

themselves no dislike of that which you decide and submit with full submission”.

The above verse show the importance of traditions of to” prophet Mohammad (saw). The person is expelled from the boundary of Islam. If he does not accept the hadith, will full submission and without any dislike.

The “prophet Mohammad (saw) said, that I have leave behind two things. If you hold fastly both them. You never be misguided, the book of Allah (holy quran) and (Sunnah) of “Prophet Mohammad (saw). The “sunnah of “prophet Mohammad (saw) which is regarded as a second source of Islamic shariah is infact the explanation of first source e.g. “eat and drink until the white thread of down appears to you distinct from its black thread” (albukhari-147). Narrated that, I asked “prophet mohammad (saw) what is the meaning of white thread, distinct from the black thread? Are these two threads? The “prophet Mohammad (pubh) said, “ No, it is the darkness of the night and the whiteness of the day.

So, hadith is taken as an explanation of the “quranic verses and is regarded as the second basic source of shariah of all the jurists.

IJMA (CONSENSSES OF OPINION): - ijma is regarded as the third source of shariah. Ijma means the agreement of the

Muslims jurist consult in any particular age on a juridical role (fiqh problem).

Ijma is supported by many traditions which as:

“There can be no consencious (ijma) on error or misguided behavior amongst my people.

A well known statement of ibn-masood is:

“what the Muslims see good, surely its good in the eyes of Allah and what the faithful thinks is ugly, it also ugly in the eyes of Allah”.

The source of law grows up in the period of first four khalifah. Alma sayuti in his book t arikah-al-khalifa write, “When a case comes before “abbu-bakar (r.a.)”, he used to consult “quran”. A company of people gathered round him and every one of them started, but he know from the “prophet Mohammad (pubh). If he was unable to find anything in the “sunnah” of the “Prophet Mohammad (saw), he gathered ahli-rai and consult them. If they agreed upon an opinion, he decided it accordingly”. Thus enormous cases were settled by ijma in the e period khalifah Rashid din.

There are different grades of ‘Ijma’ which are under:

Ijma of sahaba (companion).

Ijma of first two caliphs.

Ijma of first four khaliphas.

Ijma of tabeen (successors of sahabas.

Ijma of taba-tabeen (successors of tabeen).

Ijma of four imams.

Ijma of latter generation.

In preference of ijma of one generation over other generation depends upon the conditions and circumstances.

QIYAS (ANALOGICAL DEDUCTION): – Qiyas is analogical deduction from above three sources of law–the quran, hadith and ijma with conquest and the expansion of Islamic state and as centuries went by, new cases occurred which were not provided by in “quran”, sunnah and precedence of the sahaba. The fiqhs (Islamic jurists) found themselves compelled in seeking solutions, to have recourse to reason, logic and opinion. This source of law has a base as in clear from following narrations.

A tradition discourse between the “prophet Mohammad (saw) and his appointed as ‘Qadi’ over yaman, Muadh ibn-jabal sums up the Magna Charta of Islamic legal fundamental.

“Prophet Mohammad (saw): – “how will thou decide when a question arises”.

“Muadh ibn-jabal: – according to book of Allah I.e. “holy quran”.

“Prophet Mohammad (saw): – “and if you fondest naught there in?

Muadh, according to the “sunnah” of the messenger of Allah.

Mohammad (saw): – “and if you thou fondest naught there in”?

Muadh: – “then shall I apply my own reasoning”.

This source of law was carried throughout the Islamic period by all the fiqh. If they did not find any matter decided by the above three sources of law then at least they acted on analogy (Qiyas). Thus this source of law is also considered the basic source after the above three sources.

QNO3. IMPORTANT SCHOOLS OF FIQH.

ANS: – there are four schools of thought these are:

ORIGION AND DEVELOPMENT OF “HANFI” SCHOOL: – History of the fiqh is the history of Islam. Although the foundation of Islamic jurisprudence was laid down in the period of “prophet Mohamad (saw). The systematic work of codification of Islamic law was only commenced by “imam Abu-hanifa” (real name was ‘Numan ibn-thabit In the second century of Islamic era at kufa, in famous city of learning.

