

The Qur'ān in the Subcontinent

An Overview



Ghulam Haider

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DEDICATION

To the last Prophet Hazrat Muhammad (S.A.W)

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Preface

Almighty Allah revealed the Holy Qur'an for guidance of the mankind. This guidance cannot be acquired without pondering over the meanings of this book. Different scholars dedicated their lives for understanding and then spreading the message of the Almighty Allah. This book is a study of the work on translations and *tafasīr* of Holy Qur'an. In Sub-Continent, a large number of religious scholars dedicated themselves for the service of Holy Qur'an. Their vision was broad and they elaborated meanings of the Holy Qur'an according to their own mental approach. They were appreciated and criticized by scholars of different sects of the society. There is a dire need to understand and spread the teachings of the Holy book. Hopefully this work will encourage the readers to be aware of the research of theologians. Shāh Walī Allāh is the most important religious figure of Sub-Continent. He and his sons played very important role in spreading the message of Qur'an. Brief services of this family are elaborated in this book. Scholars of Sindh have contributed in writing translations and commentaries of Holy Qur'an. Some of their contributions are highlighted. The reader will also find introduction of well-known translations and *tafasīr* of the 20th century. But this introduction is restricted to the Sub-continent. Through this book, the writer wants only to motivate people for learning the Holy Book. It is not claimed that services of all the Qur'anic theologians of Sub-continent are highlighted. This is a matter of pride for the author that things are discussed without any prejudice. The readers are the best judges. Suggestions regarding the improvement will be welcomed. I am thankful to Prof. Dr. Shams-ul-Basar and Dr. Zohaib Ahmad for guidance and Co-operation regarding the publication of this work.

The Qur'ān in the Subcontinent

May Allah Almighty shower blessings on them. If someone gets motivation to follow the last revealed book, the purpose of author is served.

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The Qur'ān in the Subcontinent

Chapter 1: Works of Shāh Walī Allāh and his Decedents

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Life of Shāh Walī Allāh

Shāh Walī Allāh has written an article titled “*al- Juz’ al-Laiṭif fī tarjamat al- ‘Abd al-Za’īf*” in his book “*Anfās al ‘Ārifīn*” in which he has described his life history. Following are the events of his life as narrated by him:

“I was born on Wednesday 4th *Shawwāl*, 1114 A. H at sunrise... Parents and other saints had received the intuitions about me even before and after my birth. I was sent to *Maktab* at the age of five and when I was about seven my father made me offer prayers and commanded me to observe fast. In the same year, circumcision was done and after having finished the Qur’ān I took up studying books in Arabic and Persian. At the age of ten, I was going through “*Sharah Mullā*” and during that time the field of studies opened up for me. I was married at fourteen as my father had desired an early wedding.... I gave my hand to my father’s hand at the age of fifteen and got busy taking up *Ashghāl-e-Şufīah*, especially the *Mashā’ikh-e-Naqshband*. I set up my spiritual discourse after having sought their attention and motivation to acquire the grooming about norms of religious practices and spiritual uplift through Sufiism. In the same year, I studied a part of *Beḍāwī Sharīf* and then my father arranged a general feast where he accorded me permission to deliver *dars*. In short, I learned all the disciplines of that area (*‘Ulūm-e-Mutadāwalah*) at the age of fifteen and went through all the books linked with these fields in chronological order. In the field of *Ḥadīth*, leaving aside its part from *Kitāb al-bay’* upto *Kitāb al-ādāb*, I went through the remaining complete *Mishkāṭ*, *Şaḥīḥ Bukhārī* upto *Kitāb al-ṭahārah* and *Shamā’il al-nabī* (SAWS) including some parts of *Beḍāwī wa Madārik* in *Tafsīr*. Of Allāh’s greatest blessings, one is that I got an

opportunity of pondering on Allāh's Words while learning at the *Maktab* from my father the meanings of the Qur'ān, the background of its descent as well as looking into books on *Tafsīr*-a great asset for me for which I cannot thank Him enough; being as: "In *fīqh*, major part of *Sharaḥ Viqāyah wa Hidāyah*

In *Usūl-e-fīqh*, some parts of *Hasamī wa Tauzīh Talwīh*

In *Mantiq*, *Sharaḥ Shamsiah* complete and some parts of *Sharaḥ Mutalyah*. In *Kalām*, *Sharaḥ-e-'Aqā'id* complete as well some parts of *Khailī wa Sharaḥ Muwākif*. In *Salūk*, part of 'Awārif *al mu'ārif* and the periodicals of *naqsh bandiyah* etc.

In *Ḥaqā'iq*, *Sharaḥ Rubā'iyāt-e-Maulānā Jāmī*, *Lawā'ih*, *Moqaddamah Sharaḥ al-Muāt* and *Naqad al Nusūs*, Permission in *Ṭibb*, *mojāz al-Qānūn*, In *ḥikmat*, *Sharaḥhidāyat al-ḥikmat*, etc.

In *Nahv*, *Kāfīyah* and on it *Sharaḥ Mu'allāh*. In *Ma'ānī* major part of *Muṭawil* and that part of *mukhtaṣar al-ma'ānī* with footnotes of *Mullaḥ Zādāh*. In numerology, some brief periodicals".

Shāh Walī Allāhsays, "During the acquisition of these disciplines, several valuable points would emerge in my mind which, with deep thinking, opened up a number of other avenues". My father fell sick while I was seventeen and he breathed his last in that state of illness. On the deathbed, he gave me the permission of *Bai'at wa Irshād* to utter twice the sentence "*Yaduhu Kaedī*" (his hand is my hand). To me, the greatest blessing of Allāh is that my father, all his life was so happy with me and in the same state he departed away. My father cared for me immensely and no father would do it ever for his son. I have yet to see a father, a teacher, or a saint who would extend his affections so much to his son, pupil, or follower as much as my father did to me. After the sad demise of my father, I remained involved in teaching books on religion and

intellect for good about twelve years to acquire reasonable awareness of each discipline. The issues relating to monotheism (*Tauhīd*) would be resolved as and when I meditated at the tomb of my respected father; spiritual discourse would open up, a greater part of the righteousness would be at hand, and disciplines on meditation would abundantly dawn upon the mind. Study of four of the religions (*Madhāhib-e-Arba'ah*), the books on the principles of fiqh, and the logical reasoning out of Aḥādīth enlightened my mind to infer that the profile of scholars on Aḥādīth (*Fuqahā-e-Mohaddithīn*) be adopted. At the end of this period of twelve years, I developed in me an obsession with witnessing “*Ḥarmain al-Sharīfain*” (House of Allāh and His Prophet SAWS). At the end of 1143 A. H, I was blessed to perform *Haj* and in 1144 A. H, had the honor of learning *Ḥadīth* by *Mujawrāt Makkah al-Mukarramah, Ziārāt-e-Madinah al-Munawwarah*, Sheikh AbūṬāhir and other saints of *Ḥarmain*. In the meantime, I focused my concentrated attention on *Rauza-e-Aqdas* (Tomb of the Holy Prophet SAWS) to acquire the blessings; interacted with scholars of *Ḥarmain* and others to obtain *Kharqa-e-Jami'* from Abū Ṭāhir which indeed is a collection of all the series put together. Towards the end of the same year also performed *Haj*. In 1145A. H, traveled back to his homeland and arrived safely on Friday 14 *Rajab al-Murajjab* the same year (1145A. H/1732A. D).

Another greatest blessing of Allāh on me is that He blessed me with *Khila'at-e-Fātihiyah* as the opening of the final session was done by my hands. I was blessed with the guidance to lay down the basis of *Fīqh al-ḥadīth* afresh by consolidating the chosen religions out of *Fīqh*. Similarly, the narration of the Philosophy of *Ḥadīth*, true commandments (*Maṣāliḥ Aḥkām*), persuasions (*Targhībāt*) and whatsoever was carried by the Prophet

(SAWS)from Almighty and that what he disseminated; with all its mysteries and concepts is a lasting expertise which none other more than my humble self has been able to say with exactness. However, despite the highly elevated status, if anyone suspects what I say, then, he ought to look into the book “*Qawā'id-e-Kubrā*” written by Sheikh ‘Azīz al-Dīn ibn-e-‘Abd al-Salām. In it, though he has exerted a lot, he has not been able to get even nearer to this art. The methodology of this field that is liked the most by Allāh and which must be put into practice in this era has come to my share by revelation; so I have penned it down into two of my magazines, i. e., “*Lam'ā'*” and “*Alṭāf al qudus*”... If my every hair gets the ability of speech, even then I can not thank Him enough Who is the sustainer of all the worlds. ¹

After the death of Shāh Walī Allāh’s first wife, his second wedding was solemnized with Bibi Irādat daughter of Syed Thanā Allāh *Sonī Patī* who was a resident of *Sonī Pat*. From her, he was blessed with four known sons (Shāh ‘Abd al-‘Azīz, Shāh Rafī‘ al-Dīn, Shāh ‘Abd al-Qādir and Shāh ‘Abd al-Ghanī)who are like the four pillars (*Arkān-e-Arba'ah*) of the renaissance of the religion in India.

He was also blessed with a daughter Ammat al- ‘Azīz who was married to Maulānā Muḥammad ‘Āshiq Phaltī and her offspring continued. ²

It was the beginning of 1176 A. H, the last day of *Muharram* that the day of final call dawned upon him; Shāh Walī

¹. Walī Allāh, Shāh, *Anfās al-‘Arifīn*, Syed Muḥammad Fārūq-al-Qādrī(Translator), p. 403, Islāmic book foundation, Lāhore, 1398A. H.

². Nadvī, Abu'l-Ḥasan ‘Alī, *Tārīkh Da'vat-o-‘Azīmat*, Vol. 5, p. 105-107, *Majlis Nashriyāt-e-Islām*, Karāchī, 1404A. H.

Allāh after a brief illness said farewell to this fatal abode at the age of sixty-two to breathe his last. ³

The burial was done on the left side of Delhi Gate at a point called Manhadian. ⁴

Qur'ānic Services of Shāh Walī Allāh

It is a strange coincidence that there are so many books found on Qur'ānic disciplines ('*Ulūm al-Qur'ān*) in the Arabic language but little is available on Principles of *Tafsīr* (*Uṣūl-e-Tafsīr*) or understanding of the Qur'ān (*Qur'ān Fahmī*). In Arabic language but for the brief periodical of 'Allāma ibn-e-Taymiyah, there is no worthwhile work available. ⁵

The credit for the Qur'ānic understanding in the subcontinent goes to Shāh Walī Allāh *Moḥaddith* Dehlvi. With reference to the discipline of *Tafsīr-o-Ḥadīth* he is the first person to introduce these disciplines in India. After a long spell, he presented a formal translation of the Qur'ān in Persian by adding a few principles of the Qur'ānic understanding in its preface. ⁶

In continuation of the same, he has left behind a memorable document "*Al-Fawz al-Kabīr fī Usūl al-Tafsīr*" which is included in the syllabi of Arabic Institutions as well as in the universities. ⁷

Al-Fawz al-Kabīr fī Usūl al-Tafsīr (Persian) is a brief contribution yet full of intellect. Its translation in Arabic was first

³ . Ibid, Vol. 5, p. 118

⁴ . Ibid, Vol. 5, p. 118

⁵ . Raḥmat, 'Abd al-Rashīd, Dr. , *Qur'ān Fahmī Key usūl* ('*Ilmī kām kā jāi'zah*), Vol. 36, p. 13, Quarterly *Fīkr-o-Nazar*, *Barresaghīr mein muḥāli'ah Qur'ān(khaṣuṣī shumārah)*, Islāmābād, April-June 1999A. D.

⁶ . Ibid, p. 13

⁷ . Ibid

published in 1925 A. D from Cairo. ⁸ The honor of translating it into Arabic fell on a scholar Muḥammad Munīr Al-Damishqī. ⁹ Recently, it has been published by *Maktabah al-salafiyah*, Lāhore. ¹⁰ Several translations of it in Urdū have also been published. ¹¹ *Fatḥ al-Kabīr bima lā Budda ḥiḏḏohu fī ‘Ilm al-Tafsīr* (Arabic) is part of *Al-Fawz al- Kabīr* which being a distinctive subject matter has been given a separate name with an explanation of the difficult words of the Qur’ān. ¹²

Introduction of Al-Fawz al- Kabīr fī Usōl al-Tafsīr

At the beginning of the periodical, Shāh Walī Allāh writes:

Allāh *Subḥānahu wa ta’ālā* has bestowed innumerable blessings on this weak person; the greatest of all being that He gave me the ability to understand the Qur’ān. Of the greatest favors from the holy Prophet(SAWS)on this *Ummah* is the preaching by the Qur’ān. As soon as the gateway of the Qur’ānic understanding opened for me, I thought of penning down in a short periodical some useful points from the Book of Allāh which may be of value for friends to understand the Qur’ān. It is expected from Allāh that the students after following these rules will find a highway opened up towards understanding the Qur’ān, On the other hand, if they take up the study of books on *Tafāsīr* or spend time learning the same from the scholars who are these days short in number, they

⁸. Urdū Dāerah Mu’arīf-e-Islāmīa, Vol. 23, p. 42, Dānish Gāh Punjāb, Lāhore, 1410A. H.

⁹. Raḥmat, *Qur’ān Fahmī Key usūl*(‘*Ilmī kām kā jāi’zah*), p. 13

¹⁰. Urdū Dāerah Mu’arīf-e-Islāmīa, Vol. 23, p. 42

¹¹. Raḥmat, *Qur’ān Fahmī Key usūl*(‘*Ilmī kām kā jāi’zah*), p. 13

¹². Urdu Dāerah Mu’arīf-e-Islāmīa, Vol. 23, p. 42

may yet not gain as much as they can do from the periodical which I have named “*Al-Fawz al- Kabīr fī Usūl al-Tafsīr*”¹³

From the above lines, it is evident that Shāh Walī Allāh had a strong passion for the people to understand the Qur'ān as it has not descended for giving a reading only. The thinker of today Dr. Isrār Aḥmad had also the same stance that the Qur'ān ought to be understood and its message must be widely spread.

This book consists of four chapters;

Chapter 1:

The first chapter relates to the topics of the Qur'ān which have been divided into five headings:

- (1) **Commandments:** These means the Qur'ānic teachings which lay down matters that are *Wājib*, *Mandūb*, *Mubāḥ*, *Makrūḥ* and *Ḥarām* whether these relate to worshipping or dealings; or relate to house administration or social, economic, or political matters-all are included in it. Explaining the same is done by the one called ‘*Faqīh*’.
- (2) **Rejection of False Concepts and Acceptance of True Concepts:** It implies the denial of false or wrong ideas and actions of Jews, Christians, Pagans, and Hypocrites; in addition, the true Islamic concepts are also illustrated logically with reasoning.
- (3) **Advice through Allāh’s Attributes and Awards (*Tadhkīr be A‘alāillāh*):** It relates to the subject matter that describes His attributes, bounties, and powers; the motive is to enable the person to get near Allāh, develop a passion of gratitude and enrich him or her with His love.

¹³. Walī Allāh, Shāh, *Al-Fawz al- Kabīr fī Usūl al-Tafsīr*, Maulānā Rashīd Aḥmad Anṣarī(Translator), p. 3, 4, *Idārah Islāmiyat*, Lāhore, 1402A. H.

(4) Advice By Means of History of World Nations (*Tadhkīr be Ayyāmillāh*): By narrating the end result of past nations, the Qur’ān has emphasized that enmity with Allāh’s Prophet (SAWS) would result in devastation and fatality. So, giving it up and following the holy Prophet’s way shall save us from sure destruction and make it possible to achieve real success.

(5) Advice Through Death and After Death (*Tadhkīr Bil Maut*): One of the topics in the Qur’ān is that of death and of the events occurring after death, i. e. narratives of Ḥashr wa Nashr (great assembly), Accountability, Heavens and Hell.

These issues in the Qur’ān have been stated in the style of ancient Arabs.

Chapter-2: Difficulties, Causes and Solutions in the Qur’ānic Understanding:

The Qur’ān had descended in the Arabic language exactly in the colloquial style of the Arab. This fact has been stated in this way in the Qur’ān itself:

*“Wa Hādhā Lisānun ‘Arabīyun mubīnun”*¹⁴

(And its language is Arabic in clear)

In the Qur’ān, various issues and commandments have been stated in a very clear simple, and easy language, so the ‘Arab due to their native language would understand the subject matter of the Qur’ān with ease. Holy Prophet (SAWS) also desired the same that due attention be focussed on the understanding of objectivity and meanings of the Qur’ān which are followed at the first instance. In-depth Knowledge of Similized Verses (*Āyāt-e-Mutashābihāt*), discussions on sensitive and complex realities of Allāh’s attributes,

¹⁴. *Al-Qur’ān* 16:103

and knowing about the unnecessary details of the stories need not be explored at the expense of one's time. So in Prophet's time, too, very few questions were raised on these issues and few of these were answered. Thereafter, people outside Arabia joined Islām, and then arose the difficulty in understanding the Qur'ān as their mother tongue was not Arabic. So, the need to first acquire knowledge of Arabic vocabulary and its rules was felt and later with its help, an understanding of the Qur'ān was required to be gained. To this end, a series of research and pursuits or queries and answers commenced until a regular discipline on *Tafsīr* came into existence, and in no time books on Genesis (*Tafsīr*) were produced. All these efforts were aimed at elaborating those avenues in the Qur'ān which may cause difficulty in the way of its understanding. However, the discipline of *Tafsīr* became too vast to get to the real meanings of the Qur'ān. In the second chapter of *Al-Fawz al-Kabīr*, these difficulties and their resolutions have been discussed in the following order:

- (1) Use of Alien words.
- (2) Issue of *Nasakh*.
- (3) Causes of the descent.
- (4) Ignorance of the rules of the Arabic language.
- (5) Issue of *Nāsikh wal-Mansūkh*.
- (6) Sanctity of descent.
- (7) Verses Of Exactness and Similized (*Āyāt-e-Muḥkamāt waMutashābihāt*).

