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nay, but ask them (the angels) if it is [decision] from your lord; then they will reply:"we do not know what it is." nay, but ask them (the angels) if it is from the lord of the throne (if they are truthful)." nay, but ask them (the angels) if it is from the most merciful (if they are truthful)." (quran 2:2) the above quran verse 2:2 clearly defines

that din is the divine judgements and commandments. further, in quran verse 7:157-158, din is mentioned in its full form. thus it is to be understood that din is the divine law. the last quran verse which defines din is as follows: this is so because the prophet said, "whoever was asked, he should write the prayer. allah will forgive their sins and give them a great reward 27." this verse means that whoever was asked should perform the prayer because allah will forgive their sins and give them a great reward. the verse is not

restricted to the time of the prophet. it is not limited to him alone. it is meant for all the ummah. so, whoever has been asked should perform the prayer. this is the meaning of the verse. in fact, this is a very important verse for the ummah in general and muslims in particular. it is indeed a very important verse because it is the command of allah, the messenger of allah, the last prophet and the last prophet of the ummah. (the islamic prophet) he is the final source for guidance and the ultimate book. he is the intermediary between us and

god, the supreme. he is a perfect guide and he knows the guidance of the hearts. the prophet is the last of the prophets and he is the last of the messengers. he is the last of the ones mentioned in the quran. (it is) the last of the books of god. the quran is the last and the last of the prophets. (it is) the last and the last of the book of god. (it is) the last and the last of the scriptures of god. (it is) the last and the last of the books of god. (it is) the last and the last of the prophets.

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in a nutshell, the meaning of the quranic verse 2:229, is as follows: if the wife proves recalcitrant and refuses to release the husband, at the instance of the quranic injunction, the qurtin can intervene to give the wife an effective punishment and enforce the quranic injunction. the word muhimamah indicates that the wife is to pay the husband compensation for her release from the marital tie. it should be noted that the former word

for release (darar), viz.
nonmaintenance for two years is
quranic, but the quranic injunctions
have to be followed, and the quranic
injunction is not recognized by the
exegetes. during the process of
compiling this book, the author has
found that during the era of the great
scholars, like the companions of the
prophet, “the education of the muslim
is the knowledge of the quran and the
sunnah,” and the study of the quran
was carried out in the framework of
the sunnah (the practice and deeds of
the prophet). hence, the title of the

book became ahkam al-quran (the path of the quran). the book was prepared in three volumes. the first volume is a collection of proofs and evidences extracted from the quran and sunnah. the second volume is concerned with social aspects of the quran and sunnah, and the third volume is devoted to teachings of the prophet in the fields of jurisprudence, etiquettes, and social issues, besides the principles of the quran and sunnah. the volume of the third part contains the principles of the quran and sunnah of all four schools of

thought, namely the hanafis, malikis, shafis, and hanbalis. since the volume of the second part is the most important, it has been the most detailed and most comprehensive.

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