Hanfi school was originally flourished at 'kufa'. The city of kufa in the period of orthodox caliphs the companion "Abdul ibn-masood" (d.32 a.h.) was sent by the second caliph "hazrati ummar (r.a.) as a deputy, instructor and mufti of the city. He was well versed in the traditions and was a great jurists. He lived therefore ten years and gave discourses in the law and religion.

Hazrati ali (r.a.), the fourth caliph of Islam made kufa, his capital in 35 a.h. he was himself a great jurists and scholar of "holy quran", he patronized jurists and scholars of Islamic learning. About 1500 companions of the prophet "Mohammad (saw)" took permanent settlement there. In this way kufa seat of learning and it was in this great city where the most popular Sunni school named as Hanfi school flourished.

The legal learning from hazrati ali (r.a.) and ibn-masood (r.a.) reached to 'aqlama', aswad, ummar bin- sharjed and suriah, the tabeen or pup[ils of companions of the holy "prophet Mohammad (saw). After these scholars their dispels 'ibrahim nakhai, shabi, Hasan Basri and other also studied law on the same line and from these scholars Islamic learning reached to hammad ali suliman. He was the teacher of imam Abu Hanfi (founder of Hanfi school). Hammad was a great urists. Regarding his mastery in law, wakib jarah, the great

traditionest of second century of Islamic era is reported to hsave remarked, were its not hammad. There would be no jurisprudence in kufa.

Abu hanifa opinion were collected and preserved in writing by his dispels and companions yousuf, imam Mohammad shaybani and the legal learning in kufa entered into the glorious period of Islamic jurisprudence. The activity of Abu yousuf and shaybani transferred the school of kufa into the school of hanfic. From kufa this school spread throughout the Arabia and other countries of the world. Today majority of Muslim population is followers of this school (Hanfi School).

IMMAM ABU-HANFI (R.A.) – the real name of abu hanifa was ‘Noman Ibn sabits. He was born in kufa in the year 80 a.h.(after hijra 699 a.d.) he began his academic life by studying scholastic and who was later tutored in the jurisprudence of the kufa school under the guidance of sheikh hammed ibn-abu suliman’ (d.120 a.d.).

In addition to his academic life he was textiles merchants. His training in Muslim scholasticm and his merchants carrier gave him an unusual ability to use the rules of reason and logic in the applications of shariah rules to the practice matters of life and to braden those rules by means of analogy and equity

(istihsan) thus this school came to be known as school of people of opinion (ahal-al-ray).

Abu hanifa was known as the greatest imam because of his profound knowledge and learning of him the imam al-shafi said, "Any one who seeks jurisprudence ought to be a student of Abu hanifa".

He was pious and honest person, with independent character. He never accepted any post of govt. and became victim of ummayyed ruler as well as Abbasids.

After the death of his teacher in 120 a.h. he succeed him and started giving discourses in fiqh to the students and other persons, who were desirious to learn fiqh from him. His public lecture in kufa soon gave him fame as a great jurists and his utterances gained great weight, people flocked daily to hear him and question on the rituals laws. He possessed a remarkable power of reasoning and deduction.

He trained a class of jurists, who not only expert in law but were also expert in various disciplines. The no. of pupils mentioned by Abdul mohasin, Abu yousuf, imam Mohammad and zafar, who were mostly connected with the development of hanfi school of law.

DOCTRINE OF HANFI SCHOOL.

Imam Abu hanifa based his doctrine on the “quran” and “hadith”.

HOLY QURAN: – as the “Holly Quran” is eternal in its original essence. He regard “quran” as a primary source of deducing the form of ritual being on the civil and criminal laws or for deducing the moral principles which should govern class.

TRADITIONS OF “ PHOPHAT MOHMAD (S A W) (HADITH) :-

After the holly Quran the next source of his jurisprudence is Hadith. He way how ever very strict in relaying upon acceptation the hadith. It has been said, that he was

very cautions in relating the traditions of “prophet Mohammad (saw) for the forgery had become common in his days. Ibn-khaldun (great sociologist) writes that imam Abu hanifa narrated only seventeen traditions and preferred Qiyas or analogy, which means the analogical deductions from passages occurely in the “quran”, tested by his own opinion.

