

# What is Qarina?

Linguistically Qarina means connection, relation, link, tie, bond. Anything that attaches itself to something.

Qarina :- Aalaqa, Melaa

Arabic grammar has (1) past, (2) present tenses, and (3) command

(1) The past tense (F'il Madi) - An example for the past tense is the word "Katabaa" – wrote

(2) The present tense (F'il Mudarree) - An example for the present tense is the word "Yaktabu" - writing.

(3) Additionally, in the Arabic, the 'Amr tense implies an order, command, or request. An example of this can be found in the word "Uktub" - write or "Iqraa" - read.

So when Allah(SWT) gave legislation, throughout the Quran, or through the Sunnah, and it was in the command form, it does not imply that the command is a Fard, and obligation, but merely a talab, a request.

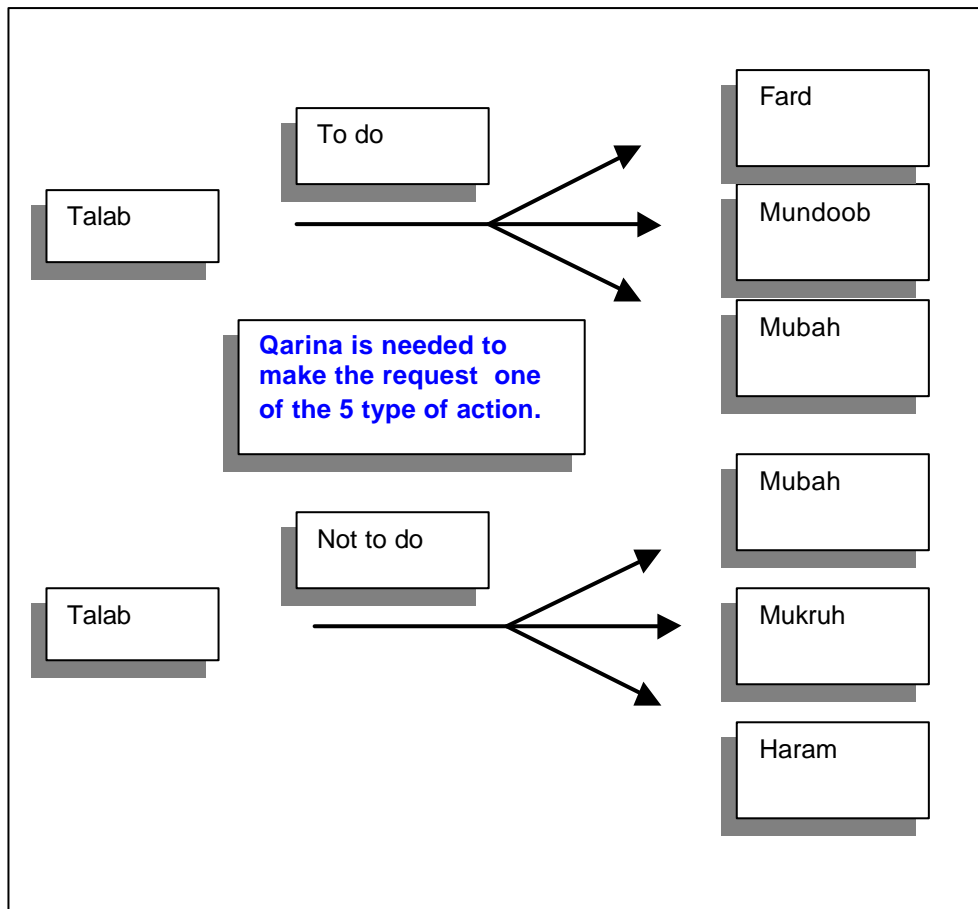
In addition to the 'Amr tense, the 'Amr form is used. The application of the 'Amr form can be found in the Qur'an, Sunnah, and in general, the Arabic language. The 'Amr form is any form that implies a command or request. The 'Amr form is used in two following forms.

- A. Fi'l 'Amr: An example of the Fi'l 'Amr tense is the word Uktub which means write, and is issued in a decisive manner.
- B. Present tense prefixed with "L" or "Lam' ul 'Amr" (which is letter L prefixed to a present tense):  
An example of Lam' ul 'Amr is when Allah (swt) says in Surah 65, Ayah 7: "Li Yunfiq" which means to spend. In this phrase "Li" is prefixing "Yunfiq" which is in the present tense.

One needs to link the request to give an indication for one of the 5 types of action.

The Qarina could be within the text itself or another text with similar hukms. When you look for a hukm you need to look for the daleel. The daleel should be for the reality of the situation, i.e. you need relevant evidences for the situation being asked, and the Qarina clarifies the situation.

