

Tuesday, October 03, 2017

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Best and most experienced teacher
of Islamiah in [Logo]

WEEK 01
DAY 01

Level	Mark Question 1	Mark Questions 2-5	Level Descriptor
4	4	8-10	Very Good/Excellent. A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5-7	Good. Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3-4	Satisfactory. A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1-2	Basic. An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	Irrelevant. No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

Understanding the difference between the different parts of questions

Part (a)

Q1. [4] Marks

Q2 - 5 [10] Marks

Writing time: (16-18) minutes

These Questions require you to write **full but accurate details** about the topic in the question. This does not mean that you should try to write all the information you have learnt on your course, but keep to the area which has been set in the question.

So a question like "Describe the main events of the Prophet's migration," means that **you should** give the key facts related to what happened when he left Makkah, what happened on his journey, and briefly what happened when he arrived in Madina.

You should not give a detailed account of his life in Makkah, the revelations and the persecutions, and likewise you **should not** give a detailed account of his first few years in Madina. **Stick to the relevant facts.**

Part (b) [4] Marks

Writing time: (6-8) minutes

These Questions try to judge if you understand what you have learnt on your course. These are called **evaluative questions** because they try to get you to **explain** something, **give reasons** for something, or **give your opinion** on something. They are not worth as many marks as part (a) so the answers should generally be **shorter but to the point**. However, shorter does not mean vague or general. The answers should still be relevant, cover a few different points and **not be repetitive**.

If a question asks e.g. "Explain why this fast is important in Islam," answers such as "Fasting is of great importance to the Muslims" will not gain marks as there has been no attempt to suggest **why** it is important, e.g. because it gives self-control and discipline.

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Introduction to Syllabus & Paper pattern

Time:
Marks:

You must answer **Question 1, Question 2** and **two other questions**.

1 Choose any **two** of the following passages from the Qur'an, and:

(a) briefly describe the main theme(s) in each passage. [4]

(b) briefly explain the importance of these themes in a Muslims life today. [4]

1. Major themes of the Qur'an

Three groups of passages are set for close study. These relate to the themes of:

- Allah in Himself
- Allah's relationship with the created world
- Allah's Messengers

2. The history and importance of the Qur'an [14] marks

Candidates should study:

- the revelation of the Qur'an to the Prophet between the *years 610 and 632*
- the account of the compilation of the Qur'an under *the Rightly Guided Caliphs*
- *the major themes* of the Qur'an as contained both in the *passages set for special study* and in other similar passages
- the use of the *Qur'an in legal thinking*, and its relationship with *the Hadiths, consensus (ijma') and analogy (qiyas)*
- its significance as the basis of all thought and action in Islam.

3. The life and importance of the Prophet Muhammad [14] marks

Candidates should study:

- the main events of the Prophet's life from **his birth to his call to prophethood**
- the main events of his **activities in Makka** and his experiences with his opponents
- the main events of his **activities in Madina**, his leadership of the community there and his conflicts with the Makkans and others
- his actions and character
- the importance of his actions as examples for Muslim individuals in their personal conduct and **relations with others including women and non-Muslims**
- the importance of his actions as examples for Muslim communities in their **relations with other states**
- his significance as Seal of the Prophets and last Messenger of God.

4. The first Islamic community [14] marks

Candidates should study:

- ❖ the Prophet's wives
- ❖ his **descendants**, including his children, grandchildren and the direct line recognised among Shi'a Muslims as **Imams**
- ❖ his **leading Companions**, including the **Ten Blessed Companions**, (the four Rightly-Guided Caliphs during his lifetime). (Note that the *period of the Rightly-Guided Caliphs' rules after the time of the Prophet is included in the Syllabus under Paper 2.*)
- ❖ his Scribes,
- ❖ the major characters who surrounded him in his ministry,
- ❖ the Emigrants and Helpers,

5. The life and importance of the Prophet Muhammad

OR

The first Islamic community

[14] marks

Paper 1
Question 2 (compulsory question)

WEEK 01
DAY 02

Requirements
- Dates
- Sequence of events

Q 2. (a) Write an account of the ways in which the Quran was revealed to the Prophet (pbuh) between the years 610 A.D and 632 A.D. [10]

Timeline Question

Essay length

- As Prophet (pbuh) approached the age of 40, he started retiring into a cave a nearby mountain known as Hira. One day angel Jibrael appeared before him and asked him to read. This was repeated thrice after which the Angel recited the following five verses of Sura Alaq also known as Sura Iqra;

"Proclaim in the name of your Lord and Cherisher who created, created man out of a clot of congealed blood. Proclaim and your Lord is the most bountiful. He who taught by the pen. Taught man that which he knew not." (96:1-5)

This was the first revelation and the beginning of Prophet hood of Hazrat Muhammad (pbuh). From this time onwards, that is 610 A.D, he continued to receive revelations throughout the rest of his life for a period of 22 years 5 months and 14 days.

- He received revelations as divine instructions on all important occasions of life. Revelations received in Makkah during 610 to 622 are known as Makkan surahs. these are generally brief and are related to articles of faith. e.g oneness of Allah, life after death etc. they also talk about the opposition of the unbelievers and the language used is stronger. For example 'We know indeed the grief which their words do cause to thee.' [6:33]. 86 Surahs revealed in Makkah

In 613 A.D, he started open preaching after receiving the divine command, which said,

"Expound openly what you are commanded and turn away from those who join false gods with Allah." [15:94]

Throughout all the years of persecutions and hardships in Makah, Prophet (pbuh) received revelations which not only consoled and comforted him but also his followers e.g. Sura al Duha and Surah al Kauther etc.