Chapter-3: Qur'ānic Style of Narration

The Qur'ān is a miracle on account of its language and the narrative as well as its elevated meanings. Shāh Walī Allāh has deliberated on both these aspects of the Qur'ān; firstly, mentioning the specialty of its narratives and later its meanings. The Qur'ān is

like a compilation of books just as a king endorses his directives as per the need of time and there is a shipload of these directives; then someone takes the onus of compilation of all these scripts into the shape of a book. Similarly, the King of the kings descended upon Prophet (SAWS) Surahs of the Qur'ān one after the other as per the need of that time for divine guidance of humanity. Companions(R) of the Prophet (SAWS) on their own had divided these Surahs into four categories:

- (1) ***Saba'a Tiwāl***: It has seven longest surahs.
- (2) ***Ma'in***: It contains all the surahs which have one hundred or more verses.
- (3) ***Mathānī***: Containing all those surahs having verses less than one hundred.
- (4) ***Mufaṣṣal***: All surahs other than those mentioned above, have been kept in it with the title *Mufaṣṣal*.

Since the style of narration of the Surahs was exactly like that of Royal Commands, therefore this style at the start or end of Surahs has been kept accordingly. As some of the writings begin with the admiration of Allāh and yet few others are descriptive; some have the name of the sender and others bear that of the addressee. Moreover, some writings are long enough while others are short; much in a similar way, Allāh commenced some surahs with His praise and admiration while others were descriptive. Shāh Walī Allāh has clarified his viewpoint by quoting examples from the Qur'ānic verses. Here we are giving up the examples due to the fear of long narrations. Shāh Walī Allāh says that an obvious attribute of the Qur'ānic style is that its surahs comprise numerable verses like a *qaṣīdah* has a number of poetic verses. Technically there is a difference between the Qur'ānic and poetic verses but as regards the motive, the two have a commonality as neither the

poetry be read for a pastime amusement nor the verses of the Qur'ān to this end.

Until the advent of the Qur'ān, the 'Arab had no heavenly or man-made book. The order of chapters or lessons now designed by the writers was never known by them. This fact, if not believed, can be verified by looking into the *Qaṣā'id of Shu'arā-e-Mukhḍarmīn*(poets present in the era before and after advent of Prophet SAWS) and studying the correspondence of the Prophet (SAWS) and Ḥaḍrat 'Umar (R) so that this aspect becomes well known to you all. Hence, if the language profile of the Qur'ān was unlike the 'Arab dialect, it would surprise them and such an unfamiliar language would be upsetting their minds. Besides, the divine objective is not merely to acquire knowledge but it should be sought with the presence of mind and maturity. Such an objective is achieved with more strength and perfection by means of an uncompiled script.

If anyone raises a query as to why the Qur'ān is not composed in the style of poetic rhythm that seems more tasteful; the answer is that the quality of taste varies with every nation with regard to its intellect and sense of humor. Suppose, if it is agreed that the poetic style of verses is tastier, then it can never be denied that whatever was uttered by the Prophet(SAWS) who had not been through any schooling, was unprecedentedly full of rhythm and balance and an open sign of his prophethood. Had the Qur'ān descended in the form of poetic style, the infidels would have equaled it with their own commonly found poetry not to consider it of any worth. The trend of expert poets who desire to excel their contemporaries logically is to resort to some novel poetic style or a theme and then challenge others to create something to match it. If this class of people makes an attempt at creativity in that old style,

then their appreciation usually can be done by no one except the researchers.

Factors of Qur'ānic Distinction

If it is asked; on what account is the Qur'ān is unique and distinguished? The answer is; we are convinced that it has many facets of its distinction; a few of which are described here:

- (1) **Innovative Profile** (*Aslūb-e-Badī'ie*): 'Arabs did have some oratory fields to be proud of and excel in others like fields of *Qaṣā'id*, *Addresses*, *Magazines*, and *Maxims*, etc. The Arabs other than four profiles of the language neither knew anything nor had the potential to reconstruct a fifth one. The invention of an altogether special profile through Prophet (SAWS) indeed proved to be a distinctive one.
- (2) **Past Events**: Detailed presentation of past history and directives about the passed-over nations that verify the earlier books without reading or writing anything by the Prophet (SAWS) was yet another distinction.
- (3) **The Prophecies**: The events occurring out of these prophecies would be a distinction afresh.
- (4) **Supernatural Narratives**: Oratory level of the Qur'ān is too high to be conceived by the human faculty. Since we were born after the first Arabs, we cannot have access to the real quality of that oratory standard. However, we know for certain that the use of sweet speech and an apt formulation with delicacy, simplicity, and promptness that we find in the Qur'ān is never ever available either in the poetry of predecessors or successors; this is a God-given aspect which can well be appreciated by the poets alone but the general public may not be able to take any share out of it. We are also aware that the knowledge of *'Ilm-e-Tadhkīr and Munāẓarah wa Mukhāṣamah*

wherever to give meanings to the words of a Surah in accordance with its particular profile, creates such a strange scenario and novelty that our minds can never comprehend it.

If anyone has not followed the above statement then he should refer to the events narrated in Surah *al-a'rāf*, *Hūd*, or *al-shu'arā* and then examine the same in Surah *al-ṣāffāt* and later in *al-zāriyāt* so that the mutual profile difference becomes clear. Likewise, the description of wrath for the sinner and reward for the obedient on every occasion has been given a specific shade; the altercation scene of its amongst the persons in hell similarly is shown in a novel form but its details are very lengthy. We know it well that the Qur'ān takes care of all categories of the addressees keeping due allowance for the illiterates which cannot be visualized better other than the Qur'ān itself.

Of the several causes of the Qur'ānic distinction, one of the causes that cannot be understood by anyone except the people who meditate or ponder the mysticism of the religion is about the five disciplines of knowledge usually known as '*Ulūm-e-Punjānah*'. These disciplines with regard to human guidance prove that the Qur'ān is but from Almighty Allāh. This is like a Physician (*Ṭabīb*) who looks into a book of diseases containing prescriptions as per the given symptoms and can well appreciate beyond any doubt the professional authenticity of the same as well as that of its author. So, the Mystic Creator knows fully well what are modalities necessitated to reform the human mindset. Later, if he concentrates on the five disciplines, he would know beyond doubt that they touch a high level with respect to their meanings and it is impossible to make any addition therein:

“*Āftāb āmad dalēl-e-Aftāb*

Gard dallīlat ba yad az rōey rad matāb”

Chapter-4: Points of Difference in the Genesis (*Tafsīr*) and their solution

The discipline of Genesis has passed through different stages from the time of the Prophet (SAWS) to the period of editing. This discipline was a limited one in the times of the Prophet and the Companions but with the passage of time, it started expanding until it was divided into various types. Various scholars selected the fields of their choice and raised the level of their expertise to the highest level. Due to the expertise in different fields, the genesis got divided into a number of departments and the expert of that department became its *Mufaṣṣṣir*. This way various levels (*Ṭabaqāt*) of genesis came into being which are given the name *Ṭabaqāt-e-Mufaṣṣirīn* by Shāh Walī Allāh. Details of the same are as under:

As per Shāh Walī Allāh , there are various groups of the *Mufaṣṣirīn*; one of the groups deals with those signs of the narrations that have an affinity with the Qur'ānic Verses; these signs may fall in the category of Aḥādīth *Marfū'ah* or *Mauqūfah*; may it be a saying of Prophet's follower or an Isrā'īlī Narrative-this is the way of the *Mohaddithīn*.

Another group unfolds verses of the names and attributes of Allāh. It does not take the apparent meanings of any verse not considered up to the decorum of Almighty; it rejects the criticism by the critics leveled on some of the Qur'ānic Verses- this group is that of *Mutakallimīn*.

There are others who correlate *Fīqhī Issues* with the Qur'ān; some give preference to the *Mujtahidāt* over others and address the queries of the opponents. These are the *Fuqahā* and *Ahl-e-Uṣūl*. One group explains the literal meanings of the Qur'ānic words and on it, every maxim endorses a number of

certifications out of the speech of the 'Arab. This is the way of Experts of the Naḥv discipline (*Naḥvien*) as well as that of the Vocabularians. Another group selects the salients out of the meanings and descriptions by the Qur'ān; thus, explaining the virtues of the words of Allāh. This group is that of *Udabā'*. Some people explain those recitations of the Qur'ān in greater detail which are continuously attributable to the Religious Leaders (*Ā'immah*). These are Reciters. One group derives points of *'Ilm-e-Salūk* or *'Ilm al-Ḥaqā'iq* out of the Qur'ān in the right proportion and this is Group of *Ṣūfīa*.

In short, the field of Genesis is very vast and every Muslim who entered it had the sole aim of following the meanings of the Qur'ān. He pondered it with a specific art and narrated its meanings as per his potentials of Oration as well as comprehension; while doing this he accorded preference to the concept of his own religious belief (*Maslak*). These are the grounds that afforded unimaginable vastness to the Art of Genesis. One group conceived the idea of consolidating all the work on *Tafsīr* which at times was written in Arabic or Persian. Shāh Walī Allāh submits that he has a special affinity with all these arts; has a reasonable know-how of most of the disciplines of *Tafsīr* and its related issues with provisions of sound research coupled by *Ijtihād fil Madhhab*. Besides, he is blessed by Allāh with a few more fields in the art of *Tafsīr*. Adding further, "Truly speaking, I am the directly taught student of the Qur'ān like I have been the direct recipient over the sacred soal of Prophet (SAWS).¹⁵

¹⁵. It is famous about Ḥaḍrat Awais Qarnī that he was present in the period of Holy Prophet (SAW) but could not see Him. In spite of that he got spiritual favours from Him directly. In *Taşawwuf*, getting spiritual favours directly without link of any saint is called *Awaisī* method.

Sheikh Muḥammad Ikrām commenting on *Al-Fawz al-Kabīr* in *Rūd-e-Kawthar* writes:

“From some of the entries in *Al-Fawz al-Kabīr* one infers that Shāh Walī Allāh wants to accord the vastest interpretation to the Qur’ānic Quotes. He takes due care of the background of the various descending *surahs* but is also cautious that in doing so the real objective of the Qur’ān may not be obscured.”¹⁶

Another peculiarity of *Al-Fawz al-Kabīr* is Shāh’s justice-loving nature and his moral courage, e. g, generally the Muslim attribute all vices to the ‘Arab belonging to the period of ignorance, but Shāh Walī Allāh in this aspect too observed the principle of “Justice above board” and presented both sides of the picture. Similarly, generally, the Muslims are of the view that the Christians and the Jews have altered their original books of the religion but Shāh Walī Allāh was not convinced about it. He writes, “Jews used to temper with the words and translation of *Taurāt*, not with the original book; this is my stance and Ibn-e-‘Abbās has the same verdict.”¹⁷

Shāh Walī Allāh in *Al-Fawz al-Kabīr* has also been vocal against those who pick up the stories from *Ahl-e-Kitāb* making them part of the Qur’ānic genesis and Islamic Disciplines, so he says, “The menace of copying down the *Isrā’ilī* Narratives has entered into our religion whereas principally these should neither be accepted nor rejected.”¹⁸

¹⁶. Ikrām, Sheikh Muḥammad, *Rūd-i-Kawthar*, p. 554, *Idārah Thaqāfat-e-Islāmīa*, Lāhore, 1995A. D.

¹⁷. Ibid, p. 555

¹⁸. Ibid, p. 556

Translation of the Qur'ān by Shāh Walī Allāh

The most important work done by Shāh Walī Allāh is the publishing of the Qur'ān and its disciplines and to this effect the greatest of all is the translation of the Qur'ān into Persian. There were very few people in India who were well conversant with Arabic. The official language and medium of instruction were Persian but the translation of the Qur'ān in this language was not available there.

As found out, the first translation in Persian in the sub-continent was done in the gateway of Islām, Sindh, by Makhdūm Luṭf Allāh bin Makhdūm Ni'mat Allāh popularly known as Makhdūm Nūh (d:998A. H/1589A. D) resident of Halah (Hyderābād) but this translation quite for some time remained unknown.¹⁹

So, generally, the literate Muslims would be studying and following *Gulistān*, *Bostān*, *Sikandar Namah*, and *Shāh Nāmah* but were ignorant about the Qur'ān- a fountain of divine guidance. The old and special scholars just went through the Qur'ān without any understanding or following its meanings and remained deprived of its spirit or teachings. In the words of Sheikh Muḥammad Ikrām; whenever there were debates in the session of King Akbar between the Muslim Scholars versus the European Missionaries and the latter (who were well conversant with the Latin translation of the Qur'ān) raised queries on some parts of the Qur'ān, the former who had though read the Qur'ān in Arabic, yet were not fully aware of its contents or the subjects. At times, it so happened that the priests would raise an objection over some statement in the Qur'ān and the Muslims would straight away deny its existence in the Book

¹⁹. Maher, Amīr-al-Dīn, *Barresaghīr Mein Qur'ān-e-Majīd Kā Pehlā Tarjumah*, Vol. 30, p. 4, Quarterly *Fīkr-o-Nāzar*, Islāmābād, April-June 1993A. D.

altogether to get embarrassed later when the same was found very much there.²⁰

Shāh Walī Allāh, after five years of returning from *Haj*, translated the Qur'ān into Persian in 1737-38A. D. On knowing this, scholars pulled out their swords on the plea that it was an extreme disrespect to the Qur'ān.

Some autobiographers write that due to this resistance, Shāh Walī Allāh's life was endangered and he had to stay out of Delhi for some time. However, finally, his courage and devotion to duty prevailed; he persuaded the people that the Qur'ān had not descended to wrapping up in silky covers and securing it on an overhead shelf or cramming the same like a parrot without understanding as the other nations do in reciting the sermons. This Book unfolds the most important facts of life. The aim of its descent was that people should read and make it their life constitution to implement and that is why its translation into the prevalent languages of the time was imperative. Thus, gradually and slowly, the resistance offered by the critics decreased, and not only the translation by Walī Allāh was accepted but there was an opening for translations in Urdū and other languages as well.²¹

Had Shāh Walī Allāh curtailed himself for mere translation of the Qur'ān, it would have been quite an important work after eliminating the initial impediments en route which were created only because of the lack of sense of duty and easily misled scholars; he would still become a shining star in the Islamic history. His translation by itself proved to be of a superb level and worthy of great value. Beyond any doubt, until this day no translator can

²⁰. Ikrām, *Rūd-i-Kawthar*, p. 552

²¹. Ibid. p. 552, 553

excel Shāh Walī Allāh in the qualities that he had been blessed with. Shāh Walī Allāh not only translated the Qur'ān but he formulated some of the salients of intellect on this issue in a magazine and endorsed in the preface of *Tarjumah al-Qur'ān* some useful instructions for the guidance of the translators or interpreters.

Shāh Walī Allāh explaining the objectives of translation in the preface of *Fath al-Rahmān* says: "This era in which we are present and this country where we live; the welfare of the Muslim demands that translation of the Qur'ān be carried out in Persian in a simple but meaningful manner without undue sanctity and verbosity or without mentioning the connected stories or causes so that all and sundry should be able to understand its meanings. Thus, the urge to do it was infused in my humble heart and I was obliged to do it."²²

Shāh Walī Allāh had the earnest desire that the masses should have access to the Qur'ān and concentrate deeply on its meanings.

Writings by Shāh Walī Allāh

Shāh Walī Allāh (d:1176A. H/1762A. D) wrote down books and magazines in Arabic and Persian. Given underneath is the list of his written work:

- (1) *Al Arba'īn* (Arabic)-comprises a collection of forty *Aḥādīth* published in 1319A. H/1901A. D from *Maṭb'ah Anwār-e-Muḥammadī*, Lucknow.

²². *Dībāchah Fath-al-Rahmān Maṭbū'ah Delhi*, 1294A. H, *Bahawālah Tārīkh Da'vat-o-'Azīmat*, Vol. 5, p. 146

- (2) *Al- Irshād ilā Muhimmāt ‘ilm al-Asnād* (Arabic)-it has reference to non ‘Arab teachers and nobles; the magazine is published.
- (3) *Izālat al-Khafā’ ‘an Khilāfat al-Khulafā* (Persian)-a detailed book on issues of Caliphate; published by Sohail Academy, Lāhore in 1396A. H/1976A. D.
- (4) *Utēb al Nahim fī Madah Syed al ‘Arab wal ‘Ajām* (Arabic)-this is a collection of *Nātiyah Qaṣā’id* by Shāh Walī Allāh; published by Maṭb‘ah Muḥtabā’i, Delhi in 1308 A. H/1891A. D.
- (5) *Altāf al-Qudus* (Persian)- this book explains basic issues on *Taṣawwuf*; published by Maṭb‘ah Aḥmadī, Delhi.
- (6) *Al-Imdād fī Ma’āthir al-Ajdād* (Persian)-in which Shāh Walī Allāh has written about his ancestors. This magazine is part of his book “*Anfās al-‘Ārifīn*”; also is included in “*Khamas Rasāi’l Shāh Walī Allāh Dehlvi*” published by Maṭb‘ah Aḥmadī, Delhi.
- (7) *Al- Intibah fī Salāsil Auliya’ Allāh* (Persian)-contains brief history and teachings of various chains of *Taṣawwuf*; published in Urdū translation by Maṭb‘ah Aḥmadī Delhi in 1311A. H/1894A. D.
- (8) *Insān al Aen fī Mashāekhīl Ḥaramain* (Persian)-this magazine is part of *Anfās al-‘Ārifīn*; also published in *Majmū‘ah-e-Khamsah Rasāi’l Shāh Walī Allāh* by Maṭb‘ah Aḥmadī.
- (9) *Al-Insāf fī Bayān-e-Asbāb al-Ikhtalāf* (Arabic)
- (10) *Anfās al-‘Ārifīn* (Persian)-this book is a collection of seven magazines; published by Maṭb‘ah Muḥtabā’i in 1335A. H/1917A. D.

