

Understanding Research Methodology For Islamic Studies

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The main object of this paper is to demonstrate the ways and means under which an analysis is made of the speech (بيان) as well as the contents of a Text (متن) for conducting a research with special reference to Islamic Studies. This exercise is taken by making a mention of Research Procedure for the purpose of Data collection; the methods for Data Analysis are described under four Heads. One is concerning the Subject-Matter i.e. Topic under the shadow of which a study is to be made. The second is regarding the Analysis and scrutiny of a speech. The third is relating to the Analysis of a Text. The last is common to Speech and Text.

Key Words:

Analytic Induction-Discourse-Domain-Hermeneutics-
Heuristic-Narration-Semiotics-Syntax-Typology-Taxonomy

1. Introduction

Wrong assumptions are to be avoided and evaded in every field of life and the discipline of Islamic Studies has no exception. In order to avoid future harm, arising out of wrong assumptions, one is asked for a scrutiny of a claim brought forward by an unsound person. It is therefore that the reader is presented, hereby, with a brief overview regarding the methods to be adopted for reaching a just conclusion in the matters of research or a sound study of a narration made by a speaker either by oral speech or through a text. The word "Data", frequently used, at the present, may be taken as an equivalent to the word "evidence" which may be

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either oral or written, and; the principles governing the credibility of a witness and his evidence are the same as that of a work undertaken by a researcher. To understand the basic Terminology for doing a research, in a simple and easy way, the references are made and the illustrations are taken from the Holy Book.

2. Research

The word research is a derivative of search by prefixing Re- to it. The word Re- came from Latin via old French which means “a new “just like the word “reshape” from “shape”. It is an activity that encompasses and increases the sum of human knowledge. It is a creative work undertaken on a systematic basis in order to increase the stock of knowledge, including knowledge of humanity, culture and society, and the use of this stock of knowledge to devise new applications.

The activity of a research may be categorized as basic research, strategic research, applied and experimental research.

Pure research is meant for theoretical purposes. A long term benefits are not intended in it.

Strategic research means the activity done for the discovery of a solution against the hard situation and practical problem, prevailing at the time when the work is undertaken by the researcher.

Applied research is done with a view of its application in a particular field of life.

To achieve these ends, certain parameters are set down, in each of the discipline either of pure sciences or social sciences.

3. Methodology for Research

In brief; the word search means finding out a desired goal or object. One is in search of gold, job and other pleasures of life while the other is a search of God and His attributes just like Abraham (عليه السلام) who made a successful effort and search for having a true knowledge about the existence of Almighty Allah. His methodology of research is described as under:-

At the time when the night prevailed upon him, he saw the star. He said, "It is my Creator." But when the star disappeared, he said, "I do not love the disappearing bodies." And when the brightening moon was seen by him, he said, "It is my Creator". And when it disappeared, he said, "Unless my Lord guides me, of course, I shall be amongst the misrouted people. And when he saw the brightening sun, he said, "It is my Creator. It is the greatest". And when it disappeared, he said, "O my fellow being, I am free from that you associate the others with Almighty God, in the matters of His Kingdom. Of course; I have put my face towards Him who has created the skies and the earth, like a man of upright nature, and; I am not amongst the idolaters. [Qur'an VI- 76-79]

The 2nd instance on the subject may be taken up as that of a happening at the festival of Idolaters. The Idolaters based the worship of idols by advancing a reason to the effect that they have found their fathers as worshiper of them. [Qur'an XXI- 53]

The other example on the subject is the instance of a dialogue between Abraham and Pharaoh about the oneness of Almighty Allah which is to the following effect:-

Have you not seen the person who, despite the fact that he was bestowed with the kingdom, disputed Ibrahim in the matter of his Creator? At the time; when Ibrahim said, "My Creator is that who gives life to non-livings and causes death as well." He said, "I grant life and death." Ibrahim said, "Of course, no doubt, Allah brings the sun from the East, then you are required to take it from the

West.” It is thereby that the disbeliever was abashed. And Allah never guides the cruel and wrong doers.[2-258]

