

Occasions of Revelation for *Sūrat Al-Tawbah* Verses regarding the Final Battle against People of the Book and Hypocrites

Muhammad Mushtaq Ahmed[⊗]

ABSTRACT

The paper aims to ascertain the “occasion of revelation” for the verses of *Sūrat al-Tawbah* regarding the final battle against the People of the Book and the hypocrites during the era of the Prophet (peace be on him). It shows that verses 29 to 35, related to the war against the People of the Book, were revealed in the mid-7 AH and it were these verses which obliged Muslims to go on the Tabūk expedition against the Byzantines. Then, verses 38 to 42 were revealed when Muslims were preparing for the expedition. After this, verses 43 to 122 were revealed during and after the Tabūk expedition in four stages. Thus, verses 29 to 122 (with the exception of verses 36-37) of the *sūrah* have been placed in a chronological order. However, after this, the first part of the *sūrah* (verses 1-28 and 36-37) was revealed at the end of 9 AH in two stages: the first 12



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verses were revealed before the *ḥajj* of 9 AH and verses 13 to 28 and 36-37 were revealed when the pagans tried to stage a counter-revolution against the Muslim rule. Then, the final part of the *sūrah* (verses 123 to 129) was revealed in two parts: first, verses 123-127 were revealed which made it obligatory for Muslims to continue fighting against the Byzantines and other non-Muslim powers in the vicinity of the Arabian Peninsula; second, the last two verses of the *sūrah* were revealed as the farewell message from the Prophet (peace be on him) to his community. Thus, the paper shows that the verses of the *sūrah* were revealed in a span of almost two years in ten pieces. It is hoped that this work on ascertaining the historical setting of the various groups of verses in the *sūrah* will help in gaining a better understanding of the message of the *sūrah*.



Zād al-Ākihrah, the First Complete Versified Urdu Qur'ānic Commentary: An Introduction and Analysis

Muhammad Saeed Sheikh[✉]

ABSTRACT

The significance, scope and effectiveness of poetry is an accepted norm world over. A huge portion of Urdu literature consists of poetry. It is said that the history of Urdu literature originated in poetry. Poetry influences and affects us more than prose. It is all because of rhythmic expressions that the poets did poetic translations of the holy Qur'ān. The prime objective of the translators in doing translations in poetic forms was two-fold. The first objective was to publicize the Qur'ānic teachings and the the second one to list themselves among the commentators and the translators of the holy Qur'ān. The first urdu poetic interpretation of the holy Qur'ān, in light of the present state of knowledge, is *Tafsīr-i Murtaẓvī*. The work on this interpretation started in 1194 AH (1780 AD). This *tafsīr* was authored by Shāh Ghulām Murtaẓā Junūn. Junūn translated and interpreted several parts (*parāhs*) of the holy Qur'ān. However, only the commentary on the last part (*parah*) of the holy Qur'ān is now available. *Zād al-*



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Ākibrah, authored by Qāzī ‘Abd al-Salām Badāyūnī, is considered the complete and comprehensive versified interpretation of the holy Qur’ān. The work on this interpretation started in 1244 AH (1828-29 AD). The author of this work had a good command of poetry. He wrote both in Urdu and Persian languages. He possessed expertise in science of the holy traditions of the Prophet (peace be upon him) as well. Badāyūnī was a celebrated scholar of jurisprudence, rational philosophy and empirical sciences. His commentary was commended and accepted by all Muslim denominations. He spent almost fifteen years in writing this commentary. This work has been carried out in *mathnavī* form of poetry. It contains nearly 70 thousand verses. This commentary is considered a masterpiece of Urdu Qur’ānic interpretative literature. The present article deals with different aspects of this exegesis.



Query-Based Qur'ānic Exegesis and Its Evolution: A Study

Syed Muhammad Tahir Shah[✉]

ABSTRACT

The history of Qur'ānic exegesis (*tafsīr*) is as old as the history of the Qur'ān itself. From the very beginning to the contemporary times, the Qur'ānic Commentators have employed various methods to interpret the Qur'ān. One of these methods is query-based method. Such type of exegesis comes forth when interpretation of the Qur'ān is offered in reply to a question(s) asked about a Qur'ānic text. These queries and their replies hold the status of *tafsīrī fatāwā* and have played important role in understanding the Qur'ānic text. This article attempts to elaborate upon the query-based trend of Qur'ānic exegesis and its evolution from the very beginning to the contemporary times.