- (11) *Al-Budūr al- Bāzighah* (Arabic)-this book comprises a statement on the philosophy of *Dīn*; *Majlis 'Ilmī Dābhail* got it published by Madīnah Press Bijnore in 1354A. H/1935A. D.
- (12) *Bawāraq al-Wilāyah* (Persian)-a part of *Anfās al- 'Ārifīn*; the sayings, activities, events, and practices of his father are mentioned therein.
- (13) *Tāwēl al-Aḥādīth* (Arabic)-describes the finer points from the Qur'ānic stories of the prophets; published by Shāh Walī Allāh Academy Hyderābād (Pākistān)
- (14) *Tuḥfat al-Mowahhedīn* (Persian)-a brief magazine of Shāh Walī Allāh in Persian on the belief of Monotheism; its text was published by Afḍal al Maṭābi', Delhi. Maulānā Ḥāfiẓ Muḥammad Raḥīm Baksh Dehlvi translated it into Urdū and it was published in 1381 A. H/1961A. D. by *Maktabah al-salaḥiyah, Shīsh Maḥal Road, Lāhore.*
- (15) *Tarājim Abwāb al Bukhārī* (Arabic)-principally states rules to help resolve translations of Bukhārī; a collection of *Rasāel-e-Arb'ah* as well as publication-series published at the end of *Maṭb'a Nūr al-Anwār Ārah.*
- (16) *Al-Tafhīmāt al-Ilāhiyyah* (Arabic and Persian)-contains Shāh Walī Allāh's mind-crises as well as intuitional subjects mostly found in Arabic and less found in Persian; *Majlis 'Ilmī Dābhail* got it published from Madīnah Press Bijnore in 1355A. H/1936A. D.
- (17) *Al-Juz' al-Laṭīf fī Tarjamāt al- 'Abd al-Ẓa'īf* (Persian)-gives an account of his personal events; part of *Anfās al- 'Ārifīn* and is also published separately.
- (18) *Ḥujjat Allāh al- Bāligha*-describes the secrets and motives of *Sharī'ah al-Islāmī.*

- (19) *Ḥasan al-‘Aqīdah* (Arabic)-basic beliefs of Islām in the light of Sunnah and *Aḥādīth* are described concisely.
- (20) *Al-Khair al-Kathīr* (Arabic)-relinking with Allāh, the concept of Allāh’s names and revelation, etc are explained; published by *Majlis-e-‘Ilmī Dābhail* in 1352 A. H/1933A. D.
- (21) *Al-Durus Samīn fī Mubasherāt al-Nabiyyilamīn* (Arabic)-this is a collection of the Prophet’s predictions which relate to Shāh Walī Allāh or the ancestors; published with *Riasālah Musalsalāt and Al-Nawādir* in 1391A. H/1971A. D. -also published by *Kutub Khānah Yahyevi Sahāranpūr*.
- (22) *Dewān-e-Ash‘ār* (Arabic)-consolidated by Shāh ‘Abd al-‘Azīz(d:1239A. H/1824A. D) and rearranged by Shāh Rafī‘ al-Dīn(d:1233A. H/1818A. D); kept in *Makhṭūṭah Kutub Khānah Nadwah al-‘Ulamā*, Lakhnow.
- (23) *Risālah*- written as per his own intuition in response to Ḥaḍrat Khwājah Khurd Sheikh ‘Abdallāh bin ‘Abd al-Bāqī.
- (24) *Risālah Dānishmandī* (Persian)-a mindful and useful magazine comprising valuable directives on principles of education and the teachers. Its Urdū translation *al-Raḥīm* was published by Prof. Muḥammad Sarwar in 1384A. H/1964 A. D from Ḥydrābād Sindh; translated in Arabic by Muḥammad Akram Nadvī in 1403 A. H/1983A. D.
- (25) *Zaḥrawīn* -a genesis of *Surahal-baqarah* and *Surah āl-e-Imrān*.
- (26) *Saṭ‘āt*(Persian)-comprises philosophical discussions by Shāh Walī Allāh; published by *Maṭb‘ah Aḥmadī*; also published by Maulvī Faḍal Aḥmad from *Bait al-Ḥikmah Karāchī* in 1358A. H/1939A. D and by Maulānā Ghulām Muṣṭafā Qāsmī from Shāh Walī Allāh Academy in 1384A. H/1964A. D.

- (27) *Sarwar al-Mahzūn* (Persian)-a summary of the famous book “*Noor al ‘Ayyūn fī Sir al Amīn al Māmūn*” on *Sīrah* by Ibn-e-Syed al-Nās; it was written on the request of a prominent contemporary of *Silsila-e-Mujaddidiyah* Sheikh Kabīr Ḥaḍrat Mirzā Maẓher Jān-e-jānan; its numerous translations in Urdū have also been published.
- (28) *Sharah Trājum Abwāb Saḥīḥ al-Bukhārī* (Arabic)-published in 1323 A. H/1905A. D by *Dāerah al-Mu‘arīf* Ḥyderabad. *Trājum Abwāb al-Bukhārī* is at its beginning.
- (29) *Shifā al-Qulūb* (Persian)-a magazine with facts and figures.
- (30) *Shwāriq al-M‘arafah* (Persian)-comprises events of Shāh Walī Allāh’s uncle Sheikh Abū al-Razā and a part of *Anfās al-‘Ārifīn*.
- (31) *Al ‘Atiyāt al-Samdiyah fī Anfās al Muḥammadiyah* (Persian)-this brief magazine is about the life of Sheikh Muḥammad Phaltī; a part of *Anfās al-‘Ārifīn*.
- (32) *‘Aqd al Jīd fī Aḥkām al Ijtihād wal Taqlīd* (Arabic)-a nice book on the commandments of *Ijtihād* and *Taqlīd*.
- (33) *Fath al-Raḥmān* (Persian)-a translation of the Qur’ān in Persian; published by *Matb‘ah Fārūqī* Delhi in 1294A. H/1877A. D with Shāh Walī Allāh’s Persian merits and Urdū translation of Shāh ‘Abd al-Qādir and merits of *Mūdiḥ-i-Qur’ān* which is copy of the published script.
- (34) *Fath al-Khabīr*(Arabic)-explains the difficult words of the Qur’ān; this magazine is like a summed-up end included in *Al-Fawz al-Kabīr*.
- (35) *Fath al-Wudūd al M‘arafah al-Junūd*(Arabic)-Maulānā Raḥīm Baksh has termed it as related to Morals and Mysticism in *Ḥayāt-e-Walī*.

- (36) *Alfaḍal al-Mubīn fil musalsale min Ḥadīth ‘an Nabī al-Amīn* (Arabic)-this magazine is well known as *Musalsalāt*; related to the art of *Ḥadīth* and published.
- (37) *Al Fawz al-Kabīr* (Persian)-an important book written on the principles of genesis.
- (38) *Fayyuz al-Ḥarmain* (Arabic)-relates mostly to the observations of the period of *Qiyām-e-Ḥijāz*, spiritual concepts, colloquial issues, and the issues of *Taṣawwuf*; this book is to be studied by the special few and beyond the comprehension of those who have no proper knowhow of *Taṣawwuf*.
- (39) *Qurrat al-‘Ain fī Tafḍīl al-Sheikhain*(Persian)-this magazine is about the piety of *Sheikhain* and published several times.
- (40) *Al Qaul al-Jamīl fī Bayān-e- Sawa al-Sabīl* (Arabic)-this magazine discusses evidence of *Bai‘at*(submission), Sunnah of *Bai‘at*, causes of its noncompliance and non-practice in initial periods, philosophy of *Bai‘at*, terms of the *Murshid*, terms of the follower, categories of *Bai‘at-e-Ṣūfiyah*, and repetition of *Bai‘at*; while going through it, a reader may not, at places, find that philosophical hard work as is the peculiarity of Shāh Walī Allāh in other important and famous books.

Al Qaul al-Jamīl Book House *Nadwat al-‘Ulamā* has two of the ancient calligraphic scripts; one is by the pen of Maulānā Syed Qaṭab al-Hudā Ḥasanī (d:1226A. H/1811A. D) who is among the distinguished pupils of Shāh ‘Abd al-‘Azīz(d:1339A. H/1824A. D) and this script is age-old and authentic belonging to the Book House of Maulānā Ḥakīm Syed ‘Abd al-Ḥayye Ḥasanī which is secured in *Nadwat al-‘Ulamā*. The second one belongs to Nawāb Syed Ṣiddīque Ḥasan Khan’s Book House.

- (41) *Kashf al-Ghain 'an Sharah al-Rubāyatain* (Persian)- this is the explanation of two *Rubā'ī* by the pen of Khwaja Baqī Billāh and further facilitated by Shāh Walī Allāh; published in 1310A. H/1892A. D by *Maṭb'ah Muṭtabā'ī* Delhi.
- (42) *Lam 'āt* (Persian)- published on *'Ilm-e-Taṣawwuf*.
- (43) *Al Muqālāt al Waziyyatu fin Naṣḥat wal Waṣiyat* (Persian)- published many a time with the title of “*WaṣiyatNāmah*”; Also published in 1268A. H/1852A. D by *Maṭb'ah Muṭī' al-Rahmān* Delhi with the explanation of Qaḍī Thanā Allāh Panīpatī.
- (44) *Al Moqaddamah al- Sunniyah fī Inteṣār lil Firqah al-Sunniyah* (Arabic)-a translation of Mujaddid Alf Thānī's magazine “*Radd-e-Rawāfiḍ*” with additional merits; to quote Syed Abu'l-Ḥasan 'Alī Nadvī, Shāh Walī Allāh translated it on the expressed desire of his teacher Sheikh AbūTāhir Madanī in 1144A. H/1731A. D during his stay in Hijāz. Its hand scripts are in the Book Houses of Taunk and Bhopāl.
- (45) *Al Moqaddamah fī qawānīn al-Tarjumah* (Persian)-is included at the beginning of *Maṭbū'ahFath al-Rahmān*.
- (46) *Al-Musawwā min Aḥādīth al-Muwaṭṭā'* (Arabic)-an explanation of *Muwaṭṭā'* in Arabic published from Delhi and Makkah *Mo'azzamah*.
- (47) *Al-Muṣaffā* (Persian)-an account by *al-Muwaṭṭā'Imām Mālik* in Persian consisting of great merits and research; one of the important books of Shāh Walī Allāh. Its first volume was published by *Maṭb'ah Fārūqī* Delhi and the second by *Matb'ah Murtaḍāwī* Delhī in 1293A. H/1876A. D.
- (48) *Al-Maktūb al-Madanī* (Arabic)-an important document that was written under the name of Sheikh Ismā'īl bin Abdallāh Rūmī in comparison to *Waḥdat al Wujūd and Waḥdat al*

Shahūd; exists in *Al-Taḥmīmāt al-Ilāhiyah* and also published separately with some magazines.

- (49) *Maktūb m'a Manāḳib-e-Imām Bukhārī wa Faḍīlat Ibn-e-Taymiyyah* (Persian)-published by Maulvī 'Abd al-Ra'ūf, Administrator Book House Nadhīriyah; not a regular script but a document of *Kalimāt al-Ṭayyibāt* which is a consolidation of the script of Imām Bukhārī's *Nawāqib* and script written in defense of Ḥāfiẓ Ibn-e-Taymiyyah.
- (50) *An Nabzāt al Abreziyyah fī Laṭīfāt al-'Azīziyyah*(Persian)-part of *Anfās al-'Ārifīn* in which Shāh Walī Allāh has stated the events of his maternal grandparent Sheikh 'Abd al-'Azīz Dehlvī's predecessors and successors.
- (51) *Al-Nawādir min Aḥādīth Syed al Awāe'l wal Awāakhir* (Arabic)- published with *Musalsilāt*.
- (52) *Ham'āt* (Persian)-discusses the apparent and obscured issues of Dīn-e-Islām; also mentions the expected *Taghayyurāt Kulliyyah*.
- (53) *Hawāmi' Sharah Hizb al-Baḥr* (Persian)- a published magazine.²³

Descendants of Shāh Walī Allāh

Rafī' al-Dīn(d: 1233A. H/1818A. D)

Maulānā Shāh Muḥammad Rafī' al- Dīn bin Shāh Walī Allāh bin 'Abd al- Raḥīm Al 'Umarī (linked onto Ḥaḍrat 'Umar bin al-Khaṭṭāb) was born at Delhi in 1163A. H/ 1750A. D in a family which begot an ultimate fame in Islamic India with regard to

²³. Nadvī, *Tārīkh Da'vat-o-'Azīmat*, Vol. 5, p. 412

knowledge and piety in the 18th century A. D and the times thereafter.²⁴

He learned *Ḥadīth* from his father Shāh Walī Allāh who was a renowned *Mohaddith* of his period in India. In 1176A. H/1762A. D, after the death of his father, he was brought up by his elder brother Shāh 'Abd al-'Azīz (d:1239A. H/1824A. D) where he completed '*Ulūm-e-Mutadāwalah* and paid special attention towards *Ḥadīth*, *kalām*, and *Uṣūl*.²⁵

In *Ṭarīqat*, he benefited from Shāh Muḥammad 'Āshiq bin 'Ubaidallāh Phaltī and at the age of twenty, he achieved distinction and fame in '*Ilm-o- Iftā'* and *dars*. In the lifetime of his brother Shāh 'Abd al-'Azīz (d:1239A. H/1824A. D), he started writing and editing and was considered in the list of major scholars.²⁶

After Shāh Walī Allāh's disability of the eyes, he took over the teaching assignments²⁷ as Shāh's health due to old age was deteriorating and he had lost his eyesight too.²⁸

He breathed his last on 4th *Shawwāl*, 1233A. H/1818A. D at Delhi during the life of his elderly aged brother Shāh 'Abd al-'Azīz and was buried next to his father outside the city.²⁹

He wrote more or less twenty books; most of these are in Arabic or Persian and few in Urdū. The fineness of his ideas and command over the language are his specialties to be admired a lot. Some of his written work is as follows:

²⁴. *Urdū Dāerah Mu'ārif-e-Islāmia*, Vol. 10, p. 318

²⁵. *Ibid*

²⁶. Nadvī, *Tārīkh Da 'vat-o- 'Azīmat*, Vol. 5, p. 382

²⁷. *Ibid*

²⁸. *Urdū Dāerah Mu'ārif-e-Islāmia*, Vol. 10, p. 318

²⁹. 'Abd al-Ḥayy, *Nuzhat al-Khawāṭir*, Vol. 7, p. 186, Hyderābād(Deccan), 1979A. D.

- (1) Urdū translation of the Qur’ān with literal meanings by restricting to the text.
- (2) *Takmīl al-Dha‘ah (Takmīl li Dha‘at il-Azhān)*-in this book, described are *Manṭaq* (Philosophy), *‘Ilm-e-Kalām* and some metaphysical issues.
- (3) *Muqaddimāt al ‘Ilm*
- (4) *(Isrār) Al-Moḥabbah*-this magazine pertains to love and encompasses every aspect.
- (5) *Tafsīr-Āyāt al-Nūr*-it is *Tafsīr* of Verse No. 35 of the 24th Surah of the Qur’ān.
- (6) *Al-‘Urūḍ wal Qāfyah*
- (7) *Damgh al-Bāṭil*-a magazine on some of the intricate issues of *‘Ilm al- Ḥaqāe’q*.
- (8) *Risālat al-Taṣawwūrāt wa Taṣdīqāt*, with Marginal note of Qutub al-Dīn al-Rāzi written by Mīr Zāhid al-Harvī.
- (9) *Ithbāt Shaqq al Qamarwa Ibtāl al-Barāhīn al-Ḥikmiyyatu ‘alā Uṣūlil ḥukumah*; books listed in serials 4 to 9 have not been published yet.

Books in Persian

- (1) *Qiyāmat Nāmah or Maḥshar Nāmah* (Lāhore 1339A. H. Hyderābād undated)
- (2) *Fatāwā*, Delhi (1322A. H)
- (3) *Majmu‘ah Tis‘ah Rasā‘el*, Delhi 1314A. H/1896A. D, brief magazines on religious and mystic issues.
- (4) *Sharaḥ al-Ṣudūr ba SharaḥḤāl al-Maut wal Qubūr*- this magazine relates to the life hereafter.
- (5) *Latā’if-e-Khamsah*- a book on *Taṣawwuf*.³⁰

³⁰. Details regarding books are taken from *Urdū Dāerah Mu‘ārif-e-Islāmīa*.

As per a writer of *Dāerah Mu'ārif-e-Islāmia (Urdū)*, among the offspring of Shāh Walī Allāh, the status of Shāh Rafī' al-Dīn(d:1233A. H/1818A. D) as a teacher and as an orator is more recognized as compared to being a writer, however, he did have the same visionary approach in several respects as was founded by Shāh Walī Allāh.³¹

In the words of Sheikh Muḥammad Ikrām, a few of his poems and some prose are memorable but the most important work of all is his literal translation of the Qur'ān which is so popular even today.³² This translation was first published at Calcutta in 1254A. H/1838-39A. D and second in 1266A. H/1849-50A. D.³³

Shāh 'Abd al-'Azīz Moḥaddith Dehlvi(d:1239 A. H/1824 A. D)

Shāh 'Abd al-'Azīz ibn-e-Shāh Walī Allāh *Moḥaddith Dehlvi* was born on 25 *Ramaḍān*, 1159A. H/1746A. D at dawn.³⁴

The father named him 'Abd al-'Azīz; his historical name is Ghulām Ḥalīm.³⁵

In his childhood, he memorized the Qur'ān and learned *Tajwīd* and *recitation*. At the age of 11, his regular learning commenced. The father assigned the teaching to a competent person out of the followers. In about two years. Shāh 'Abd al-'Azīz made surprising progress in various Arabic disciplines. He developed an unmatching dynamism and sharpness in his

³¹. *Urdū Dāerah Mu'ārif-e-Islāmia*, Vol. 10, p. 319

³². Ikrām, *Rūd-i-Kawthar*, p. 596

³³. *Urdū Dāerah Mu'ārif-e-Islāmia*, Vol. 10, p. 319

³⁴. 'Abd al-'Azīz, Shāh, *Malfūzāt* (Persian), p. 109, *Maṭba'ah Mujtabā'ī*, Mīrath, 1314A. H.