They asked, “Who has done so with their gods, of course, he is amongst the cruel people”. They replied that they heard a person who is called as Ibrahim while he was making a mention about them. They said, “Fetch him before the people so that they may testify as witnesses.” They said, “It is you, Ibrahim, who has done this with our gods”? He said, “It is the biggest amongst them who has done so. You are to inquire from them if they can narrate”. They, then, became remindful of non-speaking status of the idols and said that they themselves were the wrong-doers. They asked that it was well known that those are idols who did not speak, at all. At this Ibrahim said that they worship which cannot profit them at all, nor harm them. There was no answer to the reasoning advanced by Abraham except they said that Ibrahim be burnt alive and they should stand by their gods, if they are certainly to do something. [Qur’an: XXI: 57- 68]

From the above instances, the procedure and method to be under gone for the purpose of research may be taken up as follows:

The basic requirement for doing a research is Data, and; the word Data means the material which can be used as evidence either to prove or to disprove a fact.

The Data is primary when originating from the basic source and foundation. It is secondary when coming from the source other than its origin. However; the secondary source, at sometimes, becomes the original source for the subsequent investigation. It is only when the authenticity, validity and reliability of the secondary source become established beyond a reasonable shadow of doubt. For example; in Islamic discipline, the primary source of Data is the Holy Qura’n and the Sunnah. The scholarly work during the 3rd

generation can be considered as a primary source for a new researcher. The Data is either oral or in the written form

Research Procedure

The data for the purpose of research is collected from observations, physiological functions, Interview, Questionnaires and Historical Records.

i- Observations- المشاهدات

Under this method, the observations are made and collected for the purpose of reaching a just conclusion against the matter under controversy. The observations, in certain matters, provide more accurate information. The procedure for making observations is the same as for other types of descriptive research.

ii- Physiological functions- الوضائف الطبيعية

Data is collected as per physiological functions of the matter under study so that variations are to be controlled. For example, while studying in the field of Crime, the subject matter under enquiry is about the criminality of a person and as to whether he is a born criminal or it is otherwise? The data is to be collected with respect to physical constitution of the body i.e. Ear ; Nose; Lips; Arms and Legs etc. to determine as to whether, a difference in these organs have any effect for becoming a born criminal.

iii- Interview- المقابلة

The 3rd method for making a collection of data is interview of the concerned person. A specific set of questions are constructed for this purpose. These may be introduced and collected through

field notes or may be taped. The essence behind the interview is to provide a supplement to the literature review and index data.

iv- Questionnaires- اسئلة

These are arranged to show an agreement or disagreement with a statement.

A questionnaire may be as closed – end or opened-end. A closed – end questionnaire is structured for requiring the addressee to answer in Yes or No. Whereas, under, opened-end questionnaire, one is required a reply in some details.

v- Historical Records - الأرشيف التاريخي

Historical or pre-existing record is also a source for Data Collection.

4. Method of Data Analysis

Data means evidence, the primary object of which is either to prove or to disprove a fact or a fact under controversy.

4.1 Analysis of the Subject Matter under Study - تحليل المضمون

In order to be more specific and limited for the purpose a research work, a selection is made of the Type and Topic, covering the field within which the researcher is to travel and to remained within that sphere. A further subdivision is to be made depending on the scope of work.

4.1.1. Typology- التحليل النوعي

Typological analysis means the study of types which is made subject matter of the study-work such as Linguistic typology i.e. classification of languages according to their structural

features. It is a classification system, taken from patterns, themes, or from the groups for data purposes. A separate, exclusive and exhaustive categorization is made for the purpose of analysis. Under Biblical Typology, Adam (عليه السلام) is considered as a type of Christ (عليه السلام) in that as the former introduced sin into the world, even so, through the latter, a system of righteousness was made available for mankind. This is in the following words:

And just as all the people were made sinner as the result of the disobedience of one man, in the same way they will all be put right with God as the result of the obedience of the one man. [Rom. 5:19]

Moses (عليه السلام) in his noble role of prophet, leader, and mediator for Jehovah's people, is considered as typical of the Lord Jesus in the following words;

Moses said, The Lord your God will send you a prophet, just as he sent me, and he will be one of your own people. You are to obey everything that he tells you to do. [Acts 3:22]

For more elaboration, it may be defined as the systematic classification of the types of the something according to their common characteristics such as the types of a personality in the discipline of Psychology.