- In 622 A.D he and his followers migrated to Medina when he was instructed through revelation. The surahs received during 622 to 632 are known as Madni surahs. these are mainly about social duties and religious obligations i.e pillars of Islam e.g. Fasting, Zakat etc. These surahs are generally lengthy. 28 Surahs were revealed during this period.

In 624 A.D Prophet (pbuh) received a revelation in which the permission of fighting was given in these words, "Fight in the cause of Allah against those who fight you." (2:190)

In the same year he received instructions about obligation of fasting and Zakat. During all the battles against Makkans i.e Badr (624 A.D), Uhad (625 A.D), Trench (627A.D) he was guided through revelations. In 628 A.D at the time after treaty of Hudaibia he received a revelation which said,

"Verily We have granted you a manifest victory." (48:1)

Later on, he continued to receive revelations till his farewell pilgrimage in 631A.D. The last revelation received by him was in the plain of Arafat after he performed Hajj and delivered the sermon:

"This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (5:3)

- When a revelation came, the Holy Prophet (pbuh) experienced different sensations. He heard ringing sounds, he perspired in the cold; he became so heavy that the animal he was riding on and his companions could feel the weight of his body.

When a companion once asked of Prophet (pbuh) how a revelation comes to him, he replied,

"It comes to me sometimes as the ringing of a bell and this is hardest on me, then he leaves me and I remember from him what he says and sometimes the Angel comes in the shape of a man and he talks to me and I remember what he says."

Hazrat Aisha reports, " I saw revelations coming down upon him in the severest cold and when that condition was over, perspiration ran down his forehead."

A companion relates that once he was sitting with his leg under the leg of the Prophet. A revelation came at that moment and he felt his leg would crush under the weight.

of revelation

The Quran was revealed in portions but it did not remain long in that condition as it was simultaneously recorded by the Scribes.

(b) What does the Prophet's first experience tell us about the nature of Prophet hood in Islam. [4]

The Prophet's first experience of revelation in the cave of Hira helps us to understand the concept of prophet hood in Islam. (It shows that Allah chose prophets according to His own will which means that it was predestined and could not be attained by personal efforts.) (It was given without warning and often through miraculous events at the time of calling which caused confusion and fear. For example, Prophet Muhammad got afraid when he was squeezed by angel Jibrael. Similarly, Hazrat Musa got confused when God addressed him for the first time. This fear and confusion shows that the prophets were chosen from mankind. This event also shows that Jibrael acted as a link between God and Prophets)

approx 100 words
(6-7) marks

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Structure of answer:

Fatrah-tul-Wahi: (Gap b/w revelations)

First revelation

1- Summary of event of first revelation in Cave of Hira (Surah Alaq)

2- Fatrah-tul-Wahi (Gap b/w revelations)

3- Meccan period (610-622 A.D)

- Specific examples and quotations.

4- Madni period (622-632 A.D)

- Specific examples and quotations

• Last revelation

5- Ways/sensations of revelations.

* After first revelation, there was an interval in revelations known as "Fatrah-tul-Wahi". It shows that the Quran was revealed in portions.

* Revealed when the pagans mocked the Prophet and Allah reassured him

"Your Lord has not forsaken you, nor is he displeased with you."

The last of verses of Al-Baqarah were revealed directly to the Prophet by Allah on the occasion of Miraj.

Preservation during Prophet's lifetime

Paper 1
Question 2
(Compulsory question)

Week 01

Day 03

The Holy Quran started to be revealed in 610 AD and continued for a period of 22 years 5 months and 14 days. The Quran was revealed in portions but it did not remain long in that condition. Though it could not be completed until the last verse was revealed, it was never without some form of arrangement and every verse and chapter was given its place in the Book.

Whenever, a revelation was received by the Prophet (P.B.U.H) he would summon one of his literate companions and dictate the text to him. He would then ask him to read what he had written. This was to ensure perfect accuracy. He would also ask them to memorize the verses in order to recite them in their daily prayers.

How the Quran was written
writing material
arrangement of chapters and verses
Revision during Ramadan

The Quran was written on thin and flat tablets of stone, wood, branches of palm trees, bones of camels and goats and on piece of leather etc. (1)

The verses and chapters of the holy Quran were not compiled in the order of revelation, for example, the first five verses of Surah Alaq are the first in order of revelation, but they are placed in the 96th chapter whereas, the chapters which appear at the beginning of the Quran were revealed at Madinah after the Prophet (P.B.U.H) migration.

The arrangement of different verses and chapters of the Quran was done under the guidance of Hazrat Jibrail. According to Hazrat Usman every portion of Quran was written down and given its specified place at the bidding of the Prophet (P.B.U.H). It was customary with the messenger of Allah that when verses of different chapters were revealed to him or when any chapter was revealed he would call one of his scribes and say to him "write this verse in the chapter where such and such verse occur" (Ahmad)

The Quran did exist in the written form but no complete copy of it existed at the time, nor could such a copy be made while the Prophet (P.B.U.H) was alive and still receiving revelations. The whole Quran in one arrangement was safely preserved in the memories of the reciters. It was the practice of the Holy Prophet (P.B.U.H) to recite loudly the text of the Quran, revealed so far every year, during the month of Ramazan. Those companions who had written it down would bring out their manuscripts and compare it with the version of the Holy Prophet (P.B.U.H) so that they could check the text and order of the chapter.

In the last year of his life, a few months before his death, the Holy Prophet (P.B.U.H) read out the complete text of the Quran twice. This how the Divine Message was recorded in scriptural form and learnt by heart to be preserved for the coming generations.