³⁵. Raḥīm Baksh, *Ḥayāt-e-Walī*(urdū), p. 320, *Afḍal-al-Maṭaba'i*, Delhi, 1319A. H.

temperament.³⁶ Then he joined the circle of his father's *darts*; only those pupils would join it whose memory and wisdom were well known among the scholars.³⁷ At the age of 16, he achieved expertise in Genesis, *Hadīth*, *Fiqh*, *Uṣūl*, *'Aqā'ed*, *Manṭiq*, *kalām*, numerology, *Ḥayyāt*, Mathematics, History, Geography, etc. but with special inclination towards the Qur'ān. Shāh 'Abd al-'Azīz writes that his father used to give special instructions to his teacher for teaching the Qur'ān. His speech from the beginning was clear and concise. He would explain the difficult issues in a manner that even the senior scholars would be taken aback.³⁸

On the demise of his father, he took over his father's seat of *dars* at the age of sixteen. Ever since, he spent his entire life teaching, writing, extending *Da'vat-wal-Irshād*, and training the followers and pupils.³⁹

He delivered his address twice a week on Monday and Friday in the institution which was attended by all and sundry. His oration was so charming that every listener would be mighty pleased irrespective of his cast and creed; no words of the speech would hurt anyone.⁴⁰

He fell sick at the end of *Ramaḍān*, 1239A. H/1824A. D and when the illness worsened, he distributed all the cash in his possession amongst his nephews and parental relations. He then advised that his coffin should be of the same cloth that he had been wearing. His *kurtah* and *paijāmah* were made up of a local simple

³⁶. Raḥīm Baksh, *Ḥayāt-e-Walī*, p. 321

³⁷. *Ibid*, p. 322

³⁸. *Ibid*

³⁹. Siddīque Ḥasan Khān, *Ithāf-al-Nubalā*, p. 296, *Maṭba'ah Niẓāmī*, Kānpūr, 1288A. H.

⁴⁰. Raḥīm Baksh, *Ḥayāt-e-Walī*, p. 327

cloth. He died on Saturday 7th *Shawwāl*, 1239 A. H/1824 A. D at dawn at the age of eighty-one and a few days. Funeral prayers, one after the other, were offered fifty-five times.⁴¹ His grave is situated outside Delhi city near the grave of his father.⁴²

Shāh 'Abd al-'Azīz's writings are listed below:

- (1) *Tafsīr Fath al 'Azīz* popularly known as *Tafsīr-e-'Azīzī*- first volume is from the beginning upto quarter of Chapter 2. The second and third volume is *Tafsīr* of the last two chapters (The first one is in Calcutta 1248A. H/1832A. D). Its Urdū translation has also been published.
- (2) *Tuḥfah Ithnā 'Ashariyah* (1204A. H/1790A. D)-pertains to the beliefs of *Fīqh-e-J'afariyah*.
- (3) *Bostān al-Moḥaddithīn* (Delhi:1293A. H/1876A. D and 1316A. H/1898A. D, Lāhore:1301A. H/1884A. D and 1311A. H/1893A. D)-its Urdū translation has also been published; events of *Moḥaddithīn* are stated; the original magazine is in Persian.
- (4) *Ajālah-e-Nāfi'ah*-one of his best educational productions in Persian on the discipline of Principles of *Ḥadīth*. This book was published in 1212A. H/1797A. D by *Maṭb'ah Mujtabā'e*, Delhi.
- (5) *Sirr al-Shahādāt* (events of *Shahādāt-e-Karbalā*)-this book was published in Delhi in 1261A. H/1845A. D. Syed 'Alī Akbar translated it into Persian with the name of *Izhār al-Sa'ādah*. Maulvī Salāmat Allāh *Damishqī*, a pupil of Shāh 'Abd al-'Azīz took down its explanation in Persian with the

⁴¹. *Alrouz-al-Mamtūr fī Tarājum 'Ulamā Sharah-al-Ṣudūr*, p. 200, 201, *Mufīd-e-'Ām Āgīrah*, 1307A. H.

⁴². 'Abd al-Ḥayy, *Nuzhat al-Khawāṭir*, Vol. 7, p. 276

name of *Tahrīr al-Shahādatain* which was published in 1299A. H/1882A. D. Handwritten manuscripts of *Tahrīr al-Shahādatain* are found in ‘Alīgarh and Bankīpūr.

- (6) *‘Azīz al-Iqtabās fī Faḍā’il-e-Akhyārannās-* a collection of *Aḥādīth wa Akhbār in Khulfā-al-Rāshidīn* (Delhi 1322A. H/1904A. D); handwritten manuscripts are available in Rāmpūr and Āṣfiyah. Its translations in Persian and Urdū have also been published.
- (7) *Mīzān al ‘Aqā’id*-this book was published at Delhi in 1321A. H/1903A. D.
- (8) *Fatāwa ‘Azīzī* (Persian)-published in two volumes at Delhi in 1341A. H/1923A. D.
- (9) *Rasā’il Khamsah* (Persian)-some of these magazines are included in *Fatāwa*.
- (10) *Tahqīq al Ro’yā* (Persian)
- (11) *Malḥūzāt* Shāh ‘Abd al-‘Azīz (Persian)-*Sharaḥ Mīzān al-Manṭiq in Ḥayāt Walī and Ḥawāshī Bad’i ‘al-Zamān*; besides *Mīzān al- Balāghat* is mentioned in *Tadhkirah ‘Azīziyyah* but their printing status could not be ascertained.⁴³

Shāh ‘Abd al-‘Azīz (d:1239A. H/1824A. D)

Shāh ‘Abd al-‘Azīz’s important innovative performance is in the form of a splendid effort for the interpretation of the Qur’ān, dissemination of its teachings and the subjects among the Muslims, re correction of the beliefs through it, and direct interaction of the masses with the true religion. As regards taking the Qur’ān down to the masses and by it reforming the false beliefs or bogus rituals and endeavor to connect with Allāh is concerned, Shāh ‘Abd al-‘Azīz

⁴³. Most of the details regarding books of Shāh ‘Abd al-‘Azīz are taken from Vol. 11, p. 636 of *Urdū Dāerah Mu‘arīf-e-Islāmīa*.

(d:1239A. H/1824A. D) promoted the task of his father and produced commonality as well as the vastness. Shāh Walī Allāh's *dars-e- Qur'ān* had been covered upto the verse of *Surah al-nisā* "أ *dilū huwa aqrabu liltaqwā*" that he breathed his last. Shāh 'Abd al-'Azīz (d:1239A. H/1824A. D) picked it up from here. He reached up to the verse of *al-ḥujurāt*, " *Inna akramakum 'inda Allāhi 'atqākum* " that this *dars* also came to an end with his demise. After his departure, his grandson (who had been trained by him and was his true follower) Shāh Muḥammad Iṣḥāq resumed it.

Dars-e-Qur'ān of Shāh 'Abd al-'Azīz (d:1239A. H/1824A. D) was held every week on Monday and Friday and was attended by the special and the common enthusiastically. In its session, temperamentally he used to be in high spirits and the speech delivery was in full swing like flowing water.⁴⁴ Because of the sessions, inclination towards the Qur'ān in the capital Delhi became so common; a powerful wave to rectify the beliefs was set. Series of the Qur'ānic translations and the genesis began which is ongoing until this time reforming hundreds and thousands of persons; their hearts and soul got acquainted with the taste of Monotheism (*tauḥīd*) and the Qur'ānic Charm. In the same *Madāris-e- 'Arabiah*, scholars who were blessed and trained through these sessions became the source of starting a series of lessons on the Qur'ānic Text towards the understanding of the Grand Book; this brief genesis⁴⁵ was included in the Syllabus of *dars* as a good omen. Thus, the fallacy spread by religious scholars

⁴⁴. 'Abd al-'Azīz, *Malfūzāt*, p. 10

⁴⁵. In old *dars* there were *Jalālain Kāmil* and *Baidāwī*(*Surah al-baqarah*). *Tarjumah* and *Tafsīr* of whole Qur'ān was not in practice. .

that propagation of the Qur'ān would cause religious dangers or mislead the masses was diffused. In fact, behind all this was an apprehension that the masses may not slip out of the hands of professional scholars who had shelved the Qur'ān to keep the masses away from it.

The other scholarly and reformative achievement of Shāh 'Abd al-'Azīz (d:1239A. H/1824A. D) is in the shape of *Tafsīr Fath al-'Azīz* which is also named "*Tafsīr-e-'Azīzī*" and "*Bostān al-Tafāsīr*". This happens to be Shāh 'Abd al-'Azīz's dictated and permanent document. As enunciated by Shāh 'Abd al-'Azīz himself, that comprises *Surah al-fāteḥah*, *Surah al-baqarah*, *Surah al-mulk* upto end of the Qur'ān.⁴⁶ However, *Surah al-baqarah* is not completed (reasons could not be found); printing completed a nearly upto quarter of Chapter: 2 Verse: "*An Taṣūmū khayrullakum*" Numerous editions of *Tafsīr* in Persian have been published. The book is in three volumes; the first volume is from *Surah al-fāteḥah* onto nearly a quarter of Chapter 2. The second volume is from *Surah al-mulk* (Chapter: 29) up to the end of *Surah al-mursalāt*. The third volume starts with *Surah al-nabā*: "*'Amma Yatasā alūna*" upto the end of the Qur'ān, i. e. end of *Surah al-nās*. In *dars-e-Tafsīr* of Shāh 'Abd al-'Azīz and in his *tafsīr*-book *Fath al-'Azīz*, those issues have especially been deliberated in depth which the scholars of that time had not tackled by any research so truthfully. This gripped a sizeable section of the masses into false beliefs and polytheistic acts, e. g, *Tafsīr* of the verse "*Wa mā uḥilla lighayri Allāhi bihi*" is one of the specific places in this book.

⁴⁶. It also seems from *Moqaddamah Tafsīr "Fath-al-'Azīz"* by Shāh 'Abd al-'Azīz that this *Taṣnīf* was started by the motivation of Maulānā Muḥammad Bin Shāh Walī Allāh in 1208A. H.

Likewise, the discussion on magic in the context of the verse “*Wa mā kafara Sulaymānu.... . (till end)*” and some other verses are explained with distinguished research which are the specialties of this book.

Shāh ‘Abd al- Qādir (d:1230A. H/1815A. D)

Shāh ‘Abd al-Qādir was born in Delhi in 1163 A. H/1769 A. D. He was the third son of Shāh Walī Allāh Dehlvi and the family tree joins onto the 34th generation of Ḥaḍrat ‘Umar (R).

Education and Training

Initial education and training were acquired at the hands of his father; after the death of his father, completion of the education was done under his elder brother Shāh ‘Abd al-‘Azīz(d:1239A. H/1824A. D).⁴⁷

In *Salūk and Taṣawwuf*, he benefited from Sheikh ‘Abd al-‘Aoul Dehlvi and for Urdū language and literature, he joined the company of Khwājah Mīr Dard.⁴⁸

Prominent Pupils

A large number of pupils benefited from Shāh ‘Abd al-Qādir (d:1230A. H/1815A. D); the famous and known among them are Sheikh ‘Abd al- Ḥayye, Shāh Ismā‘īl Shahīd, Sheikh Faḍal-e-Ḥaq bin Faḍal-e-Imām Khairābādī, MirzāḤasan ‘Alī Shafī‘, Shāh Muḥammad Ishāq and other scholars.⁴⁹

Offspring

Shāh ‘Abd al-Qādir was blessed with a single daughter only whose hand was given by him to his nephew Maulvī Muṣṭafāand

⁴⁷. Anwar Shāh Kashmīrī, *Anwāral-Bārī*, Vol. 2, p. 205, *Idārah Tālīf-e-Ashrafīyah*, Multān, n. d.

⁴⁸. Firāq, Nāṣir Nadhīr, *Lāl Qilah Kī Jhalaq*, p. 63, Lāhore, n. d.

⁴⁹. Anwar Shāh Kashmīrī, *Anwār al-Bārī*, Vol. 2, p. 205.

she was also blessed with a daughter who was later married to Shāh Ismā'il Shaḥīd(d:1246A. H/1831A. D).⁵⁰

Demise

Shāh 'Abd al-Qādir passed away on Tuesday, 19th *Rajab*, 1230A. H/1815A. D and was laid to rest next to his father; then, Shāh 'Abd al- 'Azīz and Shāh Rafī' al-dīn were alive to sustain this shock. They, at the time of burial, were saying, "We are not burying a person but knowledge and wisdom."⁵¹

Intellect Level

The educational services of Shāh Walī Allāh Dehlvi are unique and unmatched; these efforts pertain to the period of decline but in all aspects, research work was presented. Out of this lot, excepting translation and margins by Shāh 'Abd al-Qādir, there are no other mentionable services in writing or corroboration, yet this service alone by him made him unforgettable.

The evidence of a person's educational output is given by his pupils. Students of Shāh 'Abd al-Qādir performed the literal services in the sub-continent which are exemplary in nature. Urdū translation by Shāh 'Abd al-Qādir is a hallmark in ancient Urdū prose.

Shāh 'Abd al-Qādir had a deep attachment to the Qur'ān and that is why he remained busy in disseminating the Qur'ānic teachings and its understanding at *Masjid Akbarābādī* for forty years. It was at that time; he took down the popularly known Urdū translation of the Qur'ān called "*Mūḍiḥ-i-Qur'ān*" which reflects

⁵⁰. Fārūq Khān(M. A), Muḥammad, *Shāh 'Abd al-Qādir Kī Qur'ān Fahmī*, p. 21, Islāmic Publications, Lāhore, n. d.

⁵¹. Nadvī, *Tārīkh Da 'vat-o- 'Azīmat*, Vol. 5, p. 387

his deep meditation and vision. Written commentary and the marginal remarks on it are superb and surpass all the *tafāsīr*.

Abu'l-Kalām Āzād(d:1378A. H/1958A. D)expressed the following views about translation by Shāh 'Abd al-Qādir (d:1230A. H/1815A. D):

“The greatest service rendered by Shāh 'Abd al-Qādir to Urdū language is that he translated the Qur'ān at the time when the language was in its delinquency stage and the prose writing had yet not fully commenced. Such a task could only be done by the people who know the art of molding the language.”⁵²

Features of *Mūḍiḥ-i-Qur'ān*

- (1) The biggest feature of *Mūḍiḥ-i-Qur'ān* is that Shāh 'Abd al-Qādir consolidated in it all the authentic *Tafsīrī and Fiqhī* quotes so meticulously that no single aspect was lost sight of and all were duly accounted for which developed in it completeness as well as the vastness.
- (2) Other translators have made use of Urdu maxims but the way Shāh 'Abd al-Qādir has used these simply has no precedence.
- (3) Nowhere in Shāh 'Abd al-Qādir's translation, a reader can find incoherence or unnecessary use of the words at all; every word is so aptly utilized to convince the reader of its rightest and most suitable place.
- (4) The use of synonyms was a specialty of Shāh 'Abd al-Qādir; using the same word in various places is so meticulously done that everywhere it seems nearest in meaning to the verse. If the synonyms are used in a verse, then the same impact is

⁵². Āzād, Abu'l- Kalām, *Makātīb Abu'l- Kalām Āzād*, p. 197, Urdū Academy, Karāchī, n. d.

maintained in the translation as well which proves Shāh ‘Abd al-Qādir’s complete command over the two languages.

- (5) He tried his utmost that *Mūḍiḥ-i-Qur’ān* must be kept away from various philosophical and one-to-one confrontational discussions.
- (6) During the translation, he maintained a posture that while translating any terminology or an issue described in a verse, he differed from his predecessors’ translation and adopted his own way of *Ijtihād*. This indicates that Shāh ‘Abd al-Qādir had been blessed by Allāh with the specialty of the Qur’ānic understanding which earned him an extraordinary status among the scholars.⁵³

⁵³. ‘Abd al-Qādir, Shāh, *Mūḍiḥ-i-Qur’ān*, Tāj Company Ltd, n. d.

Chapter 2: Services of Theologians of Sindh

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Introduction

In the Indo-Pak sub-continent, Sindh is the first of the zones where the advent of Islām was the earliest. Historically, the scholars here did a great work of intellect and research. In the year 270 A. H/883A. D, due to internal disturbance, so many small states came into being.⁵⁴

Out of these, the state of Manṣūrah was taken over by the Ḥubārī tribe. Muslim ruler 'Abdallāh bin 'Umar Ḥubārī of Manṣūrah had sent a scholar to Hindū Rājāh of Alvar on his request who presented the translation of the Qur'ān in his court. This incident narrated by the famous historian Buzurg Bin Shehr Yār has also been endorsed by renowned historians of the sub-continent.⁵⁵ But nothing with certainty can be said about the symmetrical order and the dictation of this translation, however, it is certain that the honor of translating the Qur'ān the first of all lies with Sindh.⁵⁶

In the era of *Arghaun* and *Tarkhān*, Makhdūm Nūḥ Hālāe' (d:998 A. H/1589A. D) properly translated the Qur'ān in Persian which has become available in secured form despite the varying times.⁵⁷

This translation, with the efforts and research of 'Allāma Muṣṭafā Qāsmī (d:1424A. H/2003A. D) has been published by

⁵⁴. Nadvī, Abū Zafar, Syed, *Tārīkh Sindh*, p. 323, *Maṭb'ah Mu'ārif*, A'zam Garh, 1947A. D.

⁵⁵. Athar Mubārakpūrī, Qādī, *Hindustān Mein 'Arbōn Kī Ḥakūmatain*, p. 92, *Maktabah 'Ārfīn*, Karāchī, 1965A. D.

⁵⁶. Bhattī, Muḥammad Ishāque, *Barresaghūr Pāk-o-Hind Mein 'Ilm-e-Fiqh*, p. 27, 28, *Idārah Thaqāfat-e-Islāmīah*, Lāhore, 1973A. D.

⁵⁷. Muḥammad Jamman, Tālpūr, *Sindh Jā Islāmī Darsgāh*, p. 139, *Sindhī Sā'at Ghar*, Ḥyderābād, 2007A. D.

Sindh Literary Board Ḥyderābād. This translation was compiled even earlier than the translation of famous researcher Shāh Walī Allāh(d:1176A. H/1762A. D). In this regard, we are justified to opine that in the sub-continent the honor of the first translation in the Persian language also goes to Sindh. In that period, a movement among the Sindhī Scholars emerged that the Islamic literature and art be documented in the mother tongue Sindhī so that a common Sindhī literate should be able to benefit.⁵⁸ Consequent to this movement, written as well as compilation work in Sindh commenced in the mother tongue Sindhī and initially it was in the form of ancient Sindhī poetry. In this regard, Makhdūm Muḥammad Hāshim Thathwī and other scholars of Sindh wrote down geneses of the Qur’ān. However, in that period, neither there is any reference to genuine translation in the literary history of Sindh nor any written material of this kind could be found. Sindhī poetry in the *Kalhorah Period* after its evolutionary phase took the shape of prose and this is how the translations in Sindh began in prose.⁵⁹ This practice is still ongoing. Translations of the Qur’ān in the Sindhī language are mentioned below.