4.1.2. Taxonomy - الترتيب الفرعي

Taxonomy -from Greek *taxis* meaning arrangement or division and *nomos* meaning law-A sub ordinate categorization is made for the purpose of analysis.

It is the science of classification according to a pre-determined system, with the resulting catalog used to provide a conceptual

framework for discussion, analysis, or information retrieval. For example, car is a subtype of vehicle. So any car is also a vehicle, but not every vehicle is a car. So, a thing needs to satisfy more constraints to be a car than to be a vehicle. In the world of Crime, a sub-classification of the Crime is made into three categories, under Islamic Law, such as Qisas; Haddood and Ta'zir.

4.1.3. Constant Comparison/Grouped Theory - مقارنة مستمرة

The codes are compared to find out consistencies and differences. Specific events are categorized. The analysis made on the basis of data comparison and not at one's own.

4.2. Speech Analysis - تحليل البيان

A speech is the expression of someone's inner feelings and motivations. It, always, played an important role in directing a human conduct towards a particular behavior. It is reported by Abdullah bin Umar (رضى الله عنه) that two person visited the Holy Prophet (صلى الله عليه و سلم). The speech made before the assembly attracted the audience to such an extent that the Holy Prophet (صلى الله عليه و سلم) said that, of course, there is a magic in the narration. It is the significance of a speech and its effect on human mind that Moses (عليه السلام) made a request before the Almighty Allah for a better supplement in speech, in the form of his brother Aaron, at the time of his visit to Pharaoh. After acceding to the request; the Almighty Allah directed Moses to low in voice while addressing Pharaoh so that the latter might had some influence. The speech of an individual is taken up for analyzing the data. It involves study of *literature, diaries or folklore*.

4.2.1. Narrative Analysis- تحليل الرواية

A statement means the narration of certain facts either existed or non-existed at the relevant time. The same is to be analyzed with reference to that context.

Narrative analysis is a form of discourse analysis that seeks to study the textual devices at work in the constructions of process or sequence within a text. The words used either in a speech or in a text are given the technical color by differentiating it from the literal composition having regard to the usage as well as customary applications thereof for which these are taken by the speaker or the writer. This is done by undergoing an explanation thereof by other text on the subject. For making an analysis of the statement or contents of a text, one may fall in the following situation:-

- i. What are the plain and evident meanings being offered are conveyed either to the reader or to the listener?

It is a case where remains no doubt about the sense being conveyed under the text or speech. The instance thereof may be the occasion where in the angels prostrated themselves, all together. [Qur'an 15:30]

The word, "all of them together show that no one was left behind for the purpose of prostration. There is no ambiguity in the text in case of clear statement; there is no need for making an analysis thereof for the purpose of further interpretation and research.

This type of narration is given the name of an elaborated statement. بيان تقرير.

The other instance thereof is as under:

Nor a being that flies on its wings [Qur'an 6:38]

- ii. Whether the statement, either oral or written, requires some further explanation or elaboration, for the purpose of research and interpretation?

This situation appears where the simple and plain meaning of the narration/statement is insufficient for the purpose of and interpretation or analysis. A detail is lacking therein. The instance thereof is the command for offering a prayer. But the manner of prayer is not mentioned. This statement is further explained by another text or speech, "Prayer as you see me praying".

This situation is called as an enabling statement **بيان تفسير**

- iii. Whether the statement either oral or written is made subject to any condition or not? If the statement is made under some conditions or subjected to certain exceptions, it is taken as altered position. For the purpose of terminology; this type of statement is called as a statement supplemented by exceptions i.e. **بيان تغير**

The instance thereof is as under:

Take not life, which Allah Hath made sacred, except by way of Justice and Law. [6:151]

In this case, homicide is prohibited but may be taken away in the situation where the killing is allowed by law. The requirement of statement is changed and as a result thereof, killing of a murderer is allowed.

- iv. Whether the statement is made subject to the fulfillment of a condition it goes with the existence or non existence of

that vary condition. The example thereof may be taken of as under:

Of course; you are duty bound, to give the labour charges to the females, in the case, they feed milk to the infant for you. [65:6.]