First compilation

Hazrat Abu Bakr

At the time of the Prophet (P.B.U.H) death no official copy of the Quran existed and perhaps no one possessed the complete written text. However, an incident occurred, after which the companions felt the necessity to collect and compile the text of the Quran.

During the Khalifat of Hazrat Abu Bakr some people in the country declared themselves to be Prophets. Among them was Musailma. Hazrat Abu Bakr waged a war against him and many companions who had committed the Holy Quran to memory were martyred in that battle known as the battle of Yamamah.

Hazrat Umar realized that those who had memorized the Quran would gradually depart from the word either owing to natural death or martyrdom in future battles. Hazrat Umar suggested to Hazrat Abu Bakr that the Quran should be compiled. Hazrat Abu Bakr, however, hesitated and said that he would not do the job left unfinished by the Holy Prophet (P.B.U.H). According to Hazrat Abu Bakr, "Umar went on persuading me to accept his suggestion till I was convinced that he was right so I accepted his suggestion."

Battle of Yamamah
- 360 Huffas
- Role of Umar
- started to compile the Quran
- and we went until it became Mushaf

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Hazrat Abu Bakr asked Zaid bin Sabit, one of scribes of Divine revelation to collect the Quranic verses from every part of the Islamic empire and compile them in book form. He was also reluctant but Abu Bakr persuaded him. Later, Zaid remarked that it was easier to carry a mountain than to compile the Quran.

A commission was appointed headed by Zaid Bin Sabit and its members comprised at least twenty or twenty five companions who had committed the Quran to memory. Zaid Bin Sabit traced out and collected the chapters of the Quran from every person who had it in their possession. He collected it from palm leaves, stones, and pieces of wood and people who had committed it to memory.

- Zaid Bin Sabit was not content just finding a written piece of the Quran.
- He also verified it from those people who had heard it from the Holy Prophet (P.B.U.H).
- Though he himself was a hafiz of Quran, he always tried to find a verse in writing before including it in his manuscript,
- He did not accept any part without two witnesses to it.

Only accepted those verses and chapters in the dialect of Quraish because the Quran in that dialect.

so that version of the Quran he recorded was the one heard from and written under the supervision of the Holy Prophet (P.B.U.H).

The script prepared by Zaid Bin Sabit was named "Mushaf" by Abdullah bin Masood. It remained with Abu Bakr and after his death was transferred to the custody of Hazrat Umar, the second Khalifa, who gave it to Hazrat Hafsa, a widow of the Holy Prophet (P.B.U.H). This copy of the Quran came to be known as Mashaf al-Hafsa i.e Hafsa's copy of Holy Book.

compiled of Holy Book

dialect: uccent

Standard Compilation

Under the third Khalifa, Hazrat Usman bin Affan

The Khilafat of Hazrat Usman saw a phase of quick conquest. Imam Bukhari has narrated on the authority of Anas bin Malik that after the conquest of Syria and Iraq, new converts of these countries recited the Quran in different ways. This distributed Hazrat Huzafa bin Yamaan who went to the Hazrat Usman and requested him to take immediate action for the removal of these differences; otherwise it might create a rift among the Muslims.

*Role of Huzafa bin Yamaan
 Making the copies of Mushaf
 Recitation in the Prophet's mosque
 Instructions by Uthman
 Jami-ul-Quran*

Accordingly Hazrat Usman acquired the copy of the Quran prepared by Zaid Bin Sabit from Hazrat Hafsa. He appointed Zaid Bin Sabit along with three other knowledgeable Muslims, Abdur Rehman bin Harris, Abdullah bin Zubair and Saad bin Aas, who assisted to make copies of the Quran from the original text. They were told to follow the dialect of the Quraish in case of differences over the language, as the Quran had been revealed in the dialect.

The Quran was read out loudly from the beginning to the end in the Prophet (P.B.U.H) mosque from these copies of the Quran, so that not a shadow of doubt remained in the mind of anyone that changes had been introduced in the Quran. These copies were then dispatched to the capital city of every Province of the Muslims States with instructions that in future copies should be made only from the official authentic text.

Hazrat Usman also ordered that if anyone had a copy with a different text, it was to be destroyed by fire. Hazrat Usman is known as Jami-al-Quran. This means that he brought the Muslims around to a uniform reading of the Quran. The Quran that is being read today is the same as in the time of Hazrat Abu Bakr. Nothing has been added or deleted from it. The arrangement of the chapters and verses are in the same order as proclaimed by the Holy Prophet (P.B.U.H), in accordance with Divine instructions.

Reason: at suggestion of Umar *approx 10 word*

(b) Why did these caliphs think it was important to make a compilation of the Qur'an? [4] (6-7)min

- Abu Bakr came to see that the Qur'an could not be kept in memories alone.
- Although the Prophet had not made a written compilation, Abu Bakr realised that this would have to be done if the authentic Qur'an was to be preserved. *for the guidance the future generations of Muslims. Otherwise, it would be lost or corrupted like the previous*
- Uthman realised that the original message might be lost. *it would be lost or corrupted like the previous*
- If different versions were allowed to exist the original meaning might no longer survive.
- Muslims would not have a single source of guidance.
- Rival interpretations might break the unity of the community. *Therefore*
- Only the original revelation given to the Prophet could preserve unity

Q: Give an account of how the Quran was compiled in the years following the Prophet's death. [2]

Q: Give an account of how the Quran developed into book form. — (Prophet + Abu Bakr + Uthman) [10]

Q: Write about the preservation of the Quran in the form of Mushaf held by Hafsa [10]
 1) Summary of preservation during Prophet's lifetime
 2) Detailed account of the compilation during Abu Bakr's caliphate

Week 02

Day 01

Islam is built on the foundation of faith. Allah's will is the primary source of law in a Muslim society. The Quran is the most fundamental and reliable source of legal thinking in Islam, as it says, "Verily this Quran guides to which is most right" (17:9) *related to justice*

It contains a set of juridical injunctions which are the basis of Islamic law and which concern the life of human being in every detail. ("Blessed is He Who sent down the Criterion to His servant, that it may be an admonition to all creatures" (25:1) *(Quran) warning*)

The Quran encompasses all areas related to individual and communal Muslim conduct. It deals with beliefs, morality, worship, civil transactions, and punishment for intentional injury to the human body, property and honor, murder, breach of public peace, offences against the established government, adultery, and offences against religion and indecency.

