished in the middle of 9<sup>th</sup> century, was a physician of khalifah al-mutawakiln in Abbasid period.

### **IBN KATHIR**

The first's name of Ibn kathir was "imadu-din-abu-fida ismail bin umar bin kathir". Kuniyat was abu-fida and uruf was ismail bin- umar bin-kathir. He was born in majdal (Basra) in 700/774a.h. (1300/1374 a.d.). He was an Islamic scholar; his father's name was saikh abu hafiz shahabud-din umar'. He was knowledgeable and faqih person. When his father died, he was only four years of old. After his charge taken elder brother Abdul wahab, at the age of ten traveled to damshik where he gain knowledge of hadith from allama sayuti. Their famous teacher was fajar, jamalud-din yousuf bin abdur rahman and Ibn taimiyah. He was not only ilmi Hadith but also expert in tafseer and history. His famous work "tafseer ul-quran" into five volumes (julus) called tafseer Ibn kathir and al-baladiya wa-nahdiya (history). He was hafzi-hadith called shaki-ul-hadith. Ibn-taimiyah was not only his teacher but was

good friend in book of tabqat Ibn hazi Shaba, he cloose buried with taimiyah.

His commentary upon “Quran” tafseer Ibn kathir is famous all over world that day and now-a-days. Ibn kathir known as qadi (a master scholar of hadith) and a mufasareen I.e. quranic interpreter. In later life, he becomes blind. He was blind because he started attempt to work late night only the musnad of ahmad Ibn hambal in order to rearrange it topically rather than by narrator. He was ‘shafei Maslak’.

**ZAMAKSHARI:** – in 12<sup>th</sup> century Abdul qasim Mohammad al-zamshari wrote a commentary on the “holy Quran” called ‘al-kashaf-tanzil’. This tafseer bears the mutazilite approach for its exegete Mahmud Ibn-umar jarul-allah was mutazilite, who used to announce his mutualism whenever he approached any. He was born at zamakshar a village of khwzm. In 467 a.h. for a substantial period. He lived at Macca and this is called jarul-allah I.e. neighbour of Allah. He went to khurasan and Baghdad for more study and passed away in 530 a.h. at jurjaniyya (sharfurfah). He took down tafseer in 2 years and three months and night, which was his thousand of 30 years. The time duration is same as the reign of abu baker (R.A.) completed in rabi-ul-akhr 520 a.h. he has proud of his tafseer and clearly announced its being test through it to be a medicine.



## FEATURES OF THIS TAFSEER

**(1) RATIONAL MUTAZILITE APPROACH:** – he started it with “al-Hamdulahil-lazi-khalakal Quran” praise to be Allah, who created the

“Quran” when he was questioned about it he said al-hamdulalah-hil-lazi-khalaq Quran. They showing the scholastic grit and witnessing interpret as it is hope and rija.

(2) Tradition is given the secondary place therefore showing the mutazilite tendency.

(3) It possesses grammatical and taxicographican beauty language it used with great skill in interpreting different words.

(4) Contrary to some important tafseer al-Quran is devoid of irrailiyad which is the beauty of its own.

(5) Showing less reverence to religions personalities.

Tajad-din-sabki say,” that while reading the “Quran” from his father, which he reading at his father said him to stop for him (zamakshar) he used ill language.

(6) This is the most astonishing feature of al-khasaf. It seems, he tries to clear up the question which could raise in the readers mind an example in the tafseer of kasmul-ul-llah inni talobahium. He writes “here the question arise the, why Allah has took the responsibility. “Khatum (seat up)” upon himself to

seat in an ugly act and will commits it, as his work, then it means the Allah can do such work while as the “Quran” saying (Allah) am not cruel on servants” and we did not wrong them but they were wronged by themselves”.

Shortly we can say, allama zamakshari below to the mutazila school of thought sect and his tafseer al-khasaf follows the live mutazila. His tafseer is a pioneer tafseer of the kind. Before this only the tafseer rather existed. It’s rather an advocacy of the mutazila Decatur which were as tawheed, creation and beatific vision even some says that it a source of mutazila thought and cause it gives the interpretation of advocacy of mutazila.

## **QNO2. PRINCIPLES OF TAFSEER**

**ANS:** – following points are the principles of tafseer:

Mufasareen (interpreter) should have a sound belief.

He should have full command over Arabic language Arabic, grammar (both sequential and analytical).

