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on

**Qur'anic Studies-III**

**The Indian Journal of Arabic and Islamic Studies**  
Special Issue on **Qur'anic Studies-III**

**Maulana Azad Ideal Educational Trust**

Bolpur, West Bengal, India (Reg. No. IV01697/14)



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## The Indian Journal of Arabic and Islamic Studies

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## Metaphors of al-Qur'ān in the Light of Tafsīrī Literature

✎...Musferah Mehfooz<sup>1</sup>

### Abstract

This research targets some Qur'ānic metaphors in the light of tafsīrī literature. Metaphors enhance the aesthetic quality and usefulness of the text. The Qur'ān, besides being the pinnacle of wisdom and human guidance is also a miracle as far as its language is concerned. In numerous places it uses a lot of stylistics devices and figures of speeches, like similes, metaphors, oblique references, illustrations and explanations, to fulfill the demands of an aesthetic literary text. The study defines the rhetorical devices present in the Qur'ānic text, particularly the metaphor, its components and types, to make the meaning explicit and clear. The study also sheds light on the perception of different interpretation of metaphor which highlights the hidden dimensions and subtle aspects of metaphor and shows the linguistic architecture of the Qur'ān, enhance the embellishment and the beauty of discourse and also to drive home the point under discussion so that none of the subtle points would be left unexplained.

**Key words:** The Qur'ān, metaphors, rhetorical quality, figures of speech, Arabic literature.

### Introduction:

The Qur'ān is understood both as a spiritual touchstone and literary archetype. Its literary style is inimitable and content is

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<sup>1</sup> Assistant Professor, Humanities, COMSATS University, Lāhore, Pākistān

unapproachable for human being. It contains various subjects on juridical and canonical, rituals and precepts about prayer and fasting, pilgrimages and marriages, the divisions of inheritance and panel law. There are legends from the Bible or other sources and there are numerous exhortations to monotheism, to repentance, as well as threats of punishment on the Day of Judgment.<sup>1</sup> In the realm of the Arabic language and literature, the Qur'ān has stood on a unique position which no other book in the world has ever been reached. The literary history shows that the Arabic language and literature have been developed to its utmost extent by the Qur'ān. The linguistic and prose style of the Qur'ān has modeled the Arabic language and literature to a great extent. The Qur'ān is not composed in poetical form, but its prose style is rhythmical and rhetorical, which is deemed to be rhymed prose. It has set the standard of the classical Arabic which is followed closely everywhere in the Arab world as a written or spoken language irrespective of different dialects. As such, every conservative Arabic writer of the modern age does not hesitate to imitate and cite model verses of the Qur'ān in their writings. In addition, the Qur'ān is the basic and fundamental source to the development of linguistic sciences like science of rhetoric and science of figure of speech along with other branches of literature.<sup>2</sup>

### **Description of 'Ilm-ul-Bayān (Figure of Speech):**

The Arabic word "Bayān" is used for the rhetorical quality of the Qur'ān. The literal meaning of the "Bayān" is to clarify the meaning, to bring to light, to elaborate. In his seminal work, "al-Bayān al-Tibyīn", al-Jāhiz (d. 255/ 868) says that the

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<sup>1</sup> The New Caxton Encyclopedia, vol. 12, Caxton Publications Limited, London, 1983, P. 3

<sup>2</sup> Fāriq, K.A.: A History of Arabic Literature, Vikās Publications, Delhi, 1972, PP. 98-9

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property of rhetoric is the “pillar of knowledge”, and goes on to explain that the word means to explain something without any ambiguity and clarifying by giving a lot of related meanings and explanation.<sup>1</sup>

### **Definition of Metaphor:**

Al-Jurjānī (400–471 or 474 A.H.) (d. 1078 AD) holds that the metaphor gives an additional meaning of the word besides the dictionary or the denotative meaning, and this adds to the aesthetic and rhetorical quality of the text.<sup>2</sup>

'*Alī al-Jārim* says in his book *al-Balāghah al-Wāḍihah* that metaphor is the best way to achieve eloquence and that it has two aspects:

1. The composition and mode of the metaphor (its structure).
2. The likeness which is implied, which should be unique and novel.<sup>3</sup>

### **The Components of Metaphor:**

- a. The entity with which the likeness is established
- b. The entity to which is likened
- c. That word whose connotative meanings are implied

Besides these, an additional component could be “*wajh-i-jāmi*” which is sometimes taken as part of the construction for establishing the likeness.<sup>4</sup> For example, in the Qur'ānic verse:

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<sup>1</sup> *Al-Jāhiz* Abū 'Uthmān' Amr ibn Baḥr, *al-Bayān wa al-Tabyīn*, Beirut, Dār al-Fikr, 1999, vol. 1, PP. 55-54

<sup>2</sup> Al-Jurjānī, *Dalā'il al-I'jāz fi 'ilm-i Ma'ānī*, Beirut, Dār al-Ma'arifah, 1978, P. 333

<sup>3</sup> '*Alī al-Jārim*, *al-Balāghah al-Wāḍihah*, Pākistān, Maktabah al-Buṣhrā, 2005, P, 68

<sup>4</sup> 'Ubaīdullāh' As'adī, *Tashīl al-Balāghah*, Lāhore, al-Maktaba al-Ashrafīyyah, ND, P. 67

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"وَأَشْتَعَلَ الرَّأْسُ شَيْبًا"<sup>1</sup>

Tr.: And the hair of my head doth glisten with grey

The spread (eruption) of the whiteness of hair (old age) has been compared with the spread of fire in the woods, (*ishṭi'āl*) inflaming has been borrowed for meaning (*intishār*) i.e. anxiety.

Fire: The entity to which the likeness is established

Old Age: The entity which is likened

Reason: The likeness between fire and whiteness of old age.

The similarity between 'fire' and 'old age' is the reason for the establishing the metaphorical relationship between them.<sup>2</sup>

### **The Structure and Mode of Metaphors:**

That argument which uses the connotative meanings instead of the denotative meanings

There are two types of metaphors:

1. Hāliyah (Present)
2. Lafziah (Word)

**(a) The Hāliyah metaphor** is based on the present time.

"الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ

الْحَمِيدِ"<sup>3</sup>

Tr.: Alif. Lām. Rā. Alif. Book which We have revealed unto thee, in order that thou mightiest lead mankind out of the

<sup>1</sup> The Qur'ān: 19: 4

<sup>2</sup> Bayḍāwī, Abu'lKhair 'Abdullāh ibn'Umar, *Anwār al-Tanzīl wa Asrār al-Tawīl*, also known as *Tafsīr Bīḍāwī*, Beirut, Dār al-Kutub al-'Ilmīyyah, 1999, vol. 2, P. 569

<sup>3</sup> The Qur'ān: 14: 1

depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!

In this verse *Zulumāt* (darkness) has been metaphorically used for 'straying from the right path' and the reason for using it is the similarity between darkness and straying in that they both mislead a person. Just as one can go astray because of darkness, in the same way one can be misled through ignorance. The word *nūr* (light) has been used metaphorically to describe *īmān* (faith) and *Hidāyat* (righteousness) as both guide man to the right path and prevent from going astray.<sup>1</sup>

**(b) The Lafziah (Word)** metaphor which argues on the metaphorical meaning

“أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تَّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿٢٦﴾”

Tr.: These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction.

In this verse, the word *ishtarū* (to buy/bought) is the metaphor for 'to choose, to pick, or to select'. The *wajh-i-jāmi* (similarity between both) is that of profit, and the manner and mode of metaphors which is being avoided from the connotative meanings instead of the denotative meanings is *lafziah* (Word) which is deviation from the right path and straying'. This means that those people who wanted to barter/exchange 'straying' with *hidāyat* and *kufar* with faith, will remain in loss forever. Hence this bargain for them will incur them loss, and no gain. The word *ishtarā* (to buy) hence has been taken as a metaphor for *istibdāl* (return).

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<sup>1</sup> Al-Qāsmī 'Abdul'Ahad, *Durūs al-Balāghah Sharh Budūr al-Fasāhah*, Karāchī, Mīr Muḥammad Kutub *Khān*, ND, P. 145

<sup>2</sup> The Qur'ān: 2:16

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**Metaphor: Its Uses and Benefits:**

A metaphor is a useful stylistic device to relate something which is not well-known with something which is known, so as to bring out its meanings. According to this definition, Suyūṭī (911/1505) in his well-known book “al-Itqān fī ‘Ulūm al-Qur’ān” enumerates the following benefits of metaphors:

1. To express *khafī* (the imperceptible, hidden)
2. To clarify the concept of something which is ambiguous
3. To give concrete shape to abstract things
4. To exaggerate 1

**1. Expression of *khafī* (the Imperceptible, Hidden):** Allah says:

”وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌّ حَكِيمٌ”<sup>2</sup>.

Tr.: And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom.

It is in effect “aṣl (root) and fundamental book”. For the word aṣl (root), the word umm (mother) is used metaphorically. The reason being that just as the aṣl (root) is the place for the propagation of fara’ (branch) in the same way the mother is the place for the upbringing of the offspring.

**2. To clarify the Ambiguous:** Allah says:

”وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ”<sup>3</sup>.

Tr.: And spread over them humbly the wings of thy tenderness.

<sup>1</sup> Suyūṭī, Jalāl al-Dīn, al-Itiqān fī ‘Ulūm al-Qur’ān, Egypt, Maktabah al-Safā’, 2006, P. 110

<sup>2</sup> The Qur’ān: 43: 4

<sup>3</sup> The Qur’ān: 17: 24

The word *janāh* (feathers of the bird) is the metaphor. Its nearest sense is *wakhfiḍ lahumā jānib al-dhul* (lower your shoulders with humility in front of them).

### 3. To create Concrete Shape:

As the meaning to be conveyed is that the son should not leave any stone unturned in the service of the parents, so there was a need for a more eloquent word i.e. *Janāh* which expresses a more holistically meaning than the word “bowing”, which can perhaps just imply lowering a little, whereas *Janāh* would imply extreme bowing as if almost to the ground. This meaning could not be achieved without the use of the image of a bird’s lowering of wings. Hence in this verse, through the word *Janāh*, the son has been ordered to treat his parents with the utmost love, affection and obedience. With this the difficult to encompass reality has been depicted very successfully and beautifully through the wonderful use of metaphor.

### 4. To exaggerate: Allah says:

“وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ”<sup>1</sup>

Tr.: We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed.<sup>2</sup>

It is used in a literal sense and interpreted in realistic terms then, the exaggeration achieved through the former text could not have been possible and would have implied that all of earth became a collection of springs.<sup>3</sup>

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<sup>1</sup>The Qur’ān: 54:12

<sup>2</sup>The Qur’ān: 54.12

<sup>3</sup> Al-Zarkashī, Muḥammad bin ‘Abdullāh, al-Burhān fī ‘Ulūm al-Qur’an. Beirut, Dār al-Fikr, ND, 3/78

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### **The Stylistic Devices of the Metaphor:**

A metaphor is a stylistic device that links the similarity of two disparate objects so that a new interpretation or view of reality emerges.

"وَأَيُّ لَّهُمُ اللَّيْلُ نَسَلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ".<sup>1</sup>

Tr.: And a sign for them is the night from which We bring out the day, and behold they are plunged in darkness.

Tūnkī says in his book "*Qur'ān Ḥadīth kā Adabī Rukh*" about the metaphor in this ayah:

"The experience and observation of skinning can be done during the Eīd-Qurbān. As we keep skinning the animal, the whiteness appears till the time that all the skin is removed and complete whiteness of the flesh is revealed. Black skin reveals whiteness, in the same way that the whiteness of day emerges from the blackness of night".<sup>2</sup>

If the words *nukhriju miḥu al-nahār* (we bring out day from night) were used, and *naslakh* was replaced with *nukhriju*, the message would not have had the same appeal, the gem of the metaphor would not have shown its validity. Above all a Bedouin and an Arab would not have understood the advent of night from day. The benefit of using similes and metaphors is that clarity, comprehension and conciseness of the text is made better and thus understanding of the text increases. The connotative sense is used to bring the meaning closer to understanding.

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<sup>1</sup>The Qur'ān: 36: 37

<sup>2</sup> Tūnkī, Muḥammad Muḥsin, *Qur'an Ḥadīs kā Adabī Rukh*, Karāchī, Public Library Association, 1980, P.81

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## Interpretation of the Qur'ānic Metaphors in the light of Tafsīrī Literature

"وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا".<sup>1</sup>

Tr.: And We have fastened every man's fate on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

It is a subtle metaphor as the Arabs used to take action as the metaphor for man as the bird was a good omen for them.

Tā'ir: Meaning and Interpretation: It is a subtle metaphor. The word Tā'ir has been used metaphorically for man's action, because the Arabs used to take the bird as a good or bad omen.<sup>2</sup> Tā'ir (Noun) is every feathered animal which can move in the air, that is a bird.

Tā'ir al insān: wahuwa'amalahu (Man cannot take back any action which he has committed as if it (the action) has 'flown' away from his hands).<sup>3</sup>

Literary Review: The Arabs used to find their fate or about the future by using birds for Fā'il (auguring). So the word Tā'ir acquired the connotation of a star which has a good or bad omen. The verse says that Allah is the Creator of Man's fate. As the Entity which decides the fate of man based on his knowledge, and so no Fā'il can have any effect on the fate which Allah Almighty has decreed and decided. Man's intentional action, whether good or bad, has been encoded in his fate, just like a bird (according to Arab norms, what has

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1 The Qur'ān: 17: 13

2 Al-Şābūnī Muḥammad 'Alī, Şafwat al-Tafāsīr, Beirut, Dār al-Qur'ān al-Karīm, 1981, vol. 2, PP. 154, 155

3 Al-Mufradāt fī Ḡharīb al-Qur'ān, P. 310

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been written by Allah and what man does Tā'ir is taken as a metaphor), which has been sent to him through the nest of unknown fate and providence.<sup>1</sup>

Man's good or bad deeds have been written down (ordained), on the basis of which he is assigned Heaven or Hell. In this context, the well-known Muslim scholar Mujāhid has said that no child comes to the world till an angel places a letter in his neck with his fate, good or bad, inscribed on it.

The word Tā'ir has two connotations:

1. The first is the Arab practice of fā'l, in which birds were used to indicate one's fate. The Arabs used to relate any creature whether animal or bird, with good or bad omen. If the hunt moved from the left side of the hunter to the right side, the Arabs used to relate any creature whether animal or bird, with good omen. If the hunt moved from the left side of the hunter to the right side, it was considered to be a bad omen because in this situation the hunter could not throw the arrow without turning. (These superstitions were initially related to hunting but later on the Arabs started applying them to other spheres of life: the bird taking a right direction was supposed to be a bad omen and a left flight was taken as a good omen)<sup>2</sup> On the whole the Arabs used to take the bird as a bad portent.

"قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ"

Tr.: They (people) said: "for us, we augur an evil omen from you: if you do not deter from it, we would have stone you to death or a severe punishment of our will meet you from us."<sup>3</sup>

1 al- Alūsī, *Shahāb al-Dīn al-Sayyid Muḥammad, Rūḥ al-Ma'ānī*, vol.5, P. 31  
 2 Thanā 'Ullāh Mazḥarī, *Tafsīr Mazḥarī*, Karāchī, Dār al-Ishā'at, vol. 5, P. 420  
 see also Aḥsan al-Bayān, P. 678, see also Fakhr al-Dīn Abū 'Abd Allāh ibn 'Umar al-Rāzī, *Mafātīḥ al-Ghaib* also known as *al-Tafsīr al-Kabīr*, Beirut, Dār al-Kutub al-'Ilmiyyah, 2000, vol. 19, P. 134, 135

<sup>3</sup> The Qur'ān: 36:18

And further the Prophet's reply in the Qur'ān in these words:  
They said: "Your evil omens are with yourselves:

"قَالُوا طَائِرُكُمْ مَعَكُمْ أَلَيْسَ الَّذِي كَفَرْتُمْ بِأَنَّكُمْ قَوْمٌ مُّسْرِفُونَ".<sup>1</sup>

Tr.: They said, "Your evil omens are with you" have you been reminded? Nay, you are a transgressor people.

2. The second connotation of using the metaphor of the bird is related to man's predestined fate.

Abū 'Ubaīda says that this refers to the Arab's practice of calling the bird the "al-faras-ul-bakht": Whatever man gets in the world, knowledge, age, earnings, good or bad fortune, has already been decided and that he can get nothing more or less than this. Even the value and condition of these various things is irrevocable. All these written things are in a way 'flying towards him', hence the use of the word Tā'ir indicates towards it.<sup>2</sup>

Thus Tā'ir stands for man's action, his fate, good or bad, omens, fate and destiny.<sup>3</sup> To try to take out fā'il (augury) and trying to find the future, amounts to participating in Allah's work. The Arabs have been warned about this habit that they should not partake into Allah's role, by trying to find out what will happen in the future, as this is only His work. Allah is the Giver and the Maker of man and his Destiny, and He has written all the things and events till the Day of Judgment, based on His Superior Knowledge, and these are eternal.<sup>4</sup>

Why is the human neck given more explanations?

First: Aesthetically, man's neck acquires more beauty, good or bad appearance because of the necklace or chain which adorns it.

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<sup>1</sup> The Qur'ān: 36:19

<sup>2</sup> Mafātīh al-Ghāib also, vol. 16, P. 155

<sup>3</sup> al-Mufradāt fī Ghariib al-Qur'ān, P. 315

<sup>4</sup> Tafsīr Mazharī, vol. 5, P. 420

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Second: Fate (obedience or bad fortune) are attached to man's neck like a necklace or collar. His good or bad deeds depend on this and he will be judged according to this on the Day of Judgment. It is based on this metaphor that the Arabs call things which are inseparable as "this thing has become the necklace of a certain person", meaning that the said person cannot get rid of it.<sup>1</sup> Hence Allah tells us of His Supreme hikmat (wisdom), vast knowledge and judgment, that whatever man does has already been written down and from which he is inseparable, and he will be judged according to this in both the worlds"

" وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾ أَفَرَأَى  
 كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ " <sup>2</sup>

Tr.: Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."

As if Allah Almighty has through His superior knowledge and sagacity written down what each human will do, and this is inseparable from him, and is the basis on which his good or bad fate depends.

"قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا" <sup>3</sup>

Tr.: Praying: "O my Lord! Infirm indeed are my bones, and the hair of my head does glisten with grey: but never am I unblest, O my Lord, in my prayer to You!

<sup>1</sup> Mafatih al-Ghaib, vol. 19, P. 135, Tafsir Mazharī, vol. 5, P. 420, Ahsan al-Bayān, P.678

<sup>2</sup> The Qur'an: 17:13-14

<sup>3</sup> The Qur'an: 19:4

It is a derived metaphor. The spread (eruption) of the whiteness of hair (old age) has been compared with the spread of fire in the woods, (ishti'āl) inflaming has been borrowed for meaning (intishār) i.e. anxiety.<sup>1</sup>

**Wāshṭa'al: Meaning and Interpretation:**

Sha'lat al-Nār: To make fire, kindle fire, smoldering fire, erupting fire. ishta'alā fūlān ghaḍabān: to flare up with anger, ashta'al (reference is to bursting into flames). To have white hair in one's head. Al-shīb fil rā's: to have your whole head turned white, meaning all the hair turning white. This includes the hair of the beard, shā'il; The white hair on the tail and forehead of the horse.<sup>2</sup>

**Literary Review:**

In this narration the senile condition of the Prophet Zakrīyyā and the blessings of Allah Almighty are explained. The shining whiteness of old age has been likened to the smokeless fire, and its appearance in the hair to the smoldering fire. The whiteness has spread in the hair as if fire had erupted in it.<sup>3</sup> Just as the wood gives strength to fire, in the same way the head catches fire with the whitening of hair, connotes senility and old age.<sup>4</sup> Zakrīyyā was without any offspring so he prayed to Allah about this with humility and servitude and also explained his physical condition (7: Talked about his advanced age, as usually one cannot procreate in this age). (Although Allah knows about his condition, but Zakrīyyā explains his condition with humility

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<sup>1</sup> Şafwat al-Tafāsīr, vol. 2, P. 211 also see al-Tafsīr al-Munīr fil 'Aqida wal Şhari'a wal Manhaj, vol. 16, P.50

<sup>2</sup> Ibn Manzūr, Abū' l-Faḍl Jamāl al-Dīn Muḥammad, Lisān al-'Arab, Beirut, Dār Beirut, 1906, vol. 7, P.141

<sup>3</sup> Tafsīr Mazḥarī, vol. 2, P. 76

<sup>4</sup> Şalāḥuddīn Yūsuf, Aḥsan al-Bayān, Lāhore, Dār al-Salām, 2000, P. 729

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and submission). Wahanal 'azmi wāshta'ala al-rā's shībā, (Tr.: infirm indeed are my bones, and the hair of my head doth glisten with grey). These words reflect the eloquence and rhetorical quality of Qur'ānic diction.

Only these (white hair) are referred to as all other organs are composed of bones and their weakness is not evident, whereas senility is reflected through white hair.<sup>1</sup>

**Walam 'akun bi Du'ā'ika Rabbī Shaqīyya:**

This verse narrates Allah's blessings, and his condition when he says, "O my Allah, in spite of the absence of the necessary physical conditions, I am still asking you to bestow offspring on me. You have granted me everything I prayed previously from you, you gave me and my prayers have never been wasted/ unanswered.

Zakariyyā prayed to his Lord, saying: "O my Lord! Grant unto me from You a progeny that is pure: for You are He that hears prayer!"<sup>2</sup>

"أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا"<sup>3</sup>.

(6) Tr.: Do they not then earnestly seek to understand the Qur'ān, or are their hearts locked up by them?

It is an explicit metaphor. The Kuffār (non-believers) have been likened to locked doors that they do not accept any advice and there is no need to advise them. This is amongst one of the finest metaphors of the Qur'ān.<sup>4</sup>

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<sup>1</sup> Mafātīḥ al-Gḥaib, vol. 16, P.155

<sup>2</sup> The Qur'ān: 3:37-38

<sup>3</sup> Ṣafwat al-Tafāsīr, vol. 3, P. 432

<sup>4</sup> Ṣafwat al-Tafāsīr, vol. 3, P. 215 also see al-Tafsīr al-Munīr fil'Aqida wal Shari'a wal Manhaj, vol. 26, P.121

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**Aqfāluhā: Meaning and interpretation:**

(To padlock the door) qufal (lock). An analogy for anything which becomes a hurdle or barrier for something, according to Abu'l Qāsim Ḥusain ibn Muḥammad al-Rāghib al-Isfahaānī (d. 502/1109) that's why the hands of misers are called locked and close-fisted because he does not spend.<sup>1</sup> In this verse the hardness of heart of the nonbelievers is narrated.

**Literary Review:**

Their hearts are as if locked, no advice reaches them.<sup>2</sup> Their hearts are so steeped in the darkness of 'Kuffār' (non-believers), as if they are shackled in iron locks that no light (Light means the awareness of the reality of anything), or faith effects them.<sup>3</sup> Although the 'Kuffār' (non-believers) knew that the Qur'ān was full of redemptive advises, with clear and logical arguments, but they would avoid seeing the right connotation of the words.

They do not ponder on it themselves and neither have they opened their hearts for Truth, but keep walking on the path of bigotry and obstinacy.<sup>4</sup> The obstinacy of the Kuffār (non-believers) is explained through a subtle metaphor. Like the qufal (the locked door) through which no one can pass, neither can one get to a padlocked treasure, in the same way the hearts of the 'Kuffār' are locked in their Kufar, which is entrenched there, so that no advice can touch them. Their hearts are steeped in qasāwat (hard heartedness, maliciousness), that even a book like the Holy Qur'ān cannot affect them.

The author of Tafsīr Mazḥarī writes:

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<sup>1</sup> al-Mufradāt fī Ḡharīb al-Qur'ān, P. 409

<sup>2</sup> al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyān al-Aqāwīl, vol. 4, P. 326

<sup>3</sup> Ṣafwat al-Tafāsīr, vol. 3, P. 212

<sup>4</sup> Al-Tafsīr al-Munīr fil 'Aqida wal Shari'a wal Manhaj, vol. 26, P. 123

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“Man’s soul has been likened to a treasure and whereas it is not a must that every treasure is locked, then it is at least appropriate that the locks which are on hearts are not, ordinary locks (they are locks of indifference, not of iron), It is being hinted that they do not have the ability to understand Truth, their hearts are not fit to understand advice. (There are some hearts which do not open up to Truth, otherwise Qur’ān has the property of softening hearts like ‘Umar’s acceptance of Islam after hearing the Qur’ān is the biggest proof of this). It reflects the stages of stone heartedness.”<sup>1</sup>

The reason for referring to the heart is that when the soul becomes ‘ārif (possessing knowledge of God and his kingdom) then it is ma’rūf (known) because the heart has been created for ma’rifat (knowledge). When there is no ma’rifat (knowledge), then it amounts to complete ignorance, just as it is said for a harmful person that he is not human he is wild beast, in the same way it is said of a stone heart: that these are not hearts, these are stones. There are locks of Kufar and prejudice on the hearts of Kuffār (non-believers).<sup>2</sup>

”يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ“<sup>3</sup>

Tr.: The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able.

It is an explicit metaphor. The word sāq (shin) and ‘Kashaf’ have been used as metaphors to depict the gravity of the situation.

#### **Sāq (shin): Meaning and Interpretation:**

Sāq (shin) leg, the tree trunk, lā bada lī min qatālahum walau talfat (had to fight them although I might be losing my life) is

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<sup>1</sup> Tafsīr Mazharī, vol. 8, P. 435

<sup>2</sup> Mafātīh al-Ghaib, vol.27, P. 57-58

<sup>3</sup> The Qur’ān: 68:42

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to show the horror and gravity of the situation. qāmat al-ḥarab ‘alā sāq (shin) (The strife was intensified). Qāma fulān’an sāq (shin), (To struggle on one leg)<sup>1</sup>

The condition of the Disbelievers is described during the horror and chaos of the Day of Judgment.

**Literary Review:**

There is a metaphor in the verse. It cannot be interpreted literally as Allah is beyond having limbs. There are a few interpretations on this:

It means the horror and chaos of the Day of Judgment. ‘Abdullah bin ‘Abbās has also given this meaning and reads the following verse in this context, saying that when one decides to do take action, he pulls up the bottom edges of his pants and this exposes his shins.<sup>2</sup>

Kashaf al-sāq means the revealing of the hidden and of reality. On the Day of Judgment the reality of everything will be revealed and the veil of ignorance will be drawn aside, O’ Man you were in ignorance and we opened the veil so that today you can see clearly. The strife and horror of the Day of Judgment is explained and the literal meanings of *Kashaf al-sāq*, to mean a close-fisted person are not used.<sup>3</sup>

Some interpreters have taken the literal meanings:

“The revealing of the shin means the revelation of Allah Almighty’s light on the Day of Judgment. Allah will reveal his Light on His Believers and since no one will be able to bear the full strength of His Light, so only His shin will be exposed which will give out a minor Light”<sup>4</sup>

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<sup>1</sup> Ibrāhīm Mustafā, al-Muj’ām al-Waist, Egypt, Dār al-Ma’rif, 1400, vol. 2, P. 464. See also Aaḥīd-uz-Zamān Qāsimī Kerānvī, al-Qāmūs al-Waḥīd, P. 826

<sup>2</sup> Tafsīr-i-Haqqānī, vol. 7, P. 192

<sup>3</sup> Tafsīr Mazḥarī, vol. 10, P. 39

<sup>4</sup> Tafsīr-i-Haqqānī, vol. 7, P. 192

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Allah will open His Shin on the Day of Judgment (as befits His majesty) and all Muslim men and women will bow before Him. Those would be left who had been prostrating for worldly show off and fame. They would want to bow now, but the vertebrae of their backs would join and become as if of wood, as a result of which they would not be able to bow. What would Allah's shin be like? How would He reveal it? These questions cannot be answered so it is imperative that one believes in His eyes, ears, hands without any skepticism.<sup>1</sup>

The literal and figurative meanings are the same. The Day of Judgment will bring woe and grief to the Kuffār (non-believers). Their condition will be miserable and the reality of everything will be revealed, as the Kuffār (non-believers) either used to deny the coming of the Day of Judgment or they would assert that then they would be in the same luxurious condition and the pious ones would be in penury. Now these claims would be refuted.

On the Day of Judgment it will become very clear that who had worshipped Allah in the world and who had refuted Him. For this purpose all would be called before Allah to bow before Him. Those who had prostrated before Allah in the world would be able to do so now as well, but those who had denied Him, would now be turned into a wooden board so that they would not be able to do so for their false show off. They would stand there with humiliation and repentance.<sup>2</sup> On the Day of Judgment the Light of Allah would have a certain brilliance. This has been metaphorically likened to *Kashaf al-sāq*, before which the Kuffār (non-believers) will not be able to bow. Through their disobedience and arrogance, they have

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<sup>1</sup> *Aḥsan-ul-Bayān*, P. 1332

<sup>2</sup> *Tafhīm al-Qur'ān*, vol. 1, P. 170

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wasted that capacity of “Mādah-i Gha’ībīyya” (faith of unseen is a part of intuition) which Allah has bestowed on Man in this world, and which makes him eager to worship Allah. This has been further elaborated that when they were ‘whole’ in the worldly life and they were asked to worship Allah, they did not heed this call and nothing had damaged them.

Qur’ān explains this in these words:

"خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذَلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿٤٣﴾"<sup>1</sup>

Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused)

They denied and refuted Allah and gradually they lost the capacity of “Mādah-i Gha’ībīyya”. On this day all would be made to stand in this Lighted ground so that the “Shaqī (vicious) and Sa’īd (fortunate)” would be distinguished from each other. Those who would be eager to attain Allah’s Light would be in a delightful state, while the evil ones would not be able to even bend. The pious will enter Heaven while the others would be sent to Hell.<sup>2</sup>

### **Conclusion:**

In each of these examples, figurative language and descriptions are used in order to make comparisons between different things easier to understand. Since each of these verses are commonly quoted and alluded to, the metaphors used are important to understand. It is evident that the Qur’ān keeps on increasing the interest of its reader gradually through the use of delicate metaphors, similes, analogies and

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<sup>1</sup> The Qur’ān: 68:43

<sup>2</sup> Tafsīr-i-Haqqānī, vol. 7, P. 193

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profuseness of speech and thus keeps on enhancing the thirst for it. Through the proper use of metaphor, a sea of meaning is enclosed in a single word, which not only beautifies the language but also gives pleasure to the reader.



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## Significance of Some Polysemous Words used in the Qur'ān

✎...Maulānā Nasīm Ṣāhīr Iṣlāḥī<sup>1</sup>

Tr.: Dr. Aurang Zeb A'ẓmī<sup>2</sup>

[Polysemous words used in the Qur'ān bear vital significance. While we understand the Qur'ān or translate or interpret it, we come across these words. Hence this paper specially lays focus on some such polysemous words. Translator]

According to their polysemous and opposite meanings the Arabic words are divided into several groups<sup>3</sup> among them three are famous:

- a) **Opposite Words:** It means the words which are opposite to each other in their meanings and significance. Such words are numerous like جاء (He came.), ذهب (He went.), قام (He stood) and قعد (He sat down.).
- b) **Synonym Words:** It means the words which are different but have same meanings and significance like قعود, جلوس, ليث and أسد.
- c) **Polysemous Words:** It means the words which have different meanings and significance like عين which means eye, sun, hour, gold and silver.

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<sup>1</sup> Senior Lecturer of the Qur'ān and the Ḥadīth, Madrasa-tul-Iṣlāḥ, Sarā'imīr, A'ẓamgarh, U.P

<sup>2</sup> Editor and Assistant Professor, Department of Arabic, JMI, New Delhi

<sup>3</sup> Abū Ḥāmid Muḥammad al-Ghazālī, Al-Muṣṭaṣfā fī 'Ilmi-i-al-Uṣūl, Dār al-Kutub, Beirut, 1413H, P. 26 and Muḥammad Murtaḍā al-Zabīdī, Tāj al-'Urūs, Lajnah al-Turāth al-'Arabī, 1385, 1/23 and following pages

The scholars of the Qur'ānic studies both ancient and modern have discussed the below two kinds of the Qur'ānic words in their works calling their discussions as 'الوجوه والنظائر'. 'Allāmah Suyūṭī says:

"Muqātil bin Sulaimān, among the ancient writers, has written a book on this topic while among the modern writers who have dealt with this topic are Ibn al-Jauzī, Ibn al-Damghanī, Abul Ḥusain, Muḥammad bin 'Abd al-Samad Miṣrī, Ibn-i-Fāris and others.

'الوجوه' are such polysemous words which are used for different meanings like 'أمة' that is used for group, time, religion, leader and guide.

'النظائر' are synonym words.<sup>1</sup>

Polysemous words are such words as used for two or more than two different meanings."<sup>2</sup>

But when the native speakers, poets, and writers use these words they mean their only one meaning which appears from the context but it is the miracle of the Qur'ān that it uses such polysemous words and gives its different meanings at one time and it is wonderful that such meanings do not disturb the significance of the verse in which such words have been used but also it add to the existing meaning of the verse and its significance. That's why Abū al-Dardā' says:

"لا يفقه العبد كل الفقه حتى يرى للقرآن وجوها كثيرا".<sup>1</sup>

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<sup>1</sup> Jalāluddīn al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān*, Dār al-Kitāb al-'Arabī, Beirut, 2014, P. 346

<sup>2</sup> *Tāj al-'Urūs*, 1/25

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Tr.: None can be fully acquainted with the Qur'ān till he knows its polysemous words."

Imam Suyūṭī says that some Muslim scholars have interpreted the above sayings as follows:

"The person must think upon the word which has different meanings and if there is no contradiction he may mean by that word which bears all meaning what is understood and he should not be stick to its single meaning."<sup>2</sup>

Here we would present some polysemous words in the Qur'ān which may add to their existing meanings if we mean. These examples prove that the Qur'ān is unique in this regard also.

- **فريضة:** Allah says in the chapter of al-Taubah:

"إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَى فُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ" <sup>3</sup>.

Tr.: The charities are only for the needy, poor, employees of the charity, newly-Muslims, for freeing slaves, penalized persons, (all activities) in the way of Allah, and beggar. It is made mandatory by Allah. And Allah is Well-Aware and All-Wise.

The word 'فريضة' is noun from فرض يفرض فرضاً and is used for the word 'فرض' (Duty). Among its meanings are duty and assignment of duty.<sup>4</sup> It also means bestowment and

<sup>1</sup> 'Abdurrazzāq, Muṣannaf 'Abdurrazzāq (Ed: Ḥabībullaḥmān al-A'ẓmī), al-Majlis al-'Ilmī, 1972, 11/255 but the wordings are that of al-Itqān, see: al-Itqān, P. 346

<sup>2</sup> Al-Itqān, P. 346

<sup>3</sup> Al-Taubah: 60

<sup>4</sup> Abū al-Naṣr Ismā'īl bin Ḥammad al-Jauharī, al-Ṣiḥāḥ, Beirut, 1426H, 3/922

special gift.<sup>1</sup> فرض له في العطاء فرضاً<sup>1</sup> means that a certain part of the gift is made mandatory.<sup>2</sup>

The original meaning of the word 'فرض' is to cut some hard thing, to drill into it and to effect it. The duty made mandatory by Allah is called 'فرض' only because that duty is mandatory for the men.<sup>3</sup> Also this word has meaning to fix any specific amount. Al-Azharī says:

"الفرض مصدر كل شيء نفرضه فنوجبه على إنسان بقدر معلوم والاسم فريضة"<sup>4</sup>

It appeared from this passage that the word 'فريضة' comprises both the meaning mandatory duty and certain part so it is a polysemous word and the Qur'ān has generally used it for both the meanings. The above word of the verse is a clear example for it. 'Allāmah Ṭabrī interprets this verse as follows:

"فريضة من الله: يقول جل ثناؤه: قسم قسمه الله لهم فأوجبه في أموال أهل الأموال لهم"<sup>5</sup>

It means that the charity is a certain part of the wealth Allah has fixed it for the poor and needy persons and also made it mandatory from among the wealth of the rich.

<sup>1</sup> Abū Maṣṣūr Muḥammad bin Aḥmad al-Azharī, *Tahdhībullughah*, Iḥyā' al-Turāth al-'Arabī, 1421H, 12/12 also al-Jauharī, 2/922 and Tāj al-'Urūs, 18/478

<sup>2</sup> *Tahdhībullughah*, 12/12 and Tāj al-'Urūs, 18/485

<sup>3</sup> *Tahdhībullughah* (Ibid) and Tāj al-'Urūs, 18/476

<sup>4</sup> *Tahdhībullughah* (Ibid) and Tāj al-'Urūs, 18/483

<sup>5</sup> Abū Ja'far Muḥammad bin Jarīr al-Ṭabrī, *Tafsīr al-Ṭabrī*, Muṣṭafá al-Bābī, Egypt, 1388H, 10/166

Ibn 'Uṭayyah says:

"فريضة من الله أي موجبة محدودة"<sup>1</sup>.

It means that the charity is a fixed mandatory amount.

Some commentators of the Qur'ān explained it as follows:

"فريضة من الله، فرضها وقدرها"<sup>2</sup>.

It means that it is Allah who has made the charity mandatory and also fixed its amount.

See the word 'فريضة' is used here for two meanings one is different from the other. But the Qur'ān has so skillfully used it that both the meanings have been integral for each. And if one meaning is ignored we will miss full meaning.

- **نحلة:** Allah says:

"وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً"<sup>3</sup>.

Tr.: And give the women their dowries properly.

In this verse husbands are addressed- as the commentators generally say- or the caretakers of the women (father and brother etc.) are addressed because the caretakers themselves, in the pre-Islamic period, took the *mahr* of the women and did not allow them to take it. Some of them say that this verse addresses those persons

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<sup>1</sup> Qāḍī Abū Muḥammad 'Abdul Ḥaqq bin 'Uṭayyah al-Andalusī, al-Muḥarrar al-Wajīz, Dār al-Kutub al-'Ilmīyyah, Beirut, 1412H, 3/25

<sup>2</sup> 'Abdurrahmān bin Nāṣir al-Sa'dī, Taisīr-ul-Karīm fī Tafsīr Kalām al-Mannān (Ed: al-Sheikh Muḥammad bin Ṣāliḥ bin Uthaimīn), Mu'assasah al-Risālah, Beirut, 1421H, P. 341

<sup>3</sup> Al-Nisā': 04

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who get their sisters or daughters married to someone without any *mahr* with condition that they themselves would marry their sisters or daughters with them without any *mahr*.<sup>1</sup>

May be that all the above mentioned persons have been addressed in this verse but first opinion seems to be more suitable because all the personal pronouns are similar and they point to one object i.e. their husbands. Here the question is: what is meant from the word 'نحلة'? Ibn-i-'Abbās opines that it means *mahr*<sup>2</sup> while 'Ā'ishah says that it is 'فريضة' (duty).<sup>3</sup>

Ibn-i-Zaid says that 'نحلة' means, in Arabic poetry, necessary and thus verse means that to marry with the women on the basis of any fixed amount (*mahr*), and none has right to marry with any woman, after the demise of the Prophet, without mandatory *mahr*.<sup>4</sup>

Muqātil bin Ḥibbān, Qatādah and Ibn-i-Juraij opine that 'نحلة' means 'فريضة' but the latter added the word 'مسمأة' to it i.e. fixed necessary part.<sup>5</sup>

Kalbī and Farrā' say that 'نحلة' means gift.<sup>6</sup>

<sup>1</sup> Tafsīr al-Ṭabrī, 4/241 and al-Muḥarrar al-Wajīz, 2/8. Also al-Imām 'Abdurrahīmān al-Tha'alibī, Tafsīr al-Tha'alibī, Dār Iḥyā' al-Turāth al-'Arabī, Beirut, 1418H, 2/166

<sup>2</sup> Tafsīr al-Ṭabrī, 4/241, Ismā'īl bin Kathīr, Tafsīr Ibn-i-Kathīr, Dār al-Fikr, Beirut, 1400h, 1/452

<sup>3</sup> Tafsīr al-Ṭabrī, 4/241 and Tafsīr Ibn-i-Kathīr, 1/452

<sup>4</sup> Tafsīr al-Ṭabrī, 4/241 and Tafsīr Ibn-i-Kathīr, 1/452

<sup>5</sup> Tafsīr al-Ṭabrī, 4/241 and Tafsīr Ibn-i-Kathīr, 1/452

<sup>6</sup> Abū Muḥammad Farrā' al-Baghwī, Ma'ālim al-Tanzīl (at marginal notes of Ma'ānī al-Tanzīl of al-Khāzin), 1331H, 1/395

Abu 'Uṭayyah says that 'نحلة' means 'willingly'<sup>1</sup> i.e. pay *mahr* willingly.

Zujāj has quoted some scholars saying that 'نحلة' means religious duty and it means that pay the *mahr* thinking it as religious duty.<sup>2</sup>

These are different meanings of 'نحلة' presented by the Muslim commentators and if we look into their opinions, except the opinion of Ibn-i-'Abbās, they are five meanings as follows:

(1) Necessary, (2) duty, (3) gift, (4) religious duty, (5) willingly.

And all these meanings come under the meanings indicated to by the Arabs.<sup>3</sup>

Now, the question is what is the reason behind using this polysemous word in the verse?

The Qur'ān has been revealed to guide the mankind, to better their relations, habits and morals. And the verse under discussion aims to save the woman from oppression of the pre-Islamic period, and the *mahr* is a basic right of the woman so depriving her of this right is unlawful and respecting it is one of the sources to better the society. Therefore this concise word was used to point out this higher goal so, without any interference, several meanings may be given with full agreement of the context.

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<sup>1</sup> Ibid

<sup>2</sup> Al-Zajjāj, Ma'ānī al-Qur'ān wa li'rābuhu, 'Alām-ul-Kutub, Beirut, 1408H, 2/12

<sup>3</sup> Tahdhīb-ul-Lughah, 5/42, Tāj al-'Urūs, 30/461 and Ibn-i-Manzūr, Lisān al-'Arab, Dār Ṣādir, Beirut, 11/650 and following pages

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So the word 'نحلة' may be meant for these five meanings except that it is necessary to look at its place grammatically so as to have its significance and conciseness:<sup>1</sup>

1. Though it is verbal noun, it was used as an adjective of condition while its noun qualified is the addressee i.e. حال كونهم ناحلين or it may be considered as an adjective of condition for صدقات (Charity), i.e. حال كونها منحول or it may be considered as an adjective of condition from the personal pronoun هن, i.e. حال كونهن منحولات.

Thus the verse will mean 'Give them their *mahr* while your hearts agree with it. It is a mandatory duty and a fixed amount. It is a gift for these women'.

2. That it may be considered as the verb for emphasis for the verb 'أتوا' and it is meant for explaining the condition of giving thus the verse will mean:

"Give the women their *mahr* a fixed amount like a mandatory duty with the willingness of the heart as it is a gift for them."

- عتيق: Allah says in the chapter of al-Ḥajj:

"ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ" 2.

Tr.: Then let them complete the rites prescribed for them, perform their vows and go round the Ancient House.

The above word 'عتيق' is one of the polygamous words and is derived from the root 'عتق'. This word means, to the

1 Abū Ḥibbān al-Andalusī, al-Baḥr al-Muḥīṭ, Dār al-Fikr, Beirut, 1412H, 3/511

2 Al-Ḥajj: 29

Arabs, oldness, freedom, honour and beauty.<sup>1</sup> The commentators of the Qur'ān themselves give the above meaning.<sup>2</sup> They say:

1. It means 'مُعْتَق' (free). It signifies that the House of Allah always remained free from the clutches of the enemies. None could capture it and even some of them claimed that it was neither drowned nor did it fall at the time of the flood of Noah.

This opinion is supported by the Ḥadīth of al-Nasā'ī narrated by 'Abdullāh bin 'Umar that the Messenger of Allah said: 'إنما 'سَيِّ البيت العتيق لأنه لم يظهر عليه جبار'.<sup>3</sup> It is also supported by the verses in which the word 'عتيق' is used co-relate its central theme. It's because these verses indicate to the act of the Arabs where they prohibited many people from entering it and did not allow except those whom they wished to enter. They made its gate high and without gladder so as to make enter the person whom they wish as narrated by 'Ā'ishah in the both Ṣaḥīḥs.<sup>4</sup>

2. The word 'عتيق' means old to which the following verse points out:

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<sup>1</sup> Abū al-Ḥusain bin Zakarīyyā, Mu'jam Maqā'is-ul-Lughah, Cairo, 1369H, 4/218 and following pages, Tahdhīb-ul-Lughah, 1/42 and Lisān al-'Arab, 10/234

<sup>2</sup> Tafsīr al-Ṭabrī, 17/151 and following pages, al-Muḥarrar al-Wajīz, 4/199 and following pages and Tafsīr Ibn-i-Kathīr, 3/219

<sup>3</sup> Ḥāfiẓ al-Tirmidhī, Sunan al-Tirmidhī, No. of the Ḥadīth: 3170

<sup>4</sup> Muḥammad bin Ismā'īl al-Bukhārī, Ṣaḥīḥ al-Bukhārī, No. of the Ḥadīth: 1584 and Muslim bin al-Ḥajjāj, Ṣaḥīḥ Muslim, No. of the Ḥadīth: 3243 and others.

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"إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٥١﴾"<sup>1</sup>

Tr.: Verily, the first house built for the people was that which is at Bakkah (Mecca), a centre of blessing and guidance for the peoples

3. It means honored, generous, kind and high.

If we look into the context of the verse, it will appear that this word may mean for all the above meanings and it suits the Qur'ānic rhetoric and its miraculous style because through these meanings the verse wants to highlight the honour and glory of that house around which, running is the part and partial of the great worship pilgrimage. So for this act a very polysemous word was selected which has no alternate. If you think, you will find that the word 'عتيق' has covered all glory, honour and features with which the House of Allah enjoys. If you put before you the above meanings of the word, the verse will mean: Run around the House of Allah which is the oldest house on the earth, the most glorious and respected and free from the clutches of the strongest enemies. It's because Allah has made it for all". So some of the commentators of the Qur'ān described its meaning as follows:

"القديم أفضل المساجد على الإطلاق المعتق من تسلط الجبابرة"<sup>2</sup>

Tr.: The ancient means the most preferred mosque at all and that is free from the capture of the oppressors.

If you think upon Arabic language and go through all lexicons, you will not find even a single alternate for it. It is

<sup>1</sup> Āl-i-'Imrān: 96

<sup>2</sup> Taisir al-Karim al-Rahman, P. 536

not but the miracle of the Qur'ān that it uses a word that has different meanings and all these meanings can be taken in that place with no change in the significance.

- أمة: Allah called Abraham as 'أمة' in the chapter of al-Naḥl:

"إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٥﴾"<sup>1</sup>

Tr.: Abraham was indeed a model, devotedly obedient to Allah, true in faith and joined no gods with Allah.

The word 'أمة' is one of the plysemous words of Arabic language. It has different meanings;<sup>2</sup> group, the Qur'ān says:

"وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ"<sup>3</sup>

Tr.: He found there a group of people seeking to water their animals.

It also means religion. The Qur'ān says:

"بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّهْتَدُونَ ﴿٤١﴾"<sup>4</sup>

Tr.: We found our fathers following a certain religion, and we follow their footsteps.

It is also used for a short time and period, the Qur'ān says:

"وَأَدَّكَرَ بَعْدَ أُمَّةٍ"<sup>5</sup>

The grace and favour are also among its meanings.

<sup>1</sup> Al-Naḥl: 120

<sup>2</sup> Al-Zajjāj, Ma'ānī al-Qur'ān, 1/282 and following pages, al-Azharī, Tahdhīb al-Lughah, 15/454 and Ṣiḥāḥ of al-Jauharī, 4/1515 and following pages

<sup>3</sup> Al-Qiṣaṣ: 23

<sup>4</sup> Al-Zukhruf: 22

<sup>5</sup> Yūsuf: 45

Similarly, it is used for height, it is said in Arabic: رجل حسن الأمة" (Tr.: A tall person).

Likewise it is used for leader and spiritual guide as is mentioned in the verse under discussion.

The commentators of the Qur'ān differ as regards the usage of this word and its meaning in the chapter of al-Naḥl. Some of them say that it means spiritual guide, leader and an example of generous leader and it was the feature of Abraham. The Almighty Allah says: "إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا" <sup>1</sup> this opinion is of 'Abdullāh bin Mas'ūd.

There is another opinion that Abraham himself was a nation. It means that as regards struggle in reformation and preaching, his great ethical values and his different sacrifices he had such features that are not found in an individual but in a group. Thus Abraham was like an institution.

There is another opinion that he was the only monotheist while the others were engaged in polytheism. This is opinion of Mujāhid as said in the chapter of al-Baqarah (213): "كَانَ النَّاسُ أُمَّةً وَاحِدَةً" <sup>2</sup> The same has been opined by Ibn-i-'Abbās and others. <sup>3</sup>

Because it is related to the mention of glory and

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<sup>1</sup> Al-Baqarah: 124

<sup>2</sup> See for all these opinions: Tafsīr al-Ṭabrī, 14/191 and following pages, al-Baḥr al-Muḥīṭ, P. 609

<sup>3</sup> For such words that mean opposite meanings like the word 'ضد' which means opposite and similar see: Ibn al-'Athīr, al-Nihāyah fī Ḡharīb al-Ḥadīth, 3/236

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importance of Abraham, it is better that the word 'أمة' may be meant for all and they are not contrary to each other and all these meanings will suit the condition of Abraham. Thus the verse will mean:

"Abraham was a nation in himself; he believed in the oneness of Allah, he was leader and guide to the good and he enjoyed features not found in any individual but in a group".

Thus this interpretation contains all different opinions and co-relates them in one hand and on the other it discloses one side of expressive miracle of the Qur'ān.

- **عسعس:** This word has been used in the chapter of al-Takwīr; وَاللَّيْلِ إِذَا عَسْعَسَ.<sup>1</sup> The compilers of the lexicons say that it is one of the words that have contrary meanings. So this word means arrival of night and its departure as well. To it pointed out Quṭrub, Khalīl, Mubarrad and Abū 'Uбайдah.<sup>2</sup> Al-Zajjāj says:

"عسعس الليل" means arrival of night and its departure too. And both the meanings have same result-darkness of night which starts from its arrival and ends with its departure".<sup>3</sup>

He means that عسعس is related to the darkness of night which ordinary and impermanent and remains in between the arrival and end of the night. And because it is same condition so the word عسعس meant for the same. Rāghib al-Aṣfahān says:

"وَاللَّيْلِ إِذَا عَسْعَسَ: أي أقبل وأدبر، وذلك في مبدا الليل ومنتهاه، فالعسعسة

<sup>1</sup> Al-Takwīr: 17

<sup>2</sup> See: Tahdhīb-ul-Lughah, 1/64 and al-Muḥarrar al-Wajīz, 5/444ss

<sup>3</sup> Al-Zajjāj, Ma'ānī al-Qur'ān, 5/292

والعسعاس رقة الظلام وذلك في طرفي الليل"<sup>1</sup>

Tr.: *والليل إذا عسعس* means arrival of night and its departure and it is an action of beginning and end of the night so *عسعسة* and *عسعاس* are called for light darkness which is found at both the edges of night.

As for the commentators, they have different opinions; *ibn-i-'Abbād*, to one of his opinions, it means departure of night. This opinion is supported by 'Alī, Mujāhid, Qatādah, Zaḥḥāk, Zaid bin Aslam and his son 'Abdurrahmān. This is also preferred by *Ibn-i-Jarīr Ṭabrī*, it's because it is followed by *وَالضُّبْحُ إِذَا تَنَفَّسَ* which proves that the oath is taken for the departure of night and arrival of day.<sup>2</sup>

According to another opinion of *Ibn-i-'Abbās* *والليل إذا عسعس* means arrival of night. It is supported by Ḥasan and Sa'īd bin Jubair.<sup>3</sup> To this is inclined *Ibn-i-Kathīr* who says:

"كأنه أقسم بالليل وظلامه إذا أقبل وبالفجر وضيائه إذا أشرق. كما قال تعالى: وَاللَّيْلِ إِذَا يَغْشَى ۝ وَالنَّهَارِ إِذَا تَجَلَّى ۝ (والليل: 1-2) وقال تعالى: وَالضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝ (والضحى: 1-2)"<sup>4</sup>

Tr.: He has taken oath of night and its darkness when it falls and of morning and its radiance when it shines as He said:

*وَالضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝* or said: *وَاللَّيْلِ إِذَا يَغْشَى ۝ وَالنَّهَارِ إِذَا تَجَلَّى ۝*

No doubt, the opinion of Ṭabrī on the basis of the

<sup>1</sup> Rāghib al-Aṣfahānī, *al-Mufradāt fī Ḡharīb al-Qur'ān*, Muṣṭafā al-Bābī, Egypt, P. 338

<sup>2</sup> *Tafsīr al-Ṭabrī*, 30/78 and following pages, *Ibn-i-Kathīr*, 4./480

<sup>3</sup> *Tafsīr al-Ṭabrī*, *Ibid*, *Ibn-i-Kathīr*, *Ibid*

<sup>4</sup> *Ibn-i-Kathīr*, 4/480

coherence is a strong and reasonable opinion but the opinion of Ibn-i-Kathīr on the basis of citation from the Qur'ān is also a strong proof and is according to one of the basic principles of understanding the Qur'ān. But it is interesting for us that we can unite both the opinions and we make this word meaning the both.

To us both the meanings of this word can be taken here and our opinion is supported by the opinions of the authorities of lexicons like Khalīl, Mubarrad, Zajjāj and Imām Rāghib. Now the verse means as follows:

“By night when it comes and goes back, and by the morning when it comes and becomes bright-by the darkness and light”.

The above opinion is also preferred by some great commentators of the Qur'ān like Baiḍāwī Abū al-Sa'ūd and Alūsī<sup>1</sup> Ibn-i-Kathīr also seems inclined towards it, he says:

"قال كثير من علماء الأصول: إن لفظة عسعس تستعمل في الإقبال والإدبار على وجه الاشتراك فعلى هذا يصح أن يرد كل منهما"<sup>2</sup>

Tr.: Many scholars of Uṣūl say that the word عسعس means both the arrival and departure of night so taking both the meanings here will be correct.

- أمرنا: This word is used in the following verse:

"وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا"<sup>3</sup>

<sup>1</sup> Qāḍī Baiḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, Dār al-Jīl, Beirut, P. 786, *Tafsīr Abū al-Sa'ūd*, Dār Iḥyā' al-Turāth al-'Arabī, Beirut, 1411H, 9/18 and Alūsī, *Rūḥ al-Ma'ānī*, Maktabah Zakarīyyā, Deoband, 1421H, 16/102

<sup>2</sup> Ibn-i-Kathīr, *Ibid*

<sup>3</sup> Al-Isrā': 16

Tr.: When We decide to destroy a population, We (first) order its well-off men then they transgress; so that the word is proved true against them: then We destroy them completely.

The word أمر is a comprehensive word. The lexicon writers mention different meanings of this word. One of them is to order (opposite to prohibit). And this meaning is more common and is generally used.

There is another meaning for it-to increase. Abū 'Ubaidah said: 'أمرته' and 'أمرته' are two narrations meaning to increase. Abū Zaid said: 'مهرة مأمورة' is an expression used for the person who has many issues. It is also called for the one who has many children 'أمر الله المهرة' (Allah gave him many children.)

There is another meaning-to impose some rule upon some other.<sup>1</sup>

Though there are other meanings for this word, the above word 'أمرنا' is explained in the light of these three meanings.<sup>2</sup>

So Ibn-i-'Abbās interpreted in the light of first meaning as 'أمرنا مترفحها قال: بطاعة الله فعصوا' (We ordered them to follow Allah but they denied).

There is another interpretation quoted from Ibn-i-'Abbās

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<sup>1</sup> Tāj al-'Urūs, 10/68 and following pages, Şihāḥ of al-Jauharī, 2/505, Mu'jam Maqā'īs al-Lughah, 1/137 and following pages and Tahdhīb-ul-Lughah, 15/208 and following pages

<sup>2</sup> See for these opinions: Tafsīr Ibn-i-Jarīr, 15/55 and Tafsīr Ibn-i-Kathīr, 3/33-34

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regarding this word: 'أمرنا مترفياً بحق فخالفوه فحقّ عليهم بذلك' 'التدمير' ((We ordered them to follow the right but they disobeyed it so they were destroyed). The same interpretation has been quoted from Said bin Jubair.

According to the other meaning Ibn-i-'Abbās said: 'أكثرنا' 'عددهم' (We increased them in number). The same has been opined by 'Ikramah, Ḥasan, Ḍaḥḥāk and Qatādah.

Ibn-i-'Abbās himself interpreted the expression according to the third meaning: 'سلطنا أشرارها فعصوا فيها فإذا فعلوا ذلك أهلكتهم' 'بالعذاب' (We imposed their evil-persons on them so they disobeyed. And when they did so, We destroyed them through Our Chastisement.) as came in the following verse:

"وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِينَ لِيَمْكُرُوا فِيهَا"<sup>1</sup>

Tr.: And thus We gave respite to the evil leaders (of every town) to plot in their own town.

This opinion is supported by Abū al-'Āliyah, Mujāhid and Rabī' bin Anas.

If anyone looks at the context of the verse and thinks upon all the above three meanings of the word and also finds that they accord the three interpretations narrated from Ibn-i-'Abbās, he will find that all the above three meanings may be taken here. Thus the verse will mean in the light of its coherence:

'Allah has prohibited oppression to be practiced by Him, and has decided that He will not send chastisement upon any village except when He has sent His messenger to

<sup>1</sup> Al-An'ām: 123

them who ordered them to do good and prohibited them from bad then their well-off men who gradually increase in number start to disobey Allah's commands openly while it is only followed by the poor. Therefore, they are destroyed as per the rule of Almighty Allah.'

- **أتل:** Allah says:

"أتلْ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿١٥١﴾"

Tr.: Recite what is sent of the Book by inspiration to you, and establish regular Prayer; for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows what you do.

The word 'أتل' in the above verse is imperative of the verb 'قرأ' and is a polysemous word. It gives two meanings- 'قرأ' to read and 'تبع/اتبع' to follow. According to the first meaning it will mean to read any written thing or to read orally what you have memorized.<sup>1</sup>

The Qur'ān uses the word 'تلاوة' in comparison with the word 'قراءة'. It's because the word 'تلاوة' is more eloquent than the word 'قراءة'. It contains recitation of the Qur'ān apart from following its orders. Moreover, it is more suitable for a messenger (PBUH) who was illiterate. Similarly, the nation to which he was sent most of them were also illiterate.

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<sup>1</sup> Tahdhīb-ul-Lughah, 14/225, Lisān al-'Arab, 14/104 and Mu'jam Maqā'is al-Lughah, 1/351

So the act of reading which he (PBUH) was ordered is not simply reading but it also means implication of its orders because the verse means to be close to Allah through reciting the Qur'ān, safeguarding it, pondering over it, revisiting its words and following its orders and instructions. So the famous commentator of the Qur'ān Qāḍī Baiḍāwī says:

"اتل ما أوحى إليك تقرّباً إلى الله تعالى بقراءته وتحفظاً لألفاظه واستكشافاً لمعانيه فإن القارئ المتأمل قد ينكشف به بالتكرار ما لم ينكشف له أول ما قرع سمعه".<sup>1</sup>

Tr.: Recite the Divine revelation so that you may be close to Him by its reading, save its words and find out new meanings because the reader who reads repeatedly finds out such meanings as cannot be found at once hearing.

Abu al-Saud says:

'اتل ما أوحى إليك من الكتاب' was revealed to recite the Qur'ān continuously and to think upon it'.<sup>2</sup>

The commentator Sa'dī interprets this verse as follows:

'Recitation of the Qur'ān means its application by acting upon its orders and avoiding what it prohibits, befitting from its guidance and certifying what it contains and thinking upon its meanings. Thus simple reading it is a part of its meaning. And when this word means what I mentioned, it includes the whole meaning of establishment of religion and the following sentence 'أقم الصلاة' is nothing but interjection of special on common. The importance of Ṣalāh and its best effects and results

<sup>1</sup> Anwār al-Tanzīl wa Asrār al-Ta'wīl known as al-Baiḍāwī, P. 530

<sup>2</sup> Tafsīr Abū al-Sa'ūd, 5/218

are due to this special mention'.<sup>1</sup>

The following verse of al-Baqarah is the clearest evidence that this word contains its both meanings. Allah says:

"الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ ۗ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٢١﴾".<sup>2</sup>

Tr.: Those whom We gave the Book, they truly read it. These are its true believers, and as for those who rejected it, they are real losers.

'Abdullāh bin Mas'ūd, 'Abdullāh bin 'Abbās and other commentators interpret حَقَّ تِلَاوَتِهِ that they must understand its lawful and unlawful, not replace it from its context and follow it fully.

'Abdullāh bin Mas'ūd says:

"والذي نفسي بيده أن حق تلاوته أن يحلّ حلاله ويحرم حرامه ويقرأه كما أنزل الله ولا يحرف الكلم عن مواضعه ولا يتأول منه شيئاً على تأويله (وفي لفظ) قال: يتبعونه حق اتباعه".<sup>3</sup>

Tr.: By Allah Who control over my soul 'real recitation' means to follow what is lawful, to avoid what is unlawful, to read as it was revealed, not to replace it from its place and not to interpret as per his will (and in another narration he said:) to follow it fully.

In another narration the above sentence 'means to follow it fully', is narrated from Ibn-i-'Abbās.<sup>4</sup>

<sup>1</sup> Tafsīr Abū al-Sa'ūd, P. 632

<sup>2</sup> Al-Baqarah: 121

<sup>3</sup> Tafsīr Ibn-i-Kathīr, 1/164 and following pages

<sup>4</sup> Ibid

Khaṭīb of Baghdād has also narrated the same from ‘Abdullāh bin ‘Umar in a way which is not strong. Ibn-i-Kathīr said after discussing his narration: ‘See, his meaning is correct’.<sup>1</sup>

To conclude the recitation mentioned in the above verse means to follow its meaning not only to recite its words according to all three great companions of the Prophet (PBUH).

In the following verse Allah blamed the people of the Book only because they recite the Book and do not follow it:

"وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ" <sup>2</sup>.

Tr.: And among them there are some unlettered who think that the (heavenly) Book is mere a collection of their false desires but in fact they are only guessing.

But it will mean the above when we mean by ‘أماني’ recitation of the Qur’ān as some commentators of the Qur’ān think.<sup>3</sup> But to the writer usage of ‘أماني’ for recitation is doubtful.

- **جاهلين:** Allah says:

"وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَمٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ" <sup>4</sup>.

<sup>1</sup> Ibid

<sup>2</sup> Al-Baqarah: 78

<sup>3</sup> Tafsīr Ibn-i-Kathīr, 1/118

<sup>4</sup> Al-Qiṣaṣ: 55

Tr.: And when they hear vain talk, they turn away therefrom and say: 'To us our deeds, and to you yours, peace be to you, we seek not the ignorant'.

The last sentence of the verse 'لا نبتغي الجاهلين' means to avoid and to be far away from anything; we do not want to deal with those who are unaware of the religion of Allah. This first meaning of the word where it is opposite of knowledge.

The sentence can also mean that we do not like the characters of the illiterate. It is the second meaning of the word where it is opposite of kindness and being soft-spoken.<sup>1</sup> And both the meanings are used here so we can say that this word is used here as a polysemous word.

One can find some more words in the Qur'ān which are used for all its possible meanings or which can be meant for all its possible contents but this short essay is unable to contain more than the above examples and I hope it will suffice the researchers.

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<sup>1</sup> Mu'jam Maqā'īs al-Lughah, 1/489

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## **Polysemy in Arabic Language on the Context of Qur'ānic Interpretation; *Al-<sup>ḥ</sup>Ayn* as a Case Study**

✎...Dr. Kamil Adeleke Adeyemi<sup>1</sup>

### **Abstract**

Arabic language is the language of the Qur'ān. Without adequate knowledge of this language, the exegetes of the Qur'ān will always misinterpret it and go to wrong direction what Allah does not intend in His Book. They are expected to be well-acquainted with Arabic language and sources. It is to be noted that there are various polysemous words used in the Qur'ān that have several meanings in Arabic language. Among these words is *al-<sup>ḥ</sup>Ayn* which has different meanings in the language. The exegete, who has a shallow knowledge of Arabic, will interpret it in such a way that it is not meant for in the content of the verse. Therefore, the listeners or readers may think that the Qur'ān is wrong whereas, in actual sense, it is the exegete who misinterprets the word. This paper looks into the various meanings of the word *al-<sup>ḥ</sup>Ayn* with its different contexts as it is used in the Qur'ān. It also sheds light on the importance of acquisition of Arabic knowledge, especially the exegetes in order to deliver true interpretation of the Qur'ān to the masses. Different meanings of these words are brought to show the styles of polysemy in the Qur'ān. Conclusion and recommendations are made to enhance the knowledge of Arabic on the interpretation of the Qur'ān.

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<sup>1</sup> Senior Lecturer, Department of Religious Studies, Faculty of Arts, Ekiti State University, Ado-Ekiti, Nigeria

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**Key words:** Polysemy in Arabic language, Interpretation of the Qur'ān, Exegete of the Qur'ān, al-ʿAyn in the Qur'ān, Misconception of the Qur'ānic text, Immutability of the Qur'ān.

**Introduction:** Arabic is spoken by more than two hundred and sixteen million people throughout the globe. It is the spoken and official language of most of the Middle-East countries in Asia and some countries of African continent. The importance of contemporary Arabic language, is very high in our daily uses. It is also important as the language of the Qur'ān, Ḥadith and Islamic liturgy. It is worthy to be mentioned that the majority of the Muslims in the world believe that Arabic is a language that will be spoken in the Paradise in the Hereafter. It is also considered to be one of the oldest languages in the world originated from Samarian language.<sup>1</sup>

In Arabic speaking countries, each region has different Arabic dialects that may or may not be understood by another region, hence, Modern Standard Arabic (MSA) is the Arabic dialect that stands out and is generally understood, but may be considered too formal to use by all specially Arabic readers and scholars in the Islamic world. Arabic language in the 7<sup>th</sup> century through the spread of Islamic conquest expanded the language from Middle–Eastern countries into Northern Africa. It began to develop and prosper on a large scale after having new words and technological terms.<sup>2</sup>

There is no doubt that knowledge of Arabic language is an indispensable and pre-requisite for proper understanding of interpretation of the Qur'ān. Mere translation from Arabic into another language cannot convey the exact meaning and expression of the contents of the Qur'ān. It has been the

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<sup>1</sup> See: <http://www.importanceoflanguages.com/learnarabic/>

<sup>2</sup> Abide

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practice of Allah that whenever He sent a Prophet to a people, He reveals His message to the Prophet in the language spoken by his people.<sup>1</sup>

This is because Arabs were the first people to whom the message was addressed and they comprehended most of the meanings of the texts because Arabic is their language. Based on this, this paper stresses the need to study Arabic language very extensively (especially by the exegetes) to tackle the problems of polysemy in Arabic language. Among the polysemy in this language is use of word *ʿAyn* (indefinite noun) or *al-ʿAyn* (definite noun) in the Qurʾān.

**The Importance of Arabic Language to Interpretation of the Qurʾān:** Suraju<sup>2</sup> asserts that Arabic language, being the language of the Qurʾān has facilitated the meaning and interpretation of the Glorious Qurʾān. The principles of Arabic grammar and morphology cannot be ignored by a competent exegete. He supports the methodological approach of Imām Ālūsī in his interpretation of the Qurʾān that his attempt at interpreting the Qurʾān, is very meticulous in using Arabic grammar first before going into the Qurʾānic verses and other Ḥadīth that are related to the verse being discussed.

He then gave example from Ālūsī's explanation in Q. 2:180 which talks about fasting that shows how Ālūsī delves a lot into grammatical analysis in order to get the correct meaning of a word or sentence. Thus:

'The word "*al-Ṣiyām*" i.e. fasting is like "*al-Ṣaum*" which is the gerund noun of the verbal root "*Ṣāma*". Literally, it means

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<sup>1</sup> *Teachers of Arabic in Colleges of Education and Allied Institutions (NATACEDAI)*. 2/2/15-23, also 15.

<sup>2</sup> *Jalingo Journal of Arabic and Islamic Studies (JJAIS)*. 1/1/89-101, and 98.

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abstinence. And that is why silence is referred to as fasting because it is an abstinence from talking. He then quoted Ibn Duraid to have said, “Anything that stands still or is motionless is fasting”.’

Arabic is the language of original Arabs who are the inhabitants of *al-Jazīrah al-‘Arabiyyah* (Arabian Peninsula). It is also the language of Arabised nations, such as Syria, Irāq, Lebanon and the whole of North Africa. The potency of Arabic became strengthened with the revelation of the Qur’ān in Arabic language.

The Qur’ān, in structure and style, has profound influence in the language in the volume of new words used to present new concepts.<sup>1</sup> This language is so important that without adequate knowledge on it, it will become impossible for any exegete to interpret the Qur’ān properly. When Islam came, the Glorious Qur’ān was revealed to an Arab, the Prophet Muḥammad, who spoke classical Arabic language. The implication is that, anyone who is interested in Islamic Studies as a profession must begin with the learning of Arabic. This will assist him to have access to the first-hand information through his efforts to consult the original and primary source of Islamic law.

Reliance on translations only or the use of transliteration cannot assist adequately as such, because they tap information from secondary sources. Therefore, the real facts or messages of the Qur’ān can easily get lost, misunderstood and misquoted. The example of this, according to Oloruntele<sup>2</sup> appears in Christianity in which the original language of its

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<sup>1</sup> *Fluorescence of Arabic and Islamic Studies in Nigeria*, PP. 9-17, and also P. 9.

<sup>2</sup> *Journal of the Nigeria Association of Teachers of Arabic in Colleges of Education and Allied Institutions (NATACEDAI)*. 3/1-9, and also 02.

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revelation is almost dead and so, accurate information in many aspects of the religion becomes difficult.

He asserts that the writers of different versions of the Bible really confess in their different prefaces that:

‘Many Obscurities still remain in the Hebrew Scripture. The classical Hebrew vocabulary, as known today is small, with the consequence that the meaning of an unusually large number of words is uncertain or unknown’.

It is also stated in the Bible that: ‘For we know in part and we prophesy in part. But when that which is perfect is come, then that which in part shall be done away’.<sup>1</sup>

All these statements show how the Bible was corrupted through the translation from its original language. The reason is that many translators did not possess adequate knowledge on its original language.

The Qur’ān is the most authoritative Divine Book of Islam which was revealed in the language of its receiver, (Prophet Muḥammad and his tribe, the Quraish) to make sure that the messenger himself first understood the message fully before delivering it to others.<sup>2</sup>

Based on this fact, translated Qur’ān from Arabic to English or any other languages cannot be always accepted to mean the same Qur’ān revealed to the Prophet. The fact is that no language can be translated accurately to another language. There are words in a particular language which are not in other languages. Besides, there are some words in the

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<sup>1</sup> The Holy Bible, King James Version. (New York, U. S. A., Thomas Nelson Inc., 1972).

<sup>2</sup> *Journal of the Nigeria Association of Teachers of Arabic in Colleges of Education and Allied Institutions (NATACEDAI)*. 3/1-9, and also 02.

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language that have different meanings in different contexts, such as the word ‘*ʿayn*’ in question.

On interpretation of the words of the Qur’ān, one should understand the lexical meanings of these words. Therefore, it is essential to be thoroughly conversant with the science of lexicons and be clear and evident that anyone who knows the language can easily understand their meanings. That is why the question of any different opinion in the exegesis of many verses does not arise because the source of exegesis of such verse is Arabic lexicon.<sup>1</sup>

**The Word *al-ʿAyn*’ in the Qur’ān:** As it was said that Arabic is a language that comprises polysemous words that a word may be interpreted in several ways. Among them is the word *al-ʿAyn*. This word is used in several contexts and with various meanings. In the Glorious Qur’ān, it is used in form of *nakrah* (an indefinite noun), *maʿrifah* (definite noun), *fāʿil* (subject of verb), *mafʿūl bihī* (direct object), *maṣdar* (infinitive noun). Others are in *mufrad* (singular), *muthanná* (dual) and *jamʿ* (plural) forms and so on depending on their positions in the verses. The total number of the word *al-ʿAyn* in the Qur’ān are in fifty- six (56) places. In Arabic dictionary of *Lisān-ul-ʿArab*,<sup>2</sup> the word *ʿAyn* has about twenty- six different meanings while in the dictionary of *al-Muʿjam al-Wasīt*<sup>3</sup> contains about sixteen different meanings. In the two dictionaries, there are similarities in some meanings given to the word while others have different meanings. The novice, who has shallow knowledge on Arabic will assume that the word *al-ʿAyn* used in the various verses means the same thing but in the actual sense, they do not.

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<sup>1</sup> An Approach to the Qur’ānic Science, P. 340.

<sup>2</sup> *Lisān-ul-ʿArab*, 4/3195-3200.

<sup>3</sup> *Al-Muʿjam al-Wasīt* PP. 672-673.

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**Meanings of the Word *al-ʿAyn* as it was used in the Context of the Qurʾān:** The different meanings of the word ʿAyn in the Qurʾān which does not mean eye alone according to *Muṣḥaf al-Madīnah al-Nabawīyyah*<sup>1</sup> are:

a) **Verbal Meanings of the Word ʿAyn:** Allah says:

”قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٢٠٠﴾”<sup>2</sup>

Tr.: There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with His aid whom He pleases. In this is a warning for such as have eyes to see’.

Here, it is used for eyes to look at something by animal or human being.

”وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٠١﴾”<sup>3</sup>

Tr.: We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fails to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers’.

Here, it is used for eyes to look at something.

<sup>1</sup> The Holy Qurʾān, English Translation of the Meanings and Commentary Al-Madinah Al-Munawwarah; King Fahd Holy Qurʾān Printing Complex, 1410 A.H.

<sup>2</sup> Āl-i-ʿImrān: 13

<sup>3</sup> Al-Māʿidah: 45

"وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾"

Tr.: And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! We believe; write us down among the witnesses'.

Here, it is used for eyes that are over flowing with tears.

"لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٤﴾"

Tr.: Strain not your (two) eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers'.

Here, it is used for eyes to look at things.

"أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨٥﴾"

Tr.: Have We not made for him a pair of eyes'?

Here, it is used for a pair of eyes of human being.

"ثُمَّ لَتَرَوْهَا عَبَيْنَ اليَقِينِ ﴿٨٦﴾"

Tr.: Again, ye shall see it with certainty of sight'!

Here, it is used for eyes seen certainly.

**b) Phrasal Meanings of the Word 'Ayn:** Allah says:

"وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٧﴾"

<sup>1</sup> Al-Mā'idah: 83

<sup>2</sup> Al-Hijr: 88

<sup>3</sup> Al-Balad: 8

<sup>4</sup> Al-Takāthur: 7

Tr.: And remember (when) Moses prayed for water for his people, We said: "Strike the rock with thy staff." Then gushed forth there from twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do neither evil nor mischief on the (face of the) earth'.

Here, it is used for spring that flows.

"وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَلِّطْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ ﴿٦٠﴾"

Tr.: But construct an Ark under Our eyes (i.e. under the special instructions of Allah) and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)'.

Here, it is used to watch/guide somebody.

"إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ" <sup>3</sup>

Tr.: The righteous (will be) amid gardens and fountains (of clear-flowing water)'.

Here, it is used for fountains of water.

"حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا أَيُّهَا الْقَارِنُ مَا أَنْتَ فِئْتَابٌ وَإِنَّا لَنَنظُرُكَ بِمُتَعَبٍ وَمَا نَتَّخِذُ فِيهِمْ حُسْنًا ﴿٨٦﴾"

Tr.: Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Dhu-al-Qarnain! (Thou hast authority,) either to punish them, or to treat them with kindness'.

Here, it is used for a spring of murky water

<sup>1</sup> Al-Baqarah: 60

<sup>2</sup> Hūd: 37

<sup>3</sup> Al-Hijr: 45

<sup>4</sup> Al-Kahf: 86

"فَكُلْ وَاشْرَبْ وَقَرِّ عَيْنًا فَإِمَّا تَرَىٰ مِنَ الْبَشَرِ أَحَدًا فَقُولْ إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا" ﴿٦١﴾<sup>1</sup>

Tr.: So eat and drink and cool (your) eye (i.e. an idiom for "comfort thy self and be glad). And if thou dost see any man, say, 'I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day'.