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Western Studies of the Qur'ān during Twentieth and Twenty-First Centuries

Iffat Batool[®]

ABSTRACT

From medieval times to the post-modern era, Western scholars have been putting serious efforts in the field of Qur'ānic studies. A substantial body of literature produced by the Western academia is an indication of their keen interest in Qur'ānic studies. However, the earlier history of Western Qur'ānic studies shows that it was directed, by and large, by polemical motives. Accordingly, majority of the Muslims do not rank the Western Qur'ānic scholarship in high regard with an outlook that the tradition of orientalism has not tried to study Islam according to the understanding of its adherents. However, the contemporary Western scholarship has made an attempt to introduce its findings in an academic and non-polemical manner. For comparative purposes, the present article aims to highlight the major themes, approaches, and methodologies of classical and contemporary



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Western scholarship regarding the study of the Qur'ān. This work concludes that despite the variance of methods, a unanimity in the findings of classical and present Western scholarship is quite evident.



Harald Motzki and *Ḥadīth*: A Review

Bilal Ahmed 

ABSTRACT

Western *ḥadīth* studies have witnessed important developments in recent years with an increased interest in both its text and its textual vehicle, generally known as *matn* and *isnād* respectively. Earlier, a scholar would focus on one of these two parts of *ḥadīth* and try to ascertain the history of these texts, while considering the other less important, sometimes even redundant. Harald Motzki (1948-2019), a contemporary *ḥadīth* scholar, is probably the scholar who led the way to a study of *ḥadīth* through his *isnād-cum-matn* analysis method. His approach to the *ḥadīth* found a following in contemporary Western *ḥadīth* studies while he was alive. Many academics respect him for his direct approach to the primary Islamic source texts, since before him over theorization shrouded *ḥadīth* studies in the West, rendering them generally unacceptable



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to Muslims at large. This paper, though an introductory review of this important *ḥadīth* scholar, is expected to provide the readers with a basic framework for further ventures into his method.



Errors in Understanding Names of Some Plants Mentioned in *Ḥadīth* Literature and Its Effect on their Translation

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ABSTRACT

Translation of plants' names mentioned in *ḥadīth* literature from Arabic into other languages is a difficult task. Due to this, mistakes have occurred in the translation of some plants, names from Arabic into Urdu. In earlier times, there was some excuse for translators because the material from which they could gain benefit was scarce. However, in modern times, it is possible to accurately translate plants' names. In this article, an effort has been made to identify such mistakes in translation and provide the appropriate equivalents.



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The Methodology of Determining the Hierarchical Order of *Shari'ah* Rulings in *Fiqh-i Hanafi*

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ABSTRACT

Injunctions of Islamic *Shari'ah* are arranged in a hierarchical order in terms of the degree of emphasis attached to each and every injunction. Typically, these are termed as *wujūb* (obligation to perform an act), *nadb* (recommendation of an act), *ḥurmah* (obligation to refrain from an act), *karāhah* (reprehensibility of an act) and *ibāḥah* (permissibility of an act). Ḥanafī jurists have further divided the acts belonging to *wujūb* into *fard* and *wājib*, and those belonging to the *karāhah* into *makrūh taḥrīmī* and *makrūh tanzīhī*. This division is based on nuanced differences in the textual evidences and the legal effects. Determining the place of any injunction in the said hierarchy is one of the main concerns of the jurists. While the great bulk of cases enjoy the consensus of the mainstream legal schools, there is considerable room for disagreement among them in a



significant number of instances in which the textual evidence is not definitive and lends itself to multiple interpretations. To deal with such cases, different legal schools have devised their own sets of hermeneutical principles. The present paper investigates the principles laid down by Ḥanafī jurists as well as sheds light on their important aspects that are discernible in their discussions on contested legal issues. The paper concludes that in order to determine the status of any particular injunction, Ḥanafī jurists generally take into account: (i) the coherent view of all the available evidences; (ii) the omission of the matter at hand in the primary source text; (iii) general principles of law and analogical evidence; (iv) definitiveness or probability of the evidence in terms of reliability; and (v) the ambivalence or mutual contradiction of the evidences.



A Study of Islamic Legal Prescriptions regarding the Covering of Body and Privacy Rights

Tanveer Ahmed 

ABSTRACT

The article seeks to explore the contemporary notions of privacy in Islamic law. The focus is on the human body. The author argues that legal prescriptions of body covering that apparently regulate modesty, safeguard those interests which are held up by the modern legislations namely, honour as well as bodily and mental integrity. Finally, an attempt has been made to draw the patterns of treatment of privacy notions in Islamic law.