He should be well grounded in the other science which are connected with “quranic science” I.e. ilmi rewayat (science of narrations) and ilmi istigag, science of roots of words.

First of all he should do tafseer of “Quran” by the “Quran” itself.

He should be well versed in the science of hadith.

He should know the principles of “rabt and nazim” of “Quran”.



He should have ability for precise-comprehension of “quranic verses”.

He should also refer to the reports of sahabas and tabeen.

He should expert in Islamic history and lughat of “Quran”.

He should also in expert in knowledge of Naseik and Masook.

(11) He should also the knowledge of shani nazool.

If the above mentioned requirements of tafseer are fulfilled then intellect can also be used for the interpretation of the “Quran”. If intellect is using in the absence of these things, then that intellect led by devil towards devil and not towards tradition.

## UNIT (02): HADITH

**QNO1. Give the meaning of “Hadith and its compilers?”**

**Ans:** – According to the “Holy Quran”, the holy “prophet Mohammad (pbuh) was the best exemplar. As such as all that the holy “prophet” said or did had special sanctity for the Muslims. As long as the holy “Prophet Mohammad (pbuh) lived, he could guide the community in all matters. After the death of the holy “prophet Mohammad” (pbuh) the need was felt that the holy “prophet(saw)” said or did should be placed on record for the guidance of the muggle for all times that led to the development of hadith. Literally the word “hadith” means a ‘news’ or a ‘communication. In the religious technology it came to mean the traditions about the ‘saying’ and ‘actions’ of the holy “prophet (saw)”. Hadith was approached as a disipline of knowledge, as it came to be known as “ilmi Hadith”.

In short, we can say “Hadith” means words and deeds of “prophet Mohammad (PBUH)”. ‘A hadith’ means more than two hadith with or without its transmitters. “Hadithan” means two Hadith.

Compliers of Hadith:- The first step for the preservation of hadith were thus taken in the life time of holy “prophet Mohammad(PBUH)” but all his followers not equally interested



in the matter, nor had all equal chance of being so. There was however a party of poor companies called 'As-Habi Sufa' (Sufa is a small plat form in the grand masque of madinah, where "prophet (PBUH)" used to teach Quran and hadith. A group of devoted students always remained in Sufa) among them especially Hazrati Abu-

Huraira (RA) would remain in the prophets company at all casts and store up his memory everything which the "prophet Mohammad"(PBUH) said or did. Companions who were especially engaged in the preserving and transmitting the knowledge of Quran and hadith and Abudulah-ibn-umar(RA) who used to write down the slaying of prophet (Hadith). Hazrati-umar (RA) made an arrangement with a neighbour of his that they should be in the company of "prophet Mohammad (PBUH)" on alternative days so that each night report to other what happened in his absence. After holy prophet (saw) the work of collection of hadith entered in a next or second stage. Every case that came up for decisions had now to or saying of the holy prophet(SAW) the influence into Islam of large number of people was an important factor in the general eagerness to discover everything which the holy prophet(SAW) had said or done. Another factor which gave impetus to the knowledge of hadith at this stage was the zeal of the

companions of the prophet Mohammad (SAW). They went Eastward and westward and in which every direction they went they carried with them the Quran and Sunnah and individuals like Abu-Hurraih(RA), Hazrati Aisha (RA), Abdulah-ibn-Abass(RA), Abudulah-ibn-umar(RA) and Hazrati-Anass-bin-malik(RA) many others who had made the preservation of Sunnah . in third stage of collection of Hadith and the passing of generation that had heard and seen the holy “prophet Mohammad (PBUH) directly, the whole of hadith was now the property of different centers. All this stage more over the writing of hadith could only be established by tracing into it, a reliable transmitter the famous Ummayed Caliph Umar-bin-Abdul-Aziz was the first person who issued definite orders to the effect that written collection of hadith should be made Immami Milk and Anass in Makah, Sufyan-ibn-uyaina in madinah, Abdulah-ibn-wahab in Egypt, Abdul-Razak in Yaman, Abdulah-ibn-Mubarak in khurasan and others were the authors, who wrote books of Hadith Ibn second century. Six books of who wrote books of Hadith Ibn second century. Six books of hadith recognized by Sunnic generally under the headings:-

- (1) Bukhari Sharif.
- (2) Muslim sharif.



- (3) Sunni Abu Dawood.
- (4) Sunni Tirmizi.
- (5) Nasia Sharif.
- (6) Ibn maja.