Here, it is used as an idiom to mean comfort, happy/glad/pleased.

"أَنْ أَقْذِفِيهِ فِي النَّابُوتِ فَأَقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ، وَالْقَيْتُ عَلَيَّكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَيَّ عَيْنِي" ﴿٣١﴾<sup>2</sup>

Tr.: Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him': But I cast (the garment of) love over thee from Me: and (this) in order that thou may be reared under My eye' (i.e. Allah's special providence looked after him).

Here, it is used to express Allah's special providence by taking care of somebody.

"وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا" ﴿٧٤﴾<sup>3</sup>

Tr.: And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous'.

Here, it is used as an idiom to mean comfort, happy/glad/delighted.

<sup>1</sup> Maryam: 26

<sup>2</sup> Tāha: 39

<sup>3</sup> Al-Furqān: 74

"وَجَنَّاتٍ وَعُيُونٍ" <sup>1</sup>

Tr.: And Gardens and Springs'.

Here, it is used for springs of water.

"وَقَالَتْ أُمْرَأْتُ فِرْعَوْنُ فُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ" <sup>2</sup>

Tr.: The wife of Pharaoh said: "(Here is) joy of the eye (i.e. he was darling to look at), for me and for thee: slay him not. Perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (what they were doing)!'.

Here, it is used as an idiom to mean joy/comfort/glad.

"وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ" <sup>3</sup>

Tr.: And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein'.

Here, it is used for spring water that gushes forth.

"وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ" <sup>4</sup>

Tr.: Now wait in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth'. (I.e. under Allah's loving care and protection).

Here, it is used for watch/guide something.

"فِيهِمَا عَيْنَانِ تَجْرِيَانِ" <sup>1</sup>

<sup>1</sup> Al-Sh'uarā': 134

<sup>2</sup> Al-Qiṣaṣ: 9

<sup>3</sup> Yāsīn: 34

<sup>4</sup> Al-Ṭūr: 48

Tr.: In them (each) will be two springs flowing (free)'.

Here, it is used for spring water that is flowing free.

"عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا" <sup>2</sup>

Tr.: A fountain where the devotees of Allah do drink, making it flow in unstinted abundance'.

Here, it is used for a fountain of water that flows.

"إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ" <sup>3</sup>

Tr.: As to the righteous, they shall be amidst (cool) shades and springs (of water)'.

Here, it is used for springs of water.

"وَسَقَى مِنْ عَيْنٍ آتِيَةٍ" <sup>4</sup>

Tr.: The while they are given, to drink, of a boiling hot spring'.

Here, it is used for a boiling hot water.

**Conclusion:** Arabic has acquired the status of the official language of Islam. This status was affirmed with revelation of the Qur'ān in the classical Arabic which has so far remained the norm not only for artistic purposes but also for religious and spiritual functions. The role of Arabic Qur'ān is remarkable from which Qur'ānic exegesis evolved in an attempt to interpret the verse of the Book. As regards the translation of the Qur'ān from Arabic to other language(s), it will never be properly done without having full knowledge on Arabic language. Any attempt to do so and assume that it is

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<sup>1</sup> Al-Raḥmān: 50

<sup>2</sup> Al-Insān: 6

<sup>3</sup> Al-Mursalāt: 41

<sup>4</sup> Al-Ghāshiyah: 5

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perfect is folly. It is because Arabic grammatical constructions, figures of speech, rhyme and rhythm in the Qur'ān cannot be properly expressed in other languages. Besides this point, in translation, the Qur'ān inimitable quality may be lost and its challenge will become meaningless, for no translator or an exegete, no matter how great his literary skills can claim inimitability of his skills over the Qur'ān.

There are polysemous words in Arabic that emerge in the Glorious Qur'ān often possess more than one literal meaning, not to mention their figurative meanings. Among the polysemous words in the Qur'ān is the word *ʿAyn*. It appears in fifty-six places from the same root in different forms and meanings. Some of these forms and meanings are similar while others are different to others.

However, the use of the word "*al-ʿAyn*" as a case study for polysemous word in the Qur'ān calls the attention of any exegete or interpreter of the Qur'ān to have proper knowledge on Arabic before embarking on its interpretation. Without it, one will misinterpret many words that will eventually misguide the readers and the masses.

**Recommendations:** Arabic is a language that must be studied well before embarking on the interpretation of the context of the Qur'ān.<sup>1</sup> There are various words in the Qur'ān that have more than one meaning, like that of *ʿAyn* as treated in this paper. Scholars of little knowledge may not differentiate between "*ʿAyn* used for part of human body/animals or the one used for water, or for spy and soon, despite the fact that they are from the same root in Arabic.

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<sup>1</sup> *Jalingo Journal of Arabic and Islamic Studies (JJ AIS)*. 1/1/67-76, and also 68.

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The following qualifications are expected from the exegete before embarking on the interpretation of the Qur'ān. Among them are stated by Aliyu<sup>1</sup> that:

- The exegete of the Qur'ān should have a profound knowledge of the Arabic linguistic aspects such as polysemous words in the Glorious Qur'ān.
- He should have full knowledge on the science of the Arabic grammar because Arabic constructions change their meanings by the change of the grammatical expressions.
- The etymological knowledge is necessarily required because it deals with the kinds of constructions of the Arabic language and their forms (*siyāgh*).
- Knowledge of derivatives is very essential for the interpreter of the Qur'ān because if a noun is derived from two different words, it will also affect the meaning.
- The exegete should have knowledge on all the branches of Rhetoric (*Balāghah*) such as *ʿIlm-ul-Maʿānī* because it is a branch of knowledge through which the specific constructions can be known. He should have knowledge on *ʿIlm-ul-Bayān* as it is a branch of knowledge with which the differences of words in terms of clarity of proofs and their ambiguities are known. He should have knowledge on *ʿIlm-ul-Badīʿ* in which the ways of better and stylish statements are constructed. Above all, he who therefore, interprets the Qur'ān without possessing those branches of knowledge is in fact interpreting the Qur'ān in his own way which is strongly prohibited by erudite scholars of science of the Qur'ān, such as al-Suyūṭī<sup>2</sup> and others in that field.

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<sup>1</sup> Ibid, PP. 67-76, and also 73.

<sup>2</sup> Al-Itqān fī ʿUlūmil-Qur'ān, 2/510.

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## The Qur'ān and Rhyme

✎...Maulānā Abullaith Iṣlāḥī Nadwī<sup>1</sup>

Tr.: Dr. Rizwān Aḥmad<sup>2</sup>

The speech can be divided into many kinds through different ways, but broadly it can be divided into two types only: Poetry and Prose. The discussion about the basic difference between prose and poetry is lengthy and its detail requires a separate article. Here, we want to discuss about a specific kind of the second type of the speech "Prose" specially rhymed prose.

This prosaic speech, which ends with resemblance and symmetry, is called Rhyme in Arabic. In other words, it can be defined as: 'the speech which has many phrases and each phrase ends with the same letter.'<sup>3</sup>

The only difference between prose and poetry as per the rhyme and metre, is that the poetic speech cares of the both metre and rhyme and the prosaic speech cares of only the rhyme and does not care of the metre. Unfortunately, the major portion of prosaic speech of the Arabs had been destroyed with the passage of time. But fortunately, the portion which had been saved as of now indicates that the tradition of using rhyme was very common among the Arabs. The Bulgarian Arabs continued to use it specially in their speech. In fact, whatever we have found from the treasures of prose of pre-Islamic times, we are obliged to the rhyme only. Along with being easy to memorize, it is the characteristic of

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<sup>1</sup> A great scholar of Arabic and Islamic Studies.

<sup>2</sup> A graduate from Jāmi'a-tul-Falāḥ and a freelance translator

<sup>3</sup> Al-Mathal Al-Sā'ir fi Adab al-Kātib wa al-Shā'ir, 1/193

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metrical speech that it has a special beauty, attraction and instillation. Contrary to non-rhythmical and non-metrical speech, it is very tough to memorize them. This is the reason that the portion of poetry or rhythmical prose reached to us from magnificent collection of the Arab literature which had different genres. All remaining collections of literature of the Arabs have been destroyed. Even many sermons which were of great importance from eloquence and effectiveness-point of view could not reach us. It is only the rhythmical portion of sermons which reached to us. Once ‘Abdus Şamad ibn al-Faḍl had been asked why he was insisting on rhyme and assonance so much? He replied:

“If I expect from my words that would be heard by the present people only, there would not be any dispute with you. But I want to address the absent and present, current and future generation. It would be memorized quickly and will be heard actively. It can be grasped easily as well as it will be hard to miss the memory. The best prosaic literature of the Arabs was more than the poetical literature. But even tenth portion of the prosaic literature could not be saved and preserved while only tenth portion of the poetical literature could not be destroyed.”<sup>1</sup>

Who can deny the fact indicated in these words? If the reason of loss of prosaic literature is known, the benefits of rhyme are also found there but many people have objections regarding the rhyme and other literal beautification and adornment. They say that the narrator should focus only on expressing the matter. He should give up thinking about style and expression completely. They think that the style and expression are not important parts of speech, but on contrary ‘Abdul Qādir and others think that only the words and styles are the miracles of the Qur’ān. There is an

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<sup>1</sup> Al-Bayān wa al-Tabayīn, 1/287

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extravagance regarding text and style at one side and there is a completely negligence on other side and the fact is hidden between both of them. Text and style are not so important, which could be declared as main reason of miracle of the holy Book of guidance, at the same time it is not so suitable to neglect it completely. If a speech has no merit from meaning-point of view, it would be lifeless, even if efforts would be made for its apparent beautification. Similarly, if a topic is significant but is not delivered in suitable words and style, the speech will never be effective. Therefore, I believe that a speaker should take care of the external beautification of the speech as much as he/she tries to beautify the speech from meaning-point of view. It is obvious that the Qur'ān has been revealed for guidance. Its purpose is to call the people towards Islam. It is not to demonstrate the divine power of speech. Still, one could see the inimitable eloquence in the Qur'ān. Was it not possible that Allah could send His message in ordinary words and phrases? Definitely, it was possible. But how such effectiveness and instillation could be found, which is seen today. If the eloquence is an ordinary thing, as it is considered, why Allah would mention the unique eloquence of the Qur'ān while describing its characteristics?

However, the rhyme and other literal beauties are the ornaments of the speech. It increases the beauty and instillation of the speech as well as it enhances effectiveness. But such argument can be justified as long as it is used naturally. As soon as it is used in artificial way it loses its effectiveness and instillation. It will be described in detail later.

### **Types of Rhyme:**

It has been known that a speech which has more than one phrase and each phrase ends with the same letter is called rhyme. For

example: **إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝**

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On the basis of these phrases, it is mentioned in the book “al-Mathal al-Sā’ir” that there are three kinds of the rhyme:

1. Both phrases should be equivalent. There shouldn’t be any inequality among them.
2. The second phrase should be longer than the first phrase.
3. The second phrase should be shorter than the first phrase.

The first kind of rhyme is considered the best among the three kinds from the point of elegance and beauty, because it is characterised with complete moderation and appropriateness.

The thing which is more moderate and more appropriate is considered more desirable and more adorable. Moreover, it has one more characteristic that is melody and rhythm. The melody, generated from the uniformity of words, seems pleasant to the ears and euphoric to the soul. It is obvious, when the more uniformity in the words and the more balance in the phrases are found, the more melodious song will be generated. That is the reason why short phrases are preferred in the rhyme, because the short phrases maintain the melody by coming quickly and it helps continuity in rhyme. But it is very difficult to use this type of rhyme. It is easy to make short metrical and equivalent phrases from storage of vocabularies. But if it is necessary for them to be meaningful too, then it will be difficult to find words in the storage of vocabularies, which can convey the meaning and get adjusted in the metrical phrases by being in a very narrow circle. Its difficulties can’t be described without entering in this field.

The second type of the rhyme is also liked until the inequalities of the phrases get more obvious. Sometime, a speech contains three phrases in a way that the first two phrases together get equal to the third phrase. In this case,

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the shortness of the first two phrases separately does not cause disorder than the third one, because by joining both smaller phrases, moderation and uniformity are generated in the speech. For example:

"الصديق من لم يعتض عنك بخالف ولم يعاملك معاملة حالف، وإذا بلغت أذنه وشاية أقام عليها حد سارق أو قاذف".

There are four words in the first two phrases and ten words in the third phrase. The first two phrases become almost equal to the third phrase.

The third type of the rhyme in which the second phrase is shorter than the first, is disliked, because a hindrance occurs suddenly while running smoothly. Therefore, it seems that something is missing which should be there.<sup>1</sup>

### **Merits and Demerits of the Rhyme:**

The rhyme is considered very important to make a speech attractive and effective. But if it is not used perfectly, it can cause degradation of the speech. Therefore, reasons of its merit and demerit should be discussed here in detail.

It will become a long discussion if the merits and demerits of rhyme are counted separately. But if they are indicated in short, it would be sufficient to say that good and bad qualities of rhyme depend completely on natural and artificial usage of words. If words are used naturally in the rhyme and it is free from simulation and artificiality, the speech will be considered attractive and effective, if it is not so, it will be considered a flaw for both; the speech and the narrator. A common demerit is found in the literature of the later ones, that they use inelegant, infamous and degrading words to maintain the

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<sup>1</sup> Al-Mathal al-Sā'ir, 1/238-240

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rhyme. They make unfair changes in the composition and sometimes they sacrifice the meaning for words. Sometimes they bring two or three synonymous words together to maintain the rhyme and repeat one thing two or three times. Sometimes they use extra words, although it was not required to use them there, and try to maintain the balance of the rhyme. However, these things are not only unacceptable but these are unnecessary. Before bringing the words into composition, it should be taken into consideration whether they are slang, odious and heavy or sweet, suitable and effluent. Before making changes in the composition, it should be thought that whether they are commendable or not as per the rule. In the same way, it should also be taken into consideration before adding any word or repeating any meaning for the sake of rhyme; whether these things could not have reached to the extent of formality?; because these things can't be sacrificed at any cost for the rhyme. Yes, if the rhyme could be preserved by abstaining from these defects, it would be excellence of the composition. The most unpleasant mistreatments with rhyme are usage of unpleasant synonyms and extra words, because it exposes secret of artificiality. These both demerits are found in the literature of the later ones and the examples of the second demerit are found profusely in the literature of the previous ones. Generally, the later ones use synonymous words and synonymous phrases. Therefore, their literature is considered insignificant by those who have interest in literature. The main reason behind considering the synonyms unpleasant is tasteless repetition of words and sentences that destroys the pleasant melody completely which is generated in the speech due to rhyme. The examples of usage of synonyms are too much and too distinct, so there is no need to mention them. But it is

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necessary here to point out one big misunderstanding: it is mentioned about Ismā'īl in the Qur'ān: "وكان رسولاً نبياً" (Maryam: 54). It is known that each Messenger must be Prophet, therefore, few have said that the word "نبياً" (prophet) is extra here. It has been used here only for maintaining the rhyme. On the basis of this, Naṣrullāh al-Mūṣalī, the author of "al-Mathal al-Sā'ir", had said that there was no problem<sup>1</sup> in bringing two synonymous words for the sake of rhyme, although he opposes extremely to bring two synonymous words for the sake of rhyme. I believe that there is no extra word in the Qur'ān. Indeed, there is an adherence to the rhyme in the Qur'ān but no synonymous word or sentence is brought for that that has nor any famous rule been violated without redressing the defect. It will be discussed in detail at the time of describing the merits of the Qur'ānic rhyme. And above mentioned verse, will also be discussed there.

We have also considered very unpleasant to use extra words for the sake of rhyme but it should be remembered that the extra words can be used through two ways to maintain the rhyme in prose and poetry.

- (1) Sometimes, such words are used without their meaning be conveyed too but they help for affirmation and exaggeration etc.
- (2) Sometimes the words are used unnecessarily; they are used only for the sake of rhyme.

In the first situation, when it is used in the poetry, it is called "صنعت إيغال" (San'at-i-Īghāl). Using such extra words is not blamed but it is considered commendable. However, the use of the second type of extra words is also considered

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<sup>1</sup> Ibid, 1/203

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permissible for the sake of stanza but eloquent people consider it a great flaw. Let us understand it through example:

There is a famous couplet of Zuhair in the seven odes:

كأن فتات العهن في كل منزل      نزلن به حب الفنا لم يحطم<sup>1</sup>

Tr.: Where they (females) descended, small fragments of their colourful garments, worn by them, were falling and were like grains of the gooseberry which are not broken.

The small fragments which fall from the red and colourful garments are compared with the red grains of the gooseberry by the poet. It is obvious that the simile was sufficient for the poet to convey the meaning. But the requirement of maintaining rhyme has enforced to bring "لم يحطم", which did not harm but gleamed the simile more because when the grains of the gooseberry have been broken, the white piece comes out from the grain. Obviously, this condition of grains of the gooseberry was not required in simile; therefore, it was made clear by using "لم يحطم" that this condition was out of simile.

The Arabic poet A'ashá says praising a lady:

غراء فرعاء مصقول عوارضها      تمشي الهينا كما يمشي الوجي الوحل<sup>2</sup>

Tr.: (She) is beautiful and shaggy and her cheek is glowing. She walks slowly like the camel whose heels have been rubbed and stuck in mud.

Actually the word "وحل" (mud) has been used here for maintaining the rhyme but it made the simile more beautiful. The use of rhyme in both couplets made the speech more

<sup>1</sup> *Sharḥ al-Mu'allaqāt al-Saba'*, P. 141

<sup>2</sup> *Al-Mathal al-Sā'ir*, 2/47

beautiful. But in below mentioned couplets the last two words in the both couplets have been used unnecessarily for the rhyme:

كالظبية الأدماء صافت فارتفعت      زهراً بدار الفض والجثجاثاً<sup>1</sup>

Tr.: Like the red deer that spends its summer in *Dār-i-Fizz* and eats flowers and Jathjāth (a type of plant that has good fragrance).

It is very obvious in this couplet that the word "جثجاث" (Jathjāth) came only for the rhyme. Otherwise to eat the leaves of Jathjāth is not among the characteristics of a deer. However, if the praising of beauty and elegance of the deer would be intended, their condition would be mentioned when they eat the leaves of Jathjāth or any other plant by raising their necks; because in this condition, the tallness of their necks and the beauty of their limbs get obvious. Along with that, if the condition of their fearfulness is mentioned at any extent, the praise will be completed.

There is one couplet of Abul 'Adī al-Qarshī:

ووقيت الحتوف من وارث وأ      ل وأبقاك صالحاً رب هود<sup>2</sup>

Tr.: Be safe from the destruction by the heirs. May the Lord of Hud (Eber) keep you safe.

Here, the word "هود" has been brought only for maintaining the rhyme. Otherwise, there is no specific meaning produced here by bringing the word "Hūd" and leaving the word "Nūḥ" etc. These examples belong to the rhymed poetry. Quantify the rhymed prose too like this; because, there is no difference between "Saj'a" and "Qāfiyah" except the deference as "Saj'a" is used in prose and "Qāfiyah" is used in poetry. The "صنعت إيغال"

<sup>1</sup> Naqd al-Shi'r, P. 88

<sup>2</sup> Ibid, P. 88

(San'at-i-Īghāl) is not specified with the poetry in the view of Abū Hilāl, therefore he carried the below statement of a writer as an example under this heading:

نبو الطرف من الوزير دليل على تغير الحال عنده ولا صبر على الجفاء ممن عود الله منه  
البر وقد استدلت بإزالة الوزير إياي عن المحل الذي كان يحنيه بتطوله على ما سوءت  
له ظنا بنفسي وما أخاف عتبا لأنني لم أجن ذنبا فإن رأى الوزير أن يقومني لنفسي ويدلني  
على ما يراد من فعل.<sup>1</sup>

Tr.: The overlooking of the minister is a proof of the change of my condition in his eye. It is hard to be patient on the anguish of the person who has been favoured by Allah. When the minister has removed me from my place where he used to make me sit, I could realise his unhappiness which was due to misunderstanding with me. I am not afraid of any punishment because I am completely innocent. But if the minister wants to correct me, he should disclose to me whatever he wants from me then he has every right to do so.

The whole thing becomes completed on the word "يقومني" but adding the word "لنفسني" added a new meaning.

It can be briefly said that bringing the synonymous words and phrases or using non-useful and extra words artificially for the sake of rhyme are extremely disliked. The adherence of rhyme in the Qur'ān, which will be discussed later, had been made from beginning to end but there is no repetition of words and phrases and no use of extra

and non-useful words. In fact, it is very difficult to use rhyme with avoiding usage of any extra word and bringing each phrase with new meaning. It is a miracle of the Qur'ān only that the Arabs and eloquent people have surrendered before

<sup>1</sup> Kitāb al-Ṣanā'tain, PP. 381-383

it. Read the Qur'ān from one end to the other, you will not find this defect anywhere in it that synonyms have been used to maintain the rhyme or one thing has been repeated in many phrases. Each word is necessary in its place and each phrase is having an independent meaning but the rhyme has not been affected anywhere.

### **Is Violation of Language Rules Permissible for the Sake of Rhyme?**

Here, it is necessary to point out one misunderstanding; whatever has been written above concludes that the formality and artificiality made for the sake of rhyme is considered demerit. Therefore, we declared inappropriate to use synonymous words and phrases and unnecessary and extra words. May be you have doubt in your mind by reading that these demerits rather a lot of violations of rules of language to maintain the rhyme have been declared permissible, then why their use would be considered as demerit. We are not unaware of this fact that the Muslim scholars, only for the necessity of poetry and expansion for the poet and writer, have declared many things permissible for the poets and writers, which are not permissible in normal condition; for example: bringing of words before and later, usage of extra words and the omission of words etc. Few things among them have been widespread and known by their own independent names; for example: to bring few extra words between the couplets to maintain its metre is called "حشو" (padding) or "انكاء" (lean) and to bring any unbeneficial word to maintain the rhyme is called "استدعاء"<sup>1</sup> (arraignment) etc. But it should be noticed here that the violation of rules of the language has two types: (1) Necessary (2) Unnecessary.

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<sup>1</sup> Kitāb-ul-'Umdah, op.cit., 2/55

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Although, the excellence of poetry and composition is to maintain the structure of rhymed poetry and prose in the speech which remains in the simple prose, because if the parts of speech will be in its original places, the simplicity and fluency will be found more efficiently and it will be more easy to understand. But maintaining the original structure of the speech along with the rhyme is too difficult to carry for any speech. It is inevitable that a change occurs in the original structure while considering the rhyme and metre. The experts of language consider this type of changes not only permissible but at some places they consider it commendable. Although sometimes, a poet or writer violates an accepted rule due to his/her inability, this type of violation is not only inappropriate but it is considered extremely defective among the art specialists. Ibn Rashīq Qirwānī has allowed some changes for the sake of rhyme in the chapter “al-Rukḥaṣ fī al-Sher” (concessions in the poetry) of his book “Kitāb-ul-‘Umdah”,<sup>1</sup> while he has criticized harshly some other changes which occur due to inability. This type of violation is done by the incapable persons. But those who are experts of speech, their speeches are free from these types of demerits.

#### **More Appropriate and Inappropriate:**

If there is violation of any rule of language in a word or phrase due to maintaining the rhyme, sometime it is called “inappropriate or not good” because that is not according to the general rules of the language. It means that the more appropriate structure and format was something else as per the language-rules but such structure and format has been opted because of the requirement of rhyme, which is least appropriate. If the Muslim scholars call any word or phrase “inappropriate” that is not synonym to “not eloquent”. When

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<sup>1</sup> Ibid, 2/208-209

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these scholars call any word or phrase inappropriate or not good due to violation of any rule, they don't mean that this phrase or word is not eloquent. They merely mean that more appropriate style of this word or phrase was something else according to rules of the language but such style has been opted due to the rhyme, which is least appropriate than the first one according to rules of the language. In such condition, the little lack, found in the second style than the first one, which is compensated by the beauty of rhyme. It means both styles become equal. Moreover the second style which is inappropriate according to rules of language, preceded the first one due to some of its beauties.

It should be noted that a minor violation of the common rules of a language is not always against the eloquence; even sometimes bringing the speech against the evident requirement is considered the beauty of eloquence, whereas speech should be according to the evident requirement as per rule. There is a separate chapter named "إخراج الكلام على خلاف مقتضى الظاهر" (bringing the speech against the evident requirement) in all books of "علم البيان" ('Ilm-ul-Bayān).

It is shown in this chapter that beauty would be generated through violation of so and so rules in so and so situations. Like bringing the speech according to evident requirement is considered eloquence, in the same way, sometimes, bringing the speech against the evident requirement is also considered eloquence. Specially, when the rhyme is intended, few violations of common rules by being within the limits of language increase the beauty of speech. Because, firstly the changes occur in the eloquent speech to maintain the rhyme, are common and well-known. Secondly, the minor defect, generated in the speech due to violation of the rules, the beauties and merits of the rhyme

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make that defect unrealised because due to caring for rhyme the speech becomes very fluent, elegant and heart-touching. If it is seen from this point of view, the word or phrase, in which changes occur for the rhyme, becomes more appropriate and better. But definitely it would be inappropriate and not good as per rules of the language.

While discussing rhyme, 'Allāmah Suyūṭī has quoted a long passage of 'Allāmah Shamsuddīn ibn al-Sā'igh Ḥanafī for praising and favouring it. He didn't quote it for refusal and rejection. Along with many other things, he has written in it that many genitive nouns are brought together to maintain the rhyme. He quotes a verse: "ثم لا تجدوا لكم علينا به تبيعاً" (al-Isrā': 69) for example and writes:

"فإن الأحسن الفصل بينها إلا أن مراعاة الفاصلة اقتضت عدمه وتأخير تبيعاً"<sup>1</sup>

Tr.: It was better to separate both genitive nouns "لك" and "علينا" but for rhyme they were put together and "تبيعاً" would be put later. Does this passage mean that due to violation of language-rules, occurred here for keeping these genitive nouns together, this verse became incorrect or ineloquent? It was intended through it that "تبيعاً" should be kept before and the genitive nouns should be kept later as per rules of syntax but here maintaining the rhyme was important because it would generate the kind of beauty in the speech that would dispel this outer defect.

'Allāmah Suyūṭī has quoted a long passage regarding the rhyme from the book "Iḥkām al-Ra'i fī Aḥkām al-Ā'i" written by 'Allāmah Shamsuddīn, in his book "al-Itqān" its first phrase says: "اعلم أن المناسبة أمر مطلوب في اللغة العربية يرتكب لها أمور من مخالفة"

<sup>1</sup> Al-Itqān fī 'Ulūm al-Qur'ān, 2/128

<sup>1</sup>الأصول". (Tr.: Rhyme is given so much importance in Arabic language, even the common rules are violated for the sake of rhyme). After this passage, he has mentioned forty situations with Qur'ānic examples, where rules of language are violated for the sake of rhyme. Now, the question arises that whether following the common rules of language are more appropriate or violating them? Definitely following the common rules is more appropriate and better, which means where the common rules have not been considered and they have been violated due to rhyme; they would not be more appropriate and better than the first one. But being inappropriate and not better is only additional and comparative thing. It means that one style is more appropriate according to the common rules of language and the second one is least appropriate. In fact, there is no difference between them, because the beauty prevails in the first one due to following common rules of the language and the beauty of the rhyme compensates the additional defect in the second one. Generally this thing has always been written by the Muslim scholars in their books.

'Allāmah Farāhī also followed the approach of those previous scholars, as he says in his article titled "خيالات اثناء ترجمه قرآن" (Thoughts during translation of the Qur'ān): "Non-sequence is forgiven in the rhymed prose like poetry because the beauty of phrase makes it unrealised. Now if the phrase is much simple in translation, the non-sequence would be disliked. Sometimes inappropriate word is also used for the rhyme, then why we should follow it in the translation. But we are more bound while translating the Qur'ān; we will have to bring that inappropriate word willingly or unwillingly."<sup>2</sup>

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<sup>1</sup> Al-Itqān, 2/126

<sup>2</sup> Article of Maulānā Farāhī, op.cit., is included in this collection

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'Allāmah Farāhī also considers the word as inappropriate because it comes differently due to the rhyme. But he accepts it like other Muslim scholars, that when a word is called inappropriate due to breaking the rules, same word becomes more appropriate from other point of view. From the above mentioned phrases, a doubt could emerge that 'Allāmah Farāhī calls a word "inappropriate" and 'Allāmah Shamsuddīn calls a phrase "inappropriate". In order to clear this doubt it can be said that as per the rule there is no big difference between both statements but the Muslim scholars say: like composition and phrase becomes appropriate due to violation of the rules, in the same way one word can also be inappropriate. On this basis, scholars termed many words in the Qur'ān and Ḥadīth as "inappropriate". Here I quote some Ḥadīths as examples:

- 1- خير المال سكة مأبورة ومهرة مأمورة.<sup>1</sup>
- 2- يرجعن مأجورات غير مأزورات.<sup>2</sup>
- 3- أعينهما من السامة والهامة وكل عين لامة.<sup>3</sup>

According to the language-rules, "مؤمرة" should be there in place of "مأمورة" in the first Ḥadīth, there should be "موزورات" in place of "مأزورات" in the second Ḥadīth and there should be "لممة" in place of "لامة" in the third Ḥadīth but changes have been made in it considering the context and collation. Definitely violation of the rules has been committed in these words, therefore these words are inappropriate but these words are more appropriate due the reason elaborated above.

<sup>1</sup> Al-Fā'iq fī Ḡharīb al-Ḥadīth

<sup>2</sup> Ibid

<sup>3</sup> Al-Jāmi' al-Tirmidhī, Abwāb al-Ṭibb, Bāb Mā Jā'a fī al-Ruqyah min al-'Ain, 2/27. However, the words of al-Tirmidhī narrated as: كان رسول الله صلى الله عليه وسلم يعوذ الحسن والحسين، يقول أعينكما بكلمات الله التامة من كل شيطان وهامة ومن كل عين لامة

While explaining word "سكة" in first Ḥadīth it is mentioned in "Fā'iḳ" a very famous dictionary of Ḥadīth that:

وكان ينبغي أن يقول المؤمرة ولكن زواج بها المأبورة كما قال مأجورات غير مأزورات.<sup>1</sup>

Tr.: He should have used the word "مؤمرة" instead of "مأمورة" but he used "مأمورة" considering the comparative word "مأبورة" as he said "مأزورات" instead of "موزورات" considering the comparative word of "مأجورات".

Similarly, the Muslim scholars have written about many words of the Qur'ān. For example, 'Allāmah Shamsuddīn and many other venerable interpreters of the Qur'ān have written regarding the verse of chapter Ṭāhā "فلا يخرجنكما من الجنة فتشقى" (Ṭāhā: 117) and the verse of chapter Furqān "واجعلنا للمتقين إمامًا" (Furqān: 74): There should have been "تشقيان" instead of "تشقى" according to the rules of language because the addressees are two and there should have been "أئمة" instead of "إمامًا" because it was suitable to bring plural form of the word but the meaning has been conveyed through singular form of the word considering the "فواصل" (separators).<sup>2</sup> Both words are inappropriate according to the Muslim scholars considering the language-rules. But this violation has been accepted for the rhyme because the consideration of rhyme is more important due to its charming qualities. It should have been clear through this detail that a word or phrase is called inappropriate and not better due to violation of the rules, they are inappropriate considering the common rules but for rhyme the same word or phrase becomes more appropriate, eloquent.

<sup>1</sup> Al-Fā'iḳ fī Ḡharīb al-Ḥadīth, 2/189

<sup>2</sup> Ibid

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## The Meaning of Covenant in the Qur'ān and the Sunnah

Dr. Şāhibe 'Ālam<sup>1</sup>

### Introduction

The Qur'ān is the word of Allah that was revealed to Muḥammad (PBUH)<sup>2</sup> to guide mankind to the right path. Allah has guaranteed to protect the Qur'ān till the Day of Judgment as Allah says: "إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾" (Tr.: We have, without doubt, sent down the messenger; and we will assuredly guard it from corruption. al-Ḥijr: 9). The prophet Muḥammad (PBUH) fulfilled his duty to pass on this book and convey its teachings to his Ummah. While after his death, his companions carried out this task for transmitting the Book and preaching Islam to mankind in following the right path with the full adherence to the Qur'ān and Sunnah.

The Qur'ān was revealed to Muḥammad (PBUH) in the presence of his followers who learnt it directly from him, and they were the best ones who did understand it and acted accordingly. This is not surprising that they were the best intellectuals of that era and they became models for generations to come.

When I sat with Dr. Maḥmoud Ayyoub for the first time to discuss my topic, he asked me to collect the verses that dealt with the idea of covenant. When I have went through the

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<sup>1</sup> Research Associate at the Center of Ḥasan bin Muḥammad for the Historical Studies, Doha, Qaṭar

<sup>2</sup> Ṣallā Allāhu 'alaihi wa sallam (May the peace and blessing of Allah be upon him) said whenever the name of Prophet Muḥammad is mentioned.

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Qur'ān, I did find many verses that dealt with covenant and promise. Actually, the words covenant and compact ('Ahd and Mithāq) are mentioned in many verses in the Qur'ān and are used in different accounts to describe several types of relationships and agreements between Allah, mankind and so on. And these verses are very comprehensive, and to be applied in all places and ages.

I extend thanks to my esteemed Professor Dr. Maḥmūd Ayyoub who advised me to prepare my full paper about the covenant in the Qur'ān and Sunnah.<sup>1</sup> I have gone through the primary and secondary Arabic sources very carefully, then I made the general outline and discussed these things with my supervisor. Resultantly, I divided this paper into two main parts as follows:

**Part one:**

1. The lingual meanings of the covenant.
2. The meaning of covenant in the Qur'ān.
3. Qur'ānic style in dealing with the matter of covenant.
4. The meaning of covenant in the Sunnah.

**Part two:**

1. Allah's covenants with mankind.
2. Allah's covenants with His messengers.
3. Allah's covenants with the Children of Israel.
4. Muḥammad's covenant with the Arabs.

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<sup>1</sup> I would like to express sincere thanks to him for his consistent guidance and continuous co-operation during the preparation of this dissertation which I have submitted to IIIT, Washington for the Diploma Certificate in Islamic Studies in English Language in 2012. I would also like to take this opportunity to express special thanks to the IIIT, its administrative and library staffs for their kind assistance.

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5. A short passage about the covenants of Muḥammad (PBUH) with Madīnah's people (Covenant of Madīnah as a model).
6. Conclusions.
7. List of sources.

### Part One

#### Lingual Meaning of the Covenant (Mīthāq)

Al-Mīthāq means covenant or compact.<sup>1</sup> The famous linguist Firozābādī says: Al-Mīthāq means an agreement that makes sure the oath and compact and making a covenant means "putting someone to (or upon) oath".<sup>2</sup> It would not be out of place to add a few words about the differences between "Ahd/Mīthāq ". With studying and searching for both terms in the Qur'ān and other linguist books I found out that, "Ahd" is a more general word than "Mīthāq". "Ahd" sometimes is used to explain a meaning for which "Mīthāq" is not used at all, for instance, 'Ahd is used in the meaning of entrusting something, a promise, and an order for, as Allah says: *قَالُوا إِنَّ اللَّهَ عٰهَدَ اِلَيْنَا اَلَّا* "قَالُوا إِنَّ اللَّهَ عٰهَدَ اِلَيْنَا اَلَّا" (Tr.: They (also) said: "Allah took our promises not to believe in a messenger unless he showed us a sacrifice consumed by fire... (Āli 'Imrān: 183.)" Another verse says: *وَعٰهَدْنَا اِلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ لِلطَّٰغِيّٰتِيْنَ وَالْعٰكِفِيْنَ* "وَعٰهَدْنَا اِلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ لِلطَّٰغِيّٰتِيْنَ وَالْعٰكِفِيْنَ" (Tr.: --- and We ordered Abraham and Ishmael

<sup>1</sup> A covenant, treaty, bond, see Dr. 'Abdullah 'Abbās Nadwī, *Vocabulary of the Holy Qur'ān. Iqra'* International Educational Foundation, 2<sup>nd</sup> Edition, Chicago, 1986. PP. 706-707

<sup>2</sup> See Abul Ḥusain Aḥmad bin Fāris bin Zakarīyyā (395 A.H./1004AC), *Mu'jam Maqāyīs al-Lughah. Study and Comments*, 'Abdusslām Muḥammad Hārūn, 6 Volumes, Dār-ul-Fikr, Cairo, 1399/1979. Word "wathīqa" وثق, 6/85, for more information about this word see Lisān-ul-'Arab word "wathīqa" وثق, 10/371

that they should sanctify My house for those who compass it round, or use it as a retreat, or how, or prostrate themselves.) (al-Baqarah: 125.) According to some scholars the word "Ahd" is used here in the meaning of order and entrust to.<sup>1</sup> Also, the term "Ahd" is used for the period of the time. Allah says: "أَفْطَالَ" عَلَىكُمْ أَلْعَهْدُ (Tr.: ... then, was the time [of its fulfillment] too long for you... Tāha: 86.) Some scholars say that here the term "Ahd" came in the meaning of "time".<sup>2</sup>

### **The Word al-Mīthāq and its Meanings in the Qur'ān**

The word Mīthāq has been mentioned in the Qur'ān more than 29 times in ten verses.<sup>3</sup> Here I try to mention the different meanings of covenant with verses that contain these meanings.

1. The word covenant is used in the meaning of compact ('Ahd) that Allah made with mankind: Allah says in the chapter al-Baqarah: (الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ) (Tr.: Those who break Allah's covenant after it is ratified. Al-Baqarah: 27.) al-Qurtubī says that here covenant means "a definite compact with oath".<sup>4</sup>
2. The word covenant is used in the meaning of compact ('Ahd) that Allah made with the Children of Israel: Allah says in the chapter al-Baqarah: وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ (Tr.: And remember We took your covenant and We raised

<sup>1</sup> See Tafsīr al-Mawardi. 1/156

<sup>2</sup> Al-Kashshāf, 2/549

<sup>3</sup> The details of these verses are as follows: al-Baqarah. Verse N. 27-63-83-84-93; Āli 'Imrān, Verses N. 81-187; al-Nisā', Verses N. 21-90-92-154-155; al-Mā'idah, Verses N. 7-12-13-14-70; al-A'rāf, Verses N. 169; al-Anfāl, Verses N. 72; Yūsuf, Verses N. 66-80; al-Ra'd, Verses N. 20-25; al-Aḥzāb, Verses N. 7; al-Ḥadīd, Verse N. 8.

<sup>4</sup> See Abū al-Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī (d.538AH/1143AC), al-Kashshāf 'an Ḥaqā'iq al-Tanzīl, 1/347.

above you mount Sinai. al-Baqarah: 63) Muqātil says: Allah made covenant with them to act according to the Torah while Abū Sulaimān says: They, the Children of Israel, made a promise with Allah to act according to the Torah.<sup>1</sup> There is another verse in the chapter al-Baqarah: "إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ" (Tr.: And remember We took a covenant from the Children of Israel. al-Baqarah: 83) Ibn Ash'ur says: The Children of Israel made a promise to Mūsá to act according to what Allah sent down from the Torah.<sup>2</sup> And the verse that comes after the previous one: "وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ..." (Tr.: And remember We took your covenant- shed no blood amongst you... al-Baqarah: 84), clarifies the covenant made by Allah with the Children of Israel to act according to the Torah.<sup>3</sup> The chapter Āli 'Imrān has a verse that says: "وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتَشِيُنَّهُنَّ" (Tr.: And remember Allah took a covenant from the people of the Book... Āli 'Imrān: 187.) The covenant here means that the compact with the Children of Israel to believe in the Torah that contain descriptions of Muḥammad (PBUH).<sup>4</sup> There are two other verses in the chapter al-Nisā' say: "وَرَفَعْنَا فَوْقَهُمُ الطُّورَ" (Tr.: And for their covenant We raised over them of Mount Sinai. al-Nisā': 154) "فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ" (Tr.: They have incurred divine displeasure: in that they broke their

<sup>1</sup> Abu'l-Faraj ibn al-Jauzī (d.597AH/1200AC), Zād al-Masīr fī 'Ilm al-Tafsīr, 1/93.

<sup>2</sup> Al-Sheikh Muḥammad al-Tāhir Ibn 'Ashur (d.1393AH/1972AC), Tafsīr al-Taḥrīr wa al-Tanwīr, Vol, 30. 1/582.

<sup>3</sup> See Ismā'īl ibn Kathīr (d.774AH/1373AC), Tafsīr al-Qur'ān al-'Azīm, popularly Tafsir ibn Kathīr, 4 Volumes, 5<sup>th</sup> Edition, Riyādh1996. 1/120.

<sup>4</sup> See al-Kashshāf, 1/93.

covenant... al-Nisā': 155). Both the verses confirm the covenant made by Allah with the Children of Israel. Al-Qurṭubī says: "Due to breaching the covenant which Allah had mentioned continually in both the verses that mean to act according to Torah.<sup>1</sup> Allah says in another verse: "وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا (Tr.: Allah did aforetime take a covenant from the Children of Israel and We appointed twelve captains among them...al-Māi'dah: 12.) This is a covenant that Allah made with the Children of Israel to obey the guidance of Allah and to act according to the Torah.<sup>2</sup> And the covenant that comes in the next verse is used in the same meaning. Allah says: "فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ (Tr.: But because of their breach of their covenant, We cursed them... al-Māi'dah: 13). Ibn Kathīr says: Because they breached their covenant, Allah cursed them."<sup>3</sup> 'Cursed them' means here that because of the breach of their covenant, Allah withdrew His overflowing grace from them. The withdrawal of grace made their hearts grow hard in two ways: (1) they were no longer protected from the assaults of evil, and (2) they became impervious even to the message of forgiveness and mercy which is open to all

<sup>1</sup> Ibid, 6/7; Ibn Kathīr, 1/573

<sup>2</sup> See Zād al-Masīr, 2/310

<sup>3</sup> See Ibn Kathīr, 2/33; Cursed them, that means that because of the breach of their covenant, Allah withdrew his overflowing grace from them. The withdrawal of grace made their hearts grow hard in two ways, (1) They were no longer protected from the assaults of evil, and (2) they become impervious even to the message of forgiveness and mercy which is open to all Allah's creatures. For more details see Muḥammad Sheikh Muḥammad al-Ghazālī al-Saqqā (d.1416AH/1996AC), A thematic Commentary on the Qur'ān. Arabic version, 2<sup>nd</sup> Edition, 1996, Dār-ul-Shurūq, Cairo, Egypt. P. 16.

Allah's creatures.<sup>1</sup> Allah again says in another verse: "لَقَدْ أَخَذْنَا" (Tr.: We took the covenant of the Children of Israel and sent them messengers... al-Māi'dah: 70). Ibn Kathīr says: Allah mentions here that he made covenants and compacts with the Children of Israel to obey Him and His messengers but they breached those covenants and compacts.<sup>2</sup> Again He says: "أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ" (Tr.: Was not the Covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth? (al-A'rāf: 169)

3. The word covenant is used in the meaning of compact ('Ahd) that Allah made with the messengers: Allah says: وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ (Tr.: Behold! Allah took the covenant of the prophets, saying: I give you a book and wisdom;...(Āl 'Imrān: 81)" al-Qurṭubī explains it saying that: "Allah took the covenant of the prophets to tell each other what was the truth and ask to believe in each other.<sup>3</sup> In another verse Allah says: وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ (Tr.: And remember We took from the prophets their Covenant: as We did from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant. Al-Aḥzāb: 7). There is an implied covenant on all created things to follow Allah's law, but there is a special covenant with all prophets that they shall carry out their mission, proclaim Allah's truth without fear

<sup>1</sup> 'Abdullāh Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, P. 250.

<sup>2</sup> Ibn Kathīr, 2/33.

<sup>3</sup> Abū 'Abdullāh al-Qurṭubī (d.671AH/1273AC), *al-Jāmi' li Aḥkām al-Qur'ān or Tafsīr al-Qurṭubī*, 4/124.

or favour, and be ever ready in his service in all circumstances. That gives them their position and dignity as explained in the last verse, and their tremendous responsibilities in respect of the people whom they come to instruct and lead to the right path.<sup>1</sup>

4. **Covenant in the Meaning of Marriage Contract:** Allah says: "وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا" (Tr.: ...and they have taken from you a solemn covenant. al-Nisā': 21). Some scholars say that covenant means here a marriage contract.<sup>2</sup> Ibn Kathīr says: "It is narrated by Ibn 'Abbās, Mujāhid and Sa'īd ibn Jubair that covenant means here "agreement and contract".<sup>3</sup>

**Muhammad (PBUH)'s Covenant or Treaty with Some**

**Polytheists:** Allah says: "إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ" (Tr.:

--- except those who join a group between whom and you there is a treaty (of peace)... al-Nisā: 90) Mujāhid and Ibn Zaid say: "Do not fight with whom you have treaty with". Al-Qurṭubī says: "This is the perfect meaning of the treaty."<sup>4</sup> Likewise, it was used in another meaning. Allah says: "وَإِنْ كَانَ مِنَ

"قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّتُهُ مُسَلَّمَةً إِلَىٰ أَهْلِهِ" (Tr.: ...if he belonged to a people with whom you have a treaty of mutual alliance, compensation should be paid to his family,... al-Nisā: 92.) The question here is, who are they? Ḥasan says: they are those with whom Muḥammad made a treaty. There is another verse that says: "وَإِنْ أَسْتَضَرُّوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ" (Tr.: --- but if they seek your aid in religion, وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾")

<sup>1</sup> See 'Abdullāh Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, P. 1057; Also, Ibn Kathīr, 3/469.

<sup>2</sup> See al-Qurṭubī, 5/103.

<sup>3</sup> Tafsīr Ibn Kathīr, 1/467.

<sup>4</sup> Ibid, 5/308.

it is your duty to help them, except against a people with whom you have a treaty of mutual alliance... al-Anfāl:72). Abbās explains the word "treaty" saying that it means making peace for a period of time, hence, do not breach your compact nor violate your peace treaty.<sup>1</sup>

5. The covenant was also used in the meaning of an oath that was taken from the Companions of the Prophet Muḥammad (PBUH). Allah says: *وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ* "وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ" (Tr.: --- and call in remembrance the favour of Allah unto you, and his covenant, which he ratified with you, when he said: *سَمِعْنَا وَأَطَعْنَا* (Tr.: we hear and we obey'... al-Mā'idah: 7.). Some scholars say that there is a particular meaning that refers to the solemn pledge and oath taken by two groups of people at 'Aqaba', a valley near Minā.<sup>2</sup> The first one about fourteen months before the Hijrah, and the second one a little later. These were pledges of fealty to the Messenger of Allah, comparable to the covenant under Mount Sinai taken in the time of Moses.<sup>3</sup> Ibn Kathīr says:

<sup>1</sup> See Tafsīr Ibn Kathīr, 2/329.

<sup>2</sup> The treaty of 'Aqabah" with two Arab tribes of Madīnah, Aus and *Khazraj*. Two meetings were convened leading up to the realization of the Treaty of 'Aqabah. The first meeting included only six people, and the second meeting encompassed twelve people, representing families from both the Aus and *Khazraj* tribes. After a year, seventy-three people came from Madīnah to 'Aqabah and enacted the Treaty of 'Aqabah. These people were all residents of Madīnah who embraced Islam and pledged allegiance to the Prophet. It was at the Treaty of 'Aqabah that the Arabs of Madīnah invited the Prophet to resolve the feudal inter-tribal fighting in Madīnah, and they agreed to protect him in return. For these treaties and their clauses see Ḥamīdullāh, *Mājmū'ah āl-Wathā'i'q āl-Siyāsīyyah*, Dār-ul-Nafā'i's, PP. 46-51.

<sup>3</sup> See Tafsīr al-Qurṭubī, Vol. 6, P.108; 'Abdullāh Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, P. 248.

"This covenant was taken from Anṣār to believe in Muḥammad (PBUH), help and protect him.<sup>1</sup>

6. Covenants taken from Christians by the tongue of the messenger Īsá. Allah says: "وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ" (Tr.: From those, too, who call themselves Christians, We did take a covenant...al-Mā'idah: 14.) According to some scholars the Christian covenant may be the charge which Jesus gave to his disciples, and which the disciples accepted to welcome Muḥammad (PBUH) and believe and help him.<sup>2</sup>
7. The covenant is also mentioned in the Qur'ān in the meaning of the solemn promise taken by Yāqūb. Allah says: "قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ" (Tr.: (Jacob) said: "I will never send him whit you until you swear a solemn oath to me, In Allah's name, that you will be sure you bring him back to me unless you are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, He said: "قَالَ اللَّهُ عَلَى" "قَالَ اللَّهُ عَلَى" (Tr.: Over all that we say, be Allah the witness and guardian! Yūsuf: 66.) Ibn Kathīr says: "It means he asked his children to take an oath to bring Benjāmīn back to him and to for this promise Jacob called Allah to witness.<sup>3</sup> There is another verse which came in the same meaning. Allah says: "فَلَنْ أُبْرِحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي" (Tr.: ...know you not that your father did take an oath from you in the name of Allah... Yūsuf: 80.) According al-Qurṭubī it was an oath to protect Benjāmīn.<sup>4</sup>

<sup>1</sup> See Tafsīr Ibn Kathīr, 2/30.

<sup>2</sup> See Zād-ul-Masīr, 2/315; Tafsīr Ibn Kathīr, 2/33.

<sup>3</sup> Tafsīr Ibn Kathīr, 2/484.

<sup>4</sup> See al-Qurṭubī, 9/242.

8. **Allah's general covenant with humankind and with each**

**other:** Allah says: " **الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ** ﴿٢٠﴾ " (Tr.:

Those who fulfill the covenant of Allah and fail not in their plighted word. al-Ra'd: 20.) Some scholars explain it saying that:"It means they did take an oath to have faith in Allah and fulfill the covenant that was between them and Allah and his people.<sup>1</sup> There is another verse that comes in the same meaning: " **وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ** "

" **وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ** " (Tr.: --- but those who break the covenant of Allah, after having plighted their word thereto... al-Ra'd: 25.) The covenant in this verse is the same that was mentioned in the previous one but both the verses are opposite to each other.<sup>2</sup>

9. **Allah's covenant with the children of Ādam while they are in the spine of their father:**

Allah says: **وَمَا لَكُمْ لَا تُؤْمِنُونَ**

**بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ** ﴿٨﴾ (Tr.:

What cause have you why you should not believe in Allah? And the messenger invites you to believe in your Lord, and has indeed taken your covenant, if you are men of faith. al-Hadīd: 8.) According to some scholars this was the first covenant taken from the children of Ādam and they are in the spine of their father as Allah is the one and only God of your.<sup>3</sup> Some scholars say that there are two shades of meaning: (1). There is the indirect covenant in a man who

<sup>1</sup> See Abū al-Barakāt, 'Abdullāh bin Aḥmad bin Maḥmūd al-Nasafī (d.701AH/1301AC), Tafsīr Madārik al-Tanzīl (Tafsīr Nasafī), 4 Volumes, 2/409.

<sup>2</sup> See Tafsīr al-Qurṭubī, 9/314.

<sup>3</sup> See Abū Ja'far Muḥammad ibn Jarīr al-Ṭabrī (224–310 AH; 838–923CE), Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān, known as (Tafsīr al-Ṭabarī), 27/218; Tafsīr al-Qurṭubī, 17/238.

accepts the Gospel of unity that he will bring forth all the fruits of that Gospel, believe in Allah, and serve Allah and humanity. (2). There were at various times express covenants entered into by the Muslims to serve Allah and be true to the prophet, comparable to the covenants of the Jewish nation about the message of Moses.<sup>1</sup>

### **Qur'ānic Style and the Matter of the Covenant**

Now, as I have tried to explain the meanings of covenant in the Qur'ān, here I will try to tackle the styles of covenant dealt with by the Quran in different ways.

Since the Qur'ān is the book of guidance and a rhetorical miracle, it engages the three main sciences of Arabic language: (1) Emphasizing manifestations of meanings and thoughts by the use of comparison, metaphor, and allegory, called "al-Bayān". (2) Ma'ānī: Meanings and ideas. (3) Al-Badī': Art of speech, proper formulation, fashion and selection of proper words.<sup>2</sup>

Hence, we find out that all verses are considered in a very sober style in different modes. The purpose behind that is not distracted mentally nor is exhorted. We see that the verse starts with a unique style and ends attractively. Moreover, we find a sort of pleasure and satisfaction while moving between verses and their meanings. I have gone very carefully through all these verses that relate to the covenant. And I found out that all these verses are mentioned in different ways and modes. For instance, some of them are for attracting the hearts and some of them are used for awaking the souls, reflecting,

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<sup>1</sup> See footnote 'Abdullāh Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, P.1422.

<sup>2</sup> 'Abdul Qāhir al-Jurjānī, *Dalā'il al-'jāz*, edit., Maḥmūd Muḥammad Shākir, Cairo without date.

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mediating for believers, and warning the careless, while some of them are used as an evidence for infidels and resisters.

It is very difficult to collect all the modes by which the covenant verses are mentioned in the Qur'ān due to their large numbers and diversity according to requirements and relations. I will try here to show some modes with some examples.

1. Information (al-Khābar): There are many verses mentioned in the Qur'ān with a form of information about the result of breaching the compact or regarding a reward. Allah says: "الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ" (Tr.: Those who break Allah's covenant after it is ratified...al-Baqarah: 27.) Just as going astray and debauchery result in the breaking of the covenant of Allah, there are some verses that are the opposite, showing the Allah-fearing are rewarded for fulfilling their covenant. Allah says: "بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ" "يُحِبُّ الْمُتَّقِينَ" (Tr.: Nay, those that keep their plighted faith and act aright- verily Allah loves those who act aright. Āli 'Imrān: 76.) This expression is very wonderful as it notes the violation of the covenant in the first verse, and righteousness in the second verse, which is an inseparable part of the fulfillment of the covenant. Here we find a high level of al-Bayān and al-Badī'. In another verse the information is mentioned for reminding and thanking. Allah says: ( وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٦﴾ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٧﴾ ) (Tr.: And remember We took your covenant and We raised above you (the towering height of) mount (Sinai) saying: "Hold firmly to what we have given you and bring ever to remembrance what is therein: perchance you

may fear Allah. But you turned back thereafter; had it not been for the Grace and Mercy of Allah to you, you had surely been among the lost. al-Baqarah: 63-64.) This style restores the dead heart and soul. The phrase calls those to thank Allah and believe in him. We find out here that the way of comparison with an informing method is very interesting and the comparison in Arabic language is a part of al-Balāghah. And this method has a very positive impact on heart and soul. Allah says: **وَالَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ۗ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۗ وَأُولَئِكَ لَهُمْ عَقَبَى الدَّارِ ۗ** (Tr.: Those who fulfill the covenant of Allah and do not breach the compact. Those who join together those things which Allah hath commanded to be joined (that is, join faith with practice, love of Allah with love of man, and respect for all prophets alike) for such there is the final attainment of the (Eternal) home (their journey in this life was at best a sojourn. al-Ra'd: 20-22.) The final bliss is their eternal home, which is further prefigured in the two following verses.<sup>1</sup> Then remember that this verse is the opposite of the above verse in terms of action and in effect. Allah says: **وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۗ** (Tr.: But those who break the covenant of Allah, after having plighted their word thereto, and cut asunder those things (this is the opposite of the things explained in above verses) which Allah has commanded to be joined, and work mischief in the land-on them is the curse; for them is the terrible home. al-Ra'd: 23:25) This is in contrast to the state of the blessed,

<sup>1</sup> See footnote of 'Abdullāh Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, P. 594.

described in the above verses. The curse is the opposite of the bliss, and the terrible home is the opposite of the eternal home, the Gardens of perpetual bliss.<sup>1</sup> There are many explanatory forms, and all of them exhibit a beautiful style. The first time they may come in the context of an order, the second as a dissuasion, and a third time as a caution.

2. **Order:** This is a form which believers compete through to achieve the target of covenant as there is not any excuse, delaying and withdrawing from it. And this is what required in Islam, hence, if someone breaks this covenant. Allah says: "يٰۤاَيُّهَاۤ اِسْرٰٓءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَیْكُمْ وَاَوْفُوْا بِعَهْدِيۡ اُوْفٍ بِعَهْدِكُمْ" "وَإِذْ يٰۤاَيُّهَاۤ اِسْرٰٓءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَیْكُمْ وَاَوْفُوْا بِعَهْدِيۡ اُوْفٍ بِعَهْدِكُمْ" (Tr.: O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfill your covenant with Me as I fulfill My covenant with you, and fear none but Me. Al-Baqarah: 40.) in another verse Allah demands the same covenant to be fulfilled via many verses: "وَاَوْفُوْا بِاللّٰهِ اَوْفُوْا" (Tr.:...and fulfill the covenant of Allah...al-An'ām: 152) "وَاَوْفُوْا بِعَهْدِ اللّٰهِ" (Tr.: Fulfill the covenant of Allah when you have entered into it...al-Naḥl: 91) "وَاَوْفُوْا بِاللّٰهِ" (Tr.:...and fulfill the every engagement for every engagement (commitment) will be enquired into (on the Day of Judgment). Al-Isrā': 34.) Thus, we can see the order is being repeated to glorify the issue of covenant with warning about necessity of fulfilling it in order to achieve the will of Allah and obey Him.
3. **Forbiddance:** There are many verses come to prohibit breaking the covenant with form of demand. Allah says in al-Naḥl after making order to fulfil covenant: "وَلَا تَنْقُضُوْا الۡاَيۡمَانَ" (Tr.:...and do not break the oaths)

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<sup>1</sup> Ibid, P. 595.

بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفِيلًا (Tr.: ...and break not your oaths after you have confirmed them: indeed you have made Allah your surety...al-Nahl: 91)<sup>1</sup> In another verse Allah says: وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا (Tr.: --- nor sell the covenant of Allah for a miserable price... al-Nahl: 95.) And here it is clear forbiddance to not break the Allah's covenant. As for the informational form which has the meaning of forbiddance, Allah says: وَلَا يَنْقُضُونَ أَلْمِيَّتَ ۖ (Tr.:... those who do not break the covenant...al-Ra'd: 20.) Here the meaning is to not break the covenant in order to be man of understanding.

4. **Interrogation:** There are many verses that come in the form of interrogation. There is a very famous verse mentioned in al-A'rāf, in which Allah rebukes Banī Israel for their bad deeds and for breaching the covenant. Allah says: أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ (Tr.: --- was not the covenant of the book taken from them, that they would not ascribe to Allah anything but the truth? And they study what is in the book. al-A'rāf:169)<sup>2</sup> Thus we find that Interrogation is mentioned in the Qur'ān with many forms that deal with the issue of covenant in the sense of rebuking, denying, negating etc...

<sup>1</sup> There is a very good remark made by 'Abdullāh Yūsuf 'Alī, The Meaning of the Holy Qur'ān, PP.661-662 as he says, "The general meaning of Oath here is much wider. And this may be viewed in two aspects, (1) Every oath taken, or covenant made, is a covenant before Allah, and should be faithfully observed. (2) in particular, every Muslim makes, by the profession of his faith, a covenant with Allah, and he confirms that covenant every time he repeats that profession. He should therefore faithfully observe the duties taught to him by Islam."

<sup>2</sup> For other verses that come in the same meanings see, Yāsīn, 60-61; al-Baqarah,80; al-Taubah,111.

### The Covenant in the Sunnah

In the view of above aims and objects of covenant, it would be useful to describe here some Ḥadīths that contain word "Covenant and compact". This would also show us the importance of this term and its criteria of usages. I have gone through many Ḥadīth books to collect these Ḥadīths which contain the word covenant or compact or both of them as below:

1. There is a long Ḥadīth narrated by ‘Abdullāh bin ‘Abbās in al-Bukhārī about the letter sent to Heraclius, who had a long conversation with Abū Sufyān bin Ḥarb, in which Heraclius asked Abū Sufyān, 'What does he order you to do?' I said (Abū Sufyān), 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste, to keep promises and to keep good relations with our kith and kin.'<sup>1</sup>
2. There is another Ḥadīth narrated by ‘Abdullāh bin ‘Amr: The Prophet said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. (1) Whenever he is entrusted, he betrays. (2) Whenever he speaks, he tells a lie. (3) Whenever he makes a covenant, he proves treacherous. (4) Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."<sup>2</sup>
3. Al-Bukhārī narrated by Abū Hurairah a long Ḥadīth about the last man to enter Jannah. *As he asks Allah O my Lord I bring me forward to the gate of the Paradise. Allah would say to him: Did you not give covenants and agreements*

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<sup>1</sup> Al-Bukhārī, al-Ṣaḥīḥ, ed., Muḥibuddīn Khaṭīb, al-Maktabah al-Salafīyyah, Cairo, 1400. Ḥadīth number, 2941.

<sup>2</sup> Ibid, 34.

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*that you would not ask for anything besides what I had given you. Woe to thee! O son of Adam, how treacherous you are! He would say: O my Lord! and would continue calling to Allah till He would say to him: If I grant you that, perhaps you will ask for more. He will reply: No, by Your greatness, and he will give His Lord promises and covenants as Allah had wished.<sup>1</sup>*

4. There is another Ḥadīth narrated by Mālik bin 'Auṣ bin al-Ḥadathān in Ṣaḥīḥ al-Bukhārī under the title "Kitāb-ul-Nafaqat" in which Bukhārī mentioned a long story of 'Umar with 'Abbās and aAlā' ... 'Umar said: *"If you wish I will hand over this property to you, on condition that you both promise me before Allah that you will manage it in the same way as Allah's Apostle and Abū Bakr did, and as I have done since the beginning of my rule; otherwise you should not speak to me about it."*<sup>2</sup>
5. There is a Ḥadīth about a rich man, narrated by Abū Hurairah, who sinned greatly against himself and when death came to him he charged his sons, taking a covenant: 'When I have died, burn me, then crush me and scatter [my ashes] into the sea...'<sup>3</sup>

These are some of the many Ḥadīths in which the words covenant and compact are mentioned. There are many other Ḥadīth in this regard, especially which contain the word "Ahd".

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<sup>1</sup> For full Ḥadīth see Ṣaḥīḥ Muslim, Chapter No, 1, Faith (Kitāb al-Īmān), Ḥadīth no, 349.

<sup>2</sup> Ṣaḥīḥ al-Bukhārī. Ḥadīth Number 5358.

<sup>3</sup> See the full Ḥadīth in Musnad Imām Aḥmad 5/5/ al-Bukhārī has also reported this story from a Ḥadīth of Ḥudhaifah. See al-Bukhārī, Ṣaḥīḥ, Riqāq, VIII. 101. There is very informative passage about the issue of unbelief and forgiveness written by Yaḥyá Michot, Ibn Taimiyyah against extremisms. Dār al-Burāq, Beirut, Lebanon, 2012, PP. 76-79

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**Part two**  
**The covenants in Qur'ān**

I have mentioned on the above pages the kind of covenants clarified by the Qur'ān in different verses. Here I will try to discuss three kinds of covenant that Allah made with mankind, messengers and Banī Israel. Since the Sunnah is considered as a part of Islamic Shari'ah as the practical exegesis of the Qur'ān, I should mention here covenants made by the Prophet Muḥammad (PBUH) with the Arabs. Since this research paper has no space to go through all the details, I will try to point out all the related verses and Ḥadīths with a short explanation.

1. Allah's covenant with Ādam's children.
2. Allah's covenant with His messengers.
3. Allah's covenant with Banī Israel.
4. Muḥammad's covenant with the Arabs.

**1. Allah's Covenant with the Descendants of Ādam**

Allah says in the chapter al-Baqarah: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾  
(Tr.: Those who break Allah's covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth: these cause loss (only) to themselves. al-Baqarah: 27) Many commentators consider this covenant as same that mentioned in the chapter al-A'rāf, which Allah took from the children of Ādam upon taking them out from the spine of Ādam, which is binding accordingly on each individual as He says:<sup>1</sup> "وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ

<sup>1</sup> See Tafsīr Ṭabrī, 1/183; Abū al-Hasan 'Alī Ibn Muḥammad Ibn Ḥabīb al-Mawardī (364–450 AH; 974–1058CE), al-Nukāt wa al-'Uyūn. 6. Vol. Dār-ul-Kutub al-'Ilmīyyah, Beirut, 1/82; Tafsīr al-Qurṭubī, 1/246; Tafsīr Ibn Kathīr, 1/66.

(Tr.: أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

When thy Lord drew forth from the children of Ādam from their loins-their descendants, and made them testify concerning themselves (saying) "Am I not your Lord (who cherishes and sustains you)?- They said: "Yes! We do testify!<sup>1</sup> (this), lest ye should say on the Day of Judgment: "Of this we were never mindful. al-A'rāf: 172) Allah says in another verse:

"وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنْتُمْ

مُؤْمِنِينَ ﴿٨﴾ (Tr.: What cause have you why you should not believe

in Allah?-and the messenger invites you to believe in your Lord, has indeed taken your covenant, if you are men of faith. al-Hadīd: 8.) The scholars have different opinions about this covenant that how Allah took it from the children of Ādam. Due to the importance of this covenant I have to mention some Ḥadīths and discussions of some of the commentators.

There are many Ḥadīths narrated from the Prophet Muḥammad (PBUH) regarding taking out the children of Ādam from his spine and making a covenant with them. One of them narrated by Ḥiṣhām bin Ḥākīm bin Ḥizām that the Prophet Muḥammad (PBUH) said: Allah, the Exalted and Most Honored, brought forth Ādam's offspring from his loins and separated between the inhabitants of Paradise and those of the Fire. Allah then said, (and made them testify as to themselves (saying): "Am I not your Lord" They said: "Yes!") Therefore, Allah made

<sup>1</sup> The covenant is complete in this way. We acknowledge that Allah is our creator, cherisher, and sustainer, therefore we acknowledge our duty to Him, when we so testify concerning ourselves, the obligation is, as it were, assumed by us; for it follows from our very nature when it is pure and uncorrupted. See 'Abdullāh Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, P. 395.

them testify with themselves.”<sup>1</sup> There are some other Ḥadīths that have the same meaning about taking their progeny from the children of Ādam from their backs and made them testify against themselves (taking covenant).<sup>2</sup>

Imām Ṭabrī says in his tafsīr of the above verse (al-A’rāf: 172). O, Muḥammad praise to Allah when He created Ādam's descendants from their loins. And they acknowledged his Tauḥīd and testified of each other.<sup>3</sup> And Ibn Kathīr says: Allah informs us that He brought the descendants of Ādam out of their fathers' loins, and they testified against themselves that Allah is their Lord and King and that there is no deity worthy of worship except Him.<sup>4</sup> And al-Qurṭubī says: "Remind them about that covenant that Allah took from them upon creating them out of their fathers."<sup>5</sup> And Imām Rāzī also mentioned this covenant "take by Allah from descendants of Ādam upon creating them in his tafsīr and commented saying that: "Most of the commentators, like Sa'īd bin al-Muṣayyab (d. 94 H), Sa'īd bin Jubair (665-714), etc..."<sup>6</sup>

<sup>1</sup> Sheikh Albānī, Ṣaḥīḥ al-Jāmi' al-Ṣaḥīḥ wa Ziyādatuh. Al-Maktab al-Islāmī, Beirut, 3<sup>rd</sup> Edition, 1408 Vol. 6-7. Ḥadīth number 1702; also see al-Tirmidhī, Ḥadīth 121 narrated by 'Abdullāh ibn 'Abbās Allah's Apostle (PBUH) said, Allah made covenant (with the whole of mankind) while creating it from Ādam's back in Na'mān i.e. 'Arafah and emitting from his loins all his offspring that He created and scattering them before Him like ant. He then spoke to them in their presence and said, 'Am I not your Lord? They answered, Yes, we do bear witness thereto (of this We remind you) lest you say on the Day of Resurrection, Verily, we were unaware of this. Or lest you say, Verily, these were our forefathers in times gone by, who began to ascribe divinity to other things besides Allah and we were but their late offspring. Wilt Thou then destroy us for doings of those inventors of falsehood.' (7,172-173)

<sup>2</sup> See Tafsīr Ṭabrī, 9/111; Imām Mālik's Muwaṭṭā, The Decree 560.

<sup>3</sup> Tafsīr Ṭabrī, 9/110.

<sup>4</sup> Tafsīr Ibn Kathīr, 2/261.

<sup>5</sup> Tafsīr al-Qurṭubī, 2/314.

<sup>6</sup> Fakhruddīn Rāzī (606AH;1209CE), Tafsīr al-Kabīr also known as Mafāṭīḥ al-Ghaib. 16 Volumes, Dār-ul-Kutub al-'Ilmiyyah, Beirut 1425 AH/2004CE, 15/47.

Finally, before I conclude this chapter I should mention here some facts briefly:

1. Scholars have different views regarding the place where Allah took this covenant from the descendants of Ādam. Some say it happened in the valley of Nu'mān located beside Mount 'Arafāt.<sup>1</sup> However, some claim that it happened in India.<sup>2</sup> It is also said that Allah made this after the come down to the earth after removing them from paradise.<sup>3</sup>
2. When Allah wiped Ādam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allah placed a glimmering light between the eyes of each one of them. Allah showed them to Ādam and Ādam saw them messengers and all kind of the mankind.<sup>4</sup>
3. Ibn 'Abbās said: The Day of Resurrection will not come out till the birth of last child who gave covenant at that time when Allah took the covenant from the descendants of Ādam<sup>5</sup>
4. There is not any contradiction between covenants as we know well and there are many Ḥadīths which say that every child is born with a particular human nature (*Fiṭrah*).<sup>6</sup> He/she testified a covenant that contains a confession of faith in Allah and his singleness, but this Fiṭrah will change according to changing of humankind from valid to invalid faith and believes due to many reasons that deport him/her from Fiṭrah and covenant.

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<sup>1</sup> See Tafsīr Ṭabrī, 9/111.

<sup>2</sup> Ibid

<sup>3</sup> Ibid, 9/116.

<sup>4</sup> For detail see Tafsīr Ṭabrī, 9/114; Tafsīr Ibn Kathīr, 2/263.

<sup>5</sup> Tafsīr Ṭabrī. 9/112; There is a long conversation about the day of Resurrection in the Tafsīr Ibn Kathīr, 2/260-262.

<sup>6</sup> See the Ḥadīth

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There is a Ḥadīth narrated by Abū Hurairah: "Every child is born upon the Fiṭrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian..."<sup>1</sup>

5. This covenant was not enough to claim all mankind, hence, Allah sent His messengers with books of guidance. Qur'ānic verses are very clear in this regard that Allah never would punish the humankind until He had sent messengers to them. Allah says: "وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا" (Tr.: ...nor would We make Our wrath visit until We had sent a messenger (to give warning) al-Isrā': 15.) In another verse he says: "رُسُلًا" (Tr.: Messengers مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ" (Tr.: Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah...al-Nisā': 165.) So messengers' missions of warning are a prelude and complement for their mission of good news. Now no one can then say that he or she did not know. There is another verse says: "وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ" (Tr.: Never did We destroy a population that had not a term decreed and assigned beforehand. al-Hijr: 4). Here we should bear in our mind that the destruction of a people is not an arbitrary punishment from Allah: the people bring it on themselves by their choice: for the fixed law or decree of Allah is always made known to them beforehand, and in many ways.

This is what I could find out about the covenant taken from mankind by Allah. We should pray to Allah to make us firm with our belief in Him.

<sup>1</sup> Abul Ḥusain Muslim ibn al-Ḥajjāj ibn Muslim ibn Warat al-Qushairī al-Nīsāpūrī (c.206–261 AH/c.821-875CE), Ṣaḥīḥ Muslim, Muḥammad Fu'ād 'Abdul Bāqī, 'Isā al-Bābī al-Ḥalabī, Cairo, 1374. Ḥadīth number 2658.

## 2. Allah's Covenant with His Messengers

Allah says in the chapter Āli 'Imrān: "Behold! Allah took the covenant of the prophets saying: "I give you a book and wisdom; then comes to you a messenger, confirming what is with you; do you believe in him and render him help." Allah said: "ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِّنْ

"ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِّنْ ٱلشَّٰهِدِينَ ﴿٨١﴾ (Tr.: Do you agree and take this My covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witness. Āli 'Imrān: 81.)

Allah says in another verse: "وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ

"وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾ (Tr.: And

remember We took from the prophets their Covenant: as We took from you: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant. al-Aḥzāb:7) There is an implied covenant on all created things to follow Allah's law, but there is a special covenant with all prophets, strict and solemn, that they shall carry out their mission, proclaim Allah's truth without fear or favour, and be ever ready in His service in all circumstances. That gives them their position and dignity as explained in the last verse, and their tremendous responsibilities in respect of the people whom they come to instruct and lead to the right path.<sup>1</sup> Commentators and scholars have different arguments about the first verse whether He took that covenant from the prophets or from their peoples. There are two groups. One says that He took this covenant from the peoples not from their prophets. This is what said by Mujāhid, al-Rabī' and Ja'far al-Ṣādiq etc.<sup>2</sup> The second group argue that verse itself clarifies

<sup>1</sup> See 'Abdullāh Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, P.1057; Also, Ibn Kathīr, 3/469.

<sup>2</sup> For their detailed arguments see Muḥammad Raṣhīd Riḍā (d.1354AH;1935CE), *Tafsir al-Manār*. 3/350; *Tafsir al-Kaṣhshāf*, 1/440.

that the covenant was taken from Prophets. This is what said by an assembly of scholars from the companions of the Prophet, the successors to the Companions and many commentators like 'Alī, Ibn 'Abbās, Qatādah, Ḥasan, Tā'ūs, Sa'īd Ibn Jubair, Ṭabrī and Ibn Kathīr.<sup>1</sup> Qatādah says: The covenant of Allah with prophets is that they trust each other and carry out their *Tablighī* (preaching) mission without any delays or fears. Hence, all prophets completed their projects and they were testified what they did to believe in the Prophet Muḥammad and trust him and help him.<sup>2</sup> So, they gave an explanation of this covenant that the prophets must believe and trust in each other. The more acceptable here is the second group as Allah took the covenant from all prophets that they must believe, trust and help each other and take this covenant from their people as well.<sup>3</sup> And I should conclude these topics with below points:

1. Allah took a solemn covenant from the prophets that they must believe and trust in each other and all must inform their people and order them to believe in all prophets.
2. Allah ordered them to testify about the covenant and they gave Him a solemn promise to do so.<sup>4</sup>
3. Allah testified upon them and they did so.<sup>5</sup>

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<sup>1</sup> For details see *Tafsīr Ṭabrī*, 3/330; Muḥammad ibn Yūsuf, known commonly as Abū Ḥayyān al-Andalusī (d. 745=1344 AD), *Tafsīr Baḥr al-Muḥīt*, Dār-ul-Kutub 'Ilmiyyah, Beirut. 8 Volumes, 2/508; *Tafsīr Ibn Kathīr*, 1/377; *Tafsīr Ibn Raḍī*, 8/115.

<sup>2</sup> See *Tafsīr Ṭabrī*, 3/331-332.

<sup>3</sup> For more details see *Tafsīr Ibn Kathīr*, 1/377-378; *Tafsīr Ṭabrī*, 3/332; *Zād-ul-Masīr*. 1/414; *Tafsīr Rāzī*. 8/115.

<sup>4</sup> See *Tafsīr Ṭabrī*, 3/334.

<sup>5</sup> For more details see *al-Baḥr al-Muḥīt*. 2/513; Maḥmūd al-Alūsī (d. 1270=1854 AD), *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Aẓīm wa al-Sab' al-Mathānī*, 30 Volumes, Turāth al-'Arabī, Cairo, Egypt. 7/212.

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4. The covenant that took from the descendants of Ādam was common and this particularly took from prophets.
  5. Some commentators said that the covenant took place from prophets while they were in spine of Ādam,<sup>1</sup> but some argue that it took place later on.<sup>2</sup>
- Hence, the meanings of the covenant that took from prophets are cleared. Allah knows the best.

