

More on Revelation And Historical Setting of The First Part of *Surat Al-Tawbah*

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ABSTRACT

The paper builds upon the thesis developed in an earlier paper on this issue and first examines the relationship of the traditions about 'occasions of revelation' (*asbab al-nuzul*) and the internal evidences of a *surah* about its historical setting and, then, determines some basic principles in this regard. After this, the paper further digs out the vast literature of the *tafsir*, *sirah*, *hadith* and *fiqh* to further gather internal and external evidences about the historical setting of the revelation of the first part of *Surat al-Tawbah*. It concludes that this part was revealed in Shawwal, not in Dhu al-Hijjah, of 9 AH, and that is why the ultimatum of four months ended with the end of the Sacred Months. It also identifies the various groups of the Arba pagans for whom various rules were given in this set of verses and concludes that the ultimatum was comprehensive and only those tribes were exempted from it which had treaties of peace for a determined period of time and did not violate the terms of peace. However, individuals

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belonging to all tribes could seek quarter in their individual capacity for buying some time to decide about their fate.

The paper also examines two legal issues about these verses: permissibility of war in the Sacred Months and entrance of non-Muslims to mosques, including the Sacred Mosque in Makkah. On the first issue, it concludes that the prohibition of war in the Sacred Months was waived before the revelation of these verses through the conduct of the Prophet (peace be on him). On the second issue, it concludes that non-Muslims can be allowed to enter any mosque, including the Sacred Mosque in Makkah, and that the prohibition meant preventing them from dominating and occupying the mosques and performing practices which were prohibited in Islamic law.



The Thematic Coherence in the Qur‘ān: A Comparative study of Iṣlāhī and Saeed Ḥawwā’s Concept of Nazm

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ABSTRACT

The prevalent trend of Quranic interpretation in Muslim tradition is generally a verse by verse approach, where verses are taken in isolation from their inner context of Qur’a itself. This leads to the belief that the arrangement of Quranic verses and surahs has no such significance from the exegetical point of view. In twentieth century the trend of thematic exegesis of Qur’an prevailed in the Muslim world. Among the well-known scholars of Indian subcontinent Mawlānā Ḥamīd al-Dīn Farahī (1930 AH) held the opinion that every Quranic *sūrah* has a thematic whole and its all parts are well knitted around a main theme. He calls it Quranic *Nazm*. Moreover he held the view that this *nazm* exists on the level of *sūrah* pairs and their groups as well. His disciple Mawlānā Amīn Aḥsan Iṣlāhī wrote a complete *Tafsīr* in Urdu *Tadabbur-I Qur‘ān* in the light of Farāhī’s *nazm* theory. This thematic trend was also adopted by ‘Arab scholars like Sayyid Quṭub

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and Saeed Ḥawwā. The later has a voluminous interpretation *al-Asās fi al-Tafsīr* in Arabic. He is of the view that every Quranic *sūrah* has a distinct theme which is related to a block of the verses of *Sūrah al-Baqarah* and the whole *sūrah* interprets these verses. This article focuses on the comparative study of the concept of thematic unity of Quranic surahs according to Iṣlahī and Saeed Ḥawwā. It concludes that Iṣlahī's approach is much more logical and holistic than Saeed Ḥawwā's.



The Coherence in the Quranic Suras: A Comparative Study of Farāhī and Husain Ali's Concept of Nzam

Siafullah ❁

ABSTRACT

Mawlānā Ḥamīd al-Dīn Farahī (1930 AH) was a very erudite Quranic scholar of Indian subcontinent. He presented his well-known theory of *Nazm-i Qur'ān* according to which every Quranic Sūrah has a distinctive theme and the whole verses revolve around it. He started an Arabic interpretation *Nizām al-Qur'ān* but could not complete it. Another Pakistani scholar Mawlānā Ḥusain 'Alī Alwani (1944 AH) was also of the view of a particular nazm. He discusses the literal and intrinsic links among Quranic verses and surahs with the summaries of surahs. This article focuses and compares the features of nazm according to Farahī and Alwanī .



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The Criticism of Mawlānā Khalīl Aḥmad Sahāranpūrī in *Badhl al-Majhūd* on *Ghāyat al-maqsūd* and *ʿAwn al-maʿbūd*: An Analytical Study

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ABSTRACT

Mawlānā Khalīl Aḥmad Sahāranpūrī in his Arabic commentary *Badhl al-Majhūd* of well-known Ḥadīth collection *Sunan ʿAbī Dāwūd* has criticized on the opinions of *Ghāyat al-maqsūd* and *ʿAwn al-maʿbūd*, two commentaries on *Sunan ʿAbī Dāwūd* by Mawlāna Shams al-Ḥaq ʿAzīmabādī and Ashraf al-Ḥaq Dayānāwī respectively. This article has focused on the analytical study of this criticism. Mawlānā Sahāranpūrī has criticized various errors and mistakes made in the said commentaries. These mistakes pertain to the lexical meanings of the Arabic words, explanations of technical notions, biographies of narrators and the pronunciation of their names etc. This criticism occupies a significant position in the sciences of Ḥadīth and establishes the grounds for further research.