These called Siha Sitta (six authentic books).

**QNO2. What are the main types of “Hadith”?**

**ANS:** – As regards the authenticity of hadith, muhadisin or experts in the science of hadith, have ah-hadith into three categories I.e. ‘shai’, ‘Hassan’ and zaeef.

**SAHI HADITH:** – such traditions which were faultless, which did not conflict with any of the Islamic beliefs or fundamentals and in whose (sana) there was no weakness are called as ‘shai’.

**HASSAN HADITH:** – under these categories of ah-hadith comes such traditions that were any defeat in their isnad.

**ZAEEF:** – zaeef are those traditions which passes doubts and unreability about its isnad, that is some or any one of the transmitters (raavies) are not trust worthy.

**HADITH-E-QUDSI:** – it is that hadith which “prophet Mohammad (saw) quotes or cities from Allah. In other words a statement of Allah quoted by “Prophet Mohammad (pbuh) which is not in “Quran”. In hadith-e-qudsi only meaning is from Allah, wording is from “Rasulullah (saw)”. So hadith-e-

qudsi does not have the same status as “Quran”. “Holy Quran” was revealed to “Prophet Mohammad (saw) through “Jabreel (a.s) where as hadith-e-qudsi was revealed through other agencies like dream and ilhami in addition to through jabreel (a.s).

**HADITH-E-MARFU:** – the literal meaning of marfu is elevated and technical meaning is traced directly. A hadith which is traced back to “Prophet Mohammad (saw) directly is called marfu. In this type sanad or chain of transmission reaches right up to “prophet Muhammad (pbuh)”. It has two types viz. marfu haqiqi and marfu hukmi.

**MARFU HAQIQI:** – it is that hadith which contains some statement of “Rasulullah (pbuh)”.

it is that hadith which describes some act or deed of “Prophet Mohammad (pbuh). E.g. rasulullah (saw) performed such and such act in such way.

It is that hadith which includes some statements or act of some of the companion of “rasulullah (saw) which were said or done in the presence of “prophet (saw) and he (saw) did not object to them.

**MARFU HAKMI:** – it is that hadith which is not attributed to “prophet Mohammad (saw) directly but is attributed to him (pbuh) due to some other reason e.g. sahabas used to do such



and such thing. It directly means that they were doing in under the instruction of “Prophet Mohammad (pbuh).

Hazrati umar (r.a) saying that the reward of deeds depends upon intensions, and every person will get reward according to what he has intended. As above example is a marfu.

**(6) HADITH-E-MAQOOF:** – its literal meaning is “stopped” and technical meaning is that hadith in which chain of transmission stops at sahabas and does not reach “Prophet Mohammad (saw). It has three types:

(a) It is that hadith in which some statement of some shabi is stated.

(b) It is that hadith in which some act of some shabi is described.

(c) It is that hadith in which some tabee (successor of sahabas) said or did something in presence of a shabi and latter did not object to that.

**(7) HADITH-E-MAKTOO:** – its literal meaning ‘cut’ and technical means that statement or deed which is attributed to some tabee. In this hadith chain of transmission stops at two steps-down level I.e. at the level of tabee.

**(8) HADITH-E-MUTASIL:** – its literal meaning ‘joined’ and technical meaning that hadith which has got successive

narrators continuously without any gap or omission in between, its chain or sanad is uninterrupted from beginning to end. E.g. Imam Malik (R.A.) says that he heard from Nafea, who heard from Ibn-umar, who in turn heard from "Prophet Mohammad (saw) such and such thing.

**(9) HADITH-E-MASNAD:** - its literal meaning 'having been related' or attributed to and technical meaning that marfu hadith whose sanad or chain is mutasil (joined) called musnad hadith.

So, the authenticity of each of the above hadith depends on other reports, the nature of the linkage amongst them etc. the classification of hadith is very important in case of debate about the matter of fiqh.