### 3. Allah's Covenant with Banī Israel

The Qur'ān contains many verses, which clarify that Allah took a covenant from Banī Israel. These verses are mentioned with different forms in different chapters. Allah says: *يَبْنَىٰٓ اِسْرَائِيْلَ* "Tr.: O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfill your covenant with Me as I fulfill My covenant with you, and fear none but Me. al-Baqarah: 40.) Allah says: *وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا* "Tr.: *And remember We took your covenant and We raised above you (the towering height of) mount (Sinai) saying: "Hold firmly to what We have given you and bring ever to remembrance what is therein: perchance ye may fear Allah. al Baqarah: 63)* Another verse says: *وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ* "Tr.: *And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred,*

<sup>1</sup> Mujāhid said that, see Tafsīr al-Ṭabrī, 21/126; Tafsīr al-Qurṭubī, 14/127.

<sup>2</sup> This is what Maḥmūd Alūsī said in his tafsīr, see Tafsīr al-Alūsī. 3/210.

and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did you turn back, except a few among you, and you backslide (even now). And remember We took your covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes: and this you solemnly ratified, and to this you can bear witness. al-Baqarah: 83-84.) There is another verse which has the same words as is in the chapter al-Baqarah (63) with some light differences. Allah says: وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٦٣﴾

(Tr.: And remember We took your covenant and We raised above you (the towering height of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the law)" They said: "We hear, and we disobey": and they had to drink into their hearts (of the calf because of their faithlessness. Say: "Vile indeed are the behests of your faith if you have any faith! al-Baqarah: 93) The previous verse (2:63) which has the same as the introductory words here, but the argument is developed in a different direction in the two places. In 2:63, after they are reminded of the solemn covenant under the towering height of Mount Sinai they are told how they broke the covenant in after ages. Here, after they are reminded of the same solemn covenant, they are told that even then they never meant to observe it. Their thought is expressed in biting words of sarcasm. They said in words: "All that the Lord hath spoken, we will do." But they said in their hearts: "We shall disobey."<sup>1</sup> Allah express about Banī Israel as the people of the Book in the chapter Āli 'Imrān

<sup>1</sup> See 'Abdullāh Yūsuf 'Alī, *The Meaning of the Holy Qur'ān*, footnote, PP. 42-43.

saying that: "وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ" (Tr.: And remember Allah took a covenant from the people of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable again! And vile was the bargain they made! Āli 'Imrān: 187.) In the chapter of al-Mā'idah this covenant is mentioned with more details. Allah says: "وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ" (Tr.: Allah did aforetime take a covenant of Israel, and We appointed twelve captains among them. And Allah said: "I am with you: if you (but) establish regular prayers, practise regular charity, believe in My messengers, honour and assist them, and loan to Allah a beautiful loan (spending in the cause of Allah) verily I will wipe out from you your evils, and admit you to Gardens with rivers flowing beneath; but if any of you, after this, resists faith, he has truly wandered from the path of rectitude. al-Mā'idah: 12.) In another chapter Allah says: "يُؤْخَذُ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ" (Tr.: ...was not the covenant of the book taken from them, that they would not ascribe to Allah anything but the truth? And they study what is in the book... al-A'rāf: 169.) There are many other verses in the Qur'ān that mentioned the covenant taken with Banī Israel. Here it is worth mentioning that all verses which contain the word 'covenant' and 'compact' are 61 and around 20 verses from them are related to Banī Israel.<sup>1</sup> And

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<sup>1</sup> See the Holy Qur'ān.

there is no any surprised in this matter because their viewpoints regarding prophets and how many times they broke their covenants.

Now there are two questions: The first one is what is this covenant? Is it the original one made with Ādam, or, is it the universal covenant made between Allah and human nature, which binds man to seek the Lord and worship Him alone, associating no partners with Him. Some scholars think that all these covenants are essentially one covenant. Their essence is man's complete submission to Allah and adherence to the one true faith He sent to humanity through His messengers, in a long and honorable procession throughout history.<sup>1</sup> As it is understood from the verses of the Qur'ān, the covenant mentioned in the above verse is the very covenant of worshipping Allah; to treat parents, kindred, orphans, and the needy with kindness; to have fair behaviour with people, to attend and be steadfast in ritual prayers; to pay alms; to avoid doing grievous wrongs, and to avoid shedding blood. Also Allah calls on the Banī Israel to believe in and accept what has been revealed to His messenger, Muḥammad (PBUH), confirming and endorsing their own Scriptures. Their special status and covenant with Allah gives the children of Israel a great responsibility: the responsibility to uphold the covenant and abide by the law and guidance God has given them.

The second question is about that which related the nature of covenant with Banī Isreal. When we go through all related verses, we find out that they are mentioned in three forms:

1. Short verses that are not very clear but they contains the word covenant and compact. For instance, "أَوْفِ بِعَهْدِكُمْ وَأَيَّتِي"

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<sup>1</sup> For more details see Sayyid Quṭb, *In the Shade of the Qur'ān*. Translated and edited by 'Ādil Ṣalāḥī and Aṣḥur Ṣḥamīs. 11 volumes. 2<sup>nd</sup> Edition, 2011/1432 AH, The Islamic Foundation. UK. 1/79-81.

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"فَأَرْهَبُونَ" (Tr.: I fulfill my covenant with you, and fear none but Me. al-Baqarah: 40.)

2. Some verses have brief points regarding covenant, for instance, verse number 63-93 of the chapter number two.
3. Some verses have more details about what kind and about what the covenant took from Banī Israel. For instance, Chapter number 2: Verse number 83-84/ chapter number 3: verse number 187/ chapter number 5: verse number 12/ chapter number 7: Verse number 169.

While searching in the Tafsīr books, I found out the following:

1. Allah took covenant from Banī Israel to fully believe in the Torah and act accordingly.<sup>1</sup>
2. Allah took covenant from Banī Israel to believe in Muḥammad (PBUH) and follow him when he would be sent by Allah for them and for the whole humankind. In addition, inform people about him because he is mentioned in their books.<sup>2</sup> And this is what Allah has clarified in the chapter Āli 'Imrān when he says: "وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ" (Tr.: وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ تَمَتًّا قَلِيلًا فَبَيَّنَّسَ مَا يَشْتَرُونَ ﴿١٧٧﴾) And remember Allah took a covenant from the people of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable again! And vile was the bargain they made! Āli 'Imrān:187.)
3. Allah took covenant from Banī Israel to not worship except Allah and do good to parents and relatives, orphans, and

<sup>1</sup> There are many arguments between commentators, but I cannot mention all their debates here, so for more details you can access to Tafsīr Ṭabrī, 1/324-327; Tafsīr al-Qurṭubī, 1/437; Tafsīr Rāzī, 3/107.

<sup>2</sup> For details see Ṭabrī, 1/182-4/202; Ibn Kathīr, 1/346.

the needy. And speak to people good with words and establish prayer and give zakah. And this is what Allah says in the chapter number 2. Verse number 83.<sup>1</sup>

4. Allah took covenant from Banī Israel to not shed each other's blood or evict one another from homes and lands. And this is what Allah says in the verse: "وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٣﴾" (Tr.: And Remember We took your covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes: and this you solemnly ratified, and to this you can bear witness. al-Baqarah: 84<sup>2</sup>)
5. When Mūsá decided to wage wars against the people of tyrannical strength, Allah ordered him to choose leaders to lead Banī Israel in the war. Mūsá made a covenant with them and gave them promises that Allah will help them out to carry out the war against those people. This is what the verse 12 has the meanings. Allah says: "إِنِّي مَعَكُمْ لَئِن أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ فَمَن كَفَرَ بَعْدَ ذَلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾" (Tr.: I am with you: if you (but) establish regular prayers, practise regular charity, believe in My messengers, honour and assist them, and loan to Allah a beautiful loan (spending in the cause of Allah) verily, I will wipe out from you your evils, and admit you to Gardens with rivers flowing beneath; but if any of you, after this, resists faith, he has truly wandered from the path of rectitude. al-Mā'idah: 12.)<sup>3</sup>

<sup>1</sup> For more details see Tafsīr Ṭabrī, 1/393.

<sup>2</sup> For detailed discussions see Tafsīr Ṭabrī, 1/394; Tafsīr al-Qurṭubī, 2/18-9; Tafsīr Ibn Kathīr, 1/121; Tafsīr Rāzī, 3/164.

<sup>3</sup> For discussions see Tafsīr Ṭabrī, 6/150-151; Ibn Kathīr, 2/32.

6. Allah made a covenant with Banī Israel to enter the gate bowing humbly and not break the Sabbath and act according to the Torah. Allah says: "وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقَالِ ذَرَّةٍ" "وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾" (Tr.: And for their covenant We raised over them (the towering height) of Mount (Sinai) and (on another occasion) We said: "Enter the gate with humility"; and (once again) We commanded them: Transgress not in the matter of the Sabbath. And We took from them a solemn covenant. Al-Nisā':154.)<sup>1</sup> Some scholars argue that in this verse there is a recapitulation of three on the three salient incidents of Jews refractoriness already referred to in the second chapter: (1) The covenant under the towering height of Sinai. 2:63) (2) Their arrogance where they were commanded humility in entering a town, 2:58) (3) and their transgression of the Sabbath, 2:65)<sup>2</sup>

### **Muhammad's Covenant with the Arabs**

The Qur'ān pointed out in many verses some covenants took place in the period of the Prophet Muḥammad (PBUH). If we go through Tafsīr, Sunnah and Muḥammad's biographies, we can find out that these covenants are of two types:

**First:** Covenants that made by the Prophet Muḥammad (PBUH) with his followers and it is characterized with obligation and acceptances. The Qur'ān mentioned them many times. And it has three types of covenants:

1. Covenants made by Muḥammad with his followers.
2. Covenants made by Muḥammad with Jews of Madīnah.
3. Covenants made by Muḥammad with polytheists.

<sup>1</sup> See for more details, Ṭabrī, 6/10; Ibn Kathīr, 1/573.

<sup>2</sup> See 'Abdullāh Yūsuf 'Alī, The Meaning of the Holy Qur'ān, footnote, P.234.

The Qur'ān talks many times about these covenants and has clarified some of them, for instance, Bait-ul-Riḍwān as Allah says: "إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُتُ" (Tr.: Verily, those who plight their fealty to you do no less than plight their fealty to Allah: The hand of Allah is over their hands: Then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfills what he has covenanted with Allah-Allah will soon grant him a great reward. al-Fatḥ: 10)<sup>1</sup>" These covenants had a great impact on the preaching of the Islam. This type of covenant started before the Hijrah and continued till his death. The Prophet (PBUH) made these types of covenant by himself with the company of his followers.

**Second:** The diplomatic letters sent by Muḥammad (PBUH) to kings and leaders of Arab tribes. Some of them contain covenants as the Qur'ān pointed out to these types of covenants. We can divide them in four groups.

1. Promises given by Muḥammad (PBUH) to some Arab tribes that accepted Islam.
2. Covenants made by Muḥammad (PBUH) with Jews.
3. Covenants made by Muḥammad (PBUH) with Christians.
4. Covenants made by Muḥammad (PBUH) with some Arab tribes.<sup>2</sup>

<sup>1</sup> In the Ḥudaibiyah negotiations, when it was uncertain whether the Quraish would treat well or ill the prophet's delegate to Makkah under the leadership of 'Uthmān, there was great wave of feeling in the Muslim camp of 1400 to 1500 men. They came with great enthusiasm and swore their fealty to the prophet. It is called Bai'at al-Riḍwān (Fealty of Allah's Good Pleasure) in Islamic history. They placed their hands on the prophet's hand, but the hand of Allah was above them and he accepted their fealty. For more details about this treaty see Ibn Hiṣhām, al-Ṣirā' al-Nabawīyyah, Comments by Muṣṭafā al-Saqā and his associates, two volumes, Cairo, Egypt. 2/308-322.

<sup>2</sup> For more details about all these covenants see Ḥamīdullāh, Mājmū'ah al-Wathā'i'q āl-Siyāsīyyah.

### **Covenants of Muhammad (PBUH) with Madīnah's People (Covenant of Madīnah as a Model)**

In the year 1 Hijrah, when the Prophet (PBUH) migrated to Madīnah, the Jews have full political, social, economical and religious power in Madīnah. It was in these circumstances that the (the Prophet) came to Madīnah, where the following problems demanded urgent solution:

1. Definition of the rights and duties, of his own as well as those of the local inhabitants.
2. Arrangements for the rehabilitation of the migrants.
3. An understanding with the non-Muslims of the city, particularly the Jews, for whom Muḥammad took some especial kinds of approaches which would be suitable with the new Islamic state.
4. Arrangements for political organizations and military defence of the city.
5. Compensation for the loss of life and property suffered by the refugees at the hands of the Quraish of Makkah.<sup>1</sup>

In view of these aims and objects, the Prophet, a few months after his arrival to Madīnah, had a deed drawn up, which has been referred to as a Kitāb and Ṣahīfā in the deed itself, and which obviously was written after consultation with the concerned people.<sup>2</sup> However, before discussing this topic we should have gone through the treaty enacted by Muḥammad entitled "The Treaty of 'Aqabah" with two Arab tribes of Madīnah, Aus and Khazraj. Two meetings were convened leading up to the realization of the Treaty of 'Aqabah. The first

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<sup>1</sup> See M. Ḥamīdullāh, *The First Written Constitution in the World*. Lāhore, Pākistān 1968. PP. 15-16.

<sup>2</sup> For detailed account of this book see Ibn Hishām, *al-Ṣirā' al-Nabawīyyah*. 1/501-504.

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meeting included only six people, and the second meeting encompassed twelve people, representing families from both the Aus and Khazraj tribes. After a year, seventy-three people came from Madīnah to ‘Aqabah and enacted the Treaty of ‘Aqabah. These people were all residents of Madīnah who embraced Islam and pledged allegiance to the Prophet. It was at the Treaty of ‘Aqabah that the Arabs of Madīnah invited the Prophet to resolve the feudal inter-tribal fighting in Madīnah, and they agreed to protect him in return.<sup>1</sup>

Hence, when Muḥammad arrived at Madīnah, he made this covenant or compact, not between the Muslims and non-Muslims, but with all Madnī societies, which came to be known as the "Constitution of Madīnah" which is considered as a first written constitution in the world.<sup>2</sup> This constitution was written on Muḥammad's arrival at Madīnah. Dr. Ḥamīdullāh states that the constitution encompasses two main sections. The first section, consisting of 23 clauses, was enacted between the Arab tribes of Aus and Khazraj: including Arab-Jewish converts and pagans. The second part of the constitution, consisting of 26 clauses, was enacted between the Muslims and the Jewish tribes.<sup>3</sup>

The first part of the Constitution encompasses an enactment with the Muslims, polytheists and the Jewish converts. The second part of the Constitution, according to Ḥamīdullāh, was enacted after the battle of Badr, solely to deal with the various Jewish tribes. Hence, he believes that the Jews mentioned in

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<sup>1</sup> For these treaties and their clauses see Ḥamīdullāh, PP. 46-51.

<sup>2</sup> See M. Ḥamīdullāh, *The First Written Constitution in the World*. Lāhore, Pākistān, 1968. It is worth mentioning that Ḥamīdullāh is the first scholar who studied this covenant with help of all Arabic primary sources and named it as a "Constitution of Madīnah".

<sup>3</sup> For details see Ḥamīdullāh, *Mājmū‘ah al-Wathāi‘q āl-Siyāsīyyah*, PP. 59-62.

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the document had given their complete approval to be integrated in it.<sup>1</sup> Hence, the Prophet successfully united the Muslim tribes of Madīnah with Jewish and pagan subjects into one Ummah, eliminating their anarchy status. The Prophet's efforts to unite the tribes into a new Ummah not only terminated the chaos of the tribal affiliation, but also formed a new body comprising different races, religions and tribes. This constitution deals with many major issues related to system of state as well as related to causes and rules that contains general principles and mutual human rights.<sup>2</sup> Dr. Ḥamīdullāh describes this new body that the Prophet formed as a political unit. The development of this unit was a unique historical landmark in Islam. It was the first unit formed in the Prophet's era and maintained a political character, thus stressing the importance of politics. Political functions, such as the ability to make alliances and treaties with different tribes and followers of different religions, combined with a religious ideology, that promoted equality and fraternity, accentuated the momentum for the establishment and expansion of further political endeavors such as an Islamic State.<sup>3</sup>

Before concluding I should point out in below to the contributions of this covenant or constitution in the development of a new Islamic civil state politically, economically and socially.

1. This civil religious constitution has fulfilled the need of all the tribes of Madīnah, the Arab tribes of Aus and Khazraj, and Arab-Jewish converts and pagans to solve their social and political issues and to live peacefully with full sovereignty.

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<sup>1</sup> See Ḥamīdullāh, *The first written constitution in the world*, PP. 35-36.

<sup>2</sup> For details see Jāsim, *al-Wathīqah al-Nabwīyyah wa al-Aḥkām al-Shar'īyyah al-Mustafādah. Shārhah*, Emirates 2006, PP.77-183.

<sup>3</sup> Ḥamīdullāh, *The First Written Constitution in the World*, PP. 18-19.

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2. This new constitution of a civil state brought with it the very important, and very revolutionary change and improvement, by providing the people with a central public institution for seeking justice, in place of every one seeking it with the power of his own hand or, at best, that of his family.
3. In this covenant, the holy prophet secured the highest Judicial, legislative and executive powers for himself; but a very important and remarkable difference between this authority and the autocratic royal authorities of other countries was that materialism had no part to play here. The holy prophet introduced moral elements in politics. He regarded Allah as the source of authority, and considered himself as his messenger and agent; and alongside with this he declared the commands and injunctions ordained for the people as equally applicable to him won self.<sup>1</sup>
4. This covenant led a small town, with some twenty wards in it,<sup>2</sup> to be organized into a civil state; and its small population was united, with the concept of Islamic Tauḥīd, round one central, elastic and practicable constitution. With the collaboration of all, a political system was inaugurated in Madīnah, which made that city in later times the capital of an extensive and powerful empire extending over three continents of Asia, Africa, and Europe, without any difficulty and without any abrogation of this original Constitutional Act.<sup>3</sup>

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<sup>1</sup> About the contribution of Islam to the internationalizing of Human society, see Muḥammad Ḥamīdullāh, *The Muslim Conduct of State*, 7<sup>th</sup> Edition, Lāhore, Pākistān 1977. PP. 40-46.

<sup>2</sup> See Muḥammad Ḥamīdullāh, *The Prophet's Establishing a State and His Succession*. Pākistān Hijra Council, Islāmābād, Pākistān, 1408A.H./1988 A.C. P. 49.

<sup>3</sup> Muḥammad Ḥamīdullāh, *The First Written Constitution in the World*. PP. 36-37.

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5. With making, this convent Muḥammad (PBUH) did not only make Arabs especially Madanis become monotheists like their Jewish neighbors but he united them as well politically, socially and economically. This was a big political and social change in Madīnah that wiped out the existence and role of Jewish communities, which tried to make the Madnis disunited and to be engaged in tribal wars with each other.

### **Conclusion**

Keeping in view the above discussion this article concluded:

1. The studies of the verses of the Qur'ān and its meanings gave me a special kind of importance to study the Qur'ān thematically to be more sufficient for a full understanding of the Qur'ān.
  2. We did know that Arabic words "Ahd" and "Mīthāq" (covenant) have different meanings but the only difference is that the "Ahd" is used in a general way while the "Mīthāq" is used for solemn oaths and compacts.
  3. The word covenant has been used in many verses and in different chapters. And in the most cases use of this word came as a compact and solemn oath.
  4. The issue of covenant is discussed with many forms and all these forms touch hearts and make more conscious and inspire dead hearts. Most of the verses have been presented in the form of information about promise, threat, desire and fright. These verses have full rhetorical miracles, for instance, al-Bayān, al-Ma'ānī and al-Badī'. There are some came in the form of request or demand or order but sometimes mentioned to emphasis on the form of interrogations of criticizing and scolding.
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5. Just as the word covenant came in the Qur'ān, it is also mentioned in the Sunnah, as there are many Ḥadīths that have the words of covenant and compact. It gives us an idea to think about the importance of covenant.
  6. Research about the covenant that took from descendants of Ādam, it is worth clarifying that Allah created the descendants from Ādam's spine and took covenant with making them to testifying on each others. As Allah spoke to them saying that: فَأَجَابُوا: أَلَسْتُ بِرَبِّكُمْ (al-A'rāf: 172) and (بَلَى) (al-A'rāf: 172)
  7. Allah took the covenant from His prophets. And this covenant is that they must believe and trust each other as well as help them out. Allah asked them to testify and they did so. This is a different kind of covenant from which they have gone through with descendants of Ādam.
  8. There are many verses that clarify the covenant took from Banī Israel. Some of them are shorts while some others are long passages. Allah took covenant from them to believe in what the Torah has and acts accordingly. As well as He also took the covenant from them to believe in Muḥammad (PBUH) and follow him and inform others about his prophecy.
  9. Muḥammad (PBUH) took plights from his followers on many occasions and these covenants or compacts are mentioned in many Qur'ānic verses. For instance, Covenant of 'Aqabah and Riḍwān.
  10. Muḥammad (PBUH) made many covenants with the Jews of Madīnah and other Arab Muslims and non-Muslim tribes. The most famous one is the covenant of Madīnah.
  11. The covenant of Madīnah, which become later on the constitution of Madīnah, is a proud heritage of the Muslims
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that the first written constitution of a new civil state promulgated in the world by head of a state. The covenant was drawn by the Prophet Muḥammad in the very first year of the Hijrah containing detailed discussion of the prerogatives and obligations of the ruler as well as of other immediate political, economical and social requirements.

## **Qur'ān's Guidelines for Financial Issues**

✎...Prof. Zafarul Islām<sup>1</sup>

Tr.: Dr. Ashfāque Zafar<sup>2</sup>

The Qur'ān guides human beings in all aspects of life. The inclination, towards knowing its guidance and instructions for day-to-day life and following them, is in fact the fulfillment of resolution for which the Qur'ān has been bestowed upon the Prophet by Allah for human kind. Every human being should know the Qur'ān's appeal to him for his daily course. This appeal has great importance as it covers all aspects of life such as religious, ethical, social, economic, political and administrative issues. The ways to respond to this call has been described in the Qur'ān in different contexts and styles. The financial or economic issues have much importance in life and it necessarily affects other aspects of life. In the time being, Qur'ān's guidelines regarding financial and economic issues have gained much more importance. In the current circumstances, it is felt that these guidelines have been neglected more and more than any other period in the past. It is true to say that in our practical life Qur'ān's guidelines for financial and economic issues have been ignored the most. The current status of practicing Qur'ān's guidance in issues such as carefulness in Islamic ways of earnings, competition in spending for Islamic causes, moderateness in expenditure and use of resources, shunning show-off, sincerity in purchase and sale, commitment to promises and accords and assistance to the needy people, is very clear in our present social system. In

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<sup>1</sup> Professor, Department of Islamic Studies, 'Aligarh Muslim University, 'Aligarh

<sup>2</sup> A Graduate of Madrasa-tul-Işlāh, Sarā'imīr, A'zamgarh and a freelance translator

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this kind of situation everybody can feel importance of adopting Qur'ān's guidelines for financial and economic issues, and inviting others to follow it.

### **Financial Resources: A Phenomenon of Godliness**

- 1. Call for Efforts to Earn:** Efforts for earning or having wealth and assets are not only permissible but appreciable in the Qur'ān as it is directly connected to protection of life or survival of a human being which is one of the basic requirements of Islam. The importance of earning emerges from the fact that it has been described in the Qur'ān as the blessing of Allah. In some verses (al-Baqarah: 215 and 272) it has been stated as "the best thing". Wherever in the Qur'ān, the human beings have been urged to earn or have wealth and property, it all has come with this reference like; Search for Allah's blessing". As Allah says:

"وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿٧٤﴾"

Tr.: And of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His bounty, and that you may be grateful. (al-Qiṣaṣ: 74)

"وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِمَنْ حَمَلَ الْحِمْلَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾"

Tr.: And We have made the night and the day two signs, and the sign of night We have made dark, and the sign of day We have made sight-giving, that you may seek bounty from your Lord. (Al-Isrā': 12)

"فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١١﴾"

Tr.: And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may prosper. (al-Jumu'ah: 11)

## 2. Importance of Thanks to Allah on Attainment of his

**Blessing:** Human beings have been reminded through description of the earning or having money or assets as blessing of Allah, that it (wealth/property) is only sign of Allah's kindness that He has provided you a number of sources of earnings, and has also filled sky, earth and sea with a lot resources, and then enabled human being to exploit them, and provided means to travel from one place to the other on sea and earth. All these things call together to remember Allah and follow his guidance in efforts for earning and other economic issues, thanking him for availing resources and earning money, committing to utilize all these things as per his wills and orders. In some verses of the Qur'an, there are clear instructions to thank Allah on enjoying this blessing of Almighty.

As the Qur'an says:

"وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِّن رَّحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾"

Tr.: And among His signs is *this*, that He sends the winds as bearers of glad tidings and that He may make you taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, and that you may be grateful. (al-Rūm: 46)

No doubt, wealth is also a blessing of Allah, and we should offer thanks on earning and having wealth and assets. Subsequently, he will increase his blessing. Thus, relations with Allah will be stronger. As Allah says:

"وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ"

Tr.: And remember, when Almighty has declared; if you thank more, I will give you more. (al-Baqarah: 168)

### Principles and Provisions for Earning

1. **Instruction to adopt fair means:** The Qur'ān has urged human being to make efforts for earning and having assets. But it has set limits and parameters for these efforts instructing clearly to follow these rules. The basic education of the Qur'ān regarding the earning is that it should come through fair means, and it should be pious and clean. So, the Qur'ān calls for adoption of fair means for a fair earning and good and clean assets. The following verse of the Qur'ān teaches us like this:

"وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِء مُؤْمِنُونَ ﴿٨٥﴾"

Tr.: And eat of that which Allah has provided for you of what is lawful and good. And fear Allah in Whom you believe. Al-Mā'dah: 85)

"فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾"

Tr.: So eat of the lawful *and* good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship. (al-Naḥl: 114)

2. **Prohibition from Earning livelihood through Unfair Means:** In the verses mentioned above, repeated

instructions have been given to utilize assets earned through permissible and fair means. No doubt, that permissible earning is the earning which comes through fair means. The requirement from these instructions is that assets of other person should not be taken through unfair means. Deceit, falseness and disloyalty should not be used for this. In fact, through this instruction, the Qur'an has prohibited use of all unlawful and impermissible means and resources for earning and making assets, so people could not eat each other's assets through unfair means. As Allah says:

"وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدُلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ  
الَّذِينَ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾"

Tr.: And do not devour your wealth among yourselves through falsehood, and offer it not *as bribe* to the authorities that you may knowingly devour a part of the wealth of *other* people with injustice. (al-Baqarah: 188)

It should be clear here that prohibition of taking others' assets through improper ways covers all means that could be used for taking over others assets or get undue benefits from others' wealth. These unfair means include burglary, deceit, looting, gambling, interest, bribery, false witnessing and violation of accord etc. The Qur'an has also described these things separately at different places warning against sad end of these evils and advising human being to be aware of effects of these social illnesses. In the above-mentioned verse, it has been strongly instructed that nobody should file a false case before the ruler to have unlawful control over others' property, and nobody should bribe rulers to usurp others' assets. It becomes clear from these instructions that all unfair

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means (the methods which are familiar these days) for taking over others' assets are forbidden.

### 3. No Scope for Deception and Falsehood in

**Transaction:** Undoubtedly, there are lot of unlawful means for earning and amassing assets. But an examination of these means and ways proves that most of them are connected in some ways with deceit and falseness. The Qur'ān through its directions and instructions has targeted these sources, and has called for avoiding these things. These means and resources have been put in line of deeds which have been disliked by Allah Almighty. As Allah says in the Qur'ān:

"يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَخُوْنُوْا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْا اٰمَنَاتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٢٧﴾"

Tr.: O you who believe! Prove not false to Allah and the Messenger, nor prove false to your trusts knowingly. (al-Anfāl: 27)

It is clear that an act of deceit with Almighty and His messenger is amounted to disobedience and opposition to the will of Almighty. This verse also prohibits any kind of breach of trust related to assets which have been deposited in custody of other person for the sake of safety and security. Generally, most of interpreters of the Qur'ān have their views that the word "خيانة" includes different aspects of life such as accord, promise, administrative post and natural and educational abilities. The popular meaning of this word is breach of trust regarding assets which have been given by others to the custody of a person only for safety of the asset, and this interpretation also includes many other things. Generally, it is observed that this word basically describes unfairly taking over an asset which was kept under custody of the person for

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sake of safety and security. The word “خيانة” means unfaithfulness which is opposite to faithfulness. But it has a more comprehensive meaning, for example, laxity in duty hours, or doing personal work during office working-hours and negligence in performance of duties. If a person fixes an amount against any service by a labourer and finally he pays less than the accorded with the laborer, this kind of attitude also come under the definition of this word. It is because all these acts subsequently make our earnings as earning through unfair means. The two verses of the Qur’ān (al-Nisā’: 107 and al-Ḥajj: 38) mention that Allah Almighty doesn’t like people who are indulge in unfairness and unfaithfulness. As Allah says:

"إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾"

Tr.: Allah doesn’t like those who are indulged in unfaithfulness and unfairness. (al-Nisā’: 107)

Moreover, the Qur’ān has clarified that those who are indulged in acts of unfairness, they are not worthy of any kind of support or shelter because they have been unfair and untrustworthy, and Allah dislike them. The Qur’ān describe them in this way:

"وَلَا تَكُنْ لِلْخَائِبِينَ حَصِيمًا ﴿١٠٥﴾"

Tr.: And be not you a disputer for the faithless. (al-Nisā’: 105)

It becomes clear that the earning which comes through unfair means is not only prohibited but has also its bad impacts and consequences. The weighing or measuring less than required is an open unfairness and unfaithfulness. The Qur’ān has strongly banned this kind of act directing believers to weigh and measure correctly and fairly. Justice, truth and fairness in

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dealings require a just and correct measurement and weight. As Allah Almighty says:

"وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾"

Tr.: And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end. (al-Isrā': 35)

He again says:

"فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ"

Tr.: So give full measure and full weight, and diminish not unto people their things. (al-A'arāf: 85)

Apart from these verses, there are many other verses which highlight this aspect of economy and social values to abstain from such unfair dealings like: (al-An'ām: 152, Hūd: 85, al-Shu'arā': 182 and al-Raḥmān: 8-9), another verse (al-Muṭaffifin: 1-3) which also calls for a fair practice in weighing and scaling, and describes the unfairness in these two practices as mother of all destructions and disruption. Similarly, it warns those who are in business that involves these two things.

4. **Prohibition of Exploitation of Needy People:** In fact, weighing and measuring less than required, as per the accord, is worst example of unfairness and unfaithfulness. The Qur'ān with a clear prohibitory order regarding these practices has clarified its stand on business dealings which have deceit, unfairness, breach of trust concealing of facts. The Qur'ān, in the same way, has described the earnings through interest, gambling, bribery and loot etc. as unfair and prohibited, because a needy person might be
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exploited under these circumstances, and an administrative or political post could be used for this purpose. In fact, these things create social problems and affect permissible and fair means of earning. It is crystal clear that interest itself is exploitation of needy and deprived people and violation of Qur'ān's direction for spending money on needy people. It also goes against human values and the sense of humanity. Interest is source for assimilation of wealth that badly affects activities of traditional institutions of economy. The idea of considering interest a business activity is an act of satanic thoughts as per Qur'ān's instructions. This kind of ideas may come in minds which are polluted with evil kind of thought process, and have lost their sense of right and wrong, correct and incorrect. The fact is that Allah has permitted business activities and openly declared unlawfulness of activities that lead to taking interests (al-Baqarah: 272). The Qur'ān has also declared gambling a satanic act, and every believer should keep himself away from this evil. The Qur'ān has referred Satan as open enemy of human being, so indulging in satanic act will ultimately result in failure and destruction. As Allah says in the Qur'ān:

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾"

Tr.: O you who believe! Wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one of* them that you may prosper. (al-Mā'idah: 90)

The last part of this verse of the Qur'ān clearly says that the gambling is one of these sins, and maintaining a distance from it is way to betterment and success for human being.

**5. Prohibition of Misinformation and Falsehood:** It is a matter of fact that falsehood and lies have been used as tool of corruption in trade, business, and financial transaction. Buyers and others are being deceived and trapped through misrepresentation and falsehood for a higher payment than the actual price of the commodity. The Qur'ān has sternly advised human being to avoid this habit. As Allah says:

"وَأَجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾"

Tr.: --- and shun all words of untruth. (al-Ḥajj: 30)

In this Qur'ānic verse, there is an order to sidestep and avoid "الزور"- deceit and falsehood. The interpretation of this word includes deceit, untruth, false witnessing and other similar acts. It should be clear here, that in contrary to this habit; the Qur'ān has described one of virtues of pious men that they do not indulge in untruth and falsehood. (al-Furqān: 72).

**6. Rejection of Prayer; the Immediate Effect of Impure Wealth:** These details prove that the Qur'ān has stressed on adopting lawful and legitimate means of earning or earning pure wealth. It has earmarked illegitimate and unlawful means of earning and advised faithful people to shun these means for a pure and permissible earning of wealth and making assets. It has also warned people of immediate effects of unlawful means of earning and impure wealth, and that is end of blessing from this kind of wealth. The impure wealth also affects mental and

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physical abilities, and it also has its impact on upbringing of chicken. Apart from it, the biggest loss of the impure wealth is deprivation from the acceptance of prayer before Allah. As this tradition of the Prophet (PBUH) clarifies:

“The Companion of the Prophet Abū Hurairah says that the Prophet said: Allah is pure and he loves purity. What Allah had ordered prophets, the same has been ordered to the believers. Allah told prophets; you people eat pure things, and whatever you will do Allah will know it. Whereas, Allah told believers that whatever I have bestowed upon you, you eat pure one from it. Then, the Prophet mentioned about a person who went on a long journey, and who is in unraveling condition, and prays to Allah holding his two hands, calling Allah, Allah, while his eating is impure, his drinking is impure and his wearing is impure. Then for what is prayers will be accepted. (Ṣaḥīḥ Muslim, Kitāb al-Zakāh, Qubūl-uṣ-Ṣadqah...).

### **Principles and Methods of Expenditure**

1. **Prohibition of Unaccounted Expenditure:** The Qur’ān has clearly mentioned methods and principles for expenditure along with its instructions for earning pure wealth and adopting lawful means for it. The first direction in this regard is that wealth would not be spent on unreasonable way without any need. In other words, it has prohibited unnecessary expenditure. The instruction to sidestep this habit of extra expenditure has come with a warning that Allah dislikes people with habit of extra expenditure. The reason behind this warning is that wealth is the blessing of Allah, and wastage of this blessing is
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dishonoring of it, and violation of human rights. If a wealthy person spends his wealth without a need or reason, only for social status or appreciation, he not only damages himself but he violates others' rights. If he doesn't indulge in splurging and saves his wealth, this could be used for his family and then for welfare of needy people, ultimately for his own welfare for which the reward would be given on the Day of Judgment. So, those who spend their money for no valid reason, they inflict harm to themselves and the society as well. In this context, the Qur'ān says:

"وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾"

Tr.: --- and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (al-A'arāf: 31)

He also said:

"وَلَا تُبَدِّرْ تَبْدِيرًا ﴿٢٦﴾ إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ﴿٢٧﴾"

Tr.: --- and squander not *your wealth* extravagantly. Verily, the extravagant are brothers of satans. (Al-Isrā': 26-27)

The first verse indicates the point that spending of thing which is related to the survival of life is necessary. But at the same time, it has been directed that it should not be spent unnecessarily and unreasonably. It is only wastage of Allah's blessing, which is disliked by Almighty. He only likes that His blessings should be spent for good reasons, and it should be utilized for self-purpose and for welfare of others.

The second verse highlights the seriousness of wastage of wealth saying that those indulged in splurging are brothers of

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Satan who is unthankful to Allah, and similarly who doesn't respect Allah's blessing of wealth on him through unnecessary expenditures, appear to be unthankful for Allah. Finally, it seems that unnecessary expenditure is contrary to be thankful to Allah. Satan never wants that a human being should be thankful to Allah, and put evil thoughts in mind of human beings, urging them to involve in acts which are against thanks and gratitude for Allah on His blessings.

2. **Losses of Misery and Direction to evade it:** With a clear instruction against splurge and unnecessary expenditure, the Qur'ān is against misery and cupidity. No expenditure as per requirements and needs is an act of immense displeasure in the view of the Qur'ān. This act of misery is amounted to being unthankful to Allah Almighty and violation of others' rights. A miser man doesn't spend money neither on him nor on his family members. He also keeps his hands closed against spending on path of Allah. In this way, he inflicts damages to himself, deprives himself of compensation for charitable works. In fact, Islam exhorts a moderate way between misery and unnecessary expenditure. It doesn't want person either to indulge in limitless expenditure and spending all of his wealth, and remain needy and poor, or to block all his wealth even for his own needs and requirements. Allah says in this regard:

"وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾"

Tr.: And keep not your hand chained to your neck, nor stretch it out an entire stretching, lest you sit down blamed *or* exhausted. (Al-Isrā': 29)

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In the light of the Qur'ān, believers' habits in this regard have to be like this, as Allah says:

"وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾"

Tr.: And those who, when they spend neither extravagant nor niggardly but moderate between the two. (al-Furqān: 67)

Sometimes, misers feel if they save money instead of spending it on welfare of family members and needy people, it will be beneficial for them in future. The Qur'ān has refuted this kind of thought. The reason is that wealth which is not for good of family members and other deprived people of the society, is good for nothing. The other aspect is that misery doesn't serve the purpose for which Allah has bestowed this blessing upon a person. The third bad effect of misery is that it will stand obstructive against success on the Day of Judgment. Apart from it, the outcome of the misery will be painful and insulting. The following verse explains this accurately:

"وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاتُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾"

Tr.: And let not those, who are niggardly with respect to what Allah has given them of His bounty, think that it is good for them; nay, it is evil for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth, and Allah is well-aware of what you do. (Āli 'Imrān: 180)

In the last part of this verse, it has been reminded that treasures of earth and sky are completely in control of Allah Almighty, nothing is short in quantity with him. When a believer spends his money as per the guidance of Allah, then

Allah will give him more, and bless in the remaining wealth. It means that success for wealthy person lies in his spending of wealth in the way of Allah as per his guidance and not amassing it. This fact has come clear in the following verse:

"وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾"

Tr.: So fear Allah as best you can, and listen, and obey, and spend *in His cause*; it will be good for yourselves. And whoso is rid of the covetousness of his own soul — it is such who shall be successful. (al-Taghābun: 16):

**3. Spending only for Consent of Allah:** One of main Islamic principles of spending wealth is that it should be only for getting consent of Allah. It should be the part of belief that the wealth and asset only comes through blessing and consecration of Allah. Wealth is the phenomenon of his divinity and endowment. So, money and wealth should be spent accordingly aiming to get consent of Allah. In fact, amount of recompense and compensation from Allah depends on degree of devotion and sincerity. As Allah says in the Qur'ān:

"وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾"

Tr.: Whatever you give in Zakāh seeking the favour of Allah — it is these who will increase *their wealth* manifold. (al-Rūm: 39)

"وَمَا تُنْفِقُوا مِن خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِن خَيْرٍ يُؤَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿١٧﴾"

Tr.: And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allah. And

whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged. (al-Baqarah: 272)

In another verse of the Qur'ān, it is mentioned as a virtue of believers that they spend money on destitute and poor people only for consent of Allah, and in compliance to his orders, and they do not demand any reciprocation against it. As this verse clearly mentions:

"وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾"

Tr.: And they feed, for love of Him, the poor, the orphan, and the captive, *Saying*, 'We feed you for Allah's pleasure *only*. We desire neither reward nor thanks from you.'" (al-Dahr: 8-9)

A major point comes out from the above-mentioned verses that Allah only values the expenditures which have been done exclusively for assent of Allah, and not for any kind of social consideration.

**4. Spending for Show-off and Status is Loss of Almighty's Reparation:** In this context, it seems appropriate here to mention Qur'ān's directions regarding spending for Islamic causes, and that is a covert act which has no connections with show-off and status. The Islamic principles for expenditure call for spending only for consent of Allah and his blessing, and nothing else. While spending in path of Allah, it must be taken in consideration that this act is only for Allah and it has nothing to do with status and reputation. Status and reputation are weakness of human beings. A person likes fame and status, and sometimes he spends a lot of money for this purpose. In the light of Qur'ān's directions, those who spend for fame

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and status are disliked by Allah. In fact, they prove that they are with evils. As Allah Almighty says:

"وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾"

Tr.: And for those who spend their wealth to be seen of men, and believe not in Allah nor the Last Day. And whoso has Satan for his companion, *let him remember that an evil companion is he.* (al-Nisā': 39)

The last part of the verse carries a message of much importance saying that like extra expenditure, show-off and status have also been categorized as outcome of evil thoughts. It is because Satan never wants human being to do welfare works and get acceptance at Allah. So, he urges people and creates feelings in hearts that push for seeking fame and reputation against his spending wealth for the sake of Allah's consent, ultimately destroying its spirit and resolution.

In another verse it is mentioned that spending for show-off destructs sprit of spending in the path of Allah. As Allah says in the Qur'an:

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴿٢٦٤﴾"

Tr.: O you who believe! Render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. (al-Baqarah: 264)

This verse indicates that in addition to expression of ego, and hurting needy and poor's feelings, habits of show-off and feeling of status destroy acts of charity.

5. **Instruction for Spending Best of Wealth:** As per Qur'ān's guidance, one of basic principles and virtues of spending for consent of Allah is that qualitative wealth and money should be spent in the path of Allah. It means if we help a person in cash, we should not give him old or torn piece of denomination. If we help someone in kind, we should not give very old and obsolete thing that appears to be unusable. The Qur'ān clearly instructs in this regard:

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ لَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَنِّي حَمِيدٌ

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Tr.: O you who believe! Spend of the good things that you have earned, and of what We produce for you from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is Self-Sufficient, Praiseworthy. (al-Baqarah: 267)

In this verse, instruction has been given for spending best of asset (المال الطيب). This word means the wealth which has been earned through permissible and legitimate means, and itself, it should be clean and good and not cheap and less attractive. The Qur'ān has reaffirmed this direction that a poor or needy person should not be given the kind of things which a person could not accept for himself if given to him back by others. This is a fact that a quality asset or a good thing is always liked by human being, and sparing it out or giving it to others is a testing act. This is the reason that spending best of wealth has been declared as valued and respectful. Allah says in this regard:

"لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ"

Tr.: Never shall you attain righteousness unless you spend out of that which you love. (Āli 'Imrān: 92)

A tradition of the Prophet supports this kind of call for spending as we find:

“Abū Hurairah said that he came to the messenger of Allah (PBUH), and asked him, O’ messenger of Allah, which one is the biggest charity (for sake of compensation from Allah). The Messenger replied saying “spend on charity in these conditions, you are healthy, misery has taken over you, apprehension of poverty grips you, you have an ambition to save money to become a wealthy person.”

It is natural, that a person gets attracted and has ambitions to have a nice thing which is in his list of likes.

#### 6. **Prohibition of Public Mentioning of Spending on**

**Charity:** One of the significant instructions of the Qur’ān regarding charity spending is that nobody should mention his spending wealth for charity and welfare of poor publicly or harass a deprived person through stating his charity acts or expenditure. The verse (264 of al-Baqarah) clearly mentions calling believers that they should not mention their charity spending publicly hurting poor and deprived people. This will destroy compensation from Allah on their spending. This is worth mentioning here that charity spending is not a courtesy or any kind of blessing on poor and deprived people. In fact, it is right of deprived and poor people pending against wealthy and affluent people, and it is responsibility of well-off people to help down-trodden section of the society. Charity spending is

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an opportunity for the wealthy people to carry out their responsibilities. It is this opportunity that makes rich men able to get more blessing of Allah Almighty. It appears that those who mention their charity and hurt poor peoples' sentiments, they only destroy their due compensation from Allah, and unknowingly bag sins in their credit.

#### 7. **Courtesy with Poor and Respect to their Sentiments:**

The mention of charity or any welfare work publicly hurts poor's sentiments and disrespects them. The Qur'an has strictly prohibited it. Moreover, it has even instructed not to behave harshly with beggars. As Allah clearly mentions in the Qur'an:

"وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١١﴾"

Tr.: And chide not one who seeks help from *you*. (al-Duḥá: 11)

It is one of numerous significant directions of the Qur'an that it has called believers to behave politely and have gentility with poor and deprived people instead of misbehaving and rebutting. If anybody does not want to give them any thing, he must avoid it politely. The following verse of the Qur'an teaches us the same thing:

"قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾"

Tr.: A kind word and forgiveness are better than charity followed by harm. And Allah is Self-Sufficient, Forbearing. (al-Baqarah: 263)

The Qur'an has given much importance to politeness, courtesy, gentleness and respect to poor and deprived people. It appears from its instruction that wealthy and rich people should not stop their help and charity works for poor, and

destitute merely because of any fault, misbehavior and non-compliance from members of this section. As Allah says:

"وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٣﴾".

Tr.: And let not those who possess wealth and plenty among you swear not to give *ought* to the kindred and to the needy and to those who have left their homes in the cause of Allah. Let them forgive and pass over *the offence*. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful. (al-Nūr: 22-23)

One important point which has come out of interpretations of this verse by some interpreters in the context of a particular event is that if an affluent person has been extending a helping hand to a poor and deprived person, he merely can't stop his help because of any controversy or differences of opinion on any issue. He should continue his charity on humanitarian ground and should rely on forgiveness. The last part of this verse has finely urged people to adopt path of forgiveness. It means that when a human being expects forgiveness from Allah on all mistakes and wrongdoings, then he should do the same with fellow persons graciously and respectfully.

**8. Instruction for Good Behavior with Indebted and Deprived Persons:** Instructions for good behavior with indebted and deprived persons have come in the above mentioned verse in which rich and wealthy have been directed clearly for dealing politely with poor people. The summary of this direction is that indebted people have sought debt due to any pressing need. If they fail to return

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the debt amount on time due to some reasons and seek extension in period for retuning the debt, they should be given for the sake of humanity. It will be better if their debts are written off. As Allah says:

"وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾"

Tr.: And if any *debtor* be in straitened circumstances, then *grant him* respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew. (al-Baqarah: 280)

The last part of this verse is thought provoking and has a call for competition in path of charity and welfare of people.

### Respective Descendants of Wealth

**1. Parents and Children:** Apart from principles and methods for spending in charity and welfare of poor people, the Qur'ān has earmarked in a number of verses the individuals who have their rights in a person's wealth and earnings, and money and wealth should be spent on them preferably. We find a clear position in verses related to this issue. Parents, family members and relatives have preferably rights in any body's wealth. As Allah says:

"قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ ۗ"

Tr.: Say: 'whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. (al-Baqarah: 216)

Apart from this, there are several verses like (al-Baqarah: 83, al-Nisā': 36, al-An'ām: 15, Al-Isrā': 23, al-'Ankabūt: 8, and al-Aḥqāf: 15) which have orders and instructions for extreme polite and good behavior with parents. As Allah says:

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"وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا"

Tr.: Your Lord has commanded, "Worship none but Him, and *show* kindness to parents. (Al-Isrā': 24)

The Arabic word "إحسان-Ihsan" has a meaning and sense of good behavior, polite interaction, carefulness, physical help and financial assistance. The other important thing is that in several verses, Allah has directed for obedience and good behavior with parents just after ordering believers to worship him. This order of statement shows parents' status and their importance indicating that parents are important and eligible than others for care and maintenance economically and ethically.

As far as parents are concerned, Allah has said in Qur'ān: "وَوَصَّيْنَا"

"الْإِنْسَانَ بِوَالِدَيْهِ" (Tr.: We have recommended human beings (good behavior, care etc- regarding their parents. Luqmān: 14) In the same way, Allah has recommended for care of children. As Allah said in this regard: "يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ" (Tr.: Allah recommends you (for care and maintenance) regarding your children. Al-Nisā': 11). Recommendations and suggestions regarding parents cover all kinds of care and maintenance including spending money and wealth on them. On the other hand, Allah has ordered human beings not to kill their siblings fearing poverty because We provide subsistence to parents, and children as well. (Al-Isrā': 17/31). This verse also clarifies that maintenance of children is the responsibility of their parents.

**2. Rights of Wife:** In principle, the Qur'ān has reminded husbands regarding rights of wife saying that women's rights on men are same as men's rights are on women as per the rules. As Allah says:

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"وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ"

Tr.: And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allah is Mighty, Wise. (al-Baqarah: 228)

Financial rights of women are atop of all their rights. It is well-known fact that maintenance of wife is liability of husband. Husband will manage food, lodging and garments for wife. This point comes clearer from the verse in which man's status has been stated higher than women reasoning that they spend their money on women. As Allah says:

"الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ"

Tr.: Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. (al-Nisā': 34)

The bridal dowry amount (*mahr*) is one of important financial liabilities of women on men. As Allah says in the Qur'ān:

"وَعَاثُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً"

Tr.: And give the women their dowries willingly. (al-Nisā': 4)

The word "نحلة" - happily) in this verse is very meaningful. The purpose of using this word is to imprint this fact in minds of men that amount of bridal dowry is not a burden but it should be paid with a sense that it is an accomplishment of duty for protection of right. This sense of accomplishment will bring happiness to husband naturally when he will think that he has finished one of his obligations to his wife. This sense will give him more happiness that he has performed his duty for the person who is his life partner.

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**3. Rights of Relatives:** As far as financial rights of relatives are concerned, the above mentioned verse (al-Baqarah: z15) puts relatives' rights second to parents in the order of financial rights and liabilities. Courteousness and politeness with relatives has been mentioned just after parents' rights in another verse (al-Nisā': 36). In a verse of (al-Naḥl: 91) Allah has ordered good behavior with human beings in general while especially stressing on politeness and courtesy with relatives. As Allah says:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ"

Tr.: Verily, Allah enjoins justice, and the doing of good to others; and giving kindred. (al-Naḥl: 91)

"وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ"

Tr.: And give you to the kinsman his due, and to the poor and the wayfarer. (al-Isrā': 26)

Allah has highlighted fulfillment of relatives' rights in several verses of the Qur'ān, and their financial right has come first in this list of their rights. This right becomes most important preferably in case of relatives whose financial conditions are not good, and they are in need of help. The Qur'ān and traditions of Prophet (PBUH), both have stressed on maintenance of relations. The best way to protect and strengthen relations is that financial assistance should be provided to the relative who is relatively poor and deprived, and they could feel themselves part of the prosperity and wealth. It is fact that relatives are the closest one after parents who always stand in good and bad times and are helpful in need. Therefore, they are entitled to be treated politely and gently and must be provided financial assistance in case of needs.

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Moreover, the Qur'ān has instructed that relatives should be considered while distributing inheritance property. In this context, those relatives have been mentioned who have no claim on inheritance. It has been urged here that they should be given something. We get instruction from this verse:

"وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٩﴾"

Tr.: And when *other* relations and orphans and the poor are present at the division of *heritage*, give them *something* therefrom and speak to them words of kindness. (al-Nisā': 9)

In the last part of the verse this precious lesson has been repeated that if relatives, who have no claim on inheritance property and other needy persons be present at the time of distribution of inheritance, do not express displeasure or misbehave with him. If there is no scope for giving them anything from inheritance, then talk with them politely.

**4. Rights of Inheritors:** It is worth mentioning here that inheritance rights of parents, family members and relatives along with their financial rights are of great importance. The Qur'ān has reminded time and again for fulfillment of this right. The accomplishment of this right has importance because of the reason that people pay less attention to this issue and neglect it. The other important aspect of this direction is that rights of weak inheritors appear to be violated usually. Several verses have stressed that those who have rights in inheritance must get their share of inheritance property and assets as per the rules defined by Allah. It is notable here that while mentioning shares of individuals in inheritance property left by a dead person, two words (نصيبًا مفروضًا، فريضة من الله) have been used

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which must be preserved in mind. These two words have come to inculcate two things in the mind. First, the amounts of shares in inheritance have been fixed by Allah Almighty. Second, distribution of inheritance is a duty and obligation. No personal suggestion or advice is permissible and distribution should not be delayed.

The following verse has been considered carrying directions regarding rights of shareholders in inheritance property:

"لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ  
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾"

Tr.: For men is a share of that which parents and near relatives leave; and for women is a share of that which parents and near relatives leave, whether it be little or much — a determined share. (al-Nisā': 7)

- 5. Fixation and Distribution of Inheritance: An Expression of Divine Wisdom:** This verse describes a basic fact that both men and women have rights in inheritance property. Apart from parents, relatives are also shareholders in this property. The second important thing is that share in inheritance property is a right and not a blessing on inheritors. It was their share that has been distributed to them. Third, fixation of the shares is done by Allah Who is Wise and Knowledgeable, and quantity of shares is an indication to His wisdom and knowledge. Distribution of property as per His direction would be blissful and peaceful. Allah has accurate knowledge of distribution of shares of inheritance, and quantity of shares for each share-holder.
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The point which has been highlighted in the last part of the abovementioned verse is that inheritance property would be distributed as per rules among inheritors irrespective of its quantity and quality. This instruction gains importance when inheritance property is very small or less precious, because in this kind of case, people pay less attention to distribution. In the same way, people neglect an inheritor who is due to get a very small portion of property. In other words, the inheritance amount whether it is two hundred or twenty thousands, equal attention would be paid for distribution of both the properties. If anyone gets five rupees as his share and someone gets five hundreds as his share, both would be treated as equally important.

**6. Orphans' Rights:** In addition to financial rights of parent, rights of family members, rights of relatives which have been mentioned earlier with reference to Qur'ān's guidelines, there is another section of people whose financial rights have been described in detail, and those are orphans. They are among the weakest section of the society, and sometime they face violation of their financial rights. People easily usurp their rights and deprive them of their inheritance rights. Some people misuse orphans' property or share of wealth in guise of custodians of the property. On the other hand, the provision is that if a house has any orphan then it is reasonability of the family head to take care of his property. It is also responsibility of the society to insure rights of orphans and to protect their rights against violators. The verses of the Qur'ān which describe orphans' rights and call for politeness and gentleness with them, have linked all these things with their financial rights.

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The Qur'ān has stated in a very clear term that orphans should be treated politely (al-Nisā': 19-36), their property, capital and sources of income should be taken care of sincerely (al-An'ām: 152), their financial rights should be given and they should be assisted properly (al-Baqarah: 215 and al-Nisā': 8), their money should be spent as per requirement (al-Nisa: 6), their wealth should not be exploited for personal gains (al-An'ām: 152 and al-Nisā': 6), their property should be returned to them when they reach the age of adolescent (al-Nisā': 6), justice should be done to them in all situations and conditions (al-Nisā': 127).

In the light of these verses, some important points have come regarding financial rights of orphans:

Orphans have been considered in category of people who have been advised as people to be taken care of and treated with special attention.

"وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ"

Tr.: --- and *show* kindness to parents, and to kindred, and orphans. (al-Nisā': 36)

In another verse (al-Baqarah: 215) orphans have been counted with parents and relatives as more eligible for financial assistance. The Qur'ān is so sensitive regarding protection of orphans' financial rights that it prohibits any kind of unjust approach towards their property, mixing up one's property with their property for illegitimate gains and exchange of bad goods with their better goods. As we find in the following verses:

"وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ"

Tr.: And approach not the property of the orphan, except in a way which is best, till he attains his maturity. (al-An'ām: 153)

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"وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْضَلِيلِ"

Tr.: And give to the orphans their property and exchange not the bad for the good. (al-Nisā': 2)

It is already mentioned that if relatives, orphans and deprived people come at the time of distribution of inheritance property with some demands, their wishes should be met and they should be treated politely (al-Nisā': 8). It means if they could not get anything, at least they should be behaved graciously. Harsh treatment with them has been prohibited. At another place, rebutting and rebuking them is banned in very clear terms. As Allah says:

"فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ"

Tr.: So the orphan, oppress not. (al-Duḥā': 93/9)

Moreover, the Qur'ān while stressing on fulfillment of financial rights of orphans, has warned of big loss and harsh punishment on the Day of Judgment in case of depriving them of their rights. As it comes clear from this verse:

"إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا"

Tr.: Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire. (al-Nisā': 10)

The point is that anyhow orphans are eligible for getting financial and humanitarian assistance politely. It means that they should be treated in the way which is suitable for them especially their financial issues should be dealt with high care and sincerity because it is directly attached to prosperity in their life. The degree of care and sincerity that involved in orphans' financial issues comes out of this direction of the

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Qur'ān that there must be witnesses of the event in which orphan's property and wealth are scheduled to be handed over to them finally. A verse of the Qur'ān calls in a very compact way for adopting all required procedures in case of orphans. As Allah says:

"وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ"

Tr.: And they ask you concerning the orphans. Say: 'Promotion of their welfare is *an act of great goodness*'. (al-Baqarah: 221)

This approach of the Qur'ān for orphans is very heart-touching and nearer to natural feelings. Nobody will like that his children should face problems and high-handedness from any side after his death. It also should be kept in mind that orphans are children of someone in our society. So, they should be treated politely and gently, as everybody wants good treatment of their children. (al-Nisā': 9). In a tradition of the Prophet, importance of courtesy and politeness with orphans has been described in a very effective way. The Prophet (PBUH) said that a Muslim's house which has an orphan who is being treated well is better than other Muslims' houses, and a house where orphan is not treated properly is the worst house. (Sunan Ibn Mājah, Kitāb-ul-Ādāb, Bāb Haqq al-Yatīm).

### **Advices for Maturity and Wellness in Financial Affairs**

- 1. Commitment to Accord and Pledge:** Another thing which is very important in financial transactions is commitment to accord, contract and promise. A person does an accord or promise or agreement with another person in doing trade, business, debt, pledge and other financial matters. It is fact that financial transactions conclude swiftly and happily and relations remain intact if
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both sides come according to agreement and promises. Unlike this controversy and differences occur when promise and agreement are not respected by both sides. This disrespect to agreement causes deterioration of relations leading to fighting and hostility. All these things inflict damages to trade and finance and affect purchase and sale.

- 2. Fulfillment of Promises and Agreement:** The Qur'ān has stressed on fulfillment of promises and agreement in day-to-day life. These instructions and directions are also applicable on all financial issues. Context of some verses indicate that they are related to issues of financial transactions. Explaining importance of promises and agreements, the Qur'ān warns that responsible persons will be interrogated regarding their promises and agreements on the Day of Judgment. It highlights the fact that fulfillment of promises and agreement is the identity of a Muslim. As Allah says:

"وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾"

Tr.: --- and fulfill the covenant; for the covenant shall be questioned about. (Al-Isrā': 34)

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ"

Tr.: O you who believe! fulfill *your* compacts". (al-Mā'idah: 1)

A major point comes out from the last part of the first verse that promises and agreement should not be considered usual. Its violation is a very big sin. Its implications are not limited to this world but violator would have to be responsible on the Day of Judgment. In fact, no believer is expected to break his promise. Fulfilling promise and agreement is the distinction of a believer. As the following verse clarifies:

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"وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا<sup>ص</sup>"

Tr.: --- and those who fulfill their promise when they have made one. (al-Baqarah: 177)

Apart from it, protection of agreement and pledge has been listed among acts that will insure success for believers on the Day of Judgment (al-Mu'minūn: 08). In a tradition of Prophet, the fulfillment of agreement has been counted among basic parameters of the religion. "No belief without protection of pledge and no religion without fulfilling agreements" (Aḥmad bin al-Ḥussain al-Baihaqī, al-Sunan al-Kubrā, al-Kutub al-'Ilmīyyah, Beirut, 1999, 6/471).

**3. Management of Written Records of Transaction:** The Qur'ān has formulated a provision for fairness in financial dealing and protection against controversies and differences in issues related to financial transactions. The provision is that written record of all transactions between two sides should be maintained, so it could be useful in future. This direction of the Qur'ān has come especially for record of debt. But it may be applicable for all kinds of financial dealings and transaction. As Allah says:

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ"

Tr.: O you who believe! When you borrow one from another for a fixed period, then write it down. (al-Baqarah: 282)

**4. Direction for Preparation of Correct Record:** It is very significant that the Qur'ān has directed for preparation of records' documents minutely and cautiously. It is because future transactions and bilateral financial issues will depend on it. The Qur'ān has given clear direction that documental records of transaction should be prepared

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correctly. There should not be any kind of negligence, irregularity and corruption that could cause loss and injustice to any side. Allah says:

"وَلْيَكْتُب بِيَدِكُمْ بِالْعَدْلِ"

Tr.: And let a scribe write *it* in your presence faithfully. (al-Baqarah: 282)

A fair and just drafting of records means that whatever is agreed upon between the two sides of the agreement should be drafted correctly without any degree of decrease, increase or change. Provisions of agreement must be stated correctly.

#### 5. Presence of Witnesses at the Time of Record

**Preparation:** The Qur'an has conditioned the presence of witnesses at the time of preparation of draft agreement to insure a fool proof drafting of the agreement. Allah says in the Qur'an just after his direction for keeping a written record of debt.

"وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشَّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى"

Tr.: And call two witnesses from among your men; and if two men be not *available*, then a man and two women, of such as you like as witnesses, so that if either of two *women* should err *in memory*, then one may remind the other. (al-Baqarah: 282)

#### 6. Obligation of Able Persons for Cooperation in

**Drafting Agreement:** The Qur'an has given so importance to preparation of documents for financial issues that he has made cooperation, with concerned parties in preparation and drafting of the agreement, a moral obligation of those who have been blessed with

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abilities of writing. They should not refuse their services if consulted in this regard.

"وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ".

Tr.: --- and no scribe should refuse to write, because Allah has taught him ---. (al-Baqarah: 282)

One of many points of this verse is meaningful. It shows how Allah has politely reminded people who have writing talents, saying that Allah has blessed them with this ability, so they should come forward for cooperation in noble causes and assistance to others. This is one of the best uses of this talent and a way of thanking to Allah on this blessing.

**7. Importance and Essentiality of True Witnessing and Presence of Witness when Required:** The Qur'ān's direction regarding witnesses is very important. It obligates them to be available when needed for witnessing. They should not turn hostile, and follow path of truth and just. As Allah says:

"وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا"

Tr.: And the witnesses should not refuse when they are called. (al-Baqarah: 282)

The Qur'ān has warned sternly against false witnessing and hiding of truth while witnessing. As it says:

"وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾"

Tr.: And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allah is well aware of what you do. (al-Baqarah: 284)

In present times, incidents of threatening witnesses and preventing them from true witnessing, by the accused and

their supporters, have become usual. These incidents have their impacts on court proceedings, thus recovery of financial rights among other rights appear to be tough. The Qur'ān has suppressed this phenomenon 1500 years back through stern warning of punishment.

"وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُرُ فُسُوقٌ بِكُمْ".

Tr.: And let no harm be done to the scribe or the witness. And if you do *that*, then certainly it shall be disobedience on your part. (al-Baqarah: 282)

**Conclusion:** It becomes clear through these details that Qur'ān's guidelines and directions regarding financial issues are very inclusive, compact, useful and impressive for betterment of social life and economic issues. The following points come out after examining these directions and instructions:

Fair means should be adopted for earning and all illegitimate means (stealing, bribery, interest, dishonesty, deceit, illegal owning etc.) should be sidestepped permanently.

Earning should be through permissible means.

A distance should be maintained from both misery and extra-spending because both lead to violation of people's rights and unfaithfulness to Allah.

Rights of parent, family members, relatives, orphans, poor and needy should be fulfilled through legitimate earning.

Shares of inheritors in inheritance property should be distributed honestly.

Spending for good causes should be done promptly without any delay.

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Things of good quality should be given to needy people.

Spending in the path of Allah should be only for consent of Allah, and it should not be distributed by the sense of status and show-off.

Feelings of needy person should not be hurt through public mentioning of spending on his welfare publicly.

Fulfillment of promises and protection of agreement is necessary in financial transaction.

It is better to prepare documental record of financial exchange of agreement in presence of witnesses to avoid differences and controversies.

Honesty, clarity, commitment to agreements and promises, distance from deceit and lies are important parts of the Qur'ān's directions and guidelines related to all financial issues and matters. Practicing these virtues of Islam is guaranteed to a peaceful and human-friendly financial system and a better social and prosperous life. May Allah guide us to understand and practice these points!

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## **Economic Imbalances and Role of Islam-An Essay on Qur'ānic Interpretation**

✎ **Muḥammad Yāsīn Maḥzar Ṣiddīqī<sup>1</sup>**

All economic imbalances, plainly speaking, stem from the unjust possession of means of product and inequitable distribution of wealth in a given society. World economic orders, despite their best claims of solving economic problems of man, have so far failed in their objectives, rather they have increased the imbalances to a gigantic proportion, simply because they could not control means of production and flow of wealth for the benefit of the common man. Capitalism gives to the capitalist full control over the means of production, allowing concentration of wealth within a microscopy minority. Communism and socialism place the means of production under the authority of the party or the state dominated by an oligarchy which misappropriates wealth, denying the masses their due.<sup>2</sup> Consequently, all these and several other economic orders of today, fail to build an economic system which can guarantee a just control of the means of production and an equitable distribution of wealth, liquidating or, at least, minimizing imbalances in the economy. Protagonists of Islam claim that such a just economic order, where economic imbalances are minimized to the extent possible, if not wiped out altogether, could be built on the

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<sup>1</sup> Professor, Department of Islamic Studies, 'Alīgarh Muslim University, 'Alīgarh

<sup>2</sup> For a comparative study of world and Islamic economic orders see: Sayyid Abū al-A'ālā Maudūdī. *Ma'āshiyāt-i-Islām*, ed. *Khurshīd Aḥmad*, Delhi, 1981. Chapters I.III. PP. 31-36, 119-40.

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basis of the teachings of the Qur'ān and the Sunnah.<sup>1</sup> In this paper an attempt has been made to study the role of Islam, VIS-À-VIS, the economic inequalities and to show how far their claim is tenable.

At the outset it should be made clear that Islam does not guarantee complete economic equality to all individuals, for just as they vary in their physical and intellectual abilities, they also vary in their capacities to earn. The Qur'ān makes it plainly clear, saying, (نَحْنُ فَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ )<sup>ظ</sup> (Tr.: It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others.)<sup>2</sup> There is a number of Qur'ānic verses which state in unequivocal terms that all human beings are not equal in all respects, that they are bound to vary in their economic and social status by divine provisions so “that He may try you in the gifts He hath given you.”<sup>3</sup> In all these verses the Qur'ān proclaims that (لَهُ مَقَالِيدُ )<sup>ج</sup> (Tr.: to Him belongs the keys of the Heavens and the earth: He enlarges and restricts the

<sup>1</sup> Ibid., PP. 31-66. 67-117. 141-86 ff. Also see: International Islamic Conference (Proceedings), ed. M.A. Khān. Islāmābād, 1970, articles by Mazharuddīn Şiddīqqī. M. Mas'ūd and Diyā'-ul-Ḥaq, PP. 91-110, Sayyid 'Abdul Laţīf. Base of Islamic Culture, Ḥyderābād Deccan, 1959, PP. 198-230. Muḥammad Taqī Amīnī, Islām kā Zar'ī Nizām, 'Alīgarh, 1980.

<sup>2</sup> Sura XLIII, 32. 'Abdullāh Yūsuf 'Alī. The Holy Qur'ān, Amna corp. Maryland. U.S.A, 1983, PP. 1330–1. English Translation of all Qur'ānic verses quoted in this paper are from this translation. For a discussion on economic inequality of man see: Maudūdī, op,cit., PP. 77–81.

<sup>3</sup> Vi, 165. For other verses of the Qur'ān on the issue see: XVII. PP. 21,30; XXXIV, P. 39; XLII. P. 12.

sustenance to whom He wills...) Therefore, the Qur'ānic scheme of things does not envisage or postulate complete economic equality among mankind, as it is against the natural phenomenon. Not only that, Qur'ānic injunctions also exhort the people in general and the believers in particular to accept this economic inequality willingly as a divine dispensation whose pros and cons are beyond human comprehension.<sup>1</sup>

But I must hasten to add here that the Qur'ān on the other hand provides all people with equal opportunities to earn. Islam holds that all natural resources on which human subsistence depends are handiwork of Allah created for the benefit of all creatures. Not only He created them for their benefit but also placed them under their control.<sup>2</sup> Now it is for the individuals to obtain benefits from these natural resources according to their capabilities. What is interestingly significant is the fact that the Qur'ān does recognize a right of all human beings, irrespective of their creed and colour, over the possession of and benefit from these natural resources, - deriving none in this respect. That is why Islam does not recognize validity of the guild or caste-system where professions or occupations are a monopoly of a particular class or caste;<sup>3</sup> in Islamic society all occupations are open to all, provided they fall within the framework of its tenets.

But the Qur'ān imposes certain restrictions on the use of the natural resources and the pursuit of occupations by human beings; these restrictions have been prescribed with a view to abolishing exploitation of a class by another, and save the

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<sup>1</sup> For these injunctions see: IV. P. 32. XXVII, P. 71; XXX. P. 28.

<sup>2</sup> Cf. 11. 29; VII. P. 10; XIII. P. 3; XIV. PP. 32-4; LVI. PP. 63-4; LXVII. P. 15.

<sup>3</sup> For guild and caste systems see: Encyclopedia of Islam S.V.; Urdu Encyclopeddia of Islām, S.V.

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human society from degeneration. Therefore, the Qur’ān enforces the rules regulating the “lawful” (Ḥalāl) and “the unlawful” (Ḥarām). Since these rules in fact relate to the providential dispensation which is beyond human comprehension, and are neither based on the inherent qualities of things as is generally made out, nor on human intellect which has been declared imperfect in this matter, they declare certain occupations unlawful prohibiting people from their pursuit. This Qur’ānic injunction is demonstrated in several verses which make a distinction between the ṭayyibāt (good things) and the khabā’ith (evil things) and the ḥalāl and the ḥarām.<sup>18</sup> This prohibition of several occupations and pursuits is essential because unlawful pursuits generally lead to the exploitation of one class of human beings by another.

The Qur’ān, therefore, makes the rule that wealth should be acquired through lawful occupations and permitted ways.

(يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ)

(Tr.: O you who believe! Eat not up your property among yourselves in vanities: But let there be amongst you traffic and trade by mutual good-will.)<sup>2</sup> This and several other verses clearly prohibit all unlawful methods of acquiring wealth to the benefit of one party and the disadvantage of another. Therefore, we find that all unethical methods of the acquisition of wealth such as bribery (Rishwah), breach of trust (Khiyānah), misappropriation (Ghaṣb), embezzlement (Ghill), theft (Sariqah), robbery (Qaṭa’al-Ṭarīq) indecency (Lahw al-Ḥadīth), pornography (Fāḥishah), adultery (Zinā), fraudulent weight and measures (Ṭaṭfif), hoarding (Iktināz),

<sup>1</sup> VII. P. 157, XI, P. 87; XVI. P. 116.

<sup>2</sup> IV. P. 29. Also see: al-Jaṣṣāṣ, Aḥkām al-Qur’ān, Egypt, 1347. Vol. II, P. 210; Ibn al-‘Arabī, Aḥkām al-Qur’ān, Maṭba’ah al-Sa’ādah, Egypt, 1331, Vol. I. P. 170

black-marketing (Iḥtikār), gambling (Maisir), wine-dealing (Khamr), interest and usury (Ribā) and a host of others are declared unlawful. In fact Islam prohibits all methods of acquiring wealth including several kinds of mercantile activity which have an element of deceit or oppression.<sup>1</sup>

Land has always been one of the most lucrative means of production and Islam permits its fullest exploitation for the general benefit of mankind. ( وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا )

(مَعْيِشٌ (Tr.: It is We Who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life,)<sup>2</sup> and ( أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿١٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ الزَّارِعُونَ ﴿١٤﴾ ) (Tr.: See ye the seed that you sow in the ground? It is ye that cause it grow, or are We the cause?)<sup>3</sup> But this enjoyment of divine gift is not without its obligations. Its use and exploitation are conditioned by certain Islamic regulations which have been promulgated with a view to providing its benefits to all people.

This brings us to the question of the proprietary rights over the means of production. Of course, Islam admits of the right

<sup>1</sup> II. PP. 188, 275, 278–80, 283; III. P. 161; IV. P. 10; V. P. 33, 38, 90; XVII. P. 32; XXIV. P. 2, 33; XXXI. P. 6; LXXXIII, P. 1-3. Also see: al-Jaṣṣāṣ, Op.cit., II. P. 212, 494, al-Ṭabarī, Jāmi' al-Bayān fī Tafsīr al-Qur'ān, Maṭba'ah al-Amīriyyah, Egypt, 1328, Vol. XVIII. 55–8. 103–4; Vol. XXI. 39–41; Ibn Kathīr, Tafsīr al-Qur'ān al-'Azīm, Muṣṭafā Muḥammad, Egypt, 1947, Vol. III, PP. 288–9; Maḥmūd 'Alūsī, Rūḥ al-Ma'ānī, al-Munīriyyah, Egypt, 1345, Vol. II. P. 60; Ibn 'Abd al-Barr, al-Istī'āb fī Ma'rifah al-Aṣḥāb, Ḥyderābād Deccan, 1337, Vol. II. P. 762; Bukhārī, al-Jāmi' al-Ṣaḥīḥ, Kitāb, (k) 34. Bab (B) 113; K 37. B 20; K 68. B 50; K 76. B 46; Muslim, al-Jāmi' al-Ṣaḥīḥ. K 22. Ḥadīth nos, 39–41; Abū Dā'ūd, Sunan, K 22. B 39. 63; Tirmidhī, al-Jāmi', K9, B 37; K 12. B 46, B 23; Nasā'ī, Sunan, K 42. B 5; K 44. B 90; Ibn Mājah, Sunan, K 12, B 9. In other illegal occupations are included idol-making and fortune-telling as well.

<sup>2</sup> VII, P. 10. Also see II, PP. 29, 168; V. P. 88; VII. P. 32.

<sup>3</sup> LVI. PP. 63-64.

of private ownership within the frame-work of the Qur'ān, the Sunnah and the postulates of the jurists. The Qur'ān refers in a number of verses to “their property” (Amwāluhum) and “your property” (Amwālukum) which is, according to the expositions of the learned, a sure sign of this admittance.<sup>1</sup> It builds an economy which in fact allows private ownership in all kinds of property. It does not distinguish between the ownership of consumer goods and the means of production or between the earned and unearned income as is found in some modern economic systems. Undoubtedly, the Qur'ān frequently speaks of a comprehensive concept of divine ownership, that is, all created things belong to Allah. But this divine ownership does not negate the rule of private ownership, nor it substantiates the hypothesis that the Qur'ān admits of the collective or communal ownership only. Needless to say that right from the time of our holy Prophet down to our own Muslims and non-Muslims alike were allowed to acquire and possess private property, movable or immovable.<sup>2</sup>

It is true that the Qur'ānic injunction regarding the private ownership of land is in favour of cultivator-proprietorship and does not favour the feudal landlordism which prevailed in our sub-continent that reduce the tillers of the soil to the position of tenants or landless labourers or serfs who earned rich harvests for their masters and themselves starved. Islam essentially stands for equitable distribution and just ownership of land among all its genuine tillers as well as owners.

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<sup>1</sup> II. PP. 261. 275. 279. 282–3; IV. PP. 2. 4. 7. 20. 24. 29.; V. P. 38; VI. P. 141; IX. P. 103; XXIV. P. 27; XXXVI, P. 71; LI, P. 19; LXI, P. 11.

<sup>2</sup> Abū Dā'ūd. op.cit., Kitāb al-Kharāj, bāb fī iqtā'alarḍīn; Abū Yūsuf, Kitāb al-Kharāj, Cairo, 1302, PP. 20 –1. 35 ff; Abū 'Ubaid al-Qāsim bin Sallām, Kitāb al-Amwāl, 55 –7, 512 ff. Also see: Maudūdī. Op. cit., PP. 58–60. 148–9f. 190–226; My book 'Ahd-i-Nabawī men Tanzīm-i-Riyāsat-o-Ḥukūmat, Nuqūsh, Rasūl Number. Lāhore, 1983, P. 4. Vol. V. PP. 693–97; XII. PP. 269–271.