Requirements; references

1. In matters of religion the Quran talks about the pillars of Islam for example, it says, "And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith), to establish regular prayer; and to practice regular charity; and that is the religion right and straight." (98:5)
2. The Quran lays down rules related to Muslims social life. It lays down injunctions to arbitrate with justice, not to offer bribe and to give full weight and measures. *judge b/w two people*
 "Give full measure when you measure and weigh with the balance that is straight" (17:35)
3. There are penal laws concerning false accusations, blood money and retaliation. The Quran lays down a simple rule as a punishment for many times it says, *non-violence of crime*
 "We ordained therein for them, Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal." (5:45)
4. The Quran also commands Muslims to stay away from un-Islamic practices i.e drinking wine, playing games of chance, *gambling* charging interest etc.
 "O you who believe! Intoxicants and gambling, sacrificing of stones and arrows are all abomination of Satan's handiwork show restraint to them so that you may prosper" (5:90)
5. Contracts are safeguarded by the command to put them in writing, to fulfill one's undertaking to return a trust or deposit and not eat up the property of orphans.
 "Those who unjustly eat up the property of Orphans, eat up a fire into their own bodies" (4:10)
6. Quran also explain us the difference between Haram and Halal and forbids the Muslims from eating anything on which Allah's name has not been pronounced. The Quran says?
 "Lawful unto you are all four footed animals with the exception named". (5:1)

The law of war deals with the distribution of booty and treatment of conquered people in a fair and just manner. It also deals with the institutions such as marriage or divorce. Emphasis is laid on behavior towards women orphans relatives, slaves, and dependants. It also lays down rules relating to social life, commerce, economic and penal laws. It also provides guidance about laws of inheritance.

The Quran provide guidance in all walks of life. The Quranic law is perpetual everlasting. It does not change with the passage of time. It is complete and final. "Nothing have we omitted from the Book". (6:38)

All other sources of Islamic law, which is Hadith, ijma and Qiyas depend upon it for their acceptance and justification. They can only be used when Quran is silent on an issue and they never contradict it. However, the Quran does not sometime give the practical guidance which can be obtained from the Sunnah. Thus the Quran and Sunnah are called the primary source of law.

Relationship b/w the Quran and ahadith

Q2:

From the earliest times, Muslims usually refer to the practice of the Prophet when they wanted to know exactly how to reach a decision. The ahadith were always regarded as important source of teaching alongside the Quran.

There are many verses in the Holy Quran which justify Hadith as a source of Islamic Law. Some of these are:

"So take what the Messenger gives you, and refrain from what he prohibits you." [59:7]

The Prophet (pbuh) declared: *"He who obeys the messenger, obeys Allah"*

"Behold I have been given the Book and a similar thing (Sunnah) along with that."

Particularly among legal experts they became acknowledged as a source which was second only to the Quran itself. In fact, it was agreed that the divine revelation from Allah and the words and actions of the Prophet Muhammad were so closely related, that what the Quran stated in general terms could be further explained by referring to the Holy Prophet's ahadith.

As all Muslims know, the Quran teaches that Muslims must pay Zakat, the charity tax. This is usually mentioned in the Quran together with Salat, as an activity of sincere believers.

"And be steadfast in prayer, give the charity tax, and bow down your heads with those who bow down." [2:43]

In this example and elsewhere in the revelation, Muslims are encouraged to give Zakat, but they are not told exactly what they should give, or how they should give it. These details are found in the Hadith of the Holy Prophet:

"Abu Sa'id al-Khudri narrated that the Messenger of Allah said: No charity tax is due on property amounting to less than five Uqiya, and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq."

[al-Bukhari, Sahih, Book 24 The Book of Zakat: the two words Uqiya and Wasq refer to the measures of weight] Ahadith such as this helped legal experts to give advice to Muslims about how the teachings in the Quran Zakat should be obeyed. They also formed the basis of the rules about Zakat in the religious law of Islam.

The Quran has many teachings about financial dealings. Riba, the taking of interest for making a loan to someone is entirely prohibited in Quran:

"They say, trade is like interest, and Allah has allowed trade and forbidden interest." [2:275]

In this injunction and elsewhere in the revelation it is not clearly mentioned that what kind of business transactions are regarded as Riba. The Sunnah explains it clearly:

"We asked the Messenger of Allah about the money exchange, he replied: if it is from hand to hand, there is no harm in it; otherwise it is not permissible." [al-Bukhari, Sahih, The Book of Sales]

"The bartering of gold for gold is riba, except if it is from hand to hand and equal in amount; and wheat grain for wheat grain is riba, except if it is from hand to hand and equal in amount; and dates for dates is riba, except if it is from hand to hand and equal in amount; and barley for barley is riba, except if it is from hand to hand and equal in amount."

The remarks of the Prophet about the wickedness of Riba (interest) were used by the legal experts together with the Quran to build a wider picture of what is accepted as trading practice in Islam and what is condemned.

