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Usul al-Fiqh for Beginners, Lesson 8: Dalalat of the Qur'an and Sunnah

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[Usul al-Fiqh for Beginners](#)

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Dalalatul-Quran and Sunnah

Rulings are taken from:

1. Definite speech (**nass**) of the book and the sunnah.
 - a. It is a speech that is clear and admits only one meaning.
2. Apparent speech (**thaahir**) is that which allows one of two meanings, one of which is more apparent than the other. Apparent speech is interpreted by means of evidence, and is then called 'apparent by virtue of evidence.'

Nass:

The verse 'Those are ten complete days' (2:196) cannot mean nine days or ten and a half days. It only admits one meaning, so is considered Nass.

Thahir:

The hadith of the Prophet Muhammad 'Verily the Imam is there to be followed, so when says Allah Akbar, then say Allah Akbar'.

The faa in the hadith has two possible meanings:

1. to join two things in consecutive - one after the other
2. or concurrent, at the same time.

The first meaning is more apparent than the first. Therefore, whenever there is a faa, it is understood according to the first meaning unless there is evidence suggesting that the most probable and likely meaning is not intended.

Allah says: 'So when you recite the Qur'an, seek refuge in Allah from Satan, the expelled [from His mercy]. (16:98)' The faa the verse according to the apparent meaning would translate as read Quran and then seek refuge from Shaytaan.

However, in the Sunnah there is the hadith: He used to seek refuge before recitation of Quran. Therefore, the apparent meaning is relegated and the interpretation based on a weaker possibility is taken because of evidence, in this case not meaning sequence, This is then called 'ta'weel' or 'apparent by virtue of evidence.

Rulings are taken from:

3. Pronounced meaning (**Mantuq**). .
4. Implied meaning (**Mafhum**)
 - a. Mafhum al Muwafaqah (agreement) if the ruling is the same or more than it
 - b. Mafhum Al Mukhtalifa (meaning not in accord with the text) when it differs from the ruling of the mantuq because the mantuq is described with a description of condition, that is absent so the ruling changes.

Mafhum Al Mukhtalifa. The verse that mentions washing arms to the elbows is understood that washing the rest of the limb is not part of wudu. Also, the verse that says the disbelievers will be prevented from seeing Allah, the implied meaning is that the believers will see Allah.