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But this right of private ownership could be curtailed and restricted, or even abolished altogether, in special circumstances when the maximum good of the Islamic Society is endangered and the benefits of this means of production are limited to a small minority to the exclusion or detriment of the vast majority. There is a large number of examples from the period of the Prophet Muḥammad and the early Caliphate that several properties, especially landed ones, were resumed by the Islamic state, because the grantees were not in a position to bring all their land-holdings under cultivation; therefore, they were allowed to retain that much piece of land which they might bring under cultivation, and the rest was given to others.<sup>1</sup> Similarly, ‘Umar Fārūq restricted the private ownership of land by issuing a decree that leaving an arable land fallow for three consecutive years on the part of the holder would result in forfeiting his proprietary rights. Similar other provisions were enacted by the Caliphs and juries of Islam to restrict the right of private ownership for the common good of the Ummah.

The caliphal decree in regard to the Sawād lands of ‘Iraq and other conquered land in provinces is the most illustrative of Islamic thinking. The rule of the division of the spoils of war (*Ghanā’im*) demanded the distribution of these conquered lands, like other articles of booty, among the warriors participating in the expedition. Since this demand would have restricted the benefits of land to a few, that is the warriors and their descendants, creating a new class of landlords and depriving a great majority of the Ummah, contemporary as well as posterity, the caliph and his council of advisors decided to retain the old

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<sup>1</sup> ‘Ahd-i-Nabawī men Tanzīm-i-Riyāsat-o-Ḥukūmat, V. PP. 296–7; XII. PP. 270–1; Taqī Amīnī, op.cit., PP. 119–20.

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owners over their possessions, declaring the lands as “Fa’y” (state-land) whose benefits accrued to the people in general.<sup>1</sup> These and many more examples clearly demonstrate that the Islamic law does not favour such ownership or control of the means of production which allows their benefits for a few to the disadvantage or detriment of the great majority of the people; instead, it extends their benefits to all.

As regards the distribution of wealth, the Qur’ān lays down a general principle that wealth should not be allowed to concentrate in the hands of a few only; it should be circulated among all people and spent for the total social welfare. The Qur’ān declares, ( مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ ) (Tr.: What God has bestowed on His apostle (and taken away) from the people of the townships – belongs to God – to His Apostle and to kindred and orphans, needy and the wayfarer; in order that it may not merely make a circuit between the wealthy among you.)<sup>2</sup> This principle demands an equitable distribution of wealth among the people in general, making it impossible for the wealthy to prosper at the expense of the poor.

The Qur’ān not only demands a widespread equitable distribution of wealth, but also enjoins some restrictions on its use as well. Just as it restricts the acquisition of wealth to lawful means and occupations, it also limits its expenditure to lawful expenses only; man is not allowed to expend his wealth on matters or enjoyments prohibited by the Qur’ān; he can spend it on his genuine needs alone, and that too with moderation, (يَبْنَئِ عَادَمَ.....وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٦٧﴾) (Tr.: O children of

<sup>1</sup> Abū Yūsuf, op.cit., P. 28 ff; idem., op.cit., PP. 119–20; Daniel C Dennett. Conversion and the Poll-Tax in Early Islam, Cambridge, 1950, PP. 20–22 ff.

<sup>2</sup> LIX. P. 7.

'Adam!...eat and drink but waste not by excess, for God loves not the wasters.)<sup>1</sup> This injunction is repeated in a number of verses, emphasizing moderation in expenditure;<sup>2</sup> and at one place it likens the squanderers to the brothers of Satan, saying, (وَلَا تُبَدِّرْ تَبْدِيرًا ﴿٥٦﴾ إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ) (Tr.: But squander not (your wealth) in the manner of a spendthrift. Verily, the spendthrifts are brothers of the evil ones (*Shayātīn*)).<sup>3</sup> The Qur'ān lays much stress on the moderate use of wealth in a number of God's best creatures ('Ibād al-Raḥmān).<sup>4</sup>

The Qur'ānic philosophy of expenditure is essentially based on the principles of generosity and large-heartedness; it abhors the very idea of niggardliness.<sup>5</sup> (وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ (فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ) Tr.: And let not those who covetously withhold of the gifts which God hath given them of His grace, think it is good for them; nay it will be the worse for them; soon shall the things which they covetously withhold be tied, to their necks like a twisted collar on the Day of Judgment...)<sup>6</sup> Since this niggardliness is a result of the greed for wealth, both of them are severely condemned in the Qur'ān at several places,<sup>7</sup> and the misers are dissuaded from following in the footsteps of those who were punished on account of their avidity; lest the divine wrath may befall them as well.

<sup>1</sup> VII. P. 31.

<sup>2</sup> VI. P. 141.

<sup>3</sup> XVII, PP. 26 –27.

<sup>4</sup> XVII. P. 29; XXV. P. 67; XXVIII. P. 77.

<sup>5</sup> III. P. 180; IX. P. 34; XXIX, P. 34; LXIV. P. 16; XLVII. P. 38; LVII. P. 24; LXX. P. 21; LXXIV. P. 45; LXXXIX. PP. 15–20; XCII, P. 11; CIV. PP. 1–4. CVII. P. 1–3, 7.

<sup>6</sup> III. P. 180.

<sup>7</sup> XXVIII. P. 58; XXXIV. P. 34–5; CII. P. 1–3.

The Qur'ān enjoins upon the wealthy to spend "---" (Tr.: What is beyond your needs,) <sup>1</sup> and "وَمَا أَتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ" (Tr.: --- to spend to your substance, out of love for Him, for your kin, and for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of the slaves...,)<sup>2</sup> and declares that "لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا" (Tr.: --- by no means shall ye attain righteousness unless you give (freely) of that which you love.)<sup>3</sup> This expenditure for the social welfare has been made obligatory in a number of verses of the Qur'ān.<sup>4</sup>

Apart from this obligation, the Qur'ān prescribes financial punishments and material expiations for certain wrongs committed by the Muslims. For example, if he breaks his oath, he has to "إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا نُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ" (Tr.: --- feed ten indigent persons on a scale of the average for the food of your families; or clothe them or give a slave his freedom.)<sup>5</sup> Similar expiation have been prescribed for some acts of commission in several verses of the Qur'ān.<sup>6</sup> In addition, it also prescribes that these ṣadaqāt and expiations must be paid sincerely, without any hypocrisy or show of piety and without causing harm to the recipients; and above all, it also enjoins the giving of the very best part of his wealth in the way of God.<sup>7</sup>

<sup>1</sup> II. P.219.

<sup>2</sup> II. P.177.

<sup>3</sup> III. P. 92.

<sup>4</sup> II. P. 195-273; IV. PP. 36-8; XXIV, P. 33; LXX. PP. 24-5; LXXVI. P. 8-9. Also see: Zamakhsharī. al- Kashshāf, al-Bahiya, Egypt, 1343, Vol. I, P. 126.

<sup>5</sup> V, P. 89.

<sup>6</sup> II. PP. 184.196; V. P. 95; LVIII. PP. 3-4.

<sup>7</sup> II. PP. 262-4.267. 271; IV. P. 38.

The Qur'ān prescribes an obligatory fixed amount of alms, variously called zakāh and ṣadaqah, on the wealth of the rich Muslims which exceeded their basic needs. This obligatory alms is not merely a tax or an act of charity, but one of the five pillars of Islam. Its importance can be judged from the fact that it has been bracketed with the ṣalāh (prayer) at least in thirty-seven verses of the Qur'ān.<sup>1</sup> Another fact which shows its inevitable position in the Islamic economic fabric is the fact that the caliph Abū Bakr forcibly exacted it from the withholding tribes of Arabia after the death of our Holy Prophet.<sup>2</sup> In fact, the ṣalāh and the zakāh are not only two most fundamental requisites of Islam, but their establishment is the responsibility of Islamic state; and salvation in the next world depends among other things on their sincere performance.

As we know, the Prophet fixed various rates of the zakāh as well as its minimum account (niṣāb) in various kind of wealth. For instance, the rate of the zakāh on cash, silver and gold is 2.5% of the total value, while it is 10% ('uṣhr) on the produce of land if irrigated by natural waters, and 5% (niṣf al-'uṣhr) if irrigated by artificial means, and, on mines and treasure-troves it is 20%. Similarly, different rates of the zakāh were prescribed for various species of animals and cattles.<sup>3</sup> The Muslim jurists later extended the rule of the zakāh to those

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<sup>1</sup> II. PP. 3. 43. 83. 110. 177. 277; IV. PP. 77. 162; V. PP. 12. 55; VIII. P. 3; IX. PP. 5. 11. 18. 71; XIII. P. 22; XIV. PP. 31. 55; XXI. P. 73; XXII. PP. 35. 41. 78. XXIII. P. 2; XXIV. PP. 36. 56; XXVII. P. 3; XXXI. P. 4; XXXIII. P. 33; XXXV. P. 29; XLII. P. 38; LVIII. P. 13; LXX. P. 23; LXXIII. P. 20; LXXIV. P. 43; XCVIII. P. 5; CVII. P. 5.

<sup>2</sup> Al-Ṭabarī, *Tārīkh al-Rasūl wa al-Mulūk*, Dār al-Ma'ārif, Cairo, 1962, Vol. III. PP. 244–50 ff; al-Baladhūrī, *Futūḥ al-Buldān*, ed. Ṣalāḥ al-Dīn al-Munajjid, Cairo, 1957, Vol. I. P. 113 ff.

<sup>3</sup> Abū Yūsuf, *Kitāb al-Kharāj*, PP. 76–86; 'Ahd-i-Nabawī men Tanzīm-i-Riyāsat-o-Ḥukūmat, Vol. V. PP. 666–70; Vol. XII. PP. 262–4.

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commodities and animals which were not originally taxed in the Prophet's period, for they wanted to remove the imbalances which had crept into the zakāh system in course of time.<sup>1</sup> The *khums* i.e. one-fifth of the spoils of war (*ghanimah*) was, for all practical purposes, a zakāh, as its nature and *maṣārif* (uses) suggest; it was generally spent for the social welfare of the *umma*.<sup>2</sup> Poll-tax or the *jizyah* which was exacted from the capable non-Muslims living in the Islamic state was also spent for the social welfare of the people in general including the tax-payers.<sup>3</sup>

The proceeds from the obligatory zakāh in particular are not a part of the Public Exchequer which is for the welfare of the people in general; they are earmarked for the welfare of the have-nots and other weaker sections of the society. Thus, we find that the Qur'ān does not simply lay down general principles for ensuring economic welfare of the downtrodden, it positively prescribes obligatory measures to ensure that economic imbalances in the society are removed, and an equilibrium in the distribution of wealth is equitably maintained. All the eight items of the zakāh expenditure stand even today.<sup>4</sup> If the zakāh system is honestly implemented, the ever-widening gulf between the rich and the poor would certainly be narrowed, if not bridged altogether. In fact, the zakāh system provides the much-needed device to counteract the human avarice of concentrating wealth in a few hands. If this measure is applied vigorously, wealth would not concentrate beyond a certain point, it would come

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<sup>1</sup> Abū Yūsuf, *op. cit.*, P. 77.

<sup>2</sup> VIII. P. 41. Also see: al-Jaṣṣāṣ. *Op.cit.*, III. PP. 75–7. 151–7. Al-Ṣhaukānī, *Nail al-Auṭār*, Muṣṭafá Bābī al-Ḥalabī, Egypt, 1347, Vol. IV. PP. 98–126, 144–6 ff.

<sup>3</sup> Cf. D. C. Dennett. *Op. cit.*, for his brilliant discussion of the subject.

<sup>4</sup> Cf. Maḥzaruddīn Ṣiddīqī's article. *Op. cit.*, who surmises that most of these items can be dropped; his surmise, however, is not tenable.

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unto circulation on a large scale for the benefit of all, reducing economic imbalances of the society to the minimum. The Qur'ānic insistence on the voluntary ṣadaqāt and generosity and its abhorrence of niggardliness also ensure a beneficial circulation of wealth on a much larger scale, purging the society of the weakness and ills the concentration of wealth entails. By prescribing the zakāh and the ṣadaqāt the Qur'ān ensures the flow of wealth to lower income groups as well as the have-nots, uplifting them to a higher income group by effecting substantial cuts in the hoards of the wealthy. If an Islamic society enforces the zakāh system and practices infāq in the way of God, it would certainly experience a social welfare, as the early Muslims did in the period of Islamic resurgence when there was none to take the zakāh or ṣadaqāt, for each and every member of the society was able to satisfy his basic needs with ease and comfort.

This has been best illustrated by a great scholar of the Indo-Pak subcontinent who remarks, "The underlying idea of this Qur'ānic principle is that all mankind is like a joint family of which the members are intimately concerned with the welfare of one another. They work in different spheres of life and earn more or less according to their capacities, and though the better-off among them do not give away all their earnings to those who are poor, yet they never become so unconcerned about the welfare of the poor amongst them as to let them starve. Though the members have a right separately to their respective earnings, they have to pool them – regardless of the large or small share of each – in order to provide each of them with the necessities of life."<sup>1</sup>

Another way suggested by the Qur'ān for counteracting the concentration of wealth and bringing it in circulation on a much

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<sup>1</sup> Maulāna Abul Kalām Āzād, *Tarjumān al-Qur'ān*, English Tr. by Sayyid 'Abdul Laṭīf, Asia Publishing House, Bombay, 1963.

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more effective scale in the law of inheritance. This principle ensures that if by any means wealth is concentrated during the life of the individuals, it should not remain concentrated after their demise; it should be distributed in prescribed shares among all nearest blood-relatives of the deceased. The Qur'ān prescribes these shares for his descendents, sons, daughters, widow and parents in a descending order, and in the absence of these nearest relatives, for those relatives who are not so closely connected with him. In case there are no blood-relatives to receive inheritance, the Islamic state would inherit it for the benefit of the people in general.<sup>1</sup> The underlying idea of this Islamic injunction is to ensure by all means the distribution of the accumulated wealth on a wider scale. That is why, the Qur'ānic law of inheritance does not recognize the rules of primogeniture, joint family and adoption,<sup>2</sup> for their real purpose is to concentrate wealth in a very limited circle, while the Qur'ān proposes its equitable distribution among a larger number of people. Not only that, the Qur'ān also enjoins upon the inheritors to give away a part of their wealth, which they obtain without putting in their own personal labour and which is in fact an unearned income, to the needy relatives who are not entitled to any share as well as the orphans and other people of weaker sections at the time of the division of the shares.<sup>3</sup> Of course, the Qur'ān allows man to bequeath a third part of his wealth to any one he likes, leaving the two-thirds for his real inheritors. The principle of will (*waṣīyyah*) would not be applied to the detriment of the real inheritors. In fact, Islamic injunctions do not favour social welfare at the expense of blood-relations and legal sharers, for depriving of the relatives of their due would introduce a new kind of imbalance, defeating the very purpose of the law of inheritance.<sup>4</sup> Keeping in view the

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<sup>1</sup> IV. PP. 7–12. 176. Also see: al-Shawkānī. Op. cit., Vol. VI. P. 47–56; all books on Islamic jurisprudence.

<sup>2</sup> XXXIII. PP. 4–6.

<sup>3</sup> IV. PP. 8–9.

<sup>4</sup> Al-Shawkānī, Op. cit., Vol. VI. PP. 32–5.

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principle of equitable use of wealth, Islam also enjoins the appointment of a custodian (walī) for the wealth of the minor or the unwise, so that they would not squander it, causing damage to themselves as well as to the society in general.<sup>1</sup>

The most striking and novel idea underlying all these Qur'ānic expositions is the principle of ḥaqq (right) of the poor; that the poor and the needy have a right (ḥaqq) in the wealth of rich... "وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٦٦﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٦٧﴾" (Tr.: In their wealth is a recognized right for the needy and the deprived.)<sup>2</sup> The zakāh, the ṣadaqāt, the law of inheritance and all other philanthropic measures of the Qur'ān are not merely charitable acts depending on the sweet will of the people; they are in fact religious and legal obligations on the rich; and if they fail to perform them they would not only incur the wrath of Allah, but also be compelled by the Islamic state to give the needy their due in their wealth.

In short, economic scheme of the Qur'ān aims at liquidating all types of exploitation and economic imbalances on the one hand, and on the other at forging a society where high moral values are enshrined in the hearts of its members. It does not leave the weaker sections of the society at the mercy of the rich, but makes them legal sharers in their wealth. It builds a social fabric where the rich feel concerned with the poor's welfare, "وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ" (Tr.: --- not finding in their hearts any need for what they had been given, and preferring others above themselves, even though poverty be their portion.)<sup>3</sup>

<sup>1</sup> IV. PP. 5–6.

<sup>2</sup> LXX. P. 24-25. The translation of this verse is a bit modified.

<sup>3</sup> LIX. P. 9; A.J. Arberry, *The Koran Interpreted*, London, 1963, Vol. II. P. 268. English translation of this verse is from Arberry.

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## **Qur'ānic Principles of International Trade**

✎...**Dr. Moḥammed Fazlullah Shareef<sup>1</sup>**

### **Abstract**

This article aims to analyze the principles of trade in Islam. It presents selected literature relating to the principles of international trade in Islam according to the Qur'ān. The study of the Qur'ān discloses that the basic principles of Islamic financial system are briefly discussed in the Holy Book while the details are available in the Ḥadīth. These principles have been transformed into inferred rules in the light of the Qur'ān and the Ḥadīth. Allah the Almighty, has directed the rich to share their financial resources with those who are in need to ensure economic equality. This ensures equal distribution of wealth in the society. Through Islamic Economic System, the concept of Welfare State can be successfully implemented, as practically demonstrated by the guided caliphs during their rule for a period of about 30 years.

Allah has promised to provide livelihood to every soul; nobody lives without food and the means of livelihood, so the economic right has been ensured for all. If the principles of Islamic economy are implemented in letter and spirit, it will contribute towards the economic development in the society. An Economic System based on the Qur'ānic principles of equitable society and productive investment can effectively remove much of the chronic economic illnesses as suffered by the Modern Society.

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<sup>1</sup> Assistant Professor, Department of Arabic, A.K.M. Oriental Degree and PG College, Kachiguda, Hyderabad

<sup>1</sup> Ḥasan, Mubasher, *Journal of Globalisation Studies*, 2/2011.

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**Key words:** Venerability, Coagency, Affliction, Trade, Forbidden Articles, Debt Issues, Deception

The Qur'ān is the pinnacle of Islam and fountain of guidance, education and wisdom along with its several miracles and obliges. It is the most revolutionary book in the world till now. It changed the world, transformed a very backward race to a prosperous, cultured race of the time and laid great effects on every walk of human life.

The Qur'ān is an altercation of Allah to the creation. It is the obligatory subjugated decree of Allah and bailsman of all the worldly progress of the humans. It is a divine book of guidance that not only provides education, intelligence and wisdom to the mankind but also puts emphasis to human and humanity. So it address all irrespective of race, color and creed and also of geographical lines as all the people living in the world are equal human beings.

Its miracles, commands, principles and codes will stay till doomsday. All the commands in it are less but in detail. There are also some principles which being short are clear to all. It contains solutions for today's problems as well. Here are presented some selected verses which indicate to the principles of International Trade:

### **Trade / Business (Tijārah):**

Allah said:

"إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ".

Tr.: However, if it is a spot transaction you are effecting between yourselves, there is no sin on you, should you not write it. Have witnesses when you transact a sale.<sup>1</sup>

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<sup>1</sup> Al-Baqarah: 282

"لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ".

Tr.: It is no sin for you that you seek the bounty of your Lord (by trading).<sup>1</sup>

"وَأَحَلَّ اللَّهُ الْبَيْعَ".

Tr.: --- while Allah has permitted sale.<sup>2</sup>

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٥١﴾".

Tr.: O those who believe! Devour not your substance among yourselves unlawfully, but let it be a trading among you by mutual agreement. And slay not yourselves, verily Allah is ever Merciful on you.<sup>3</sup>

"قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا".

Tr.: Say, if your fathers and your sons and your brothers and your spouses and your clan and the wealth you have earned and the trade you apprehend will recede.<sup>4</sup>

"إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿٥٢﴾".

Tr.: Surely, those who recite Allah's Book and have established Ṣalāh and have spent, secretly and openly, from what We have provided to them — they hope for a trade that will never crash.<sup>5</sup>

<sup>1</sup> Al-Baqarah: 198

<sup>2</sup> Al-Baqarah: 275

<sup>3</sup> Al-Nisā': 29

<sup>4</sup> Al-Taubah: 24

<sup>5</sup> Fāṭir: 29

"لِيُؤْتِيَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾".

Tr.: --- so that He pays them their rewards in full, and gives them more out of His grace. Surely, He is Most-Forgiving, Very-Appreciative.<sup>1</sup>

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٣١﴾".

Tr.: O those who believe, shall I tell you about a trade that saves you from a painful punishment?<sup>2</sup>

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٣٢﴾".

Tr.: O those who believe (Muslims)! When the call is proclaimed for the Ṣalāh (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah and leave off business, that is better for you if you did but know!<sup>3</sup>

"فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٣٣﴾".

Tr.: Then once the Ṣalāh is over, disperse in the land, and seek the grace of Allah, and remember Allah abundantly, so that you may be successful.<sup>4</sup>

"وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٣٤﴾".

Tr.: And when they see some merchandise or amusement, they break away to it, and leave you (O prophet,) standing. Say,

<sup>1</sup> Fāṭir: 30

<sup>2</sup> Al-Ṣaff: 10

<sup>3</sup> Al-Jumu'ah: 9

<sup>4</sup> Al-Jumu'ah: 10

'What is with Allah is much better than the amusement and the merchandise, and Allah is the best Giver of sustenance'.<sup>1</sup>

"رَجَالٌ لَا تُلْهِيمُهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾".

Tr.: Men whom neither trafficking nor bargaining diverts from the remembrance of Allah and the establishment of Prayer and giving the poor-rate. They fear a Day whereon the hearts and sights will be upset.<sup>2</sup>

### **Fair and Just Weights and Measurements:**

"وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ".

Tr.: Give full measure and full weight in all fairness.<sup>3</sup>

"فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾".

Tr.: Give the measure and weight in full, and do not make people short of their things, and do not make mischief on the earth after it has been set in order. That is good for you, if you are true believers.<sup>4</sup>

"يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَخُوْنُوْا اللّٰهَ وَرَسُوْلَهٗ وَتَخُوْنُوْا اٰمَنَتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٢٧﴾".

Tr.: O those who believe, do not betray the trust of Allah and the Messenger, and do not betray your mutual trusts, while you know.<sup>5</sup>

<sup>1</sup> Al-Jumu'ah: 11

<sup>2</sup> Al-Nūr: 37

<sup>3</sup> Al-An'ām: 152

<sup>4</sup> Al-A'rāf: 85

<sup>5</sup> Al-Anfāl: 27

"وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَانُكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾".

Tr.: And do not curtail the measure and the weight. I see you quite well off, and I fear for you the punishment of an encircling day.<sup>1</sup>

"وَيَقَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾".

Tr.: And O my people, perfect the measure and the balance with justice and do not make the people short of their things, and do not go about the earth spreading disorder.<sup>2</sup>

"وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٨٦﴾".

Tr.: And give full measure when you measure, and weigh with a straight balance. That is fair, and better at the end.<sup>3</sup>

"أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿٨٧﴾".

Tr.: Give full measure, and do not be among those who bring loss to others.<sup>4</sup>

"وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿٨٨﴾".

Tr.: And weigh just.<sup>5</sup>

"وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٩﴾".

Tr.: And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.<sup>6</sup>

<sup>1</sup> Hūd: 84

<sup>2</sup> Hūd: 85

<sup>3</sup> Al-Isrā': 35

<sup>4</sup> Al-Shu'arā': 181

<sup>5</sup> Al-Shu'arā': 182

<sup>6</sup> Al-Shu'arā': 183

"وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْبَيْزَانَ ﴿٩﴾".

Tr.: Observe the correct weight with fairness, and do not make weighing deficient.<sup>1</sup>

"وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١٠﴾".

Tr.: Woe to those who give less in measure and weight<sup>2</sup>

"الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿١٠﴾".

Tr.: Those who exact full measure when they have to receive by measure from men.<sup>3</sup>

"وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ ﴿١١﴾".

Tr.: But when they have to give by measure or weight to men, give less than due.<sup>4</sup>

### **Restriction to Exploitative Activities:**

"وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٢٨﴾".

Tr.: And eat up not one another's property unjustly, nor give bribery to the rulers that you may knowingly eat up a part of the property of others sinfully.<sup>5</sup>

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ".

Tr.: O those who believe, do not devour each other's property by false means, unless it is a trade conducted with your mutual consent.<sup>6</sup>

<sup>1</sup> Al-Rahmān: 9

<sup>2</sup> Al-Muṭaffifīn: 1

<sup>3</sup> Al-Muṭaffifīn: 2

<sup>4</sup> Al-Muṭaffifīn: 3

<sup>5</sup> Al-Baqarah: 188

<sup>6</sup> Al-Nisā': 29

"وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾".

Tr.: --- and for their charging usury while they were forbidden from it, and for their devouring of the properties of the people by false means. We have prepared, for the disbelievers among them, a painful punishment.<sup>1</sup>

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُوا أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصَدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾".

Tr.: O those who believe! Lo! Many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings of a painful doom.<sup>2</sup>

"وَعَاثُوا آلِيَتِمَّيْ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَبِيبَ بِالظَّيْبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٥٠﴾".

Tr.: And deliver to the orphans their belongings; and do not exchange the bad for the good; nor consume their wealth by mixing it with your own. Indeed this is a great sin.<sup>3</sup>

"إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ آلِيَتِمَّيْ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٥١﴾".

Tr.: Surely, those who unjustly devour the property of the orphans do nothing but devour fire into their bellies, and soon they shall enter a blazing Hell.<sup>4</sup>

<sup>1</sup> Al-Nisā': 161

<sup>2</sup> Al-Taubah: 24

<sup>3</sup> Al-Nisā': 2

<sup>4</sup> Al-Nisā': 10

"وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ".

Tr.: And approach not the substance of an orphan save with that which is best until he attains his age of maturity.<sup>1</sup>

"وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٦﴾".

Tr.: And come not near to the orphan's property except to improve it, until he attains the age of maturity. And fulfill the covenant. Verily! The covenant will be questioned about.<sup>2</sup>

"وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ".

Tr.: As for a man or a woman who commits theft, cut off the hands of both to punish them for what they earned, (it is) a deterrent punishment from Allah.<sup>3</sup>

"يَتَأْتِيهَا اللَّيْثُ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَّكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ".

Tr.: O those who believe, when the believing women come to you, seeking bai'ah (a pledge of allegiance) with you that they will not ascribe any partner to Allah, and will not commit theft.<sup>4</sup>

### Prohibition of Interest:

"وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾".

Tr.: ---And Allah has permitted trade and prohibited interest so those to who Allah's advice has come and they have also restrained (from interest) they have their past amount and their

<sup>1</sup> Al-An'ām: 152

<sup>2</sup> Al-Isrā': 34

<sup>3</sup> Al-Mā'idah: 38

<sup>4</sup> Al-Mumtaḥinah: 12

matter is reserved with Allah but those who committed it repeatedly they are inhabitants of Fire wherein they live forever.<sup>1</sup>

"يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٥﴾".

Tr.: Allah destroys usury and nourishes charities, and Allah does not like any sinful disbeliever.<sup>2</sup>

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٦﴾".

Tr.: O those who believe, fear Allah and give up what still remains of usury, if you are true believers.<sup>3</sup>

"فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٧﴾".

Tr.: And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).<sup>4</sup>

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٧٨﴾".

Tr.: O those who believe, do not eat up the amounts acquired through usury, doubled and multiplied. Fear Allah, so that you may be successful.<sup>5</sup>

"وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٧٩﴾".

Tr.: --- and fear the Fire that has been prepared for the disbelievers.<sup>6</sup>

<sup>1</sup> Al-Baqarah: 275

<sup>2</sup> Al-Baqarah: 276

<sup>3</sup> Al-Baqarah: 278

<sup>4</sup> Al-Baqarah: 279

<sup>5</sup> Āli 'Imrān: 130

<sup>6</sup> Āli 'Imrān: 131

"وَمَا آتَيْتُمْ مِّن رَّبًّا لَّيْرُبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾".

Tr.: Whatever usury you give, so that it may increase in the wealth of the people, it does not increase with Allah; and whatever Zakāh you give, seeking Allah's pleasure with it, (it is multiplied by Allah, and) it is such people who multiply (their wealth in real terms).<sup>1</sup>

### Prohibition of Gambling:

"يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا".

Tr.: They ask you about wine and gambling. Say, 'In both there is a great sin, and some benefits for the people. And their sin is greater than their benefit'.<sup>2</sup>

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾".

Tr.: O those who believe! Wine and gambling and stone altars and divining arrows are only an abomination, a handiwork of Satan, shun it wherefore, that haply you may fare well.<sup>3</sup>

"إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾".

Tr.: Satan seeks only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will you then deter from?<sup>4</sup>

<sup>1</sup> Al-Rūm: 39

<sup>2</sup> Al-Baqarah: 219

<sup>3</sup> Al-Mā'idah: 90

<sup>4</sup> Al-Mā'idah: 91

### Issues of Debt:

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِعَ هُوَ فَلْيُمْلِلْ وَلِيَّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِن لَّمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشَّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٢﴾".

Tr.: O those who believe, when you transact a debt payable at a specified time, put it in writing, and let a scribe write it between you with fairness. A scribe should not refuse to write as Allah has educated him. He, therefore, should write. The one who owes something should get it written, but he must fear Allah, his Lord, and he should not omit anything from it. If the one who owes is feeble-minded or weak or cannot dictate himself, then his guardian should dictate with fairness. Have two witnesses from among your men, and if two men are not there, then one man and two women from those witnesses whom you like, so that if one of the two women errs, the other woman may remind her. The witnesses should not refuse when summoned. And do not be weary of writing it down, along with its due date, no matter whether the debt is small or large. That is more equitable in Allah's sight, and more supportive as evidence, and more likely to make you free of doubt. However, if it is a spot transaction you are effecting between yourselves, there is no sin on you, should you not write it. Have witnesses when you transact a sale. Neither a scribe should be made to

suffer, nor a witness. If you do (something harmful to them), it is certainly a sin on your part, and fear Allah. Allah educates you, and Allah is All-Knowing in respect of everything.<sup>1</sup>

"مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا كثيرةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿١٩﴾".

Tr.: Who is he that will lend unto Allah a goodly loan, so that he will multiply it unto him manifold And Allah scants and amplifies, and unto Him you shall be returned.<sup>2</sup>

"وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٠﴾".

Tr.: And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.<sup>3</sup>

"مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ ﴿٢١﴾".

Tr.: Who is he that will lend to Allah a goodly loan, then (Allah) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward.<sup>4</sup>

"إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿٢٢﴾".

Tr.: Surely, those men and women who give charity and have advanced a good loan to Allah, for them it will be multiplied, and for them there is a noble reward.<sup>5</sup>

"إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضْعِفُهُ لَكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿٢٣﴾".

Tr.: If you advance a good loan to Allah, He will multiply it for you, and will forgive you. And Allah is Appreciative, Forbearing.<sup>6</sup>

<sup>1</sup> Al-Baqarah: 282

<sup>2</sup> Al-Baqarah: 245

<sup>3</sup> Al-Baqarah: 280

<sup>4</sup> Al-Ḥadīd: 11

<sup>5</sup> Al-Ḥadīd: 18

<sup>6</sup> Al-Taghābun: 17

"وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٥٠﴾".

Tr.: And establish Ṣalāh, and pay Zakāh, and advance to Allah a goodly loan. And whatever good you will send ahead for your own-selves, you will find it with Allah much better in condition, and much greater in reward. And seek forgiveness from Allah. Indeed Allah is Most-Forgiving, Very-Merciful.<sup>1</sup>

### Issues of Mortgage:

"وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُونُوا الشَّاهِدَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ عَنِ قَلْبِهِ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥٣﴾".

Tr.: If you are on a journey, and find no scribe, then (you may have resort to holding something as) mortgage, taken into possession. However, if one of you trusts the other, then the one who has been trusted should fulfill his trust, and should fear Allah, his Lord. Do not conceal testimony. Whoever conceals it, his heart is surely, sinful. Allah is All-Aware of what you do.<sup>2</sup>

### Coagency:

"فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الْغُلَّتِ مِنْ بَعْدِ وَصِيَّةِ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍ وَصِيَّةٍ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾".

Tr.: However, if they are more than that, they will be sharers in one-third, after (settling) the will that might have been made, or a debt, provided that the will must not be intended to harm anyone. This is a direction from Allah. Allah is All-Knowing, Forbearing.<sup>3</sup>

<sup>1</sup> Al-Muzzammil: 20

<sup>2</sup> Al-Baqarah: 283

<sup>3</sup> Al-Nisā': 12

"إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَلِيلِينَ عَلَيْهَا وَالْمَوْلَاةُ قُلُوبُهُمْ فِي الرِّقَابِ وَالْغَرَمِينَ  
وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٠﴾".

Tr.: The charities are only for the poor and the needy and the agents employed therein and those whose hearts are to be conciliated and those in bondage and debtors and for expenditure in the way of Allah and for the wayfarer: an ordinance from Allah: and Allah is Knowing, Wise.<sup>1</sup>

"وَهَلْ أَتَاكَ نَبُؤُا الْخُضَمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٥١﴾".

Tr.: Has there come to you the story of the litigants, when they entered the sanctuary by climbing over the wall?<sup>2</sup>

"إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعْى بَعْضَنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا  
بِالْحَقِّ وَلَا تُسْطِظْ وَأَهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٥٢﴾".

Tr.: When they entered the presence of Dāwūd, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path.<sup>3</sup>

"إِنَّ هَذَا أَحَى لَهٗ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَّلِى نَعَجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى الْحِطَابِ ﴿٥٣﴾".

Tr.: This man is my brother: He has ninety nine ewes, and I have only one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech.<sup>4</sup>

"قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ  
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ".

Tr.: He (Dāwūd) said, He has certainly wronged you by demanding your ewe to be added to his ewe. Many partners

<sup>1</sup> Al-Taubah: 60

<sup>2</sup> Şād: 21

<sup>3</sup> Şād: 22

<sup>4</sup> Şād: 23

oppress one another, except those who believe and do righteous deeds.<sup>1</sup>

### Concept of Industry:

"وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ".

Tr.: And We sent down iron in which there is a strong power, and some benefits for the people.<sup>2</sup>

"ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ أَنْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ۗ".

Tr.: Bring me big pieces of iron. (They proceeded accordingly) until when he leveled up (the gap) between the two cliffs, he said, Blow. (They complied) until when he made it (like) fire, he said, Bring me molten copper, and I will pour it upon this.<sup>3</sup>

"وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالٌ أَوْبِي مَعَهُ وَالطَّيْرُ وَالنَّارُ لَهُ الْحَدِيدُ ۗ".

Tr.: Surely We bestowed grace on Dāwūd from Us: O mountains, pronounce with him Allah's purity repeatedly – and you too O birds! And We made the iron soft for him.<sup>4</sup>

### Dharibiyah (Tax):

"قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ ۗ".

Tr.: Fight those People of the Book who do not believe in Allah, nor in the Last Day, and do not take as unlawful what Allah and His Messenger have declared as unlawful, and do

<sup>1</sup> Šād: 24

<sup>2</sup> Al-Ḥadīd: 25

<sup>3</sup> Al-Kahf: 96

<sup>4</sup> Saba': 10

not profess the Faith of Truth; (fight them) until they pay jaziyah with their own hands while they are subdued.<sup>1</sup>

### **Affliction / Loss:**

"وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ"<sup>2</sup>.

Tr.: When you have divorced women, and they have approached (the end of) their waiting periods, then, either retain them with fairness or release them with fairness. Do not retain them with wrongful intent, resulting in cruelty on your part, and whoever does this, actually wrongs himself.<sup>2</sup>

"لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدَيْهِ"<sup>3</sup>.

Tr.: No mother shall be made to suffer on account of her child, nor the man to whom the child belongs, on account of his child.<sup>3</sup>

"وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ"<sup>4</sup>.

Tr.: You should not become weary to write it (your contract).<sup>4</sup>

"أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ"<sup>5</sup>.

Tr.: Provide to them (the divorced women) residence where you reside according to your means, and do not hurt them to straiten (life) for them.<sup>5</sup>

### **Deception:**

"مَا يُجَدِّدُ فِي عَايَتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُزُكَ تَقَلُّبُهُمْ فِي الْبِلَدِ"<sup>6</sup>.

<sup>1</sup> Al-Taubah: 29

<sup>2</sup> Al-Baqarah: 231

<sup>3</sup> Al-Baqarah: 233

<sup>4</sup> Al-Baqarah: 282

<sup>5</sup> Al-Ṭalāq: 6

Tr.: No one quarrels about the verses of Allah, except those who disbelieve. So, their (prosperous) movements in the cities should not deceive you.<sup>1</sup>

"يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّرْتُمْ  
الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَكَم بِلَٰهِ الْغُرُورِ ﴿١٤﴾".

Tr.: They (the hypocrites) will call out to them (the believers), Were we not with you? They will say, Yes, (you were,) but you led your souls to a wrong way, and kept waiting (for an evil end to the Muslims), and remained in doubt, and were deluded by fancies, until Allah's command came to pass, and you were deceived about Allah by the Big Deceiver (Iblīs).<sup>2</sup>

"يَعِدُّهُمْ وَمِمْتِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٥﴾".

Tr.: He (the Satan) makes promises to them, and he tempts them with hopes. The Satan does not make a promise to them but to deceive.<sup>3</sup>

"بَلْ إِنْ يَعِدُّ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿١٦﴾".

Tr.: No, but the wrongdoers promise one another nothing but delusion.<sup>4</sup>

"وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَٰيْطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ  
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٧﴾".

Tr.: So it is that, for every prophet, We have set up enemies, the devils of mankind and jinn who seduce one another with alluring rhetoric in order to deceive\_Had Allah

<sup>1</sup> Ghāfir: 4

<sup>2</sup> Al-Ḥadīd: 14

<sup>3</sup> Al-Nisā': 120

<sup>4</sup> Fāṭir: 40

willed, they would have not done it. So, leave them alone with what they forge.<sup>1</sup>

"يَتَأْتِيهَا الْإِنْسَانُ مَا عَزَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾".

Tr.: O man! What has deceived you about your Gracious Lord?<sup>2</sup>

These verses also give us a lesson that forgery is not only a bad thing but it is a cursed thing among the people of understanding and not accepted by Allah. That is the reason Muḥammad (PBUH) forbade trade of forgery.<sup>3</sup> Trade of forgery, fully in concept, means that which nullifies the result.<sup>4</sup>

### Forbidden Things:

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِتْيَاهُ تَعْبُدُونَ ﴿٧٦﴾".

Tr.: He has forbidden you only dead (animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.<sup>5</sup>

"حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ".

Tr.: Prohibited for you are: carrion, blood, the flesh of swine, and those upon which (a name) other than that of Allah has been invoked (at the time of slaughter), animal killed by strangulation, or killed by a blow, or by a fall, or by goring, or that which is eaten by a beast unless you have properly

<sup>1</sup> Al-An'ām: 112

<sup>2</sup> Al-Infīṭār: 6

<sup>3</sup> Ṣaḥīḥ Muslim: 3808, Abū Dāwūd: 3376

<sup>4</sup> Al-Mabsūt: 13/194

<sup>5</sup> Al-Baqarah: 173

slaughtered it; and that which has been slaughtered before the idols, and that you determine shares through the arrows. (All of) this is sin.<sup>1</sup>

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحُمُرُ وَالْمَيْبِيرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿١١٠﴾".

Tr.: O those who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful.<sup>2</sup>

"وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُررْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١١﴾".

Tr.: All that He has made unlawful for you, except that to which you are compelled by extreme necessity? Surely, there are many who misguide people on the basis of their desires without having knowledge. Surely, your Lord is the best Knower of those who cross the limits.<sup>3</sup>

### **Advantages from the above mentioned verses:**

1. System / Set up of business / trade and its reward.
2. Trade – Legal and Interest – Forbidden.
3. When anything is sold it should be the property of the seller.
4. Compulsory agreement of both sides.
5. No affairs should be decided unwillingly and with malice or cruelty and persiflage.
6. It is also necessary to weigh the heavy article and measure the dowel properly as it is a severe crime to

<sup>1</sup> Al-Mā'idah: 3

<sup>2</sup> Al-Mā'idah: 90

<sup>3</sup> Al-An'ām: 119

cheat in weightage in Islam as well as spurious measures is restricted and forbidden. Gambling, Deception, Violence, violation of rights, to fetch something without the permission of the master, Legal sanctity (murder, lucrative) even though both the parties are agreed but it is illegal. Price money of wine and pig, theft, robbery along with the amount taken as interest and bribe is forbidden included in it.

7. It is compulsory to maintain written documents of all the affairs with the consent of the witnesses in the same way as it is in the matter of loan that includes the loyal way of maintaining document in a fair manner.
8. Presence / attending of people in the business deals.
9. Industry and Craft.
10. Do not harm others.
11. Deception is restricted.
12. The materials belonging to the trade must not relate to the forbidden group like spilling blood, hog, animals slaughtered on the name of other animals must be hurt with other horn, God other than Allah, impurity related to wine, animal that is executed at another altar and money gotten in gambling. All the above mentioned things are forbidden.

### **Factors affecting the World Trade:**

It is essential for us to analyse international trade in the light of Islamic instructions by focusing the previous Qur'ānic excerpts. All the banks in the world are accustomed to get money on money at present. This method is against the principles of the Qur'ān as it is regarded as interest in the Qur'ān. The basic act of the banks is to provide big loans, that is in the form of restricted way of Islamic Law and then collect

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huge interest on it. Later these loans are sold and they take advantage from it, collecting money as advantage on loans is interest. The point of view of Islamic banks is to earn money on commodities, whereas the non-Islamic banks work opposite to it. It is essential for the non-Islamic banks to change their point of view about interest that makes the society hollow through which it is falling in the dark caves of poverty and crime.

The human beings in general and the helpless mankind in particular require an administration that must be pure from deception and gambling and trade based on moral fundamentals. In order to fulfill it, there is a need to make the trade pure from all the impurities that is mentioned in the Qur'ān like deception, affliction, forgery, gambling and endangerment. Now it is clear that the foundation of the trade must be legal rather than illegal. There are few activities that are forbidden in Islam, the remaining is lawful. It also includes Aqadh Ta'amīm if it is free from interest, deception and gambling. If it includes any of the illegal thing, it is also forbidden as it is not as per Islamic Law. It is important in coagency that the money of polytheism is legal if the distribution of equal share prevails. It is not accepted if there is the change of names in the documents. Coagency cannot happen on the basis of loan taken on interest.

Trade must be done on the basis of justice, free from doubt or it shall not lose its identity as commodity to purchase as it shaped in interest.

The shares that are purchased in the share-market are sold before its occupancy; it is not legal till its amount is in the shape of article. The shares are according to the commodity not cash and if it is currency then interest is leveled. At

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present credit cards are allied on the basis of interest for which is illegal.

**Conclusion:**

Trade has been the sole business of the Muslims from the very beginning. And it is the best way of income for living. If human beings follow the law of Allah, the world will become a cradle of peace and accord. In this way, there may be the abolition of interest, economical cruelty, discrimination and inequalities. It will pave way to build a new strong economic system in the world that could implement the principles of Qur'ān. It can put an end to the gambling and the reason to increase of currency rates, it can create stability in share-market and ends gambling of commodities, hysteria of short selling that causes economical crises at present shall be finished and a new community free from interest shall take shape.

There shall be the establishment of Islamic banks, insurance companies and other financial organizations that is how the implantation of Allah's principles will be enforced which soothes humanity suffering from turmoil and confusion.

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## **Economic Empowerment of Women**

### **(In the Light of the Glorious Qur'ān)**

✎...Prof. Zafarul Islām<sup>1</sup>

Tr.: Āṣif Iqbāl<sup>2</sup>

One of the most fervently discussed matters as regards Islam, Islamic system and Islamic laws, is the matter of commercial rights of women and their monetary empowerment. The rights of possession, authority and dominance of earning money, spending her riches as well as financial system are frequently brought into discussion. It is apparently seen that certain sections systematically and scientifically are exploded into propagating that the Islamic teachings and laws are not fair with regard to women; this is because women are found dependent and helpless and fall prey to the clench of fiscal crunch and destitution. It would not be worthless to analyze the rights of women and notice the avenues of financial empowerment for them. The Qur'ān is the best guidebook. It is worthy of concern and conformation to the guidance which the heavenly Book presents in the concerned matter.

The consideration into the verses of the Qur'ān makes it transparently clear that the principles and injunctions instructed by the auspicious Qur'ān, are worthwhile and its main objective is to lead the mankind to the peaceful and satisfactory life. It is well known that the family life in society is considered to be an essential unit since the Qur'ān has laid great emphasis to strengthen and consolidate it. It has fixed the rights and duties of each and every members of the family so that everyone can be

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<sup>1</sup> Professor, Department of Islamic Studies, 'Aligarh Muslim University, 'Aligarh

<sup>2</sup> Research Scholar, Department of Arabic, University of Delhi

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fully aware of it and carry them out excellently to maintain the unity of the house. The rights of women have been deliberately elaborated in the chapter al-Nisā' and other chapters and its status has been indicated to from different aspects, socially and financially, which shows that woman can play key role in the important unit of the society. Moreover, it denotes that the women have the value and significance in the sight of the Qur'ān and nothing can bring betterment and prosperity to the social life but the fulfillment of the demands of the injunctions given by the holy Book. The prime cause of it is that the woman has great impact on the education and mental training of the children, fulfillment of household chores, establishment of family life and to fix the fate of the society.

This explanation of the Qur'ān in the concerned matter is crucial to clarify that the women have the rights similar to men, that is, women are not only overburdened with the responsibilities but they also enjoyed the rights which are necessary to create favorable atmosphere and breed righteous society. The Qur'ān represents this very fact: "وَلَهُنَّ مِثْلُ الَّذِي عَلَيَهُنَّ بِالْمَعْرُوفِ" (Tr.: "And they [women] shall have rights similar to the rights against them [men], according to what is equitable-al-Baqarah: 228).

It means that they have equal rights and they are commanded to discharge their assigned duties. The authority on Islamic studies, Shiblī Nu'mānī, has expressed his view dealing with the rights of women mentioned in the Qur'ān that "this verse alone would be sufficient to prove the equality between men and women in all things and nobody dares to refuse it."<sup>1</sup>. In fact this verse proves the authority of the woman that she has rights to exercise it.

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<sup>1</sup> Khuṭbāt-i-Shiblī, Dār-ul-Muṣannifinm A'zamgarh, 2008, P. 158

As far as the matter of financial empowerment of women is concerned the fundamental viewpoint of Islam in this regard is that it has granted them the proprietary rights and empowered them to use it, whereas the other religions and cultures have regarded them as the set of possession and gifted stuff or movable assets. They would neither make money nor could they spend it, if they receive any amounts of money by any means it directly would crept to the possession of husband or her patron and has no power over it at all. The Qur'ān has plainly proclaimed rejecting these concepts: "لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ" (Tr.: To men is allotted what they earn, and to women what they earn- al-Nisā': 32)

This verse reflects two things clearly. The first one is that the women are empowered to earn wealth and make money as their male partners do. Secondly, whatever the wealth or income they would get, it will be considered their possession and nobody is allowed to use it without their permission. It should be obvious that some commentators are of the opinion that Iktisāb means to do righteous or bad deeds but the contexts of the verse is not in their favour and the above mentioned interpretation is more appropriate since the word "Faḍ lullāh" has preceded by the said verse and the whole verses as follows:

"وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا".

Tr.: Do not wish for the bounty which Allah has preferred one of you above the other. For men is a share of what they earn and for women is a share of what they earn. Ask Allah of His bounty. Allah has knowledge of all things. (al-Nisā': 32)

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“Faḍ Lullāh” is a particular term of the Qur’ān which is generally explained and interpreted by materialistic resources, riches, chattels and means of income. In fact the context of the verse implies that the prohibited greed for the thing and income which is regarded the portion of the earner, is pertaining to the materialistic resources not to the spiritual earnings.

Secondly, the Qur’ān directed both men and women in many places to pay Zakāh (necessary charitable tax) and urged them all to spend in the cause of Allah. It is quite obvious that if women were not empowered, how would the question of paying Zakāh and charity arise here? It tells that the women can possess wealth and when their wealth reaches the quatum of Zakāh then it would be obligatory on them to be paid. Similarly, they are expected to spend their riches in good deeds to earn virtues; for it is mentioned in the characteristics of believing men and women:

"إِنَّ الْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ" (Tr.: Those who give charity men and women- al-Aḥzāb: 35)

It is manifested that the Zakāh would not fall bound upon them unless they enjoy the prescribed wealth or resources. It is proved by the collection of prophetic traditions (Ḥadīth) that women would earn money for livelihood in addition to sponsor and take part in giving charity and alms. Once Zainab bint ‘Abdullāh Abū Mu’āwiyah asked the Prophet (PBUH) whatever she earns through the handicraft it is spent on the requirements of the children and nothing is left over to give as a charity, if the case is so, would she get the reward? The Prophet (PBUH) replied: “Keep on sponsoring your husband and children, you would surely be blessed with the double rewards; one of them is the reward of spending and second is the reward of keeping the family ties.<sup>1</sup>

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<sup>1</sup> Ṭabqāt-i-Ibn-i-Sa’ad, Dār-o-Ṣādir, Beirut ,1958, 8/290

It is narrated about Umm-i-Salmah (MABPWH) that she asked about the children she had from her ex-husband: “Would they live along with them after getting married to the Prophet (PBUH)” while she used to bring them up earnestly and to do her works excellently. The Messenger (PBUH) replied to her query that she would get rewards on account of this deeds.<sup>1</sup> It is crystal clear that if she would not be well-off and resourceful or she had not had handsome income, then how would she carry out family responsibilities. It is further reported that Zainab bint Jahsh used to gain money by her hand and was remarkably philanthropic, whatever means would come in her possession, she would spend in the way of Allah that is because she was entitled with “Ṭawīl-ul-Yad” (Open-handed).<sup>2</sup>

A woman gets a particular amount of money in the form of Mahr “dowry” as a wife; the Qur’ān has considered her right over the dowry the absolute and utter possession whether it is paid off or not at the time of marriage, she can demand her husband to hand it over at any point of time and when she takes possession of it, she can consume it on her own accord and the husband cannot interfere in it. The words in which the Qur’ān has mentioned the right of the woman pertaining to the dowry and the impressive way in which it has commanded the husband to pay off is apparently clear to prove that the dowry is due right of the wife on the husband. Ponder upon the wordings of the Qur’ān given below: Allah says; “وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً” (Tr.: And give to the women (whom you marry) their due dowry).

”فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً” (Tr.: So what you benefited of it from them, you give them their bridal due as an obligation” (al-Nisā’: 24)

<sup>1</sup> Saī’d Anṣārī, *Siyar-ul-Ṣaḥābiyyāt*, Dār-ul-Muṣannifīn, A’zamgarh

<sup>2</sup> Ṭabqāt-i-Ibn-i-Sa’ad, 8/108, Ibn-i-Ḥajar ‘Asqalānī, *al-Iṣābah fī Tamayiz al-Ṣaḥābah*, Muṣṭafá Muḥammad, Egypt, 1939, 4/307-308

The Qur'ān wanted to inculcate this point in the mind (which means the right of dowry is exclusively confined to wife alone without any participation of others and husband has no authority to lessen, misuse and procrastinate it) secondly it delivers the message that the husband does not have any benefaction over wife rather it was his mandatory duty to discharge it and he did so. The second verse makes it emphatic by affirming the payment of the dowry obligatory. The right of woman to forgive the dowry or reduce a little portion of her right is proved through the authority over the dowry granted by the Islamic law. If she willfully forgives the dowry completely or partially, then husband can consume it happily. This is the injunction which the holy Qur'ān refers to. As it proclaims:

"فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا"

Tr.: And bring the women their dowries as an endowment, so in case they are good to you concerning any portion of it, then eat it up rejoicing with wholesome appetite" (al-Nisā': 4).

The condition of the Qur'ān is that if woman merrily forgives something from the dowry then it makes the right and power of wife on it more established. Besides dowry, the wife has her right in the wealth of husband as the fulfillment of her liabilities and necessities are on the shoulder of husband; well-arrangement of alimony such as food and accommodation are imposed on husband for her as the Qur'ān says: "وَعَايَشُوهُنَّ بِالْمَعْرُوفِ" (Tr.: And live with them honourably- al-Nisā': 19)

The term Mu'āsharat bil Ma'rūf "dealing respectfully" or treating well includes the fulfillment of all requirements of worldly life besides kindness, soft-speaking and graceful treatment regarding her. It is clear that monitory provisions have key importance which is compulsory for husband to fulfill it alone. Apart from

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this, the principle of the Sharī'ah is inferred from the above mentioned that if the husband fails to offer alimony then the wife can frankly demand it and can proceed towards the court. Islam further describes this point that if husband does not provide expenditure in spite of being well-off, then she can take the amount which can meet her necessity without her husband's prior permission as it is proved by the Hadīth which contains that once Hind bint 'Utbah came to the Prophet (PBUH) and complained that my husband is miser and he does not give me as much amount as that can suffice the children, would I take the amount which can meet the needs of the children including me? Then the Prophet (PBUH) replied: "You are allowed to take what is sufficient reasonably and fairly".<sup>1</sup>

Moreover, a woman has right to give donation from the wealth of her husband if it does not harm him. The Prophet (PBUH) is reported to have said that if woman spends from the house of the husband she gets reward of spending and he gets the same in return of earning.<sup>2</sup>

This principle manifests the importance and profoundness of the empowerment and authority granted by the Islamic law that if the wife is from the prosperous family wherein the household chores are carried out by the maid then it would be the duty of husband to arrange the maid to do so.<sup>3</sup>

Similarly the alimony of wife is on husband account even if his life-partner is rich and he has no right to force her to spend from what she possessed if she leaves her due right and demands nothing.

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<sup>1</sup> Ṣaḥīḥ Bukhārī

<sup>2</sup> Ṣaḥīḥ Bukhārī

<sup>3</sup> Al-Fatāwā al-Tātārkhānīyyah compiled by Sajjād Ḥusain, Encyclopedia of Ma'ārif-ul-'Uthmāniya, Hyderabad, 1987, 4/204-206.

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The third significant aspect of the financial empowerment is the right of inheritance which is deliberately explained by the holy Qur'ān. The most striking feature in this regard is that the Qur'ān has clearly elucidated the rights and authorities of women in both being the inheritor and inherited. The prime principle of the Qur'ān regarding this matter is as follows:

"لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا".

Tr.: There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property by small or large-a legal share- al-Nisā': 7)

This verse is enough to explain the constitutional viewpoint that inheritance would equally be shared by both male and female. Secondly, their share is fixed by Almighty Allah. Thirdly, they may independently inherit the bequest left by their parents and close relatives and she also can make her other relatives inherit from herself. After all her proprietary status in land, property and money is accepted as her right. Being owner of something means that she has full authority on what she possessed and she is independent to use it as per her own will. She has full right to deal with what she owned may be the exchange of wealth in the form of selling, purchasing, gifting and mortgage. In sum she is constitutionally authorized to consume it as she wants, whereas Europe is recorded not to give them full authority to freely deal with their own properties and assets in the past time. And she was not allowed to do so but with the permission of her husband, father and guardian. Similarly, this guidance of the Qur'ān is very revolutionary which paves the way of freedom for woman in economical dealings. It would not be odd to mention here that Sir Sayyid explained in his article titled "Women's rights" in 1871 A.D

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that the rights and powers which Islam has granted to the women no any civilized country had ever done before. He had penned down about women citing the British constitutions:

- ❖ As per the rule of England the woman is considered to be nothing and she is changed into the entity of her husband.
- ❖ Whatever the resources, personal means and riches including property she owned before her wedlock crept to the possession of her husband automatically.
- ❖ Whatever she got in the form of inheritance before marriage or after tie-knot, all will be possession of her husband till he lives his last breath and he himself would get its benefit.
- ❖ She can neither buy anything nor can she sell it without her husband's consent.
- ❖ She cannot spend anything without her husband's permission except what she needs to her requirements in day-to-day life.<sup>1</sup>

The visionary scholar 'Allāmah Shiblī had raised this very point in his sermon entitled with Ḥuqūq-i-Niswān (women's rights) delivered in All India Muslim Educational Conference and he came up with the following comment:

"Today the sun of European culture has emerged in its full glow, if you compare the Islamic rights endowed to them with the rights conferred by Europe, then you visually realize how generous Islam is in regard with women. And it would be a kind of denigration to compare it with other civilizations and cultures."<sup>2</sup>

Secondly, the importance of the Qur'ān's proclamation regarding her eligibility to deserve inheritance, may be understood in the context of the period of descendent. There

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<sup>1</sup> Maqālāt-i-Sir Sayyid compiled by Muḥammad Ismā'il Pānī Patī, Taraqqi-i-Urdu Counsel

<sup>2</sup> Khutbāt-i-Shiblī, P. 154

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was no concept in that ancient time to consider her eligible to get inherited share; but rather she was turned into bequest. On her husband's death, she had to live her life on the mercy and benefaction of other inheritors furthermore the son would become the owner of the left spouse who dealt with her rudely.<sup>1</sup> It is notable here that the Qur'ān made it clear by declaring the share of both men and women as Allah's affirmation that no one can transgress or rationalize it but he has to accept the system of inheritance with the certainty that the distribution of inheritance among inheritors, may be men or women, as per the Islamic law has guaranteed the betterment and prosperity for all.

Here it must be noted that the genre of the Qur'ānic address about the share of daughter is more assertive.

"يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ".

Tr.: And for the children, Allah decrees that the share of the male is equivalent to that of two females. (al-Nisā': 11)

Using the word children aims to draw the attention towards this point that there is no difference between male and female in accordance with inheritance, they equally deserve their shares; but she would get less than what he gets. To give less to the female may be rationalized that she has less financial accountabilities; for her relatives are responsible for her sponsorship and this responsibility goes to her husband after getting married. If she does not enjoy both the above mentioned nearest relatives sponsorship then other relatives would support her in the case she is deprived of all above said supports, then the Islamic fund or Islamic society would take the charge respectively as per the norms of Islamic principles and teachings.

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<sup>1</sup> Shibli Nu'mānī, *Sīratunnabī*, Ma'ārif Press, A'zamgarh, 2003, 4/218

The celebrated thinker Sayyid Muḥammad Quṭb Shahīd has written about this issue:

“The share of the male is equivalent to that of two females. This is quite natural and fair distribution; for male merely has to bear all her expenditures on her shoulders. She does not bear liabilities of others except herself alone. But if she is the head of the family members then the matter is quite different and she has to manage all the provisions of the house. It is an exceptional case which rarely exists in Islamic society for she is not forced to leave home to earn her living as long as her relatives are alive although he is her distant relative. The real matter is nothing but the easy query of mathematics that woman gets one third of the bequest to spend on her and the rest of the heritage is given to the man to meet the necessities of wife, children and family members. It is manifested that who gets the more amount of the heritage, man or woman?<sup>1</sup>

Whatever is mentioned earlier regarding financial rights or economical empowerment of women is related to this point that whether she would own the land, property and money and spend it as she desires. And it is also known that the wife has share in the means of her husband and she is authorized to spend it when need arises. It is the matter of concern if she can take on any means to enhance her financial conditions or would she exert her skills to increase her income? Would she be allowed to invest her possession to get more benefits? It is the main principal that she cannot do so but only in the case of need as taking part in financial activities are not her prime priorities. In general, she is neither responsible for her own expenditure nor for others. To look after the house, bring up

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<sup>1</sup> Sayyid Muḥammad Quṭb / Urdu Translation: Muḥammad Salīm Kīlānī, Jadīd Zehan ke Shubhāt, Markazī Maktabah Islāmī, Dehli, P. 193-194

the children, teach and train them and carry out the household chores are the utmost important activities of the wife. It is most awesome and significant task in itself, husbands must be obliged to them. As far as the matter of participation of women in financial activities is concerned it may be categorized into different kinds:

- 1) For the sake of increment of personal income and enhancement of financial condition.
- 2) In order to increase income for the sake of husband or family members.
- 3) For the fulfillment of her needs and children's in the case of husband found incapable or naturally challenged.
- 4) For getting heavenly reward by earning money and accumulating worldly means.

As far as the matter of first form is concerned the women have right to earn money in light of the Qur'ān. She would not be deprived of this absolute right for merely being women rather she can get it and whatever she gains by this means, would be under her ownership. The sacred Qur'ān states this very point in the following verses.

"لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ."

Tr.: To men is allotted what they earn, and to women what they earn.-al-Nisā': 32)

After all, what are the cases in which she is not empowered to earn money? Or would she be permitted to make money in the case of necessity or to enhance the life standard and to improve financial condition? The legality of the first mentioned issue is undoubtedly legitimate, if any woman is blessed to have endowed with knowledge, skill and talent in

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the realm of finance and she has ability to harness the work potentiality. However, she is not supported by her family members to earn her livings. It is reported about ‘Abdullāh Ibn-i-Mas’ūd (MABPWH) that he was neither well-off nor resourceful. His wife Zainab was somewhat aware of handicraft and getting money through it and spending on husband as well as her children. When she asked the prophet (PBUH), informing him about the case, could she spend her wealth on her husband and children then the prophet (PBUH) replied her, keep on spending you would get reward.<sup>1</sup>

Once the female companion called Qilah came to the Prophet (PBUH) and asked him the matters of dealing and purchasing. She explained before raising question that she is engaged in trade and business.<sup>2</sup> The son of Asmā’ bint Muhazabbah used to send perfume to her from Yemen and she used to sell it as business.<sup>3</sup> It is not clearly traced about them if they were doing the business for the purpose of trade or improvement of financial problems, however, it is proved that the female would use their innate skills in other activities besides the household chores as well to live the better life. Apart from it, other narrations denote that they used to carry out other tasks other than the domiciliary works when it is needed, and they also can continue their activities outside of the house. Asmā’ bint Abū Bakr (MABPWH) said narrating the domestic conditions that when Zubair married me; he had not real property or anything else except a camel, which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread.<sup>4</sup>

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<sup>1</sup> Ṭabaqāt Ibn-i-Sa’ad, 8/290

<sup>2</sup> Ibid: 8/311-312

<sup>3</sup> Ibid/300

<sup>4</sup> Ṣaḥīḥ Bukhārī, Book of Marriage, Chapter, Self-respect

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Sahl bin Sa'ad (MABPWH) narrates a story of woman that there was a woman amongst us who had a farm and she used to sow beetroot on the edges of streams in her farm. On Fridays she used to pull out the beetroot from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it and entertain them all.<sup>1</sup>

As far as the matter of earning money for gaining reward or participating in the good cause is concerned, the study of biographies of some female companions denotes their involvement in trade and business. Jābir bin 'Abdullāh said that his aunt was in the period of 'iddah "it is a period in which a woman waits after the death of her husband or divorce, and she is not allowed to marry during this period" She had a small field of palm trees and wanted to cut it down and sell it therefore some companions of the Prophet (PBUH) forbade her to do so afterwards she made her way to the Prophet who replied: "Yes, go out, cut your trees and sell the wood. It is as well possible that the sale proceeds you to do righteous deeds and earn the reward."<sup>2</sup>

Maulānā Jalāluddīn 'Umrī has derived the following consequences while explaining the narration: Islam wants to see her in such a position that she could help others and carry out the works of welfare. Secondly, she can leave the house for pure objective. Thirdly, the women in the bright period of the prophet used to go to the market and farms if needed.<sup>3</sup>

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<sup>1</sup> Ṣaḥīḥ Bukhārī, Book of Friday, Chapter: when the prayer is finished spread through the earth and seek Allah's bounty

<sup>2</sup> Sunan-i-Abū Dāwūd, Book of Divorce, Chapter the divorced woman can go out in day

<sup>3</sup> Sayyid Jalāluddīn 'Umrī, 'Aurat Islāmī Mua'āshrey men, Markazī Maktabah Islāmī, Delhi, 1987, P. 133

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It is reported about Saudah (MABPWH) that she used to sell the leathers of Tā'if and whatever the benefit came she used to pour it in Allah's cause.<sup>1</sup>

Similarly it is narrated regarding Umm-i-Salmá that she was concerned to gain the reward. The children of her ex-husband staying along with her and she was busy in bringing up them. She asked the Prophet (PBUH) would she get the reward? He replied, yes.<sup>2</sup>

It is apparent that she would have any source income by which she would sponsor her husband's children and gain reward.

It is notable here that all the believers are equally urged to participate in virtuous deeds and compete enthusiastically. And the main source of earning reward is to spend in the way of Allah. Apart from persuading the believers toward good deeds mentioned in the sacred Qur'ān in general way, men and women are separately addressed in certain places. As the Qur'ān says:

"مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ".

Tr.: Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.- al-Nahl: 98)

"إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ

<sup>1</sup> Iṣābah fī Tamyīz al-Ṣaḥābah, 4/278

<sup>2</sup> Siyar al-Ṣaḥābiyyāt, P. 61

وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا".

Tr.: Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charity-giving men and charity-giving women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward.- al-Aḥzāb: 35)

The above mentioned verses indicate that the door is open for both male and female alike and the opportunities of earning rewards are given to them all whosoever wants to increase his or her reward by participation in virtuous deeds. It can be inferred in the light of these verses that there is no any problem if she earns wealth for the sake of taking part in good deeds to be blessed with rewards but it would be considered the worthwhile ambition.<sup>1</sup>

However, women are empowered to make effort for making money and consolidating their monetary condition in both the cases. The first case is that she got rid of the relatives who could stretch helping hands towards her as a kind support. The second case is that she wishes to do welfare works through earning money and intend to get blessing and reward from Allah. The third perspective is that it is the right of a man and

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<sup>1</sup> 'Ināyatullāh Subḥānī, Aurat ke Samāji, Ma'āshī wa Siyāsī Ḥuqūqu-i-Qur'ān ki Roṣṣhni men, 'Aṣr-i-Ḥāḍir ke Masā'il aur Qur'ānī Ta'līmāt, Maqālāt-i-Seminar) (special issue, half yearly, 'Ulūm al-Qur'ān,22/2-24/1, July 2007-2009,154

woman to earn money alike. The trend to enhance the standard of the life or being apt to strengthen the financial condition is not lamentable for using her right, she can opt the means of earning money and can take part in economical activities if she is empowered to elevate financial condition even if she is not in dire need or forced by the calamity. Maulānā Sulṭān Aḥmad Iṣlāḥī is of the following opinion:

“She has absolute right to run her own business or make money sticking to the boundaries hence she is authorized to exercise her right that might be the elevation of life standard or other causes. It is not good to demonstrate bitterness or narrowness all the time because elevating life standard is not disgraceful in all cases, therefore, she is unrestrictedly allowed to earn money and increase her income without any conditions and restrictions and she may use her rights being in the bounds given to her but she usually do it”<sup>1</sup>

However, the legality of engagement in business domain for fiscal stability for women in certain conditions depends on the condition that if the ruling of Islamic Sharī’ah is not violated and her chastity and modesty are secure and no disturbance would occur in the way of discharging the right of husband imposed upon her primary duties imposed upon her by her husband regarding household chores are not affected due to her involvement in business. The viewpoint of Maulānā Sayyid Jalāluddīn ‘Umri is considered to be well-balanced and moderate:

“Islam permits men and women alike to strive in the realm of commodities being in the circle of Islamic principles and Islam considers the recompense of her endeavors the due rights of hers nobody has right to legally mess about it even husband

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<sup>1</sup> Sulṭān Aḥmad Iṣlāḥī, *Khawātīn ki Mulāzamat* (Sawāl wa Jawāb) quarterly ‘Ilm-o-Adab, ‘Aligarh, 4/2, April-June 2010, PP. 45-46

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has no authority to use it and the same case is with wife to use her husband's riches without prior permission"<sup>1</sup>

To take care of the rights pertaining to daily life guaranteed by the holy Qur'ān to women is very significant but its magnitude grows even more when husband is away from the house.

The opportunities facilitated by Islam to consolidate the economical empowerment of women are the virtues of its educational perspective that cannot be ignored at any cost. It is a manifested truth to say that education has pivotal role to build up individuality, enhancement of characters and honing skills. It is also known that education is the best mean to make us well acquainted with rights and duties. It makes human beings aware of their status and value and empowerments. Similarly education has key role to play in strengthening social and economical position. And undoubtedly, the objective of seeking knowledge is not to just earn living from Islamic perspective but the role played by knowledge and science in getting financial sources and to develop financial institutions, cannot be ignored. Perhaps, nobody can deny the importance and growing necessity of knowledge in this contemporary world to outstand in financial domain. The demand of growing knowledge is increasingly needed to take advantage from financial means that may be trade or agriculture, handicraft or employment. One of the great benefactions of Islam is to give the education a supreme standpoint. It does not differentiate between men and women while describing the eminent position and remarkable highness of knowledgeable figures. It means nothing else but the equality of men and women in seeking knowledge and as

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<sup>1</sup> Ibid: 71

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the entity of a man cannot be perfect without gaining knowledge the same case is with the woman herself. In other words, no certain group has monopoly on acquiring education rather is the dire need of every human being. The importance and greatness of knowledge is manifested through these verses, and stimulate towards learning and unveil the mounting position of the academicians.

"قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ".

Tr.: Say: "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.-al-Zumar: 9)

"وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ".

Tr.: He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.- al-Baqarah: 269)

"يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ".

Tr.: Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do.- al-Baqarah: 269)

Secondly the vastness of educational perspective of the Qur'ān becomes clear wherever the guidelines and persuasions as regards acquiring and spreading knowledge are found where the word "Ilm" is traced without any further confinements and divisions. If knowledge is divided as per the context of the verses and explanations of Ḥadīth then it would have no more than two kinds: useful and futile. As a matter of fact that the Qur'ān and Ḥadīth urge and stimulate believers to seek every kind of knowledge which befit the seeker and be

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advantageous for others. For this perspective it is mandatory to learn all the sciences which can be conducive to enhance the personality and make the people independent citizens and strengthen their position socially and economically. It is no denying the fact that Islam wants to equally facilitate avenues for men and women to grow their rational skills and to brush up their academic talents so as to festoon themselves passing through the educational and methodical stages and to acknowledge their status and position and not to know their authorities alone but rather be capable to use their rights.

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## Moral Teachings of the Qur'ān

✎... Dr. Aurang Zeb A'ẓmī<sup>1</sup>

The Qur'ān is a Divine book which guides mankind in all spheres of life as it guides a man to be kind with the persons who are around him and with those who are related to him, with the animals found around him and the environment surrounded him. It tells the man to deal with all these sympathetically and to take care of them. It promises him that he will be rewarded if he deals with them properly and takes care of them. In the coming lines I wish to shed some lights on this topic and how much importance the Qur'ān has given to it.

**Importance of Morals in the Qur'ān:** The Qur'ān has given very much importance to the morals. It has regarded the good morals as a big tool for popularity of a person and preaching of his mission. That's why it has applauded good morals of the Messenger (PBUH) saying:

"وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾".

Tr.: And indeed, you are of a great moral character". (al-Qalam: 4)

It also said:

"مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ".

Tr.: Muḥammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves". (al-Fatḥ: 29)

It again said:

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<sup>1</sup> Editor of the Journal and Assistant Professor, Department of Arabic, Jāmia Millia Islāmia, New Delhi

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"وَيْلٌ لِّلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝".

Tr.: Woe to those that deal in fraud, those who, when they receive by measure from men, exact full measure, but when they give by measure or weight to men, give less than due. Do they not think that they will be called to account on a Mighty Day, a Day when (all) mankind will stand before the Lord of the worlds". (al-Muṭaffifin: 1-6)

Thus the Qur'ān has set it the criteria to know who follows the path of Allah and His Messenger and who does not.

**The Qur'ān as a Source of Good Moral Teachings:** The Qur'ān which has recognized the vital significance of morals in all spheres of human life and showed the world individual morals, family morals, social morals, business & political ethics, and literary ethics, has laid down the good conducts in four ways; (a) mentioning the qualities of the Al-Mighty Allah which are supposed to be copied by the Believers, (b) stating the good sides of the Prophet Muḥammad (PBUH), (c) indicating to the good morals of the Believers and (d) advising them to do some good behaviors. The Qur'ān describes Allah's qualities which direct the Muslims in particular and mankind in general to profess His oneness and His full authority on everything as their moral responsibility because He is the only being who sustains and protects all that existence:

"اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ --- وَلَا يَؤُدُّهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝".

Tr.: Allah! *Lā ilāha illā Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him--- He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great". (al-Baqarah: 255)

It mentions the Prophet's morality:

"وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾".

Tr.: And indeed, you are of a great moral character". (al-Qalam: 4)

It also describes the moral qualities of the Prophet and Believers in these verses wherein obedience to Allah in all ways is virtuality considered as their moral character:

"مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِمَّنْ أُنزِلَ السُّجُودَ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ يَعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾".

Tr.: Muhammad, the Messenger of Allah, and those who are with him, are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure --- and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). (al-Fath: 29)

"وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٦﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٥﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٤﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٣﴾".

Tr.: And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. And those who spend the night before their Lord, prostrate and standing. And those who say: "Our Lord! Avert from us the torment of Hell ----". (al-Furqān: 63-66)

Luqmān advises his son as quoted in the Qur'ān:

"وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾  
وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾".

Tr.: And swell not thy cheek (for pride) at men, nor walk insolence through the earth: for Allah loves not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for harshest of sounds, without doubt is the braying of the ass". (Luqmān: 17-19)

**The Belief:** One of the great sources of good moral is Belief. The Qur'ān encourages the Believers to have good morals and indicates to its different kinds as integral parts of Islam or contrary to polytheism what the Qur'ān mentions:

"وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ".

Tr.: --- But those who believe, love Allah more (than anything else) (al-Baqarah: 165)

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٦﴾".

Tr.: O you who believe! Seek help in patience and Ṣalāh. Truly! Allah is with those who keep patience." (al-Baqarah: 153)

"أَوْ كَلَّمَا عَلَيْهِمْ عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾".

Tr.: It is not (the case) that every time they make a covenant, some parties among them throw it aside? Nay! (the truth is) most of them believe not." (al-Baqarah: 100)

"وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَوْمَئِذٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨٠﴾ يُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٨١﴾".

Tr.: And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last day" while in fact they believe not. They (think to) deceive Allah and those who

believe, while they only deceive themselves, and perceive (it) not". (al-Baqarah: 8-9)

"وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾".

Tr.: And (also) those who spend of their substance to be seen of men, and believe not in Allah and the Last Day (they are the friends of Satan), and whoever takes Satan as an inmate". (al-Nisā': 38)

And there are many more things which are enjoined or forbidden on the basis of Belief, Islam or polytheism.

**Actions are Judged by one's Intentions:** Before presenting the Qur'ānic moral guidelines towards good or bad conducts, I wish to clear one very important thing; intention of a doer behind his action, which is the key to open the gate of acceptance.

We know very well that one's intention gets always involved in doing any good act or committing any crime. The Qur'ān says:

"قَوْلٌ لِلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٢﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٣﴾".

Tr.: So woe to those who Pray. Who are unmindful of their Prayer (and ignore the spirit and aim of it), and they like (only) to be seen (by the people while they make a show of their deeds) (al-Mā'ūn: 4-6)

In another place it says:

"وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَتَجْرِي الشُّكْرِينَ ﴿١٩﴾".

Tr.: Whosoever desires the reward of the world, We bestow on him thereof; and whosoever desire the reward of the Hereafter, We bestow on him thereof and We shall reward the thankful ones". (Āli 'Imrān: 145)

It also came:

"لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا وَلَكِنَّ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَيَبْشِرَ الْمُحْسِنِينَ ﴿٣٧﴾".

Tr.: Their flesh and their blood reach not Allah, but the devotion from you reaches Him". (al-Ḥajj: 37)

In other words, one's act becomes moral act only when the act is in itself virtuous and the intention to do it is also good. If any of these two aspects is missing, no act would be worthy of being called a moral act. If the act is good but the intention is bad (for instance, a Prayer offered for ostentation and show), or if the intention is good but the act is bad (for instance, stealing to help an orphan), or if both the action and intention are bad, (like taking a bribe for indulging in debauchery), then all these three cases would be considered outside the pale of good moral acts. The moral act can only be that act in which both the intention as well the act itself are good.