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**“The Philosophical Test of the Revelations of
Religious Experience”:
A Critical Study of Commentaries on the
Second Lecture of Iqbal’s *The Reconstruction of
Religious Thought in Islam***

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ABSTRACT

Allama Muhammad Iqbal delivered a series of lectures in second and third decades of the twentieth century which were later compiled and published under the title of *The Reconstruction of Religious Thought in Islam*.

Due to being amalgam of philosophy, science and religion, these lectures are complicated in nature, making it difficult for a layperson to easily comprehend them. Subsequently, a number of commentaries and explanatory works have appeared with an aim to make the text of these lectures more accessible to the laypersons. This article attempts to

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critically evaluate some of these commentaries on the second lecture from *The Reconstruction of Religious Thought in Islam*, namely “The Philosophical Test of the Revelations of Religious Experience.”



Ḥājī Imdād Allāh Muhājir Makkī and Intra-
Islam Harmony:
An Analytical Study with Special Reference to
the Treatise *Faiṣalah-i Haft Mas'alah*
(*A Resolution of the Seven Controversies*)

Muhammad Akram[✉]

ABSTRACT

This paper deals with the Sufi shaykh Ḥājī Imdād Allāh Muhājir Makkī's (1817-1899) efforts for conciliation of different strands of Muslim religious thought in the late nineteenth century with special reference to his main work on this theme — a short treatise titled *Faiṣalah-i Haft Mas'alah* (literally: A Resolution of the Seven Controversies). The paper begins with a brief description of the colonial milieu and historical context of the emergence and persistence of theological differences between Sunni 'Ulamā' of India from early decades of the nineteenth century onwards and explains how gradually the disciples and deputies of Ḥājī Imdād Allāh Muhājir Makkī got entangled into this problem. As he had already migrated to Makkah, then a part of the



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Ottoman Caliphate, to escape the British colonial rule in India, his conciliatory role relied mainly on correspondence and occasional meetings with ‘*Ulamā*’ of India who used to frequent Makkah for pilgrimage. Deliberately evading any judgments on (un)orthodoxy of different theological issues at hand, the paper ventures to figure out principles of his hermeneutics of conciliation. It is opined that though Ḥājī Imdād Allāh Muhājir Makkī did not succeed in halting crystallization of new sectarian identities among Muslims of South Asia because of various historical reasons, the principles of conciliation that permeate and underlie his teachings bear universal significance and thus have ample practical value in our own times for any project directed towards bringing about inter-communal harmony and tolerance between different Muslim denominations.



Impact of Ibn Taymiyyah's Ideology on Ahl-i Ḥadīth Movement of Indian Subcontinent

Mehmood Ahmed[⊗]

ABSTRACT

Ibn Taymiyyah (661-728/1263-1327) is one of the most seminal personalities in the history of Islam, who sought to revive Muslim society through the Qur'ān and the Sunnah of the Prophet. His thought influenced not only his contemporaries but reached far beyond. The Muslim scholars of the subcontinent were also influenced by his thoughts and his methodology of reformation. Shāh Wālī Allāh (1703-1762), a very influential scholar of the eighteenth century, was also influenced by Ibn Taymiyyah's revivalist thought. Ibn Taymiyyah's books were later published in India by Nawwāb Ṣiddīq Ḥasan Khān (1832-1890), a well-known Muslim writer from Bhopal. Sayyid Nadhīr Ḥusain Dihālvī (d. 1902), who taught in Delhi for more than half a century, was considered a leading figure of the Ahl-i Ḥadīth



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movement in India. He was also influenced by Ibn Taymiyyah's ideology. This ideology then was transferred to his pupils, who were instrumental in wide dissemination of Ibn Taymiyyah's thought in the Indian subcontinent. This article highlights the impact of Ibn Taymiyyah's ideology on Ahl-i Ḥadīth scholars of the Indian subcontinent.



Arabic Poetry of Khūrshīd Rīzvī: An Introductory and Analytical Study

Abdul Qadeer[✉]

ABSTRACT

Dr. Khūrshīd Rīzvī is a prominent figure of Urdu language and literature. He is a prolific writer, well-known poet, translator, successful sketch writer and an insightful researcher. However, Arabic language and literature is his field of specialization. In this article, an effort has been made to collect his poetry in Arabic language which is scattered in published and unpublished sources. Many of the poetic verses collected in this article have not yet been published; some of them have been gathered from his personal papers while the others were published in various journals and books during the last five decades. This article is divided into two parts. The first part briefly presents a biographical sketch of Khūrshīd Rīzvī, while in the second part his Arabic poetry has been compiled and translated into Urdu.



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