The first requirement is that one is not under any obligation to made payment of the wages after the termination of a marriage. However this situation is altogether change, in case of suckling of the child. In case of suckling, one is duty bound to make payment of the wages. This first situation is overtaken by the second situation. This type of statement is called as substituted or altered statement- بيان تبديل

- v. Whether it is situation where the original meanings are not sufficient to cope with the requirement and situations?

In the case, where the meanings originally assigned to a text are extended to some other situation under a necessary implication, this is called as a statement by necessity- بيان الضرورة- For instance:- And, in the case, the deceased is succeeded by his parents, then 1/3 share is for the mother. [4:11]

The share allotted to the mother is one out of three. The father is not mentioned in this case. But by necessary implications, it is taken that the father gets the rest of the share. i.e. 2/3 share out of the estate left by deceased issueless son or daughter.

4.2.2 Discourse Analysis - تحليل المقال

Several people discussion and not of the individual person is taken up for the purpose of analysis. Semiotics, deconstruction and narrative analysis are forms of discourse analysis. A study of

the way versions or the world, society, events and psyche are produced in the use of language and discourse. On the subject, there are many instances in Islamic literature and some of these are taken up as under:

- i. For the purpose of a selection for the first caliph, people gathered in the compound of Sa'd, amongst the Ansar. After a thorough discussion, the matter was concluded in the selection of Abu Bakar — رضى الله عنه —
- ii. After a due consultation and discussion; the place for battle against the non-believers was opted in Badar.
- iii. The prisoners of Badar were released against some considerations. It was done after a discussion despite the fact that difference of opinion was there.
- iv. The despatch of armies was done after a proper discussion and consultations amongst the member of the assembly at certain occasions.

5. Text Analysis – تحليل المتن

5.1 Literal Analysis- تحليل المحتوى

A literal analysis of a text may be made by observing the following connotations.

5.1.1 Content Analysis- تحليل المتن

The text, document or speech is seen to find the meaning and end result which has a logical appearance. For example; what do most of the people talk about it under the custom, practice as well as under the linguistic meanings and discipline? The world Jariah (جاريه) stand for a maidservant as well as a boat. Therefore; it is to be taken

under the situation which prevailed at the time of addressee and the speaker.

5.1.2. When a text is not obvious in its plain meanings, the same is analyzed by having a reference to the following rules of interpretation.

5.1.2.1 Plain meaning of the Text - عبارة النص *Ibarat al-nass*

The instances thereof are:-

1. And you are not to kill the living person who is protected by Allah except under the right.

A plain reading shows that homicide is prohibited. [6:151]

Sometimes a text may have more than one meaning; one meaning will be primary and the other will be secondary. In the verse of Holy Qur'an:

2. They said, "Of course, the sale equalent to usury". Whereas; the transaction under a sale is permitted by Allah and the usury stand prohibited.[2:275]

A plain reading indicates two meanings. The first is the negation of a similarity between bay and Riba, while the second is the permissibility of Ba'y and prohibition of Riba. The first is the primary meaning and the second is secondary.

3. Marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one.[Qur'an 4:3]

There are three meanings. The first is permissibility of marriage. The second is the restriction of marrying more than four wives. The third is the restriction of marrying only one when there is fear of causing injustice.

5.1.2.2. Conotational Meanings of the Text- اشارة النص *Isharat al-nass*

An indication is available in the text whereby a focus is made on the main object of text which, after a little reflection, is evident therein. This establishment does not require a reference to some other text. It is within the same text.

The feeding and clothing of females is on the person whose child they are bearing.[2:233]

A plain reading indicates that the maintenance of a wife weaning a child is on the husband. This text is also indicative of the fact that that the child is for the father.

And the period of pregnancy coupled with his weaning is thirty months. [46:15]

And his weaning is within 2 years. [31:14]

These verses, taken as a whole, are indicative of the fact that the minimum period of gestation is six months.

5.1.2.3. Textual Implied Meanings- دلالة النص -*Dalalat al-nass*

It is an extension of the established matter, on the basis of a common meaning, to the other thing which is not mentioned in the text. For example;

And never say a word of disrespect to the both.[17:23]

The plain reading of the text indicates that saying “fie” to parents is prohibited. As an implication thereof, the causing grievous harm to the parents is prohibited. So is the position with respect to abusing and beatings.