IJMA (CONCENSUS): – ijma is the third source of Islamic jurisprudence. It is divided from the Arabic word “jama” means to add” and in Islamic legal terminology ijma signifies consensus of opinion, among the jurists of particular age on the question of law.

Imam Abu hanifa also narrated doctrine of Ijmah. His views regarding the Ijmah are more comprehensive and broad than many of his contemporaries. Some were of the opinion that the validity of Ijmah or source of law should be confined to companions only and other extended it to their successors but Abu hanifa offered it's validity in every age.

QIYAS: – As a source of law it is defined by the hanfic as extension of law from the original text of to which the process is applied to a particular case by means of commah. illat or effective cause, which cannot be ascertained merly by interpretation of the language of the text.

Imam Abu hanifa give much more importance to Qiyas. He was first jurists, who set up the regular machinery to deduce principles by way of Qiyas. Hanifi School of jurisprudence differs from the other schools of jurisprudence in Qiyas source of fiqh. Imam Abu hanifa discussed 12 lake and 90 thousands issues and problems which were based on Qiyas.

It was deducted from the phase “we did more labor “that the time of midday of asr must always be longer than that between ASR and magrib. This is confirmed by authentic reports were by:

“Prophet Muhammad (saw) said, “my Allah have mercy on some one, who prays four rakhs before ASR”.

In the year 146 a.h., Abu hanifa was sent to prison by al-Mansur, the leader at the time, after the imams' refusal to state that Mansur was the rightful khalifah, as well as refusing the position of presidency of the Supreme Court in recompense. While in prison, imam Abu hanifa was thrashed with a stick. Mansur repented and sent the imam money, only to be refused again. By now Abu hanifa had become well-known and thousands flocked to meet and seek his opinion wherever he went. His imprisonment far from reduced his popularity. Thus he allowed him to teach while still in prison. Mansur finally decided to do away with the great imam and had him poisoned. Abu hanifa, feeling the effects of the poison, bent down in prayer and died in the month of rajab. The great imam died in Baghdad in 150 a.h. at the age of seventy. May Allah (swt) be pleased with him amen".

MALIKI SCHOOL OF FIQH (JURISPRENDENCE): – Madinah is the sacred city of Islam, where “prophet Mohamed (saw)” spent latter part of life after hijra in 622 A. D and then established there Islamic state. This holly city was the center of the teaching of Islam and from this city Islam spread throughout the world.malki school of jurisprudence which also known as madni school commenced its life f5om the city of learning. This school owes its origin to ummar (r.a.) his son Abdullah, zyad

ibn- thabit, Abdullah Ibn- abass and hdt. Ashia, the wife of “prophet Mohammad (saw). The legal learning of Islam from these companions of the “prophet Mohammad(saw) reached to companions of the “prophet Mohammad (Saw) reached to four lawyers of Madinah-qasim ibn Mohammad, said ibn-museciyab, suliman bin-Yasar, salaam ibn-abdullah Ibn ummar. After these four lawyers the legal learning reached to ibn-shab, naif, Abdul zained, yahya ibn-syeed and rabia bin-ali. From these jurists the legal learning reached to imam malik, founder of the maliki school of jurisprudence. Maliki school flourished originally at Madinah later on it spread to other part of Arabia and from Arabia to Egypt and other countries of the world.

His full name was Abu Abdullah malik Ibn-anas. He was born at Madinah. He descended from humair, who all included banu taim ibn-murah. His birth place was Madinah. He spend his whole life in Madinah and never visited any other place. Thus malik was fortunate to be born at sacred place. He saw sahaba and tabeen and got education at Madinah. His life was away based on the principles which the “prophet Mohammad (saw) followed. He was not only a traditions but also a great jurists. He was teacher of Mohammad. He studied traditions

under him for three years. The founder of shafi school, imam shafi was also his student. Imam shafi says about imam malik that, “malik is the gods authority among his creatures after the followers.