Conclusion:
The examples show that whenever the Quran is silent on a matter, Ahadith are referred to for guidance. The authentic collection of Ahadith contain Tafsir/interpretations which are invaluable guides to key verses in the Quran and help Muslims to live their lives according to the teaching of Quran.

- 3- The Quran lays special emphasis on performing prayer and condemns those who are neglectful. "So, woe to the worshippers who are neglectful of their prayer. The details are not given in the Quran and are found in the ahadith. The Prophet said "Pray as you see me offering prayer. Or "No prayer is accepted with *Fatira* -"
- 4- Fasting is obligatory on Muslims during Ramadan. The Quran says "And eat and drink until the white thread becomes distinct to you from the black thread of the dawn". The Prophet interpreted the verse by explaining "the white thread" as day and "the black thread" as the night.
- 5- Sometimes the Quran gives a general injunction and the Prophet specifies what it means. "Those who believe and obscure their not believe (not by *zulm* (wrong)), there is safety, and they are rightly guided". The Prophet explained that here "Zulm" means setting up partners with Allah, not wrong doing.

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Ijma

Week 02 Day 02

2. (a) What is consensus (ijma`)? How and in what circumstances is it used in Islamic legal thinking? [10]

According to the principles of Islamic law, ijma is the third source. The word ijma` means "consensus" or "unanimous agreement". It is related to the same verb as jum'a, Friday, and jami, mosque. It should be referred to only when there is no clear teaching in the Quran or Sunna.

The use of ijma in legal thinking is based on a number of verses in the Quran, for example

- > "Thus have We made of you a community justly balanced, that you might be witnesses over the nation, and the Messenger a witness over yourselves." [2:143]
- > "You are the best of people evolved for mankind, enjoining what is right forbidding what is wrong and believing in Allah." [3:110]

These and other verses like them indicate that the community has been given authority because it is upright and follows the guidance of Allah and the example of the Prophet (pbuh). The Holy Prophet (pbuh) also referred to the importance of following the community, when he said, "My community will never agree upon an error." Therefore, from very early times it has been accepted that the agreed view of the community is binding upon Muslims in legal and more general matters.

Types and kinds of Ijma

There are two broad kinds of Ijma. The first is the general agreement of all Muslims in matters of belief, for example, that the Quran was sent down by Allah and that the Prophet (pbuh) was His true messenger. This kind of Ijma is the acknowledgment of the beliefs that characterize Islam and are shared by all believers. The second particularly concerns legal matters and can be defined as the agreement of a group of Muslims about an issue on which the Quran and Holy Prophet's Sunnah have not spoken the final word.

Legal experts have differed over who makes up this 'group of Muslims' whose Ijma should be accepted. Some said that they should be the companions of the Prophet (pbuh); others that they should be the people of Madina; yet others that they should be the Rightly Guided Caliphs. Shi'i Muslims claim that they should be the descendents of the Holy Prophet, while others said that they should be the legal scholars of any generation.

Some examples of Ijma are:

Quran

- > If a father has died before his son, when the son himself dies the grandfather shares in the son's estate, together with other relatives.

It is based on the Quranic injunction:

"It is prescribed, when death approaches any of you, if he leaves any goods, that he should make a bequest to parents and next of kin." [2:180]

It allows for grandfather to take the father's place in inheriting from the son, even though it is not stated in so many words in the Quran.

- > Marriage between a man and any of his grandmothers or granddaughters is forbidden.

This is based on the teachings in the Quran which begins, "Prohibited to you are: your mothers, daughters, sisters; father's sisters, mother's sisters. Brother's daughters, sister's daughter; foster mothers, foster sisters; your wives' mothers, your step daughters under your guardianship, born of your wives." [4:23]

The principles follows the spirit of this full list, and adds two categories about which it is silent but which clearly conform to all the one mentioned here.

This example shows that Ijma can be regarded as a continuation of the divine teaching for legal and practical purposes. It was always safeguarded by the agreement of leading Muslims or of experts who could say whether or not a principle was in harmony with the Quran and Sunnah. So it had the strength of being permitted by respected individuals who both knew the teachings of Islam closely and also practiced them in their lives.

Rightly guided caliph

Example of Laws Derived by Ijm'a

Compilation of the Qur'an.

The Qur'an was revealed in a span of 23 years. It was not compiled in a book form during the life of Prophet (p.b.u.h.). After his death, on suggestion of Umar (R.A) and by Ijm'a of the Companions, it was compiled in a book form when many Companions of the Prophet (p.b.u.h.) were killed in the battle of Yamamah.

The Adhan of Jumu'ah.

Examples from the Prophet/ Hadith (P2)

The Prophet always consulted his companions on legal matters and accepted their suggestions e.g. At the battle of Uhud, the Prophet discussed with his companions about the way of fighting against the Meccans and finally accepted the suggestion of fighting from outside Medina. At Trench, the Prophet performed Ijma along with his companions and accepted Salman Farsi's suggestion of digging a trench.

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During the time of Prophet (p.b.u.h.) there was only one Adhan for Jumu'ah prayers but during the reign of the Caliph Uthman, Madinah expanded considerably and the Adhan could not be heard because of noise in the markets, therefore, it was decided after Ijm'a of the companions that another call should be given.

Tarawih Prayers

The Prophet (p.b.u.h.) prayed tarawih only three or four times in congregation in his lifetime. It was later during the reign of the Caliph Umar (R.A) that the system of congregation of Tarawih was added after Isha prayers.