⁵⁸. Lākhū, Ghulām Muḥammad, *Kalhodhah Dour-e-Ḥakūmat*, p. 401, 402, *Anjuman Itteḥād-e-‘Abbāsiyah Pākistān*, Karāchī, 2004A. D.

⁵⁹. Malkānī, Manghah Rām, *Sindhī Nathar Jī Tārīkh, Moqaddamah Az Ghulām Muṣṭafā Qāsmī*, p. 907, *Zaib Adabī Markaz*, Ḥyderābād, Sindh, 1977A. D.

Translations of the Qur'ān in Sindhī Language

(1) *QUR'ĀN-E-MAJĪD MUTARJIM* (Ākhund 'Azīz Allāh Matiyārvī)

This is the first-ever translation of the Qur'ān in Sindhī language by a high-leveled scholar Ākhund 'Azīz Allāh Matiyārvī (d:1283 A. H/1856A. D)

During the ruling period of Tālpūr. Qāḍī 'Azīz Allāh Matiyārvī belongs to a famous literary family of Matiyārvī. He was a competent and renowned scholar who received the education of all disciplines from a well-known scholar of Matiyārī to become a dynamic scholar. He gave his hand in the hand of nobles of Lawārī following the *Naqshbandī* chain. At that time, Lawārī was a big education center. Qāḍī Matiyārvī most of the time stayed in Lawārī to do the work of writing *Fatwā*, writing books, and compilation.⁶⁰ Prior to Ākhund 'Azīz Allāh Matiyārvī, all the available translations of the Qur'ān in the Sindhī language were of genesis type in nature; that is why these are technically not accounted for as translations. Earlier, the scholars of Sindh instead of Sindhī prose have documented books on Islamic discipline and art in the style of ancient dialects on the lines of so-called *ALIF ASHBAH*. Genesis by Makhdūm Muḥammad Hāshim Thathvī (d:1164A. H/1750A. D) known as *Tafsīr-e-Hāshmi* is in the ancient dialects.⁶¹

This translation by Ākhund 'Azīz Allāh Matiyārvī with regard to educational and art standards is the foremost and basic translation of its own kind in the ancient Sindhī literature. About

⁶⁰. Wafāi', Dīn Muḥammad, *Tadhkarah Mashāhīr-e-Sindh*, Vol. 2, 3, p. 427, *Sindhī Adabī Board*, Hyderābād, Sindh, 2005A. D.

⁶¹. Balouch, Nabī Bakhsh Khān, Dr. , *Sindhī Bolī Adab Jī Tārīkh*, p. 392, 394, Pākistān Study Centre, Sindh University, Jām Shoro, 1990A. D.

the popularity of this translation, ‘Allāma Ghulām Muṣṭafā Qāsmī writes that this translation was prevalent in the entire Sindh and found almost in all the mosques there.⁶²

(2) *QUR’ĀN MUTARJIM WA MAHSHI* (Maulānā Muḥammad Siddīque Norang Potā)

Translator of this Sindhī translation of the Qur’ān Maulānā Muḥammad Siddīque son of Makhdūm ‘Abd al-Rahmān was a well-known Ṣufī scholar as one of the descendants of the religious family of Makhdūm Naurang.⁶³

About the initial education of Maulānā Muḥammad Siddīque, there is silence among the narrations of Sindhī literature. Maulānā Dīn Muḥammad Wafā’i in his famous *Tadhkarah Mashāhīr-e-Sindh* has merely written that he after receiving education of prevalent Sindhī disciplines migrated to Mumbai where Kāthiyawāri were the followers of his family. He established a printing press in Mumbai with the name of *Maṭba‘ah Ḥusainī* to promote the spreading of knowledge and in particular for printing old Sindhī religious books.⁶⁴

This translation by Maulānā Muḥammad Siddīque after Ākhund ‘Azīz Allāh is the ancient Sindhī Translation of the Qur’ān. This translation, first of all, was published by Maulānā Muḥammad Siddīque in 1295 A. H/ 1878 A. D from his established

⁶². Thathwī, Muḥammad Hāshim, Makhdūm, *Tafsīr-e-Hāshmi, Moqaddamah az Ghulām Muṣṭafā Qāsmī*, p. 12, *Sindhī Adabī Board*, Hyderābād, Sindh, n. d.

⁶³. Actual name of Makhdūm Nourang is Nūrallāh. He was a great ṣufī, appointed as vicegerent in Sindh by Ghouthiyah Dargāh of Multān. His descendants are known as NOURANGZĀDĀH. For reference: ‘Abd al-Ghanī, ‘Abdallāh. *Tārīkh-e-Sindh*, p. 158, Institute of Sindhology, Jāmshoro, Sindh, 1984A. D.

⁶⁴. Wafāi’, *Tadhkarah Mashāhīr-e-Sindh*, Vol. 2, 3, p. 294, 296

press *Maṭba'ah Husainī*. At the end of this translation, Maulānā Ḥāfiẓ Ni'amat Allāh Kashmīrī has endorsed the maiden date of printing as follows:

Qad Ṭab'a Mushafun Majīdun

Lā Mithāla Lahā wa Lā Mumāthiluh⁶⁵

A study of this translation by Maulānā Muḥammad Siddīque reveals that this is on the lines of Ākhund 'Azīz Allāh's translation in the ancient Sindhī language with little variation as word for word.

(3) QUR'ĀN-E-PĀK MUTARJIM M'A MUKHTAṢAR ḤĀSHIYAH (Qāḍī Sharf al-Dīn Sehwānī)

Qāḍī Sharf al-Dīn Sehwānī comes from an ancient historical city of Sindh *Sehwan*. There is silence over Qāḍī's affairs in Sindhī literary references. That is why nothing with certainty can be said as to how he received his initial education and what more educational or research services he rendered other than the mentioned translation. The manuscript of this Sindhī translation along with brief margins by Qāḍī Sharf al-Dīn Sehwānīs still available in the Institute of Sindhology at Jāmshoro. This translation with a dimension of 32 by 20 cm consists of 1047 pages. At the end of the translation, Qāḍī Sharf al-Dīn has endorsed the maiden date which indicates that he spent two years on this assignment and on Friday, 13 *Rajab al-Murajjab* 1325 A. H/1907A. D, he completed it. ⁶⁶The translation is the word for

⁶⁵. Muḥammad Siddīque, Maulānā, *Qur'ān-e-Pak Mutarjim Muḥsha*, p. 538, *Maṭb'ah Husainī*, Bombay, 1317A. H.

⁶⁶. Sharf al-Dīn, Qāḍī, *Qur'ān-e- Pāk Mutarjim M'a Mukhtaṣar Ḥāshiyah*, Qalmī, p. 1048

word and while doing so, brief explanations along with the decorum of descent of the Qur'ānic Verses have also been given on the margin which is a great educational service.

**(4) RAFĪ'-AL-SHĀN QUR'ĀN-E-'AZĪM MUTARJIM
(Maulānā Syed Tāj Maḥmūd Amrotī)**

This proverbial translation of the Qur'ān has been done by a highly placed scholar and spiritual saint of Sindh Maulānā Syed Tāj Maḥmūd Amrotī. Because of his intellectual and spiritual level, people would come to join his company from far-flung areas of Sindh. He took an active part in the Freedom Movement and led the Freedom Fighters on way to Afghānistān during their migration. In his view, the only way to bring about constructive revolution is by spreading the teachings of the Qur'ān; he, therefore, compiled a poetic translation and genesis of *Surah Yāsīn* and *Surah al-Raḥmān*.⁶⁷ Besides, he translated the Qur'ān as a whole. Maulānā Syed Tāj Maḥmūd Amrotī took upon this task of translation in 1312 A. H/ 1896 A. D and in his lifetime, it was published in three parts (1335 A. H/1916 A. D by Al Ḥaq Press, Sukhur (Sindh). This translation in Sindhī by Maulānā Syed Tāj Maḥmūd Amrotī is the first of its kind whereby the translation is published by giving only the verses number without the Qur'ānic Text.⁶⁸

On publication of this translation without Arabic text, a great scholar and man of the logic of that time Maulānā Qamar al-

⁶⁷. Dr. 'Abd al-Razāq Ghānghru edited *manẓūm Tafṣīr of surah Yāsīn* written by Maulānā Amrotī and has got it published with the co-operation of Maulānā 'Abd al- Khāliq Kandyārvī academy Jām Nūrallāh *Ta'allaqah* Kandyāru.

⁶⁸. Bukhāri, Syed Maḥmūd Shāh, Dr. , *Waṭan ji Āzādi jo Imām*, p. 49, Shahbāz Publication, Ḥyderābād, Sindh, 1984A. D.

Dīn Unarh of Punnu 'Āqil raised serious objections and termed this act of translation by Maulānā Syed Tāj Maḥmūd Amrotī as an act of infidelity. He went beyond it to travel to Marot for discussion and confront Maulānā Syed Tāj Maḥmūd Amrotī over the issue. Maulānā Syed Tāj Maḥmūd Amrotī without any discussion assured Maulānā Qamar al-Dīn that next time this translation would not be published without the Arabic text.⁶⁹ Thereafter, this translation continued to be published several times regularly from Lāhore by the efforts of Maulānā Aḥmad 'Alī Lāhorī. This translation in Sindh is so common and popular that the famous publishing concern Tāj Company Limited of Pākistān is continuously publishing its magnificent and attractive editions to date.

(5) QUR'ĀN-E-MAJĪD WA FURQĀN-E-ḤAMĪD MUTARJIM (Maulānā Nūr Muḥammad 'Ādilpūrī)

This is the translation of the Qur'ān by Maulānā Nūr Muḥammad 'Ādilpūrī in Sindhī (d:1365A. H/1944A. D). He started it with margins on 10 Dhilḥaj, 1346A. H/1928A. D and completed it in the month of Shawwāl, 1347A. H/1929A. D.⁷⁰ The translation was published by Karīmī Press Lāhore in 1348 A. H/1930A. D with the cooperation of Ḥājī Malik Dīn Muḥammad and sons Book Traders. This translation consists of full-size 965 pages.

This translation by Maulānā Nūr Muḥammad 'Ādilpūrī is proverbially in commonly understood Sindhī Language. Nowhere in the translation, anything short of the actual meaning of a verse can be detected. Since Maulānā comes from the area of North Sindh, so there are a number of words of the local language used in

⁶⁹. Thathwī, *Moqaddamah Tafṣīr-e-Hashmī*, p. 17, 18

⁷⁰. 'Ādilpūrī, Nūr Muḥammad, Maulānā, *Qur'ān-e-Majīd wa Furqān-e-Ḥamīd, Mutarjim, Moqaddamah*, p. 2, *Maṭb'ah Karāchī Press*, Lāhore, 1993A. D.

it, thus the translation being intellectual and linguistic in nature has been quite popular in Sindh.

**(6) MAQBUL-E-‘ĀM QUR’ĀN-E-PĀK MUTARJIM
(Maulānā ‘Abd al-Raḥīm Manghī):**

This popularly known Sindhī translation of the Qur’ān titled above is by Maulānā ‘Abd al-Raḥīm Manghī (d:1362A. H/1943A. D) who was a teacher in *Fiqh* at National Institute “Sindh Madrassah-tul-Islām” of Sindh. Besides teaching, he was committed to writing and compiling; wrote twenty-two books which mostly were published. In addition to short geneses, he translated and compiled books in Sindhī.⁷¹ This translation in full size by Maulānā ‘Abd al-Raḥīm Manghī was published from Šābir Electric Press Lāhore and later published by Sheikh ‘Abd al-‘Azīz ‘Arab ex-Editor al-Ḥaque from Jhonā Market Karāchī. The name of the translator is not given at the start but only a caption that this translation has been prepared by a group of competent scholars. ‘Allāma Ghulām Muṣṭafā Qāsmī (d:1424A. H/2003A. D) in his article has verified that he came to know through Abd al-Rasūl of ‘Abbāsiyah Book House Karāchī that its actual translator is Maulānā ‘Abd al-Raḥīm Manghī.⁷²

This translation by Maulānā is proverbial using simple, illustrative, and easy words of Sindhī. The use of the original Sindhī language with proverbs and similes makes it free of undue artificiality and formalities.

⁷¹. Mumtāz Ḥusain, Syed, Dr. , *Sindh Madrassah-al-Islām jo Sindh jī ‘Ilmī, Adabī, Samājī Tārīkh Main Hisu(Qalmī)*, p. 173

⁷². Qāsmī, Ghulām Muṣṭafā, ‘Allāma, *Qur’ān-e-Pāk ja Sindhī Tarjumah Tafsiṛ*, Quarterly Mehrān, p. 15, *Sindhī Adabī Board*, Ḥyderābād, Sindh, 1980A. D.

(7) ALĀHĪ ĀWĀZ JU ĀLĀP (Hājī Shāh Nawāz Pīrādah)

This is a translation of the Qur'an in Sindhī language by Hājī Shāh Nawāz Pīrādah (d:1394A. H/1974 A. D) of almost entire Qur'an but without Arabic text and in two parts comprising 15 chapters in each part. This translation under the above nomenclature was published by Dewān Karam Chand from Chandan Printing Press Hyderābād. It consists of 520 crown-sized pages. This is the first ever Sindhī translation published after Freedom. At the start of the translation, Hājī Shāh Nawāz Pīrādah carried out an analysis of the changes occurring after the end of the British Empire and emphasized the benefits of the Qur'anic teaching and its understanding. In his opinion, meaning and understanding of the Qur'an essentially must reach a common man.

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(8) QUR'ĀN-E-PĀK MUTARJIM BAYĀN-AL-QUR'ĀN (Maulānā 'Abdallāh Khidhrī)

This translation of the Qur'an in Sindhī has been done by Maulānā 'Abdallāh Khidhrī (d:1384A. H/1964A. D) who is considered among the highly placed scholars of Sindh. He received the education in the religious disciplines from his father Maulānā Muḥammad 'Umar and grandfather Maulānā 'Abd al-Ghanī. Education of *Usūl-e-Hadīth*, he obtained from Maulānā 'Ubaid Allāh Sindhī. From the seat of his *dars* several known scholars were blessed; he was also a writer of many books. ⁷⁴This

⁷³. Pīrādah, Shāhnawāz, *Ilāhī Āwāz jo Ālāp*, Vol. 1, p. 10, 11, Chandan Printing Press, Hyderābād, Sindh, 1947A. D.

⁷⁴. Mamon, 'Abd al-Ra'uf, Dr. , 'Abdallāh Khadharī, Maulānā, Mahnāmāh Shariyat, p. 12-22, 1985A. D.

translation by Maulānā comprises only 1st five chapters of the Qur’ān and it was published in 1367A. H/1948A. D by Sheikh ‘Abd al-‘Azīz ‘Arab from Nadhīr Printing Press Karāchī comprising demi sized 120 pages.

This translation by Maulānā ‘Abdallāh is a literal word-for-word translation; under the Arabic text of every verse, the translation is apt and no additional words are used which is its great specialty. This translation today is not available anywhere and perhaps Maulānā ‘Abdallāh might have translated the entire Qur’ān but it cannot be said with certainty.

(9) QUR’ĀN-E-PĀK MUTARJIM (Maulānā Muḥammad ‘Ālam Sūmrū)

This Sindhī translation by Maulānā Muḥammad ‘Ālam Sūmrū (d: 1408A. H/1988A. D) was published in 1404A. H/1983A. D by Prima Printers Minārah Road Sukhur (Sindh) with the co-operation of Hījrah Council Islāmābād. In the preface of this translation written by Maulānā, it is given that he started it in Dhilq‘adah, 1367A. H/ 1947A. D and completed it in Dhilq‘adah 1372A. H/1952A. D.⁷⁵ The complete translation consists of 735 pages. True Sindhī words of the language are used in the translation. Due to being literal, the translation lacks the latest Sindhī grammar, however, it is concise, clear, and commonly understood.

⁷⁵. Somrū, Muḥammad ‘Ālim, *Qur’ān Sharīf Mutarjim*, p. 3-4, *Qoumī Hijrah Council*, Islāmābād, 1983A. D.

(10) QUR'ĀN-E-SHARĪF MUTARJIM (Maulānā Muḥammad Madanī)

Complete Sindhī translation by Maulānā Muḥammad Madanī is proverbial. He was born in a poor Hindū family of *Hālah T'allaqah*. Right from childhood, he was in love with the Qur'ān and the love with the Qur'ān ultimately became the cause of his entry into Islām. On becoming Muslim, he migrated from Sindh via Mumbai and reached Madīnah. There he acquired knowledge from 'Arab scholars and later he went through various stages in search of religious pursuits in the company of highly placed scholars like Maulānā Husain Aḥmad Madanī(d:1377A. H/1957A. D), Maulānā Maḥmūd al- Ḥasan(d:1339A. H/1920A. D), Maulānā Khalīl Aḥmad Sahāranpūrī(d:1346A. H/1927A. D), Maulānā Anwar Shāh Kashmīrī(d:1351A. H/1932A. D) and Maulānā 'Ubaid Allāh Sindhī(d:1363A. H/1944A. D).⁷⁶

To start with, the translation of Maulānā Muḥammad Madanī used to be published in the form of various chapters separately but the complete translation finally was published in 1376A. H/1956A. D by Educational Press Karāchī. One of the features of this translation is that on its margin Sindhī translation of Shāh Walī Allāh's *Fath al-Qur'ān* has been inserted. Translation of *Fath al-Rahmān* has been done by 'Allāma Ghulām Muṣṭafā Qāsmī (d:1424A. H/2003A. D). Overall, this translation by Maulānā Madanī in the present era of the Sindhī language is considered of a very high standard and quality. Really speaking,

⁷⁶. Somrū, Mazhar al-Dīn, Dr. , *Taḥrīk-e-Āzādī Mein 'Ulamā-e-Sindh jo Hiṣṣo* (Ph. D thesis *Qalmī*), p. 87, Sindh University Jām Shoro, 1983A. D.

after Maulānā Tāj Maḥmūd Amrotī, this translation by Madanī is better in all respects.⁷⁷

(11) QUR'ĀN-E-MAJEED MUTARJIM SINDHI MANZOOM (Maulānā Aḥmad Mālāh):

Maulānā Aḥmad Mālāh is considered among the honorable scholars of Sindh. He belonged to the city of *Badīn* in Lower Sindh. Besides their religious and worldly education, he possessed political vision as well; was a scholar, a writer, and an un-matching poet in Sindhī Language. His biggest achievement is the translation of the Qur'ān into Sindhī poetry; he is the first Sindhī scholar who has translated the Qur'ān completely into Sindhī poetry. While doing so, he has, besides the objective and understanding, maintained its originality and has done complete justice to the translation. During the translation, if he came across an interrogative sentence, he translated it into Sindhī poetry the same way and kept the finesse of the poetry too.⁷⁸

Maulānā Ḥājī Aḥmad Mālāh (d:1387A. H/1967A. D) first got a poetic translation of the last chapter '*Amma* published under Dār al- Ishā'at Ḥyderabad. Thereafter, Ḥājī Mālāh translated the entire Qur'ān in poetry which was published on Photo Offset at Karāchī by Arbāballāh Jārio. This translation was again published by Mehrān Arts Council Sindh in 1398A. H/1978A. D under Sindh Text Book Board Ḥyderabad. This translation published by Arts Council had the preface written by 'Allāma Ghulām Muṣṭafā Qāsmī (d:1424A. H/2003A. D). As per 'Allāma Qāsmī, this

⁷⁷. Madanī, Muḥammad, Maulānā, *Qur'ān-e-Majīd Mutarjim*, Educational Press Karāchī. 1956A. D.