As a student imam malik, studied hadith and fiqh under many teachers. Whatever he heard, he would note it down in his memory and also used to write it. He studied hadith from abdur rahman ibn-harmuz, naif ibn zakwan and yahya ibn syed. He studied fiqh with the celebrated jurists of Madinah, rabiah ibn-farrakh, who cultivated “ray” in Madinah and is called rabiah al ary. He transmitted traditions from al-zahri Abdul zained and mowlah of ibn-umar, hashim. Ibn-urwa, yahya ibn-sad, Mohammad ibn mukadir and others.

He strayed giving discourses in fiqh and hadith, when he got permission from his shayak. He gave, discourse in religion and law in the masque of “prophet Mohammad (saw)”. He was a noble person and gave decisions without any bias. He was unbinding and never bowed before political authorities. He supported Mohammad Nafiees abasi by his futwas against caliph Mansur, he was whipped 70 times by the orders of jafar abbasi. He was more compromising than others. According to imam malik, “a school of sunnah is supposed to convey the

information only not to defeat it. According to him people must be allowed to practice, what they like according to sunnah.

Imam malik spend 50 years of his life in study of hadith and jurisprudence and died at the age of 85 years in the year 179 a.h. in Madinah and buried in al-bak. After his death his disipels advocated and propagated his school of thought.

Ibn abd. Al-bar said, "that malik was first who compiled a book formed exclusively of sound narrations. Abu baker ibn-al-arabia said, "the muwatta" is the first foundation and the core, while al-bukharis book is the second foundation in his respect . malik composed it in the course of 40 years having started with ten thousand narrations until he reduced then to their present no. of under 2,000.

In the "muwatta" "shaving the moustache is an innovation". It is elsewhere related the malik himself, was tall, heavy set, imposing of stature, vary fair, with white hair and beard but bald, with a huge beard and blue eyes, he detested and condemned" shaving of the mustache, and he always wore beautiful clothes, especially white.

Shortly we can say, imam malik was from taba-tabeen. He learnt ilmi hadith from nafee muawla ibn ummar, Mohammad bin al- munkidr, zehri and yahya bin sayed ansari.

SHAFI SCHOOL OF FIQH (JURISPRENDENCE)

“imam Mohammad Ibn idrees”. The founder of shafi school was born in 150 a.h. in ghazza (Palestine). He belonged to the Qurash tribe, he was hashmi thus connect with the holy “prophet Mohammad (saw)”. He was related to the “prophet Mohammad (saw) through his mother as well as through his father. He was two years old when his father died. He was bought up by his mother in very humble circumstances in the sacred city of macca. He studied hadith and fiqh with Muslim Ibn khalid (180 a.h.) and sufyan ibn aina (d.198 a.h.). he memorized the holy “quran” and muwata at the age of ten years, when he was 20 years old . he went to Madinah and studied fiqh under imam malik ibn anas and he remained there till his masters death in 179 a.h.

In the period of caliph harun Rasheed, he went to yamen and was charged with the blame of supporting alids was charged as a prisiner with other alid to caliph. Harun rasheed in 187 a.h. he was pardoned and then he became intimate eith the celebrated Hanfi jurists, Mohammad ibn-al-harun al-shaybani and studied fiqh under him. In the way he got mostly hasfi as well as in maliki, jurisprudence. In 188 a.h. he went to Egypt and Syria and he was well received as a pupil of malik. In

195 a.h. he went to Baghdad and set up successfully a teacher there. He developed a school of jurisprudence which

was influenced by both Hanfi and maliki fiqh and wrote many books, it was called mazhab-i-qadeem of imam shafi. There he attached himself to Abdullah. He went to Egypt in 198n and due to some disturbances there he left Egypt and went to macca. But he returned back to Egypt in 200 a.h. and remained there till his death 204 a.h. his thinking got slight moderation in Egyptian environment and he wrote many books there, this way called his new school of jurisprudence or mdhad (mazhab) jadeed of imam shafi. He himself propagated doctrine of his school and this matter, he was fortunate enough al-rabi ibn suliman and al-zaffarini.

DOCTRINE OF SHAFI SCHOOL

Imam Shafi is regarded as one of the greatest jurists. Modern critics place imam shafi very high as jurists. He is the creator of classical theory of Islamic jurisprudence and is regarded as founder of science of usual.