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.[4:10]

This is indicative of the fact, by plain reading, that consumption of property belonging to the orphans is prohibited. By necessary

implication thereof; the setting fire to the wealth of the orphan or unjustly destroying it in any other way is also prohibited.

5.1.2.4 Textual-Requirement - اقتضاء النص - *Iqtida' al-nass*

The word iqtida means demand or requirement. In this context, it is a meaning required by the text in addition to what is stated by the words.

Your mothers and your daughters are prohibited for you.[4:23]

The prohibition in this context is the prohibition for the purpose of marriage. A mention of marriage is required in the text.

The meat of a dead body, the blood and the flesh of swine is prohibited for you.[5:23]

The word food or eating is not clearly mentioned here but it is the requirement of text that these are to be taken so.

5.1.2.5. Opposite Meaning - مفهوم المخالفة - *Mafhum al-mukhalaf*

It is an indirect communication by adopting and taking the opposite situation with reference to the situation explicitly mentioned in the text. It is also called dalil al-khitab or an indirect evidence of the communication.

And whosoever amongst you is unable to get marry with the free believing women, then, of course, for you are the believing girls.[4:25]

As per the text; in the case, one is unable to marry a free woman; it is permissible for him to marry a believing slave. The opposite meaning thereof may be taken as no permission for marrying non-believing slave girl. The extension of this method may be further explained and taken as under:

A sense of Condition-- مفهوم الشرط - *Mafhum al-shart*

It is a situation, where a thing is dependent or made subject to the fulfillment or non-existence of a condition, it is to go with it, otherwise; the adverse analysis is to be done. In the above verse, the condition for marrying believing slave girls is subject to the condition of a person's inability to marry free women. If one is able to marry a free woman, then it is not permissible for him to marry a slave girl.

And if they carry pregnancy, then you are to spend on them till the delivery.[65:6]

This implies that there is no maintenance for a woman who is bearing no pregnancy.

A sense of end result- - مفهوم الغاية *Mafhum al-ghayah*

In the case, where a limit is available in the text, after the expiry and end of that limitation, the previous state of affair is to be again operative. For example, it is permissible to eat and during Ramadan till the white of the dawn is visible. As soon this stage is over, the prohibition of eating and drinking is operative.

And fight with them until there is no more disturbances and the religion as a whole becomes for Allah.[8:38]

Numerical Sense - مفهوم العدد - *Mafhum al-adad*

A sense other than the mentioned cannot be taken where a determined number is mentioned in the text. For instance, the hadd is prescribed for 100 stripes in adultery; therefore, it is to 100 stripes, neither more nor less.

A sense of proper noun- مفهوم اللقب - *Mafhum al-laqab*

Where a sense is associated with a proper noun, the sense for all others will be taken as an opposite. For example, where the

text says, “Prohibited for you are your mothers.....,” it means that all persons not mentioned are permitted.

5.1.3 Hermeneutical Analysis- التحليل العرفي

A sense of written text is made. Objective meanings of the text are not looked into. The meanings of the text are taken as the people took them in a situation either in literature or in culture. In general, this method is associated with qualitative social research.

5.1.4 Semiotics Analysis - تحليل الاشارات

The meanings of sign and symbols are determined for the purpose of construction. It is the study of sign processes (semiosis), or signification and communication, signs and symbols, both individually and grouped into sign systems. It includes the study of how meaning is constructed and understood.

5.2. Grammatical Analysis - تحليل بالقواعد الصرف والنحو

5.2.1 Syntax Analysis -- التحليل النحوي

When a text is not obvious in its plain meanings, the same is analyzed by having a reference to the following rules of interpretation.

Common noun - عام - *A'm*

A common noun is termed as a word which has a general application to all of the befitted person or things. The words denoting this sense are described hereinafter.

i. Every;

Every living person is to taste the death [3:185]

ii. Whatsoever;

There is no creature on the earth except whose sustenance is not made by Allah.[11:6]

iii. All;

All that is on earth will perish: [55:26]

iv. All things;

And all thing things are within the control of Allah. [3:189]

A word may be general in the form or it may be general in it's meanings.