### **Moral Guidelines of the Qur'ān in Different Spheres of Life**

After mentioning views of the Qur'ān on morality and the importance of good morals and the loss of bad morals in the Qur'ān, I wish to note down some moral Qur'ānic guidelines related to the different aspects and spheres of life.

While teaching the morals, the Qur'ān enjoins some good morals as well as stops from some bad morals. Both the kinds are mentioned below:

#### **a) Good Morals:**

1. **Good Behavior with the Parents:** Apart from only worship of Almighty Allah, which unites all human being and keeps them away from any type of problem what has been
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enjoined at every page of the Qur'ān, we start from the importance of the parents whose contribution in the upbringing of a complete person cannot be ignored and thus their service by their descendents, is not only an acknowledgement of the favour done to them but it is also a social and religious duty to show good behaviours to them. The Qur'ān says:

"وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ---".

Tr.: Serve Allah, and join not any partners with Him; and do good to parents ---". (al-Mā'dah: 36)

The above quotation shows that the parents are so important that their service has been mentioned just after the worship of Allah. That's why the Qur'ān says in a strong way:

"وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣٦﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٣٧﴾".

Tr.: Your Lord has decided that you should not worship but Him and be kind to the parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them but address them, in terms of honour and, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them thy Mercy as they cherished me in childhood". (al-Isrā': 23-24)

2. **Kindness with the Kith & Kin:** The Qur'ān has also advised the Believer to be kind to his nears and dears. The Qur'ān says:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٣٦﴾".

Tr.: Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition". (al-Nahī: 90)

3. **Good Behavior with the Relatives, Neighbours and Needy People:** The Qur'ān has also enjoined believers to do good with the kith and kin, the neighbors and needy persons:

"وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَيَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٩٠﴾".

Tr.: (Serve Allah, and join not any partners with Him;) and do good to parents, kinsfolk, orphans, those in need, neighbors who are of kin and neighbors who are strangers, the companion by your side, the wayfarer (yet meet), and what your right hands possess: for Allah loves not the arrogant, the vain glorious". (al-Nisā': 36)

4. **Common Generosity:** As for the common generosity with the poor which also found place in numerous verses of the Qur'ān. It says in the verses below:

"وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾".

Tr.: And whatever you spend or whatever vow you make, be sure Allah knows it all". (al-Baqarah: 270)

"الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالضَّرَّاءِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾".

Tr.: Those who spend in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the good-doers". (Āli 'Imrān: 134)

5. **Piety: Taqwá** (Piety) which is the main source for all good deeds and which prohibits a man from committing any mistake the Qur'ān says:

"لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَنَّى السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْمِنُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾".

Tr.: Piety is not (confined) that you turn your face towards East or West (while performing Ṣalāh). In fact the pious is one who believes in Allah, the Day of Judgment, angels, the revealed Books and the apostles of Allah, further he spends money out of love for it, to his kinsfolk and orphans, needy ones, sourceless travelers, beggars and to set free a slave and he performs Ṣalāh regularly, pay Zakāh (alms) and those who fulfill their promises if it is made and those who keep patience in the state of terror, adversity and in the war situation. These are the people who are true (in their claim to be believer) and those are the people who are really Allah-fearing". (al-Baqarah: 177)

In another place Al-Mighty points out that piety is a criterion of honour and respect which is the part of morality:

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣١﴾".

Tr.: O Mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight

of Allah is that the most religious of you. And Allah has full knowledge and is well acquainted (with all things). (al-Hujurāt: 13)

6. **Patience:** In struggle of life patience is the big strength to overcome problems. That's why the Qur'ān advises the believer to seek help from the patience. It says:

"وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿١٥١﴾".

Tr.: And seek help from patience and Prayer: it is indeed hard, except to those who are humble". (al-Baqarah: 45)

Allah again said:

"وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٥٢﴾".

Tr.: --- but if you preserve patiently, and become pious then verily, that will be a determining factor in all affairs". (Āli 'Imrān: 186)

Pointing out to the reward of patience Allah says:

"وَجَزَاءُ مَا صَبَرُوا جَنَّةٌ وَحَرِيرًا ﴿١٥٣﴾".

Tr.: And their recompense shall be Paradise, and silken garments, because they were patient". (al-Insān: 12)

7. **Pardon:** In this regard the Qur'ān encourages the Believers to pardon even the one who harmed them. It says:

"وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾".

Tr.: The compensation of a harm is a harm equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loves not those who do wrong". (al-Shūrā:40)

Allah again said:

"...وَعَنْ تَعَفُّوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَإِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾".

Tr.: But if you pardon (them) and overlook, and forgive (their faults), then verily Allah is Oft-Forgiving, Most Merciful". (al-Taghābun: 14)

Even He regarded the act of pardoning as patience He said:

"وَإِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوقِبْتُمْ بِهٖءَ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِيْنَ ﴿١٢٦﴾".

Tr.: And if you punish (your enemy), then punish them with the like of that with which you were affected. But if you endure patiently, verily, it is better for the patients". (al-Naḥl: 126)

8. **Peace:** Now days the matter of peace has become so common as everyone runs his business in the name of peace. But it is Islam which virtually puts great emphasis upon the importance of peace. It propagated Salām (Peace) for both the nears and strangers as the Qur'ān advises its readers to reply to those who salute them in a better way. It says:

"وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوْهَا إِنَّ اللّٰهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيْبًا ﴿٨٦﴾".

Tr.: When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (al-Nisā': 86)

The Qur'ān also applauds the Believers who avoid unwanted fighting with the others calling them as the servants of the Most Merciful. He says:

"وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْْنًا وَإِذَا حَاطَبَهُمُ الْجَاهِلُوْنَ قَالُوْا سَلٰمًا ﴿٣١﴾".

Tr.: And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the emotional (men) address them

(with bad words) they reply back with mild words of gentleness.” (al-Furqān: 63)

9. **Support of Orphans:** The Qur’ān encourages its readers to help the needy and helpless & destitute people. Orphans are the most needy persons as Allah says about their help:

"وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ."

Tr.: Worship Allah and join none with Him; and do good to parents, kinsfolk, orphans, ---”. (al-Nisā’: 36)

He again said:

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

Tr.: Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing fire”. (al-Nisā’: 10)

#### b) Bad Morals:

Apart from enjoining good the Qur’ān has forbidden the Believers from the evils and crimes which not only disturb the society but also affect the relation of a man with his Creator. Here I am mentioning some bad habits and evils from which the Qur’ān has forbidden the Believers.

1. **Lie:** Lie is the root of all evils. The Qur’ān has strongly prohibited its readers from this evil. It says:

"فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾"

Tr.: --- shun thereafter the abomination of idols, and shun all words of untruth”. (al-Hjj:30)

It also said:

"وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِيَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾".

Tr.: And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden" so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper". (al-Naḥl: 116)

2. **Betrayal:** It is the worst habit of a man because it causes destruction of the whole human being. That's why Allah has stopped His Believers to betray. He says:

"يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَخُوْنُوْا اللّٰهَ وَرَسُوْلَهٗ وَتَخُوْنُوْا اٰمَنَتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٢٧﴾".

Tr.: O you who believe! Betray not Allah and His Messenger, nor betray knowingly your trust". (al-Anfāl: 27)

He again says showing His unhappiness with such persons:

"وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتٰنُوْنَ اَنْفُسَهُمْ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوٰنًا اٰثِمًا ﴿١٠٧﴾".

Tr.: And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner". (al-Nisā': 107)

3. **Envoy:** It lies in wishing above what a man has. Allah has stopped His Believers from doing so. He says:

"وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهِۦٓ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِّلرِّجَالِ نَصِيْبٌ مِّمَّا اَكْتَسَبُوْا<sup>ط</sup> وَلِلنِّسَاءِ نَصِيْبٌ مِّمَّا اَكْتَسَبْنَ<sup>ن</sup>".

Tr.: And wish not for the things in which Allah has made some of you to excel others. For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned". (al-Nisā': 32)

He also made a prayer for the Believers on behalf of them wherein the Believers ask shelter from this habit. He says:

"قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٢﴾".

Tr.: Say: "I seek refuge with Allah ---- and from the evil of the envier when he envies". (al-Falaq: 5)

4. **Pride:** Similarly He dislikes any type of pride whether regarding religion or in the society. He says:

"سَأَصْرَفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ".

Tr.: I will deviate from My signs (the minds of) those who show pride in the earth ---". (al-A'rāf: 143)

He strongly prohibits His Believers from moving on the earth with arrogance and pride, for Allah dislikes the pride to be shown by them as the Qur'an says:

"وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾".

Tr.: And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height". (al-Isrā': 37)

He quotes advises of Luqmān to his son in which he told him:

"وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾".

Tr.: And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster". (Luqmān: 18)

5. **Anger:** It is an emotional condition where a man loses his control to take revenge from the person who has caused some hurt to him. No doubt the person who received hurt deserves to avenge but if he pardons he will be counted the best person. That's why Allah has applauded such men who overcome their anger and then pardon. He says:

"الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِيقِ وَالْعَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٣٤﴾".

Tr.: --- those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the good-doers". (Āli 'Imrān: 134)

He also says:

"وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَيْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾".

Tr.: --- and those who avoid the greater sins, and illegal sexual intercourse, and when they are angry, they forgive". (al-Shūrā:37)

6. **Unlawful Sex:** Among to-day's fashion is illegal sexual relations which promote immoral social behavior and illegal fabrics apart from causing lethal transitive diseases like AIDS, Hepatitis B & C etc. The Qur'an prohibits its readers from doing so. Allah says:

"وَلَا تَقْرَبُوا الزَّانِيَةَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٥﴾".

Tr.: --- and come not near to unlawful sex. Verily, it is a great sin, and an evil way". (al-Isrā': 32)

Even it orders the administration to punish such person who commits this crime. It says:

"الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ﴿٢٤﴾".

Tr.: The fornicatress and the fornicator, flog each of them with a hundred stripes". (al-Nūr: 2)

7. **Homosexuality:** Homosexuality is, to the Qur'an, an unnatural way of sex. It is the worst unlawful sex because in this case one only commits sex with a person who is not married to her/him but in this way of sex the man/woman only have sex with the same gendre who is not married with

her/him but one also does intercourse in that place which is unnatural. In this way he blocks the way from which human generation increases. So it is not only unlawful but also unnatural and unethical relation. The Qur'ān says:

"وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾".

Tr.: And (remember) Lūṭ, when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the mankind and jinn? Verily, you practice your lust on men instead of women. Nay, but you are a people transgressing beyond bounds". (al-A'rāf: 80-81)

8. **Nakedness:** The thing which provokes on sex or great sin is men and women's being naked. When one watches the secret parts of the other he/she naturally would get attracted towards her/him and then he/she would get involved in unlawful sex. That's why the Qur'ān prohibits his readers from being naked even at the time of sacred duties like moving around the Sacred Mosque Ka'bah. He says:

"وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾".

Tr.: And when they commit an evil deed, they say: "We found our fathers doing it, and Allah has commanded it on us." Say: "Nay, Allah never commands evil deed. Do you say of Allah what you know not". (al-A'rāf: 28)

Let it be clear that this verse was revealed regarding those who used to move naked around the Holy Mosque Ka'bah.

9. **Intoxicants & Gambling:** Among to-day's dangerous bad habits for the health, wealth and society is intoxicants which has been shamefully made legal by the democratic governments of the world. Similarly, gambling is also

dangerous for wealth and society. Allah prohibits His Believers from these two saying:

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾".

Tr.: O you who believe! Intoxicants, and gambling, and idols, and arrows for seeking luck are an abomination of handiwork of Devil. So avoid them in order that you may be successful". (al-Mā'dah: 90)

In another place He says:

"يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾".

Tr.: They ask you concerning alcoholic drink and gambling. Say: "In them is a great sin, and some benefits for men, but the sin of them is greater than their benefit". (al-Baqarah: 219)

10. **Extravagance:** The Qur'ān prohibits its readers from extravagant waste. It says:

"يَبِئْسَ ءَادَمٌ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾".

Tr.: --- and eat and drink but waste not by extravagance, certainly, he likes not those who waste by extravagance". (al-A'rāf: 31)

In another place it applauds those who avoid waste by extravagance. He says:

"وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾".

Tr.: --- and those who, when they spend, are neither extravagant nor niggardly, but hold a medium way between those extremes". (al-Furqān: 67)

11. **Greed:** Similarly, the Qur'ān prohibits its readers from greed and withholding wealth covetously. It points out to it applauding those who avoid it:

"وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾".

Tr.: --- and those who, when they spend, are neither extravagant nor niggardly, but hold a medium way between those extremes". (al-Furqān: 67)

It also says:

"وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾".

Tr.: And let not those who covetously withhold of what which Allah has bestowed on them of His bounty think that is good for them. Nay, it will be worse for them; the things which they covetously withhold will be tied to their necks like a collar on the day of Resurrection". (Āli 'Imrān: 180)

And it gives good news for those who are safe from this immoral act:

"وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾".

Tr.: --- and whosoever is saved from his own covetousness, such are they who will be successful". (al-Ḥashr: 9)

12. **Unlawful Money:** Among unlawful money, to the Qur'ān, are theft, usury and galloping orphans' wealth. Allah has stopped His Believers from doing so and put punishment on them. He says:

"وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾".

Tr.: And (as for) the male thief and the female thief, cut off their hands as a recompense for that which they committed, a punishment by way of example from Allah". (al-Mā'dah: 38)

He also says:

"يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾".

Tr.: O you who believe! Be afraid of Allah and give up what remains (due to you) from usury if you are believers". (al-Baqarah: 278)

He again says:

"إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾".

Tr.: Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing fire". (al-Nisā': 10)

13. **Evil talks:** The Qur'ān also prohibits its readers from committing all kinds of falsehood like back-biting and boosting etc. It says praising the Believers:

"قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَادِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾".

Tr.: Successful indeed are the believers who offer their Ṣalāh with all solemnity and full submissiveness, and who turn away from each and every kind of evil vain talk". (al-Mu'minūn: 1-3)

In another place it applauds them saying:

"وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾".

Tr.: --- and those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity". (al-Furqān: 72)

14. **Mockery:** The Qur'ān also advises its readers not to scoff at anyone because the time changes always. The same may be his turn too. It says:

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُونَ قَوْمٍ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّقَابِ بئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾".

Tr.: O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith. And whosoever does not repent, then such are indeed wrong-doers". (al-Hujurāt: 11)

15. **Terrorism:** Like peace terrorism has also become a burning issue of the contemporary world. The Qur'ān clearly prohibits its readers from committing such heinous crime as can destroy the men and the earth. The Qur'ān says:

"وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾".

Tr.: And when it is said to them: "Make not mischief on the earth", they say: "We are only peace-makers." Verily, they are the ones who make mischief, but they perceive not." (al-Baqarah: 11-12)

In another place He says:

"وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿١٢٥﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفَاسِقَ ﴿١٢٦﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ﴿١٢٧﴾".

Tr.: And of men there is he whose speech may please you, in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the

opponents. And when he turns away, his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief. And when it is said to them, "Fear Allah", he is led by arrogance to more crime. So enough for him is Hell, and worst indeed is that place to rest". (al-Baqarah: 204-206)

But it does not mean that we should leave war. War has also its benefit. The Qur'ān says:

"فَهَرَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾".

Tr.: And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief." (al-Baqarah: 251)

The Qur'ān has fixed some penalty and punishment upon the mistakes and crimes committed by the human being. It is a separate chapter of morals and needs several pages to be concluded in. So I avoid them and conclude my discussion on a very important moral teaching of the Qur'ān. This teaching proves that the Qur'ān is a book of good moral teachings. The motif of the universal moral teaching of the Qur'ān is to treat everyone equally, and to prove oneself as the best in respect of piety. The Qur'ān says:

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾".

Tr.: O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who is the most pious among you". (al-Hujurat: 13)

## **Semantic Philosophy and Qur'ānic Studies— with Special Reference to Taqwá**

✎...Prof. Ḥamīdullāh Marazī<sup>1</sup>

In this paper we will first of all discuss the problem of language in general and the Qur'ānic context in particular. Semantic philosophy with its various branches will engage our attention and we will attempt to show how semantic philosophy is just a set of theories of meaning rather than complete philosophy. Then we will discuss the Qur'ānic semantics with special reference to the views of a great Japanese semantic philosopher Toshihiko Izutsu. Toshihiko Izutsu relates semantics of the Qur'ān with the the Qur'ānic Weltanschauung or world-view<sup>2</sup> and shows that the main constituents of this “world-view” are the key words like Islam, Allah, Nabī and Īmān etc.

We will also attempt to explain the process of the adaptation of pre-Islamic Arab linguistic categories by Islam with several changes in several places, for example, categories like Allah (in the metaphysical context) and Taqwá (in the ethical context) were adjusted in the scheme of new Islam world-view, by uprooting these terms from their pagan origins.

It must be known at the outset that the Qur'ān was revealed according to the linguistic paradigm of the Arabs. They had full command over their language; therefore they could easily understand the message of the Qur'ān.

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<sup>1</sup> Professor, Department of Religious Studies, Central University of Kashmir, Srinagar

<sup>2</sup> *Welt [an]schau[ung]* n. German, world view<sup>6</sup> a comprehensive, especially personal, philosophy or conception of the universe and of human life *Weltanschauung (German)*

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For understanding the Qur'ānic teachings, the knowledge of Arabic language and its grammar, etymology and phraseology is a prerequisite. The Prophet (PBUH) has not taught the Muslims not only Arabic recitation of the Qur'ān but also its meaning. The Qur'ān in this manner was conveyed to them in letter and spirit. The following Qur'ānic verses bring this fact to fore:

"رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً" <sup>1</sup>.

Tr.: An apostle from Allah, reciting pure pages.

"فَإِنَّهُ نَزَّلَهُ عَلَيَّ قَلْبًا" <sup>2</sup>.

Tr.: .... For surely he revealed it to your heart by Allah's command.

"فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ" <sup>3</sup>.

Tr.: So We have made it easy in your tongue that they may be mindful.

According to the Qur'ān, a man can't ponder over a message, unless he understands it. For the same reason it has been said that "Allah revealed the "Arabic Qur'ān" so that it may become intelligible to the people."

Moreover, the Prophet (PBUH) determined the actual purport of various Qur'ānic terms. Still there are some very common words found in the Qur'ān. What should be our attitude towards such words?

Shāh Walīyullāh says: Sometimes the difficulty in understanding a word or term stems from its being an

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<sup>1</sup> Al-Bayyinah: 02

<sup>2</sup> Al-Baqarah: 97

<sup>3</sup> Luqmān: 58

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uncommon word. The meanings of these words must be ascertained from the narrations of the companions (of the Prophet) and the followers of these companions (the tābi'īn) or the masters of these sciences.”

According to Ibn Taimiyah in the tafsīr of even the older commentators, we come across a difficulty in the interpretation of a word or term, itself, as there is possibility of more than one meaning of the same words.

For example, the term *Qaṣwarah* points out both a person with an arrow and lion at the same time. In the similar manner, the terms like *'As'asah* also, as it means both the beginning and the end of the night. In case the meaning of the term is established, but only one singular meaning is to be accepted about such terms, the meanings to such terms which have been assigned to them by the experts will be accepted.

We can't take the literal meanings of words in all cases. For example, the Qur'ān, *Ṣalāt*, *Zakāt* and *Ḥajj* are such words whose literal meanings are different from their technical usages, which are assigned to these terms by the Sharī'ah science.

A comparative study of the Qur'ānic science has been made with various semantic theories after this general survey of the subject. In this respect two key-terms *Allah* and *Taqwá* have been analyzed in their historical context and it has been proved that these two terms were very much prevalent among the Arabs. Islam adopted these concepts and terms with necessary modifications and alterations and accommodated these in its own scheme of world-view.

After this discussion, an attempt has been made to meet the challenge of the logical positivism and emotivism and the problem is probed in context of religious and the Qur'ānic

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studies and it has been shown that Islam provides its own criterion of justifying its claims. A brief account of *ta'wīl* and mystic interpretation has also been given in this particular subject. The views of Izutsu, Marcel, Hossein Nasr, C.A. Quadir and Osman Bakr have been presented to elaborate our position to show that religious language is containing “wisdom” not merely ideas, which has different paradigm than merely the linguistic one for justifying its teachings.<sup>1</sup>

After this discussion a brief account of the sciences has been presented which have been traditionally adopted by the scholars to promote and popularise Qur'ānic studies. The linguistic tools, methods, and paradigms have been discussed to show the importance of linguistic analysis in the context of Islamic studies in general and the Qur'ānic studies in particular. Before concluding the whole discussion a special reference has been made to two famous Indian philologists i.e. Shāh Walīyullah Dehlawī and Nawwāb Şiddīq Ḥassan Khān.

To start with the term language has been derived from Latin *lingua* and in the Middle English, from Old French Language, from *langue*, tongue.<sup>2</sup>

Language is defined as the communication of thoughts and feelings through a system of arbitrary signals, such as voice sounds, gestures, or written symbols. It is a system including

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<sup>1</sup> Lin[guis]tics < LINGUISTIC6 [*with sing. v.*] has been defined as the science of language, including phonetics, phonology, morphology, syntax, and semantics: sometimes subdivided into descriptive, historical, comparative, theoretical, and geographical linguistics.

<sup>2</sup> Language is [a means of communication] — whose synonyms are speech, dialect, voice, utterance, expression, vocalization, phonation, native tongue, mother tongue, articulation, meta-language, object language, sense-datum language, thing-language, physical language; language of diplomacy, language of chemistry, language of flowers, etc.

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its rules for combining its components, such as words. It is also such a system as used by a nation, people, or other distinct community; often contrasted with dialect.

It is also a system of signs, symbols, gestures, or rules used in communicating: the language of algebra.<sup>1</sup>

Language is a means of communication and based on common signs which are adopted for conveying different senses to each other by human beings. It is a system of verbal signs recognized by common sense as the means of communication among all individuals belonging to one community. It is in this sense social fact, fait social as defined by Durkheim in his Sociology. It is a symbolic system to a community, to which every member of the community must resort to in talking with others if he wishes at all to make himself understand.<sup>2</sup>

There can be no linguistic communication unless the two persons involved in speech (kalām) resort to the same system of signs. The Qur'ān shows the clearest consciousness of this fact, and it possesses most evidently the concept of language understood in the sense of this modern technical term 'language'. The Qur'ān mentions that the revelation and prophetic mission used to be always coupled with the language of the addressee. Thus in the chapter Ibrāhīm we read: "وَمَا أَرْسَلْنَا مِنْ رُّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ" (Tr.: We never send an

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<sup>1</sup> The idea that meaning is a function of use was forcefully stated in Ludwig Wittgenstein's *Philosophical Investigations*, tr. G.E.M. Anscombe (Oxford: Blackwell, 1953, see footnote), William P. Alston, *Philosophy of Language*, Prentice-Hall of India, New Delhi, 1988, P. 33

<sup>2</sup> Antony Flew op.cit, PP. 196-197. The philosophy of language is the search for an understanding of the nature and functioning of language. This may lead, as in the later Wittgenstein, to the consideration of the sorts of conditions that have to be met for language to be possible at all; or it may lead to the detailed discussion of such topics as meaning and reference.

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apostle except with the language of his people, so that he may make the message intelligible.)<sup>1</sup>

As the peoples of the world differ in colour, according to the Qur'ān, so they differ in languages and for that reason the Qur'ān counts the 'colour and language' of the people among the signs' (āyāt) of Allah.

According to the Qur'ān, the language assumed a very profound importance.

The other important dimension which was brought to fore by this semantic and linguistic philosophy was the doctrine of elimination of metaphysical propositions and the use of common sense vocabulary and scientific precision was given the highest priority. In this respect the writings of G.E. Moore, (1873-1958; Eng. philosopher) especially his theory of 'indefinibility' of good and logical positivism can be presented as representative trends of this school of thought. According to G.E. Moore the concepts must be clarified before claiming any specific meaning for them.<sup>2</sup>

According to logical positivism (what is involved in knowing a language and what seems to go on when we are learning first language, it appears that if we are to understand how language is based on experience, we must view our lowest level –where meaning is based on direct confrontation with experience –with sentence–sized units, not word–sized units.

The logical positivism was the empiricist philosophy of extreme nature which had developed a stringent principle known as the "verifiability theory of meaning" indicating that the only

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<sup>1</sup> Ibrāhīm: 04

<sup>2</sup> Moore came to philosophy from the study of the Classics. He was a lecturer in philosophy (1911-25) and professor of Mental Philosophy and Logic (1925-39) at Cambridge. He edited *Mind* from 1921 to 1947.

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meaningful sentences are the factual, positive, verifiable and testable sentences of the empirical sciences. This view was initially put forwards by members of the “Vienna Circle”, a group of philosophers, mathematicians, and scientists that gathered around Moritz Schlick in Vienna in 1920’s.<sup>1</sup>

These men were concerned with the logic of mathematics and science and with giving philosophy a scientific orientation. They felt that philosophy in the past had been largely given over to useless controversy over metaphysical and normative problems that were, in principle, insoluble. Like Hume, they felt that such controversies were fruitless because the participants were not making sense. It was in order to nail down this conclusion that they first introduced the principle that in order for one to be talking sense, he must be able to specify the way in which what he says can be empirically verified; in other words, it must be possible to specify what observations would count for or against its truth.<sup>2</sup>

All other sentences are emotive and therefore are non-significant and meaningless. Among the latter are included the sentences of metaphysics, ethics, aesthetics and religion-in fact all value sciences. The school originated in the *Vienna Circle*, founded by M. Schlick in 1924, whose members

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<sup>1</sup> There were earlier foreshadowings, especially C.S .Peirce’s Pragmatic theory of meaning” p-68 f. note. Since logical positivism is based and rooted in the logic we need to understand the etymological structure of logic and the terms allied to it, like logos as well.

<sup>2</sup> William P Alston, op.cit.p-69.Logic and mathematics were excluded from these strictures on the ground that they are made up of “analytic” propositions. In calling “2+2=4” an analytic proposition, one is saying that, like “All bachelors are unmarried”, it is true just by virtue of the meanings of the terms in which it is formulated; hence, it should not be interpreted as making any claim to say something “about the world”. Therefore, logic and mathematics were excused from the verifiability requirement Alston, op. cit.

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included Bergmann, Carnap, Feigl, Allahel, Hahn, Newrath and Weissman, A.J. Ayer's book 'Language, Truth and Logic' (1921), is a forceful exposition of logical positivism,<sup>1</sup> but Wittgenstein's 'Tractatus Logico-Philosophicus' (1921) may be considered: the Bible of this school of thought.<sup>2</sup>

In the same way Wittgenstein,<sup>3</sup> regards the topics and subjects of traditional philosophy like morality devoid of scientific meaning and confined philosophy only to the critique of language and reached close to solipsism.

Emotivism holds that ethical utterances are non-significant. They express the attitude of a speaker and are therefore moving. To support an ethical sentence by a 'reason' is to mention a fact that will influence the corresponding attitude. Emotivism leads to and is also the result of relativism.<sup>4</sup> Its chief representatives are David Hume, A.J. Ayer, C.L. Stevenson<sup>5</sup> and Bertrand Russell.<sup>6</sup>

Later on Gilbert Ryle in his two books i.e. 'The Concept of Mind and Taking Sides in Philosophy' elaborated the linguistic philosophy to a great extent and enriched its theories as an editor of the renowned philosophical journal 'Mind'.

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<sup>1</sup> Ayer, Sir Alfred Jules 1910-89; Brit. philosopher

<sup>2</sup> Wittgenstein Ludwig (Josef Johann) 1889-1951; Brit. philosopher, born in Austria. (Logic and semantics are the corner stones of linguistic philosophy and Logos can easily be traced back to its philosophical origination and theological genesis apart from its present variegated implications. Therefore the relationship between logic and logos becomes quite relevant in the context of our discussion.

<sup>3</sup> According to this theory of *ideal language*

<sup>4</sup> And Emotive as an *adjective is* :-1-characterized by, expressing, or producing emotion. Emotive 7c mbt4iv, i38 as an *adjective is* :-1-characterized by, expressing, or producing emotion.

<sup>5</sup> Stevenson, Robert Louis (Balfour) 1850-94; Scot. novelist, poet, & essayist.

<sup>6</sup> 1900-76; British philosopher, Bertrand (Arthur William) 3d Earl Russell, 1872-1970; philosopher, mathematician, and writer, born in Wales.

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Closely related to Semantic philosophy is 'Semiotics',<sup>1</sup> which is actually one branch of semantics. It is the theory about the metaphors and symbols,<sup>2</sup> part of which is related to the rules of grammar and second part with pragmatics,<sup>3</sup> which is the study of purport of meaning-full sentences and their influences? According to H.G. Grice, when we analyse the meaning of a sentence, we must also consider the impression or the influence it exerts on the listeners. This process can be understood in the communication between human beings and animals.

With this brief account of semantic philosophy and its allied subjects, no systematic, well-knit definition can be entertained. It rather leads us to a very confused state of mind of the proponents of this theory who were baffled by the tantalizing progress of science and technology in the late eighties and early nineties when this school of thought finally emerged in 1924.<sup>4</sup>

Moreover, there has been strong opposition from various writers and philosophers to this theory of meaning based on the linguistic philosophy and rooted in the principle of empiricism. For example, Quine in his book 'Two Dogmas of Empiricism' declares that according to the tenets

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<sup>1</sup> A very important semantic philosophy term se[mi]ot[ics] 7sc#mc 9t4iks, sem#c385German scmeibtikos < scmeion, sign, akin to scma: 6 Philos. is a general theory of signs and symbols.

<sup>2</sup> Symbol as a noun has Synonyms as type, representative, regalia, emblem, insignia, totem, logo, hieroglyph, number, token, figure.

<sup>3</sup> Prag [mat]ics 7prag mat4iks5L pragmaticus, skilled in business or law < German pragmatikos < pragma, business, orig. a thing done < prassein.

<sup>4</sup> Here the term explanation is also closely related with definition which as a noun means the act of making clear, the synonym of which elucidation, clarification, interpretation, narration, recital, rendition, showing, display, exposition, explication, elaboration, demonstration, specification, definition, confession, description, telling, talking, writing, expression.

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of empiricism no difference between synthetic and analytic sentences can be maintained nor the theory of harmonious meaning of the statements can be entertained, which was a special view-point of Carnap, as he regards that the singular sentences have no separate meaningfulness.<sup>1</sup>

In Quine we discern a revolt against the theory of meaning, propositions and necessity.<sup>2</sup>

Prof. Toshihko Izutsu, a well known Islamologist of Japan says, perhaps for the same reason:

“Unfortunately, what is called semantics today is now bewilderingly complicated. It is extremely difficult if not absolutely impossible, for an outsider even he cannot get a general idea what it is like. In other words, we have as yet no neatly organized uniform science of semantics; all we have in our hands is number of different theories of meaning.

Then what is a working definition of semantics?” Prof. Izutsu asks: “...semantics as I understand it is an analytic study of key-terms of a language with a view to arriving eventually at a conceptual grasp of the *Weltanschauung* or world view of the people who use that language as a tool not only of speaking and thinking, but more important still, of conceptualizing and interpreting the world that surrounds them, semantics, thus understood, is a kind of ‘*Weltan-Schaunng-Slehre*’, a study of the nature and structure of the world-view of a nation at this or that significant period of its history, conducted by means of a “methodological analysis” of the major cultural concepts the

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<sup>1</sup> Since much stress is laid on the science and scientific precision in the philosophies of logical positivism and empiricism, we need to know what actually the contours of Science and knowledge in the parlance of modern day world are actually.

<sup>2</sup> Em[piri[cism 7em pir4i siz#lm8 as a noun is experimental method; search for knowledge by observation and experiment.

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nation has produced for itself and crystallized into the key-words of its language.”<sup>1</sup>

The non-Arabic words which are used in the Qur’ān, and which in the past were the cause of divergent points of view among the scholars, are in fact non-Arabic according to their origin. In pre-Islamic era they were adopted and assimilated into Arabic and were Arabicized. In other words, Arabic had absorbed a large number of Persian, Egyptian, and Sanskrit words before Islam. It had assimilated those elements and Arabicized them before Islam. These words were in usage. Qur’ān also used them.”<sup>2</sup>

Now when we apply this semantic philosophy to the Qur’ānic sciences, it becomes necessary to understand the Qur’ānic Weltanschauung or the picture of the universe which is portrayed. Semantics of the Qur’ān should be understood only in the sense of the Qur’ānic Weltanschauung or Qur’ānic world-view, i.e. the Qur’ānic vision of the universe. It would deal mainly with the problem of how, in the view of this scripture, the world of the being is structured, what are the major constituents of the world, and how are they related to each other. It would in this sense, be a kind of ontology *a concrete*; living and dynamic ontology, and not the kind of static systematic ontology constituted by a philosopher at an abstract level of metaphysical thinking. It would be a form of

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<sup>1</sup> The description of this theory can be seen in his thesis of *Indeterminacy of Radical Transition* according to which a sentence has different dimensional meanings.

<sup>2</sup> The Qur’ān brought a new message. It had to find new words to express ideas unfamiliar to the contemporary Arabs. When the Qur’ān felt the need of a new vocabulary, Arabic literature offered no suitable words for the new concepts and ideas. The wealth of the Arabic language seemed to lack words to denote or even adequately describe them. The Qur’ān therefore devised its own vocabulary.

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ontology 'at the concrete level of being and existence as reflected in the verses of the Qur'ān'.

With this backdrop it can be appreciated that in the Qur'ān there are terms of words like "Bayān", "Mubīn", "Ta'athīr", 'Bayānah", "Burhān" etc. which indicate that the Qur'ānic teachings are very clear and evident and not fraught with any complicity or ambiguity, which may need man-made and interpolated interpretative analytical intervention for elucidation. Secondly, the Qur'ān has also encouraged pondering over its teachings and contents, which is called tadabbur in the Qur'ānic parlance, which indicates that deeper consideration and meditation on the teachings of the Qur'ān is necessary and the possible practical implications and consequences ensuing there from are to be gauged seriously. This is one of the prerequisites for understanding the Qur'ānic Weltanschauung. But this exercise is not aimed at 'hair splitting' and 'question begging', but for the practical purpose of emulating the Qur'ān in its letter and spirit for spiritual and moral enlightenment rather than reducing everything to the dry and dead linguistic residues not amenable to any further linguistic analysis. Here the purpose of tadabbur is not to declare metaphysical, and by implication, religious tenets and moral propositions both illuminating and misleading as John Wisdom may propose but lead a reader to the feeling of presence hence rendering him more Allah fearing and full of taqwá.

Thus technically speaking, 'Ilm Ma'ānī or the semantics of the Qur'ān is the discipline of understanding the Qur'ānic message through its diction. The aim of 'ilm Ma'ānī' of the Qur'ān is to

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help the reader in his endeavors to comprehend the divine revelation and its purpose.<sup>1</sup>

According to Izutsu, the Qur'ān has used the words and terms like *Islām*, *Nabī*, *Īmān*, *Kāfir*, and *Allāh* etc. at their proper places. These words and terms are interconnected and inter-dependent for their meanings. These words and terms can't be taken out of their contexts. The Qur'ānic terminology has its peculiarity in more than one sense. In the first place it is a pure Divine writ. Secondly it has presented a perfect picture of the world being the creation of Allah. Therefore, it has employed words and terms which are uniquely representative of the Divine revelation. Therefore, we cannot treat human speech or for that matter any best piece of Arabic prose or book of poetry even at par with the Qur'ān. Therefore, it is incumbent on us that in the matters related to the usage of the Qur'ān diction, we need to understand difference between words and terms the Qur'ān has used which are characteristics to this Last Divine Book which claims to be the guard of all the previous divine revelations (*Muhaiman*), because there are certain words in the Qur'ān which cannot be treated as terms due to the fact that their dictionary meanings are retained. At the same time these words cannot be regarded as ordinary words even. It is therefore, necessary to maintain the difference between the general words and representative words of the Qur'ān. These

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<sup>1</sup> 23 There are many books on *'Ilm Ma'ānī il-Qur'ān* and scholars have made valuable contributions to develop this science. Ali bin Hamza Kasa'i (d. 189/805), Abu Muhammad Salma bin Asim Nahwī (d. 310/922) and Abu Ishaq Ibrahim al-Zujaj (d. 311/923) are few examples who dealt thoroughly with the discipline of *'ilm Ma'ānī*. 'Abdul Qahar bin 'Abdul Raḥmān al-Jurjani (d. 471/1079) is, however, considered the founder of *'Ilm Ma'ānī*.

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words play an important role to represent Islam and its teachings. As we are aware for every ideology or a movement representative words are important because it is through the medium of these that the fundamental principles of the message are conveyed and introduced. The Qur'ān being the guide book for whole mankind as a perfect way of life it has employed certain representative words to convey its message.

As it is well-known that when a word is used in a special sense different from the dictionary meaning it is called a term. When a science is developed and when new ideas are introduced the prevalent words of a language are not sufficient to fully express the specialized concepts. As such either new words are coined or special meanings are assigned to the ordinary words. Thus a new status is given to some chosen words of the language. These words with the new status are called terms. Term is a unit of thought and conveys the entire idea.

“The Qur'ān being representative Book of a dynamic movement and a book of wisdom (*al-Ḥikmah*) has its own terms. Each Qur'ānic term encompasses a whole concept. It is imperative to understand the underlined meanings of these terms to grasp the spirit of the Qur'ān. The Qur'ān has used not less than 37 terms to convey its message.

In order to understand the Qur'ān, a clear comprehension of the full connotation of these terms is a *sine qua non*. These terms are fully explained by the Qur'ān itself. The Prophet Muḥammad (PBUH) also explained these terms to his followers but in later centuries mostly due to the influences of alien civilisations and sometimes under the impact of internal factors like the emergence of Sufism, their meaning mostly has become oblivious for the Muslims and changes have crept in, as Ghazzālī has complained, for example, that the

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term *Tafāquh* was once reservedly used for the matters related to life-hereafter, but now it is used in the sense of a knowledge about worldly affairs. Thus most of the terms were expanded in their connotations and became vulnerable for accommodating outside trends of thought having any relation to that term.

Apart from *tafāquh* the term *al-Ihsān* also explains this perceptible change. This term has assumed wider range of meaning in post Qur'ānic sufi literature and now today "it becomes rather difficult to sift Qur'ānic meaning from the jargon collected around these lofty concepts".

Therefore, it is necessary to take deliberate and effective steps to understand the meanings of the Qur'ānic terms, which are well-preserved in the Qur'ān".<sup>1</sup>

In the Qur'ān 'the wind' is used as a symbol for intellectual progress and hope.

There is a close comparison between 'the winds' and the verses (*āyāt*) of the Qur'ān. Just as winds may either bring clouds and rain as a hope for the crops, or bring disaster, the verses (*āyāt*) of Allah also bring hope to the believers and warning to the unbelievers. It is therefore, apt that the Qur'ān has used wind and rain as symbols of intellectual progress. The Qur'ān says:

"وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقِنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾".<sup>2</sup>

Tr.: And it is He who sends the winds as a glad tidings of His coming grace so that, when they have brought heavy clouds,

<sup>1</sup> Dr. Ḥasanuddīn Aḥmed, I.A.S. *Aḥsan-ul-Bayān fī 'Ulūm il-Qur'ān*, An Introduction to the Sciences of the Qur'an, How to Study and Understand the Quran, 1996-2004, *NetNavigate Systems*.

<sup>2</sup> Al-A'rāf: 57

We may drive them towards dead land and cause thereby water to descend, and by this means do We cause all manner of fruit to come forth: (and this) you ought to keep in mind, thus shall We raise up the dead,”.

"وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾".<sup>1</sup>

Tr.: As for the good land, its vegetation comes forth (in abundance) by its Sustainer's leave, whereas from bad it comes forth but poorly. Thus We do give many facets to Our messages for (the benefit of) people who are grateful.”

The revolution which Islam brought about has led to the introduction of new significance in old words. Here the exercise of seeking different interpretations of the Qur'ānic terms is futile as the Qur'ān itself provides the correct interpretations of its respective terms. It never tires of playing upon the terms by repetition, expansion, variation or clarification. The fact that the Qur'ān deliberately explains its terms by their frequent uses is very obvious.<sup>2</sup>

The terms "*Taqwá*" and the derivatives for example, have been used in the Qur'ān not less than 258 times.

It is absolutely necessary to identify 'terms' and to differentiate them from words. It may be improper and at time dangerous to treat ordinary words of the Qur'ān as

<sup>1</sup> Al-A'arāf: 58

<sup>2</sup>The roots of some Qur'ānic terms such as *nafakah*, *ghafara*, *shakara*, *kafara*, and *salawa* etc. are used three or even four times in a single verse (*āyah*). Respectively, see Dr. Ḥasanuddīn Aḥmed, I.A.S. Aḥsan-ul-Bayān fī 'Ulūm il-Qur'ān, An Introduction to the Sciences of the Qur'ān, How to Study and Understand the Qur'ān, 1996-2004, *NetNavigate System*.

'terms' and vice versa. *Īmān*, for example, is used in the Qur'ān as a word. By treating it as a term immeasurable confusion has been created. Similarly, if the Qur'ānic terms, *ṣalāt*, *kufr* etc., are treated as words the entire purpose of the message will be defeated.

Izutsu says in this regard: "The terms which appear in the Qur'ān were very much prevalent before Islam in one or the other form. Islam adopted these terms, but changed their essence to the extent of altogether different connotations. These words themselves were in current use in seventh century, if not within the narrow confines of the mercantile society of Mecca, at least in some religious circle or other in Arabia, only they belonged in different conceptual systems Islam brought them together, combined them all into an entirely new, hitherto unknown conceptual net work." This transposition of concepts, and the fundamental displacement and rearrangement of moral religious values which ensued from it, that so radically revolutionized the Arab conception of the world and human existence. The same fact has been highlighted by yet an Islamic scholar as:

After observing these various view regarding the semantics of the Qur'ān we can conclude this topic with the remarks of Izutsu, who says:

"The semantical analysis of the Qur'ān does not mean a lexicographical treatment of the whole Qur'ānic vocabulary i.e. a study of all the words that happen to be there in the Qur'ān, but it means an analytic and systematic study of only the most important words that seem to play a decisive role in characterizing the dominant role that runs through, permeates and dominates the whole Qur'ānic thought."

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With this background when we compare the Qur'ānic sciences with semantic philosophy, we face many problems, in the Qur'ān we find that no doubt the linguistic forms have been used to prove or to establish metaphysical or supernatural themes and the principle of verifiability is revelation paradigm, rather than the experiment or empiricism as held by these philosophies. Therefore, when a comparison is made between these two subjects i.e. semantic philosophy and Qur'ānic studies, we have to keep the difference between the two world-views of the Western atheism and materialism and Islamic monotheism and spiritualism in mind. Otherwise our attempts will lapse into a dilemma and a *categorical mistake* will be committed. The apparent, ostensible similarities in such subjects should not bewitch us, as there are cardinal distinctions between the two as well.

On the other hand this new conceptual system changed their moral and religious values. For example, the term *taqwá* which was very common among the pre-Islamic Arabic people also underwent a great change.

Prof. Izutsu says in this context, "...the basic semantic core of the word "*taqwá*" was in Jahilīyyah "self-defensive attitude" of a living being animal or man, against some destructive force coming from outside". This word comes into the Islamic system of concepts carrying with it this very basic meaning. But there, under the over-whelming influence of the whole system, and particularly by the fact of its being seen now put into a specific semantic field composed of a group concepts having to do with "belief" which is peculiar to the Islamic monotheism, it comes to acquire an extremely important religious meaning: *Taqwá*, passing through the intermediate stage of the pious fear chastisement on the day of judgment, ends by meaning a personal piety, pure and simple.

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Most of these (customs, beliefs, ideas) Islam rejected positively as essentially incompatible with Divine Revelation but it also... adopted a considerable number of them with modification in: form and substance and succeeded in making out of them high moral ideas to be incorporated into a new code of Islamic ethics.

In this way these terms which were used in the pre-Islamic Arabia were changed from their original context and used in an altogether "different" context. This change in the process of "Transposition" is known as the influence of "content on the meanings of the words and terms".



## Moderation in the Light of Qur'ān and Sunnah

Dr. Mājid Muḥammad 'Abduh al-Dalāli'ah<sup>1</sup>

**Introduction:** If we look at the condition of the Muslim Ummah as a whole, we would find a great difference among them and a clear imbalance in their society. On the other hand, if we look at the condition of those who are responsible of their reformation, we would find them also being impressed with the condition of the Muslim Ummah so each of them is very much different from the other. One group is busy in declaring people infidel while the other is ignoring their involvement in un-Islamic activities whereas real Islam lies between these two.

Now, the Muslim Ummah needs someone who may emerge to drive her to the right path and to the moderate way which is the way of Islam, as the Qur'ān says: “ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ” (Tr.: And that this is My path leading to straight so follow it and don't follow other ways lest they lead you away from His way. That is what he enjoins upon you-al-An'ām: 153). Keeping this situation in mind I tried in the following pages to find out the real path: moderate path in the Qur'ān and Sunnah which are two basic sources of Islam and its teachings.

### Moderation in the Qur'ān and Sunnah

**Definition of the Moderation:** Moderation for which the word *'وسط'* is used in Arabic means to be moderate, just and

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<sup>1</sup> Assistant Professor, Department of Islamic Studies, al-Imām 'Abdur Raḥmān bin Faiṣal University, Dammām, KSA

best. And the Qur'ān and the Ḥadīth both have used this word in different ways and forms. Let's read some quotations from the Qur'ān and Ḥadīth:

It came in the chapter al-Baqarah:

"وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا --- ﴿١٤٣﴾".

Tr.: And thus We have made you the best people that you may be witnesses upon the people, and that the messenger may be a witness upon you---. (al-Baqarah: 143)

The Qur'ān mentions prayers and advices for the followers to be steadfast in this regard:

"حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾".

Be mindful of the (obligatory) Prayers and specially the middle Prayer, and stand up before Allah obediently. (al-Baqarah: 238)

It is narrated by Sa'īd Khudrī that the Messenger of Allah said:

"يدعى نوح يوم القيامة فيقول: لبيك وسعديك يا رب، فيقول: هل بلغت؟ فيقول: نعم، فيقال لأمته: هل بلغكم؟ فيقولون: ما أتانا من نذير. فيقول: من يشهد لك؟ فيقول: محمد وأمته، فيشهدون أنه قد بلغ، ويكون الرسول عليكم شهيداً فذلك قوله: "وكذلك جعلناكم أمة وسطاً ---" <sup>1</sup>.

(Tr.: Nūḥ will be called on the Day of Resurrection, and he will reply, 'I am here o my Lord'. Then he will be asked, "Have you conveyed (the divine message)?" He will reply, "Yes". Then his people will be asked, "Has he conveyed (the divine message) to you?" Then they will reply, "No warner came to us". Then He (Allah) will say, "Who is witness for you?" Then he (Nūḥ)

<sup>1</sup> Al-Jāmi' al-Ṣaḥīḥ al-Mukhtaṣar, 4/1632

will say, "Muḥammad and his people (are witness for me)". They will witness that he had conveyed (the divine message), and the Messenger will be a witness upon you. The following verse means the above: وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا (Tr.: And thus We have made you the best people --)

And it is narrated by Jābir bin 'Abdullāh as saying:

"كُنَّا عِنْدَ النَّبِيِّ فَخَطَّ خَطًّا وَخَطَّ خَطَّيْنِ عَنِ يَمِينِهِ وَخَطَّيْنِ عَنِ يَسَارِهِ ثُمَّ وَضَعَ يَدَهُ عَلَى الْخَطِّ الْأَوْسَطِ، فَقَالَ "هَذِهِ سَبِيلُ اللَّهِ" ---<sup>1</sup>.

Tr.: "We were sitting with the Prophet (PBUH) when he drew a line, then he drew two lines on its right and two on its left then he put his hand on the middle line saying, "These are the ways of Allah ---".

### How do the Qur'ān and Sunnah establish Moderation

There are two ways to establish this fact before the people: one by prohibiting the people from bad habits that derail them from moderation, and the other is to encourage them to do some deeds which contain this pious meaning. Both ways are elaborated here:

1. **Prohibition from Habits that derail from Moderation:** The Qur'ān and Ḥadīth both have prohibited the Muslim Ummah and others from exaggeration and oppression as well as they pointed out the moderate way. Here are some examples. The Qur'ān says addressing the people of the Book:

"يَتَأَهَّلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا

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<sup>1</sup> Sunan Ibn Mājah, 1/6

تَلَاثَةٌ أَنْتَهُمْ خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٧١﴾.

Tr.: O the people of the Book, Exceed not the limits in your religion and say not anything of Allah except good, the Messiah Jesus son of Mary is only a messenger and His word which He sent down to Mary and a Spirit from Him. So believe in Allah and His messenger, and don't say 'three'. Desist, it is better for you. Allah is only One God, far from having any son, to Him belongs what is in the heavens and in the earth. And Allah is enough to guard. (al-Nisā': 171)

It again says:

"قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ  
قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٢﴾".

Tr.: O the people of the Book, do not exceed limits in your religion except what is true, and do not follow evil inclinations of the people who have been misguided, and misguided many a person, and they were misguided from the right path. (al-Mā'idah: 77)

Both the verses advise the people of the Book to be far from exaggeration in their religious matters.

It came in the Ḥadīth: <sup>1</sup>"إياكم والغلو في الدين" (Tr.: Be far from the exaggeration in religion.)

It is narrated by Ibn Mas'ūd that the Messenger of Allah said:

"هلك المتنطعون" قالها ثلاثاً.<sup>2</sup>

<sup>1</sup> Sunan al-Nasā'ī, 5/238

<sup>2</sup> Ṣaḥīḥ Muslim, 4/2055

Tr.: Those who exaggerate go to Hell. He uttered it (this curse) thrice.

It is narrated by Abū Hurairah that the Prophet said:

"إن هذا الدين يسر، ولن يشادّ الدين أحد إلا غلبه، فسددوا وقاربوا وأبشروا، واستعينوا بالغدوة والروحة، وشيء من الدلجة".<sup>1</sup>

Tr.: This religion is full of easiness, and if anyone tries to overcome the religion he will be defeated. So be straight, befriend and give glad tidings. And seek help from morning and evening and a little of night.

Apart from stopping from exaggeration the Qur'ān and Ḥadīth also point out how a person failed in his coming life by avoiding deeds that bear good results in the Hereafter. The Qur'ān says narrating the story of a person who did nothing in this world:

"فَدَّ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَعْتَهُ قَالُوا لَوْ أَنَّا نَبُحَسِرُونَ عَلَىٰ مَا قَرَّرْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣١﴾".

Tr.: Indeed those are in loss who deny the meeting with Allah, so much so, that when the Hour shall come on them accidentally, they will say, 'Our grief for our neglecting it while they shall bear their burdens on their backs. Surely, evil is that which they bear. (al-An'ām: 31)

The Qur'ān again said:

"وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٣٢﴾".

Tr.: And they attribute for Allah what they dislike for themselves, and their tongues utter the lie that they will

<sup>1</sup> Ṣaḥīḥ al-Bukhārī, 1/15

have the best. Undoubtedly they will have Fire, and therein they shall have been abandoned. (al-Naḥl: 62)

On the other way the Ḥadīth mentions a person who does not offer prayer on time:

"أما إنه ليس في النوم تفريط، إنما التفريط على من لم يصل الصلاة حتى يجيء وقت الصلاة الآخر".<sup>1</sup>

Tr.: See, there is no blame for much sleep, blamed is he who did not offer Prayer till the time of next Prayer arrives.

2. **Indication to Good Habits:** Apart from prohibition from bad habits the Qur'ān and Ḥadīth also indicate to good habits and those adopted it. The Qur'ān says mentioning the Muslim Ummah who were made the best nation:

"وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا --- ﴿١٢٣﴾".

Tr.: And thus We have made you the best people that you may be witnesses upon the people, and that the messenger may be a witness upon you---. (al-Baqarah: 143)

It again said:

"كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾".

Tr.: You are the best people raised for the good of mankind to enjoin them to good and to prohibit them from bad, and to believe in Allah. And if the people of the Book had believed, it would have surely been better for them. Some of them are believers while most of them are disobedient. (Alī 'Imrān: 110)

<sup>1</sup> Ṣaḥīḥ Muslim, 1/473

It is narrated from the Prophet (PBUH) who said:

"أعطيت ما لم يعط أحد من الأنبياء، فقلنا: يارسول الله، ما هو؟ فقال: نصر بالعرب، وأعطيت مفاتيح الأرض، وسميت أحمد، وجعل التراب لي طاهراً، وجعلت أمتي خير الأمم"<sup>1</sup>

Tr.: I was granted what none of the prophets was given. So we asked: what is that o the Messenger of Allah? He replied: Support with terror, the keys of earth, my name Aḥmad, purity of the land [for Prayer] and being my people as the best nation.

He again said:

"القصّد القصّد تبلغوا"<sup>2</sup>

Tr.: Adopt moderate way you will reach the destination.

One of the attributes of a Muslim is to believe in Allah and to be firm on his belief. The Qur'ān says:

"إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾".

Tr.: Those who say, 'Our Lord is Allah' then they remained steadfast, the angels descend upon them *saying*, 'Don't be afraid, nor be grieved and rejoice in the Paradise which you have been promised. (Fuṣṣilat: 30)

In another place it came:

"وَأَلِّوْا أَسْتَقِمُوا عَلَى الطَّرِيقَةِ لَأَسْقِيَنَّهُمْ مَاءً غَدَقًا ﴿٣١﴾ لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿٣٢﴾".

Tr.: And if they keep on the right path, We shall certainly provide them with abundant water to drink that We may

<sup>1</sup> Musnad Aḥmad, 1/98

<sup>2</sup> Ṣaḥīḥ al-Bukhārī, 7/181-182

try them thereby. And whoso turns away from his Lord's remembrance, He will push him into an overwhelmingly severe punishment. (al-Jin: 16)

It was narrated by Sufyān bin 'Abdullāh:

"قلت يا رسول الله، قل في الإسلام قولاً لا أسأل عنه أحداً غيرك. قال: قل آمنت بالله ثم استقم"<sup>1</sup>

Tr.: I said, "O the Messenger of Allah, tell me regarding Islam anything about which I would not ask anyone else". He said, "Say: I have believed and then stand firm (on this saying)".

And it was narrated by Thaubān that the Prophet (PBUH) said:

"استقيموا ولن تحصوا واعلموا أن خير أعمالكم الصلاة، ولن يحافظ على الوضوء إلا مؤمن"<sup>2</sup>

Tr.: Be firm and don't account, and know that the best deed is Ṣalāh. And none will safeguard the ablution except a true believer.

Among the attributes of this Ummah is making ease in everything. This religion is not supposed to create any hardship for its followers. Allah the Almighty said in the Qur'ān:

"شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِّنْكُمْ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾".

Tr.: The month of Ramadan in which the Qur'ān was revealed as a guidance for the people and with clear proofs of guidance and criterion so anyone who has this month, he

<sup>1</sup> Ṣaḥīḥ Muslim, 1/65

<sup>2</sup> Sunan Ibn Mājah, 1/101-102

should fast therein, and if anyone is patient on journey, he has to fast the same number in other months. Allah want to ease you not to make inconvenience to you, and so that you may complete number and gratify Allah as He guided you. So that you may be thankful. (al-Baqarah: 185)

He again said:

"وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٨﴾  
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخَلَقَ الْإِنْسَانَ ضَعِيفًا ﴿٢٩﴾".

Tr.: Allah wishes to turn to you in mercy, but those who follow their low desires wish you should stray far away. Allah wishes to lighten your burden. And human being has been created weak. (al-Nisā': 28)

It came in the chapter al-Taubah:

"وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩١﴾ لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩٢﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٣﴾".

Tr.: And those who make excuses from among the rural Arabs approached so that they should be given leave. And those who told a lie to Allah and His Messenger stayed behind. Soon a painful chastisement will seize those who were ungrateful among them. there is no offence upon the weak, the sick and those who don't have what they may spend when they are well-wisher to Allah and His Messenger, and there is no offence upon those who perform well. And Allah is Oft-Forgiving and Ever-Merciful. And there is also no offence upon those who when they

come to you so as to provide a conveyance for them, you reply (to them), "I have no conveyance to carry to". They return in state that their eyes shed heavy tears in grief that they do not have anything to spend. (al-Taubah: 91)

'Ā'ishah the wife of the Prophet narrated from him saying:

"إن الله لم يبعثني منعاً ولا متعناً ولكن بعثني معلماً ميسراً"<sup>1</sup>

Tr.: Allah did not send me to be hard and guardian but He sent me to be a teacher who makes everything easy.

The Prophet (PBUH) said to Mu'adh bin Jabal and Abū Mūsá Ash'arī when he sent them to Yemen:

"يسرّوا ولا تعسّروا وبشّروا ولا تنفّروا"<sup>2</sup>

Tr.: Make easy and don't make tough, welcome and don't scold.

The Prophet (PBUH) explained the attributes of his religion (Islam) as below:

"إن الدين يسر ولكن لن يشادّ الدين أحد إلا غلبه فسددوا وقاربوا وأبشروا"<sup>3</sup>

Tr.: Verily, the religion is full of easiness, and none tried to overcome it but he was defeated. So be straight, make near and give glad tidings.

### **The Qur'ān and Sunnah establish Moderation**

When we study the Qur'ān, we find it teaching moderation in everything. It gives a moderate thinking in belief, in worship, in thought and in action. And the Sunnah is nothing but an explanation of what the Qur'ān contains. We here discuss only two points: belief and worship:

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<sup>1</sup> Ṣaḥīḥ Muslim, 2/1105

<sup>2</sup> Ṣaḥīḥ al-Buḫārī, 5/108

<sup>3</sup> Musnad Aḥmad, 1/236

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1. **Belief:** The first and foremost thing is belief. The Qur'ān has given moderate thinking in it very clearly; it covered all possible things in which belief is necessary and through which we can become a true believer of Allah. So the belief in Allah, angels, heavenly books, messengers, last day and each type of destiny are nothing but to cover all possible types of belief. Look, again, at these things you will find that the followers of other religions were misguided in this regard so Jews made 'Uzair the son of Allah, Christians made Jesus as God, these two (Jews and Christians) thought themselves as the sons of Allah, Zoroastrians worshipped fire, Arabs made angels the daughters of Allah and as for Hindus, they worshipped everything they thought it useful or harmful for them. Allah Almighty says:

"وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضِلُّهُنَّ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٣٠﴾".

Tr.: The Jews claim that Ezra is the son of Allah while the Christians claim that the Messiah is the son of Allah. It is their baseless talks. They copy the claim of those who have earlier fell into infidelity. May Allah destroy them! Where are they being driven astray!? (al-Taubah: 30)

He again says:

"وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّوْهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٧٠﴾".

Tr.: And the Jews and the Christians claimed that they are the sons of Allah and His beloved. Now, ask them, "Why

does punish you for your sins?" But you are a human being one of His creatures. He will forgive whom He wishes, and He will punish whom he wishes. And to Allah belongs the kingdom of the heavens, the earth and what is in between. To Him only all has to return. (al-Mā'idah: 18)

It came in the chapter al-Taubah:

"اتَّخَذُوا أَحْبَابَهُمْ وَرُهَيْبِنَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ".

Tr.: They have made their religious scholars and monks lords against Allah, and *they made* the Messiah son of Mary *as their lord*. (al-Taubah: 31)

"وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣١﴾ أَفَأَصْفَكَمُ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٣٢﴾".

Allah orders His believers as follows:

Tr.: Do not make any other god with Allah lest you be thrown into Hell condemned and rejected. Did your Lord choose for you sons while He *for Him* chose females from among the angels. You are saying a grieving thing. (al-Isrā': 39-40)

2. **Worship:** As regards worship the Prophet (PBUH) always taught his followers to be moderate in it. It is narrated by Anas bin Mālik as saying:

"جاء ثلاثة رهط إلى بيوت أزواج النبي يسألون عن عبادته فلما أخبروا كأنهم تقالوها، فقالوا: أين نحن من النبي، صلى الله عليه وسلم، قد غفر له ما تقدم من ذنبه وما تأخر، فقال أحدهم: أما أنا فأصلي الليل أبداً، وقال الآخر: أنا أصوم الدهر ولا أفطر، وقال آخر: أما أنا فلا أتزوج النساء أبداً. فجاء رسول الله فقال: إني لأخشاكم لله وأتقاكم له، لكني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس مني".<sup>1</sup>

<sup>1</sup> Ṣaḥīḥ al-Bukhārī, 6/116

Tr.: Three men approached the houses of the wives of the Prophet (PBUH) asking him about his worship. And when they were informed, they were grieved by it. Then they said: How can we approach the Prophet's stage when his all previous and future sins have been forgiven. So one of them said: I will pray the whole night, the other said: I will fast the whole life and will not break my fast while the third one said: I will never marry any of the women. Then the Messenger of Allah (PBUH) came and said: I am the most afraid and pious person among you near Allah but I fast and break it (after its completion), I offer prayer and then I sleep (in night), and I marry with the women. So one who dislike my way does not belong to me.

It is narrated by Anas that:

"دخل النبي المسجد فإذا حبل ممدود بين ساريتين فقال: ما هذا الحبل؟ فقالوا: هذا حبل لزینب، فإذا فترت تعلقت به، فقال النبي: حلوه، ليصل أحدكم نشاطه، فإذا فتر فليرقد".<sup>1</sup>

Tr.: The Prophet (PBUH) entered the mosque and he found a rope between two pillars. He asked: What is this rope? They replied: This is the rope of Zainab, when she becomes tired, she catches this rope. Then the Prophet (PBUH) said: Untie it. Everyone should offer prayer as long as he is not tired, and when he is tired he must go to sleep.

'Ā'ishah the wife of the Prophet (PBUH) said:

"إن النبي دخل وعندها امرأة قال: من هذه؟ قالت: فلانة، تذكر من صلاتها، قال: مه، عليكم بما تطيقون، فوالله لا يمل الله حتى يملوا وكان أحب الدين إليه ما داوم عليه صاحبه".<sup>1</sup>

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<sup>1</sup> Ibid, 2/48

Tr.: The Prophet (PBUH) entered to find a woman with her. He asked: Who is this? She said: so and so and she is known for her Prayer. He (the Prophet) said:, Hun, do whatever you can. By Allah, none can make Allah fed off until he himself is fed off. The most beloved worship to Allah is that on which one keeps.

**Conclusion:** It proved from the above short discussion that the Qur'ān and Sunnah advise their followers to be moderate in every aspect of their life; their belief, their worship, their action and their dealing with the others. It is the Qur'ān and Sunnah which showed the mankind the status of everyone in the life. They showed them the importance of God as well as they guided us to the value of the parents. They directed us what to worship and what not to worship, what is good to be followed and what is bad to be far from. In fact these two sources taught us to be balanced in everything and regarding every creature.

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<sup>1</sup> Ibid, 2/48 and Ṣaḥīḥ Muslim, 1/542

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## **A Study of the Guidance of Breastfeeding from the Glorious Qur'ān and Scientific Evidence**

✎...Dr. Kamal-deen Olawale Sulaiman<sup>1</sup>

### **Abstract**

Nowadays, breastfeeding is displayed in every clinic and considered best. There are evidences in increasing number of scientific and medical studies that proved the great health and psychological benefits for both mother and baby in breastfeeding. There are increasingly aware of the harm, damage and susceptibility to diseases affecting children who are bottle-fed. The aim of this cross-sectional study is, therefore, to examine the breastfeeding related verses in the Glorious Qur'ān and Ḥadīths in order to emphasize the importance of breastfeeding. And then, to evaluate and assess recently reported research on the benefits and superiority of breastfeeding for babies and the mothers themselves. Therefore, this research was performed using verses of the Qur'ān, authentic Ḥadīths, medical books and scientific papers as well as research web-sites. The study revealed that, the importance of breastfeeding has been proved unequivocally, and the United Nations' International Children's Education Fund (UNICEF) and World Health Organization (WHO) have issued guidelines to ensure breastfeeding.

**Key words:** Breast-feeding, Lactation, Medical science, Glorious Qur'ān, Babies, Wet-nursing

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<sup>1</sup> Senior Lecturer, Islamic History and Contemporary Studies, Department of Religious Studies, Ekiti-State University, PMB 5363, Ado-Ekiti, Nigeria

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### Introduction:

Fourteen centuries ago, Allah sent down the Glorious Qur'ān to mankind as a book of guidance. He called upon people to be guided to the truth by adhering to this book. From the day of its revelation to the Day of Judgment, the Glorious Qur'ān, will remain the book of sole guidance, faith and a way of life for humanity. Allah says in the Glorious Qur'ān:

"إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾".

Tr.: Surely this Qur'ān guides to the way that is straightest and gives good tidings to the believers who do deeds of righteousness, that theirs shall be a great reward. (al-Isrā': 9)

The matchless style of the Glorious Qur'ān and its superior wisdom are definite evidence that it is the word of Allah. In addition, the Glorious Qur'ān has many miraculous attributes proving that it is a revelation from Allah. One of these attributes is the fact that a number of scientific truths that have only been able to uncover by the technology of the 20<sup>th</sup> century were stated in the Glorious Qur'ān in about 1,500 years ago. Though, the Glorious Qur'ān is not a book of science. However, many scientific facts that are expressed in an extremely concise and profound manner in its verses have only been discovered with the technology of the 20<sup>th</sup> century.<sup>1</sup> These facts could not have been known at the time of the Glorious Qur'ān's revelation, and this is still more proof that the Qur'ān is the word of Allah.

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<sup>1</sup> Sa'īdBayyināt et al, 'The Importance of Breastfeeding in Holy Qur'ān', *International Journal of Pediatrics*, Mashhad University of Medical Sciences, Mashhad, Iran, 2014, Vol.2, No.10, p. 347 And Sa'īdī M, et al "Rights of Children and Parents in Holy Qur'ān. *International Journal of Pediatr*, 2014; 2(3.2): 103-13.

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As a result, many Christian missionaries and atheist try to convince the people by saying that the Muslim's claim that the Qur'ān has many scientific miracles is a fake. They say that it is the Muslim scientist, doctors who present these scientific researches and facts and these are there 'own'. In fact, there is no truth in this claim. The claim is a fake. In order to understand the scientific miracle of the Qur'ān, let first take a look at the level of science at the time when it was revealed.<sup>1</sup>

For instance, in the 7<sup>th</sup> century, when the Glorious Qur'ān was revealed, Arab society had many superstitious and groundless beliefs where scientific issues were concerned. Lacking the technology to examine the universe and nature, these early Arabs believed in legends inherited from past generations. They supposed, for example, that mountains supported the sky above. They believed that the earth was flat and that there were high mountains at its both ends. It was thought that these mountains were pillars that kept the vault of heaven high above.<sup>2</sup> However, all these superstitious beliefs were eliminated with the revelation of the Qur'ān:

"اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا".

Tr.: "Allah is He who raised up the heavens without any pillars, that you can see. (al-Ra'd: 2). This verse invalidated the belief

<sup>1</sup> ShivramBalkrishan, "Exploring Gender: Islamic Perspectives on Breastfeeding", *International Research Journal of Social Sciences*, June 2013, Vol. 2(6), PP. 30-34 and McKenna, K. and Sh̄ankar, R. "The Practice of Prolactal Feeding to Newborns Among Hindu and Muslim Families" *Journal of Midwifery & Women's Health*, 2009;54(1):78-81

<sup>2</sup> Breastfeeding for 2 years in the Noble Qur'ān. Science had confirmed Islam's Divine Claims: [http://www.answering-christianity.com/breast\\_feeding.htm](http://www.answering-christianity.com/breast_feeding.htm), Retrieved on 14/07/2017 and Reflections on the Medical Miracles of the Holy Qur'ān Dr. SharīfKaf Al Ghazal <http://www.islamicmedicine.org/medmiraclesofquran/medmiracleseng.htm>, Retrieved on 14/07/2017

that the sky remains above because of the mountains. In many other subjects, important facts were revealed at a time when no one could have known them. Only not in this example but in all cases one sees that the Qur'ān presents those miracles which are part of established Science. One of these great miracles is the attention and emphasis paid on breastfeeding in the Glorious Qur'ān. The study therefore intends to study the guidance of breastfeeding from the Glorious Qur'ān and scientific evidence

### **Qur'ān and Breastfeeding:**

More than 14 centuries ago, before any medical knowledge on health values and the benefits of breastfeeding was available, Islam recommended every mother to breastfeed her children up to the age of two years if the lactation period is to be completed. It was reported that, Ibn Ḥāzim said,

"A mother should nurse her baby even if she was the daughter of the king. She is not exempted from that duty, unless she is incapable of nursing."<sup>1</sup>

Therefore, breastfeeding is very clearly encouraged in the Qur'ān and breast feeding by the mother to her new born infant is greatly beneficial as science had proven, and it is mandatory in a couple of verses in the Qur'ān:

1. "وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّرُ وَالِدَةٌ يَوْلِيهَا وَلَا مَوْلُودٌ لَهُ يَوْلِيهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ

<sup>1</sup> K.K Oloso, "Socio-Economic and Health Implications of Breast-Feeding: The Islamic Perspectives", *Ado Journal of Religions*, Department of Religious Studies, Ekiti-State University, Ado-Ekiti, 2002, Volume.1 Number 2, PP. 82-83

عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾.

Tr.: The mothers shall feed their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, and heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear God and know that God sees well what ye do" (al-Baqarah: 233).

2. "وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِضْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْرِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾".

Tr.: And We have commended unto man kindness toward parents. His mother bears him with reluctance, and brings him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attains full strength and reaches forty years, he says: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee). (al-Jāthiyah: 15).

3. "وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي  
وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾".

Tr.: And We have enjoined upon man concerning his parents- His mother bears him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying. (Luqmān: 14).

4. "حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ  
وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ  
وَرَبِّبَاتُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ  
فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا  
مَا قَدْ سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٣١﴾".

Tr.: Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful. (This verse refers to foster the relationship). (al-Nisā': 23).

5. "أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَعْفِهِنَّ عَلَيْهِنَّ وَإِن كُنَّ  
أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِن أَرْضَعْنَ لَكُمْ فَآوَهُنَّ أَجُورَهُنَّ  
وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۗ وَإِن تَعَاَسَرْتُم فَسْتَرْضِعْ لَهُنَّ أُخْرَىٰ ﴿٥١﴾".

Tr.: Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child). (al-Ṭalāq: 6).

6. "يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٦﴾".

Tr.: On the day when you behold it, every nursing mother will forget her nursing and every pregnant one will delivered her burden, and you (Muhammad) will see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them). (al-Ḥajj: 2).

7. "وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَاِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾".

Tr.: And We inspired the mother of Moses, saying: Suckle him and, when you fear for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto you and shall make him (one) of Our messengers. (al-Qiṣaṣ: 7).

8. "وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿٨﴾".

Tr.: And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him? (al-Qiṣaṣ: 12).

From these verses, the following points regarding the "breastfeeding" can be understood that: Mothers are encouraged to breastfeeding their babies for a period varying from 16 to 24 months. Even if the mother is divorced, she

should be supported in her breastfeeding of her child for that period. The father should pay her cost of living as she will be fully occupied by breastfeeding his offspring. If the parents are separated or divorced they should frequently counsel each other for the sake of the child's future.

The nursing mother should be financially supported by the husband, even if she is divorced. If the father dies, his heirs should support her fully during lactation. If there is no heir, the government takes responsibility.<sup>1</sup> Also, if the mother dies, the baby's heir should support both the nursing mother and her baby for the period of breast-feeding. The custody of the baby remains in the hands of the nursing mother. It was happened that, during the reign of the caliph 'Umar Ibn al-Khaṭṭāb, every Muslim in the community, except for new born babies up to and including the weaning stage, received social security benefits from Bait-ul-Māl, (The Government Treasury). When 'Umar noticed that mothers tended to wean their babies too early to get the benefit of social security he cried, "How many young Muslim souls you have deprived from their food O, 'Umar!" So he ordered that every new-born should get the subsidy from birth.<sup>2</sup>

If it is decided that the mother cannot nurse the baby (for example, if she lacks milk in her breasts) then a wet nurse must be asked to help. The wet nurse in Islam is a foster mother, she is also considered as the child's mother. Her children become the baby's brothers and sisters, and her husband becomes another father for the baby. No marriage,

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<sup>1</sup> P. Dabagi "Exploration the Role of Spirituality and Religion on Health" *Journal of Paramedical of AJA University Of Medical Sciences*, 2009 ;15(1), PP. 64-80 and Bayyīnat S, et al "The Importance of Breastfeeding in Holy Qur'ān", *International Journal of Pediatr*, 2014;2(4.1), PP. 339-47.

<sup>2</sup> MahdīDehghanī Fīrozābādī and Muḥammad'AlīSheikhī, "Breastfeeding from Qur'ān to Medical Science", *International Journal of Current Research and Academic Review*, July-2015, Volume 3, Number 7, PP. 134-137

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however, is allowed between the baby and its foster mother's children, brothers, sisters and husband. The true father should pay the foster mother recompense. Sunnah: Ibn 'Abbās reported that the Prophet (PBUH) said: "What is forbidden by *radā'ah* (suckling or breastfeeding) is the same as what is forbidden by *nasab* (lineage)."<sup>1</sup>

The approval of wet nurses was understood to mean that no mother could be forced to suckle her baby unless this meant the nursing's health would be endangered. The Qur'ān commentators observe: the injunction (وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ) (Tr.: Those who bear children suckle their children... al-Baqarah: 233) was projected to support (rather than compel mother to suckle).<sup>2</sup>

However, the rules of suckling, specifically the one related to marriage, do not apply to a child who is nursed beyond this period. Most leading scholars are of the opinion that suckling a baby who is less than two years old establishes relations with him or her that prohibit marriage, which is not the case if he or she is nursed beyond that age. Imām al-Tirmidhī reported that Umm Salamah (MABPWH), narrated that the Prophet, said,

Tr.: Suckling does not prohibit (marriage), except when it penetrates the intestines (serving as nourishment for the child) from the breasts, and it is prior to weaning".<sup>3</sup>

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<sup>1</sup> Muslim bin al-Ḥajjāj bin Muslim al-Qushairi: *Sahih Muslim*, Cairo, 1393 A.H, Ḥadīth No 2378 and Ḥadīth No 1444

<sup>2</sup> Muslim bin al-Ḥajjāj bin Muslim al-Qushairi: *Ṣaḥīḥ Muslim*, Cairo, 1393 A.H, Ḥadīth No 2378 and Ḥadīth No 1444

<sup>3</sup> M. M. Raḥmān and S.F.U. Akter, "Breast Feeding, Islamic Guidance and Scientific Evidence", *International Journal of Humanities and Social Science*, May 2011, Vol. 1 No. 5, P.1123 and Sohrabi Z, et al "Socio-demographic and Lifestyle Factors in Breastfeeding Mothers, Referring to Isfahan Health Centers, *International Journal of Pediatr*, 2016; 4(2), PP. 1331-37.