P1: Quran
P2: Ahadith

Qiyas

(a) Define Qiyas and discuss its authority as a source of Islamic law. [10]

Qiyas actually comes from a verb that means to measure one thing by comparing with another thing that is similar to it. *compare a present situation with the past (Quran, Hadith and Ijma)*
"Qiyas is the legal method of deducing one principle from another by comparing them together." This is the fourth basis of legal method, according to Sunni Islam, coming after the Quran, Sunna and Ijma. Shi'i Muslims do not accept it for these reasons:

(b) Similarity

- It depends very much on the ability of the legal expert to find comparison between two principles.
- As it is practised by individuals it causes unease to some Muslims.
- It does not have the same broad support, from revelation or through communal agreement, as the other three bases.
- Its decisions may differ from one person to another and therefore, at times cannot be implemented as a law.*

The justification for exercising Qiyas is usually based on the following Ahadith:
When the Prophet (pbuh) sent Mu'adh Ibn Jabal as judge to the Yemen, he asked him, 'How will you reach a judgment when a question arises?'
Mu'adh replied, 'according to the Word of Allah.' (Quran)
'And if you find no solution in the Word of Allah?'

'Then according to the Sunnah of the Messenger (pbuh) of Allah.'
'And if you find no solution in the Sunnah of the Messenger (pbuh) of Allah, nor in the Word?'
'Then I shall take a decision according to my own opinion.' (Qiyas)
Then the Prophet ("pbuh) struck Mu'adh on the chest with his hand and said: *appreciated him*
'Praise be to Allah who has led His Messenger (pbuh) to a solution that pleases him.'

There is also the incident at the signing of the treaty of al-Hudaybiya, when at the insistence of the representatives of the Makkans, the Prophet Muhammad (pbuh) asked Hazrat Ali to change his name from Muhammad (pbuh) the Prophet of Allah, to Muhammad Ibn Abdullah (pbuh). Hazrat Ali, however, did not obey out of respect for his dignity, and the Prophet Muhammad (pbuh) made no objection to the exercise of his personal judgement.

Qiyas

Justification for Qiyas is often also seen in the Quran. The great expert al-Shafi'i for example, cited the verse:
"Turn then your face in the direction of the Holy Mosque; and wheresoever you are, turn your faces in that direction." (al-Baqara 2:150).

And he argued that you should face the Ka'ba when you can see it, but face in its direction when you cannot see it, using reason to determine by the sun, stars, etc. where its direction lies.
Other scholars have detected support in many other verses, and have seen Qiyas being employed in such an instance as the instruction to use sand for ablutions if water is not available:
"And [if] you find no water, then take for yourselves clean sand (or earth), and with it rub your face and hands." (al-Nisa 4:43)

The point of comparison between water and clean sand is that they can both be used effectively to rub off any dirt or pollution. Water may be better for this, but sand has similar properties, so it can be used in emergencies.

This example takes us into the method used in Qiyas, the drawing of comparisons or analogies between two principles. The experts identified these elements as being necessary to a sound analogy:

- The fundamental teaching (asl, root) in Quran and hadith
- The new matter in question (far', branch) *e.g. peel off kabaas*
- The linking cause that connects them ('illa). *similarity b/w root and branch wudhu acceptance*
- By relating these together it is possible to arrive at the new judgement, the hukm. *Decision about permission/prohibition*

Sohail bin Amr said that they did not believe in Prophet-hood. Sohail asked the Prophet to write his name as 'Muhammad bin Abdullah'.

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nis may be illustrated by the following examples:

1. **Asl:** the Quran forbids sales transactions after the call to prayer on Friday; [62:9] by analogy, therefore, all kinds of transaction (*far'*) have been forbidden; (**Hukm**)
'Illa: every kind of transaction is forbidden because like sales, they distract Muslims from Friday prayers.
2. **Asl:** The Fundamental teaching is describe by the Prophet (S.A.W), "Every intoxicant is ^{wine} **Khamr** so every intoxicant is haram." (Sunnan Abu Daud)
Far; the (subsidiary) : L.S.D cocaine opium and all other drugs (*harm to oneself*)
'illa (the cause) connecting them is intoxication
Hukm (Law): all these drugs are declared haram (forbidden)
3. Another example is that Wudu is not valid even if the smallest portion of the boddy, which has to be washed remains dry. According to a tradition reported by A'isha (R.A) if flour is dried on the nails and water has not reached any portion of that nail, Wudu would not be considered to have taken place as the nails remain dry.
4. **Ali (R.A)** applied Qiyas, when he suggested punishment of 80 lashes to the drunkard, " Umar ibn al-Khattab asked advice about a man drinking wine. Ali ibn Abi Talib said to him, "We think that you flog him for it with eighty lashes. Because when he drinks, he becomes intoxicated, and when he becomes intoxicated, he talks confusedly, and when he talks confusedly, he lies." (80 lashes is the same amount as for slandering) Umar gave eighty lashes for drinking wine. (Muatta) This is based on " And those who launch a charge against chaste woman and produce not four witnesses (to support their allegation) flog them with eighty stripes." (An-Nur24:4)

It is important to say that the asl must always be a principle from the Quran (as in this example), the Sunnah or Consensus.
This is how Qiyas has been recognized as the fourth basis of establishing the sacred law of Islam. It is generally accepted only when no clear guidance is given by the Quran, Sunnah or Consensus of the community.

16/10/17

Week 03

Day 01

M/J 13/PI/Q2

(translation)

conditions in Mecca

Q2: Describe what the following Suras tell Muslims about the circumstances in which they were revealed: (1) Al- Ikhlas (112), (2) Al- Kauthar (108), (3) Duha (93), (4) Naas (114)

Surah Al Ikhlas(112) was revealed in Makkah after the event of open preaching of Islam, When Prophet (P.B.U.H) invited the Makkans to the worship of Allah alone and forbade them from idols worship. According to Hazrat Abdullah bin Masud the Quraish asked the Prophet (P.B.U.H) "Tell us of the ancestry of your Lord" There upon this Surah was revealed. It is named Ikhlas because it purifies faith in Oneness of Allah.

