

LESSON FOUR: The Main Sources of Fiqh

❖ Part Three: Commands, Prohibitions and Abrogation

1. Commands:

A command is defined as a verbal demand to do something from a position of superiority to an inferior. It is mostly be used in the imperative mood.

A Quranic command may be conveyed as promise of reward or punishment (Al-Nisa: 13-14).

What is primary (a command) ?

- It may sometimes mean permissibility; for instance when the Quran says: ‘eat and drink’ (Al-A’raf: 29).
- A command may indicate a threat; i.e advise to desist from doing a particular thing. (Al-Nor: 33).
- It may convey a recommendation; in some cases (Al-Baqarah: 281).
- A command mostly means obligation.

2. Prohibitions:

Prohibition is the opposit of command and it is a demand to avoid doing something.

- Prohibition may occur in the form of statement.
- In the form of an order not to do something (Al-Jumuah: 9).
- It may convey total prohibition (تحريم) or guidance (إرشاد) or reprimand (تأديب).
 - **Pohibition which implies reprehension** may be seen in Quran (5: 87); ‘*O you who have believed, do not prohibit the good things which allah made lawful to you... ‘*
 - **Prohibition which conveys moral guidance** may be seen in (6: 104); ‘*Enlightening Proofs came to you from your lord; so whoever observes, it is for his own good; and whoever is blind, it is for his own harm... ‘*

3. Abrogation:

Abrogation has been defined as the suspension or replacement of one shariah ruling by another. It operates only in law not in beliefs.

Abrogation operates only when:

- Two evidence are of equal strength.
- They are present in two separate texts.

There are two types of abrogation by Immam Shafii:

- Abrogation of Quran by Quran.
- Abrogation of Sunnah by Sunnah.