He may be described and an eclectic who acts as an intermediary blow the independent legal investigation (ah-lull-ray) and the traditionest (ah-lull-hadith). Imam Shafi got knowledge from imam malik as well as from the dispels of imam Abu hanifa with the result his school has the influence of

both hanafies and maliki. He did not work only through the material available but in his risala. He also investigated the principles and methods of jurisprudence. He classified in his Risala basic of jurisprudence as the “quran”, prophetic traditions (hadith), analogy and agreement.

HOLY QURAN: – imam shafi based his doctrine on “holy quran”. He says, “Quran is the base of legal knowledge and the basic source of jurisprudence. He further stated that quranic communication can be interpreted only by another communication. The “holy quran” serves as the double purpose of supplying the raw material for legislation as source of law and as inspiring ideal for the scholar, who aimed at shaping his system of law in harmony with that model. In his risala he had given 220 quranic citations as special source of law or as example for formulating principles of law.

(2) TRADITIONS OF HOLY PROPHET (PUBH): – Next the traditions. He was the upholder of traditions and got the title of nasirus-sunnat. But he adopted the middle course in following traditions. Between the imam Abu hanifa, who learned more upon passages in the “quran” and his own detective opinion and imam malik who learned more on traditions, usage and practice of Madinah.

According to imam shafi relation between “quran” and “sunnah” in relation between sharik and shari I.e. interpreter and law maker.

(3)IJMAH: - imam shafi was the Strong supporter of Ijmah. By the Ijmah immami shafi does not mean merely the agreement blow the few scholars of certain towns and leading jurists in Muslim land. He infected universalized the institution of Ijmah and made doctrine for all people for all ages.

In support of Ijmah quoted, “prophet Mohammad (saw) said,” my community will never agree on error.

Imam shafi says Ijmah may be based on the “quran” and “hadith” or analogy and in completed as soon as the jurists of the age in which the question arose has come to an agreement. He accepted the authority of ijmah not only in religious matters but also in other temporal matters.

QIYAS: - as imam shafi was influenced by both maliki as well as Hanfi, who learned more on Qiyas. Imam shafi through maintained balance but he used Qiyas invariable to such cases also which according to hanifies do not fall within the preview of Qiyas.

Shafi defined Qiyas as the accord of a known thing with a known things by reason of equality of the one with the other in respect of the effective cause of its law. Imam shafi studied the

books of Mohammad Ibn al-hasan. Pupil, and discussed his opinion all the while supporting the sunnah and ahl-al-hadith.

He left Baghdad for a period of time and when he returned in 195 a.h. there were forty study circles that met regularly in the great mosque. Imam shafi began moving from one circle to another, explaining what "Allah" and the "prophet Mohammad (saw) said.

The scholars writing on the subject of the history of usual-al-fiqh are unanimously agreed that the first writer on the subject was al-imam shafi and the first book al-bahr al-muhit devoted a chapter to this, in which he said.

Imam shafi was the first to write about usual-al-fiqh. He wrote the risala, ahkam al-quran (legal interpretations of the quran), iktilaf al-hadith (conflicting hadith), ibtal al-istihsan (the invalidity of justice preference), ijma al-illm (the congruence of knowledge).

HANBLI SCHOOL OF THOUGHT

Imam Abu Abdullah Ahmad Ibn Muhammad Hanbal Ibn Hilal (164 a.h-241). Commonly known as Ibn Hanbal was the founder of the Hanbali school of Islamic jurisprudence. He was born at Baghdad on Rabi' al-Awwal 164 a.h. he belonged to a family of Shabian. He studied under different masters and made

extensive travels to learn hadith and fiqh. In his early age he studied fiqh under imam Abu yousuf and heard hadith from hisham and sufyan ibn aina and other traditionest. His inclination of mind has towards the study of hadith and went to Mecca and yaman etc after he had returned home; he took lesson from imam shafi in fiqh.

His popularity is related to the issue of creations of “quran” maintained by the mutazzlities in the days of the caliph al-wathiq. He abandoned the mutazzlities conception of the created ness of “quran” and maintained the doctrine of eternity of the “quran” for which he was beaten and imprisoned by the caliph.