The polytheists said to the Prophet "Tell us the lineage of your Lord!"

The content of the Surah clearly established God's oneness (Tauheed) by declaring the rejection of shirk which the pagans did by worshipping 360 idols placed in the Kaabah. It emphasized on the fact that Allah alone should be worshipped "Say! He is Allah, the one and only".

It also said that God does not have a beginning or an end unlike the idols that were worshiped by the pagans at that time and Allah is free from all limitations of time and space because He is the Perfect "Allah, the eternal absolute"

It declared that God does not have any physical relations with anyone. The pagans believed that angels were God's daughters. Simultaneously it negated the idea of Trinity (father, son, Holy Spirit) which the Christians believed in. "He begets not, nor is he begotten"

God Janna Gabriel

The pagans believed and worshiped the idols they could see, therefore this Surah negated that God had any physical or human characteristics and said that God is beyond human comprehension because He is unique in His personality, attributes and actions and nothing should be compared with him. "And there is none like him".

As the Prophet was preaching his message many people would ask about his God, and this Surah would be recited as an answer, giving a short and comprehensive insight into Islam's belief in God.

(abundance) opposite: Abtar

Surah Al kauthar (108) was revealed in Makkah after the mount of Safa incident of open preaching of Islam, when Prophet (P.B.U.H) was going through a period of difficulty with the Quraish. Both his sons Al Qasim and Abbdullah had died and Quraish used this as an opportunity to mock at the Prophet (P.B.U.H) in order to discourage him from preaching Islam.

Abtar
- Tree without branches
- Animal whose tail is cut off
- A man without male offspring

After his second son Abbdullah's death his uncle and worst enemy Abu Lahab called him "Abtar" (cut off from his root) meaning that he had no male descendants to carry his name and they thought that his message would die when he passed away. God revealed this Surah to console and give hope to the Prophet (P.B.U.H) under these increasing difficulties by promising that he would be given abundant blessings in this worldly life and in the hereafter. "To you have we granted abundance". It is interpreted as fountain in heaven, his spiritual progeny (Muslims) and his daughter Fatima, who gave him two grandsons Hassan and Hussain.

Prophet (P.B.U.H) was instructed to remain loyal to his faith by continuing to live as God taught him. "So pray to your Lord and sacrifice". It also warned the Prophet's (P.B.U.H) enemies specially Abu Lahab of Allah's wrath and said that it would not be the Prophet (P.B.U.H) but his enemies that would be cut off. "He who hates you, he will be cut off". After the revelation of this surah the Prophet (P.B.U.H) continued his mission with renewed hope, strength and devotion.

Kasur
- Mountain in paradise
- Fatime who gave him grandson
- Spiritual descendence

★ 11 months interval
11 verses of Surah Duha

Surah Duha (93) was revealed in Makkah when the prophet ^{pbuh} was preaching his message openly and the Makkans had become his enemies. It was revealed after an interval of 11 months between the revelations, due to which pagans mocked at him. Specially Abu Lahb's wife Umm e jamil remarked, "Muhammad! your Lord has forsaken you". This surah reassured him that "your lord has not forsaken you, nor is He displeased". It also gave him the glad ^(good news) tidings of successful future life by saying, "and the hereafter will be better for you than the present." which referred to his successful future life in Madina. It reminded the prophet ^(pbuh) of God's support for him throughout his life "did He not find you an orphan and give you shelter; And He found you wandering and He gave you guidance; And He found you in need and he made you independent". ^{(financial independence via Khadija) (first revelation)}

Lastly it instructed him to continue to live as God taught him by helping the poor and the needy and by expressing gratitude for God's favours upon him. After the revelation of this surah, the prophet ^{saw} was comforted and he continued to preach Islam to the Makkans. "And tell about the bounty of your Lord."

Surah Nas (114) is one of those few surahs of Quran which were revealed on more than one occasions. Firstly it was revealed in Makkah after the open preaching of Islam when the prophet (saw) forbade the Makkans from idol worship. They threatened the prophet (saw) of the wrath of their false gods and cursed him. This Surah was revealed to condemn their claims by ~~them~~ declaring that Prophet (pbuh) was in divine protection therefore, Satan or his followers could not harm him, "say, I seek refuge with the Lord of mankind, King of mankind, God of mankind from Jinn and from mankind".

Later this surah was revealed in Madina together with surah Falaq when charms and black magic were practiced on the lock of prophet's hair by two Jew sisters of Labit bin Aasam by tying 11 knots. As the result of that prophet (saw) had headache and at time thought of doing something that he had not done. Allah revealed the surahs to cure the evil effects of black magic. Prophet ^{saw} called Hazrat Ali and told him about the well, where lock of his hair was thrown and guided him how to undo the black magic by untying each knot by reciting one verse from these surahs. Hazrat Ali did likewise thus the prophet (pbuh) was cured from black magic. These surahs together are known as a "Muazzatain" or protection seekers as they ~~invoked~~ ^{invoked} Allah's protections against all types of evils.

(And from the evil of the blowers in knot 113:4)

Week 03

Day 02

O/S 14 / P1/Q2

M/J 16 / P1/Q2

Q2: Write about how the Quran is used with other three sources of Islamic law

The Quran is the only revealed Book of God which is protected by God Himself. It is the fountain head not only of Islamic religion but also of Islamic law. It is not in the form of any definite codes, but in all matters with which it deals, it is the primary and final authority. Allah says in the Holy Quran that,

"(It is) an exposition of that which is decreed for mankind." [10:37]

The Holy Quran lays down the basic law, and Muslims are enjoined to decide all the disputes in accordance with the law as laid therein. Some verses of the Holy Quran on this point are,

"We have sent down to you the Book of Truth, so that you may judge between men according to law as laid down by God." [4:105]

All other sources of law depend upon it for their authenticity and none of them ever contradict it.