**QNO3. DEFINE "SIHAH SITTAH"? AND ITS CHARACTERISTICS AND THEIR COMPILERS?**

**ANS:** - "sihah" means 'true' or authentic and "sittah" meaning 'six' in Arabic language. The authors of sihah-i-sittah (six authentic books of hadith) have compiled these books as per their own liking. These are under:

**BUKHARI SHARIEF:** - the third Muslim century saw the compilation of the various collections of hadith into six books. The first and most authoritative is that of Mohd. Bini-ismail al-bukhari (810-870 a.d.). Al-bukhari, who was a Persian,



selected out 600,000 traditions (hadith). He collected these hadith from one thousand (1000) sheikhs in the course of sixteen years of travel and labour in Persia, Iraq, Syria, al-Hejaz and Egypt. Some 7394 traditions which he classified according to subject matter, such as prayer (nimaaz), pilgrimage (hajj), holy war (jihad) and fasting (rooza). Before committing a tradition to writing it was al-bukhari want to perform the ceremonial ablution (wazoo) and prayer (naffil). His collection was acquired a quasi-sacred character. An oath taken on its valid, as if taken on the "Quran" itself. Next to the "Quran" this is the book (bukhari) that was exerted the greatest influence over the Muslim mind. Its authors tomb out side of Samarkand is still visited by pilgrimage who according to him. Next rank in Islam after "Prophet Mohammad (pbuh).

He was born in the city of 'Bukhara' (Uzbekistan) that is why commonly known as immami bukhari. His real name was "mohd. Bini-al-bukhari" he was leader of muhaditheen, scholar of hadith called "ameer-ul- momineen fil hadith" (chief of Muslim in hadith).

### **Ibn-e-khuzaima said,**

There is no scholar of hadith on earth equal to "immami bukhari".

Mukhari has kept in view mainly the method of extraction of masail. (Istimbat)".

**MUSLIM SHARIEF:** – Immi Muslim has compiled several hadith with different chains of narrators at one place. His real name was “abul-hussain asakir-ud-din muslim”. He was born in naasabur (nishapur) in 202a.h./817 a.d. and died on Sunday 24<sup>th</sup> Rajab 261 a.h. he was most prominent scholar of ummah particularly in hadith. He was taqwa person. He traveled several parts e.g. Egypt, Syria and Iraq for ilmi hadith. He learnt hadith ‘yahya bin yahya’ and ishaq bin rahoia in khurasan. Mohad.bin mehran in ray.

**ABU-DAWOOD:** – abu-Dawood has bid the topic of his book that ah-hadith on which the immamas of fiqh have based their futwa, called “mustadlat”.

**TIRMITH-I-SHARIEF:** – immami tirmithi main aim is to describe the mazaahib (different schools of thought of fiqh). His real name was zuhak salma tirmithi” in 209 a.h. in tirmith ancient city situated on the bank of river jeehon and died in 279 a.h. he travel khurasan, iraq, Hejaz etc. for ilmi-e-hadith.

**Chief characteristics:**

While narrating the traditions of the “Prophet Mohammad (pbuh) necessarily mention the names of the companions.



Immami Tirmithi mention this at every occasion that, what type the narrators is whether firm or infirm. Similarly he mentions about the traditions also whether they are shai (accurate) or Hassan, garib or munkar etc.

He also expresses the names, epithets appellations and other things of the narrators.

He has taken into consideration the fineness of order and non-repetition. He has also narrated the schools of thought of the Muslim jurist's, sahabas (r.a) and tabeen (r.a).

**NASAE SHARIEF:** – Immami Nauseas concerns have been to caution about the causations of hadith. His real name was “Abdul rahman Nausea”, born in ‘Nasa’ near khurasan. So people called him immami nausea in 215 a.h. he traveled Hejaz, Iraq, Egypt, Syria for ilmi-hadith.

**IBN MAJA:** – the last authentic book of hadith among sihah-i-sittah is Ibn al-rabee bin wala al-kazwanni”. He was born in Qazneen in Iraq in 209 a.h. he traveled al-iraq, basri, kufa, Baghdad, Syria, Egypt for ilmi-e-hadith. His famous compilation is Sunnah Ibn maja which contains 4000 traditions. One munkar rather take traditions has been compiled in Ibn maja and because of the some people do not include it in sihah-i-sittah. Allama Ibn khalkan has written

about Ibn maja that he has the status of imamat (leading place) in the art of hadith. In Ibn maja has a distinction among other books with respect to fineness of order and non-repetition of traditions. Not only has this ibn maja also pointed out the specific traditions of different cities. As under the traditions he hints at some such events too which reveal the relation of Muslims of the period with the traditions. This sunan contains 32 books and the no. of chapters goes up to 1500. Total no. of traditions it contains 400 including many such traditions which are not in muwata.