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“From the breasts” this indicates the occurrence of breastfeeding to be within two years, as the term was also used by the Prophet, who said,

"My son Ibrāhīm died [when he was still feeding] from the breasts. He has two wet nurses in Paradise who will suckle him the complete term."<sup>1</sup>

In another version: "He has a wet nurse in Paradise".<sup>2</sup>

The Prophet said this because his son Ibrāhīm died when he was one year and ten months old. Imām Mālik also inferred from the above Ḥadīth that suckling which, in effect, enforces what are similar to blood relations, thereby prohibiting marriage, is only what is done when the child is less than two years of age.<sup>3</sup>

In another Ḥadīth, Shu'bah narrated from 'Amr ibn Dīnār who authentically narrated from Ibn 'Abbās, (MABPWH), that the Prophet, said, "Suckling which prohibits marriage is that which is done within two years".<sup>4</sup>

Also, Al-Rāzī said, "Specifying the term of breastfeeding to be two years indicates a special ruling in Shari'ah, which is the saying of the Prophet 'Suckling prohibits what blood relations prohibit."<sup>5</sup> Al-Shaukānī in his *Tafsīr*, says,

"The verse also proves that it is not obligatory to breastfeed the baby for two years. To do so would be an act of perfection, but it is permissible to nurse for less".<sup>6</sup>

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<sup>1</sup> This Ḥadīth is reported by Muslim See Reflections on the Medical Miracles of the Holy Qur'ān Dr. SharīfKaf Al-Ghazal <http://www.islamicmedicine.org/medmiraclesofquran/medmiracleseng.htm>, Retrieved on 14/07/2017

<sup>2</sup> Al-Bukhari, Abu 'Abdullah Muhammad bin Ismail: *Al-Jami al-Sahih (Sahih al-Bukhari)*, Cairo, n.d, Volume 4, Book 54, Number 477

<sup>3</sup> Mālik, ibnAnas: *Al-Muwatta'* MuḥammadFu'ād `Abdalbaqī (eds) 2 vols. Cairo, 1951, Book 41, Ḥadīth: 5

<sup>4</sup> Al-Bukhārī, Abū 'AbdullāhMuḥammad bin Ismā'īl: no. 2504 and Muslim bin al-Ḥajjāj bin Muslim al-Qushairī: no. 1455

<sup>5</sup> Al-Rāzī, : *Tafsīr al-Fakhr*, Beirut: Dār al-Fikr, 1405/1985

<sup>6</sup> Imām Al-Shaukānī, *Fath-ul-Qadīr*:5 Volumes,Dār al-Fikr, Lebanon

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If a woman married another person, and fulfilling of her duties toward that husband (namely, her duties to have sexual relations with him and to bear him children) prevents her from suckling; if her husband divorced her and she is averse to suckling in order (to remain attractive enough so) that another man will marry her; if she refuses to accept the child with the intention to hurt her former husband for having divorced her and to vex him; if she become ill or the flow of her milk stops; (onset of another pregnancy while child was still being breastfed). In each of these cases, it is permissible to turn from mother to another woman on the condition that a wet nurse can be found and that the child accepts her milk. If not, it is the mother's duty to suckle them.<sup>1</sup>

According to several Qur'ānic verse (al-Nisā': 23) milk and blood enforce similar relationships, similar privileges, and similar restrictions and regulations.<sup>2</sup> Indeed, the Qur'ānic rule is obviously based on the idea that milk is somehow formed from the blood of the womb, while there are also Ḥadīths that make a connection between the wet nurse's milk and her husband semen.<sup>3</sup> Hence the breastfeeding practice in Islam comes into view to be a culturally distinctive, but by no means unique.

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<sup>1</sup> M. M. Raḥmān, Breast Feeding, Islamic Guidance and Scientific Evidence, <http://www.ijhssnet.com/journals/Vol.1.No.5;May2011/33.pdf>, Retrieved on 14/06/2017, and Breast Feeding and Islamic Teaching Mohammad Ali Al-Bar, [http://www.islamicgarden.com/article\\_1025.html](http://www.islamicgarden.com/article_1025.html), Retrieved on 01/06/2017

<sup>2</sup> Heidarī MS et al "Comparative study of the importance of breast milk from Qur'ān and medical science approach, Babol Univ. of Med. Sciences Islam and Health Journal, 2014; 1(3): 69-77

<sup>3</sup> Al-Buḫḫārī, Abū 'Abdullāh Muḥammad: Volume 4, Book 54, Number 477

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Also, from the Qur'ān Chapter 2 verse 233 and from Chapter 46 verse 15, 'Alī Ibn Abī Ṭālib deduced that the shortest period of pregnancy for a child to survive was six months.<sup>1</sup> This deduction was not recognised until recently that a six-month-old baby can survive (outside the womb.). Until the sixties it was taught in medical colleges that viability is not possible before 28 weeks: that is, seven months. It is also reported from Ya'qūb ibn Zaid ibn Ṭalḥah from his father Zaid ibn Ṭalḥah that 'Abdullāh ibn Abī Mulaikah informed him that a woman came to the Messenger of Allah (PBUH), and informed him that she had committed adultery and became pregnant. The Messenger of Allah said to her, "Go away until you give birth." When she had given birth, she came to him. The Messenger of Allah (PBUH) then said to her, "Go away until you have suckled and weaned the baby." When she had weaned the baby, she came to him. He said, "Go and entrust the baby to someone." she entrusted the baby to someone and then came to him. He gave the order and she was to be stoned".<sup>2</sup> It is worthy to mention here that although the woman committed a heinous act (adultery), a major sin that falls under one of the ḥudūd punishments<sup>3</sup> in the Islamic law, the Prophet (PBUH), did not apply the punishment on her immediately, as he first told her to give birth to her child, then

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<sup>1</sup>Breastfeeding Food for the Newborn Child <https://www.al-islam.org/from-marriage-to-parenthood-heavenly-path-abbas-and-shaheen-merali/chapter-9-breastfeeding> Retrieved on 4/07/2017 and *Islam Question and Answer*, General Supervisor: Sheikh Muḥammad Sālih al-Munajjid, 20759: Ruling on breastfeeding and the wisdom behind it, Retrieved on 1/02/2017

<sup>2</sup> Mālik, Ibn Anas: *Al-Muwaṭṭa' Muḥammad Fu'ād 'Abd al-Bāqī* (eds) 2 Volumes. Cairo, 1951, Book 41, Ḥadīth: 5

<sup>3</sup> Hadd is a punishment that have been defined by the Qur'ān and Ḥadīths that are connected to six crimes, namely *khamr* drinking, *zina*, *qadhf*, *riddah*, *sariqah* and *ḥirabah*

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suckle and wean her baby. This shows the emphasis that Islam puts on suckling one's child.

On the other hand, it shows maternal love and affection during breastfeeding stage and cites an example to make it tangible for everyone, the Qur'ān (al-Ḥajj: 2) says: on that day you will see every one that suckles shall forsake her suckling, and every carrier shall miscarry, and you shall see mankind drunk although they are not drunk; dreadful will be the punishment of Allah. This is how the Qur'ān states sense of intimacy and boundless affection of lactating mothers for infants in their arms. It is interesting that it does not end here and a very strange and beautiful point is stated very fine and detailed in Qur'ān (al-Qiṣaṣ: 7) and Allah says: we revealed this to Moses' mother: suckle him, and when you feared for him, cast him into the water. Neither fear, nor sorrow because we shall restore him to you and make him among the messengers. By slight reflecting on words and phrases of the verse above, it is found that Allah asked the mother of Moses to give her first milk (colostrum) to her child after giving birth to him. The milk is not only amazing in nutrition but also in terms of medicinal properties. In the twelfth verse of this blessed surah Allah stated: we had forbidden him before that to be suckled by foster mothers, therefore she (Moses' sister) said (to them): shall I direct you to a people of a household who will take charge of him for you and advise him? Scholars have used the verse to confirm acceptance of wet nurses for newborns. Qur'ān (al-Nisā': 23) forbidden to you are your mothers, your daughters, your sisters, your paternal aunts and maternal aunts, your brother's daughters, your sister's daughters, your mothers who have given suck to you, your suckling sisters, your wives mothers laws about the rights of *Maḥramiat* and milk-suckling *maḥrams* (Raḍā'ah relatives) are

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extracted (the Qur'ān). Referring to the aforementioned verse, Ibn Kathīr commented: "It is a guidance for mothers to breastfeed their children the complete term of two years."<sup>1</sup>

### **Advantages of Breast feeding in Islam:**

As outlined in the (Qur'ān, 2: 233), the recommended time in Islam for breastfeeding is approximately two years. It is also apparent from traditions, that the period of breastfeeding of Imam Ḥusain (MABPWH) was also 24 months.<sup>2</sup> The Ahl-ul-Bait (MABPWT) have several recommendations on the period of breastfeeding. In some traditions, it has been narrated that breastfeeding for less than 21 months is counted as oppression and aggression against the child.<sup>3</sup> In other traditions, breastfeeding for 21 months is seen as necessary and a must.<sup>4</sup> Similarly, it is narrated in traditions that breastfeeding for more than two years is also forbidden.<sup>5,6</sup> Therefore, the Prophet Muḥammad (PBUH) demanded that every mother should breastfeed her child when he said

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<sup>1</sup> IbnKathīrAbūal-Fidā'Isma'īl; *Tafsīrual- Qur'ānal-'Aẓīm*, Daral- Kutubal-'Arabiyyah, Cairo See also Sulaimān, K. O. (2010), "An Analysis of Modern Methods of Family Planning and Islamic Point of View" in *DANMARNIA International Journal of Islamic Culture and Heritage*, (A Journal of Umaru Musa Yar'adua University, Katsina, Nigeria), Volume 3, Number 1, 24-35

<sup>2</sup> Nouri, Ḥussein bin MuḥammadTaghiMustadrak al-Wasāil. Al-Bait:Beirut;1987, Volume. 15, P.. 157, no. 17848, See also Sulaimān, K. O. (2011-2015 Ominibus) "The Teaching of Sex Education in Public Schools:An Islamic Critique" in *DEGEL Journal of the Arts and Humanities*, (Faculty of Arts and Islamic Studies, Usman Danfodio University, Sokoto, Nigeria), 106-121

<sup>3</sup> NurdeenDeuraseh, "Health And Medicine In The Islamic Tradition Based On The Book Of Medicine (*Kitābal-Ṭibb*) of Ṣaḥīḥal-Buḫḫārī, *Journal of the International Society for the History of Islamic Medicine (JISHIM)*, (A Publication of the International Society for the History of Islamic Medicine, Turkey), 2006, PP. 1-3

<sup>4</sup> Ibid

<sup>5</sup> Ibid

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“breastfeed your child even from the water of your eyes!”<sup>1</sup> Therefore, there are many traditions narrating the rewards of breastfeeding, such as those narrated in the Importance of Motherhood section in Chapter 5, where the breastfeeding mother has been likened to one who fights for Allah, and if she dies during this time, she attains the reward of a martyr. Also, every Muslim mother will be paid by Allah as the Prophet Muḥammad (PBUH) has said, “...for every mouthful and for every suck, (the woman) receives the reward of one good deed”.<sup>2</sup> In another Ḥadīth he said:

“Allah has placed food and water for the child in the body of the mother, and has created an amazing system of feeding the newborn child in a manner which is perfect and most beneficial).<sup>3</sup>

It is also narrated from Imām al-Ṣādiq (MABPWH): “Oh Mother of Ishāq, Don’t feed the child from just one breast, but feed from both, as one is the substitute for food, and the other is a substitute for water.”<sup>4</sup>

In another tradition, it is narrated from the Prophet: “Allah has placed the sustenance (rizq) of the child in the two breasts of the mother, in one is his water, and in the other his food”.<sup>5</sup> It is narrated from the Prophet (PBUH): “For a child,

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<sup>1</sup> Breast Feeding and Islamic Teaching Muḥammad’Alīal-Bar, [http://www.islamic\\_garden.com/article\\_1025.html](http://www.islamic_garden.com/article_1025.html), Retrieved on 11/07/2017 and <http://mwht.org.uk/breastfeeding-is-an-order-in-the-quran-and-in-Hadith/>, Retrieved on 11/07/2017

<sup>2</sup> Al-Bukhārī, Abū ‘Abdullāh Muḥammad bin Ismā‘īl, Ḥadīth no.741

<sup>3</sup> Ibid

<sup>4</sup> Chiellini, MuḥammadibnYa’qūbibnIshāq. al-Kāfī. Tehrān: Islamic Seminary; 1991, Volume. 6, P. 40, no. 2

<sup>5</sup> Mohd. Sa’adAhmad KHAN, et al, Ibn-i-Sena and Breast Feeding in Today’s Prospective, *Journal of the International Society for the History of Islamic Medicine (JISHIM)*, (A Publication of the International Society for the History of Islamic Medicine, Turkey), 2014, 90

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there is no milk better than the milk of the mother".<sup>1</sup> The Prophet (PBUH) has also said that there is nothing that can take the place of food and water except milk.<sup>2</sup> Likewise, it is narrated from Imām 'Alī (PBUH) that for a child, there is no milk that has more blessings than the milk of a mother.<sup>3</sup>

Therefore, in Islam, breastfeeding is not only feeding your child, but is the exchange of love and strengthening of the soul. When the child is fed, he/she can hear the sound of the mother's heart and this leads to relaxation and calmness. Breastfed children tend to be healthier and sounder in terms of bodily and spiritual health as psychologists believe that breastfeeding keeps children happy and content and even has an effect on their Akhlāq (Morals).<sup>4</sup>

Being breastfed is one of the rights of a child and is also considered as the right of a mother, and has been strongly recommended in the Qur'ān and Ḥadīths. Indeed, its benefits are widely accepted in the world today. Of course, it should be kept in mind that breastfeeding is only recommended if it does not pose any risk to mother or child. The good character of the Muslim mother (patience, affection, wisdom and intelligence) is passed from her to the child during pregnancy and breastfeeding. This is because of the closeness and affection displayed at the time of breastfeeding, the newborns grow up with better manners and their mothers Prayers to Allah for them are always listened to. The child feels ultimate comfort and security through being so close to his or her mother and their special bond is strengthened. Finally, there are many other traditions narrating the rewards of

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<sup>1</sup> Nouri, Ḥussein bin Muḥammad Taghī Mustadrak al-Wasāil, vol. 15, P. 156

<sup>2</sup> Ibn al-Qayyim, *al-Ṭibb al-Nabawī* (Beirut: Mu'assasah al-Risālah, 1985), P. 25

<sup>3</sup> Chiellini, Muḥammad ibn Ya'qūb ibn Ishāq. al-Kāfi. Tehrān, vol. 6, P. 40

<sup>4</sup> Ibid

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breastfeeding, such as those narrated in the importance of motherhood, where the breastfeeding mother has been likened to one who fights for Allah, and if she dies during this time, she attains the reward of a martyr.<sup>1</sup>

### **Scientific Evidence of Breast-feeding:**

It is no less than an accurate scientific direction, which is found in the Glorious Qur'ān that specifies the period of breastfeeding to last nearly two years, as the Almighty Allah says:

"وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُ الْإِنْسَانِ فِي عَامَيْنِ".

Tr.: And We have enjoined upon man (care) for his parents. His mother carried him, (increasing her) in weakness upon weakness, and his weaning is in two years.) (Luqmān: 14).

In another verse, He says:

"وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا".

Tr.: And his gestation and weaning (period) is thirty months). (al-Jāthiyah: 15)

However, based on anecdotal and empirical evidence on the benefits of breastfeeding to the mother and baby, the World Health Organization (WHO) has recommended 2 year breastfeeding; first 6 months exclusive breastfeeding; more than 8 times breastfeeding of the baby per day in the first 3 months of an infant's life.<sup>2</sup> The WHO and the United Nations Children's

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<sup>1</sup> GholamrezaKhademietal, Customs and Desirable after Childbirth, in Islam, International Journal of Pediatr, Faculty of Medicine, Mashhad University of Medical Sciences, Mashhad, Iran, 2016, p 1297

<sup>2</sup> World Health Organization. Programs and projects, nutrition topics, exclusive breastfeeding, [http://www.who.int/nutrition/topics/exclusive\\_breastfeeding/en](http://www.who.int/nutrition/topics/exclusive_breastfeeding/en), Retrieved on 19/03/2017 and World Health Organization (WHO) The global strategy for infant and young child feeding, Geneva: WHO; 2003,

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Fund (UNICEF) global effort to implement practices that protect, promote and support breastfeeding through the Baby-Friendly Hospital Initiative has recorded attendant successes.<sup>1</sup>

Also, the World Health Organization and UNICEF Organization performed many researches on infants, and got a result from these researches that the ideal period is two years, because, during the first two years, the infant needs urgently sterilized milk like mother's milk as his immunity system can't confront any probable disease before two years of his age.<sup>2</sup> Scientists discovered mother's milk contains immune substances counteraction to germs, knowing an embryo in the womb takes these immune substances during pregnancy, and then when he comes out, he is surrounded with many infectious factors so he needs additional immunity where he can't find but in mother's milk.<sup>3</sup> The research revealed that, the World Health Organization held a conference titled "Complementary feeding" in 2001 and the conclusion comes:

1. The first two years of the infant's life is a critical window during which the foundations for healthy growth and

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<http://whqlibdoc.who.int/publications/2003/9241562218.pdf>, Retrieved on 01/02/2017

<sup>1</sup> United Nations Children's Fund (UNICEF) Tracking progress on child and maternal nutrition: a survival and development priority, <http://www.unicef.org>, Retrieved on 14/07/2016

<sup>2</sup> United Nations Children's Fund (UNICEF) Breastfeeding: Foundation for a healthy future: [http://www.unicef.org/publications/files/pub\\_brochure\\_en.pdf](http://www.unicef.org/publications/files/pub_brochure_en.pdf), Retrieved on 14/07/2017 and United Nations Children's Fund (UNICEF) Breastfeeding: Foundation for a healthy future: [http://www.unicef.org/publications/files/pub\\_brochure\\_en.pdf](http://www.unicef.org/publications/files/pub_brochure_en.pdf), Retrieved on 14/07/2017

<sup>3</sup> Academy of Breastfeeding Medicine. Position on breastfeeding, <http://www.bfmed.org>, Retrieved on 14/07/2017 and American Academy of Pediatrics. Executive summary, 2012 breastfeeding and the use of human milk, <http://www2.aap.org/breastfeeding/files/pdf/Breastfeeding2012ExecSum.pdf>, Retrieved on 14/07/2017

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development are built. Infant and young child feeding is a core dimension of care in this period.

2. The ideal period for suckling is two years, because the infant needs urgently the immune bodies to develop his immunity system during this period, he can't find these bodies but in mothers' milk.

Latest medical reports and studies proved new benefits from breastfeeding: halving the death of children from sudden infant death syndrome (SIDS) reducing HIV infections in the babies reducing the risk of breast cancer, heart disease, stroke and diabetes. And the world health organisation (WHO) has replaced lately the standard child growth rate which was based on bottle fed babies, to a new child growth rate which is based on breastfeeding as it is more accurate!<sup>1</sup>

### **Medical Advantages:**

Having discussed the importance of breastfeeding in Islam, now it is time to mention the benefits of breastfeeding for both the child and his mother in scientific proof. Modern medicine has discovered that the mother's milk is the best choice for babies; it contains the right amount of nutrients and, not only that, but also contains many unique components that cannot be found in baby formula. The mother's milk changes in flavor depending on the mother's diet and it satisfies the infants need when they are hungry and thirsty.<sup>2</sup>

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<sup>1</sup> *United Nations Children's Fund (UNICEF). Infant and Young Child Feeding: Programme Guidance. New York: UNICEF; 2011 and World Health Organization (WHO) The global strategy for infant and young child feeding. Geneva: WHO; 2003, <http://whqlibdoc.who.int/publications/2003/9241562218.pdf>, Retrieved on 14/07/2017*

<sup>2</sup> Breastfeeding Basics. 2014, [http://www.breastfeedingbasics.org/cgi-bin/deliver.cgi/\\_contentIntroduction/index.html](http://www.breastfeedingbasics.org/cgi-bin/deliver.cgi/_contentIntroduction/index.html), Retrieved on 14/07/2017 and WHO/UNICEF. Innocenti declaration on the protection,

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Therefore, the Scientific facts and proofs about the importance of breastfeeding are the followings:

1. Advantages for the baby
2. Advantages for the mother

### **1. The advantages of breastfeeding for the baby**

The benefits of breastfeeding for the child include the following:

1. In addition to some practical benefits of breastfeeding, the milk is always ready with steady and appropriate heat, fresh, sterilized, digestible and saves money and time!
2. They have lower risks of severe illnesses, diarrheal diseases, and lower incidences of gastrointestinal illnesses.
3. They have lowered risks of urinary tract infections, ear infections, allergies, pneumonia, obesity and sudden infant death syndrome.
4. It (breastfeeding) is protective against measles and other communicable diseases.
5. Leads to better teeth and jaw development and prevents malocclusion.
6. Protects against hypothermia and many other diseases.
7. Enhances visual development.
8. The mother's milk is sterile, containing no germs.
9. It is composed in such a way as to meet the child's needs day after day, from birth until weaning.
10. The mother's milk contains sufficient amounts of protein and sugar that suit the infant completely.

11. The development of children who are breastfed is faster and more complete.
  12. The psychological and emotional bond between the mother and her child.
  13. The mother's milk contains various elements that are essential to the child's nourishment, in the right amounts and formats needed by his body, and in a form that is suited to his ability to digest and absorb. The nourishing content of the milk is not fixed; it changes day by day according to the child's needs.
  14. The mother's milk is kept at a suitable temperature that meets the child's needs, and can be given to him at any time.
  15. Breastfed children are more intelligent even as new-borns (i.e. the first four weeks of their lives). Research has shown that these children move more in the first two weeks and show more reactions than other children.
  16. Adults who were breastfed tend to be more stable and temperate by nature.
  17. Breast milk contains all the necessary ingredients that the child needs in the first 4-6 months of life.
  18. Breast milk contains the suitable proteins and fats to satisfy the natural needs of the child.
  19. There are higher quantities of lactose in breast milk than other types of milk, as this is what is needed by the child.
  20. There are enough vitamins in the breast milk, ensuring that no extra vitamins or fruit juices are needed.
  21. The iron in breast milk is enough for the child. Even though the levels are not very high, the child's ability to absorb the necessary amount is very good.
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22. Breast milk contains enough water for the child, even if one lives in a dry climate.
23. Breast milk contains enough salt, calcium and phosphate for the child.
24. Breast milk contains the enzyme lipase that digests fats.
25. The breastfed child is less susceptible to infections due to increased immunity.
26. Breast milk is the most important protector against two main causes of death among children: diarrhetic illnesses and respiratory infections.
27. Being breast fed reduces illnesses resulting from allergies such as asthma, eczema, etc, and helps prevent or reduce some diseases when the child is in the teenage years and above.
28. Diabetes and some digestive problems are found less in breast fed children.
29. Breast feeding helps ill children recover faster; therefore, it is important that it is not stopped during this time.
30. Breast milk is easy and quick to digest, therefore, breastfed children tend to get hungry faster than children fed on other types of milk.
31. Researchers indicated that breast feeding alleviates the baby's fear of needle pricks and helps as analgesic during painful operations such as circumcision.

## **2. Benefits for Breastfeeding Mothers**

1. Breastfeeding is a natural means of contraception for the mother, and is free of the complications that may accompany use of birth control pills, the coil (IUD) or injections.
  2. Provides the mother hormonal induced contentment.
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3. Bonds the mother and the child.
  4. Allows the mother to lose pregnancy weight and size faster.
  5. The milk is already pre-warmed and clean.
  6. Encourages efficient uterine contractions after childbirth.
  7. Reduces the incidence of urinary tract infections.
  8. Protective against breast, ovarian, and cervical cancer.
  9. Lowers the incidence of chronic hepatitis, osteoporosis, and many other illnesses.
  10. Protects against post-partum uteritis.
  11. Helps stop bleeding resulting from delivery, thus preventing loss of extra blood..
  12. Helps uterine restore normal size and place quickly after delivery.
  13. Prevents the recurrence of pregnancy with a rate of more than 98%, without contraceptives.
  14. Protects the lactating mother against breast and uterine cancer.
  15. Breast milk of the mother changes according to the daily needs of the child. There are also differences between mothers depending on the needs of their children, e.g. the milk of a mother of a premature child and the milk of a mother of a full term child.
  16. Breast milk is always ready and has no need for any preparation.
  17. Regular feeding, and feeding when the child desires it, prevents conception.
  18. The regular contact between mother and child in the first days of its life increases the spiritual and physical bond
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between the two, leading to a deep and loving relationship and better training and fostering of the child.

19. Breast milk doesn't require any expenses.
20. Breastfed children develop sight and talking and walking skills faster.
21. The sucking of the child soon after birth causes the stimulation of oxytocin which results in the contraction of the womb, and thus less bleeding from the mother.
22. Mothers that breastfeed are less likely to get breast or ovary cancer.
23. Breastfeeding women return to their pre-pregnancy body sooner, as their maternal fat is being used up faster.
24. Breast milk never spoils or becomes sour, even if the child hasn't fed for a few days.

Lastly, although this is what modern medicine has discovered recently, it does not mean that there are no other benefits or wisdom behind suckling.

### **Conclusion:**

From this paper, it is so amazing that Allah Almighty's divine claims in the Qur'ān are always scientifically proven to be accurate and greatly beneficial to humanity. It is now very evident why breastfeeding is to be done for two complete years, as illustrated in the Qur'ān. It also revealed that, the Qur'ān recommended the least time period for breastfeeding babies born in 9th month is 21 months. And more importantly, if a child was born in less than 9 months, or early, breastfeeding him/her for a total time period of 30 months minus the pregnancy duration is quite enough to compensate premature birth defects. It is evident that, Modern science has further highlighted the miraculous recommendation of the

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Qur'ān regarding this matter that was revealed more than one thousand four hundred years ago. The study also shows that the best nutrition for infants is breast milk and indirect breastfeeding from the breast provides rights. It is necessary for mothers not to deprive the children of their rights for two years in order to preserve the physical and mental health of them. Based on what is discussed in this study, we find out that, wherever the Qur'ān has emphasized and or pointed a certain subject, it has considered the happiness, good, and well being of human being society. The study noted that, some mothers choose to use baby formula instead of breastfeeding without having a valid reason for not suckling her child. What they don't know is that they are truly missing out on the blessing of breastfeeding, as it is a benefit for the mother and her child the both.

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## **Qur'ān's Guidelines for Protection against Sexual Exploitation**

✎...Muḥammad 'Umar Aslam Iṣlāḥī<sup>1</sup>

Tr.: Dr. Ashfāque Zafar<sup>2</sup>

Sexual exploitation is indeed a great issue of any society in the present world. Hence prevention of sexual exploitation has become one of the fundamental requirements for an ideal culture, society and civilization. This exploitation not only violates rights and outrages modesty of a gender but it equally affects blood relations. If this social sickness gets a trend in any society, there must be social corruption and unrest in the society. There always have been incidents of rape and sexual exploitation. But in recent years, this social and mental sickness has rooted deep in the society because of the youths' admiration of the Western lifestyles. It has appeared as a social stigma and a complicated social issue. Those who support genders' delimitations in all spheres of life have started demanding formulation of strict laws. Ironically, they consider rape as crime whereas they consider consensual physical relations as liberty and part of equality. But some time when relations get strained between the two opposite genders, the same liberty for consensual physical relations becomes issue of life and death.

The social groups which have been adamant supporters of this liberty and practiced it for a long period of time, have now become aware of its negative impacts on social fabrics, and its

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<sup>1</sup> Teacher of Arabic and Islamic Studies, Madrasa-tul-Iṣlāḥ, Sarā'imīr, A'zamgarh

<sup>2</sup> A Graduate of Madrasa-tul-Iṣlāḥ, Sarā'imīr, A'zamgarh and a freelance translator

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harms to the humanity. Though, a section of the society still presents it an attractive lifestyle, the majority acknowledge evils that this lifestyle and slogans of liberty are carrying on to the humanity, and they advise a distance from this trend and philosophy of life.

On the other hand, the society which has no experience of merits and demerits of this social practice is still advocating for it only in pursuance of western lifestyle. But when any untoward incident happens, and people come out to streets demanding to hang the criminals. These advocates of western lifestyles term this liberty wrong and condemn it, while interpreting it in other way they divide this phenomenon into rape and consensual act blocking the society to find a way getting rid of this evil.

As of now, graphs of sexual exploitation and rape is spiraling, and supporters of culture of the East are strongly opposing this liberty and its interpretation, and demanding harsh rules to completely curing this social sickness. Moreover, governments are seriously considering strict laws in this regard. But this fact could not be ruled out that any law which has been formulated bypassing the natural requirements could never be impressive and successful in its purpose. The creator of the universe has himself suggested a complete treatment of this social sickness which is very much suited to human nature and its requirements. The society which experienced and practiced this prescription emerged as role model and was envied by the all existing societies and cultures. This model social framework never deprived a woman of her sexual desire. It neither allowed outraging modesty of a women nor an atmosphere of woman insecurity prevailed in the society. The woman lived with complete

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honor of a lady and human dignity. At the first stage she was considered, as a daughter, the blessing of the Almighty. In the second stage she became the manager and chief of the households, and at the third stage she was honored as pathway to the Jannah.

The creator of Universe, who has formulated laws for prevention of the sexual exploitation, has described all rules and provisions in details in his last book- the Qur'ān. Let's see what are these rules and regulations that have been set by the Almighty.

**Honor to Humanity:** Allah said I have created every human being honored and dignified whether he is man or women.

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ"<sup>1</sup>

Tr.: And no doubt, We honored the children of Adam.

When Allah Himself has honored the whole humankind, there must be no right to a man for dishonoring a woman and there is also no power to a woman to dishonor a man.

Allah further explains this philosophy as saying that man and woman both are source of human existence on the earth. So man and woman both are respectable being father and mother.

"يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى"<sup>2</sup>

Tr.: 'O people! We created you from one man and one woman.

**Compatibility of the two genders:** There are two possible ways for compatibility of the two genders with each other. The first is legal relationship and the other is illegal relationship. The two genders become compatible and attached with each other legally through *nikāḥ* for whole life

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<sup>1</sup> Banī Isrā'īl: 70

<sup>2</sup> Al-Ḥujrāt: 13

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unless any inevitable problem occurs between the two. Meanwhile, the illegal and illicit relations come in result of a temporary climax of sexual urgency and remain limited to the fulfillment of sexual desires in both the genders. The physical relations, which will come under extreme climax for fulfillment of sexual desires, will certainly be temporary and will not go further beyond personal interests and needs. This kind of relationship would be devoid of real affection and sense of responsibility. It only spans until the two sides followed their interests and met their needs. The relations which lack importance of permanent compatibility and companionship results in inflicting major loss to the fair sex and her exploitation. As Islam prohibits any kind of exploitation, it has prohibited exploitative relations and companionship. The other companionship which stands on the basis of real affections and mutual respects, come to existence only through nikāḥ. Nikāḥ is a pious Islamic social practice, and a link that binds two opposite genders. The two genders become need for each other. The husband and wife have been described as cloths of each other, as Qur'ān says:

"هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لِهِنَّ"<sup>1</sup>

Tr.: They are your garments and you are their garments.

**Forbiddance of Illegal Physical Relations and its Logic:** Allah says in Qur'ān:

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا<sup>2</sup>

Tr.: And approach not adultery, undoubtedly that is immodesty and a very vile path.

<sup>1</sup> Al-Baqrah: 87

<sup>2</sup> Banī Isrā'īl: 32

Allah has described the forbiddance of illegal physical relations substantiating with reasons behind the ban. It is shameful and extremely bad act which doesn't suit to the humankind whom Allah has honored and dignified.

The illegal physical relation which is described by Allah as "فاحشة -an open misdeed" which is opposite to "عدل -Justice". As Allah says:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ"<sup>1</sup>

Tr.: Indeed, Allah orders justice and good conduct and giving (charity) to relatives and forbids immorality and bad conduct and oppression.

In this verse, Allah orders for three things and prohibits from three opposite things. The positive things are عدل-إحسان – إيتاء ذى (Justice, good conduct and giving relatives), while the three opposite things are المنكر- الفحشاء- البغى (immorality, bad conduct and oppression). Three things have been ordered to bring in practice while there is open prohibition for doing the other three things as mentioned. The word "عدل" is first among the positive things. Meanwhile, the word "الفحشاء" (immorality) has come first in the list of forbidden things. This indicates that (immorality) is opponent to (justice).

There is another opposite word to the word "العدل" and that is "ظلم" that means that act which has crossed its limits, and this word "ظلم" equates with the word "شرك" as the Qur'ān says:

"إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ"<sup>2</sup>

Tr.: The association with Allah is a tremendous wrong.

<sup>1</sup> al-Naḥl: 90

<sup>2</sup> Luqmān: 13

It appears that these three words “زنا-فحشاء-شرك” are similar crimes. As Allah dislikes that anybody shares someone or something in his Godliness (authority), he similarly dislikes that a man does have illegal physical relations with a women. If the concept of share in Allah’s power dents His greatness, in the same way illegal physical relation disrespects the humanity and dents its natural dignity. So Allah has described harsh punishments for perpetrators of these two crimes. As he says regarding those who carry concept of sharing with Allah:

"إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ" <sup>1</sup>.

Tr.: Undoubtedly, the infidels among people of the Book and polytheists are in the fire of Hell they shall abide therein. They are the worst of creatures.

As Allah declares punishment for those who are directly involved in illegal physical relations:

"الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهَّدَ عَلَيْهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ" <sup>2</sup>.

Tr.: The adulteress and the adulterer, then flog each of them with hundred stripes, and you should not become passionate for them in the religion of Allah if you believe in Allah and the Last day. And let a party of the Muslims be present at the time of their punishment.

**Women’ Sphere of Life:** Women could not be fully protected from sexual exploitation unless their domain and sphere of life could be defined well. If their domain is drafted and defined, then they must be adhered to it and their guardians should

<sup>1</sup> al-Bayyinah: 6

<sup>2</sup> al-Nūr: 2

not take any chance in maintenance of the defined domain. There should be no leniency in this aspect of women protection. The Qur'ān has described in-door roles as the real sphere of a woman life and her field of work. As Allah says:

"وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ  
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا" <sup>1</sup>.

Tr.: And remain stay in your houses and be not unveiled like that of the unveiling of the former days of ignorance, and establish prayer and pay the poor-due (Zakāh) and obey the commands of Allah and His Messenger. Allah only desires, Oh the members of the family of the prophet!, that He may remove from you every uncleanness and purify you well after cleaning you thoroughly.

After this description from Allah, it appears to be more clear that women' spheres of life and their domain of work is in-door and not the out-door. There are a lot of her responsibilities inside the house to be performed. If she comes to carry all her responsibilities inside the house, she may hardly spare time for any out-door activities. Protection of capital and the residence, and if father and mother in-laws are alive, then their care within defined limits and cooking foods; these are roles which a woman has to play accordingly inside the house. As the man goes outside away from house in search of livelihood, and he travels for fulfilling requirements of household, a woman remains responsible for all things related to the household. The Qur'ān has used the word "قرن" to define a woman's role inside the house. The root of this word has been described as "قرار" and "وقار" both. This root description surely indicates that if a woman centralizes herself

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<sup>1</sup> al-Aḥzāb: 33

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to her house, she will attain dignity and respect. If she opts her field of work outside the house, there would be no guarantee to the protection of her dignity.

**Regulations for her outdoor Visit:** The women, who prefer indoor responsibilities in the light of the Qur'ān, may have requirements to go outside the house. There should be no ban on her outing as she is described as queen of the house not a prisoner. If she needs to go outside the house, she has to follow the regulations described by the Qur'ān. First, she has to conceal her beauty and wear off ornaments so any untoward problem may not follow her. As Allah says:

"وَلَا تَبْرَجْنَ تَبْرُجَ الْجَاهِلِيَّةِ"<sup>1</sup>

Tr.: And be not unveiled like that of the unveiling of the former days of ignorance.

The second instruction in case of her need to go outside of the house is that she should be veiled completely. As Allah said instructing His Messenger Muḥammad (PBUH) in this regard:

"يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكِ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ"<sup>2</sup>

Tr.: 'O Prophet! Tell to your wives, and daughters and Muslim women, that they should keep putting a part of their wrapping covers over their faces.

This verse of the Qur'ān instructs us that women should go out veiling their face and upper body parts. The Qur'ān explains this at other place:

"وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ"<sup>3</sup>

Tr.: And remain putting their head coverings over their bosoms.

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<sup>1</sup> al-Aḥzāb: 33

<sup>2</sup> al-Aḥzāb: 59

<sup>3</sup> al-Nūr: 31

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This part of the verse guides us that women should put their robe wrapped around their upper body parts. This is required from them inside and outside the house. In other words, women should veil their sensitive body parts that attract the opposite gender and sensitize the feelings.

In the contemporary period, a special robe named “burqa” or niqāb has been designed for this purpose. This burqa’ appears to be meeting purpose of the veil on condition that it is full face veil and loose covering the body parts. Allah has described the logic behind this instruction for covering the body parts in the Qur’ān as he says:

"ذَلِكَ أَذَىٰ أَن يُعْرِفَنَ فَلَا يُؤْذَيْنَ"<sup>1</sup>

Tr.: This is nearer that they should be recognized (as the ladies of the noble family), and so they should not be annoyed.

The logic of veil is described here as people could understand easily that the veiled ladies belong to pious and respected families, and they are concerned about their dignity and piusness. Those who will adopt ways to protect their dignity; there is no chance that will be prey to the evils. Thus, their modesty would not be outraged. In contrary to it, the ladies who prefer to wear thin and short attires and their sensitive body parts appears to be attracting opposite sex, evils start following them and find more spaces around them. Currently, ladies fight elections both legislative and parliamentary. They win and go to regional and national parliaments. Some time they appear to be manhandling each other. They visit their parliamentary or assembly constituencies with their male assistants. They take meetings alone with opposite genders. The women work with men in offices, get education with boys

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<sup>1</sup> al-Aḥzāb: 59

in the colleges and universities. They also work as nursing staff with men in hospitals. They work as hosts in airlines and other travel services. They appear in hotels and malls as employed to get attracted to customers. They even work shoulder to shoulder with men in police and armed forces. How can and to what extent these all women manage to protect their honor and dignity? Those women, who prefer to be in short attires or those who prefer to show most of their body parts, have constantly been center of glaring eyes of their opposite sex. When men get attracted to them, they start stalking them and try to get opportunity for a physical exploitation. It is easy to say that women are free to live their own lives and to have their own lifestyles so what to say about the men who look at them, and this exposure of beauty is an invitation itself for having a glance on her. It is imperative to avoid this kind of situation. It has come to the notice that rape incidents in present days happened mostly to the women who prefer to be free of every bonds and adopt western lifestyles. No doubt that the respected and veiled Muslim women have also been raped, but it comes mostly through conspiracies from those who aim to harm the Muslims.

**Principles and Protocol for indoor Life:** Allah has formulated and defined principles and protocol for indoor life protecting honor of women and suppressing possibilities of misbehavior.

**Guidelines for men:**

To protect the society from evil thoughts and bad practices, Allah has instructed men in his book the Qur'ān to adopt some basic ethics in this regard, as he says:

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن

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قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾<sup>1</sup>

Tr.: 'O believers! Enter not houses other than your own, until you take permission and salute the residents thereof. This is better for you, haply you may be heedful.(27) But if you find not anyone therein, then also enter them not without the permission of the owners; and if you are told to go back, then go back, this is cleaner to you. And Allah knows your deeds.(28) There is no sin on you that you enter those houses, Which are not especially for anyone's residence, and you have discretion to use them. And Allah knows what you close and what you conceal.(29) Order the Muslim men to lower down their sights a little and to guard their private parts. This is cleaner for them, undoubtedly, Allah is Aware of their deeds.

Allah has described in these verses guidelines to be followed by men for protection against indoor gender problems and exploitation. If it is followed properly, no loose end would be left causing sexual problems and gender harassment. So it is described that if anybody wants to go inside any house other than his, then he has to introduce himself before the entry as the identity could be ascertained. The best way of this introduction is that he should say first "Assalam Alaikum". If the person at door is known by the residents, then he would be identified through his voices, and if there is no religious hurdle in the entry, he may get access to the house in absence of a man there as he is familiar with house members. If the caller is categorized as a person who could not get entry into the house without presence of the house patriarch, then he will receive a reply that the head of the house is not there; please come later on. It is also possible

<sup>1</sup> al-Nūr: 27-30

that the caller's voice is strange, and in this case there is no response from inside the house. The no reply against the call from outside the house would be meant that permission is not granted, and the caller has to return. In absence of the patriarch or any male member of the house, the entry inside the house is permissible only for relatives by blood who pose no danger to the family members. Distant relatives and strangers are not allowed inside, so there is no possibility of any kind of harm from them. Even a stranger could not evaluate whether a male member is there inside the house or not. There is no restriction on entry into houses where women do not stay and have no business there like men's drawing room and courtyard. There is also an instruction discouraging meetings meant only for unfruitful discussions. If there is no need, this kind of meetings should be avoided as it only kills the precious time.

Every house doesn't have separate sitting rooms for men and women or separate sitting arrangements for those who are stranger guest and have come as guest in the house. In this case, some rules, regulations and ethics have been defined for stranger guest when he comes inside the house in presence of male member of the house. These regulations are only to thwart any possibility of evil thoughts and feelings. It is said that if permission is granted for entering the house, then keep your eyes lowered down, do not look here and there, and the whole body should be carried carefully as covering all sensitive body parts. If men observe these instructions, then house inmates will feel safe and secure against any untoward happening.

**Guidelines for women:**

Allah has described rules and regulations for men and women according to their conduct and behavior. Guidelines for women are as follow:

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"وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ" ①!

Tr.: And order the Muslim women to lower down their sights a little and guard their chastity and show not their adornment but as much which is itself apparent and remain putting their head coverings over their bosoms. And disclose not their adornment but to their husbands, or to their fathers, or the fathers of their husbands, or to their sons or the sons of their husbands or their brothers or the sons of their brothers or the sons of their sisters or the women of their religion or their handmaids who are the property of their hands or servants provided they are not men of sexual desire or the children who are unaware of the private parts of the women; and put not their feet forcibly on the ground that hidden adornment may be known. And repent to Allah, O Muslims all together, haply you may get prosperity.

In this verse of the Qur'ān, the instruction has been imparted to women, how to behave protecting the honor and dignity in case there are men other than the husband inside the house. First, she has been instructed to lower down her eyes and not to see unnecessarily the strangers, and to be careful regarding the body, not to leave any part uncovered that could reason evil thoughts in the mind of stranger, and he will start searching loose ends for exploitation. In the same way,

<sup>1</sup> al-Nūr: 27-30

women should not expose their ornaments and adornments though it is impossible to hide the clothes and the colour of the skin but its exposure should be avoided. Apart from it, if the outsider has blood relations with you, so there is no problem to look at them, and to interact with them with all accessories and adornments such as your husband, father, father-in-law, son, step son, brother, niece and nephew or women who are especially close to you, or your slave, men or women, or old persons whose care is liability to your house or the children who have not attained adolescence. But it is advisable that you should avoid putting your feet hard while walking on the surface that could expose your inner ornaments adornments. There is no doubt that these relatives do not pose any kind of danger to you, but your feminist appearance and your nature of showing off your ornaments and adornments might create problems for others. So it is better if extreme precautionary measures are taken up.

Finally, Allah has instructed that unknowingly you may have done negligence in this regard, so seek forgiveness from Allah with a commitment not to practice it again.

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## **Qur'ān and Science**

### **(A Study of Sayyid Quṭb)**

✎...**Prof. Obaidullāh Fahad<sup>1</sup>**

#### **Abstract**

This article seeks to deliberate the ideas of Sayyid Quṭb, a renowned Islamic scholar whose commentary on the Qur'ān has been acclaimed universally. Since the late 19<sup>th</sup> century there has been a tendency to interpret the Qur'ān with a view to proving the fact that it conforms to modern science. Sayyid Quṭb has criticized this tendency saying the Qur'ān is primarily a book of guidance for entire humanity and not the one that deals with science. Moreover, science is developing and changing all the time, often correcting itself in the course of research and therefore a comparison between science and what the Qur'ān says is unfair. The Holy Book, unlike science, is eternal.

The relatively slow growth of science and modern ideas in most Muslim countries has elicited three types of responses from the Muslims. An extreme reaction has been to claim that this is nothing to regret because modern science is guided not by moral values but by naked materialism and arrogance. Its emphasis on constant change is in contradiction to the immutable values of Islam, and its claims to high achievement and total dependence on human reason amounts to worship of humanity. According to this view, scientific development is not possible- nor even desirable- in an Islamic society.

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<sup>1</sup> Professor, Department of Islamic Studies, 'Aligarh Muslim University, 'Aligarh

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A second reaction has been to reinterpret the faith in order to reconcile the demands of modern science and civilization with the teachings and traditions of Islam. This school of thought has a historical tradition going back to the rationalist Mu'tazilah movement of the 9<sup>th</sup> century and to the work of Ibn Rushd, particularly his book, *Tahāfat al-Tahāfah*, in which he refuted the anti-rationalism of Imām Ghazālī. In this "reconstructionist" tradition, it is agreed that the word of God cannot be wrong, but also that the truth of science is manifest and real. Therefore, the only issue is to arrive at suitable interpretation of the Qur'ān, through careful etymological examination, wherever there is an apparent conflict between revealed truth and physical reality. It is held that Islam in the days of the Prophet and the *khilāfah rāshidah* was revolutionary progressive, and rational, and that the subsequent slide into stultifying rigidity was due to the triumph of taqlīd (tradition) over ijtihād (innovation). Muḥammad 'Abduh,<sup>1</sup> Muḥammad Rashīd Riḍā,<sup>2</sup> and Sir

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<sup>1</sup> Muḥammad 'Abduh (1849-1905) prominent Egyptians scholar and activist, the father of Islamic reformism who left tremendous effect on the thought of the Muslim world. He was a loyal student of Jamāl al-Dīn al-Afghānī (1839-1897) the strongest advocate of pan-Islamism who very convincingly supported the Ottoman Caliphate and opposed the theory of Nationalism and nation-state. 'Abduh (*Al-Manār*, VIII, 292:1) successfully upheld that 'Allah has sent down the two books. One created is Nature and other revealed is Qur'ān.

<sup>2</sup> Muḥammad Rashīd Riḍā (1865-1935) Islamic revivalist and reformer. He was born in village near Tripoli, then in Syria. He became a prominent scholar and activist after he was influenced by 'Abduh through the magazine al-'Urwah al-Wuthqā published by Afghānī and 'Abduh from Paris in 1884. In 1897 he left for Egypt to join 'Abduh. In Cairo Riḍā published his own magazine al-Manār which first appeared in 1898 as a weekly, and subsequently, as a monthly until his death. The objective of al-Manār was to articulate and disseminate the ideas of reform and preserve the unity of the Muslim nation. He believed in the compatibility of Islam and modernity. Central to his scheme of thought was the concept of the caliphate and its indispensability to the coherence of the Muslim community. See Oxford Encyclopedia of the modern Islamic world, 3/410-411.

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Sayyid Aḥmad Khān<sup>1</sup> were the leading proponents of this point of view.

The third attitude has been to treat the requirements of science and modernity as essentially unrelated to the direct concerns of religion and faith. Its adherents are satisfied with the vague belief that Islam and science are not in conflict but are disinclined to examine such issues too closely. From this point of view, the preoccupation of those who search for Qur'ānic justifications of the fact of modern science appears redundant and arcane. It is probably fair to say that this is the majority point of view among the Muslims today.

Sayyid Quṭb (1906-1966)<sup>2</sup> the most important and popular writer in modern Arabic language and a noted scholar of the Qur'ān is basically a direct successor to 'Abduh and Raṣhīd Riḍā. *Fī Zilāl al-Qur'ān* (In the Shade of Qur'ān), written for the most part between 1954 and 1964 during the author's longest period of imprisonment, this posthumously published work adopts many of the positions-both explicit and implicit of 'Abduh's earlier tafsīr. This reflects the fact that Quṭb's mentor, the Egyptian

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<sup>1</sup> Sir Sayyid Aḥmad Khān (1817-1898) the champion of modernization and westernization in modern India. He tried his best to reinterpret Islam in order to create a harmony between the west and the Muslims. He studied comparatively Taurāh, Bible and Qur'ān for the sake of reconciliation that was entitled as 'Tabyīn al-Kalām fi Tafsīr al-Taurāh wa al-Injīl wa al-Qur'ān 'alā Millah al-Islām'. His tafsīr (Tafsīr al-Qur'ān wa al-Hudā wa al-Furqān – The commentary of the Qur'ān that is the guidance and the Criterion) is treated as a model for rational and scientific approach in Qur'ānic studies. His oft-quoted saying is remarkable in this regard: the work of God (nature and its laws) is identical with the word of God (Qur'ān) and that philosophy shall be in our right hand and natural sciences in our left, and the crown of 'there is no deity but Allah' shall adorn our head. See K.A. Niẓāmī, *Sir Sayyid speaks to you*, 'Alīgarh, 1968, PP.240-241.

<sup>2</sup> See the life and thought of Quṭb in Fahad, Obaidullāh & Umari M.S Faulād *Ḥaiy Mumin* (Sayyid Quṭb *Shabīb kī Ḥayāt wa Khidmāt*, Delhi, 1996. P.400.

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reformist and political activist Ḥasan al-Bannā (d. 1949), was a student of ‘Abduh's disciple Muḥammad Rashīd Riḍā. Like its predecessor, *Fī Zilāl al-Qur’ān* is also an example of tafsīr bi al-ray. Despite numerous appeals to the precedent of the Prophet and his companions, Sayyid Quṭb rivaled ‘Abduh in his faith in modern science as a universal criterion for Knowledge, going so far as to quote British scientific journals in his exegesis. Both authors also distinguished themselves as advocates of social and intellectual reform and were equally fond of citing āyah 13, 11 as a justification for socio-political activism.

Sayyid Quṭb differed from his predecessor, ‘Abduh, however, over the degree to which change dictates compromise with alien socio-cultural systems. Although ‘Abduh maintained a traditional aura of legitimacy as an Islamic scholar and jurisconsult, he was also a political accomodationist who regarded British administration and scientific positivism as evolutionary advances over a decayed and ignorant Muslim society. Sayyid Quṭb by contrast, as a member of the Muslim Brotherhood, was a committed anti-colonialist and anti-imperialist who sought to revive a Qur’ān-based “Islamic system” (*al-Niẓām al-Islāmī*) that remained true to the cultural and social values established by God and Muslims’ consensus. While fully modern in his belief in the unitary message of the Qur’ān and skeptical of the accuracy of many prophetic traditions (*Ḥadīth*), Sayyid Quṭb nonetheless rejected the example of both the United States and the Soviet Union as societies where man is either made a commodity or reduced to little more than a machine. Western imperialism, he asserted, had created a “new ignorance” (*jāhilīyyah*) in the Muslim world, where an original, faith-based consciousness of God (*taqwá*) was replaced by “jāhili consciousness” characterized by immorality, political corruption, and a servile reliance on

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western paradigms. As the title of his tafsīr, "In the Shade of Qur'ān" indicates the Qur'ān serves Muslims not only as a source of guidance but also as a refuge from destructive influences.<sup>1</sup>

### **The Book of Guidance:**

Sayyid Quṭb believes in the Qur'ān as the Book of Guidance. This is the Divine Book that changed the whole world according to its teachings and principles. This is the torch in the darkness of paganism and polytheism that does enlighten the mind and soul of mankind. It is the criterion for right and wrong. It mainly differentiates between lawful and unlawful, good and bad and permissible and impermissible. The Qur'ān has declared:

"يَتَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾".

Tr.: O mankind! there has come to you a direction from your Lord and a healing for the (disease) in your hearts,- and for those who believe, a Guidance and a Mercy. (Yūnus: 57)

Almighty Allah has described the Qur'ān as 'al-Furqan' (verse: 01) the criterion which is an 'admonition to all creatures'. By this criterion we can judge between right and wrong. This book is symbolized by 'al-Nūr' (verse: 15) (light) too, through which we can distinguish between true and false especially the difference between righteousness and sin. The Qur'ān is described also as al-Burhān (the proof of righteousness and justice):

"يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾".

Tr.: O mankind! Verily, there has come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest. (al-Nisā': 174)

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<sup>1</sup> Oxford Encyclopedia of the Modern Islamic World, New York, Oxford University, Press, 1995, 4/16.

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Keeping in view the salient features of the Book and main objective of the Revelation, Quṭb upholds the fact that there is no contradiction between the words of God and the system of universe created and sustained by Him. In this perspective the development of science and technology may not be treated necessarily as opposed to the Qur'ānic verses. The changing theories of science, however, and the intellectual paradigm of scientific experiences and observations are not the criterion to testify the authenticity and divine truth of the Qur'ān, and the Qur'ān is not to be applied to the scientific developments to such extent that might convert it into encyclopedia of sciences. In order to prove it, Quṭb explains the following verse:

"يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾".

Tr.: They ask you concerning the new moons, say: They are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage it is not virtue if you enter your houses from the back: it is virtue if you fear God, enter houses through the proper doors and fear God that you may prosper. (al-Baqarah: 189)

There were many superstitions connected with the New Moon. The Muslims are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, which people watch with eagerness. Muslim festivals, including the pilgrimage, are fixed by the appearance of the New Moon. The Arabs among other superstitions, had one which made them enter their houses by the back door during or after the pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God. Sayyid Quṭb here explains: the questions were raised to the

Prophet about the moon 'how it appears in the starting stage' as a 'hilāl' (new moon) then now it increases day by day till it turns into a 'badr' (full moon), again it decreases till it turns into a 'hilal' (new moon) and disappears from the sight in order to appear afresh; why is it so?

The answer, Quṭb further explains, however was not directed to the questions asked; it was diverted from its path. What is the logic behind this diversion? The author himself responds:

"Islam at that time was a newly born religion and was directly concerned with the training of a Muslim ummah in order to establish the word of God on the earth. All this required to collect all the capabilities and potentials of the whole ummah and to guide them towards a particular direction.

The direct answer to the question (asked in the verse) perhaps might have given some theoretical knowledge about cosmology provided they were capable to receive this science because they had a very little knowledge about it. It was quite doubtful. The hypothetical knowledge of this category needs necessarily the detailed premises that were supposed to be very complicating and confusing to understand the universe at that time.

If the intellectual capabilities of this period were unable to benefit from the direct response, they could not fail to pick up the practical and factual advantages of the life, and to think over the worldly interest and blessing that God has bestowed in all his creatures.

That is why direct hypothetical answer that could carry no advantage to the Bedouin Arabs was masterly replaced. This type of hypothesis is nowhere in the Qur'ānic verses. The Qur'ān, on the contrary, is a book of religious mission and a book guiding to human complexities and clarifying them in the perspectives of the soul and the actual world both. It is neither

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a book of astronomy, nor chemistry or medicine as some enthusiastic scholars try to trace the origin of all the sciences in the Qur'ān or some opponents and adversaries who are regularly involved in proving the Qur'ānic outright negation of all the scientific hints.

"Both the exercises" Quṭb asserts, are outcome of misunderstanding of the objective and scope of the revealed book. The scope of this book is the human soul and human life and its objective is to create the faith and belief in the conscience and to evolve a system in the life. The laboratory in which this book does work is the man himself, his feelings, his behaviour and his relations. The material sciences are dependent upon the reason of man, his experiences, his observations, his claims and his theories. The Qur'ānic principles are in no way contradictory to any approved scientific principle, because the Qur'ān has no concern with it, since it is not the scope and jurisdiction of the Qur'ān.<sup>1</sup>

Sayyid Quṭb is surprised to see the mutaḥammisūn (enthusiastic scholars) of the Qur'ān who try to add in the Holy Book what is not included in it, and to impose on it what is not described in it, as they were perhaps glorifying this book and maximizing its dignity and status as per their perceptions. The author then clearly defines the main objectives of the Qur'ān:

"The Qur'ān is compact and complete in its theme and objectives. This book is revealed for the sake of a job greater than that of purely hypothetical knowledge or pragmatic science. The science and technology are the outcome of human reason. The Qur'ān simply tries to construct and train this man. It constructs his personality, his conscience and his being, as well as it tries to construct the society that provides a chance

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<sup>1</sup> Quṭb, Sayyid, *Fī Zilāl al-Qur'ān*, Dār Iḥyā' al-Kutub al-'Arabīyyah, Egypt, part two, second edition, PP. 40-41.

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for man to explore his best powers and abilities. When the personality of man is built up and the society flourished it leaves the human reason and intellect free to do experiences and observations and to commit mistakes and learn from them in all the fields of science, research and studies.

"It is not permissible for us likewise to impose upon the Qur'ān the hypothesis of human reason and its theories. This reason rejects today what it had approved yesterday. It commits mistakes today and rectifies them tomorrow. It changes its theories and hypothesis whenever it makes new experiences later on".<sup>1</sup>

It will not be out of context to point out who were those (mutaḥammisūn) enthusiastic scholars of the Qur'ān criticized by Sayyid Quṭb. Of course that group consisted of the commentators of the Qur'ān and modern advocates of the West who reinterpreted the Book in order to reconcile the modern demands of modern science and civilization with the teachings of Islam to such an extent that they rejected even the principle of consensus (Ijmā') in the tafsīr literature and drew the conclusions contradictory even to the Islamic tenets. They claimed that all scientific and technological developments were foretold or alluded to in the Qur'ān fourteen centuries ago. The Egyptian scholar Sheikh Ṭanṭāwī bin Jawāharī (1287/1870-1358/1940) in several volumes of al-Jawāharī fī Tafsīr al-Qur'ān al-Karīm takes this approach to extreme lengths; needless to say whole sciences are made on tiny pegs.

### **A Model for Scientism:**

Sheikh Ṭanṭāwī bin Jawāharī received his education in the Jāmi' al-Azhar. He later on shifted to the University of Cairo and

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<sup>1</sup> Ibid, PP. 41-42.

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learned English language. He was closely associated with the national movement of Egypt. His first work is entitled as al-Tāj al-Muraṣṣa' bi Jawāhir al-Qur'ān wa al-'Ulūm (The Crown Bedecked with the Jewels of the Qur'ān and Sciences). Some of his other works are Jamāl al-'Ālam (Beauty of the World), Jawāhir al-'Ulūm (Jewels of the Sciences). Al-Nizām wa al-Islām (Islam and the Administration), Nizām al-'Ālam wa al-Umam (The Administration of the Nations), al-Ḥikamah wa al-Ḥukamā' (The Wisdom and the Wise), Bahjah al-'Ulūm fī al-Falsafah al-'Arabīyyah wa Mu'āzanatuhā bi al-'Ulūm al-'Aṣrīyyah (Splendor of Sciences in the Arab Philosophy and its Comparison with the Modern Sciences).<sup>1</sup> It is reported that in his writings especially in the second one, he was very much influenced by the thought of the British author John Lubbock.<sup>2</sup> He was zealous to spread Islam through his apologetic approach. He dedicated his first book to the Mikado to be presented to the Japanese Parliament of religions summoning the Japanese to embrace Islam. To give it a wide circulation the book was translated into various languages including Turkish, Persian and Russian. The remarkable contribution made by Jawāharī is his commentary of the Qur'ān entitled as al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm

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<sup>1</sup> Al-Zarkalī, *Khair al-Dīn*, Al-A'alām, Beirut, 1990, 3/230-231

<sup>2</sup> Sir John Lubbock (1834-1913) the English anthropologist whose famous book 'The Origin of Civilization and the Primitive Condition of Man' outlined an evolutionary scheme in the field of anthropological approach to the study of religion. He begins with atheism (the absence of religious ideas) and continues with fetishism, nature worship, and totemism (a system of belief involving the relationship of specific animals to clans), shamanism (as system of belief centering on the shaman, a religious personage having curative and psychic powers), anthropomorphism, monotheism (belief in one God), and finally, ethical monotheism. He recognized a point later made by the German theologian and philosopher Rudolf Otto (1869-1937) in distinguishing between the unique holiness (separateness) of God and his ethical characteristics. See for detail, *The New Encyclopaedia Britannica*, 26/514.

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(The Jewels in the Commentary of Noble Qur'ān) which is in 26 volumes. The tafsīr begins with the authors claim that he was by birth very much fond of the wonders of the universe and proud of natural marvels?<sup>1</sup>

Emphasizing on the main objectives of his tafsīr, the author elaborates:

"My objectives to write this tafsīr are that through it God may open the hearts of the people and may grant them the guidance; the veils on the eyes be lifted and they understand the wonders of the nature. I hope the Muslims following my footsteps would initiate writing such type of tafsīr; this tafsīr would be published and would be well read in the east and the west eagerly. The followers of tauḥīd would be zealous of the wonders of the world and of heavens. There will rise a group of Muslim youth who will compete even with the Britishers in the fields of medicine, agriculture, mineralogy, mathematics, astronomy and other science."<sup>2</sup>

He persuades the Muslims to think over the verses relating to the modern sciences. He says:

"It is how strange that the Muslim scholars have composed thousands of books on the juristic and legal ordinances while the Qur'ānic verses related to them are no more than 150 in number? On the contrary, there are very little writings on the sciences of the universe, while there is no Qur'ānic chapter vacant of them. Rather the verses relevant to them are more than 750 in number. How it is rationally and Islamically justified to forget the sciences about which the number of

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<sup>1</sup> Jawāharī, Ṭanṭāwī bin, *Al-Jawāharī fī Tafsīr al-Qur'ān al-Karīm al-Muḥtamil 'alā 'Ajā'ib Badai al-Mukawwanāt wa Gharā'ib al-Āyāt al-Bāhirah*, Cairo, Muḥṭafā al-Ḥalbī, 1350 A.H., P.2.

<sup>2</sup> *Ibid*, Preface, P.3.

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revealed verses are much more than otherwise. If our ancestors were the masters of jurisprudence and legal ordinances, we must have an expertise of the science of the universe. Let us be ready in this regard for the sake of the advancement of Muslim ummah".<sup>1</sup>

Declaring the acquisition of modern sciences as farḍ 'ain (compulsory obligation) Sheikh Jauharī speaks to Muslim ummah with the zeal and enthusiasm. He says:

"O Muslim community! It is amazing that only few verses were revealed addressing the distribution of inheritance and Muslims rushed to learn the mathematics subsequently! But, how regretting is it that concerning the marvels of nature there are 700 verses in the Qur'ān and none strives hard to think over them! This is the age of sciences. This is the era of emergence and advancement of the light of Islam. Why do we not reflect on the verses related to universe as much as our ancestors did in the verses of inheritance? Thanks to Allah. My tafsīr covers the gist of all the sciences. Studying it will be proved more beneficial than that of inheritance. Studying the science of inheritance is farḍ kifāyah (optional obligation) while studying the modern sciences is farḍ 'ain (compulsory obligation) because the reflection over the wonders of nature would be proved helpful in recognizing God. In my tafsīr I have discussed the sciences and learnings with the illiterate and unlearned jurists who were ignorant and unaware of. This is the era of emerging facts. This is the era of bringing the revolution."<sup>2</sup>

The scientism or equating science with the Qur'ān in authenticity and acceptability and then reconciliation between the two is the approach that appears harmless but it may have dangerous

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<sup>1</sup> Ibid, 25/53.

<sup>2</sup> Ibid, 3/19

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consequences. This is the reason why Sheikh Maḥmūd Shaltūt,<sup>1</sup> Muḥammad Amīn al-Khawlī,<sup>2</sup> Sayyid Muḥammad Rashīd Riḍā,<sup>3</sup> Sheikh Muḥammad Muṣṭafá al-Murāghī<sup>4</sup> and others<sup>5</sup> condemned the approach and criticized Sheikh Jauharī.

### Apologia in the Muslim World:

The apologia opted by Sheikh Jauharī in his Qur'ānic commentary was already sanctioned and justified by Rifā'ah

<sup>1</sup> Maḥmūd Shaltūt, *Al-Risālah*, April 1941, No 407-408, quoted by Ḥarīrī, *Ghulām Aḥmad, Tārīkh Tafsīr wa Mufasssīrīn*, Delhi, 1985, P.649.

<sup>2</sup> Al-Khawlī, Muḥammad Amīn, *Al-Tafsīr-Ma'ālim Hayatib*, quoted by Ḥarīrī, *Ghulām Aḥmad op. cit.*, P.649. The apologetic approach incorporated in *Tafsīr al-Jawāharī* was so highly objectionable to ulama that they genuinely pressurized the Saudi kingdom to ban the *Tafsīr*. It is evident from the author's letter addressed to king 'Abdul 'Azīz bin Saud published in the *Tafsīr* 25/238-239.

<sup>3</sup> Sayyid Muḥammad Rashīd Riḍā reacting against the scientism says, the majority of previous commentaries are chiefly occupied, with the discussions of technical terms or the theological disputes or mystical interpretations, or matters in regard to which the various sects differ. *Fakhr al-Dīn al-Rāzī* has added still another element in the introduction of the scientific views of his own day, in which he has been followed by at least one modern commentator who makes extensive use of modern science such as astronomy, botany and zoology in connection with that he calls the interpretation of the verse. To be sure, certain things are necessary to an understanding of the Qur'ān or contribute to it; but to multiply them to such an extent as has been generally done only distracts the reader from true intent of the Divine text. *Al-Manār*, 28/647, cited by Adams, C.C., *Islam and Modernism in Egypt*, London, 1993. P.200.

<sup>4</sup> Sheikh Muḥammad Muṣṭafá al-Marāghī comments on the tafsīr of *Jawāharī* as follows: Though I have admired this tafsīr, but it does not mean that I like this approach. I am not convinced with the statement that the Qur'ān covers all the learnings and sciences. I only mean that the Qur'ān has described all the general principles which are essential for the acquisition of physical and spiritual excellence. The Qur'ān has opened the door for experts of various sciences to focus on the details of them according to the contemporary requirements. See for this and alike, *Al-Durūs al-Dīniyyah*, Cairo, Maṭb'ah al-Azhar, 1356 AH., P.42.

<sup>5</sup> For example J.M.S. Baljon declares this tafsīr as an apologetic interpretation. To quote him, without much exaggeration his commentary might be qualified as a manual for the general public on biology and other sciences, accompanied with practical advice and paternal admonitions addressed to the reader, and ornamented with Qur'ānic sayings applied as a kind of heading. So, for instance, the Qur'ānic subject 'hell' affords ready occasion to describe the Earth as consisting of a fiery globe and to mention particulars about the Etna volcano. J.M.S. Baljon, *Modern Muslim Koran Interpretation (1880-1960)* Leiden, 1968.

Ṭaḥṭāwī<sup>1</sup> in Egypt and Khair al-Dīn Pāshā<sup>2</sup> in Tunisia. Ṭaḥṭāwī in his two pioneering works entitled ‘Manāhij al-Albāb al-Miṣrīyyah fī Mabāhij al-Ādāb al-‘Aṣrīyyah’ (Methods for Egyptian Minds on the Joys of Modern Manners) and ‘Takhliṣ al-Ibrīz fī Talkhīṣ al-Bārīz’ (Refining the Silk in Summarizing Paris) re-stated classical Islamic philosophy’s view on the contemporary relationship between reason and revelation, thereby giving Islamic sanction to the study of European sciences, the striving for technological progress, and the rationalization of government institutions for the sake of advancing society. He also wrote that Muslims who studied

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<sup>1</sup> Rifā’ah Ṭaḥṭāwī (1212-1290/ 1801-1873) the scholar and activist of modern Egypt graduated from Azhar and joined the military service in 1824 AD. In 1826 he was appointed as the leader in prayers for the students deligation travelling for Paris in order to acquire the modern sciences. There he learnt the French language and was greatly influenced with the thought of French orientlists. When he came back to Egypt, he was appointed as the teacher and spokesman of French language in the Government Medical College. He took the charge of editor of al-Akḥbār al-Miṣrīyyah too. In 1870 AD. he was the editor in-chief of the fortnightly Majallah Rauḍah al-Madāris. He taught and trained a team of translators who transmitted the western thought and ideologies in the Arab world. His book Takhliṣ al-Ibrīz fī Talkhīṣ al-Bārīz reflects his eagerness to follow the western model unhesitatingly. Zarkalī, al-A’alām, 3/28-29.

<sup>2</sup> Khair al-Dīn Pāshā (1225-1308/1810-1890) the minister, the historian and Muslim reformer of Tunisia tried his best to draft the constitution of the country in 1284/1867. That could not be implemented due to various reasons. In 1877 he was removed from the ministry. He then rushed to Constantinople and accompanied the Ottoman Caliph ‘Abdul Ḥamīd II. He was first appointed as the chairman of Economic and Financial Commission there. Later on he was promoted to the post of Ṣadr A’zam of Sultan in 1878. In that capacity he made some major political reforms and created socio-political awareness in the empire. He was compelled to resign from the post due to conspiracies plotted against him. He was appointed as the member of Ottoman Parliament later on and died in the same position. His book ‘Aqwam al-Masālik’ is considered a pioneering work to promote westernization in Tunisia and the Muslim world. Zarkalī, al-A’alām, 2/327.

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science and technology would be retrieving knowledge which Arabic had imparted to Europe centuries ago.<sup>1</sup>

In Tunisia (North Africa) Khair al-Dīn Pāshā established Ṣādiqī College, one of the first schools to combine Islamic and modern scientific topics. Its graduates provided the core of Tunisia's small modernist movement for the next few decades. In addition, Khair al-Dīn thorough his book 'Aqwam al-Masālik fī Tadbīr al-Mamālik' (The Best Method for Administering the States) introduced liberal political thought to modernism by claiming that parliamentary government and a free press were in accordance with Islam.<sup>2</sup> He equated ahl al-ḥall with European-style parliament.<sup>3</sup> He called the Muslim youth to follow western culture and civilization that inherited the three main features: (i) free mind to think independently and critically (ii) independent thinking and discretion in order to change the existing policy, to make inventions and observations and to have its own orientation and direction and (iii) use of science and technology for practical purposes and applications.<sup>4</sup> This apologia influenced a number of Arab and non-Arab scholars to equate Qur'ān with the natural science. Apart from Ṭanṭāwī bin Jauharī, Muḥammad Aḥmad al-Ghamrāwī wrote the book entitled as 'Sunan Allāh al-Kaunīyyah' (Natural Laws of God) and discussed the holy verses covering the issues of astronomy. Dr. 'Abdul 'Azīz Ismā'īl composed the book 'al-Islām wa al-Ṭibb al-Ḥadīth' (Islam and the Modern Medicine) and reconciled between the Qur'ān and the medical science. The Ṣadr A'zam of Ottoman Empire, Aḥmad Mukhtār Pāshā wrote a book entitled as 'Riyāḍ al-Mukhtār' and

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<sup>1</sup> The Oxford Encyclopedia of the Modern Islamic world, 3/119.

<sup>2</sup> Ibid, 3/119.

<sup>3</sup> Ibid, 4/375.

<sup>4</sup> See for detail, Sami A Hanna and George Gardner, Khair al-Dīn and Muḥammad 'Abduh: Did They or Didn't They? American Journal of Arabic Studies, 1974, 11/22-52.

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explored some natural theories and laws from the Qur'ān.<sup>1</sup> All these efforts, though highly commendable, represented the apologia in the interpretation and explanation of the Qur'ān of which Sayyid Quṭb was a severe critique.

### **Factors Responsible for Apologia:**

Sayyid Quṭb while analysing the apologetic approach adopted by few Muslim scholars in the field of Qur'ānic commentary, has pointed out the main factors responsible for it:

1. The complex of inferiority or internal defeat has compelled the scholars to believe the science supreme and the Qur'ān subordinate to it; while the Qur'ān in its theme and objectives is perfect and excellent and the science has always been incomplete, changeable and terminable. It stumbles down always like the kids;
2. Misunderstanding of the prior objective of the Qur'ān that is the construction of the world of humane. Its spiritual and worldly systems both are to be built up in the world of conscience as well as in the actual world; and
3. Artificial and intentionally distorting commentary of the Qur'ān with the sense of making pretext in order to follow pantingly the theories and assumptions non-stable and non-stationary; where every day comes as new thing.<sup>2</sup>

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<sup>1</sup> Quoted by Ḥanafī Aḥmad, *Al-Tafsīr al-'Ilmī li al-Āyāt al-Kaunīyyab fī al-Qur'ān*, Dār al-Ma'ārif, Egypt, 1960, P.03. The author who comes under the category of scholars was very much influenced by the modern natural sciences and opted always an apologetic approach while explaining the Qur'ān, has clearly criticized Sheikh Ṭanṭāwī bin Jawāharī 'who transgressed the limits of the meanings of the Qur'ānic verses and was not successful to reconcile between the two; consequently most of realities were not disclosed to him as he has analyzed. The author, however, has appreciated Jawāharī and has called him a mujtahid who has committed some mistakes unconsciously. Ibid.

<sup>2</sup> Quṭb, Sayyid, *Fī Zīlāl al-Qur'ān*, 2/42.

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It is correct that the Qur'ān has included some stable and established general hints towards the universe and its system. This is the reason why the Qur'ān did not come into conflict with the theories and hypotheses of science till date.

Sayyid Quṭb, then quotes several verses of the Qur'ān and provides a brief comment upon them. The Qur'ān says:

"وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَقًّا عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾".

Tr.: And the sun run his course for a period determined for him: that is the decree of (Him) The Exalted in Might, and All-Knowing. And the moon, We have measured for its mansions (to traverse) till it returns like the old (and withered) lower part of a date stalk. It is not permitted to the sun to catch up the moon, nor can the night outstrip the day: Each (just) swims along in (its own) orbit (according to Law). (Yāsīn: 38-40)

The Qur'ān, here neither describes how do the moon and sun swim along, nor mentions, in what direction they move through space. No other details are provided. The described 'motion' is a proved phenomenon though the theories of cosmology are always in change. Another verse is here:

"وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٥﴾".

Tr.: Man We did create from a quintessence (of clay). Al-Mu'minūn: 12)

The Qur'ān did not mention 'how, when and in what way man was created'. It described the established fact only that is unchangeable.

The holy Qur'ān further explains:

"أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا يُؤْمِنُونَ ﴿٢٦﴾".

Tr.: Do not the unbelievers see that the heavens and the earth were jointed together (as one unit of creation), before We clove them asunder? We made from water every living thing. Will they not then believe? (al-Anbiyā': 30)

The Qur'ān did not explain what are these heavens; how and when they were cleaved asunder? That is why there is no matter of agreement or disagreement with the theories of cosmology. As for as the relation of water with life is concerned, it is an established fact in which there is no scope for making assumptions.

All these are only the points raised in the Qur'ān. They are very brief and vague. They establish the prime fact in which there is no dispute. The theories originate beyond that fact, not below. The Qur'ān discusses mainly the building of human being and its dignity. It does not deal with the details that are left for human intellect and its understandings and experiences?<sup>1</sup>

### **The Nature of Qur'ānic Methodology:**

One of the pioneering works composed by Sayyid Quṭb is 'al-Islām wa Muḥkilāt al-Ḥādirah' (Crisis in Modern Civilization and Islam) in which he has thoroughly studied Alexis Carrel's<sup>2</sup> famous

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<sup>1</sup> Ibid, PP. 42-43.

<sup>2</sup> Carrel, Alexis (b. June 28, 1873, Sainte-Foy-Les-Lyon-d. November. 05, 1944, Paris) French surgeon, sociologist and biologist who received the 1912 Noble prize for physiology or medicine for developing a method of suturing blood vessels and who laid the ground work for further studies of transplantation of blood vessels and organs. He also investigated preservation of tissues outside the body and the application of the process to surgery. His strain of chick heart tissue was kept alive for more than 30 years. Carrel received his M.D. (1900) from the university of Lyon. In 1904 he left France for the U.S, working first at the university of Chicago, and then at the Rockefeller Institute for Medical Research in New York City. During world War I Carrel returned to France, where he helped to develop the Carrel-Dakin method of treating wounds with antiseptic irrigations. After 1919 he continued his work at the Rockefeller Institute until World War II. In 1941 he became director of the Foundation Francaise pour l'Eluote des problems Humains in Paris. His writings include: Man – the unknown (1935), the culture of Organs (with C.A. Lindbergh, 1938) and Reflections in life (1952). The New Encyclopedia Britannica, 2/897.

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book 'Man-the Unknown'. The French scholar has critically examined the western civilization and pointed out basic flaws and short-comings responsible for its failure and collapse. He has concluded that the modern civilization is in absolute ignorance about man. Sayyed Quṭb after taking a number of long quotations from the said book, has provided a full-fledged chapter entitled 'ṭarīq al-khalāṣ' (the way to salvation). In this concluding chapter, Quṭb has compared the methodology and paradigm of the French scholar that of the Qur'ān.

To Sayyid Quṭb, Muslims possess a methodology that does not clash with the science at all. It welcomes especially more sciences and learnings. But at the same time this methodology does not leave the building of human life to the science alone. It offers a general paradigm in which the science operates and the reason executes in a safe circle. This paradigm is the favour of that Being who knows very well the reality of man, his nature, abilities and his actual needs. Nothing is hidden from Him. He never puts a question mark before the hundreds and thousands of issues and problems of the human life.<sup>1</sup>

He further explains that: "our methodology finds no challenge in the industrialization and industrial culture and civilization. This methodology does not negate the industrial civilization, nor dislikes it. This civilization is initially a product of experimental knowledge that was transferred to Europe through the universities of Spain and through the knowledge of the East as has been recognized by Gibb and others who could not reject the historical facts. This trend is basically the outcome of Islamic view of the universe, life and man and his role on the earth, and is product of nature of Islamic

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<sup>1</sup> Quṭb, Sayyid, *Al-Islām wa Muṣḥkilāt al-Ḥāḍirah*, Egypt, Dār Iḥyā' al-Kutub al-'Arabīyah, 1962, P.168.