⁷⁸. Malāḥ, Aḥmad, Maulānā, *Nūr al- Qur'ān*, Mehrān Arts Council, Ḥyderabad, 1978A. D.

translation by Ḥājī Mālāh is the first translation of its own kind because of its novel style.⁷⁹

This translation “*Nūr al-Qur'an*” by Ḥājī Mālāh is continuously being published and is extremely popular among the special and general public.

Besides the above stated translations, there are other translations of the Qur'an also available in Sindhī language; some complete and few incomplete which include translations by Maulānā Muḥammad Rafīque, Khān Bahādur Mīr Gul Ḥasan Tālpūr, Maulānā ‘Abd al-Ghafūr, Maulānā Muḥammad Ismā‘īl Shikārpūrī, Maulānā Farmān ‘Alī, Professor ‘Abdallāh Tānio, Maulānā Ghulām Aṣghar, ‘Alī Khān Abro, Muḥammad Moḥsin Panhor and Dr. ‘Abdal Hayye Abro.

Genesis Services of Sindhī Scholars

Scholars of Sindh besides being attached to the Qur'an through its translations were equally involved in the services on Genesis as well. Here is a review of their services in this field:

(1) *Tafsīr* “*TANVIR AL IMĀN*” (Maulānā Muḥammad ‘Uthmān Naurangzādah)

Maulānā Muḥammad ‘Uthmān Naurangzādah was a teacher in Islāmiyāt at Sindh Madrassah-tul- Islām Karāchī. He has been a famous scholar, a *Faqīh*, and a *Mufasssīr* of his time. He took down translation and genesis on the desire of his Spiritual Leader Rashīd al-Dīn Shāh Jhandey Wāley. He could complete 25 chapters only; after his death, his grandson Maulānā Muḥammad Naurang completed the assignment on the same footing. He in his scholarly

⁷⁹. Ibid, *Moqaddamah az ‘Allāma Ghulām Muṣṭafā Qāsmī*, p. 5

preface has stated the blessings and issues of the Qur'ān, and endorsed the date of consolidation and editing besides answering the leveled objections on it. He has stated the translation and genesis of every Surah in addition to indicating the honor of descent as well as valid and redundant verses. This translation and genesis in Sindhī Language by Maulānā Muḥammad 'Uthmān Naurang is the best achievement.⁸⁰

(2) *Tafsīr MIFTĀḤ RUSHD ALLĀH* (Qāḍī Fateḥ Muḥammad Nizāmānī)

Qāḍī Fateḥ Muḥammad Nizāmānī was a great scholar of his time. Pīr Rashīd al-Dīn Shāh Jhandey Wālā assigned his sons, i. e., Syed Rushd Allāh Shāh and Muḥammad Imām Shāh at Pīr Jhandō to impart religious education. *Tafsīr Miftaḥ Rushd Allāh* is the translation and genesis of Chapter *alif Lām Mīm* which was taken down by Qāḍī Fateḥ Muḥammad Nizāmānī as desired by Syed Rashīd al-Dīn. The order of translation and genesis is on the same lines as found in the case of other Sindhī scholars.⁸¹

(3) *Tafsīr KAUTHAR SHĀH MARDĀN SHĀH* (Maulānā Muḥammad Siddīque Naurangpotah)

Maulānā Muḥammad Siddīque has written translation and genesis of *Surah al-fāteḥah*. Then, he has given a translation of the verse of every Surah followed by its Tafsīr. Since "*Tafsīr Kauthar Shāh Mardān*" is the genesis written in the initial period of British, therefore, its style is akin to the profile of Preceding Scholars. Maulānā Muḥammad Siddīque has taken lead from the translation

⁸⁰. Nourangzādah, Muḥammad 'Uthmān, Maulānā, *Tafsīr Tanvīr al-Imān*, Muḥammad 'Azīm and Sons, Shikārpūr, 1986A. D.

⁸¹. Nizāmānī, Fateḥ Muḥammad, Qāḍī, *Miftaḥ Rushdallāh*, Zaib Adabī Markaz, Hyderābād, 1991A. D.

of Akhund 'Azīz Allāh Matiārvī but with sufficient innovation. He has used a tone of Lower Sindh in Sindhī Prose.⁸²

Besides the above mentioned, there are so many other complete and incomplete geneses available in the Sindhī language of the following scholars as well:

Tafsīr Hāshimī by Makhdūm Muḥammad Hāshim Thathwī, *Tafsīr Fāḍilīn* by Maulānā Muḥammad Afḍal and Syed Muḥammad Fāḍil Shāh, *Tafsīr Raghat ut Ṭālibīn* by Makhdūm Mehrodil, *Tafsīr Karīmī* by Qaḍī 'Abd al-Karīm, *Tafsīr Aḥsan al Qaṣaṣ* by Makhdūm 'Abdallāh Nare'e Wāley, *Aḥsan al Bayān fī Tafsīr al-Qur'ān* by Maulānā Muḥammad Idrīs Dāhrī, *Tafsīr ʿia al Imān* by Maulānā Muḥammad Khān Laghārī Murtaḍāī, *Tafsīr Tashīl al-Qur'ān* by Makhdūm Allāh Baksh Khodvī, *Tafsīr Tamaddun-e-'Arab*, *Tafsīr Jang-e-Inqilāb* and *Ilhām al-Raḥmān fī Tafsīr il-Qur'ān* by Maulānā 'Ubaid Allāh Sindhī, *Rawāe 'al Bayān fī Tafsīr il-Qur'ān* by Maulānā Ghulām Muṣṭafā Qāsmī, *Tafsīr Irfān al-Qur'ān* by Maulānā 'Abd al-Hādī Jatoī, *Tafsīr Khazāen al-Raḥmān* by Maulānā Raḥīm Baksh Qamar Lākhū.

Besides the above, there are other *Tafsīr* that have been translated into Sindhī such as:

Sindhī translation of *Tafhīm al-Qur'ān*" of Maulānā Abu'l-A'lā Maudūdī by Maulānā Jān Muḥammad Bhutto and Ḥakīm Amīr al-Dīn Mehr, Maulānā Shabbīr Aḥmad 'Uthmānī's *Tafsīr-e-'Uthmānī* translated by Maulānā Muḥammad RamaḍānMahīrī and

⁸². Muḥammad Siddīque, Maulānā, *Tafsīr Kawthar Mardān Shāh*, Qur'an Press Hyderābād, 1963A. D.

Maḥram ‘Alī Taggar, *Tafsīr Ibn-e-Kathīr* translated in Sindhī by Engineer ‘Abd al-Mālik Memon.⁸³

⁸³. Ghānghru , ‘Abd al-Razzāq , Dr. , *Qur’ān-e-Majīd Key Sindhī Tarājim aur Tafāsīr*, Mehrān Academy Shikārpūr, n. d.

‘Allāma Ghulām Muṣṭafā Qāsmī, *Maqālāt-e-Qāsmī*, Syyārah Digest “Qur’ān Number”, Lāhore, n. d.

Chapter 3: An Introduction of Famous Tafasir and Translations Of the 20th Century

Chapter 3: An Introduction of Famous Tafasir and Translations Of the 20th Century

Translations of the 20th Century

(1) *Tesīr Al-Qur'ān* By Maulānā 'Abd Al- Raḥmān Kelānī

Author's Introduction

Maulānā 'Abd al- Raḥmān Kelānī was born on 11th November, 1341A. H/1923A. D at the famous Caligraphic Centre of Ḥaḍrat Kelianwāla, District Gujrānwāla. His respectable father Nūr Ilāhī (d:1362A. H/943A. D) was also a well-known Caligrapher. ⁸⁴'Abd al- Raḥmān Kelānī studied upto Matric (1360A. H/1941A. D). He appeared in a military examination in 1363A. H/1944A. D to serve in the Army and stood first. The Brigadier Examiner lay down a condition that if he shaved off the beard, he would stand selected to join the Brigade but he refused to do so. Like a commoner, he was thus recruited as an ordinary clerk and sent to Rāwalpindī. In 1366A. H/1947A. D, he left the Army to join the institution of Fīrōz Sons and took up his family profession as a Caligrapher. He commenced the writing of the Qur'ān in 1366A. H/1947A. D and by end of 1401A. H/1981A. D, he took down nearly fifty scripts. In 1405A. H/1985A. D, he passed the examination of *Wafāq al-Madāris* in the 1st division. ⁸⁵He authored several books. On 18th December 1416A. H/1995A. D, he came from his home to the mosque to say *'Ish'a* prayer in the congregation; bowed down in 1st *rak'at* for the 1st *Sajidah* and never got up again to breathe his last.

⁸⁴. *Mahnāmah Maṭl'a-al-Fajr (Khaṣūṣī Ashā'at Biyād Maulānā 'Abd al- Raḥmān Kilānī)*, p. 21 (*Kailiānwāla Fun-e-Khaṭṭāṭī Kā Qadīm Markaz Az 'Abd al- Raḥmān Kilānī*), Lāhore, December 1997A. D.

⁸⁵. *Mahnāmah Maṭl'a-al-Fajr*, p. 122 (*Tadhkirah-al-Mashāhīr, Mairey Wālid Moḥtaram Kī Sawānīḥ Hayāt Az Prof. Soryyā Batūl 'Alvī*)

Tesīr al-Qur’ān

Translation: Maulānā‘Abd al- Raḥmān Kelānī

Margin (sideline): Ḥāfīz ‘Atīq al-Raḥmān Kelānī

Islāmic Press “Dār al-Salām” Wassanpurah, Lāhore

Volume: 686 Pages

Literal or Proverbial Translation

While translating the Qur’ān in its literal meaning and proverbial style, an effort has been made to take both techniques together. As quoted by *Mohashī Tesīr al-Qur’ān*, “We endeavored to follow the middle and moderate course in between the two profiles. Keeping the translation text meaningful and understandable, we adopted to undertake the literal meanings as much as we could and wherever possible we retained the Qur’ānic symmetry and order”.⁸⁶

Literary Taste

While performing the assignment of translation from one language to another, the most difficult stage is to interpret the meaning and to transform the same from the former to the language of the latter maintaining its literary taste. In this aspect, translation by Maulānā‘Abd al-Raḥmān Kelānī deserves a generous appreciation, e. g. *yaum al-ttanād* as “Day of hew and cry” (*Āh-o-Fughān kā din*).⁸⁷

Unobscured and Clear Translation

Translations of some of the Qur’ānic verses are obscured and unclear and for a common reader, it is not possible to have access to translation or through the translation up to meanings of the original verse. However, a worthy interpreter, as far as possible,

⁸⁶. Kīlānī, ‘Atīq al-Raḥmān, *Taisīr al- Qur’ān, Moqaddamah*, p. 9

⁸⁷. Ibid, Al-Qur’ān, 40 :32

has eliminated the chance of obscurity from the translation of '*Tesīr al Qur'ān*'.

Allowance of Arabic Phrases

While translating from one language to another, awareness of the phrases as well as universal truths of the original language is a key to success. The translator has tried to do justice with the translation by giving due allowance to the Arabic phraseologies.

Use of Alien Words

The translator, in order to interpret the meanings, has also used English words in the translation, e. g. "*Wa qālū Rabbanā 'ajjil lanā qiṭṭanā qabla yawmi al-ḥisāb*" "and they say O' our Lord! Hurriedly give us our Charge Sheet before the Day of Judgement. "

(*aur ay hamārey Rab! Hamein hamārī Charge Sheet jaldīyaum-e-ḥisāb se pehley hī de dey.*)⁸⁸

After a review of the translation of *Tesīr al-Qur'ān*, the crystallized fact is that it is a beautiful combination of literal and proverbial translation. Approximately 90% of the translation of the lines has been undertaken as per the original verse. We may rightly say that in the translation of *Tesīr al-Qur'ān*, in order to convey the real sense, the author as far as possible has abstained from the unnecessary length of the text.

(2) Translation of the Qur'ān by Syed Shabbīr Aḥmad (d:1422A. H/2001A. D)

Author's Introduction

Maulānā Syed Shabbīr Aḥmad was born in 1339A. H/1920A. D at Āgra (UP). In 1353A. H/1934A. D, he completed his *Dars-e-Nizāmī* at the age of 14 from a famous religious

⁸⁸. Ibid, Al-Qur'ān, 38:16

institution *Hizb al Ahnāf*, Lāhore. Later, he passed the examinations of *‘Arabī Fāḍil*, *Munshī Fāḍil*, and *Adīb Fāḍil* from Punjāb University. Thereafter, he was appointed at the same *Madrasah* as a teacher to deliver the Qur’ānic lessons. Side by side, he set up an institution as *Idārah T’alīm-e-Niswān*, where the women learned Oriental Languages, Iqbāliyāt, and other disciplines. In 1411A. H/1991A. D, he laid the foundation of the *Qur’ān Āsān Movement*. He steered this Movement up to the year 1421A. H/2000A. D as its Life-President and breathed his last in the same year i-e 1421A. H/2001A. D.⁸⁹

Peculiarities

The translation under review is unique as it has not been carried out by Maulānā Shabbīr himself, instead, he collected translations from numerous scholars; after sifting he picked up the one which appeared to him easily and nearest in meaning to the Qur’ānic words. To this effect, he writes:

“Quite for some time, a few friends were insisting on developing a translation for students of the Qur’ān so that they could understand the complete interpretation and actual sense of the Qur’ānic words to ascertain their literal meanings as well as the order and symmetry used by the Qur’ān to convey a particular sense.”⁹⁰

Translations of the following scholars were reviewed by Syed Shabbīr Aḥmad for compilation of the Qur’ānic Translation;

⁸⁹. Interview from Safdar, son of Maulānā Shabbīr Aḥmad, baḥawālah, ‘Abd al-Qadīr, Ḥafiz, Dr. , *Qur’ān ka aik makhḷūt tarjumah*, Vol. 2, p. 336, *Maqālāt-e-Qur’ān Conference*, The Islāmīa University of Bahawalpūr, 2009A. D.

⁹⁰. Shabbīr Aḥmad, Maulānā, *Qur’ān-e-Ḥakīm, Urdū Tarjumah, Paish Lafz*, p. Dāl

Shāh ‘Abd al-Qādīr(d:1230A. H/1815A. D)

Maulānā Maḥmūd al- Ḥasan(d:1339A. H/1920A. D)

Shāh Raf‘ī al-Dīn(d:1233A. H/1818A. D)

Maulānā Maudūdī(d:1399A. H/1979A. D)

Maulānā Amīn Aḥsan Iṣlāḥī(d:1418A. H/1997A. D)

‘Allāma Waḥīd al- Zamān(d:1416A. H/1995A. D)

Maulānā Ashraf ‘Alī Thānvī (d:1362A. H/1943A. D)⁹¹

Maulānā in his translation has introduced an innovation by using two color-print, i. e. red and blue. The selection of these colors is perhaps for ease of the color-blind so that they could easily differentiate between the two as such persons are unable to differentiate between various colors. Since it is neither a literal word-for-word translation nor truly proverbial as explained earlier but an intermixing of the two, so a reader may come across a frequent use of the parentheses (explanation in brackets) so that a reader may understand what lies in between the lines, e. g. *Surahal-baqarah* Verse No. 2:

“*Dhālīka al-Kitābu lā rayba fīhi hudan lilmuttaqīna*: has been translated in Urdu as under:

“*Yeh Allāh kī kitāb hae; Nahī koī shak is (key kitāb-e-Elāhī honey) mein, Hidāyat hae Allāh sey darney walon key liye*”⁹².

In the present era, a translation of this kind was essentially needed which should be commonly understood and the effort by Maulānā Syed Shabbīr Aḥmad fulfills this requirement to a great extent.

⁹¹. Ibid, p. Hā, Wao

⁹². Ibid, p. 3

(3) *Tarjumah Qur'ān*: Reviewed by Maḥmūd al-Ḥasan 'Ārif

Dr. Maḥmūd al-Ḥasan 'Ārif was born at Lāhore in 1373A. H/1954A. D. He completed *Dars-e-Nizāmī* from *Jāmi'ah Ashrafiyah* and other modern disciplines from Punjāb University; attained degree of Ph. D. after carrying out intellectual and research work on the subject of "Life History and the Writings of Qaḍī Thanā Allāh". He authored several books and is working as Chairman of Mu'ārif-e-Islāmia, Urdu Circle since 1415A. H/1995A. D.