From this above mentioned account we have understood the aims and objects of these books, so we can say that after mishkat, timithi must be taught as first of all a student should know the maslak of four imams, then he need tolerant the proofs of the these imams, for that Sunni abu Dawood is there. Then the students should know the methods of istimbat, for the shai bukhari is there. Then for further consolidation shai Muslim should be taught. Then for knowing the causation, nausea should be taught and in the end of Ibn maja.

## **PLACE AND IMPORTANCE (HAJJAT-E-HADITH) OF HADITH IN ISLAM**



We know that by hadith, we mean saying and deeds of “Prophet Mohammad (pbuh). In these lines we will try to know the significance of hadith in Islam. There are some misled people who advocated that only “Quran” is enough by guidance in Islam and there is no need for hadith. These people are canvassing vigorously among the younger generations and are trying their best to make them believe the ummah is divided into different seats by different interpretations of hadith, so in order to unite the ummah only “Quran” should be taken and hadith should be left (nauedhu bilial min zalik). Second question which we being asked by some people are that, when we say “Quran” is a complete code for all times to come, then why do we need hadith?

Allahtalah says,

“We have sent down to the book explaining all things, a guide, a mercy and glade things to Muslim” (surah 16, verse 89.), it means that this book Ire the holy “Quran” is explaining all things in principle not in detail. It’s laying down the principles on the basic of which all things can be explained. If we have to see all things in detail then we need hadith.

**The hadith is translated in English language as under:**

(“move not the tongue concerning the “Quran” to make haste therewith. It’s for us to collect it and recite it. But, when we

have recited it, follow thou its recital: nay, more it for us to explain it (“surah 75 verse no. 16-19”).

In these verses, Allah says to “Prophet Mohammad (pbuh)” the preservation of “Quran” is his (saw) job and to explain “Quran” is also his (saw) job. These explanation of “Quran” came to us through hadith only as.

Allahtalah says, in other verses of “Quran”.  
(Surah 62, verses 2).

“In these lines Allah says, that the job of “prophet Mohammad (saw) is not only to recite. “Quran” to people, but also to teach them its meaning. This teaching of “Prophet Mohammad (saw) is called hadith. So as per the quranic interpretation, if we have to know the meaning of “Quran”. We are dependent upon hadith.

Once hazrati Aisha (R.A.) was asked to describe the morals (iklak) of Prophet Mohammad (pbuh), she at once replied in one sentence.

“His morals (were nothing but) Quran”.

“Quran says:

“Establish salah and pay zukaat”.

This is all what “Quran” says a about salah and zukaat. Now to know how many rakats, how many times and how and



when should one after salah and how much zukaat are have to pay and what things are exempted from zukaat need hadith.

Allah says,

We know that to make something permissible (halal) and something for-bidden (haram) is the job of Allah. In the verse Allah attributes this duty of commanding something a permissible and forbidden. Something is non-permissible, to prophet (pbuh). Why is to so because whatever Prophet Mohammad (pbuh) says, is also from Allah therefore is no confusions. You will see in shariah many things as halal and haram which are not mentioned in hadith only.

This to conclude, significance of hadith in Islam very high, without hadith no one could understand the meaning of "Quran".

## UNIT (03):FIQH

### QNO1. Origin and development of fiqh?

Ans: Fiqh or Islamic jurisprudence is made up of the rulings of Islamic jurists the lives of Muslims. The Arabic word “fiqh” means knowledge understanding and their knowledge of “shariah” and as such is the third source of rulings, first being “Quran” and second “hadith of Prophet Mohammad (saw)”. The source of fiqh started in the second century after hijra, when the Islamic state expanded as faced several issues which were not explicitly covered in the “Quran” and “Sunnah” of “Prophet Mohammad (saw). A “faqeeh” is some one that is specialized in the science of fiqh and Islamic law.

After the roman the Arabs were the only medieval people who cultivated there the science of fiqh (jurisprudence) and evolved there from an independent system. Their system fiqh as they called it was primarily based on the “Quran” and the “Sunnah (hadith), styled usual and influenced by the Greco-roman system. Fiqh was the science through which the canon law of Islam (shariah) the totality of Allah’s commandments are revealed in the “Quran” and elaborated in the hadith, was communicated to latter generations. These commandments embrace regulations relative to ritual and



worship (ibadat) civil and legal obligations (muamalat) and punishments.