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methodology applied to the realities of the universe. This Islamic trend is in absolute conflict with the abstract Greek philosophy inherent in western rationalism, and is in clash with the concepts and ideologies framed by the church that declared the nature as sanctified and hollowed. Islam leaves the reason free in this field to investigate, observe and enquire into the phenomenon and make laws in this regard. It neither forbids nor checks the human intellect to exercise its authority in this field”.<sup>1</sup>

The temporal prosperities and worldly facilities which are the outcome of the material civilization and its day-to-day technological developments, pose no threat to this Qur’ānic methodology, as Quṭb elaborates. Islam never advocates monarchism nor a spiritual life that hates the social requirements. It deposes the man as a *khalīfah* who runs the affairs of this earth, benefits from its goods, discovers its resources, and enjoys its pleasures within the limits of Divine methodology with a sense of thanks to God.

What the Qur’ānic methodology rejects is the enjoyment and worldly dealing in which man turns into a beast. The Qur’ān hates the paradigm in which man is captivated to the temporal pleasures to such an extent as he has no independent will and no free plan. Islam never allows the exaggeration that leads to dissolution, decay and destruction. It prohibits the good that itself turns into an objective. The human being is beyond and above this misuse. Man cannot be a man unless he recognizes the objective of his being, overcomes his worldly desires and delights and stops on the border to be safe and secure. This is the message of the Qur’ān:<sup>2</sup>

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<sup>1</sup> Ibid, PP. 172-173.

<sup>2</sup> Ibid, PP. 175-176.

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"وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٢﴾".

Tr.: Those who reject God will enjoy (this world) and eat as cattle eat; and the fire will be their abode. (Muḥammad: 12)

Beasts of the field eat their fill, but have no higher interests. Men who worship the world exclusively are no better: their pleasures and enjoyments rise no higher than those of the beasts of the field. They have no inkling of spiritual happiness. On the contrary, as they were endowed with spiritual faculties which they misused, they will not escape the fire of punishment, the penalty of sin.

The institutions of economic civilization, on which the industrial civilization is based for several accessories of life, also pose no threat to the Islamic methodology, as Quṭb further speaks. It, however, outrightly rejects the base of usury (ribā) on which most of these institutions are established and developed.<sup>1</sup> He further explains that we do not bother about these financial institutions provided this worst element (usury) would be taken off.<sup>2</sup> And the Islamic perspective would be preserved.

Sayyid Quṭb finally concludes that the road to salvation, for which Dr. Alexis Carrel and other western scholars are anxious and very much worried, is only attached to Islamic methodology that does establish all the political, social economic, moral, educational, learning and purifying institutions, interacting and interdependent. Man alone is not capable to rebuild the 'human entity'. It is the jurisdiction of God only.<sup>3</sup> The Qur'ān clearly speaks:

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<sup>1</sup> Ibid, P.177.

<sup>2</sup> Ibid, P.178.

<sup>3</sup> Ibid, P.179.

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"لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَفِيلِينَ ۝ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝".

Tr.: We have indeed created man in the best of moulds, then do we abase him (to be) the lowest of the low, except such as believe and do righteous deed: For they shall have a reward unailing. (al-Tin: 4-6)

It means there is no fault in God's creation. To man God gave the purest and best nature, and man's duty is to preserve the pattern on which God has made him. But by making him His vicegerent, God exalted him even higher than the angels, for the angels had to make obeisance to him. But man's position as vicegerent also gives him will and discretion, and if he uses them wrongly he falls even lower than the beasts.

Sayyid Quṭb asserts that the way of salvation is one and the only one. There is no variety in it; no other way is there.<sup>1</sup> That way is to establish the Islamic society on the earth.<sup>2</sup> 'Establishing Islamic Society', as the author assures, 'is the only way to salvation. This is the only reply to the call of human nature when trapped in sufferings and troubles, and nature in a crisis does activate and awaken the conscience. The Islamic society is a human need, a natural reality. The factors for its establishment are more powerful than any obstacle and hindrance. It is more powerful than the conning Zionism and the colonial Cross. It is more powerful than all the sources and resources exploiting in all the parts of the world. 'It is more powerful than the ignorance of Muslims about their Islam, their idiotic attitude and their submerging in the overflowing common stream. There is no escape from the establishment of this Islamic society'.<sup>3</sup>

<sup>1</sup> Ibid, His words are Manhaj wāḥid lā yata'addad, ṭarīq wāḥid lā yata'addad.

<sup>2</sup> Ibid, P, 180.

<sup>3</sup> Ibid, P, 181.

### How to interact?

It may be clear from the above discussion that Sayyid Quṭb was not among the scholars who opposed science as such. He was not in favour of ignoring the scientific developments and not to neglect the modern theories and discoveries in the Qur'ānic studies, as the Qur'ān itself has declared:

"سُرِّيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَّبِعِنَا لَهُمْ أَنَّهُ الْحَقُّ".

Tr.: Soon will We show them Our sign in the (furthest) regions (of earth) and in their own souls, until it becomes manifest to them that this is the Truth. (Fuṣṣilat: 53)

The question which is more important is how to interact with the science? Responding to it, Sayyid Quṭb quotes the following verse:

"وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا".

Tr.: It is He Who created all things, and ordered them in due proportions. (al-Furqān: 2)

The author, then, elaborates that the scientific developments have testified today the order, system and coherence in the universe. The solar system is working orderly. The ecological balance is maintained properly. The truth which has been scientifically ascertained only in recent times, was well-established in the Qur'ān. The following verses are worth-mentioning in this regard:

"وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَشْبَعْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ".

Tr.: And the earth We have spread out (like a carpet); set there on mountains firm and immovable, and produced there in all kinds of things in due balance. (al-Ḥijr: 19)

"إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾".

Tr.: Verily, all things have We created in proportion and measure. (al-Qamar: 49)

It is quite clear from the verses quoted above that God's creation is not haphazard. Everything goes by law, in good proportion and measure. Everything has its appointed time, place and occasion, as also its definite limitation. Nothing happens but according to His Plan. Such observations and scientific studies may be quoted in the commentary of the Qur'ān, as Quṭb concludes.<sup>1</sup>

#### **A Model from the Chapter al-A'alá:**

How Sayyid Quṭb himself has interacted with the scientific theories and discoveries in his commentary of the Qur'ān, few verses from the chapter al-A'alá and their explanation are noted below. The Qur'ān says:

"سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾".

Tr.: Glorify the name of your Guardian- Lord, Most High, Who has created and further, given order and proportion; Who has ordained laws, and granted guidance. (al-A'alá: 1-3)

Sayyid Quṭb while explaining these verses, has discussed the order and balance in the universe very well. To quote him in detail: "Everything Allah has created is well-proportioned and perfected. Every creature is assigned its own role and given guidance so that it may know its role and play it. It is told the purpose of its creation, given what it needs for sustenance and guided to it. This is clearly visible in everything around us, big or small, important or trivial. All things are also collectively perfected so that they may fulfill their collective role.

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<sup>1</sup> Quṭb, Sayyid, *Fī Zīlāl al-Qur'ān*, 19/13.

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The single atom is well-balanced between its electrons and protons, to the same degree as the solar system, its sun, planets and satellites, all are balanced. Each of the two knows the way it is assigned to travel and fulfils its role. The single living cell is also perfect and well-equipped to do everything it is asked to do in the same measure as the most advanced and complex species. This perfect balance in the individual and collective sense, is easily noticeable in everyone of the numerous kinds of creation that fill the gap between the single atom and the solar system or between the single cell and the most advanced living creature.”<sup>1</sup>

**A Cressy Morrison Speaks:**

Sayyad Quṭb quotes the American Scientist A. Cressy Morrison, Head of the Science Academy in New York in detail in order to demonstrate the wonders of the nature:

“Birds have the homing instincts. The robin that nested at your door may go south in the autumn, but will come back to his old nest the next spring. In September flocks of many of our birds fly south often over a thousand miles of open sea, but they do not lose their way. The homing pigeon, confused by new sound on a long journey in a closed box, circles for a moment then heads almost unerringly for home. The bee finds its hive while the wind waving, the grasses and trees blot out every visible guide to its whereabouts. This homing sense is slightly developed in man, but he supplements his meager equipment with instruments of navigation. We need this instinct and our brain provides the answer. The tiny insects must have microscopic eyes, how perfect we do not know, and the hawks, the eagle and the condor must have telescopic

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<sup>1</sup> Quṭb, Sayyid, *In the Shade of the Qur’ān*, trans, M.Adil Salahi and Ashur A. Shamir, Delhi, 1985, 30/131-132.

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vision. Here again man surpasses them with his mechanical instruments. With his telescope he can see a nebula so faint that it requires two million times his vision, and with the electron microscopes he can see hitherto invisible bacteria and, so to speak the little bugs that bite them.

If you let old Dobbin alone will keep to the road in the blackest night, he can see dimly perhaps, but he notes the difference in temperature of the road and the sides with eyes that are slightly affected by the infra-red rays of the road. The owl can see the nice warm mouse as he runs in the cooler grass in the blackest night. We turn right into day by creating radiation in that short octave we call light.”<sup>1</sup>

“The honey-bee workers make chambers of different sizes in the comb used for breeding. Small chambers are constructed for the workers, larger ones for the drones and special chambers for the prospective queens. The queen bee lays unfertilized eggs in the cells designed for males, but lays fertilized eggs in the proper chambers for the female workers and the possible queens. The workers, who are the modified females, having long since anticipated the coming of the new generation, are also prepared to furnish food for the young bees by chewing and predigesting honey and pollen. They discontinue the process of chewing, including the predigesting, at a certain stage of the development of the males and females, and feed only honey and pollen. The females so treated become the workers.

For the females in the queen chambers the diet of chewed and predigested food is continued. These specially treated females develop into queen bees, which alone produce fertile eggs. This process of reproduction involves special chambers, special eggs

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<sup>1</sup> Morrison, A. Cressy, *Man Does Not Stand Alone*, PP. 58-59.

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and the marvelous effect of a change of diet. This means anticipation, discretion and the application of a discovery of the effect of diet. These changes apply particularly to a community life and seem necessary to its existence. The knowledge and skills required must have been evolved after the beginnings of this community life, and are not necessarily inherent in the structure or the survival of the honey-bee as such. The bee, therefore, seems to have outstripped man in the knowledge of the effects of diet under certain conditions.

The dog with an inquiring nose can sense the animal that has passed. No instrument of human invention has added to our inferior sense of smell, and we hardly know where to begin to investigate its extension. Yet even our sense of smell is so highly developed that it can detect ultra-microscopic particles. How do we know that we all get the same reaction from any single odour? The fact is that we do not. Taste also gives different sensation to each of us. How strange that these differences in perception are hereditary.

All animals hear sounds, many of which are outside our range of vibration, with an acuteness that far surpasses our limited sense of hearing, Man by his devices can now hear a fly walking miles away as though it was on his eardrums, and with like instruments record the impact of a cosmic ray".<sup>1</sup>

One of the water-spiders fashions a balloon-shaped nest of cobweb filaments attaches it to some object under water. Then she ingeniously entangles an air bubble in the hairs of her under-body, carries it into the water and releases it under the nest. This performance is repeated until the nest is inflated, when she proceeds to bring forth and raise her young safe from attack by air. Here we have a synthesis of the web,

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<sup>1</sup> Ibid, PP. 61-63.

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engineering, construction, and aeronautics. Chance perhaps, but that still leaves the spider unexplained.

The young salmon spends years at sea, then come to his own river, and what is more, he travels up the side of the river into which flows the tributary in which he was born. The laws of the States on one side of the dividing stream may be strict and the other side not, but these laws affect only the fish which may be said to belong to each side. What brings them back so definitely? If a salmon going up a river is transferred to another tributary he will at once realize that he is not in the right tributary and will fight his way down to the main stream and then turns up against the current to finish his destiny. There is, however, a much more difficult reverse problem to solve in the case of the eel. These amazing creatures migrate at maturity from all the ponds and rivers everywhere – those from Europe across thousands of miles of ocean – all go to the abysmal deeps south of the Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, start back and find their way to the shore from which their parents came and thence to every river, lake and little pond, so that each body of water is always populated with eels. They have braved the mighty currents, storms and tides, and have conquered the beating waves on every shore. They can now grow and when they are mature, they will, by some mysterious law, go back through it all to complete the cycle. Where does the directing impulse originate? No American eel has ever been caught in European water and no European eel has ever been caught in American waters. Nature has also delayed the maturity of the European eel by a year or more to make up for its much greater journey. Do atoms and

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molecules when combined in an eel have a sense of direction and willpower to exercise?<sup>1</sup>

“A female moth placed in your attic by the open window will send out some subtle signal. Over an unbelievable area, the male moths of the same species will catch the message and respond in spite of your attempts to produce laboratory odours to disconcert them. Has the little creature a broadcasting station and has the male moth a mental radio set beside his antennae? Does she shake the ether and does he catch the vibration? The cricket rubs its legs or wings together, and on a still night can be heard half a mile away. It shakes six hundred tons of air and calls its mate. Miss Moth, working in a different realm of physics and, in apparent silence, calls quite as effectively. Before the radio was discovered, scientist decided it was odour that attracted the male moth. It was a miracle either way, because the odour would have to travel in all directions, with or without the wind. The male moth would have to be able to detect a molecule and sense the direction from whence it came. By a vast mechanism, we are developing the same ability to communicate, and the day will come when a young man may call his loved one from a distance and without mechanical medium and she will answer. No lock or bars will stop them. Our telephone and radio are instrumental wonders and give us means of almost instant communication, but we are tied to a wire and place. The moth is still ahead of us, and we can only envy her until our brain evolves an individual radio. Then, in a sense we will have telepathy.

Vegetation makes subtle use of involuntary agents to carry on its existence – insects to carry pollen from flower to flower and the winds and everything that flies or walks to distribute

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<sup>1</sup> Ibid, PP. 64-65.

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seed. At last, vegetation has trapped masterful man. He has improved nature, and she generously rewards him. But he has multiplied so prodigiously that he is now chained to the plough. He must sow, reap and store; breed and cross-breed; prune and graft. Should he neglect these tasks starvation would be his lot, civilization would crumble, and earth return to her pristine state.”<sup>1</sup>

“Many animals are like a lobster, which, having lost a claw, will by some restimulations of the cells and the reactivation of the genes discover that a part of the body is missing and restore it. When the work is complete the cells stop work, for in some way they know it is quitting time. A fresh-water polyp divided into halves can reform itself out of one of these halves. Cut off an angle worm’s head and he will soon create a new one. We can stimulate healing, but when will our surgeons, if ever, know how to stimulate the cells to produce a new arm, flesh, bones, nails and activating nerves? An extraordinary fact throws some light on this mystery of recreation. If cells in the early stages of development are separated, each has the ability to create a complete animal. Therefore, if the original cell divides into two and they are separated, two individuals will be developed. This may account for identical twins, but it means much more- each cell at first is in detail potentially a complete individual. There can be no doubt that you are you in every cell and fibre”<sup>2</sup>

“An acorn falls to the ground- its tough brown shells holds it safe. It rolls into some earthy crevice. In the spring the germ awakes, the shells bursts, food is provided by the egg like kernel in which the genes were hidden. They send roots into

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<sup>1</sup> Ibid, PP. 66-67.

<sup>2</sup> Ibid, P. 68.

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the earth, and behold a sprout, a sapling, and in years a tree. The germ with its genes has multiplied by trillions and made the trunk, bark and every leaf and acorn identical with that of the oak which gave it birth. For hundreds of years in each of the countless acorns is preserved the exact arrangement of atoms that produced the first oak tree millions of years ago”.<sup>1</sup>

The author says in another chapter of his book:

“Every cell that is produced in any living creature must adapt itself to be part of the flesh, to sacrifice itself as a part of the skin, which will soon be worn off. It must deposit the enamel of teeth, produce the transparent liquid in an eye, or become a nose, or an ear. Each cell must then adapt itself in shape and every other characteristic necessary fulfill its function. It is hard to think of a cell as right-handed or left-handed, but one becomes part of a right ear, the other becomes part of the left ear. Some crystals that are chemically identical turn the rays of light to the left, others to the right. There seems to be such a tendency in the cells. In the exact place where they belong, they become a part of the right ear or the left ear, and your two ears are opposite each other on your head, and not as in the case of a cricket, on your elbows. Their curves are opposite, and when complete, they are so much alike you cannot tell them apart. Hundreds of thousands of cells seem impelled to do the right thing at the right time in the right place.”<sup>2</sup>

Elsewhere in his book Mr. Morrison says:

“In the melee of creation many creatures have come to exhibit a High degree of certain forms of instinct, intelligence, or what not. The wasp catches the grasshopper, digs a hole in the earth, stings the grasshopper in exactly the right place so that

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<sup>1</sup> Ibid, PP. 86-87

<sup>2</sup> Ibid, PP. 71-72.

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he becomes unconscious but lives as a form of preserved meat. The wasp lays her eggs exactly in the right place, perhaps not knowing that when they hatch, her children can eat without killing the insect on which they feed, which would be fatal to them. The wasp must have done all this right the first and every time, or there would be no wasps of this species. Science cannot explain this mystery, and yet it cannot be attributed to chance. The wasp covers a hole in the earth, departs cheerfully, and dies. Neither she nor her ancestors have reasoned out the process, nor does she know what happens to her offsprings. She doesn't even know that she has worked and lived her life for the preservation of the race.<sup>1</sup>

In the same book it is also read:

In some species, the workers bring in little seeds to feed the other ants through the winter. The ants establish what is known as the grinding room, in which those which have developed gigantic jaws especially built for grinding, prepare the food for the colony. This is their sole occupation. When the autumn comes and the seeds are all ground, 'the greatest good for the greatest number' requires that the food supply be conserved and as there will be plenty of grinders in the new generation, the soldier ants kill off the grinders, satisfying their entomological conscience by believing perhaps that the grinders had had reward enough in having had first chance at the food while they ground.

Certain ants, by means of instinct or reasoning (choose which you prefer), cultivate mushrooms for food in what may be called mushroom gardens, and capture certain caterpillars and aphids (plant lice). These creatures are the ants, cows and goats, from which they take certain exudations of a honey like nature for

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<sup>1</sup> Ibid, PP. 52-53.

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food. Ants capture and keep slaves. Some ants, when they make their nests, cut the leaves to size, and while certain workers hold the edges in place, use their babies, which in the larval stage are capable of spinning silk, as shuttles to sew them together. The poor baby may be bereft of the opportunity of making a cocoon for himself, but he has served his community.

How do the inanimate atoms and molecules of matter composing an ant set these complicated process in motion? There must be intelligence somewhere.<sup>1</sup>

Sayyid Quṭb, in the concluding remarks, has pointed out that these examples quoted above were but few of the large number of remarkable aspects which science has recorded in the worlds of plants, insects, birds and animals. This knowledge covers only a scanty part of what is in the visible universe, beyond which extends a whole world of which we know nothing apart from the few hints Allah has chosen to drop to us, as it befits our limited abilities.<sup>2</sup> This is well clarified in the following verse:

"وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾".

Tr.: Of knowing it is only a little that is communicated to you (O men). (al-Isrā': 85)

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<sup>1</sup> Ibid, PP. 73-74.

<sup>2</sup> Quṭb, Sayyid, In the Shade of the Qur'ān, op. cit., PP. 138-139.

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## 'Abd-ul-Ḥamīd Farāhī and his Approach to Qur'ānic Hermeneutics

✎...Maḥmūd 'Āṣim<sup>1</sup>

**Brief Biography of Farāhī:** 'Abd-ul-Ḥamīd/Ḥamīduddīn Farāhī is considered among those great breed of men whose tremendous contribution in making art of exegesis to the science of interpreting Qur'ān is yet to receive its due recognition from Muslim scholars around the world.

Farāhī was born in Phariha (hence the name Farāhī), a small village in A'zamgarh district (Uttar Pradesh, India) in the year 1862. He was a cousin of the famous theologian-historian Shiblī Nu'mānī, from whom he learnt Arabic. He studied Persian from Maulwī Maḥdī Ḥusain of Chitārah (A'zamgarh). He travelled to Lāhore to study Arabic literature from Maulānā Faiḍ-ul-Ḥasan Sahāranpūrī who was considered the master of this field at that time.

At the age of twenty one he took admission in the 'Alīgarh Muslim College to study the modern disciplines of knowledge. He was recommended by Sir Sayyid Aḥmad Khān (1817-1897) the Founder of the College. In his letter of recommendation addressed to the Principal of the College, an Englishman, Sir Sayyid wrote that he was sending someone who knew Arabic and Persian better than the professors of this collage.

While studying in the College, Farāhī rendered parts of "Al-Tabaqāt al-Kubrā" of Abū 'Abdullāh Ibn Sa'ad al-Zuhrī (784-845) into Persian. The translation was found to be so good that Sir Sayyid included it in the college syllabus. Farāhī did his

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<sup>1</sup> Research Scholar, CAAS, SLL&CS, JNU, New Delhi

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graduation from Allahābād University. For the next many years, he taught at various institutions, including 'Alīgarh and Dār al-'Ulūm, Ḥyderabad. While at 'Alīgarh, he learnt Hebrew from the German Orientalist, Joseph Horovitz (1874-1931) who was a professor of Arabic at the 'Alīgarh College. Horovitz studied Arabic with Farāhī.<sup>1</sup>

Farāhī started his career as a teacher of Arabic language in the Madrasah al-Islam, Karāchī where he remained for over a decade (1897-1907). During his stay in Karāchī (in about 1900) he was appointed interpreter to Lord Curzon, the British Viceroy to India, during the latter's diplomatic visit to the Arabian Peninsula. On his return from the tour Farāhī joined MAO Collage, 'Alīgarh once again as Professor of Arabic (1907-8).<sup>2</sup>

During his stay in Ḥyderabad Farāhī conceived the idea of establishing a university where all religious and modern sciences would be taught in Urdu. The scheme he prepared for this purpose later materialized in the form of Jāmi'ah 'Uthmāniyyah, Ḥyderabad.

He subsequently came to Sarā'imīr, a town in A'zamgarh, where he took charge of the Madrasat al-Iṣlāḥ ("School for {Muslim} Reform"), an institution based on the educational ideas of Shiblī Nu'mānī and Farāhī. Farāhī had served as chief administrator of the school since its inception, but other engagement until now kept him from becoming actively involved in its affairs.

From 1344/1925, when he came to Sarā'imīr, to 1349/1930, the year of his death, Farāhī devoted most of his time and

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<sup>1</sup> Editorial by Dr. Shehzād Salīm, Al-Maurid, December 01,1991, <http://www.al-mawrid.org/index.php/articles/view/editorial11>

<sup>2</sup> Exordium to Coherence in the Qur'ān, an English translation of Muqaddamah Nizām al-Qur'ān of Farāhī, Translated by: Tāriq Maḥmūd Hāshimī, al-Maurid, Lāhore, n.d. P.3.

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energy to managing the affairs of the Madrasat al-Iṣlāḥ and teaching there. A few students- Amīn Aḥsan Iṣlāḥī was one of them- received special training from him; they were supposed to become the bearers of his thought.<sup>1</sup>

Before we come to jot down details of his writings and books, it is perhaps would be appropriate to put a glance on those great scholars and his disciples who get benefited and influenced by his thoughts. Among those who directly got training and supervision were two great scholars namely Maulānā Akhtar Aḥsan Iṣlāḥī and Maulānā Amīn Aḥsan Iṣlāḥī. But there are scholars who get benefited from his lectures influenced from his thought were Maulānā Abul Kalām Āzād, Maulānā Sayyid Sulaimān Nadwī, Munāẓir Aḥsan Gīlānī, ‘Abdullāh al-‘Imādī and ‘Abd-ul-Mājid Daryābādī to name the few.<sup>2</sup>

Here we cite some extraordinary remarks by his contemporary scholars who pour their lavish praise on persona and alighting ideas introduced by this great scholar of his time. Rashīd Raḍā of Egypt, Taqīyyuddīn al-Hilālī, Sayyid Abul A’alā al-Maudūdī, Shīblī Nu’mānī, Sayyid Sulaimān Nadwī, Maulānā Abul Kalām Āzād, Maulānā ‘Abd-ul-Mājid Daryābādī and Maulānā Munāẓir Aḥsan Gīlānī were among those scholars who paid the great tribute to this great scholar of Qur’ān thorough their writings. In addition to this list, his disciples specially Maulānā Amīn Aḥsan Iṣlāḥī and Maulānā Akhtar Aḥsan Iṣlāḥī did not only convey his message to the coming generations but also prepared a bunch of scholars who still prove themselves as torch-bearers of his thoughts and ideas.

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<sup>1</sup> Coherence in the Qur’ān, Mustanṣir Mīr, American Trust Publication, 1986, P.7

<sup>2</sup> Information briefly taken from the preface of Farāhī’s book ‘ Mufradāt al-Qur’ān, edtd by Ajmal Ayyūb Iṣlāḥī, he mentions all these names in his preface – introduction to the Writer-,P30

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Maulānā Shiblī Nu'mānī, a great historian and Islamic scholar, writes:

"It is generally believed that a talented person can in no way remain unknown to the world. Experience as well as history bears testimony to this. However, each rule has an exception. Maulwī Ḥamīduddīn ... is a good example of such an exception ... In this age, his treatise "Tafsīr Nizām-ul-Qur'ān" is as essential and beneficial to the Muslims as pure water is to the thirsty and exhausted." ("Al-Nadwah", Dec 1905)<sup>1</sup>

Maulānā Sayyid Sulaimān Nadwī who has written one of the finest obituaries about Farāhī states:

" ... The Ibn Taimiyah of this age has passed away on 11<sup>th</sup> November 1930 --- someone whose brilliance is very unlikely to be surpassed now and whose comprehensive command of oriental and occidental disciplines is a miracle of this era. A profound scholar of the Qur'ān ... a unique personality ... an embodiment of piety ... an unfathomable sea of knowledge ... an institution within himself ... a literary genius ... a researcher of prodigious intellect ... It is a matter of great sorrow that such a brilliant personality graced the world and then perished, but the world could not recognize its grandeur ... " ("Ma'ārif", Dec 1930)<sup>2</sup>

Maulānā Munāzīr Aḥsan Gīlānī writes, "... the revivalist movement launched by Shāh Walīyyullāh [in the eighteenth century], in recent years has drawn inspiration from "Tafsīr Nizām-ul-Qur'ān" the work of a distinguished scholar, Maulānā Ḥamīduddān Farāhī. Among other features of this commentary (i.e. relationship between the Qur'ān and the

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<sup>1</sup> <http://www.al-mawrid.org/index.php/articles/view/the-Farāhī-foundation-an-introduction> by Dr. Shehzād Salīm, The Farāhī Foundation: an introduction, June 01,1995

<sup>2</sup> Ibid

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Bible, and various literary discussions), its salient feature is the unprecedented attempt in it to bring out the coherence between the verses. It is this coherence which sometimes provides enough evidence that the Qur'ān is a Divine Book."<sup>1</sup>

The list is endless but we conclude this aspect by quoting Maulānā 'Abd-ul-Mājid Daryābādī:

"In this age, 'Allāmah Ḥamīduddīn Farāhī is the most outstanding personality as far as the Qur'ānic Studies are concerned. He not only occupies a distinguished position among the scholars of recent times, but, in fact, has discovered some new principles for the interpretation of the Qur'ān. The foremost among them is his philosophy of coherence in the Qur'ān."<sup>2</sup>

Before we come to the end of his biographical sketch, it is important to get an overview of Farāhī's writings and books that will help us to understand his great interest in the Qur'ān. Below are some of his important works that revolve around Qur'ān.

- 1- Niẓām al-Qur'ān wa Ta'wīl al-Furqān bil Furqān, this is his practical approach to his theory to interpret the Qur'ān. Unfortunately he could not complete the commentary on entire chapters of the Qur'ān but there are some chapters he completed and that were published from different publications. Detail is below:
  - a. Tafsīr Surah Fātiḥah and Basmalah published with Fātiḥah Niẓām al-Qur'ān in 1357 AH
  - b. Tafsīr Sūrah al-Dhāriyāt, published by Matba'a Ma'ārif A'zamgarh, date is not mentioned

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<sup>1</sup> Hindustān Main Musalmānon kā Niẓām-i-Ta'līm-u-Tarbiyat", Vol. 2, Pg. 279, 280, quoted from Wikipedia

<sup>2</sup> Sidq", 11 February 1936, quoted from Wikipedia, [https://en.wikipedia.org/wiki/Hamiduddin\\_Farahi](https://en.wikipedia.org/wiki/Hamiduddin_Farahi)

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- c. Tafsīr Sūrah al-Taḥrīm, published by Matba'a Faiḍ-i-Ām, 'Alīgarh in 1326 AH
- d. Tafsīr Sūrah al-Qiyāmah, second edition published by Dā'irah Ḥamīdiyyah, 1403 AH
- e. Tafsīr Sūrah al-Mursalāt, published by Matba'a Ma'ārif A'zamgarh, date is not mentioned
- f. Tafsīr Sūrah 'Abasa, published by Matba'a Ma'ārif A'zamgarh, date is not mentioned
- g. Tafsīr Sūrah al-Shams, published by Matba'a Faiḍ-i-Ām, 'Alīgarh in 1326 AH
- h. Tafsīr Sūrah al-Tīn, published by Matba'a Ma'ārif A'zamgarh, date is not mentioned
- i. Tafsīr Sūrah al-'Aṣr, published by Matba'a Faiḍ-i-Ām, 'Alīgarh in 1326 AH
- j. Tafsīr Sūrah al-Fil, Matba'a Ma'ārif A'zamgarh in 1354 AH
- k. Tafsīr Sūrah al-Kauthar, Matba'a Ma'ārif A'zamgarh, date is not mentioned
- l. Tafsīr Sūrah al-Kāfirūn, by Matba'a Faiḍ-i-Ām, 'Alīgarh in 1326 AH
- m. Tafsīr Sūrah al-Lahab, Matba'a Ma'ārif A'zamgarh, date is not mentioned
- n. Tafsīr Sūrah al-Ikhlāṣ (the only chapter in Urdu), published by Dā'irah Ḥamīdiyyah, 1378 AH

His commentary on the chapter al-Baqrah till verse 62 in 124 pages and commentary on the chapter Āli 'Imrān till verse no 31 have not been published yet.

2. Asālīb al-Qur'ān, published by Dā'irah Ḥamīdiyyah, 1389H
  3. Ima'ān fī Aqsām al-Qur'ān, published many times but recent edition was published from Dār al-Qalam, Damascus in 1415 AH with notes of Ajmal Ayyūb Iṣlāḥī.
  4. Al-Takmīl fī Uṣūl al-Ta'wīl, incomplete, published by Dā'irah Ḥamīdiyyah, 1388 AH
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5. Dalā' al-Niẓm, published by Dā'irah Ḥamīdiyyah, 1388 AH
6. Jamhart-ul-Balāghah, published by Dā'irah Ḥamīdiyyah, 1360 AH
7. Al-Ra'i al-Ṣaḥīḥ fī man hua al-Dhabīḥ, published many edition, latest one from Dār al-Qalam Damascus in 1420 AH with notes by Ajmal Ayyūb Iṣlāḥī.
8. Fātiḥatu Niẓām al-Qur'ān known as Muqaddamah Niẓām al-Qur'ān, published by Dā'irah Ḥamīdiyyah, 1357 AH, and English translation of this Muqaddamah has been published by Al-Maurid, Lāhore.
9. Mufradāt-ul-Qur'ān published by Dā'irah Ḥamīdiyyah, 1422 AH with note of Ajmal Ayyūb Iṣlāḥī.

Almost all of Farāhī's works are in Arabic. Farāhī had adopted a very direct method in his study of the Qur'ān and his findings were as original as his approach. He also made another significant contribution by rewriting and reconstructing all the sub-disciplines of the Arabic language needed to study the Qur'ān.

Most of Farāhī's works are in the form of notes, scripts and unfinished books. He could only complete a few of them. Foremost among them is a collection of his interpretation of no more than fourteen chapters of the Qur'ān by the name "Majmū'ah Tafāsīr-i-Farāhī". His "Mufradāt-ul-Qur'ān" deals with some difficult words of the Qur'ān and presents a new explanation. He explained the nature of oaths and adjurations in the Qur'ān in his book entitled "Im'ān fī Aqsām al-Qur'ān". In his book "Al-Ra'i al-Ṣaḥīḥ fī man hua al-Dhabīḥ" he elaborated upon the philosophy of sacrifice and by furnishing evidences from the Qur'ān and the Torah conclusively refuted the claim of the Jews that it was Isaac Abraham had intended to sacrifice not Ismael. He re-laid the principles of rhetoric needed to study the Qur'ān in "Jamhurat-ul-Balāghah" and outlined some special Qur'ānic styles and constructions in

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"Asālīb-ul-Qur'ān". The arguments he presented to verify the principle of coherence is soundly enlisted in "Dalā'il al-Nizām". His complete mastery over Arabic and Persian can be seen from his poetical works in both these languages. Besides these scholarly dissertations, there are at least twenty other unfinished works which need to be completed and developed further. Most of these writings have been published by Dā'irah Ḥamīdiyyah in Sarā'imīr, India, an institution established to promote and propagate the thoughts and views.<sup>1</sup>

### **Farāhī's Approach to understand the Qur'ān**

There are two broad categories of the exegetes throughout the history of the Muslim Ummah. On one hand there are scholars whose method of interpreting the Qur'ān is based on traditions usually termed as Tafsīr Ma'thūr. They held the received interpretations as dominant factor in deciding on their interpretations of the text. It is their method that they prefer authority over rationality and tradition over originality. There is second category, and Farāhī belongs to that category of exegetes, who adopt the method of interpreting the Qur'ān based on intellect, language and text of the Qur'ān which is commonly termed as Tafsīr bi al-Ra'i.

"This mode of interpretation emphasized the text itself to the exclusion of or to the suppression of historical reports regarding the occasion of revelation of each verse. The independence from such historical reports was to be compensated by closer reading of the text and its thematic and structural coherence."<sup>2</sup>

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<sup>1</sup> Editorial by Dr. Shehzād Salīm, Al-Maurid, December 01,1991, <http://www.al-mawrid.org/index.php/articles/view/editorial11>

<sup>2</sup> Translator's introduction, Exordium to Coherence in the Qur'ān, an English translation of Muqaddamah Nizām al-Qur'ān of Farāhī, Translated by: Ṭāriq Maḥmūd Hāshimī, P.3

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For almost fifty years, Farāhī reflected over the Qur'ān, which remained his chief interest and the focal point of all his writings. His greatest contribution is to re-direct the attention of Muslim scholars to the Qur'ān as the basis and ultimate authority in all matters of religion. He stressed that the Qur'ān should be practically regarded as the mīzān (the scale that weighs the truth) and the furqān (the distinguisher between good and evil), a status which it invests on itself. Thus Ḥadīths cannot change or modify the Qur'ān in any way. They should be interpreted in the light shed by this divine book and not vice versa. It was as result of this status of the Qur'ān that he insisted on the univocity of the Qur'ānic text and rejected that variant readings be regarded as the Qur'ān per se.<sup>1</sup>

Farāhī also considered the Qur'ān as miracles but like most of the Islamic scholars he also believes that the miracle of the Qur'ān lays in most eloquence, linguistically sublime, a miraculous example of articulation, full of depth of meaning, instead of its guidance. He elaborates this viewpoint saying that it is not contrast to each other rather if height of rhetoric is found in any piece of writing then it posses more power to render guidance.

Farāhī counts the reasons of being Qur'ān as miracle and argues that there is something that called spirit in any writing that does not exist in appearance but can be sensed with its impact and that is the miracle exists in the Qur'ān. Qur'ān has miracle as people still find new aspects in its meaning and words with the passage of time and this treasure is never going to be end.<sup>2</sup>

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<sup>1</sup> Ḥamīduddīn Farāhī: Brief Biographical Notes, Dr. Shehzād Salīm, al-Mawrid, April 16,2016, <http://www.al-mawrid.org/index.php/articles/view/appendix-brief-biographical-notes2>

<sup>2</sup> The idea was briefly taken from the book 'Imam Farāhī ke Qur'āni Afkar (Qur'ānic thoughts of Imam Farāhī) compiled by 'Obaidullāh Farāhī, Dā'irah Ḥamīdiyyah, Sarā'imīr,,2013, PP 127-28

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Farāhī emphasized a seminal important approach towards understanding the Qur’ān. Contesting the attitude taken by earlier scholars, who betrayed the belief that the Qur’ān is devoid of apparent structure and coherence, he purposed that every chapter of the book deals with a specific central theme and the book as whole is also well-structured.<sup>1</sup>

In his endeavor to raise the art of Qur’ān tafsīr to a science with a well defined methodology he penned down, besides the principles of interpretation in this exordium, the following booklets which illustrate these issues further or clarify a relevant discussion that has direct bearing on the tafsīr work:

- 1) Mufradāt al-Qur’ān (Vocabulary of the Qur’ān)
- 2) Jamharah al-Balāghah (Manual of Rhetoric)
- 3) Dalā’il al-Nizām (Proofs for Coherence)
- 4) Asālīb al-Qur’ān (Styles of the Qur’ān)
- 5) Al-Takmīl fī Usūl al-Ta’wīl (Perfection in the Principles of Interpretation)
- 6) Al-Ta’līqāt ‘alā Tafsīr al-Qur’ān (Comments on exegesis of the Qur’ān)

To understand Farāhī’s approach to Qur’ānic hermeneutics we can discuss his ideas and thoughts to unfold the treasures of the Qur’ān in some of flagging titles below:

But before we go into details let us have a look on some basic points he elaborated, and proved how his commentary and approach distinguished from other scholars’. He sums up his arguments in three major points:

1. I observed that most differences in understanding the Qur’ānic text owed themselves to the fact that the

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<sup>1</sup>Translator’s introduction, Exordium to Coherence in the Qur’ān, an English translation of Muqaddamah Nizām al-Qur’ān of Farāhī, Translated by: Ṭāriq Maḥmūd Hāshimī, P.4

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interpreters did not consider the Qur'ānic naẓm. Had they been clear on the orderly arrangement of the text and were they exposed to the central themes of the chapters, all possibilities of difference would have been eliminated. All would have been jointly hoisting a common flag, holding fast to a single word— “a goodly tree, its root set firm, its branches reaching into the heavens.”

2. The heretics leveled objections against the Qur'ān. They claimed that the Book lacks anything of the sort of orderly arrangement. Muslim scholarship was expected to deliver the word of God from such outrageous objections— concerning the like of which the Almighty says, “how grievous words come out of their mouths” and “never Allah will grant to the unbelievers a way over the believers”— and to unveil the truth. Quite unfortunately, their response has generally been concessive in this regard. This did not allow me to sit like an onlooker while the truth was subjected to suppression and falsehood hailed victory, especially when I was clear about the untenability of the objections raised by the heretics.
3. Moreover, it is an indisputable fact that coherence is the necessary characteristic of every discourse. Minus it, you will lose a significant part of the meaning and implications of the discourse. A whole contains what we may call over and above of the sum total of its parts. Grapes and the wine are certainly different things. That is why we see that if someone fails to understand the connections in the parts of a discourse a great part of the meaning of the discourse is lost upon him.

I am afraid the enmity and antagonism that has broken out among the Muslims originates in our disregard for the greater part of the meanings of the Qur'ān lie in its coherence. Given

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this, God forbid, the evil can hardly be curbed. The reason for this, as explained above, is that disputing over the meaning of the Word of God will necessarily lead us to cherish different goals. Consequently, we will share the fate of the People of the Book mentioned in the verse quoted above. They, however, after all this, could hope reform by believing in the Last Prophet (PBUH) and the Last Revelation of God, still awaited then, but we have no other way except for turning to the Qur'ān itself.<sup>1</sup>

**Nizām or Nazm (Coherence) in the Qur'ān:** Through the course of Islamic history there are many exegetes who talked about the existence of Nazm- Coherence in the Qur'ān, but Farāhī gave a new height to this phenomenon in process of understanding the Qur'ān. Though he could not apply his theory to the whole text of the Qur'ān, left enough material to prove his thoughts genuine and applicable. His disciple and erudite scholar Maulānā Amīn Aḥsan Iṣlāḥī did it.

In his well-known exordium to his Tafsīr Nizām al-Qur'ān Farāhī states that he is not alone in accepting the existence of coherence in the Qur'ān rather there are many great scholars including Imām Rāzī and Jalāluddīn Suyūṭī etc. who talked about the same.

Farāhī insists that the Qur'ān is a well-structured book. Its chapters are complete units of meaning. A careful reading of the Qur'ān leads to learn that each chapter deals with a single issue that is comprehensively treated by it. This issue can be called the central theme of the chapter, the "Umūd", as Farāhī calls it.<sup>2</sup>

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<sup>1</sup> Exordium to Coherence in the Qur'ān, an English translation of Muqaddamah Nizām al-Qur'ān of Farāhī, Translated by: Ṭāriq Maḥmūd Hāshimī, PP..18-19-20

<sup>2</sup> Translator's introduction, Exordium to Coherence in the Qur'ān, an English translation of Muqaddamah Nizām al-Qur'ān of Farāhī, Translated by: Ṭāriq Maḥmūd Hāshimī, P.5

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It was his deep deliberation on the Qur'ān that led him to unfold its naẓm (coherence) in a unique way. By taking into consideration, the three constituents of naẓm: order (tartīb), proportion (tanāsub) and unity (waḥdāniyyah), he proved that a single interpretation of the Qur'ān was possible. This alone was a far reaching consequence of the principle of Qur'ānic naẓm. Serious differences in the interpretation of the Qur'ān which have given rise to the menace of religious sectarianism are actually the result of disregarding thematic and structural coherence in the arrangement and mutual relationship of various Qur'ānic verses and paragraphs. Each sect has adopted its interpretation because isolating a verse from its context can associate multiple meanings to it. It is only the coherence of the Qur'ān which, if considered, leads to a definite and integrated understanding of the Divine Message.<sup>1</sup>

According to Farāhī, tanāsub or munāsabah simply means the linking up of the sentences of a discourse in disregard of the possibility that the discourse is no more than the sum total of its constituent sentences. To look for such tanāsub or munāsabah in the Qur'ān is, in Farāhī's view, to take a fragmentary approach since, at any step in search of this munāsabah, the whole is ignored for the details, the wood lost for the trees.

After making this distinction between naẓm and munāsabah, Farāhī further explains what he means by naẓm or nizām:

“In brief, by nizām we mean that a chapter be a totality, and also be related with the chapter that precedes or follows at one remove...on the score of this principle, the entire Qur'ān

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<sup>1</sup> Ḥamīduddīn Farāhī: Brief Biographical Notes, Dr. Shehzād Salīm, al-Maurid, April 16, 2016, <http://www.al-mawrid.org/index.php/articles/view/appendix-brief-biographical-notes2>

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will be seen to be a single discourse, all of its parts, from start to finish, being well-ordered and well-knit.

Farāhī concludes by saying that *nizām* is something over and above *munāsabah* and *tartīb* (sequential order). This “something over and above *munāsabah* he calls “*waḥdānīyyah*” (unity). He then remarks that the three key-elements of *naẓm* are *tartīb*, *tanāsub* and *waḥdānīyyah*”.<sup>1</sup>

He further says as explained by his translator: Just as each chapter of the *Qur’ān* is a complete unit, the Book, as a whole, too exhibits structural and thematic coherence. The chapters have been arranged in the present order by the Prophet (PBUH) as guided by the Almighty Himself and, therefore, are not without a compelling rationale. The chapters can be divided in nine groups, each dealing with a specific central theme. Chapters in each group are ordered in a way that mostly Makkan chapters follow Madinan ones. Each chapter, with minor exceptions, corresponds to the previous one or to one or more succeeding ones.<sup>2</sup>

Farāhī believes every chapter as a unit and advocates univocity of *Qur’ānic* text. After discussing correspondence and sequence Farāhī talks about the interconnectivity of every chapter and thematic unity of longer chapters with shorter one. Here Farāhī differs in his explanation of chapter as well. In this regard he writes in the preface of his exegesis:

“I, however, define a chapter as a set of verses which is a well-knit discourse dealing with a specific theme. This set of verses must contain a preface, a central theme and a conclusion. A chapter therefore must contain at least three verses.

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<sup>1</sup> Farāhī, *Dalā’il al-Nizām al-Qur’ān* quoting from *Mustanṣir Mīr* P.32

<sup>2</sup> Translator’s Introduction to the preface of his *Muqaddmaha Nizām al-Qur’ān*, P.6

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A little study of the shorter chapters reveals that they peer the longer ones in that they are equally well-knit coherent chapters. The shorter chapters contain all the elements of beautiful ordering and well-structuredness, the characteristics of the longer ones. Therefore, to hold that the shorter chapters like chapter al-Kauthar (108), chapter al-Mā'ūn (107), and chapter al-'Aşr (103) do not contain any fine coherence would be wrong. Understanding inner connectedness of the shorter chapters can greatly be helpful in deciphering the coherence in the longer chapters. Similarly, some of the longer chapters contain passages which are obviously well-knit. Only a dull minded person can fail to notice it. For example, first twenty verses of chapter al-Baqarah (2) are manifestly well-knit. When a student ponders over such passages and smaller chapters he develops the ability to discover finer points of interconnection in other chapters. I have come to understand coherence in the Qur'ān in this very manner. I am sure that any person who intends to seriously ponder over the Qur'ān in this manner should be able to understand the coherence in the Qur'ān. God "increases the guidance of those who adopt the right path".<sup>1</sup>

Providing another argument on his theory to existence of coherence in the whole Qur'ān Farāhī states though he questions rightness of the mark at every place: Division of the Qur'ān in rukū' and thirty parts is an innovation. A little deliberation shows that the basic purpose of the rukū' division is to mark a thematic shift. Those who marked the rukū's have indeed intended to highlight the thematic shifts in the text and have tried to mark such thematic shifts by putting the sign ع. These people intended to guide the reader that, while

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<sup>1</sup> Exordium to Coherence in the Qur'ān, an English translation of Muqaddamah Nizām al-Qur'ān of Farāhī, Translated by: Tāriq Maḥmūd Hāshimī, PP..57-58

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reciting the Qur'ān, they should not pause at a place where the text should be read jointly. They were indeed been right in trying to determine such shifts. However, the need to highlight the knowledge of the arrangement is still demanding because the above mentioned division only helps the reader to ascertain a thematic shift.<sup>1</sup>

In the argument presented by Farāhī proving the nazm in the Qur'ān in his preface,maqaddamah of his Tafsīr Nizām al-Qur'ān, he ends with the answer of a common question that may arise in one's mind while reading his words. Farāhī writes:

“One may, however, ask that if the Qur'ānic nazm is so sublime science yielding great benefits then why the Companions (MABPWT) of the Prophet (PBUH) maintained silence in this regard? Why did the Prophet (PBUH) himself not point towards this important tool of interpretation of divine text?

Our response to this question is this. The Companions (MABPWT) of the Prophet (PBUH) stood fully in light regarding the context of the verses. Most parts of the discourse addressed their issues and were revealed considering their circumstances. Had we lived in the same blessed time the coherence of the book would have been clear to us too. That is why we see that little exegetical narratives have been ascribed to the Companions (MABPWT); for it spoke in their mother-tongue, applied their style of expression and discussed their issues and problems.

Nothing of this triad is shared by us with them. This being true, how can one compare us with them with regards to the understanding of the coherence in the Qur'ān! Yet, despite the great difference of time between the Companions

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<sup>1</sup> Ibid, P.71

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(MABPWT) and us, we have in the text, in the repetitions of the verses, decisive nature of the discourse, and presentation of the arguments, certain indicators which point beyond what we miss otherwise. These things continue to radiate light and help every keen and perceptive reader discern the *naẓm*".<sup>1</sup>

**Explanation of the Verses with their Parallels:** In his approach to understand the Qur'ān Farāhī gives utmost importance to the Qur'ān itself. Farāhī advocates for the basic principle of exegesis "القرآن يفسر بعضه بعضاً" (Qur'ān explains itself) and apply this principle with full sprite in his explanation of the Qur'ān. In the process of argument in this regard Farāhī turns to second important principle of exegesis namely *tafsīr al-āyāt bi al-āyāt* and to begin with he quotes 'Allāmah Suyūṭī from his book *al-Itqān fī 'Ulūm al-Qur'ān*. Then he states:

"I fully appreciate that first thing to be resorted to in the task of interpreting the Qur'ān is the Qur'ān itself. The knowledge that we have received from the Prophet (PBUH) and his Companions (MABPWT) follows it. God knows that, to me, the best interpretation of the Qur'ān is that validly ascribed to the Prophet (PBUH) and his Companions (MABPWT).

Some of the scholars have conducted exegesis on the basis of traditions. The work of Ibn Jarīr al-Ṭabrī, often hailed as the unparalleled *tafsīr* work, represents this model. However, most of the narratives he employed in his commentary are not sound and reliable. Very few traditions are *ma'rūf*. Suyūṭī has indeed collected the opinions of the earlier commentators on the meaning of the Qur'ānic verses, completely ignoring their mutual contradictions".<sup>2</sup>

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<sup>1</sup> Ibid, PP.25-26

<sup>2</sup> Ibid, P.28

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Farāhī knew Hebrew language and often quoted from other scriptures as well along with prophetic tradition of Prophet Muḥammad (PBUH). In this regard he writes that: Just I have employed the Ḥadīth narratives in corroboration of the conclusions reached at in the light of Qur'ānic text I also use the Scriptures revealed to the earlier nations in the same capacity. The basic objective behind this exercise is to reveal and highlight the issues where the Qur'ānic and Biblical verses are in agreement. This established the veracity of Islam over the Jews and Christians with the help of their Scriptures. They too have been splitting hair on issues, they suppose, they have found in the Qur'ān in their favour.<sup>1</sup>

In the preface to his tafsīr Farāhī elaborates: This is also clear to all that Arabic and Hebrew, the languages of the divine revelations, share the same origin. They necessarily share many things and each one of them may be taken as a guide towards understanding the language of the other. The major themes discussed in these books are also common to all of them. All have sprouted from the pure stream of divine inspiration. It is only natural that they contain similarity. Another important fact to be considered is that the Qur'ān promises that it will explain to us the issues left unclear to the People of the Book. This renders it useful to know what issues the Book targets to explain. Another worth-considering point is that the the Qur'ān came confirming the previous revelations. Therefore, understanding similarity between the the Qur'ān and the Previous Scriptures, and their unity of purport strengthens our belief in them. The Qur'ān targets removing the differences that arose among the People of the Book and settling their disputations. All

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<sup>1</sup> Ibid, P.29-30

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other books are basically an inspired message coded in the words of the prophets and are in a kind of verse. This obliges the students of these books to study them in the light of the Qur'ān. The earlier books have been abrogated and their language has died out. If someone intends to study them he should take help from the language of the Qur'ān for understanding their language.<sup>1</sup>

There is another important tool in understanding the Qur'ān Farāhī stressed upon it greatly, gave it extreme importance and incorporated the same theory in the practice of interpreting the Qur'ān that is to the knowledge of the language the Qur'ān was revealed in.

In the same context the translator of Farāhī's exemplary work writes in his introduction to Farāhī's *Maqaddamah Niẓām al-Qur'ān*. He writes:

“Basing his tafsīr on a thorough understanding of the language of the Qur'ān, instead of relying on the Ḥadīth narratives and received interpretations, and taking the naẓm (coherence) as a guiding principle instead of the so called fragmentarianism, he offers a viable alternative to the approach of traditionalism and atomism of the traditional tafsīr model. He has forcefully challenged conventional methodologies that dominate Qur'ān tafsīr offering a new building block for understanding the Qur'ān.”<sup>2</sup>

He further lays the importance on learning the language of the Qur'ān and writes a gist of Farāhī's thought in this regard:

“Farāhī's works are marked by his conviction that the Qur'ān is a univocal text. To access its univocal meaning, however, we have to be perfectly comfortable with the classical Arabic

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<sup>1</sup> Ibid, PP.44-45

<sup>2</sup> Translator's introduction, ibid, P.4

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language and its usages. Then, a competent reader has to apply his linguistic skills to the revealed text, putting aside all preconceived notions. This will help grasp the thematic coherence as well as the structure of the chapter and of the Qur'ān in a holistic manner."<sup>1</sup>

Farāhī explains the methodology to use classical Arabic in order to use it in the process to understanding the Qur'ān. He says: The classical Arabic poetry and the text of the Qur'ān are two resources which can be used as foundational reference in ascertaining the meaning and signification of the remaining literal and figurative diction of the Qur'ān and its style of expression. Arabic dictionaries and lexicons do not help much in this regard because they do not cover all the words and their usage in the language. They discuss many issues quite inadequately and do not help us to differentiate between the pure classical and the naturalized Arabic diction. Neither do they guide us to the root of the words enabling us to discern the foundation from the branch and the literal from the figurative. When a student, who is not fully groomed in classical Arabic poetry, consults these dictionaries he fails to ascertain the true meanings and real significations of the Qur'ānic words. Moreover, the extant classical Arabic poetry also contains much manufacture. Many extinct words and rare usages (*shādh*) have crept into it. However, the difference between the unsound and the sound is not lost upon a connoisseur of the language.<sup>2</sup>

Finally we will conclude this short article putting the argument Farāhī touched upon it in the last of his preface that is

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<sup>1</sup> Ibid, P. 5

<sup>2</sup> Exordium to Coherence in the Qur'ān, an English translation of Muqaddamah Nizām al-Qur'ān of Farāhī, Translated by: Ṭāriq Maḥmūd Hāshimī, P.40

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interpreting the Qur'ān with Ḥadīth. This point should be known that Farāhī School of Thought is often blamed for ignoring the traditions of the Prophet and its due importance in the process of understanding the Qur'ān.

Farāhī writes: I have written that in case the Qur'ān and the Ḥadīth contradict each other the Book of God will be regarded as the final judge and the criterion. Now I intend to explain this point in detail.

I have been hesitant to write on this issue for fear of attacks from some of my coreligionists. But on the question of role of Ḥadīth in Qur'ān interpretation they have been led to believe that the Ḥadīth too comes under the divine promise of protection from error and corruption as is said in the following verse of the Qur'ān: *إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ* (Tr.: Indeed it is We who have revealed the reminder and upon us is to guard it.) (al-Ḥijr: 09)

Such exaggerations did not allow them to reflect over the far reaching consequences of their claim. This left no choice for me to hold back. It is now incumbent upon me to hoist the flag of truth without fearing for my life. I am therefore ready to risk my life in case if they decide to punish me on this.

We must remain clear on the fact that many traditionists have admitted to themselves the claim that what has been recorded in the Ṣaḥīḥ of Bukhārī and Ṣaḥīḥ of Muslim is not subject to doubt and therefore cannot be made subject to analysis. In order to ascertain the veracity of such claims I will present here some of the things mentioned in these books. By this, I intend to make it clear to the readers that God has forbidden to take the scholars as divine. Therefore, we must not believe in what they have adopted without critical thought.<sup>1</sup>

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<sup>1</sup> Ibid, P.81

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This was the short description of Imām Farāhī's Qur'ānic thought that is considered very important and holds utmost importance in the process of understanding the Qur'ān. His unfinished task has been carried out by his disciple Maulānā Amīn Aḥsan Iṣlāḥī and the mission is somehow- with many differences in thoughts and approach- taken forward today by Islamic scholar Jāved Aḥmad Ghāmidī. But unparalleled work contributed by Farāhī in the study of the Qur'ān is the task needs to be explored and completed by the scholars of our times. If it happens then a revolution in the thought process of the exegeses and science of interpreting the Qur'ān is bound to happen positively.

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## Dr. Maḥmūd Ghāzī's Contribution to the Theory of *I'ijāz al-Qur'ān*

Prof. Obaidullāh Fahad<sup>1</sup>

### Ideology of the *I'ijāz al-Qur'ān*:

The supernatural and inimitable position of the Qur'ān has been unanimously recognized by the world since from the period of its revelation till date. Not only the Makkan pagans historically, but the modern adversaries too could not resist the Qur'ānic challenge to produce anything like it and the finality and unquestionably revelatory position of the Qur'ān had been irresistible. This supernaturalism of the Qur'ān has been discussed thoroughly in Islamic history by the scholastic theologians, exegetes and the men of literature as a fundamental Islamic faith with the title of *i'ijāz al-Qur'ān* (the miraculous position of the Qur'ān).

The words like the *i'ijāz* and the *mújjizah*, very interestingly, were not used in the Qur'ān to define the implications. Muslim scholars argued systematically and developed consequently an advanced discipline of the miracles of the Qur'ān. The Qur'ān however, used frequently the terms like *āyat*, *burhān*, *sulṭān*, *bayyīnah* to mean sign, argument, proof, authorization, and legitimation-the meanings that reflect only one dimension of the *i'ijāz* and the *mújjizah*, and not the exhaustive meanings of the term *i'ijāz al-Qur'ān*. To qualify an event a *mújjizah*, Muslim scholars have declared the following prerequisites: i) the event must be supernatural and beyond the human access, ii) the event must be challenging one, and iii) must be safe from any resistance. All the three conditions are not applied equally to *ayāt*, *burhān*, or *sulṭān*.

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<sup>1</sup> Professor, Department of Islamic Studies, 'Aligarh Muslim University, 'Aligarh

### **Emphasis on Rhetoric:**

Historically speaking, the term *mújjizah* along with its scholastic interpretation was definitely used by Muḥammad bin Yazād al-Wāsiṭī who died in 306 A.H. He produced for the first time the title *ijāz al-Qur’ān* in the last decade of the third century or in the first decade of the fourth century Hijrah, and defined precisely the term *mújjizah* therein. Before that Aḥmad bin Ḥanbal (164-241/780-855), the great scholar of Ḥadīth and prominent theologian had used the word *mújjizah* but as a term nearly equivalent to *karāmah* (a miraculously emerging event to be ascribed to a pious human being, *wali*) apart from his using of the *mújjizah* in its historically advanced concept.

The supernaturalism of the finally revealed book with the title *ijāz al-Qur’ān* has been discussed in Islamic history by the classical theologians and scholastic scholars as well as the literary men with the primary emphasis on the rhetoric, grammar and literary styles of the Qur’ān. This paradigm was taken into active consideration by the scholars of early Islam up to 15<sup>th</sup> century A.D. like Ibn Rabban al-Ṭabarī, Ibn Jarīr al-Ṭabarī, Abul Ḥasan al-Rummānī, Ḥamd bin Muḥammad al-Khaṭṭābī, Muḥammad bin Ṭayyib al-Bāqillānī, ‘Abdul Qāhir al-Jurjānī, al-Zamakhsharī, al-Zarkashī, al-Suyūṭī and others.

### **Coping with Modernity:**

With the increase of knowledge in the modern world and socio-political awareness in Muslim society which bitterly faced the colonialism and neo-colonialism in the intellectual field also, there was a considerable shift of emphasis from classical approach to the socio-political and scientific dimensions. Coping with modernity and scientific advancement the scholars who adopted this approach in the field included mainly Ṭanṭāwī Jauharī, Muḥammad ‘Abduh, Muṣṭafá Ṣādiq al-Rāfi‘ī, and Amīn al-Khūlī. The socio-political paradigm enriched the ideology of *ijāz al-*

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*Qur'ān* and some unique dimensions were explored, as Jauharī introduced the model of sciencism and interpreted the “science-based miracles” of the *Qur'ān*-an approach that created hue and cry in the Muslim world, but caused certainly the scientific awareness in the society. Al-Khūlī provided with another model to explain the supernatural status of the *Qur'ān* by the term *al-ijjāz al-nafsī*, the psychologically inimitable miracle of the *Qur'ān*.

The twentieth century witnessed a revival of literary paradigm but alongwith a change from exclusively rhetoric and grammar to more advanced disciplines like coherence and order, artistic portraiture and other literary merits. Here the novel studies made by the reformers, scholars and literary men like that of al-Farāhī, Quṭb, Bint al-Shāṭī, al-Zarqānī, Nu'aim al-Ḥimṣī and of al-Baiṭār are to be described specially.

#### **Indo-Pak Scholars:**

The approach adopted in the English and Urdu writings especially in Indo-Pak subcontinent on the ideology of *ijjāz al-Qur'ān*, may be broadly divided into traditional and modern one. Among the first group who supported and strengthened the supernatural character of the *Qur'ān* through their books written exclusively on the theme are Shabbīr Aḥmad 'Uthmānī, Sayyid Sulaimān Nadwī, Muftī Muḥammad Taqī 'Uthmānī and Dr. Rafīq Aḥmad. Among the scholars who adopted the modern approach-that was sometime debatable too-Sir Syed was the pioneering writer who challenged the unanimously approved and historically recognized meaning of the miracle of the *Qur'ān*. He tried argumentatively to rationalize the supernatural events in the *Qur'ān* and coined a novel meaning to the *mújjazah* and the *ijjāz al-Qur'ān* and that was fiercely opposed by the traditional scholars. Shīblī Nu'mānī, 'Abdussalām Nadwī and Dr. 'Abdul 'Alīm followed

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the same approach but of course with their own thoughts and deliberations that seem to some extent original sometimes.

### **Varying Dimensions:**

All these great scholars from Ibn Rabban al-Ṭabarī to Dr. Rafiq Aḥmad tried to explore in their own way different dimensions of the *ijāz al-Qurʾān*. These dimensions may be summarized as under:

1. The inimitable rhetoric and eloquence of the Qurʾān;
  2. The unmatched literary styles;
  3. Forecastings of the Qurʾān;
  4. Historical accounts of ancient peoples and cultures;
  5. Creativity and unparalleled effectiveness and forceful impact of the revealed book;
  6. Everlasting and infinite character;
  7. Literary taste of repetition the Qurʾān implies;
  8. Magic influence of the prayers the Qurʾān consists;
  9. Coherence and order of the Qurʾān both in the content and structure;
  10. Scientific notions of the Qurʾān;
  11. Artistic portraiture the Qurʾān exhibited;
  12. Psychologically understandable concepts and meanings in the realm of *ijāz al-Qurʾān* by the paradigm of *al-ijāz al-nafsī*, as Amīn al-Khūlī calls it;
  13. Opening letters of the Qurʾānic chapters (*fawātiḥ al-Suar*) also known as the *ḥurūf muqaṭṭaʾāt*, contain the miraculous implications and layers and layers of the meanings;
  14. The synonyms (*mutarādif*), apparently used as the interchangeable in the Arabic literature, when used by the Qurʾān, create a variety of meanings and concepts different from each other to some extent;
  15. Matchlessness of the Qurʾān in its legislation, known as
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*al-ijāz al-tashrii*;

16. The integrative approach of the Qur'ān, known as *al-ijāz al-takāmuli*;
17. The Qur'ānic transformation of civilization to the next generation in a miraculous way, known as *al-ijāz al-hadārī*; and
18. Impossibility of an exhaustive description of the *ijāz al-Qur'ān*, as Abū Ya'qūb al-Sakkākī (1160-1228 A.D.) has discussed.

Whatever was claimed assertively by the Qur'ān about the words of God of being infinite and indescribable exhaustively is equally true to ideology of the *ijāz al-Qur'ān*. The Qur'ān challenged the entire humanity to the effect that no description with infinite resources would be adequate to write the power, glory and wisdom of God in the chapter *Luqmān*: 27. The "words of God", referred to in the verse, covers the Signs and Commandments which are infinite and cannot be expressed if all the trees were made into pens, and all the wide ocean multiplied seven times, were made into ink. The ever increasing dimensions of the *ijāz al-Qur'ān* are in the same way inexhaustible and innumerable. Dr. Maḥmūd Aḥmad Ghāzī is the outstanding scholar of India and Pakistan who thoroughly elaborated in Arabic language the history of the ideology of *ijāz al-Qur'ān* and more importantly highlighted some new dimensions of supernatural characteristics.

#### **Life of Dr. Ghāzī:**

Dr. Maḥmūd Aḥmad Ghāzī (1370-1431/ 1950-2010) was born on September 18 in Kāndhlah, Distt. Muẓaffar Nagar, India. His father Muḥammad Aḥmad Fārūqī was spiritually associated with Muḥammad Zakarīyyā of Kāndhlah, known commonly as *Sheikh al-Ḥadīth*. Dr. Ghāzī memorized the Qur'ān in the age of 8 years; completed his B.A. (Honours) in Arabic in 1966 and simultaneously the *dars-i-nizāmī* course in the same year; M.A.

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in Arabic in 1972 from the Punjab University Lahore, and Ph.D. in Islamic Studies , Faculty of Oriental Learning , from the same university in 1988. His academic stature may be estimated by the following positions he held during his professional life: President, International Islamic University, Islamabad (2004-2006); and Vice-President in the same (November 1994-2004); Federal Minister for Religious Affairs, Government of Pakistan (August 2000- August 2002); Member, National Security Council, Government of Pakistan (1999-2000); Judge (Adhoc) in Shari'ah Appellate Bench, Supreme Court of Pākistān (1988-1999); member in Islamic Ideology Council, Government of Pakistan (1990-1993, 1997-2000); Director General, Shari'ah Academy, International Islamic University, Islāmābād (1991-2000); Director General, Da'wah Academy, International Islamic University Islāmābād (1988-1994) and so on.

Dr. Ghāzī left behind him more than three dozen research publications in Urdu, English and Arabic languages covering a vast area of Islamic Studies. His books in English included: *Adab al-Qāḍī* (1983); *The Hijrah. Its Philosophy and Message for the Modern Man* (1980), "State and Politics in the Philosophy of Shāh Walī Allāh" in Ferdinand Klaus and Mehdi Mozaffari Eds. *Islam, State and Society* (1988). Some of His books in Arabic are titled as *al-Qur'ān al-Karīm al-Mūjizah al-Ilāhīyyah al-Kubrā*, *Tārīkh al-Ḥarakah al-Mujaddidiyyah*, *Falsafah al-Iqtisād wa al-Tijārah* and others.<sup>1</sup> His book in Arabic with the title of *al-Madkhal al-Wajīz ilā Dirāsāt al-Ījāz fī al-Kitāb al-'Azīz*<sup>2</sup> is of our prime interest.

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1 Falāhī, Obaidullāh Fahad; *Khudā kī Bastī Mein- Safarnāmah Lāhore o Islāmābād* (Urdu), Al-Qalam Publications Kāshmir, June 2012, pp. 177-185. For a detailed study on the life and contributions of Dr. Maḥmūd Ghāzī see *Al-Shari'ah* Monthly Gujrānwālah, Pākistān, special issue, January-February 2011, PP.598.

2 Ghāzī, Maḥmūd Aḥmad, *Al-Madkhal al-Wajīz ilā Dirāsāt al-Ījāz fī al-Kitāb al-'Azīz*, ed. Muḥammad Raḥmatullāh Ḥāfiẓ al-Nadwī, Dār al-Baḥāir al-Islāmīyah, Beirut, 1431/2010.

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**Distinction of *Íjjāz*:**

Dr. Ghāzī differentiated the ideology of *íjjāz al-Qur'ān* from that of *dalā'il al-nubuwwah* (the divinely arguments of prophethood) and cited Muḥammad al-Ghazālī (1917-1996) the famous scholar of modern Egypt in this regard<sup>1</sup>. According to al-Ghazālī, the term *dalā'il al-nubuwwah* is a general one while the term *íjjāz* is a specific one derived from the first. The term *íjjāz* constitutes a miraculous phenomenon and remains inimitable across the ages. The term *dalā'il al-nubuwwah*, on the contrary, denotes a phenomenon that constituted a miracle for some time while not for all the ages. Dr. Ghāzī also supported the point raised by Ibn Khaldūn (1332-1406) to the effect that the miracles demonstrated by the earlier prophets were distinct from the revelation they received and the *mújjizah* used to testify their message. The holy Qur'ān surprisingly constituted the revelation and the *mújjizah* at the same time; since the Qur'ān testified itself and did not need any separate proof from outside unlike the other miracles accompanied with the revelation.<sup>2</sup> The Qur'ān is, therefore, the most clear and elaborative of all the miracles because of the union of the evidences (*dalā'il*) with the meaning (*madlūl*) therein. The Prophet of Islam (PBUH) demonstrated the miracles in abundance that may be counted into hundreds and thousands, as some scholars have asserted.<sup>3</sup>

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1 Al-Ghazālī, Muḥammad, *Kaifa Nata'āmalu m'a al-Qur'ān*, P.171.

2 Ibn Khaldūn, *Al-Muqaddimah*, Beirut, Al-Maktabat al-'Athriyyah, 2007, P.92.

<sup>3</sup> Imām Yahyá bin Sharaf al-Nawawī (d. 676/1277) in his preface to the commentary on *Ṣaḥīḥ Muslim* says: "The miracles of the Messenger of God may exceed twelve hundred in number". Imām Aḥmad bin Ḥusain al-Baihaqī (d. 458/1066) has claimed in *Al-Madkhal* the miracles to be one thousand. Al-Zahidi, the hanafid scholar also claimed the same. It is also said that the number of miracles of the same nature is three thousand. *Al-Madkhal al-Wajīz*, op.cit., P.22 (footnote no 3).

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The Prophet of Islam, however, never challenged through these miracles the Makkan pagans, nor did he normally point them out while preaching the religion. He, instead, provided with the two arguments in his favour: i) his good conduct and noble character<sup>1</sup>, and ii) the miraculous Qur'ān, argues Dr. Maḥmūd Aḥmad Ghāzī.<sup>2</sup>

### **Diversity of I'ijāz:**

The inimitable position of the Qur'ān as discussed by the classical scholars like 'Abdul Qāhir al-Jurjānī, Ibn 'Aṭīyyah al-Andalusī and others, was challenged by Dr. Ghāzī<sup>3</sup>. The *I'ijāz* may not be defined as having confined into the dimensions of coherence, rhetoric and eloquence; the facets of inimitability of the Qur'ān are certainly in abundance and their number must be increased day by day with the passage of time. Every researcher of the Qur'ān explores some new dimensions of the *I'ijāz* in his writings. The scientific form of the *I'ijāz*, for example, is an addition to the *I'ijāz* the literature produced so far. The rhetorical and eloquent dimension of the inimitability of the Qur'ān was the matter of keen interest to the Arabs in the first century of Hijrah and the scholars of language and literature in the 2<sup>nd</sup> century concentrated in their writings on these dimensions. The Qur'ānic challenge to produce anything like unto it was addressed to all the Arabs and non-Arabs across the world throughout the ages. "The Qur'ānic challenge in every period, we are bound to admit, must have met its standard, its academic and intellectual interest, and its stage in the scientific development and maturity", concludes Dr. Ghāzī. Some Qur'ānic scholars have tried to explore from the Qur'ānic verses varying facets of *ijāz* that may not be limited to any phase of time or any century as per the following"

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<sup>1</sup> See *the Qur'ān*, 10:16.

<sup>2</sup> *Al-Madkhal al-Wajīz*, op.cit., P. 22-33.

<sup>3</sup> *Ibid.*, PP. 46-47.

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- a) Lack of disparity and contradiction in a Book revealed in the varying situations, with the different passages of time, and in response to the changing needs and requirements. The Qur'ān itself claims:

"أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾".

Tr.: Do they not ponder over the Qur'ān? Had it been from other God, they would surely have found therein much discrepancy.<sup>1</sup>

- b) The position of the Prophet (PBUH) being an unschooled man and that this *ummīyyah* was well known to the people of Makkah and to the tribes in the midst of which he was nurtured and thrived. The Prophet reminded them time and again that he had lived his whole life of purity and virtue amongst his people and they knew and acknowledged it before he received his divine mission. Why should they turn against him and oppose his mission when he had to call them under inspiration towards God?

"قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ﴿١٦﴾ أَفَلَا تَعْقِلُونَ ﴿١٧﴾".

Tr.: Say: "If God had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A great part of life before this have I tarried amongst you: will you not then understand?"<sup>2</sup>

- c) Forecasting of unseen events that were unknown even to the people of knowledge in Makkah and Madīnah while the Prophet had no interest in this art of astrology the moment before he pronounced his prophethood. This aspect of the *ijjāz* is also discussed in the several verses.

<sup>1</sup> *The Qur'ān*, 4:82.

<sup>2</sup> *The Qur'ān*, 10:16.

The Qur'ān, for example, says:

"يَلِكُ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿٥١﴾".

Tr.: Such are some of the stories of the Unseen, which We have revealed unto you: before this neither you nor your people knew them. So wait patiently: for the End is for those who are righteous.<sup>1</sup>

- d) The Qur'ān being a book of guidance exhaustive of all the varieties of knowledge and of every detail needed for deliverance. The Qur'ān announced:

"وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٥٢﴾".

Tr.: And We have sent down to you the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.<sup>2</sup>

- e) The most important dimensions of the *ijjāz* is the highest grade of rhetoric and eloquence that has been inaccessible to the human being.
- f) The comprehensive guidance of the Qur'ān that is revealed for each and every aspect of life:

"قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٥٣﴾".

Tr.: Say: "Then bring you a Book from God, which is a better Guide, than either of them, that I may follow it! (Do), if you are truthful!"<sup>3</sup>

Undoubtedly, all these varying dimensions of the *ijjāz* – except the rhetoric and eloquence – are universal and cover the whole mankind all over the ages across the globe. The Qur'ānic

<sup>1</sup> *The Qur'ān*, 11:49.

<sup>2</sup> *The Qur'ān*, 16:89.

<sup>3</sup> *The Qur'ān*, 28:49.

challenge is, therefore, indispensable to all the human beings of every phase of history as concludes Dr. Ghāzī.<sup>1</sup>

**Facets of the *Íijāz*:**

Dr. Maḥmūd Aḥmad Ghāzī has elaborated the theory of *Íijāz al-Qur'ān* as developed by the Muslim scholars throughout the history. To him the following facets of the *Íijāz* in the history had been exhaustively discussed by the scholars:

- 1) Rhetorically inimitability of the Qur'ān (*al-Íijāz al-balāghī*) in the writings of the classical scholars like al-Bāqillānī, al-Jurjānī, Abū Hilāl al-'Áskarī, Ibn Sanān Khafājī, Qāḍī 'Abdul Jabbār, and Ibn 'Āṭīyyah al-Andalusī, and in the writings of the modern writers as well like Bint al-Shāṭī, Muṣṭafá Ṣādiq al-Rāfī'ī and others.<sup>2</sup>
- 2) Inimitability of the Qur'ān in its composition and compilation (*al-Íijāz al-talífī*). By the term the author means the rhythmical symmetry and musical intonation and penetrating effect the Qur'ān implies, as well as the coherence and order maintained between the various verses and chapters called by some scholars as *naẓm*, *niẓām*, *tanāsub* or *munāsabah*. This *Íijāz* specially in the coherence, was discussed by Makhḍūm 'Alī Mahā'imī (1374-1432), Shāh Walī Allāh of Delhi, Ashraf 'Alī Thānawī (1863-1943), 'Abdul Ḥamīd al-Farāhī, Amīn Aḥsan Iṣlāhī, Sheikh Muḥammad Ṭāhir bin Áa'shur (1879-1973), and 'Abdullāh Yūsuf 'Alī (1872-1953).<sup>3</sup>
- 3) Inimitability of the Qur'ān in its forecastings (*al-Íijāz al-qaṣaṣī* or *al-Íijāz al-khabrī*).<sup>4</sup>
- 4) Inimitability of the Qur'ān in its legislation (*al-Íijāz al-*

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<sup>1</sup> *Al-Madkhal al-Wajīz*, op.cit., PP. 47-49.

<sup>2</sup> *Ibid.*, PP. 139-178.

<sup>3</sup> *Ibid.*, PP. 181-216.

<sup>4</sup> *Ibid.*, PP 219-251.

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*tashrīḥī*),<sup>1</sup> as discussed by ‘Alī Maṣṣūr, Dr. Rafa’t al-‘Auzī, Malek Bennabi, Sayyid Rashīd Riḍā and others.