Sunnah of the Prophet is the second primary source of Islamic law. From the earliest times, Muslims usually refer to the practice of the Prophet when they wanted to know exactly how to reach a decision. The ahadith were always regarded as important source of teaching alongside the Quran.

There are many verses in the Holy Quran which justify Hadith as a source of Islamic Law. Some of these are:

"So take what the Messenger gives you, and refrain from what he prohibits you." [59:7]

The Prophet (pbuh) declared:

"Behold I have been given the Book and a similar thing (Sunnah) along with that."

Particularly among legal experts they became acknowledged as a source which was second only to the Quran itself. In fact, it was agreed that the divine revelation from Allah and the words and actions of the Prophet Muhammad were so closely related, that what the Quran stated in general terms could be further explained by referring to the Holy Prophet's ahadith.

As all Muslims know, the Quran teaches that Muslims must pay Zakat, the charity tax. This is usually mentioned in the Quran together with Salat, as an activity of sincere believers.

"And be steadfast in prayer, give the charity tax, and bow down your heads with those who bow down." [2:43]

In this example and elsewhere in the revelation, Muslims are encouraged to give Zakat, but they are not told exactly what they should give, or how they should give it. These details are found in the Hadith of the Holy Prophet:

"Abu Sa'id al-Khudri narrated that the Messenger of Allah said: No charity tax is due on property amounting to less than five Uqiya, and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq."

[al-Bukhari, Sahih, Book 24 The Book of Zakat: the two words Uqiya and Wasq refer to the measures of weight] Ahadith such as this helped legal experts to give advice to Muslims about how the teachings in the Quran Zakat should be obeyed. They also formed the basis of the rules about Zakat in the religious law of Islam.

According to the principles of Islamic law, **ijma** is the third source. The word ijma means "consensus" or "unanimous agreement". It is related to the same verb as jum'a, Friday, and jami, mosque. It should be referred to only when there is no clear teaching in the Quran or Sunna.

The use of ijma in legal thinking is based on a number of verses in the Quran, for example

"Thus have We made of you a community justly balanced, that you might be witnesses over the nation, and the Messenger a witness over yourselves." [2:143]

"You are the best of people evolved for mankind, enjoining what is right forbidding what is wrong and believing in Allah." [3:110]

O who you believe! Obey Allah and obey the Apostle and those charged with authority among you. [4:59]

These and other verses like them indicate that the community has been given authority because it is upright and follows the guidance of Allah and the example of the Prophet (pbuh). Ijma is used to interpret and explain the teachings of Quran when Hadith is also silent on that issue, for example;

If a father has died before his son, when the son himself dies the grandfather shares in the son's estate, together with other relatives.

It is based on the Quranic injunction:

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Structure:

Intro of Quran as a source of law

Quran with ahadith

Quran with Ijma

Quran with Qiyas

History and importance of Quran

Part (b) Evaluative questions

O/N11/P1/Q2 (b) :

Q: What is the significance of Muslims today of having the Quran in book form?

/4

The Quran was compiled during the time of The Caliphs Abu Bakr and 'Uthman. This was predicted in the Quran "It is for us to collect it and promulgate it"(75:17). The Quran is now organized and the order of verse and chapters cannot change. No mistakes are found as a result of the standard compilation and no part of the Quran is lost. It is now available for all mankind in most languages including the original. Its authenticity can easily be checked and it easy to recite in order in the prayer, especially Tarweeh. Book form makes it easy to memorize and reflects unity of the Islamic world. God has promised to protect his message in the words "We indeed sent down the message and we will surely guard it". (15:9)

O/N12/P1 Q2(b)

Q: Explain the significance of the Quran being revealed over a period of time.

/4

The Quran was revealed over a period of 23 years to the Prophet (PBUH). It was revealed in portions as it could be easier for Muslims to memorize it. The Muslims could easily understand and implement the teachings. Revelations in portions lessened the burden on the Prophet (PBUH). It answered the situations/circumstances (Ashab-al Nazul) in the messenger's life and also showed the significance of that chapter e.g. Surah Ikhlas, Kawther . Had the word of God been revealed all at once, many of it would have been out of context. The revelations strengthened the heart of the Apostle of Allah by addressing his continuously which added to its glory. It helped in the development of Islam at that time, especially in Medina where the first Islamic community was founded. Also, revelations in intervals helped in the Quran's perseverance.

M/J 14 P1 Q2 (b)

Q: Was it significant that that the Quran was revealed to someone who could not read or write?

/4

The Prophet (PBUH) was shown as "Ummi" which means illiterate. He did not receive any formal education, making him unable to read or write. The Quran mentions this in the words" Those who follow the Messenger, the unlettered Prophet (7:157) If the Prophet had been illiterate, his enemies would have accused him of crafting the Quranic verses himself. Being illiterate, it was impossible for the Prophet (PBUH) to write/preserve the Quran himself. This meant the scribes wrote it down and through them, the Quran was preserved. It facilitated the memorization by the Prophet (PBUH) and his companions. He showed faith in his companions when allowed them to write down the divine verses. Thus, they became witnesses to its divinity. The Quran was meant for all mankind and not just a group of people. Lastly, we come to know that literacy did not matter when God chose his Prophets.

Dictated by: Mr. Muzzamil Mehmood