Specific word- خاص - Khas

When a word is applied by a single application to a limited number of things, including everything to which it can be applied, say one or two or a hundred and so on, it is called a specific word. A specific word is an opposite of general word. Generally; there is no Common noun - عام - but the same is made specific in it's application. A word is made specific in the following manner. The words used for this purpose are:-

With respect to its context;

A common noun such as a man is made specific with respect to its context. In the following verse; the man is specified as who came running from the remote place and was the informer for Moses (عليه السلام).

i. And a man came running from a far away area of the City. [28:20]

ii. **Untill;**

And never come nearby the females until they are in a state of purity. [2:222]

Untill the Jizya is paid by them. [9:29]

iii. **Till;**

You are to complete the fasting till the night. [2:187]¹

iv. **Except;**

And you are not to say about a thing, "I shall do it tomorrow except under the wish of Allah.[18:23-24]

v. ***Who;***

Pilgrimage thereto is a duty men owe to God, those who can afford the journey. [3:97]

The performance of Hajj is made particularized with the capacity of its performer.

vi. ***Exclusion by necessary implication;***

God is the Creator of all things [39:62]

Allah is the creator of all things but not of himself.

vii. ***Specialized under senses***

And provided with every requisite; [27:23]

The Queen ruling over Sabians was given everything but as a matter of fact she was not bestowed with all of the things like that of Solomon. Some things were not given to her.

viii. ***Made subject to condition;***

Destroying all things by the commandment of its Lord [46:25]

The destruction is subject to the command of Allah.

Whereunto, the produce of all things is brought in. [28:57]

ix. ***Exemption;***

O ye who believe! When the call is proclaimed to prayer on Friday, hasten earnestly to the Remembrance of God [62:9]

As a matter of sense, a slave and a woman had exception thereto.

O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint, (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later.[2:183-184]

But if he cannot afford it, He should fast three days during the hajj and seven days on his return, [2:196]

The observance of fasting during Ramdhan and during pilgrimage is made specified under certain conditions of hardship and inconvenience.

Absolute- مطلق -Mutlaq

If by a derivative or generic noun is meant the thing or a person named without any limitation, it is called absolute (mutlaq),

But Pharaoh disobeyed the apostle [73:16]

The plain meaning of the verse is indicating that the nature and qualification of the disobedience is not limited. It is made absolute.

Limited - مقيد -Muqayyad

If by a derivative or generic noun is meant the thing named or a person with a limitation, it is called limited.

Limited by condition;

- i. After payment of legacies and debts; [4:12]

Here, the distribution of inheritance is made subject to the payment of loan or the fulfillment of a will. The absolute distribution is limited by a condition precedent thereto.

- i. And a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: [4:92]

In this case, the neck is made specific. The same is to be a believing neck and the observance of continuous fasting is made limited and subject to the condition of non availability of believing neck.

- ii. And if any has not (the wherewithal), he should fast for two months consecutively [58:4]

The observance of fasting is made continuous. This condition of continuity has limited the scope of fasting.

Homonyms- مشترك - Mushtarak

A word is analyzed with respect to its applications to many things. For example, the word ‘spring’ may mean a spring of water, or the spring of a clock, or the spring of a tiger. The word **جارية** is indicative of more than one application, one is for a boat. The second is for a maid-servant. SS

5.2.2. Analysis with respect to explicit sense.

5.2.2.1 Manifest - ظاهر - Zahir

The meaning of a word in a passage or sentence may be disclosed or concealed. When it is disclosed the word is said to be apparent or manifest of meaning (Zahir). For instance, the meaning of the Qur’anic text, ‘God has made sale lawful and forbidden riba, is manifest so far as the legality and illegality respectively of the two transaction are concerned.

Explicit- نص - Nass

If it is still further disclosed, by means of the context, it is regarded as clear or explicit (nass). In the Holy Qur’an

They said, “Of course, the sale equallent to usury”. Whereas; the transaction under a sale is permitted by Allah and the usury stand prohibited. [2:275]

The above Surah is regarded as explicit in distinguishing Riba from a Sale.

Elaborated- مفسر - Mufassar

If it is so clear that no doubt remained in the field about any of the limitation in the context. it is regarded as explained or unequivocal (mufassar).