Some scholars when looking at the ayah, or hadeeth said that the command to do was a mundaab, or mubah, or if was a command was not to do it was mukruh or mubah. This understanding is incorrect. The text s entail no value of action. There is no value on the request until the Qarina is found.



## THERE ARE 3 TYPES OF QARINA:

### 1) QARINA WHICH SHOWS REQUEST TO BE DECISIVE/DEFINITE (TALAB AL JAZIM) I.E. EITHER HARAM OR FARD

This type of Qarina is further subdivided into 3.

- [A] (i) The text shows in itself punishment, in the dunya or akhira  
 ii) If the text contains hate or anger  
 iii) Horrific description or work of shaytan  
 iv) If it has a rebuke e.g. Riba taking  
 v) Has a reminder of Iman or negation of Iman  
 vi) Text covers an issue which is an attack on Islam  
 vii) The text has a reward or success linked to it

Examples;

1.

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

**“What hath brought you to this burning?”**[TMQ Al-Mudathir:42]

2.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا  
مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

**“As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.” [TMQ Al-Maidah:38]**

3.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ  
نَارًا وَسَيَصْلُونَ سَعِيرًا ﴿١٠﴾

**Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire! [TMQ An-Nisa:10]**

4. An example of rebuke

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

**It is most hateful in the sight of Allah that you say that which you do not. [TMQ As-Saff:3]**

5. An example of hate

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ  
بِالْإِيمَانِ وَلَٰكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ  
اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

**Who so disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but who so findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom. [TMQ An-Nahl:106]**

6. Work of Shaitan

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

**O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful. [TMQ Al-Maidah:90]**

7.

Abu Huraira narrated that Muhammad(SAW) said: "A women should not be allowed to travel a day or night without her Wali Amr if she believes in Allah"

8.

In the ayah;

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

**And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. [TMQ Al-Imran:104]**

The Qarina is the subject of the address, calling to Islam, enjoining good, forbidding evil. These are the Fard duties as other texts show. Hence the subject of the address is the Qarina. It is wrong to say that the Qarina is the opposite understanding for Allah (SWT) says at the end of the ayah;

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Because the Qarina however is Fard al-Kifayah; so if some establish it, this would mean that those who did not, would not be successful.

9.

Narrated by Bukhari and Muslim on the authority of 'Abdullah b. 'Umar (r.a.) that the Messenger of Allah (saw) mentioned Ramadhan and said: '**So do not fast till you have sighted it (i.e. the new moon), and if the weather were cloudy, then complete it as thirty days**'. And his (saw) saying as narrated by Bukhari on the authority of 'Abdullah b. 'Umar that the Messenger of Allah (saw) said: '**The month consists of 29 nights, so do not fast till you have sighted it (i.e. the new moon), and if the weather were cloudy, then complete it as thirty days**'.

These hadith are explicit in indicating that the fast becomes obligatory by the sighting of the moon and likewise the breaking of the fast is made obligatory by sighting the moon. Going against this is a clear sin because the order to fast or break the fast has been linked to an

indication (*Qarina*) which has made it decisive. So the order to fast according to the sighting of the moon has been linked to an order to fast in Ramadhan which is Fard due to the Qur'anic text. And the order to break the fast due to the sighting of the moon has been linked to the prohibition of fasting on the day of Fitr as mentioned in the authentic hadith as narrated by Muslim on the authority of Abu Hurayrah: that **'The Messenger of Allah (saw) forbade fasting on two days, the day of al-Adha and the day of al-Fitr'**.

**[B] Qarina That Contains Continuous Implementation Of Action, Except When ALLAH Gives Ruksah**

1.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

***O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil); (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know. [TMQ Al-Baqarah – 183-184]***

2.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿١﴾

***O you who believe! when you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you***

**are ill, or on a journey, or one of you come from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that you may be grateful.** [TMQ Al-Maidah:6]

**[C] A Qarina That Shows Necessity Of Abiding To The Action Even Though It's Difficult And There Is No Substitute.**

Muhammad (SAW) did actions , which made him face a lot of hardship and he(SAW) continued doing action it. Like seeking Nusrah.

*"O Lord! Unto you do I complain of my frailty, lack of resources and my insignificance before (these) people. O Most Merciful of the Merciful, you are Lord of the oppressed and you are my Lord. To whom will you abandon me? To one afar who looks askance at me or to an enemy to whom you have given mastery over me? If your indignation is not against me, I have no worry.*

*But your security encompasses me. I seek refuge in the light of your continence, which (light) illumines the darkness and by which the affairs of this life and the thereafter have been rightly ordered, lest your wrath alight upon me, or your indignation descend upon me. It is yours to show anger until you are pleased, and there is no other resource nor any power but in you".*

Yet even after this incident, at At-Taif, he continued to seek the Nusrah from other tribes. Putting this example into context Abu Huraira(RA) reported that Muhammad (SAW) said;

*"If it were not burdensome for the people of my Ummah, I would have ordered them to observe the night prayer, and use miswak at prayer"*

These 2 activities are mundoob, but because of the 'burdensome' they would have been made obligations.

