AL-QUR’AN

- Definition
- Distinctive features of the Qur’an
- The Qur’an as a source of Islamic law
- Rules and regulations in the Qur’an
- Presentation of rules and regulations in the Qur’an
- Indication of the rules in the Qur’an
Definition

• Literal meaning: reading or recitation
• Technical meaning: “The book revealed to the Messenger of Allah, Muhammad (PBUH) in Arabic and transmitted to us from him through an authentic continuous narration (tawatur) without doubts.”
Distinctive Features of the Qur’an

• -It is the word of Allah revealed to the Messenger of Allah, Muhammad (PBUH).
• -Its wording and meaning are both from Allah
• -It was revealed in Arabic.
• -It was transmitted from the Prophet (PBUH) to the next generation by such a large number of people and it is impossible that they would agree upon a lie.

Thus the Qur’an with respect to transmission is definitive.
Distinctive Features Continue...

- It was revealed gradually.
  The wisdom;
  a-Easy for memorization
  b-The implementation of law in stage.
Continue...

• E.g. the prohibition of wine

• First stage: “They ask thee concerning wine and gambling. Say: In them is great sin, and some profit, for men: But the sin is greater than the profit” (al-Baqarah(2): 219)

• Second stage: “O ye who believe! Approach not prayer with a mind befogged until ye understand all that ye say…” (al-Nisa’(4): 43)

• Final stage: “O ye who believe! Intoxicants and gambling, (dedication of) stones and (divination by) arrows are an abomination of Satan’s handiwork; Eschew such (abomination), that ye may prosper.” (al-Ma’idah (5): 90)
- It was revealed in two periods of the Prophet’s life: Makkah and Madinah. The verses reveal in Makkah are called Makki verses and Madinah are called Madani verses.
- Makki verses are mainly emphasized on belief and morality.
- Madani verses are relating to rules and regulation.
The Qur’an is a source of Islamic law

- The Qur’an is the first and primary source of Islamic law. It is an authentic and authoritative source.
- The proof of its authenticity and authoritativeness: It is from Allah.
- The evidence that it is from Allah: ‘Ijaz
- ‘Ijaz means to prove inability in other person. The Qur’an has proved the inability of the Arab individually and collectively to imitate and bring about something similar to the Qur’an.
I’jaz of The Qur’an

• Firstly, the Qur’an challenge the Arab to bring something similar to the Qur’an.
  “Say: if the whole of mankind and Jinns were to gather together to produce the like of this Qur’an they could not produce the like thereof, even if they backed up each other with help and support.” (al-Isra’(17): 88)

• Secondly; to bring ten chapter (surah).
  “Or they say, “He forged it.” Say, “bring ye then ten surahs forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah if ye speak the truth.” (Hud(11): 13)
I’jaz continue...

• Finally: to produce only one chapter (surah).
  “And if ye are in doubt as to what we have revealed from time to time to our servant, then produce a surah like thereunto; and call your witness or helpers (if there are any) besides Allah, if your (doubts) are true.” (al-Baqarah(2): 23)
Important Elements of ‘ijaz

• There are three important elements of ‘ijaz
  - There is a challenge
  - There is a serious need to respond to the challenge
  - There is no any constraint.
Rules and regulations in the Qur’an

• Rules pertaining to belief
• Rules pertaining to morality
• Rules pertaining to conduct
Rules Pertaining to conduct

– Rules relating to worship: (over 400 verses)
– Rules relating to family affairs: (70 verses)
– Rules relating to transactions: (70 verses)
– Rules relating to judiciary and evidence: (13 verses)
– Rules relating to crime and punishment: (30 verses)
– Rules relating to constitution: (10 verses)
– Rules relating to international relation: (25 verses)
– Rules relating to economic system: (10 verses)
Presentation of the rules and regulations in the Qur’an

1. Concise presentation of the rules
   e.g. -permissibility of sale and prohibition of interest (riba), “Allah has permitted trading and forbidden riba.” (al-Baqarah (2): 275)

   -Commandment of performing prayer (salat) and paying zakat.
     “Be steadfast in prayer and practise regular charity (zakat)...” (al-Baqarah (2): 43)
Presentation continue...

2- Mention fundamental principle of law e.g.

- Principle of consultation,
  “And consult them in affairs (of moment)…”
  (Ali Imran (3): 159)
  “Their affairs by mutual consultation…”
  (al-Shura (42): 38)

- Individual accountability,
  “No bearer of burden can bear the burden of another” (al-An’am (6): 164)

- Punishment in proportion of crime,
  “The recompense for injury is injury equal thereto…” (al-Shura (42): 40)
- acquiring of property i.e. prohibition of acquiring property by unlawful means,

“O ye who believe eat not up your property among yourselves in vanities, but let there be among you traffic and trade by mutual good will.” (al-Nisa’ (4): 29

- fulfilling of an obligation,

“O ye who believe fulfill all contracts (obligations).” (al-Ma’idah (5): 1)

etc.
3. Detail explanation of the rules e.g.

- Rules of inheritance,

“Allah (thus) direct you as regard your children’s (inheritance): to the male a portion equal to that of two female: if only daughters, two or more, their share is two-thirds of inheritance; if only one, her share is a half.

For parents, a sixth share of inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left bother (or sisters)
The mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts.

In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, there share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth after payment of legacies and debts. (al-Nisa’ 4: 11-12)
Presentation continue...

- prohibited degree of marriage

“Prohibited to you (for marriage) are your mothers, daughters, sisters; father’s sisters, mother’s sisters; brother’s daughters, sister’s daughters; foster-mothers (who gave you suck), foster-sisters; your wives’ mother; your step-daughters under your guardianship, born of your wives to whom ye have gone in-no prohibition if ye have not gone in...”

(al-Nisa’(4): 23)

etc..
Indication of the Qur’an with respect to the rules

There are two types:-

1. Definitive indication i.e. the verses give only one meaning,

   e.g. “Allah (thus) directs you as regard your children’s (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of inheritance; if only one her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children...” (al-Nisa’ (4): 11)

The word, one male equal to two females, two third, half and one-sixth are definitive in meaning.
2. Probable indication: The verses have more than one meaning.
e.g. - “Divorced women shall wait concerning themselves for three *quru’*” (al- Baqarah(2):228) the word “*quru’*” literally means clean period and menstruation.

– “O ye who believe when ye prepare for prayer wash your face, and your hands (and arms) to the elbows, rub your heads (with water), and (wash) your feet to the ankle...” (al-Ma’dah (5): 6)

• Rub your head: -some part
  -One forth
  -The whole part