In the text of the Qur’an,

Of course, then, all of the angles bowed their heads. [Qur’an 15:30]

Unalterably fixed- محكم -Mukham

And if it is made still clearer so that the possibility of repeal is precluded, it is said to be settled or unalterably fixed (muhkam).

5.2.2.2. Analysis with respect to obscurity- اخفاء**Obscured- خفى - khafi**

The word obscured or khafi is one whose meaning is concealed and the the intention is unclear due a deficiency in the form.

Difficult-- مشكل -Mmushkil or the difficult word is the opposite of Nass.

It is a word whose meaning is difficult to discover expect by evidence that removes the remaining ambiguity.

Unelaborated- مجمل -Mujamal .

It is the unelaborated word and the same is the opposite of mufassar - مفسر

Or it is forgiven by the man who is authorized to give her hand in أ marriage.[2:237]

The relinquishment of dower is left with the domain of a person giving the hand in marriage. The husband is left at his option.

- i. Forbidden to you are: dead meat, [5:3]
- ii. Prohibited to you are:- Your mothers, [4:23]

The nature of prohibition, in the two verses motioned above is not elaborated.

The unintelligible - متشابهة - Mutashabih

It is a term in which; the possibility of knowing the intention is not there.

The word thief (sariq) سارق in Arabic language is distinct from the word نباش nabbash and طرار tarrar. Therefore; the applicability of

punishment of cutting the hands is a matter of concern for the Judges.

5. 3. Metaphorical Analysis- تحليل مجازى

In the case, a word is used in a sense other than it's original meanings and application, it is called as مجاز majaz such as touching لمس means intercourse. In this connection, various metaphors are tried such as high way in many ways such as traffic, intersections, and teachers as police officer.

6. Method Common to Text and Speech

6.1. Domain Analysis- تحليل المجال

An analysis of language of people is made in a cultural context just like Punjabi, English, and Jews etc. Social situation and cultural patterns are taken up to reach a just conclusion i.e. Folk domains and mixed domains.

6.2. Analytic induction- التحليل النفسى

For the purpose of Data Analytic, an effort is made to establish a link between the two prepositions so that a common effective cause be extended from the original source to the new event or set of events. The effort is to continue till a just conclusion is arrived at. After looking one event another similar event is taken up and it is seen as to whether it fit the hypothesis. For instance; the offering of prayer is forbidden for a woman during her menstruation periods. Whether this prohibition equally applies to having an intercourse during the afore-said period? It is a logical induction of the causal links between the known things and the unknown things.

6.3. Logical Analysis / Matrix- تحليل التفكير

It is a logical reasoning process. An outline of generalized causation is made. In Islam; the one, while on journey, is exempted from observing Fast, in the month of Ramdhan. The reason and logic behind it is a laborious and hard walk. Does this exemption fully applicable to a journey by aero plane, in these days? The problem is to be solved by making a reference to the cause of exemption -العلّة- in a logical manner.

6.4. Quasi-Statistics- الاحصائيات الجزئية

The calculation, for the purpose of payments, under certain circumstances and certain conditions is done for smooth administration of justice.

6.5. Event Analysis/Micro Analysis- تحليل الواقع

It is a frame analysis. It is a precise beginning and endings of the events within specific boundaries. The example thereof may be taken up as the assembly for the appointment of First Caliph wherein the two groups advanced their reservations and ultimately come to a definite conclusion.

7. Inter-se application of the above categorization

The above mentioned categorization is not independent of each other. This arrangement is made for the purpose of a facility for a reader to understand the work in a simple and easy way. However, the rules of making an analysis under the head of a speech may be applied to the category of a text and vice versa. Same is the position with respect to the last head (6) of common applications to the speech and text.

CONCLUSIONS

These are the rules, principles and guidelines, in brief, under which the authenticity, reliability and validity-essential components of a research-of a fact under study and research may be testified, multiplied, finalized and judged to reach a sound and just conclusion in Islamic Studies, and the same may be extended to the disciples of Social Sciences such as Urdu, English and Legal, as well. Further that; it is the flexibility of these analyzing rules that has made the applicability of Islamic Injunctions as universal and befitting with all of the situations due to change in time, space, and place as compared to Old and New Testaments.

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