He reviewed this translation prepared by a group of literary fellows headed by Sheikh Aftāb Aḥmad. Throwing light on its peculiarities of it, Dr. Aftab Aḥmad Sheikh writes:

"*Idārah 'Ilm al-Qur'ān* being an old institution to publish religious books has been instrumental to promote this task. A group of scholars keeping the text of the Qur'ān in view and by benefiting from the translations has rearranged a new version; it is neither a translation in tact nor a free Lancer type. The effort has been made to put down the meanings of a word under the same word order so that the sense of the sentence is truly conveyed. In order to benefit the masses, colors have also been introduced. In every Āyah, the translation given below is in the same color. Another interesting feature is that besides translation in simple Urdu words or usage of the commonly used words, the aspect of simplicity, prose pattern, and general understanding has been under consideration."⁹³

There is another distinction of this translation that at the start of every chapter (*pārah*), its introduction has been added

⁹³. *Ibtadā'yah Tarjumah Qur'ān, Maḥbū'ah Idārah 'Ilm al-Qur'ān.*

whereas the common practice is to give the introduction at the beginning of each Surah.

(4) *Irfān al-Qur'ān*: Syed Muḥammad Wajīḥ al-Semā Irfānī

Syed Muḥammad Wajīḥ al-Semā Irfānī was born in 1338A. H/1920A. D. His family was famous for its religious disciplines. He did his Master's in Philosophy at Punjāb University and also learned a few of the lessons of *Dars-e-Nizāmī* from some teachers. He had complete expertise in the languages like Persian, French, Urdū, Punjābī, Sansikrat, and German. He worked in the news department of Radio Pākistān as an interpreter. Over ten books in prose and poetry have been published under his name as he had full command over the art of translation. Allāh had desired to make use of his services for the Qur'ān as such so many scripts were switched over to Urdū. Besides, his interaction and association with the chain of Chishtis opened the hidden avenues of the Qur'ān on him.⁹⁴

In this translation, the dissemination (*Iblāgh*) is at its peak. The beauty of mass communication discipline has been embedded in the translation. The selection of words in the translation leaves a pleasant effect on the mind of a reader. A few of the specialties relating to *Irfān al-Qur'ān* are as under:

(1) Commonly used proverbial style of Urdū

Tabbat yadā Abī Lahabin wa tabb (al-lahb:1)

Translation: “May both hands of Abū Lahb be broken! *Abū Lahb murdah bād!*”

⁹⁴. Unpublished Thesis of Muḥammad Ḥabib: *Almakānah al-Adbiyyah Littarjumah M'ānī al-Qur'ān al-Karīm Lilshaikh Al-Syed Muḥammad Wajīḥ Alsīmā 'Irfānī*.

Allāh condemned the act of Abū Lahb. This was well explained to the reader (in translation) by the slogan “*Murdah bād*”

(2) Sometimes, a Qārī while reading the translation gets into some complexities which by virtue of the translation technique of *Irfān-al-Qur’ān* get resolved: *Eihde naṣṣirāt al-mustaqīm(al-Qur’ān1:5)*

Translation (in Urdū): “*Hamen sīdhey aur ṣahīḥ rāstey par liye chal!*”

Sometimes, there seems a doubt, “Are we not on the right path in spite of the repetition of this verse of *Surah al-fāteḥah*. Use of the words in *Irfān al-Qur’ān* “*Liye Chal*” has amply clarified the sense that currently, I may be on the right path but I ask for steadfastness, longevity and continuity in the same.

(3) The interpreter has been extremely careful with regard to the respect and reverence in honor of the Prophet (SAWS) by never using words like *Tū* or *Tum* in the translation while referring to “Muḥammad” SAWS because these common words do not fulfill the obligations of respect and regard.

(5) *Tarjumah Qur’ān Karīm* by Maulānā Thanā Allāh Amratsarī

MaulānāThanā Allāh Amratsarī was born in 1258A. H/1868A. D at Amratsar-a well-known city of the *Freedom Lovers*.⁹⁵He lost his father at the age of seven. Maulānā’s elder brother was a clothes mentor (*Rafū Gar*) and he made his younger brother learn the same skill. He with his hard work soon became an expert in this

⁹⁵. Sohdarvī, ‘Abd al-Majīd, *Sīrah Thanā’i*, p. 69, *Maktabah Quddūsiyah*, Lāhore, 1989A. D.

art. ⁹⁶ Besides this job, he started learning the basic books from Maulānā Aḥmad Allāh. ⁹⁷ With his God-given intelligence, he read over *Sharaḥ-e-Jāmī Quṭbī* and a few other books. Giving up the job of clothes-mending, he reported to Ustād-e-Punjab Ḥāfīz ‘Abd al-Mannān Wazīrābādī. In 1306A. H/1889A. D, he received the certificate of Ḥadīth. Maulānā Thanā Allāh Amratsarī has the honor of being a student of Schools professing three sects, i. e. Ahl-e-Ḥadīth, Deobund, and Barailvī. ⁹⁸

Maulānā Thanā Allāh was a scholar and writer of many books. His *Tarjumah Qur'ān* became very popular in the subcontinent. This translation was first published in seven volumes along with *Tafsīr Thanā'i*. Later, Maulānā Dāwūd Rāz(d:1401A. H/1981A. D), a short while after the death of Maulānā Thanā Allāh, consolidated the translation in one place to publish it. ⁹⁹

Maulānā, at the end of the preface of *Tafsīr Thanā'i*, writes in a separate section regarding this translation:

“My real motive is to bring the masses as close to the Qur'ān as possible, that is why while translating I have not restricted to the meanings of the Arabic words but I have determined the equivalent versions in Urdū to frame sentences not tackling them as per rules of Arabic grammar. ¹⁰⁰

⁹⁶. Faḍal al-Raḥmān Bin Miān Muḥammad, Maulānā Thanā Allāh Amratsarī, p. 28, *Dār al-d'awah al-salafiyah*, Lāhore, 1994A. D.

⁹⁷. Sohdarvī, *Sīrah Thanā'i*, p. 86, 87

⁹⁸. Ibid, p. 88, 89

⁹⁹. ‘Abd al-Ra’ūf Zafar, Dr. , *Tarjumah Qur'ān az Maulānā Thanā Allāh Amratsarī ka 'Ilmī Jā'izah*, Vol. 2, p. 475, *Maqālāt-e-Qur'ān Conference*, The Islāmīa University of Bahawalpūr, 2009A. D.

¹⁰⁰. Aḥmad Khan, Dr. , *Qur'ān-e-Karīm key Urdū Tarājīm*, p. 227, *Muqtadirah Qoumī Zubān*, Islāmābād, 1987A. D.

Chapter 3: An Introduction of Famous Tafasir and Translations Of the 20th Century

Maulānā Thanā Allāh Amratsarī's translation amply reflects the beliefs and acts of the Companions of Prophet(SAWS). He has a unique style to have translated *Abi Lahb* not as merely a name but as *JoshWāley* and thus has not written his family name with *Abū Lahb*.

He has the lack of effectively translating *Hurūf-e-Tākīd wa Ḥaṣar*, e. g.

“*Wa Ja‘ala kalīmata al-ladhīna kafarū al-suflā wa kalīmatu Allāhi hiya al-‘ulyā*” (*Al-Qur‘ān*, 9: 40)

“. . . *aur kāfīron kā bol past kar diā* (they failed while opposing Islām and the Messenger of Islām) *aur Allāh kā bol hameshah bālā hae*”¹⁰¹

Maulānā Amratsarī at times take care of the Qur‘ānic words to translate in literal meaning coupled with the proverbial interpretation. He has translated the following verses in the simplest way with the flavor of the proverbial Urdū:

“*Yā Ayyuhā al-ladhīna āmanū kūnū qawwāmīna bil-qisṭi*” (*Al-Qur‘ān*, 4:135)

“*Aye Musalmāno! Khudā lagṭī munṣifānah gawahī diā karo*”¹⁰²

There is no dearth of Qur‘ānic translations today, however, the real sense of Allāh’s Book which is seconded and supported by the Prophet (SAWS) and by the scholars of the yesteryears produces such a reliable translation. All these aspects, however, can be found in the trustworthy translation and margins by Maulānā Thanā Allāh Amratsarī.

¹⁰¹. *Qur‘ān-e-Majīd Thanī‘i Tarjumah Wālah*, p. 231

¹⁰². *Ibid*, p. 118

(6) *Tarjumah Qur'ān Karīm* by Ḥāfīz ‘Abd al-Salām bin Muḥammad

Ḥāfīz ‘Abd al-Salām has earned a place for himself in the disciplines of the Qur'ān and *Ḥadīth*. His full name is Abu ‘Abd al-Raḥmān Ḥāfīz ‘Abd al-Salām Bin Muḥammad Bhitwī; he was born in 1365A. H/1946A. D at Gohadh Chak No. 8, Qaṣūr District. He learnt from several teachers like; Ḥāfīz Muḥammad Gondalvī, Maulānā Muḥammad ‘Abduhu al Falāḥ, Maulānā Ṣādiq Khalīl and Maulānā Sharīf Allāh Sawātī, etc. He had been teaching in Jāmi‘ah Muḥammadiyah Gujranwāla from 1386A. H/1966A. D to 1413A. H/1992A. D. He continues to be in the same profession until this day.

While translating the Qur'ān, he adopted the proverbial style; putting Arabic Text on one side of the page and the translation on the other by working hard almost for 13 months. In the words of the author, “During the process, I looked into 25 translations in Urdū and Persian and Allāh knows fully well as to how many Arabic books on *Tafsīr*, *Ḥadīth*, *Lughat*, Literature, and mass communication I had to go through to fix the meaning and sense of a word.”¹⁰³

Translation of the Qur'ān by Ḥāfīz ‘Abd al-Salām was published in the best binding in 1427A. H/2006A. D under arrangements of *Dār al-Undlus*, Lāhore. Its preface has been written by him from pages 7 to 19 in which he has given a brief history of the translations carried out in the sub-continent and has emphasized the need for more translations. He has also highlighted the peculiarities and specialty of his translation in comparison to

¹⁰³. Bhitwī, ‘Abd al-Salām, Ḥāfīz, *Tarjumah Qur'ān, Moqaddamah*, p. 17, *Dār al-Undlus*, Lāhore, 2007A. D.

the other ones and has wished well about the well-being of the personnel in support at the end of the preface. The translation commences on page 20 and ends on page 702.

(7) *Qur'ān Majīd* (Urdū Translation) by Fateḥ Muḥammad Jālandhrī

Publishing Year: 1309A. H/1969A. D.

Publishers: Tāj Company Ltd, Karāchī

This translation is one of the many standardized translations in Pākistān and is extremely popular amongst all schools of thought. It contains the Qur'ānic text English translation by Pictal.

(8) Translation of the Qur'ān with Brief Margins (Urdū)- Syed Abu'l-A'ālā Maudūdī

Publishing Year: 1309A. H/1969 A. D.

Pages : 1580

Distributers: Idārah Tarjumān al-Qur'ān, Lāhore.

In this translation, the proverbial translation used in the world-fame genesis *Tafhīm al-Qur'ān* by Syed Maudūdī has also been included, however, it has now been published separately.

Syed does not consider the literal meaning effective. Having said so, he reasons out the style of translation adopted by him for which he uses the term *Interpretation*:

“In the process of literal translation, *Kasr* and *Khāmī* are the two aspects which have been compensated by me with the technique of interpretation. My methodology has been to read the text of the Qur'ān carefully and after meditating on whatever sense clicks to my heart, I transfer the same in my language with utmost accuracy as for as possible. I have endeavored not to resort to mere

translation but to convey the sense of Arabic words in Urdū, keeping a natural style in writing maintaining an impact of clear speech as well as the decorum of the divine words of Allāh. All this warranted exit from the restrictions of the words and having a free-lance translation but I became too conscious to do it due to the sensitivity of the matter with regard to the words of Allāh. Being conscious of this fact, I ensured that freedom of translation should be in accordance with whatever the Qur'ān permits and never beyond the limits.¹⁰⁴

(9) *Jamāl al-Qur'ān* (Urdū)-Pīr Muḥammad Karam Shāh al-Azharī

Publishing Year: 1406A. H/1986 A. D.

Pages:1004

Publishers: *Ziā al-Qur'ān* Publishers, Ganj Baksh Road, Lāhore.

This translation in fact was done with the famous genesis *Ziā al-Qur'ān* by KaramShāh which now has been published separately into a book form.

(10) *Qur'ān-e-Marqūm* with Meanings and Sense (Urdū Poetry)-‘Allāma Sīmāb Akbarābādī

Year of publication:1401A. H/1981 A. D.

Pages: 971

Publishers: Sīmāb Academy Pākistān, P. O. Box: 2367, Nāzimābād, Karāchī-8

‘Allāma Sīmāb Akbarābādī had command over the poetry. He continued writing poetry for fifty years and did not leave any of its

¹⁰⁴. Maudūdī, Abu'l-A'lā, Syed, *Tafhīm al-Qur'ān*, p. 10, 11, *Maktabah T'amīr-e-Insāniyat*, Lāhore, 1973A. D.

avenues. He converted *Mathnavī* of Maulānā Rūmī into poetry under the title of *Ilhām-e-Manzūm*. After this tiresome task and with a view to satisfying his quest for religion, he commenced the translation of the Qur’ān in poetry with the title of *Waḥī Manzūm*. This was a second big literary breakthrough that will be remembered for time to come. One of its copies lies in Diāl Singh Trust Library, Lāhore.

(11) Tesīr al-Bayān Fī Tarjumān il-Qur’ān, Al M’arūf Tarjumah Qādrī (Urdū)-Muftī ‘Azīz Aḥmad Qādrī

Pages: 823

Distributor: Qur’ān Company, Urdū Bazār, Lāhore.

This translation in fact is an easy version of the Qur’ānic translation by Maulānā Aḥmad Razā Khān Barailvī(d:1339A. H/1921A. D)as it was difficult for the modern generation to understand it. This translation has on it the margin of the Tafsīr by Ibn-e-‘Abbās.

(12) Rafī‘-al-Shān Tarjumah Qur’ān-e-‘Azīm (Urdū)-Maulānā Na‘īm al-Dīn Murādābādī

Publication Year: 1383A. H/1963 A. D. Matba‘ah Tāj Company, Lāhore.

This translation has the Qur’ānic text with it.

(13) Tajumah Qur’ān Sharīf- Mirzā Bashīr al-Dīn Maḥmūd

Year of Publication: 1385A. H/1965A. D, Naqūsh Press Lāhore.

This *Tarjumah* has been compiled with Qādyānī viewpoint

(14) Tarjumah Qur'ān Sharīf-Fīroz al-Dīn

FīrozSons Ltd Lāhore published it in 1362 A. H/1943A. D.

(15) *Tarjumān al -Qur'ān(Pashto)*-Maulānā 'Abd al-Qādir Director Pashto Academy

Pashto Academy Peshāwar has been publishing it every month; now it has been published as a complete book.

(16) An Interpretation of the Holy Qur'ān by 'Abdallāh Yousuf 'Alī

Year of Publication: 1399A. H/1979 A. D.

Pages: 259

Publishers: Ashraf Printing Press, Lāhore.

This translation bears Urdū as well as an English translation.

(17) *Tarjumah Qur'ān-e-Majīd* in Balochī-Maulānā Miān Ḥuḍūr Baksh Jatoi

The first-ever translation of the Qur'ān in Balochī was completed in *Jamādī al-Awwal*, 1326A. H/1908A. D. It was printed by Hindustān Steam Press, Lāhore, and published by Dhādar Balochistān. It comprises 1224 pages. While translating, the work of Shāh Walī Allāh (d:1176A. H/1762A. D), Shāh Raf'ī al-Dīn (d:1233A. H/1818A. D), and Shāh 'Abd al-Qādir (d:1230A. H/1815A. D) was under review by the translator. After their study, he translated it into Western Balochī. As viewed by the experts,

Maulānā assumed an independent style and one cannot make out that he ever benefited from the above-mentioned translations.

Tafāsīr of 20th Century

(1) Tarjumān al-Qur’ān

Maulānā Abu’l- Kalām Āzād (d: 1378A. H/1958A. D) had three types of assignments when he assumed the Qur’ān as the focus of his meditation and concentration:

(1) *Muqaddimah Tafasīr, Al-Başā’er*

(2) *Al Bayān fī Maqāsid al-Qur’ān*

(3) *Tarjumān al -Qur’ān*

Under *Moqaddamah Tafasīr*, he intended to consolidate principles and discussion points on the objectives and meanings of the Qur’ān. To this effect, at least twelve chapters not only had been written but published too, comprising hundreds of pages.¹⁰⁵ Under the title of *al-Bayān*, he planned to write a complete Tafasīr of the Qur’ān. The advertisement that appeared in *al-Balāgh*, had the following caption:

“This detailed and complete Tafasīr of the Qur’ān is from the same pen which originated the facts and maxims of the Qur’ān to encompass the Qur’ānic teachings and invitation in its entirety.”¹⁰⁶

Maulānā had divided seven days of the week in a manner that three days were reserved for editing and sifting of *al-balāgh*, two days for the translation, and the remaining two days for the genesis. Due to the arrest, he was deprived of his manuscripts and

¹⁰⁵. Shāhjahānpūrī, Abū Salmān, *Abu’l-Kalām Āzād(Bahāithiyat Mufasssīr-o-Mohaddith)*, p. 74, *Dār al-Undlus*, Lāhore, 1984A. D.

¹⁰⁶. This announcement was published from 1st to the last issue of “*Albalāgh*”.

this episode has been given in detail in *Tarjumān al-Qur'ān*. Being misplaced, this valuable asset could not come to the limelight.