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A Critical Analysis of Various Trends of Fatwa over Judicial *Khula*^{*}

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ABSTRACT

After the colonial period and advent of national governments in the Muslim world, efforts were made in many countries to uniform and codify the Muslim personal law. While doing so, provisions were also made in some countries to entitle the wife to get her marriage annulled through court upon *khula*^{*} even without the consent of her husband. This is commonly known as *judicial khula*^{*}. Initially this concept was totally rejected by the mainstream religious clerisy on the ground that it is not in line with the spirit of Islamic law and hence, if granted, such *khula*^{*} would be considered invalid. However with the passage of time, keeping in view the ground realities, miseries and difficulties faced by the women some new Fatwa trends have also been emerged which are substantially different from the initial instance. This article intends to critically analyze these different trends on the issue of judicial *khula*^{*} with particular reference to Pakistani law. It concludes that it is a *Mujatahad fi*^h issue and no party has definite evidence for his instance.



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The Legal Rulings about Incurable Patient

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ABSTRACT

A patient sometimes arrives at Intensive Care Unit(ICU) of a hospital after a critical illness, in order to be treated with artificial ventilation. The doctors have to decide to keep him on ventilator for a long period. This type of treatment may be useful in certain cases but not for all. When the state of a patient becomes out of optimistic range, physicians declare discontinuity of treatment and release the patient to be taken home. This decision is actually taken by a panel of experts. No doubt that respect of a human being in his illness is required ethically, but if there is no benefit of curing him instantly, he and his family should accept the final word of the honest doctors. According to majority of Islamic jurists the patient may or may not take remedy while according to some schools of thought it is commendable. This article discusses the legal orders of incurable patient in the light of the opinions of jurists.



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The Place of *al-Munjid* among Arabic Lexicons: A Critical Analysis

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The literature covering various aspects of Arabic language is multidimensional ranging from etymology to the compilation of voluminous lexicons and dictionaries. There are different types of dictionaries in Arabic Language. Some dictionaries explain exact and literal meanings of the words, while others deal with the form and expression. Yet another class of works focus upon matters of structure and phonetics or unfamiliar and foreign terminologies.

Drawing from variety of these sources, Louis Maloof who was a Christian hermit, and a well known Arabic scholar and philosopher wrote the book *al- Munjid*. Preface of the book is well organized. This book is unique regarding its language terminologies and modern trends of writing. It is decorated with different colors and pictures, like trees, animals, birds, insects, plants, means of transportation, tools for measurement, and modern

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musical instruments. Due to these qualities, this book got wide fame and became publically popular.

Despite all these outstanding qualities, it was criticized a lot by many scholars in their articles and books. Major objections among these were: 1) Unawareness of Islamic/Muslims personalities and places, and Islamic history, and 2) prejudice towards Islamic doctrines and sources etc.

In this article a comprehensive discussion is presented keeping in view all the merits and demerits of the book. Many corrections have been made, however, this book cannot be taken as an authentic source.



Allama Iqbal's Journey to Afghanistan: Some Features

Abdul Rauf Rafiqi[⊗]

Allama Muhammad Iqbal refers to Afghans and Afghanistan time and again in his poetic and prose writings. He had a keen love for Afghans due to their affinity towards religion, high mindedness and other qualities. Iqbal observed in them the spirit of freedom and bravery in a period while the Muslim world was in a turmoil under the atrocity of colonialism. He expects from Afghan rulers the revival of the spirit of their ancestors and make Afghanistan a welfare state. He attributed his well-known book *Piyām-i Mashriq* to Afghan ruler Ghazi Amān Allah Khān. When this book was published in 1923 A.H, Afghanistan was under the rule of Shah Amān Allah Khan but later on, under some circumstances, it came under the control of Amīr Ḥabīb Allah Khan in an atmosphere of anarchy. The previous ruler Nāir Shah was in Paris and he returned to Afghanistan in order to mitigate the present situation. He became new ruler and focused his attention on the



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reformation of country. Firstly he paid his attention on education and invited Iqbal, Syed Sulaymān Nadawī and Sir Rās Mas‘ūd from India for consultation. It was a very memorable journey in Iqbal’s life and during this he penned down his well-known *Mathnawī Musāfir*. He visited historical places and grand mausoleums of saints. This article discussed the account of this journey in the light of some primary resources.