Fiqh was felt and it was further strengthened within those nations embraced Islam whose mother tongue was not Arabic and where ignorant of Arabic languages .thus was started the compilation of the science of jurisprudence from the period of tabeen. Those taught man who compiled jurisprudence after great labour and investigation four persons amongst them are very famous and large portion of Muslim world fallow the jurisprudence of these. They made deduction of the problems from the “Holy Quran” and “Sunnah” and the consensus of the companions of the Prophet Mohammad (SAW) and prescribed the rules and principals of deduction.

The names of these immamas are:

Immami abu hanifa (R.A.) (80 a.h-150 a.h. in kufa).

Immami malik (R.A.) (97 a.h-189 a.h. in madina).

Immami shafi (R.A.) (150 a.h-204 a.h. in Syria).

Immami Ahmad bin-hambal (R.A.) (164 a.h-231 a.h.).

According to Ibn-khaldun, immami shafi wrote on the principles of jurisprudence for the first time al-risala after them next category is of those, who made the deduction of issues and orders in the light of principles prescribed by these four imams. Qazi abu-yousuf is amongst them. The third

category is that who do not have any difference with their imam but accept the prescribed rules and principles of the imam and made deduction of these issues which were not reported from immami shafi, abul Hassan khaki etc. and among them the fourth category is called ashab-ul-takrej. There do not interpret the Islamic law and give the judgment but only explain the ambiguous matters. Fifth category is called "ashab-ul-tarjee" and they give preference of some traditions. The sixth category called "ashab-ul-tameiz". These can discriminate between weak and strong, they can only copy or narrate the issue and futwas. The reliasation of the important necessity of compilation and arrangement of Islamic law was felt by hazrati umar ibnn-abdul aziz, but due to his short caliphate, this work remained unfulfilled. During Abbasids too no special attention was paid towards it. On the contrary imam's abu hanifa (R.A.) made a firm determination of completing the necessity and established a comate of ulma for this purpose. The hanfi jurist wrote detail books in which the rules and regulations of the principles of jurisprudence were complied. In detail the hanfi jurists had reached over fineness of fiqh. So, abu Abdullah-abu-Zaid daboosi, a leading hanfiyati wrote a comprehensive book with regards to qiyas and analogy (presumption) with all the conditions of it. Among the latter



“hanfite saif-ul-islam-bazdari”, wrote a book and detail with wholly and finally the various issues. “Immami fakru-din-rozi” wrote “alhasul” and saif-ud-din ahmadi wrote “alahkom”. Then after words “ibn-saati” combined ahamdis alahkom” and kitab-un-bazdani” and with a fine order and editing compiled a book by the name of “abbadaya” and this book is current up to this time.

Shortly we can say, fiqh is Islamic jurisprudence and law deduced and working out by the various schools of thought from the “Quran” and “Sunnah”.

**QNO2. WHAT ARE THE SOURCE OF FIQH (JURISPRUDENCE)?**

**ANS:** – there are four sources of fiqh.

The holy Quran.

Hadith (saying and deeds of Prophet Mohammad (pbuh)).

Ijma (consensus of opinion).

Qiyas (analogical deduction).

**HOLY QURAN:** – Holy Quran is fundamental source of Islamic jurisprudence. The verses of “Quran” were revealed in 23 years to “prophet Mohammad (saw) through hazrati jabreel (a.w) (ruhul khudus). Revelation started from when “Prophet Mohammad (saw) was forty years old. The word “quran” is derived from the word “qura” which means “collected

together". It revealed 610-632 c.e.(Christian era)."Holy Quran is divided into one hundred fourteen (114) chapters (surahs), thirty parts. Each part called "spirah". 600 rakhues, 6000 verses (aayats). 79,934 words (kalmias). 3, 38,606 letters (huruf). Among 114 surahs, 90 surahs revealed at macca, these surahs belongs period of struggle. 24 surahs were revealed at madina old name was (yethrib). Madina surahs belonged regulated in character which lay down for regulation and guidance and Islamic shariyah.

Legislation in the "quran" were revealed gradually to meet the requirement to the Islamic society and to discard the old Arabs. Customs and to substitute for them the new ruling, e.g. the prohibition of wine drinking and gambling the prohibition was first given in the form of advice, it was followed by prohibition of offering prayer in the intoxicating state, finally the

**HADIT:** - hadith is second most important source of Islamic sheriff or laws. The traditions have got paramount importance side by side with the "quran" I

the formation of religious life of a man holy "quran" deals with the importance of hadith in these words.

"Nay be your lord, they have no faith until they make you judge of that which is in dispute between them and find in