So in conclusion, if the action was done continuously, and oppression was met, then this is an obligation.

**[D] Any Qarina That Shows Hukm As Wajib Or Subject Being Wajib Or Protecting Islam.**

Allah's Messenger (saaw) said on the authority of 'Abdullah bin 'Umar:

*"Surely! Every one of you is a guardian (shepherd) and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; and man is the guardian for his family (household) and is responsible for his subjects; a woman is a guardian for her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely. Everyone of you is a guardian and responsible for his charges."*  
(Bukhari).

Dawah is fard, thus Halaqah being fard

**[E] Fard Which Contains Implementation Of Command. But Allah Gives Options To Do It**

**Al-Wajib Al Muhayyar (Ghair al Muhattam)**

Prisoner of war, either free them or ransom them  
If anyone breaks an oath in the name of Allah, he must either free a slave, feed and give shelter to 10 poor people or fast 3 continuous days.

Allah (SWT) says

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ

شَيْءٍ حَسِيبًا ﴿٨٦﴾

And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.[TMQ an-Nisa:86]

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِنْ يُؤَاخِذُكُمْ

بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفِّرْهُ ۖ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِّنْ أَوْسَطِ

مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ

فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ۖ ذَٰلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۖ وَاحْفَظُوا

أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

**Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be Fateful. [TMQ Al-Maidah:89]**

#### **[F] Repeating An Action Under Normal Situations Is Haram**

Killing a Muslim is Haram under normal circumstances, but if a second man comes to be khalifa, then kill him;

The prophet (SAW) said;

*"He who swears allegiance to a Khalifah should give him the pledge of his hand and the sincerity of his heart (i.e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to the Khalifah) disputing his authority, they (the Muslims) should behead the latter." (Muslim)*

## **2) QARINA WHICH SHOWS COMMAND THAT IS NOT DEFINITE I.E. THE ACTION IS EITHER MUNDOOB OR MUKRUH.**

### **[A]Any Command For An Action Or An Abstention From An Action Which Have Text. That Does Not Fall In (1).**

Tirmidi narrated in Kitab ur bir

Muhammad (SAW) said smile in the face of a Muslim is like sadaqah.

There are 6 types of maruf, saying salaam to your brother, visiting the ill, accepting invitations, when someone dies go to his Janazah, when someone sneezes reply, love for him that one loves for himself.

### **B) Command To Abstain At The Same Time. There Is Agreement Or Silence For Doing Action.**

*SAW said Laa shifaah fi Najis  
There is no cure in Najis*

But Muhammad saw allowed some people to drink the urine of camels.

Ibn Umar and Umar(RA) had a disagreement between them over the fact that Umar (RA) wanted his son to divorce his wife, but his son refused. So they went to the Prophet (SAW), who asked ibn Umar to divorce his wife, he refused, and the prophet (SAW) smiled and remained silent.

### **[C] Qarina Which Shows That The Action Would Bring Closeness To Allah Az Wal Jal. But Not Mentioned In 1.**

Muhammad (SAW) said that fasting on the 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> of each month is equivalent to fasting during ramadhan.

Inna Dua huwah ibadah  
Dua is the Ibadah

### **3 THAT WHICH SHOWS THE REQUEST IS MUBAH I.E. TAKING THE ACTION IS EQUIVALENT TO LEAVING IT.**

#### **[A] The Action That The Messenger Of Allah (SAW) Did An Action But He Also Abstained From It.**

Ali ibn Abbas and Hussain ibn Ali ibn Abu Talib once were standing and sitting respectively when a Janazah passed by them. Ali ibn Abbas told him to stand up, Hussain (RA) replied he saw the Messenger of Allah (SAW) standing and sitting when a funeral went past.

#### **[B] Qarina Which Makes Exception Without Need Of Excuse**

Tashreel ul aam

#### **[C] Actions Which Are Jableeah**

natural actions related to the body. No specific actions are need for them;

❖ وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُوا فِي الْأَرْضِ مُمْسِدِينَ ﴿٦٠﴾

***And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.***

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

***Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.***

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا  
وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ ﴿٣١﴾

*Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending.*

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن  
رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

*He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.*