FAMOUS BOOKS OF HANBALI JURISPREDENCE

Imam Hanbali method of formulating legal doctrines was asheb-e-haith, therefore only few books are found on the principles of fiqh in hanbalities legal literature, where as there are numerous works. On hadith among ibn hanbali works, the great collections of hadith known as ‘musnad Ahmad’ was actually complied by his son abd.allah, it consists of 28, 000, and 29,000. Traditions. His nitab-al-zuhd (book of question) was also supplemented by his on. He has also written kitab-al-salat on the discipline at prayer. He also written al-radd-dal-zanadika dijahmiya shakkat finimin mutashabi- al- quran, in

this he refused the explanation introduced by the mutazzlities; he formulated his dogmatic confusion in his kitab-ul-sunnah.

Imam Ahmad had many disciples who greatly contributed to legal learning of Islam. Even in his life time some of dispels systematized his legal teaching, namely Abu yaqub, ishaq al-khawaz who is doubtful cases applied to ibn handball for oral instruction.

The other famous dispels were Ahmad ibn Mohammad al-murza and Abdullah ibn imam Ahmad, who wrote the books and spread hanbali schools teaching. The hanbalities, who represent now the most sphere Islamic muzhab, were till the 14th century much more widely spread in the countries of Islam.

Haramala said," I heard al-shafi says, "I left Baghdad and did not leave behind me any one more virtuous (afzal) more learned (alim), more knowledgeable (afqah) than Ahmad ibn handball".

Abu vbayd said, "The science at its peak is in the custody of four men of whom Ahmad ibn handball is the most knowledge".

SOURCES OF HANBALI JURISPREDENCE

Imam Ahmad handball was undoubtedly more traditionest than a jurist. But it is wrong to say that he had not contributed towards the development of Islamic jurisprudence.

(a) Imam Hanbali method of formulating legal principles was sale of asab-e-hadith. He sought his answers of legal questions from “holy quran” and his next source of jurisprudence was hadith. But he learned more towards hadith.

(b)made use of this source (hadith) extensively. He learned so much on hadith and did not adhere to the strict principles of suruntinsing the transmission of hadith. His collection of traditions known as “musnad Ahmad” apply strict rule of criticism

JUSTIC EQUITY: – for the betterment of human kind a mufti or faki may create some rules and regulations which are related to “quran” or based on “quran and sunnah”. Istihsan or just was accepted by imam handball as a source of law. He says that istihsan is to abandon a rule ort command to adopt another better rule.

Ijmah:– Ijmah or consensus of opinion which is defined as agreement of jurists among the followers of “prophet Mohammad (saw)” in a particular age on question of law, has been accepted by imam handball as a source of law but he made little eve of this source due to dependence on hadith. He

was of the opinion that Ijmah was more easy to be occurred in the age of companions of “Prophet Mohammad (saw) but their less no., but in other ages it was too different as the jurists were scattered due to the spread of Islam in different countries. However, he admitted that if in any age all such conditions which were necessary for Ijmah were found it might be possible.

Qiyas: – he allowed Qiyas merely in sheer necessity and always tried to derive law from a traditional source. Hanbalis basic their Qiyas on “quran, haith, ijmah or Qiyas” itself and they accept the validity of Qiyas generally in matters which are the rights of man e.g. appraising the value of property destroyed by a trespasses and are ascertainable by exercise of our senses and reason they contended that only other view of analogy would virtually amount to making law which is the sole privilege of god.

JAFARI SCHOOL

Jafari school of thought was corresponding by “imam Jafar al-sadik bin Mohammad al-baqas” (699-765). He is among the 12 imams and 6th in no. he was unnumerously accepted by all the schools of thought. He read without any difference between shai and Sunni. He reads in different places. All schools attended his lectures. He was a great scholar of hadith and fiqh.

His center was Madinah. It is complained by shai that he had four thousands narrations. He was very pious personality recognized by all the groups.

During the time of Imam Jafar there was no difference between Shai and Sunni as is today.

Both methodologies has been used in this school of thought I.e. Ahl al-baint as well as Ahl al-hadith.