- 5) Inimitability of the Qur’ān in transforming of the civilization to the coming generation (*al-ijāz al-hadārī*) as pointed out by notably Muḥammad Iqbāl (1836-1938) and Malik Bennabi.<sup>2</sup>
- 6) Inimitability of the Qur’ān psychologically (*ijāz al-nafsī*) as elaborated by Muḥammad Mutawallī al-Shārāwī.<sup>3</sup>
- 7) Inimitability of the Qur’ān in its integrative approach (*al-ijāz al-takāmulī*). The Qur’ān integrates what was described of legislation, ethics, morality, and spirituality in the previously revealed books, into its totality by applying the integrative rules. Sayyid Sulaimān Nadwī (1884-1953) one of the great scholars of modern India may be specially mentioned who devoted a huge volume to exhaustively study the ethical and moral integration the Qur’ānic legislation upholds.<sup>4</sup>
- 8) Inimitability of the Qur’ān in its forecasting of the scientific discoveries (*al-ijāz al-ilmī*), as explored by some modern writers like Sheikh Ṭanṭāwī Jauharī, Muḥammad ‘Abdullāh al-Muslih, and Sheikh ‘Abdul Majīd al-Zandānī.<sup>5</sup>

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<sup>1</sup> *Ibid.*, PP. 256-261.

<sup>2</sup> *Ibid.*, P.264.

<sup>3</sup> *Ibid.*, P.265.

<sup>4</sup> *Ibid.*, P.267.

<sup>5</sup> *Ibid.*, P.279. Dr. Ghāzī has divided the scholars who have applied the *al-ijāz al-ilmī* to expose the scientific truths in the Qur’ān, into three groups: i) the experts of natural sciences mostly unspecialized in the Sharī’ah sciences and not deeply rooted in the sciences of tafsīr and of the Qur’ānic learnings, and, therefore, committed severe mistakes in understanding the Qur’ānic texts; ii) the experts of Qur’ānic scholars and of Sharī’ah sciences who relied on the writings and publications the experts of natural sciences offered. The last group was trapped in wrongly taking of what they thought to be scientifically established truth; and iii) the experts in both the Sharī’ah sciences and any branch of natural sciences. This group mostly supervised such researches collectively including the technical experts and scientists. Dr. Ghāzī has rejected the first group in their entirety; criticized the second group that committed mistakes in spite of their sincerity and devotion; and welcomed the third group. *Ibid.*, PP. 277-280.

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- 9) Inimitability of the Qur'ān in its effectiveness and penetration in the heart (*al-ijāz al-tathīrī*), as discussed amongst the classical scholars by Abū Sulaimān al-Khaṭṭābī<sup>1</sup> (d.388AH) and Qāḍī 'Iyāḍ (1083-1149)<sup>2</sup>, as well as by some contemporary writers like Dr. 'Alī Sāmī al-Nashshār<sup>3</sup> and Dr. Muḥammad Iqbāl.<sup>4</sup>
- 10) Survival of the text, message, exegesis and language of the Qur'ān without any least corruption or deviation (*baqā matn al-Qur'ān wa dawām risālatih*), that gives the Qur'ān a distinction from and dominance over all the previously revealed books.<sup>5</sup>
- 11) Inimitability of the Qur'ān in combining of all the dimensions of the *ijāz* including rhetorical, forecasting, scientific, legislative and so on (*al-ijāz al-tadhāfurī*). Dr. Ghāzī has pointed that this term is a new one but the concept is a classical one. In modern times 'Abdul 'Azīm al-Zarqānī is a distinguished name who elaborated this ideology in his book *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*.<sup>6</sup> There are other scholars too who have elaborated all the dimensions of the *ijāz*, al-Zarqānī has highlighted like Muḥammad bin 'Alawī al-Mālikī,<sup>7</sup> and Muḥammad 'Alī Ṣābūnī.<sup>8</sup>

<sup>1</sup> Al-Khaṭṭābī, Abū Sulaimān, *Al-Qaul fī Bayān Ijāz al-Qur'ān*, PP. 64-65.

<sup>2</sup> 'Iyāḍ, Al-Qāḍī, *Al-Shifā fī Tāif Huqūq al-Muṣṭafá*, Beirut, Dār al-Kutub al-'Ilmīyah, vol.1, P.384.

<sup>3</sup> See for example: Al-Nashshār, 'Alī Sāmī, *Al-Tafkīr al-Falsafī fī al-Islām*, in two volumes.

<sup>4</sup> Dr. Muḥammad Iqbāl in his lecture series entitled *Reconstruction of Religious Thoughts in Islam* has highlighted the impact of Islam on the emergence of inductive logic as a discipline.

<sup>5</sup> *Al-Madkhal al-Wajīz*, op.cit., PP.331-353.

<sup>6</sup> Al-Zarqānī, 'Abdul 'Azīm, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*, 'Isā al-Bābī al-Ḥalbī Publications, Vol.2, PP.205-305.

<sup>7</sup> Al-Malikī, Muḥammad bin 'Alawī, *Ḥaula Khaṣā'ish al-Qur'ān*, Beirut, Dār al-Fikr, 1978, P.35.

<sup>8</sup> Al-Ṣābūnī, Muḥammad 'Alī, *Al-Tibyān fī 'Ulūm al-Qur'ān*, Makkah, PP. 101-102.

12) Inimitability of the Qur'ān in using the non-Arabic words, a new dimension of the *ijāz*, Professor Ra'ūf Abū Sádah has explored. Most of these words are the name of the prophets and angels like Zakarīyyā, Jibrīl, Nūḥ, Ismā'īl, Ibrāhīm and so on. These words, to the author, are derived from the languages other than Arabic<sup>1</sup>.

These varying dimensions of the inimitability of the Qur'ān the scholars became acquainted with in the history, constitute only a drop from the ocean, concludes Dr. Ghāzī.<sup>2</sup> The Qur'ān itself has explained the words of God of being infinite and that they cannot be expressed exhaustively. The same is applied to the miracle of the Qur'ān:

"وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ" ﴿٣٧﴾

Tr.: And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the Words of God be exhausted (in the writing): for God is exalted in power, full of wisdom.<sup>3</sup>

<sup>1</sup> Abū Sádah, Rauf, *Min Ijāz al-Qur'ān fi Aájami al-Qur'ān*, Dār al-Ḥial, Cairo, two parts, 1993.

<sup>2</sup> *AL-Madkhal al-Wajīz*, op.cit. PP.357-363.

<sup>3</sup> *The Qur'ān*, 31:27.

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  9. 'Iyāḍ, Al-Qādī, *Al-Shifā fī Táif Ḥuqūq al-Muṣṭafá*, Beirut, Dār al-Kutub al-'Ilmīyyah, n.d.
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## The Contribution of Khālid Mas'ūd to the Qur'ānic Studies<sup>1</sup>

✎...Dr. Ṭalḥa Farḥān<sup>2</sup>

The contemporary era is known as an era of scientific revolution and information prevalence. The pedagogical activities such as reading, writing, compilation, classification, and research are on the crest of a wane. Knowledge has spread into thousands of its branches. Competition ambience is growing day to day in the field of modern education. Media is developing so rapidly that it has become hard to measure its growing speed. In a scenario like this, those personas are very valuable and venerable whose centre of literacy and scientific engagement is the Noble Qur'ān and who have dedicated their lives serving Islamic theology. Moreover, if someone of them lives his daily life practicing the rituals of Qur'ān and Sunnah then his value and stature increase much more. Khālid Mas'ūd was one of such glorified theologians and scholars of ingrained character. In fact there are many scholars of Islamic science and experts of Islamic Shari'ah, but their numbers are few who are the good examples of interfusion of knowledge with deed and practice, knowledge with sincerity, dedication and devotion. The background in which the profound relationship of Khālid Mas'ūd with Islamic theology particularly with the Noble Qur'ān established is of a great importance. Basically he was a scientist by profession. He began his career working in Industrial Research in the

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<sup>1</sup> This article is based on the Urdu article written by Prof. Ṣafarūl Islām Iṣlāḥī (Department of Islamic Studies, AMU, 'Alīgarh-The Writer)

<sup>2</sup> Assistant Professor, Department of Arabic, MANUU, Ḥyderabad

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Laboratories of Lahore. Thereafter he engaged himself in acquisition of Islamic Studies and then he emerged as an expert of Arabic and Persian languages and literatures, specially the Qur'ān and Ḥadīth and its related disciplines. His teacher Maulānā Amīn Aḥsan Iṣlāḥī (1904-1997) played a key role to promote Islamic studies throughout his life. He belonged to a religious family. So since his childhood he was fond of reading Arabic and had chief interest in religious affairs. He associated to the Islāmī Jam'īyyat-i-Ṭalabah (Students Islamic Organization) during his student life and then afterwards he was appointed as Nāẓim (Manager) of Lāhore in 1956. While doing Diploma in Chemical Engineering in London, he established U.K. Islamic Mission and became its first chairperson. Later on he did his M.A. in Islamic Studies from Punjab University. But the incident that turned the course of his life, increased his thirst of acquiring the knowledge of Dīn, stirred his warm propensity towards Qur'ān and boosted the spirit of serving the religion, was his impression from the lectures of Maulānā Iṣlāḥī, and adopting his discipleship and company. This process started from 1958 and lasted till the last breath of the esteemed teacher. The importance of this incident increases more when we see that after studying science and serving in its field he came under the influence of the training and companionship of Maulānā Iṣlāḥī and irrigated his taste and passion of understanding the Qur'ān that kept on increasing with the passage of time. Here is a quotation depicting this revolutionary incident in a charming way by one of Maulānā Iṣlāḥī's student, the close friend of Khālīd Mas'ūd and prominent member of Idārah Tadabbur-i-Qur'ān wa Ḥadīth Mr. Maḥbūb Subḥānī, that says:

“When Maulānā saw the enthusiasm and interest of his brilliant student, he taught him all those methods he learnt

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from his teacher Maulānā Ḥamīduddīn Farāhī in the process of understanding the Qur'ānic wisdom. He, following the footsteps of his teacher, started pondering the Qur'ān in the light of the principles of Maulānā Farāhī and Maulānā Iṣlāhī during the night prayers "Tahajjud". The mysteries began gradually revealed and his awareness about the secret of Qur'ān increased that helped him to believe more firmly that the Qur'ān is the Book of Allah. He became aware of the delightfulness and sweetness of al-Kitāb that embedded into his veins. This pleasure made him so joyful that he did never enjoy anything more than it. He remained intoxicated his whole life with this hangover of Qur'ānic wisdom, and never cherished anything apart from the Qur'ānic sciences".<sup>1</sup>

This reveals clearly that Maulānā Iṣlāhī took exclusive interest to train him when he saw within him the increasing thirst of obtaining Qur'ānic sciences and growing passion for serving Dīn al-Islām. He apprenticed him and offered his most valuable work (Qur'ānic Knowledge). He taught him Arabic language, Qur'ān and Ḥadīth, and revealed the secrets of comprehending Dīn and most importantly he invigorated his attachment to the Qur'ān and Ḥadīth so firmly that these sciences remained, throughout his life, the centre of his solicitude. On the other hand the virtuous student capitalized fully the companionship of his master that lasted almost forty years. He mislaid no chance to pick and benefit from him throughout this long period (1958–1997), then afterwards he kept on assisting him in the tasks of Ḥalqa-i-Tadabbur-i-Qur'ān, Idāra-i-Tadabbur-i-Qur'ān wa Ḥadīth, the journal Tadabbur, and was engaged in promoting the Farāhī thoughts along with publishing the works and compilations of his teacher which brought about a source

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<sup>1</sup> Maḥbūb Subḥānī, Dīgar Dānā-l-Rāz, Tadabbur, volume 81, September 2003, P. 3

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of felicity and joy for him. Indeed he was not only an utmost intimate of Maulānā Iṣlāḥī but was also a trustworthy student of his. Maulānā believed him fully in all his personal and literary dealings. He sought his assistance while writing tafsīr, or searching the materials and references during other literary works. Apart from writing letters on his behalf under his guidance, he, most importantly, handed him over the literary heritage of his beloved teacher Maulānā Ḥamīduddīn Farāhī (1863 – 1930) especially his priceless hand written notes on the Qurʾānic wisdom.

In the last stage of his life when Maulānā Iṣlāḥī, due to his illness, became unable to teach the Qurʾān, his excellent student, Khālīd Masʾūd, performed this duty and continued this useful and righteous service.<sup>1</sup> In addition to that, Khālīd Masʾūd arranged and summarized the books and articles of his teacher very diligently and with devotion and published them along with his lectures after editing. In such way Khālīd Masʾūd enjoys, among others, a good reputation and holds a high stature as a trustworthy student of the Maulānā Iṣlāḥī.

In fact, the cordial affiliation and heartfelt relation of Maulānā Iṣlāḥī towards Khālīd Masʾūd was not based upon any personal aspect or motive, but it was purely based on the great and magnificent heavenly book Qurʾān. It was his master's life mission and utmost favourite job to meditate and study Qurʾān with no break along with explaining its meanings and exegesis and spreading its thoughts and reflections. In fact the chain of Khālīd Masʾūd's submerging into the Qurʾānic sciences adjoins that revolutionary idea which Maulānā Farāhī presented and Maulānā Iṣlāḥī faithfully adopted then forwarded it to his several students. Khālīd Masʾūd among

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<sup>1</sup> Ibid, P. 7

them held a distinctive position. Explaining the veracity of this revolutionary thought Khālīd Mas'ūd says:

“The synopsis of the thought given by Maulānā Farāhī is that Qur'ān is the perfect dynast over all other things in its capacity of being the word of Allah. Thence all other sciences are subject to the Qur'ān. The science which is related to the theme of the Qur'ān must be educed from it and should be based upon the guidance of the Qur'ān. There upon Maulānā Farāhī evaluated all these sciences in accordance of Qur'ānic principles and guidance whether it was Fiqh (jurisprudence) or Kalām (Scholastics), or Philosophy or other Social Sciences”.<sup>1</sup>

The outcome of this thought is that the Qur'ān should be considered the rudimental source of all sciences. All the sciences should be taught and learnt under the guidance of it, and then all these gained sciences ought to be used and implemented in a way that would make them the servant of Qur'ānic science. It is obvious that Maulānā Farāhī not only delivered the idea of being Qur'ān as the centre of our knowledge but he was a pioneer of the idea that a man should only consider the Qur'ān as a centre of his deeds and practices, as he himself has proved it clearly throughout his life and ascertained with his practices. This idea is undoubtedly a revolutionary one.

Khālīd Mas'ūd nourished this thought and perpetuated it in his practical life. Though he neither got an opportunity to directly be in pupilage of Maulānā Farāhī nor attained education in the famous educational centre Madrasa-tul-Iṣlāḥ (Sarā'i Mīr, Aḏamgarh) that was being run in accordance with the approach Maulānā Farāhī postured. But seeing the way he wrote, thought and practiced none can say that he was not a

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<sup>1</sup> Khālīd Mas'ūd, *Fikr-I-Farāhī*, Tadabbur, serial No. 23, December 1987, P. 4

gleaner of Farāhī ideology or a student of Madrasa-tul-Iṣlāḥ. In fact being under the pupilage and protracted companionship of Maulānā Iṣlāḥī, who was the brilliant apprentice of Maulānā Farāhī, saturated him with such a distinct colour that made him a renowned member of Farāhī school and a noted interpreter of Farāhī thought.

The literary works of Maulānā Khālīd Mas'ūd is dispensed generally into two parts (translation, recapitulation, classification and notation of Maulānā Farāhī as well as Maulānā Iṣlāḥī's books and treatises, and his own original inscriptions). Both of his works bear significant prominence scientifically as well as religiously. It is worth mentioning, in the field of his authorship and compilation, that he, apart from his master's literary works, translated and classified some books and articles of the far-famed scholar Maulānā Farāhī and also disseminated his thoughts.<sup>1</sup> Secondly, whatever the literary assets he has left in the form of translation, recapitulation, classification and notation or his own original compilation, most of them is related to the Qur'ān and Sunnah. It is well known that the majority of the books and tractates of Maulānā Farāhī and Maulānā Iṣlāḥī is related to the Qur'ānic sciences. Maulānā Khālīd Mas'ūd sorted out several of them or translated into Urdu and introduced them to the intelligentsia and consequently helped those desired to satiate their thirst with Qur'ānic wisdom. Indeed the advantages and utilizations of some of the important Qur'ānic works of both the interpreters of Qur'ān remained finite and complicated if Khālīd Mas'ūd did not classify and publish them with his uttermost diligence and affection or did not translate

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<sup>1</sup> Please go through the catalogue of his articles on Maulānā Ḥamīduddīn Farāhī: *Ẓafarul Islām Iṣlāḥī, Kitābiyat-I-Farāhī, Idārah 'Ulūm-ul-Qur'ān*, Sir Syed Nagar, 'Alīgarh, 1991, PP. 49-59

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them into facile Urdu language that were written in a difficult and artistic style. This is, assuredly, a magnificent religious and scientific contribution. Thirdly, he adopted in his writings the same scientific and epochal technique his master used in his books. Fourth, he wrote books, articles and editorials on different topics and went by the Noble Qur'ān in all his works. We can say, in other words, that he was a great interpreter of Qur'ānic ideas and wisdom. Fifth, there are conscientious methods seen in his writings that were a distinction of Farāhī school of thought as well as an olden tradition of this school of which Khālid Mas'ūd was a spiritual student. He differed from some of his master's views and researches but in a polite and civilized manner based on reasons, proofs and testimonies.

Here is a brief introduction of some books written, edited and translated by Khālid Mas'ūd which are relevant to the topic being discussed herewith. In fact, the books "Qur'ān k Uṣūl" and "Ḥikmat-i-Qur'ān" among the works of Maulānā Farāhī which he précised or translated into Urdu bear a specific importance.

Maulānā Ḥamīduddīn Farāhī is a well-famed Islamic scholar among the other Indian Islamic intellectuals of twentieth century, both in terms of being Mufassir-i-Qur'ān (Commentator of Qur'ān) and expert of Qur'ānic sciences. After a deep study of the Qur'ān that lasted for a long time, he started writing a Tafsīr with the title of "Niẓām-ul-Qur'ān wa Ta'wīl-ul-Furqān bil Furqān" in Arabic language that could not accomplish and was limited till the thirteenth chapter.<sup>1</sup> This is

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<sup>1</sup> Parts of Arabic tafsīr (Qur'ūnic interpretation) have separately been published. Thereafter Urdu translation of these parts by Maulānā Amīn Aḥsan Iṣlāḥī has collectively been published by Markazī Maktabah Jamā'at-i-Islāmī, Lāhore, Anjuman Khuddām-ul-Qur'ān, Lāhore and Fārān Foundation, Lāhore. Dā'irah-i-Ḥamīdiyyah, Madrasa-tul-Iṣlāḥ has published its revised edition with the title of "Tafsīr Niẓām-ul-Qur'ān".

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a unique tafsīr of its kind in which the aspect of Qur'ānic arrangement (interconnection among verses) has been elicited while explaining the Qur'ānic verses and is used as a mean to elucidate the Qur'ānic wisdom and sciences. A clear evidence which shows his deep interest and dexterity towards Qur'ānic sciences is that he wrote articles regarding several aspects of Uṣūl-i-Tafsīr (Principles of Tafsīr) which were, firstly, published separately by the names of Dalā'il al-Nizām, Asālib al-Qur'ān and al-Takmīl fi Uṣūl al-Ta'wīl and then simultaneously with the title of "Rasā'il al-Imām al-Farāhī fi 'Ulūm al-Qur'ān" from Dā'irah Ḥamīdiyyah, Madrasa-tul-Iṣlāḥ, Sarā'i Mīr. Furthermore, he wrote a detailed preface for his tafsīr in which he has elaborated the principles of tafsīr and its components. Its Urdu version has also been published separately with the name of "Muqaddimah-i-Tafsīr Nizām al-Qur'ān" translated by Maulānā Amīn Aḥsan Iṣlāḥī. He has sorted out the contents of all these four articles related to the tafsīr into Urdu language in a way that formed them a separate book which he titled "Tafsīr-i-Qur'ān k Uṣūl" (Principles of Qur'ānic Interpretation). The coordination, made exceedingly well, of this book does not allow the reader to feel that its contents have been collected from four separate books. The chapters and sub-chapters have been set by the learned translator and composer himself. The contents of this book are divided into seven chapters, whose details are as follows:

- (1) The significance of pondering over the Qur'ān
  - (2) The arrangement of the Qur'ān
  - (3) the Qur'ān, a well ordered and systematic book
  - (4) The motive to note the principles of tafsīr
  - (5) Some preliminary treatises related to the conjunctures of tafsīr
  - (6) Principles of the Qur'ānic interpretation
  - (7) Principles of interpretation.
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The footnotes of all chapters have been sequentially gathered at the end of the book. On the other hand, in order to facilitate the revision in connection with the original, the learned compiler has referred to the source with page numbers along with the text next to every treatise, and used abbreviations of “Ra” for “Rasā’il al-Imām al-Farāhī fī ‘Ulūm al-Qur’ān”, and “Mīm” for “Muqaddima-i-Tafsīr Nizām al-Qur’ān”.

This book is a treasure of valuable materials pertaining to the principles of tafsīr. Maulānā Farāhī has critically outlined in it the principles of tafsīr mentioned and applied by the other far-famed interpreters. He has elucidated very clearly the principles he had set himself. Its study opens the path along facilitating it towards the meditation into the Qur’ān. It also provides the priceless principles in connection with the explanation of the Qur’ānic verses and helps the decorum of understanding the Qur’ān grow frequently. This book is quite useful for those who face difficulties to avail the Arabic passages of Maulānā Farāhī. The book consists of 227 pages and was published in 1999 from Idārah Tadabbur-i-Qur’ān, Raḥman Street, Muslim Colony, Samnābād, Lāhore. The al-Balāgh Publications, New Delhi has also published it in 2003.

### **Ḥikmat-I-Qur’ān:**

The second most significant contribution of Khālīd Mas’ūd regarding the Qur’ānic sciences is his Urdu translation and disposition of Maulānā Farāhī’s two unpublished, unedited, and incomplete Arabic treatises “Ḥikmat al-Qur’ān” and “al-Nizām fī al-Diyānat al-Islāmīyyah. It should be obvious here that Maulānā Farāhī intended to compile his Arabic book “Ḥikmat al-Qur’ān” dividing into four volumes, but he could carry through only three volumes. Its third part, as per the learned translator, is related to the first treatise and explores

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the fundamental precepts of Islam, their inward system, correlations and wisdom. Maulānā Farāhī denominated it with a separate title “al-Nizām fī al-Diyānat al-Islāmīyyah” which makes us feel it as another separate treatise.<sup>1</sup> However, Khālīd Mas’ūd has compiled the translation of both the texts in “Ḥikmat-i-Qur’ān” (The Wisdom of Qur’ān). He, with the help of his own sense, has divided its contents into two large parts, several chapters and sub chapters, which makes it more useful and valuable. Its chapters are as follows:

(1) Concept of Ḥikmah (wisdom). (2) The origin of Ḥikmah and its offshoots. (3) The percept of Ḥikmah and its acquisition. (4) Ḥikmah and al-Qur’ān al-Ḥakīm. (5) The mode of cogitation and education by Ḥakīm (the Qur’ān). (6) The system of Dīn al-Islam. (7) The way to contemplate into religion. (8) The fundamentals of Islam.

There is a prolonged preface with the title of “Imām Farāhī ka Taṣawwur-i-Ḥikmat” (Imām Farāhī’s concept of Ḥikmah) written by the learned translator which is very helpful to understand the contents of the book.

The word “al-Ḥikmah” has, on various places, been used in the Noble Qur’ān. In some places the words “al-Kitāb wa al-Ḥikmah” have come at the same time. Sometimes the word “al-Ḥikmah” has been mentioned as a revelation from Allah. What does Qur’ān mean by this word and what is the purport of Ḥikmah in “al-Kitāb wa al-Ḥikmah”? The foregoing as well as the modern Islamic scholars, particularly the Qur’ānic interpreters have differed extremely to define the meaning of this word. In this context, the elaborate research of Maulānā Farāhī regarding the Qur’ānic wisdom that covers the sundry

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<sup>1</sup> Ḥamīduddīn Farāhī, Ḥikmat-i-Qur’ān, Urdu translation by Khālīd Mas’ūd, Fārān Foundation, Lāhore, 1995, PP. 11-12, 24-25

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aspects of this topic has a considerable significance. Khālid Mas'ūd, through its Urdu translation, has introduced a valuable and useful prospection to the readers that is, really, a significant part of his Qur'ānic contribution. The fact that excesses its importance a lot is that the original book is still in the form of notes. Furthermore if the Arabic version would have been published, the Urdu knowing class could not be able to avail its contents easily.

The book explores apparently that Maulānā Farāhī considered the meaning of Ḥikmah as a power or might that helps a person to take correct decisions. Ḥikmah is, indeed, a gleam, a man, with the help of its light, can realize both the goodness and wickedness, right and wrong. According to him, Ḥikmah, first of all, brightens up within the heart of a human being. Thus his heart illuminates that affects positively his utterance. He speaks nothing but truth, instructs nothing but of goodness and prevents others from sin. Then post to that, Ḥikmah emerges from his act and he adopts the virtuous manners, and thus, his deeds become completely congruous to his knowledge.<sup>1</sup> Though Maulānā Farāhī has clarified that Ḥikmah is not acquisitive but is a gift of Allah and His boon, he further points out the ways a man having picked them out can seek its reconcilability or can deserve it. The most important source in order to merit al-Ḥikmah is the submission to Allah which he considered as an entrance to the heart for Ḥikmah. He thinks that the man, whose heart is filled up with the affection of submission to Allah, realizes that this universe has been created for a sensational purpose. He realizes that Allah is great and unbiased while human being makes errors, strays from right path, and commits sins. This sense fills up his heart with fear of Allah and prevents him from obeying his carnal

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<sup>1</sup> Ibid, PP. 11-19, 31-32, 35-36

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desires. He endeavours to comply the commandments of Allah every where he is, whether in loneliness or in crowd. As a result his heart becomes clean and transparent and enlightens with the glow of Ḥikmah. Moreover, the things that make him deserve this gift, are the acts of praying to Allah, reciting Qur'ān and having mercy, love and sympathy towards the creatures of Allah. It is worth mentioning here that Maulānā Farāhī, while inspiring to choose these means for acquaintance of Ḥikmah, has predominately emphasized that the success in its procurement process is fully dependant on the divine reconcilability.<sup>1</sup> Truthfully, there is no way but to pray to Allah for obtaining it.

Another useful aspect this book contains is that the author has set forth, during his discussion about the Qur'ānic term “al-Ḥikmah”, the outcomes of other interpreters' ideas. He has differed to the scholars who mean the Qur'ān and Ḥadīth with “al-Kitāb wa al-Ḥikmah” mentioned in Qur'ān. He has produced several arguments against this concept. The two important arguments among them are that the Qur'ān to describe “al-Ḥikmah” has used the words “أنزل” (to bring down), “أوحى” (to reveal) and “يتلى” (which is recited) that are particularly used for the Qur'ān. Secondly, the Qur'ān has termed its own stated principles and facts as al-Ḥikmah which shows clearly that Ḥikmah is not an outer part of the Qur'ān. Though, it cannot be denied that Ḥadīth also consists of remarks based on aphorism and furthermore clarifies the wisdom of the Qur'ān.<sup>2</sup> The book “Ḥikmah-i-Qur'ān” that consists of 141 pages was published first from Fārān Foundation, Fīrozpūr Road, Achhra Lāhore in 1995. Later it

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<sup>1</sup> Ibid, PP. 23-24, 48-50, 62-65

<sup>2</sup> Ibid, PP. 19-23, 39-45

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was also published under the sponsorship of Dā'irah Ḥamīdiyyah, Madrasa-tul-Iṣlāḥ (Sarā'i Mīr, Aḏamgarh).

Another Arabic compilation of Maulānā Farāhī, related to the Qur'ānic Sciences, is *Asālīb-ul-Qur'ān*. Khālīd Mas'ūd translated it into Urdu Language. It has also been published in several issues of *Mīthāq* and *Tadabbur*. He was compiling it into a single volume as a book but passed away before he could complete.<sup>1</sup> We look forward that his successors, serving in *Idārah Tadabbur-i-Qur'ān wa Ḥadīth*, would prefer foremost to complete and publish it, so that this Qur'ānic contribution of Maulānā Khālīd Mas'ūd could appear before the researchers and students soon and they could avail it. It also seems worth mentioning here that there is a short but valuable article of Maulānā Farāhī namely "*Ḥujaj-ul-Qur'ān*" and is unpublished. Khālīd Mas'ūd had summarized it into Urdu with the title of "*Qur'ān ka Tarz-i-Istidlāl*" (Inference Method of Qur'ān) and was published in *Tadabbur*.

There are clear evidences that Khālīd Mas'ūd fulfilled very sincerely the fidelity submitted to him by his teacher Maulānā Farāhī in the form of some Arabic drafts and incomplete compilations. He showed lots of his interest and vigour for their classification, notation, translation and publication. Thus he contributed excellently in compilation and classification of his teacher's books and speeches. He not only presented them perfectly but made them easy to be availed. It may be said with no hesitation that he really fulfilled his pupilage right. Among his compiled books that were written by Maulānā Iṣlāḥī, *Maqālāt-i-Iṣlāḥī*, volume 1, *Tafhīm-i-Dīn*, *Falsafah ke Bunyādī Masā'il Qur'ān-i-Ḥakīm ki Roṣṣh'nī mein*, *Tadabbur-i-*

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<sup>1</sup> Maḥbūb Subḥānī, *Dīgar Dānā-i-Rāz*, *Tadabbur*, volume 81, September 2003, P. 5

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Ḥadīth Sharḥ Ṣaḥīḥ Bukhārī, Tadabbur-i-Ḥadīth Sharḥ Mua'ttā Imām Mālik volume 1, and Talkhīṣ-i- Tafsīr Tadabbur-i-Qur'ān are far-famed. Undoubtedly he enjoyed full cooperation of his helpmates of Idārah Tadabbur-i-Qur'ān wa Ḥadīth during carrying out this great and significant assignment. Most of above-mentioned books enclose quests related to Qur'ān and its sciences, but in connection with the topic of ongoing discussion, the last one carries much more significance. Hence a brief introduction of it is being given as follows:

**Qur'ān-i-Ḥakīm ma'a Tarjamah aur Akhdh wa Talkhīṣ Tafsīr Tadabbur-i-Qur'ān (Qur'ān with Translation and Recapitulation of Tafsīr Tadabbur-i-Qur'ān)**

It is well known that Tafsīr Tadabbur-i-Qur'ān, the masterpiece of Maulānā Amīn Aḥsan Iṣlāḥī, comprises of 9 volumes and is expanded unto almost nine thousand pages. It was felt, since a long time, that the translation of Qur'ān by Maulānā Iṣlāḥī should be, separately along with the summarized annotations, published into one volume for common interest. Obviously, briefing this prolonged Tafsīr into the form of postscripts was a very formidable and quite difficult task, but his decent and best pupil Khālīd Mas'ūd replenished it superbly. Its summarised version with the aforementioned title has been published years ago that received a lot of acceptance and warm welcome by the people. The order of the contents of this precious compilation is made in a systematic way which comprises, firstly, Qur'ānic verses on every page, then the translation of these verses under them and then the recapitulation of significant points of tafsīr in the form of footnotes has been penned. It is worth mentioning that the summarised footnotes among them unto the chapter "al-Nūr" were published sequentially in the magazine "Tadabbur" while

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Maulānā Iṣlāḥī was alive. He himself appreciated these annotations. The learned compiler has mentioned his teacher's admirations in the introduction of the summarised version. Defining the portion of the annotations he says:

“Brief postscripts have been given beneath the translation. These postscripts are mentioned at the places where the reader cannot grasp the meaning but after some clarification. These postscripts have been taken from the tafsīr of Maulānā Iṣlāḥī and are mostly in the form of his own words. These postscripts would help the readers to comprehend a little bit of his thoughts and important researches. The centric theme of every chapter has been briefly given before its postscript so that the reader could feel easy understanding the setup and prescript of the chapter. It is worth mentioning, regarding the postscripts, that the compiler was a pupil of Maulānā Iṣlāḥī, and the postscripts till chapter “al-Nūr” were being, consecutively, published in the magazine “Tadabbur” and he appreciated them”.<sup>1</sup>

The translation along with the recapitulation is, especially, very useful for those who cannot, due to lack of time, study Tadabbur-i-Qur'ān in an absorptive way, or are unable to assimilate its prolonged contents. This compilation, comprising 922 pages, was published from Fārān Foundation, Lāhore, in 2000.<sup>2</sup> Its Indian edition has recently been brought out.

Khālīd Mas'ūd, as stated above, has, apart from classification, notation, Urdu translation and summarisation of Maulānā Iṣlāḥī's books, also composed his own works. His last compilation among

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<sup>1</sup> Qur'ān-i-Ḥakīm ma'a Tarjamah wa Akhdh wa Talkhīṣ Tafsīr Tadabbur-i-Qur'ān (translated by Maulānā Amīn Aḥsan Iṣlāḥī, recapitulated by Khālīd Mas'ūd), Fārān Foundation, Lāhore, 2000, P. 5, (preface)

<sup>2</sup> An introduction to this collection has been published in the biannual magazine 'Ulūm-ul-Qur'ān, volume 16, July-December 2001

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them “Ḥayāt-i-Rasūl-i-Ummī” (The Prophet’s Life) is particularly worth mentioning. Though it is a book related to Sīrah (biography) but, due to its unique and certain style (the Qur’ān as a basic and most significant source for Sīrat-i-Nabwī), may be included perfectly into his Qur’ānic contribution.

### **Ḥayāt-i-Rasūl-i- Ummī (The Prophet’s Life)**

In previous pages, we mentioned that Maulānā Khālid Mas’ūd had absorbed thoroughly the thought of his teacher’s teacher (Maulānā Farāhī) that the Qur’ān is the axis of all kinds of sciences. The Qur’ān rules over everything while all other sciences are its subject. It has also been elucidated that, by being impressed with this very thought, whatever the topic he chose to pen, he went after the Qur’ān for basic guidance. The book being introduced here is the best example for it. This book is, originally, based on the Qur’ān. He, throughout this work, introduced the Prophet’s biography with a new direction and approach. We do not deny that other biographers of the Prophet Muḥammad (PBUH) have, while composing his biography, utilised the Qur’ān, but, in general, they have quoted only Qur’ānic verses. They have, slightly, derived the Qur’ān while arranging the events of the Prophet’s biography and drawing conclusions from them. They also have tried a little to unclasp, in the light of the Qur’ān, any aspect or event related to Prophet’s life that is differently narrated. Khālid Mas’ūd, with the compilation of this valuable work, has proved that the most important and reliable source for the Prophet’s biography is only the Qur’ān rather than the narrations and remnants. Clarifying this very point he writes in the preface:

“While studying the Qur’ān, we find it depicting the Prophet’s personality and his qualities, the circumstances related to his prophecy and mission, the different phases of Da’wah (call to

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Allah), the migration, the events of wars, the important debates with the Polytheists and Jews and other aspects with regard to the Prophet's life. A person would come to know about all necessary aspects of the Prophet's biography if he goes through the Qur'ān carefully and attentively. That's why the smart section among the Islamic scholars believes that the Qur'ān is the primary source for Prophet's spotless life and his virtuous biography. Afterwards the true Ḥadīths and other books written in connection with the Prophet's life guide as the secondary sources. Despite this recognition, it has been observed that the modern biographers of the Prophet (PBUH) have mostly relied on the books written in the past. Those who have benefited with the Qur'ān quote only, in general, the verses and do not infer them in the Prophet's biography process".<sup>1</sup>

It is also noteworthy here that he was primarily motivated to compile this unique book in the biography of its kind by his own teacher. The background of this motivation is that once, in 1967 or so, one of Maulānā Iṣlāḥī's friends requested him humbly to bring a book on Prophet's biography compiled specially in the light of the Noble Qur'ān. The Maulānā liked this proposal but, since he was then engrossed in finishing Tafsīr Tadabbur-i-Qur'ān, he expressed his excuse to initiate this task. His friend asked him again to encourage any of his students capable of fulfilling this responsibility. As a response the Maulānā assigned Khālid Mas'ūd for this task. Khālid Mas'ūd says that at the time he asked me to initiate this work I grinned a little bit upon his excrescent well-disposed illusion towards me. In fact none knew at that time that to fulfill this crucial and religious accountability the best of Maulānā's students has been chosen, who would devote even the last

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<sup>1</sup> Khālid Mas'ūd Tilmīdh Maulānā Amīn Aḥsan Iṣlāḥī, Ḥayāt-i-Rasūl-i-Ummī, Dār-ul-Tadhkir, Lāhore, 2003, P. 11 (preface)

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stage of his life accomplishing this obligation. However, the contents of the book manifest wholly that the pupil fulfilled his teacher's will perfectly and utilised afflatus as a source to compile the biography of the Prophet who himself had received it sent by Almighty Allah. The author, from this point of view, did not consent some renowned narrations related to Prophet's life, because they could not fulfill the standard set by the Qur'ān. In this regard the purports of this book can be referred as an example for the tactic the Prophet opted to preach during the initial years of his prophecy, and for the incentives of the battle of Badr.

It seems that while composing this last book, his teacher's idea had, completely, captured his mind and he was intoxicated with the feelings of being his student. That's why he insisted for his name to be written on the title page of the book as "Tilmīdh Maulānā Amīn Aḥṣan Iṣlāḥī" (the Pupil of Maulānā Amīn Aḥṣan Iṣlāḥī). The book, which contains 598 pages, was published from Dār-ul-Tadhkīr, Raḥmān Market, Ghaznī Street, Urdu Bāzār, Lāhore, in July 2003. Its second edition has been recently produced in December 2013.

Khālīd Mas'ūd contributed miscellaneously in propagation of the Qur'ānic precepts and thoughts. His remarkable interest and extraordinary solicitude towards prompting the Qur'ān is also as a supplementary part of his Qur'ānic contribution. Maulānā Iṣlāḥī was very enthusiastic towards tutoring and elaborating the Qur'ān. His interest, in respect of this kind of programme, kept on growing after he attached to Maulānā Iṣlāḥī. At later stage of his life he became a key member of "Ḥalaqa-i-Tadabbur-i-Qur'ān" established by Maulānā Iṣlāḥī. The Maulānā expanded it later as "Idārah Tadabbur-i-Qur'ān wa Ḥadīth" after the completion of the Tafsīr in 1980.

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Maulānā Iṣlāḥī was elected as chairperson of this institution while Khālīd Mas'ūd as its Nāẓim (manager). Upon his contribution, along with fulfilling this responsibility, into the promotion of the Qur'ān and Ḥadīth particularly in publicizing the Qur'ānic sciences and thoughts, the religious sciences, reports of the lectures on the Qur'ān and Ḥadīth, articles and editorials of *Risālah Tadabbur* and the books published under the observance of this institution are the outright telltales. A significant part in connection with the activities of this institution was holding the lectures on the Qur'ān and Ḥadīth in several venues. He, at a large scale, looked after these sermons. When Maulānā Iṣlāḥī, due to his ailment in the last stage of his life, became unable to deliver these lectures, Khālīd Mas'ūd carried them on. This is also worth mentioning here that, prior to giving lectures on behalf of *Idārah Tadabbur-i-Qur'ān*, he would lecture at his home and in some mosques. This also proves clearly about his personal interest in this religious service. Many articles on different topics related to the Qur'ān, Ḥadīth, fiqh (jurisprudence), *Sīrah* (Prophet's biography), theology, sociology and political science have been published in *Tadabbur* under his editorship, but most of these articles consisted of the Qur'ānic studies. Moreover, it is well known that the Urdu translations or summarisations of several books composed by Maulānā Farāhī or Maulānā Iṣlāḥī in the field of tafsīr or its sciences were being, firstly, published consecutively in *Tadabbur*, then these translations were produced in the form of books. Among them *Ḥikmat-i-Qur'ān*, *Asālib-i-Qur'ān*, *Uṣūl-i-Fahm-i-Qur'ān* and *Talkhīṣ Tadabbur-i-Qur'ān* are particularly worth mentioning.

In brief, Khālīd Mas'ūd executed the Qur'ān as an axis for his literary engagement and remained, from the very beginning of his literary life unto the last moment of his existence, busy in

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the service of the Qur'ān. Dr. Sāḥebzāda Anwar Aḥmad Bagwī has truly said that there were hundreds of Maulānā Iṣlāḥī's students and Khālīd Mas'ūd had himself dozens of his pupils, but he always remained, as his majestic teacher was, a student and researcher of the Qur'ān.<sup>1</sup> On the other hand, apart from being an eminent scholar of the Qur'ānic studies, he, at the same time, centred the Qur'ān for his practical life and lived under its guidance. Religiosity, piety, devotion, dedication, loyalty, fidelity, patience, forbearance, gratitude, temperance, soundness, simplicity, humbleness, mercy, pity, gentleness, hospitality, abetment of paupers and indigents, selflessness, unselfishness and abstaining from affection and hypocrisy were part of his good character.

The most attractive and fascinating thing among his characteristics is his simplicity and humbleness. He, despite the dexterity in the sciences of the Qur'ān and Ḥadīth, comprehensive discernment over the Islamic history and the Prophet's life, profound knowledge about the jurisprudence and philosophy, complete grip over Arabic, Persian, Urdu and English languages and sound awareness of modern sciences, never prided, pretended or showed his knowledge. Maḥbūb Subḥānī, a distinct member of Idārah Tadabbur-i-Qur'ān wa Ḥadīth and a person benefited by Maulānā Iṣlāḥī, has correctly written that in spite of being among راسخون في العلم (those having deep rooted knowledge) nothing he had of hauteur and obduracy, but had submissiveness and humiliation like عباد الرحمن (the servants of Allah). He was humble like the fruitful tree while heartiness was his beauty.<sup>2</sup>

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<sup>1</sup> Dr. Sāḥebzādah Anwar Aḥmad Bagwī, *Fikr-i-Iṣlāḥī ka Amīn, Ishrāq*, 12-15, December 2003, P. 57

<sup>2</sup> Maḥbūb Subḥānī, *Dīgar Dānā-i-Rāz, Tadabbur*, volume 81, September 2003, P. 8

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I myself have experienced these qualities he had as I found a good opportunity to be in his company a couple of days during the Maulānā Amīn Aḥsan Iṣlāḥī Seminar held in Madrasa-tul-Iṣlāḥ on February 24-26, 1999. Apart from sitting together and exchanging views during the sessions of seminar, there were some personal meetings too. He behaved me quite lovingly and affectionately that made me feel an old friendship we had. Nothing he had of pose, affectation and artificiality. He exercised longanimity and leniency in all his relationships, dealings, writings and declamations. He used to tolerate happily the criticism and objections on his words and if felt necessary replied them tenderly and scientifically. He asked me to write an article for the special issue of Tadabbur on Maulānā Amīn Aḥsan Iṣlāḥī. He not only published it but informed me, through his letter, the errors he observed. He, certainly, was a scholar of great character. He messaged through his practical life that the knowledge is of immense value and worth if interfaced with practice and piety. The knowledge of those scholars, who do not bear good character and well attitude, is in vain and fruitless and they themselves are barren and inutile. When they cannot, actually, benefit themselves by their own knowledge, how would they be able to serve others? This is a fact of great importance that Almighty Allah had not only bestowed upon him the knowledge of Dīn, but also heartened him to exercise approvingly.

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## Dr. Subhānī's Contribution to the Field of Qur'ānic Studies

### (Principles and Methodology of Qur'ānic Interpretation)

✎...Muhammad Junaid Mughal & Ahmed Muzakkir Syed<sup>1</sup>

#### Abstract

This paper presents the contribution of Muḥammad Enāyatullāh Asad Subhānī in the field of Qur'ānic sciences and exegesis. Subhānī is one of the most prominent scholars of Qur'ānic studies who developed the thoughts and works of Ḥamīduddīn Farāhī and worked on further implications of coherence and principles of rational exegesis of the Qur'ān. His recent work on the Qur'ān provides a new epistemological framework upon which new Islamic discourses can be explored. His works spanning over 50 years of research and reflections on the Qur'ān are discussed briefly in this paper. This paper also reveals that although Subhānī followed in essence Farāhī's framework of exegesis and its principles, but still he, at many points, disagrees with him and expounds quite different opinions grounded in his own research and theories. However, the work of Subhānī as it happens, is an extension of the project launched by Farāhī at the beginning of twentieth century, which is to subordinate all the Islamic discourse to the Qur'ān, and it can be seen clearly in the recent work of Subhānī entitled *al-Taḥrīr wa al-Taḥbīr fī Uṣūl al-Tafsīr* and *'Iqd al-Jumān fī Taqwīm Tadabbur al-Qur'ān*.

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<sup>1</sup> Ph. D Scholars, Department of Usulul-din & comparative Religion & Masters in Economics in Kulliyah of Economics, International Islamic University, Malaysia

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**Introduction:** Muḥammad Enāyatullāh Asad Subḥānī is a prominent Qur'ānic scholar, writer and Islamic theorist. Even though he is considered to be the expert on the Qur'ānic science and exegesis but his approach regarding Islamic ethos is very holistic and comprehensive. His area of work encompasses the exegesis of the Qur'ān, science of the Qur'ān, principles of exegesis of the Qur'ān, Jurisprudence of the Qur'ān, Sīrah, and Islamic history, Islamic ethics, contemporary Islamic discourses and issues, and Islamic movements. He is a strong protagonist of the idea of subordinating all the Islamic disciplines to the Qur'ān revolving all around that.<sup>1</sup> Subḥānī from very early period of his education when he was in *Madarsat-ul-Iṣlāḥ*, got influenced by Imām Ḥamīduddīn Farāhī and got an impetus from his philosophy of the Qur'ān to construct his future career upon that<sup>2</sup> and later he extended and consolidated his philosophy of the Qur'ān adding various new dimensions and theories in that and sometimes making disagreements with some of the opinions of Imām Farāhī. He did his master and Ph.D from Imām Muḥammad bin Sa'ūd Islamic University, Riyādh in Qur'ānic sciences and exegesis. His dissertations were endorsed by many of the eminent scholars working in the field of Qur'ānic studies from all over the world. He taught at the Chukwani University of Zanzibar and served as Head, Department for Islamic Studies. Later, he joined al-Jāmi'a al-Islamiya Shanthapuram, Kerala as a Dean, Faculty of the Qur'ān. He has authored six books in Arabic and over 40 books in Urdu on topics related to the Qur'ānic exegesis. He is a member of International Union for Muslim Scholars. He is also a columnist for several Arabic websites on different contemporary political and social issues of Muslim world.

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<sup>1</sup> Subḥānī, *Fiqhī Madhāhib kā Muṭāla'ah Qur'ān kī Roṣṇī men*, 2014

<sup>2</sup> Subḥānī, *Imām Farāhī ...*, 1976

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### Works of Dr. Subhānī

For the sake of convenience, his work on the Qur'ān is classified in this paper into six domains:

1. Coherence of the Qur'ān
2. Principles of Exegesis of the Qur'ān
3. Rules of Rational Exegesis
4. Rules of Succession
5. Islamic Penal code
6. History of Compilation of the Qur'ān

**Coherence of Qur'ān (*Naẓm-i-Qur'ān*):** The idea of coherence and correlation within the Qur'ān is not entirely new. Throughout the Islamic history, the traditional scholarship has debated on the very idea of coherence as well as on the forms and patterns of coherence. Nevertheless, Imām Farāhī is distinguished among all in the sense that he started to think and expound the idea of coherence *de novo*. He was the first to distinguish between correlation (*Tanāsub*) and coherence (*Niẓām*). He defined the *Niẓām* as being the whole sūrah a collective unit such as each sūrah is correlated with preceding or succeeding sūrah or any other sūrah which is before or after that same as each verse is coherent and correlated with preceding or succeeding verses and sometimes having some gap between them as some verses stand as explanation or clarification of something (*Mu'tariḍah*). So, the Qur'ān, by virtue of this coherence, stands as a single unit having a very deep and meaningful arrangements and coherence from the beginning to the end.<sup>1</sup> Dr. Aḥmad Ḥasan Farḥāt, a renowned scholar of the Qur'ānic sciences and author of several authentic books on the Qur'ān, deals with the issue of coherence of the Qur'ān referring to the work of Subhānī, in

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<sup>1</sup> Farāhī, *Dalā'il-ul-Niẓām*, 1388

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particular his two sought-after books on the coherence namely *Ima'ān al-Nazr fī Niẓām al-Āyi wa al-Suwar* and *al-Burhān fī Niẓām al-Qur'ān* wherein he extended, exemplified, developed, and consolidated the philosophy of coherence of the Qur'ān.<sup>1</sup> Ḥasan Farḥāt writes:

“Muḥammad Enāyatullāh is among those who expounded the work of 'Allāmah Farāhī, precisely the philosophy of coherence and completed what Farāhī initiated and compiled the scattered underpinnings of that philosophy. He wrote first his master thesis on the significance and scope of this theory and chalked out some methods and tools to find out the coherence and finally, in Ph.D dissertation he presented good examples of application of the theory”.<sup>2</sup>

The work of Subḥānī garnered much attention of scholars by these two books on coherence. Āl-i-Abid of Madīnah University considered them as very important work on the idea of coherence.<sup>3</sup>

Some of the main contributions of Subḥānī in the field of coherence in the Qur'ān can be seen in following ways:

- He introduced the new angles of importance and significance of coherence for understanding the Qur'ān many of them were not touched before. Ḥasan Farḥāt quoted 11 points of characteristics of coherence from Subḥānī which are as follows:
  - It guides to the real meaning, environment and interpretation of the Qur'ān, which is not attainable without taking coherence into consideration.

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<sup>1</sup> Farḥāt, *Fī 'Ulūm-ul-Qur'ān*, 2000

<sup>2</sup> Ibid.

<sup>3</sup> Āl-i-Abid, *Dirāsāt fī al-Tafsīr wa 'Ulūm-il-Qur'ān*, 2000.

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- It is the best ground to reach the exact meaning when there appear so many connotations of the verse. Here, it's noteworthy that according to Farāhī and Subhānī, as opposed to general view, Qur'ān doesn't bear more than one interpretation (Qaṭ'īu-al-Dalālah).<sup>1</sup>
- It's the secret of limitlessness of its ocean of the wisdoms and meanings.
- It reveals the complete picture of the story and gives meaning in its totality.
- It's the only way to understand the repeated words and stories and rulings of the Qur'ān in its specificity.
- It unveils the aesthetic meaning and semantic depth of the Qur'ān.
- The hermeneutics in light of coherence gives the peace and bliss to the people.
- Coherence is the best way to understand the context of any sūrah or choose the most suitable context from many present contexts in the books of tafsīr.
- It is the best method to distinguish between correct prophetic traditions from fabricated ones.
- It can also work for tracing the roots of many prophetic traditions from the Qur'ān.
- It makes researchers feel blessed and happy once he goes through the experience of getting the coherence and subsequently meaning of the verses.<sup>2</sup>
- He introduced the tools and indicators which lead to the understanding of coherence and its underlying meaning. Some of them are as follows:
  - Similarity of verses among different sūrahs.
  - Returning to the starting point.

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<sup>1</sup> Farāhī, *Rasā'il fī 'Ulūm al-Qur'ān*, 1991.

<sup>2</sup> Subhānī, *Ima'ān-ul-Naẓr fī Niẓām-ul-Āyi wa al-Suwar*, 2003

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- Similarity of openings of sūrahs and names of sūrahs or sometimes the disjointed letters (*al-Muqaṭṭa'āt*).
- Repetition of some precise words in different places.
- Repetition of same verse in more than one sūrah.
- Similarity between the coherence of a verse with the coherence of a sūrah. So, understanding the coherence of verses lead easily to uncover the coherence of whole sūrah.<sup>1</sup>

All these guides a researcher to go deep into, and reflect on the coherence of the Qur'ān.

- He, in his lengthy book *al-Burhān fī Niẓām al-Qur'ān*, gave a very profound instance of implementing the theory of coherence in big sūrah of the Qur'ān as it seems difficult to unveil the hidden links and coherence in bigger sūrah. He presented the full exegesis of *sūrah al-Fātiḥah*, *al-Baqarah*, and *Āli-'Imrān* in full accordance with the coherence. This work has been cited by many great scholars of the Qur'ān like Ḥasan Farḥāt (2000) and Muṣṭafá Muslim (2010).
- He worked more clearly on the history of coherence and clarified many doubts which were misunderstood by his predecessors. For example, Imām Farāhī thought that Imām Ṣhaukānī was against the idea of coherence *per se* but Subḥānī explained that he was not against the coherence rather he was against arbitrariness in deciding the coherence. He was, in fact, in favor of having only well-grounded and strong coherence in the Qur'ān as opposed to what was presented by Imām Baqā'ī in a very spontaneous and unclear manner.<sup>2</sup>

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<sup>1</sup> Ibid.

<sup>2</sup> Ibid.

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**Principles of Exegesis of Qur'ān (Uṣūl al-Tafsīr):** Farāhī observed that scholars specified a part of principles of interpretation for jurisprudence to deal with the canon of law and subsequently, the science of principles lost their essence and meaning and scholars did not focus on developing a proper set of principles to deal with the Qur'ānic hermeneutics.<sup>1</sup> Subḥānī drawing on this line wrote one book entitled *al-Taḥrīr wa al-Taḥbīr fī Uṣūl al-Tafsīr* to discuss the principles of exegesis or hermeneutics of the Qur'ān.

This is a very recent book, published in 2016 from Jordan. This book can be summarized as follows:

- The whole Qur'ān with all its verses is well-knit (*Muḥkam*) and there is no restricted zone for contemplating in the Qur'ān. On the other hand, *al-Mutashābih* or allegorical are those things which are beyond the perception of human beings in their meaning. As explained by Muḥammad Asad also that human mind operate in its imagination and cognition on the basis of perceptions previously experienced by that very mind either in entirety or in some of their constituent elements.<sup>2</sup>
- There is no abrogation in the Qur'ān. Here, Subḥānī disputes with Farāhī and propose that there is no abrogation in the Qur'ān. Qur'ān as a whole is an abrogator for all previous books and beliefs. He dealt in details with the verses which are unanimously regarded as abrogated and proved that they are, in no way, abrogated.
- Best method of hermeneutics of the Qur'ān is by the Qur'ān itself and this entails coherence, context, objectives and interrelation to be taken into consideration.

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<sup>1</sup> Farāhī, *al-Takmīl fī Uṣūl-al-Ta'wīl*, 1388

<sup>2</sup> Asad, *the Message of Qur'ān*, 1984

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Otherwise, it will not be very meaningful if we rely on mere superficial meanings of words and verses.

- The traditional method of exegesis or *al-Tafsīr bil-Ma'thūr*, notwithstanding its popularity and ubiquity, is not an appropriate way of exegesis. Most of the traditions and narrations are very weak when it comes to exegesis and an easy way for *Isra'iliyat* and fabricated traditions to enter to our books of exegesis and hermeneutics. By implication, those traditions and narrations are not to be relied to understand the Qur'ān, though they can be deployed to support the extracted meaning. Interpretations should be grounded in deep understanding of words and phraseology, search of evidences and isotopes and looking into context of verses and sūrah which is *al-Tafsīr bil-Rae* or *Tadabbur-i-Qur'ān*. It's worth mentioning here that *al-Tafsīr bil-Rae* is not equivalent to, as so far been understood, *al-Tafsīr bil-Hawá* or random and arbitrary exegesis. There should be, of course, some regulations and rules for this rational exegesis which are, unequivocally, to be taken into account as will be discussed those rules later. And this kind of contemplation and understanding of the Qur'ān is required from every believer individually.
  - If there are some traditions and narrations on the exegesis of a particular verse but the words are not attuned with that meaning not least when it's assessed in the light of context and coherence and phraseology, the meaning expounded by reflection will be preferred to the tradition. The meaning which appears on the grounds of deep reflection and research is more reliable than those traditions as they have more possibility of fabrication, alterations and doubts.
  - The best criterion of gauging the authenticity and validity of a tradition is its being in accord with the Holy Book of
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Allah. If a tradition is consonant with what is in the Qur'ān, it will be welcomed and if it goes against the Qur'ān, it will imply that the tradition is fabricated even though its chain is very strong.

- It should be borne in mind, while understanding any verse, that the Qur'ān is the best and most glorious book on the surface of the earth so should be the meaning underlying that. For instance, the interpretation of the last verse of *sūrah al-Aḥzāb* will not be accepted at any rate.
- One very important point with regard to the coherence and correlation is that, according to Subḥānī, the coherence is not aimed for the sake of coherence, instead, it's a tool of guiding to the exact understanding of the Qur'ān. So it should be carefully-chosen.<sup>1</sup>

Since it's clear that best way of understanding the Qur'ān is meditation and contemplation regulated by well-founded principles, therefore, in a next book which is published together and which is, as a matter of fact, a complementary to the previous book, provides some principles to be adhered while studying the Qur'ān.

According to Subḥānī the method of *tafsīr bil ra'i* was not based on personal assumptions rather it was established on strong arguments after detailed research and intellectual pursuits. He has articulated a new methodology of hermeneutics by espousing a set of principles and conditions which according to him are essential and should be followed in order to understand or interpret the Qur'ān. These principles are as follow:

**a. Aberrant Meaning of the Qur'ānic Verse is not accepted:**  
According to this condition no interpretation will be accepted

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<sup>1</sup> Subḥānī, *al-Taḥrīr wa al-Taḥbīr fī Uṣūl-al-Tafsīr*, 2016

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which is supported by meaning which is aberrant, or not commonly used.

To elaborate this point Subḥānī corroborated by several examples from the Qur'ānic verses. One of them was the verse from *sūrah al-Fīl* where almost all of the interpreters define the word *ḥijārah* as tiny stones which were carried by birds, as in general opinion, or thrown by people themselves as propounded by Farāhī. But here, Subḥānī refers to the number of word *ḥijārah* used in the Qur'ān and classical Arabic tradition and its meanings. According to him, the word *ḥijārah* is stated 9 times exclusive of the word in *sūrah al-Fīl*, all of them refer to the stone of big size, a part of rock and so on. For him, the word *ḥijārah* is used in the same context as it is used for the people of Lūṭ, as they were punished by stone rain so the people of elephant were punished by the stone rain. In both places it was strong wind which threw rocks over people. As far as the birds are concerned, they were sent to clean the environment which would have been polluted if the birds had not come to eat the dead bodies.

**b. Interpretation based on Unfair Assumption is not Acceptable:** According to this principle, the interpretation far from clear and apparent meaning and relying on assumptions or opposite meaning is not acceptable. Since the Qur'ān is revealed in a very clear Arabic language. Take for example the statement of the Qur'ān:

"وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ".

Tr.: And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day].

And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew- (al-Baqarh:184.)

The word *al iṭāqah* in Arabic language is used for ability and potential to do something.

Based on above-mentioned meanings the statement وَعَلَى الَّذِينَ يُطِيقُونَهُ returns to the statement كُتِبَ عَلَيْكُمُ الصِّيَامُ, so the proper order of the text is like كُتِبَ عَلَيْكُمُ الصِّيَامُ، وَكُتِبَ عَلَى الَّذِينَ يُطِيقُونَهُ which refers to affirmation and obligation, and not to excuse or easement.

In addition to this, Subḥānī argues that after revealing the real meaning of the phrase, it shows up that those who are financially sound and can feed poor, they are commended to fast and feed deserving people at the same time. Here he cites Ibn Shihāb who took the same meaning of this verse.

**c. The Most Suitable Meaning of the Word is Acceptable:**

Under this principle, Subḥānī asserts that if there is a verse which has several interpretations or there are reasons to interpret that verse in various ways then we should chose the meaning which is most suitable and according to the level of the Qur'ān. He presents the example of *sūrah al-Kauthar*, فَصَلِّ لِرَبِّكَ وَأَحْرُ (Tr.: So pray to your Lord and sacrifice.)

Here is the debate on the meaning of word *naḥar*, which carries a number of opinions. In this regard the meaning selected by Subḥānī is 'to pray and to slaughter for Allah', why, because the people of *jāhiliyyah* used to pray and slaughter for other than Allah, for example, idols. He also argued this point from coherence and contextual point of view.

**d. Interpretation must be in Line with the established Rulings of the Qur'ān and Sunnah:** Under this rule, no interpretation

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will be accepted if it goes against the established facts of the Qur'ān and Sunnah. For instance, the statement of the Qur'ān;

"الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ<sup>ط</sup> وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ<sup>ط</sup> وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ--".

Tr.: This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you- (al-Mā'dah: 5)

The argument here is about whether the women of the people of scripture are permitted for marriage with Muslim men or not? Subhānī, after mentioning the common understanding of this verse, according to which their women are allowed to be married by Muslims, he cites some verses which go against this principle. One of them the verse of sūrah al-Baqarah which states that:

"وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ<sup>ت</sup> وَلَا مَنَّهُ<sup>ت</sup> مُؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْجَبَتْكُمْ<sup>ط</sup> وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا<sup>ع</sup> وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ.....".

Tr.: And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you- (al-Baqarah: 221)

In this verse, according to Subhānī, non-believers of Arabian Peninsula including the Christians and Jews are prescribed as non-Muslims, hence, Muslims were not allowed to marry their men and women unless and until they accept Islam and become Muslims.

He further draws attention to the meaning of muḥṣanāt which denotes mu'mināt or believers women, for example the verse 24 and 25 of sūrah al-Nisā' refers to the same meaning as female believers.

**e. Meaning which is supported by the Qur'ān through Evidence and Coherence will be accepted:** According to this principle, the only explanation will be accepted which is supported by the evidence in the Qur'ān. Take the example of the verse of sūrah al-Naml:

"وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ."

Tr.: And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith] (al-Naml: 82.)

The question here is, what is that creature which mentions that Allah will bring out of the earth and that creature will speak to the people? Existing and common interpretations refer to that creature that will have body, height, wings and many other characteristics have been described regarding that creature. Specifically the time of its emergence and its nature have been debated which carries a number of different opinions.

But Subḥānī argues that there is no authentic tradition nor any evidence is found in the Qur'ān related to such kinds of interpretations which are mentioned above. Subḥānī goes directly to the Qur'ān to explore the meaning of this verse and finds out that the best interpretation for that creature can be seen in the verse of sūrah al-Zilzāl: *يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا* (Tr.: That Day, it will report its news- al-Zalzalah: 4.)

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This verse, among others, describes earth as to have been got the capabilities of the animals like speaking and putting out their stuffs out. Based on this, Subhānī establishes that the animal is earth itself which will speak, move and act with the permission of Allah.

**f. Harmony between Interpretation and the Coherence of the Qur'ān, its Context and Objectives:** In the light of this principle, interpretation should be in line with the context, coherence and the objectives of the Qur'ān. For example, the following verse of the Qur'ān: *وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا* (Tr.: And there is none of you except he will come to it.

This is upon your Lord an inevitability decreed- Maryam: 71)

Subhānī, through this verse, explains that the widespread interpretation of this verse is not in accordance with the coherence and context of the Qur'ān. The address is here clearly directed towards non-believers and the word *wārid* is used only to enter into something. Consequently, the meaning of this is that all of the non-believers inescapably will enter the Hell while, as mentioned in *sūrah al-Anbiyā'* verse 101, Muslims will not even go close to the Hell let alone pass by it.

**g. No Contradiction within the Text of the Qur'ān:** This Principle implies that there is no conflict within the verses of the Qur'ān, if through any interpretation conflict seems to appear the interpretation will be considered wrong and unacceptable. Subhānī presents an example to elucidate this point. According to Subhānī, the verses of *sūrah al-'Abas*: { *عَبَسَ وَتَوَلَّى* (Tr.: He frowned and turned away) cannot be directed towards Prophet Muḥammad (PBUH).

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The general understanding of these verses shows that the first verse addresses the Prophet Muḥammad, is a warning for the Prophet. But the question here is raised by Subḥānī that how is it sensible for a Prophet to be frowned on a blind companion? Is it acceptable that Prophet had shown that extreme and harsh expression to his companion? Because, the harshness and extreme level of the meaning can be considered from the use of this word in other verses, for instance, one of them is in *sūrah al-Muddaththir* verse 42 and *al-Insān* verse 10. The former refers to the character of a notorious non-believer who was arrogant and haughty whereas the latter verse denotes the condition of those will be fearful and frightened due to terror. Thus, how these meanings could be valid for the person who is most kind, loving and generous on earth, the Prophet Muḥammad. Therefore, the word ‘*abasa*’ refers to non-believers’ leaders who were meeting the Prophet and they frowned on the companion who was ‘Abdullāh bin Umm Maktūm. Later, a very soft and lovely caution was directed towards Prophet in verse 6 and 9.

**h. Interpretation far from the Apparent Meaning is not Acceptable:** Under this rule, if there is a very clear and apparent meaning of a verse it will not be substituted by any other meaning on the grounds of, say, Greek logic or any other philosophies.

**i. Interpretation Inconsistent with Other Verses of the Qur’ān is not Acceptable:** If an explanation of the verse causes inconsistency with other text/texts of the Qur’ān, or it needs some changes or addition in order to make it consistence, then this interpretation will not be acceptable. Take for example verse 140 of *sūrah Āli-‘Imrān*:

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"إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ".

Tr.: If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people.

While interpreting this verse, general scholars differentiate between the two injuries referring first to the Battle of *Uḥud* and second one to battle of *Badr* without any evidence from the verse itself. Added to that, the Qur'ān considers Battle of *Uḥud* itself as a huge killings of non-believers in verse 152 of the same sūrah, saying: (Tr.: And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission.)

Here the word *ḥass* connotes "killing", "rapid or severe killing" which implies that Muslims killed infidels severely and uprooted them. Hence, it also shows that the number of dead of infidels which according to some 22 and others 23, is completely wrong.<sup>1</sup>

**Rules of Succession (*Niḏām-ul-Mīrāth*):** In 2012 Subḥānī got a series of three papers published in a journal of *Nadwat-ul-'Ulamā'*, *al-Ba'th al-Islāmī*, titled *Niḏām-ul-Mīrāth fil-Qur'ān* wherein he discussed the system of succession and inheritance in the Qur'ān. According to Subḥānī there are quite a few misunderstanding and misinterpretations in the system of succession presented by traditional jurisprudence.

One of the biggest issues in this regard is the understanding of the word *Kalālah* mentioned in the last verse of *sūrah al-Nisā'*. Subḥānī says that the Qur'ān itself defines the word *kalālah* as the one who doesn't have a son but has a sister. But the

<sup>1</sup> Subḥānī, *'Iqd-ul-Jumān fī Taqwīm Tadabbur-i-Qur'ān*, 2016

scholars, throughout the tradition defined it, based on a tradition, as the one who has neither son nor father. Subsequently, it leaves huge impact on the whole system of succession. According to what is explained by Subḥānī there are only two categories of brothers: brother from both sides or brother from only father side and both are in same position and the second one are brothers from mother's side. In the presence of son, according to the verse, none of the brothers get any share from the inheritance as opposed to what is in the present system of succession, where the brother from mother's side will get his share and the other two will not get, as illustrated in form of *himaraiyah* or *hijariyah* which looks very odd and unacceptable to Subḥānī. On the other hand, if there is no son then the former type of brothers will be replaced with the son and the latter type of brother will get their fixed share. And father will, in each case, get his fixed share in opposition to the prevailing system where father will get more than his fixed share added to what was the share of son if there is no son.

Moreover, in prevailing system if there is a son, then the grandson from the son's or daughter's side will not be given anything from inheritance, while according to Qur'ān as elaborated by Subḥānī, if one son or daughter is missing among the others, their children will get their father's or mother's share. One prominent Indian scholar Aslam Jairājpurī proceeded to discuss about grandson from son's side but it's the first time that grandson from daughter's side is also included here. The difference between the prevailing system and this one goes in the epistemological framework which is different in each case. The first system seems to rely more on traditions which are thoroughly dealt by Subḥānī in his papers while the new system is solely extracted from the Qur'ān.<sup>1</sup>

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<sup>1</sup> Subḥānī, *Niẓām-ul-Mirāth fī al-Qur'ān*, in *al-Ba'th al-Islāmī*, 2012, Feb, March April.

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**Islamic Penal Code (*Hudūd*):** The issue of *Hudūd* or penal code is one of the most touched upon topic by Subhānī from the very threshold. In 1991, he wrote a book in Urdu entitled *Ḥaqīqat-i-Rajm* (Reality of Stoning). It drew much attention of scholars and *ulama* throughout the Indian subcontinent and Muslim world. Many harsh critiques were published in form of books and review papers but most of the critiques were marked by emotionalism and resistance by traditionalists. Subhānī, in a later book, answered the most of the critiques namely *al-Mizān*. In this book he dealt with the issue of stoning in detail as well as matters of *Hudūd* as whole including the philosophy of *Hudūd*, source of *Hudūd*, and conditions of *Hudūd*. Later he wrote one book on apostasy where he discussed the issue of apostasy as well as issues of blasphemy and others. This book was later rewritten by himself in Arabic too and translated in many language including English and Malayalam. In his aforementioned book *al-Burhān fī Niẓām-ul-Qur’ān*, he discussed the *Qisās* and the punishment of murder. He said *Qisās* which is so often allegedly assumed as execution is, in fact blood money. Blood money is indispensable and can be exempted by the will of victims while execution is an extra punishment which is left on the discernment of court and it belongs to the violation of law and order and it has no incursion of victim family in that. Thoughts of Subhānī with regard to *Hudūd* can be summarized in following points:

- *Hudūd* are, in nature, merely a mean of alarming and warning for others to eschew such offence and it has no bearing on the purification of the offended as expounded by Ḥanafī scholars.<sup>1</sup>

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<sup>1</sup> Subhānī, *Ḥaqīqat-i-Rajm*, 1991

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- *Ḥudūd* can be established through the Qur'ān only and no other source will be considered valid to prove that.
- Stoning is not a punishment of adultery or fornication. However, he left some room for stoning as a punishment for someone who involved in same offence habitually and not ready to retreat from that in spite of punishment of lashing.<sup>1</sup>
- Apostasy and blasphemy are not subject to *Ḥudūd*. Nonetheless, if there is some collective conspiracies to spoil the environment and bring chaos and disturbance against a particular community then they will be charged and punished according to the discernment of court.<sup>2</sup>
- Cutting hand as a punishment of theft should be understood in the coherence and objectives of verses where it is mentioned in the context of *fasād fil-arḍ* mischief on earth and war against Allah and his messenger. Also, the instances of hand-cutting in the time of prophet indicate that it was not the way it's presented in books of jurisprudence. There should be elements which are in the context of the ruling.<sup>3</sup>

**History of Compilation of Qur'ān (*Tārīkh Tadwīn-ul-Qur'ān*):**

History of the collection of the Qur'ān, its inscription, memorization and improvement is one of the very essential debates. Voluminous research has been done on this topic. Available text implies that the historical work of record keeping of the Qur'ān, finalizing the text, finalizing the style of recitation, order of chapters in the Qur'ān and other related works have been done quite later after the demise of the Prophet. It is said that the major work to transcribe and to finalize the text of the Qur'ān was done at the time of Abū

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<sup>1</sup> Ibid.

<sup>2</sup> Subḥānī, *Tabdīl-i-Madḥhab aur Islām*, 2002

<sup>3</sup> Subḥānī, *'Iqd-ul-Jumān fī Taqwīm-i-Tadabbur-i-Qur'ān*, 2016

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Bakr, the first Caliph of Islam. Improvement on this was continued and went through different procedures during the time of the succeeding caliphs.

Subḥānī, after thorough and detailed scholarly work, came up with surprising findings. He is of the view that the major part of historical work of collection and recording the Qur'ān has been completed in the life of the Prophet.

The Qur'ān was arranged in order and transcribed completely in the life of the Prophet himself, although the Righteous Caliphs spread and implemented it in the Muslim world in their time. He argues that the Qur'ān was not limited to few specific people but all Muslim men and women used to write, memorize, and teach the Qur'ān, and its transcription had been completed within the lifetime of the Prophet. The Qur'ān was recorded in written form as soon as the revelation came and this task was undertaken by a group of people. The procedure of transcribing the Qur'ān is, whenever it was revealed upon the Prophet, he would recite it to majority of believers: first to male companions then female companions and then he would explain to the people in scheduled sittings in which he would dictate the Qur'ān, teach his companions and purify their souls.

The Companions of the Prophet were well-aware of the recitation of the Qur'ān and those who were not expert they always had curiosity to learn the Qur'ān so that they also could be the part of writing the Qur'ān. Those who were well-versed in transcribing the Qur'ān used to be honorifically addressed as "scribes of the revelation". They were so conscious about this great and sensitive task, and were very skilful at it. The Prophet Muḥammad used to be very mindful about the transcription of the Qur'ān, he would check the

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whole work very carefully in order to confirm if it was cleared from any mistake.

The task of transcription of revelation used to be carried out on parchment, leather and paper and this material of record saving or writing was easily available in abundance, and people were frequent users of this material.

The arrangement and order in the Qur'ān was instructed and informed by Archangel Jibrael at the time of revelation and it was done accordingly without any delay. In addition to this, Subhānī asserts that there was no any cancellation or abrogation within the Qur'ān rather it was revealed to cancel what goes against it. Thus, every word, verse, and chapter in the Qur'ān is valid and protected from any changes till the Day of Judgment. Companions of the Prophet were so proud of writing and memorizing the Qur'ān, hence, those who were experts in memorization and writing of the Qur'ān, were entitled as '*Qurrā'* or "reciters" of the Qur'ān, and they were thousands in number.

Regarding the text of the Qur'ān, it was dotted which means alphabets were having dots and pronounced exactly as they were revealed upon the Prophet. The pronunciation was common and well-known among the Arabs, therefore, the companions adopted the same particular style of recitation as they learnt from the Prophet. According to Subhānī, the narrations about different styles of reciting the Qur'ān are not free of flaws and confusions. He further argues that the reason of uniformity in recitation is self-evident that the text of the Qur'ān was in final shape from the beginning as dots and alphabets were already existed in the Arab society. He disagrees with those who claim that the Qur'ān is recited in different various styles and it is the singularity of the Qur'ān.

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According to him, the above claim is against the singularity as different pronunciations denote different meanings, consequently it leads to contradiction and conflicts within the text of the Qur'ān. Thus, the Qur'ān is clean from all kinds of discrepancies and it exists intact in its present form since the time of the revelation.<sup>1</sup>

**Conclusion:** Dr. Muḥammad Enāyatullāh Subḥānī is one of the modern Muslim scholars who extensively contributed to the field of Qur'ānic studies and revisiting the tradition from within its sources and scriptures. His work, from the outset, was attributed to the philosophy of coherence of the Qur'ān which, as suggested by Farāhī, gave a new life to whole Islamic ethos and tradition and established stronger criteria to demarcate immutable of Islamic religion from what is merely human explanation and interpretation. His first two books which were endorsed by scholars across the globe and considered among the most authentic books on the idea of coherence, namely, *Imā'ān al-Naẓr fī Niẓām-ul-Āei wa al-Suwar* and *al-Burhān fī Niẓām-ul-Qur'ān* became the source of all succeeding works on coherence or thematic interpretations of Qur'ān. Recently, he wrote two new books, after writing more than 50 books on different Qur'ānic and Islamic issues, namely, *al-Taḥrīr wa al-Taḥbīr fī Uṣūl al-Tafsīr* and *'Iqd-ul-Jumān fī Taqwīm-i-Tadabbur-il-Qur'ān*, Former presenting a discussion on the principles of Qur'ānic hermeneutics and interpretation of scriptures and discussed the best way of understanding the Qur'ān, whether by referring only to traditions and narrations which is called *al-Tafsīr bil-Mathūr* or relying on a cluster of evidence undertaken by the rational and cognitive exercise which is termed as *al-Tafsīr bil-Rae*,

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<sup>1</sup> Subḥānī, *Bahjat-ul-Janān fī Tārīkh-i-Tadwīn-ul-Qur'ān*, 2014

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here, Subḥānī introduced a third category of interpretation which is based on mere desire and conjecture called *al-Tafsīr bil-Hawá*. He ruled out the first and the last category of the methodology as invalid and inappropriate while the second methodology as the only way to deal with the Qur'ān. In latter book he introduced a set of principles underlying the second methodology to deal with the Qur'ān. Apart from those things his work on the Qur'ān includes revision of Islamic jurisprudence as well as Islamic history and *sīrah*.

Finally, although some of his works have already been translated into English but most of his works still remain in Arabic and Urdu which should be translated into English and these new ideas and theories should be discussed and analysed critically and objectively.

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