Salient features:-

He treated the basic Islamic shariah .1. Quran 2. Prophet traditions (Hadith) 3. Ijtihadat of Ah-iul-biat i.e. legal opinions expressed by Imams of Ah-lull- Laih).

According to imam Jafar al-Sadiq Chief of Muslims is told as imam and imam must be Alm-umah I.e. Who is best person among ummah. He must be known about the Islamic shariah.

(2). He must be mujtahid –a faqi is not enough for a jafarad school. He must also be a mujtahid and he must possess all the abilities. According to him Ijtihadat cannot be done by every scholar on Imams are eligible for Ijtihadat. According to him it is not an optional thing rather it is necessary.

(3) All the imams who posses all the qualities are innocent.

(4) According to Jafarad School we should not follow Qiyas, istihsan and istihsan. We have not to see the interest of the people than whole shariah, will be a game.

But in the 5th and 6th centuries Jafarad School also used Qiyas, istihsan and istihsan. There are no. of audiences of jafarad school among these three or four are important.

Mohammad bin yaqub al-khalayani. He composed for the first time al-kafi.

Ibn babuya- the famous work composed by him is known as man lal yahzurahul fikh (thing and opinions not attended by jurists).

Abu Jafar al-tusi-composed al-tahzib and al-qistibsar. The two books a juristic audience of jafarad

Unit I: 'Ulum al-Qur'an

1. A Brief Introduction to 'Ulum al-Qur'an
 2. Tafsir: Meaning and Early Development
 3. Principles of Tafsir
 4. Following Mufassirin and their Tafasir
 - a. Tabari (d. 318/922) b. Zamakhshari (d. 538/1143)
 - c. Razi (d. 601/1209) d. Ibn Katheer (d. 774/1372)
-

Long Answer type Questions

A Brief Introduction to 'Ulum al-Qur'an

Q: Write a brief introduction to Ulum al -Quran.

Ans:- According to general definition Ulum al Quran denotes studies concerned with the book of revelations sent down upon the last prophet S.A.W. namely; its revelation, its collection, its order and arrangement, its writings information about the reasons and occasions of revelation, about what was reveled in Mecca and what in Madina, about the abrogated verses and abrogating verses, about the clear and unclear verses etc.

Muslims have always from earliest times applied themselves not only to the message from the Allah - the Quran but also to its setting and framework and the

preoccupation with these ultimately developed into the science of or knowledge about Quran known as Ulum - Al - Quran . The term Ulum - Al - Quran also covers Quran related studies such as"

1. The explanation of verses and passages by prophet (S.A.W) himself, his companions, their followers and the later exegetes of the Quran.
2. The method of explanation (tafsir).
3. The scholars of exeghesis (tafsir) and their books.

The aim of the Ulum al Quran or sciences of Quran is to help towards a better understanding of the Quranic message, some branches of Ulum- Al- Quran, such as designs of the text, style, format have only been touched upon briefly, some of the new sciences or Ulum are being added to Ulum al Quran like orientalist and the Quran, translations of the Quran, modern interpretation of the Quran, language of the Quran and reading and recitation of Quran. Quran is a sacred book of Muslims and is a true word of Allah, and also contains guidance on all aspects of life whether economics, political, social or religious. The Quran contains the revelation (Wahi) of Allah - the

creator and sustainer of the universe, it is the message from God to man and is utmost important to us.

Q. Describe meaning, type of Wahi. Discuss modes of revelations. Also highlight the significance of the event of first Qaranic revelation.

Ans. Wahi is an Arabic word and its meaning in dictionaries has been described as "To signify something quickly" whether by way of a meaningless sound, by moving a part of the body, or by way of inscription and writings. Lexically the word Wahi means swift and secret instruction i.e an inspiration which is made with such haste and speed that none may know it except the inspirer and the one by inspired.

Wahi is defined as "a command or order from the Highest Being (ALLAH) through a proper channel - (Jibrail / either directly) to a particular chosen person (Prophets) for the Guidance of Human-kind.

KINDS OF WAHI

1. **WAHY MATLU:-** The Revelation of the Quran or the Recited Revelation.