With reference to the Qur'ānic service, it was *Tarjumān al-Qur'ān* that became the source of Maulānā's introduction. He in his own words introduced *Tarjumān al-Qur'ān* and explained the difference between *al-Bayān* and *al-Baṣā'er* in the following words:

“By arranging *Tarjumān al-Qur'ān*, it was intended to provide a middle reference book guaranteeing a general study and common understanding of the Qur'ān; comparatively with more of explanation than the mere translation but lesser in magnitude than the long genesis. So, with this in view, a methodology was adopted to start with the maximum explanation in the translation with the addition of notes at places but with no discussion or details. As regards the issue of discussion points of genesis and *Usūl*, two separate books *Moqaddamah* and *al-Bayān* are underway.”¹⁰⁷

However, as this task progressed, Maulānā's political activities interrupted his literary pursuits and the scenario of the work also changed. *al-Bayān* could not be produced on the forefront as such, at places in *Tarjumān al-Qur'ān*, it was tried to make up the shortfall. Wherever in the 1st volume, the margins were briefly written, at the same points in the 2nd volume, the same was explained in detail. Notwithstanding this modification, the distinguishing feature of *Tarjumān al-Qur'ān* as viewed by Maulānā is its translation; so he writes:

“While going through *Tarjumān al-Qur'ān*, this must be kept in view that the actual basis of all its qualities is its translation

¹⁰⁷. Āzād, Abu'l-Kalām, *Tarjumān al-Qur'ān*, Vol. 3, *Sahīyah Academy*, New Delhi, 1968A. D.

and style. If this aspect remains abreast, the book will be in sight but without it, the book will lose its impact. ”¹⁰⁸

After the translation, its notes are considered another feature of *Tarjumān al-Qur’ān* as viewed by Maulānā and is expressed by him in the following words:

“*Tarjumān al-Qur’ān* does not involve itself in the debate of points relating to genesis but presents the meanings of the Qur’ān in a symmetrical order observing the rules and regulations as applicable. ”¹⁰⁹

Another distinction of *Tarjumān al-Qur’ān* is that with every Surah a list of meanings has been given affording an introduction of its subjects at a glance. MaulānāĀzād being a literary figure, has reflected this quality in the translation at its full swing. As regards *Usūl-e-Tafsīr*, he is mostly seen following the scholars of genesis with little variation to differ with them. The real output of Maulānā is that he has presented the Qur’ān in his tenure as the liveliest Book which can serve as a singular guide for the Muslim. Syed Sulemān Nadvī(d:1373A. H/1953A. D)giving commentary on *Tarjumān al-Qur’ān* has written:

“The visionary approach by the writer of *Tarjumān al-Qur’ān* is appreciable as he identified the myth of time and amidst the evil mind of the British followed the path that was desired by Ibn-e- Taymiyyah and Ibn-e-Qayyim. The way they had termed the secret of the devastation of the Muslims of that time as brainwashing by the Greek philosophy, similarly the secret of the Muslim’s destruction today as viewed by the author of *Tarjumān al-Qur’ān* is the subjugation of minds by the philosophy of the

¹⁰⁸. Ibid

¹⁰⁹. Ibid

Greek and the British. So, the proposed prescription of treatment is the same that the word of Allāh should be comprehended in the language and terminology of the Holy Prophet (SAWS) using the wisdom and logic of nature. ”¹¹⁰

Alas! This translation could not be completed by Maulānā, however, whatever is left under the title of *Tarjumān al-Qur'ān* (containing that Tafsīr of *Surah al-fāteḥah* which is truly a part of al-Bayān), it remains as an everlasting achievement.

(2) Mu'ārif al-Qur'ān

Maulānā Muftī Muḥammad Shafī' (d:1396A. H/1976A. D) commenced this work on Tafsīr in 1388A. H/1968A. D which was completed in 1392A. H/1972A. D. ¹¹¹

It has eight volumes. As directed by Maulānā Ashraf 'Alī Thānvī (d:1362A. H/1943A. D), he produced “*Aḥkām al-Qur'ān*” by joining hands with Maulānā zafar Aḥmad 'Uthmānī (d:1394A. H/1974A. D) and Maulānā Muḥammad Idrīs Kāndhalvī (d:1394A. H/1974A. D) which is a very valuable guide on the issues and commandments related to the Qur'ān. *Tafsīr Mu'ārif al-Qur'ān* was completed in different stages. From 1373A. H/1954A. D to 1384A. H/1964A. D, it was broadcast in series by Radio Pākistān. ¹¹²

Muftī Shafī' has not resorted to any of his own translations in *Mu'ārif al-Qur'ān*, instead, he has made use of the translation by

¹¹⁰. Shāhjahānpūrī, *Abu'l-Kalām Āzād (Bahāithiyat Mufasssir-o-Mohaddith)*, p. 21, 22

¹¹¹. Muḥammad Shafī', Muftī, *Mu'ārif al-Qur'ān*, Vol. 1, p. 67, *Idarah al-mu'ārif*, Karāchī, 2008A. D.

¹¹². Qāsmī, Anīs al-Raḥmān, *'Allāma Muftī Muḥammad Shafī' kī Tafsīr Mu'ārif al-Qur'ān kā jā'izah-Qur'ān-e-Majīd kī Tafsīrain*, p. 339, Khudā Bakhsh Oriental Public Library, Patnah, N. D.

Chapter 3: An Introduction of Famous Tafasir and Translations Of the 20th Century

Maulānā Maḥmūd al-Ḥasan(d:1339A. H/1920A. D). For him, translation is a more sensitive issue than genesis and since the translation by an elder is already available, there is no need to translate it afresh. In the genesis, he addressed issues of the dictionary first and then he briefly stated the genesis of the Qur’ān under a summarized *Tafsīr*. This mode he acquired from *Bayān al-Qur’ān* by Maulānā Ashraf ‘Alī Thānvī(d:1362A. H/1943A. D)and has narrated the same in easy words. *Bayān al-Qur’ān* is called *Ashraf al-Tafsīr*. Once Syed Sulemān Nadvī(d:1373A. H/1953A. D) thought of simplifying it but practically this task was completed by the hands of Muftī Muḥammad Shafī‘(d:1396A. H/1976A. D). At the beginning of *Mu‘ārif al-Qur’ān*, he writes:

“An invaluable and unmatched religious asset in the shape of *Tafsīr Bayān al-Qur’ān* by a great scholar, Ḥakīm al-Ummat Ḥaḍrat Maulānā Ashraf ‘Alī Thānvī(d:1362A. H/1943A. D)is available. However, due to the use of intellectual terminologies and literary level, the common gentry of today is unable to make use of it or benefit from it, so since ages, it was my obsession that it may be made easy to afford general comprehension by the public but the assignment demanded hard labor and time. Before moving to Pākistān, I did embark upon this project but gave it up. Allāh be praised! This document of *Mu‘ārif al-Qur’ān* is quite satisfying as its base has been kept on *Bayān al-Qur’ān*. ”¹¹³

After the summarized genesis, Muftī Muḥammad Shafī‘(d:1396A. H/1976A. D) unfolds the meanings of the considered verses while discussing multiple issues under the heading of *Mu‘ārif-o-Masā’il*. Muftī Shafī‘ believed in *Deobundī* School of Thought and he professed the same. He is reluctant to

¹¹³. Muḥammad Shafī‘, *Mu‘ārif al-Qur’ān*, Vol. 1, p. 68

say anything new but assumes the stance adopted by the elder scholars. Generally, he besides Siḥaḥ, quotes the references from the following literature on genesis:

Tafsīr Ibn-e-Kathīr

Tafsīr Qurṭabī

Tafsīr Baḥr-e-Muḥīt, and

Tafsīr Mazharī

He has also deliberated on some of the issues of the prevalent time, e. g. use of the *loud speaker*¹¹⁴ besides facilitating the understanding of the current issues in the light of quotes by the senior scholars of the past.

(3) *Ziā al-Qur'ān:*

This genesis by Pīr Muḥammad Karam Shāh(d:1419A. H/1998A. D)consists of five volumes. The first edition of volume-I was published in 1385 A. H/1965 A. D. Pīr Muḥammad Karam Shāh al-Azharī is the spokesman of *Barailvī School of Thought* and has assumed a commonly understood profile in his *Tafsīr*. He selects specific points to deliberate in which there exists a difference of opinion or people attribute *Barailvī School of thought* toward *Shirk* or *Bid'at*. On such points, he tactfully refers to the quotes from genesis or relevant narratives instead of giving his own verdict. Likewise, he carries out a study of available geneses of the time with an open heart. In the preface of *Ziā al-Qur'ān*, he writes:

“I wish all sincerity have tried to project my school of thought in the right manner without alterations and modifications in the light of clear Qur'ānic Verses, *Aḥādīth-e-Sahīyah* or the directives of the scholars. This is done by me to remove the misgivings or misapprehensions which cast their shadows on the

¹¹⁴. For example, *Mu'ārif al-Qur'ān*, Vol. 1, p. 377-379

real truth because of the involvement of a section of unaware friends. Allāh willing, this way the allegations will automatically be settled to help alleviate the misconceptions created by a group under propaganda that Barailvis are either involved in Shirk or their practices resemble those of the *Mushriqīn*- “*Al ‘ayadho billāh*”¹¹⁵

(4) **Tafhīm al-Qur’ān**

This Tafsīr by Maulānā Syed Abu’l-A‘lā Maudūdī consists of six volumes. MaulānāṢadr al-Dīn has summarized it too; Dr. Jamīlah Shaukat and Dr. Khālīd ‘Alvī(d:1429A. H/2008A. D)have prepared its index. Alṭāf Gauhar(d:1421A. H/2000A. D)has translated its selected parts into English. Dr zafar Ishāq Anṣārī has also translated it and five of its volumes have been published.

Writing of the script of *Tafhīm al- Qur’ān* commenced in 1361A. H/1942A. D. It used to be published in the monthly *Tarjumān al-Qur’ān* in series and later produced in book form. Its last volume was published in 1392A. H/1972A. D. Syed Maudūdī(d:1399A. H/1979A. D) in *Tafhīm al-Qur’ān* has also abided by the same recognized principles which are followed in other tafāsīr. However at times, he has differed instead of reconciliation with the narrations or stances taken up by the majority of the scholars, e. g. in the case of “*Aqsām al-Qur’ān*”, he has relied on the research work of Ḥamīd al-Dīn Farāhī(d:1349A. H/1930A. D)instead of the age-old scholars. Besides, his Tafsīr is more akin to the issues of today as compared to the other tafāsīr. He is also mindful of the fact that Tafsīr of the Qur’ān should be handled keeping in view the latest philosophy on science and social

¹¹⁵. Karam Shāh, Muḥammad, Pīr, *Ziā al-Qur’ān*, Vol. 1, p. 11, Ziā al-Qur’ān publications, Lāhore, 2005A. D.

sciences, however, its confirmation or disagreement should be resorted to only in the light of the Qur'ān. Initially, he did not have any such structure in his mind but as he proceeded to write Tafsīr, this concept became evident in the subsequent volumes of his work. One of the distinguished features of *Tafhīm al-Qur'ān* is its translation and the author has put down the following note about the same:

“Instead of giving any meanings to the Qur'ānic Words, my endeavor has been to read the text from the Qur'ān, ponder over and after that whatever I understand or receive its effect on the mind, I interpret the same in my words with care and cure. Besides an accurate translation, I had desired that the meanings and the ultimate objective of the Qur'ān should not only be clear and crisp but its royal decorum as well as the impact as far as possible be reflected in the interpretation. However, it was unavoidable to observe all these conditions and yet come out with the real essence of the Qur'ānic text but it was quite a sensitive issue, particularly with regard to the words of Allāh *Subhānohū wa Ta'āla*. That is why with all the fear in mind, I picked up the courage to embark upon this assignment with utmost care and caution lest the translation should cross over the limits because of the freestyle.”¹¹⁶

Tafhīm al-Qur'ān, thus, achieved unprecedented popularity amongst its readers. Under the auspices of *Idārah Tarjumān al-Qur'ān*, its twenty editions have so far been published. Currently, three institutions are publishing *Tafhīm al-Qur'ān*.

¹¹⁶. Maudūdī, *Tafhīm al-Qur'ān*, Vol. 1, p. 10, 11

(5) **Tadabbur-e-Qur'ān**

Maulānā Amīn Aḥsan Iṣlāḥī(d:1418A. H/1997A. D) completed the first volume of *Tadabbur-e-Qur'ān* in 1386A. H/1966A. D. It was initially published in eight volumes but later in nine volumes. He has not based his work on conventional principles as he thinks there are two types of sources of Tafsīr, i. e. Internal and External. Internal resources clearly depict the Qur'ānic language and the discipline whereas External resources include traditions and historical effects. In the Tafsīr, he has accorded priority to the discipline of the Qur'ān. By discipline, it means the systematic order in which the Surahs and Verses descended as ordained, as such this order is termed as *Tauqīfī*, i. e. this is all by the wisdom of Allāh with a philosophy behind it. As viewed by Maulānā Amīn Aḥsan Iṣlāḥī(d:1418A. H/1997A. D), subject-wise the Qur'ān is divided into seven parts as it has been said in terms of *Sab'a Minal Mathānī* in the Qur'ān. As regards the understanding of the Qur'ānic Terminologies is concerned, Maulānā holds that such meanings will be taken in the light of *Sunnat-e-Mutawāterah*, e. g. *Namāz*, *Ḥaj*, etc. will be performed with that consensus of *Ummah* as enunciated by Prophet(SAWS) and was transferred as such in the subsequent period after the companions of Prophet(SAWS). Maulānā in the preface of *Tadabbur-e-Qur'ān* writes:

“I have assumed the same version at every step in Tafsīr by giving due importance to the Qur'ānic Discipline. This fact, really speaking, is under compulsion because the one who is observing discipline can never lose sight of it by going hay while and until he is blind, deaf, or prejudiced. Every Surah is a constant unit with a distinctive theme to which all its contents are closely linked.

Adding further, I like to submit that the Qur'ān in its totality in a specific system; one of its aspects is quite obvious and visual to every individual. Its other aspect is obscured which can only be detected by deep pondering and meditation. Looking at seven groups of *Makkī* and *Madanī* Surahs, each group ends up with one or more Madanī Surahs. Each group first has *Makkī Surahs* followed by Madanites. It is also visible that the group comprising Law and *Sharī'ah* has precedence over the other group containing cautions (*Mundhirāt*) which are kept at the end. That indicates that the objectivity of the Cautionary Commands is to divert the people from the wrong path to the right one, i. e. the true path of *Sharī'ah* which is the objectivity; hence it precedes the other group. *Sharī'ah* is the wealth that has been passed over to the Muslim Community from the Book Bearers (*Ahl-e-Kitāb*), which is why the first group describes their dethroning along with details of Islamic *Sharī'ah*. Looking into it deeply, it is revealed that the relationship between the first group and the last group in the Qur'ān is much like the link that a building has with its base or foundation, however, when the building attains completion, it is the standing building visible in front whereas its foundation goes down beyond the sight.¹¹⁷

Maulānā Amīn Aḥsan Iṣlāḥī (d:1418A. H/1997A. D) for his work on Tafsīr acted upon the principles that were framed by his teacher Maulānā Ḥamīd al-Dīn Farāhī(d:1349A. H/1930A. D)who in the light of these could only write *Tafsīr* of few last surahs which have been arranged by Maulānā Amīn Aḥsan Iṣlāḥī under the title of *Majmu'ah Tafsīr-e-Farahī. Tadabbur-e-Qur'ān* indeed is an important *Tafsīr* of the time; its principles of *Tafsīr* or the resultants

¹¹⁷. Iṣlāḥī, Amīn Aḥsan, *Tadabbur-e-Qur'ān*, Vol. 1, p. 6, Fārān Foundation, Lāhore, 1403A. H.

can be criticized but it remains a fact that among the traditions, it is the first-ever *Tafsīr* of its kind which has changed the basic concepts of the Muslim. ¹¹⁸

(6) **Lughāt al-Qur’ān - Mafhūm al-Qur’ān**

Ghulām Aḥmad Parvez(d:1405A. H/1985A. D) has compiled a dictionary of the Qur’ānic words under the title of *Lughāt al-Qur’ān* whereby he has tried to give out the broader meanings of every word explaining in a vast sense with reference to its exact use in the Qur’ān. This work by him mostly was compiled during the period of *Abbasides*. This was the period when Non-Arabs had influenced the Muslim Community, so resultantly the words were in Arabic whereas their visualization to interpret the same was non-Arabic- hence Arabic Language lost its originality. ¹¹⁹

Parvez has advised a solution to have access to the accurate meanings of the words; he writes:

“All the words that were in use at the time when the Qur’ān was descending and the same were available in literary books too besides their presence in the poetry or verses of that time. Thus, their meanings or exact sense can be determined with the help of these verses to have an access to the correct meanings of the words used in the revelation. That is the reason Arabs were quite familiar with these words of the Qur’ān. ”¹²⁰

¹¹⁸. For detail:Mustanṣar Mīr, Coherence in Qur’ān, American Trust Publication, 1986A. D.

¹¹⁹. Parvez, Ghulām Aḥmad, *Lughāt al-Qur’ān*, Vol. 1, p. 9, *Idārah Ṭulū’-i-Islām*, Lāhore, 1995A. D.

¹²⁰. Ibid, p. 12

As viewed by Parvez, a dictionary alone cannot help find the true meanings of the words of the Qur'ān as it is a product of a human effort with a possibility to err or miss. His principles of Tafsīr can be enumerated in the following points:

1. First of all, check the root of the word to determine its basic meanings and characteristics.
2. Then, find out how the Arabs of the desert made use of that word in different ways and styles.
3. Thereafter, try to ascertain where and in what way the Qur'ān has utilized the same word.
4. The most important of all is to keep in view the overall picture of the Qur'ānic Teachings.

In the preface of *Lughāt al-Qur'ān*, he has admired the profile of Farāhī's *Tafsīr* and as per his vision, has also accepted to benefit from the Qur'ānic Wisdom of Ḥamīd al-Dīn Farāhī.¹²¹

Likewise, about the meanings of the Qur'ānic Terminologies, Pervez has his own concept, e. g about *Aqāmat-e-Ṣalāt*, he writes:

“A specific terminology of the Qur'ān *Iqāmat-e-Ṣalāt* is translated as regularity in the prayer or saying the prayer. The root word of *Ṣalāt* (in Arabic) is (*Ṣād Lām Wāo*) having a basic meaning (of *Ṣallū*): to follow behind someone. The meaning of the word *Ṣalāt*, therefore, would be to act upon or obey the “Laws of Allāh”. Thus, the real sense of the word “*Iqāmat-e-Ṣalāt*” would be to establish a system or society that depicts the image of Allāh's obedience within that society in its true sense. The Qur'ān, therefore, has used this word at places for Congregations too. By

¹²¹. Ibid, p. 21

concentrating a little on the Qur'ānic verses, it becomes evident whether to translate the word *Ṣalāt* as Congregations for the Prayer or interpret the same for establishing a social setup. ”¹²²

Pervez in the *Tafsīr* of the Qur'ān does not consider those versions to be true which are stated under the title of *Shān-e-Nuzūl* (Circumstances of Descent). About the Qur'ānic issues of well-spoken grandeurs (*M'arikah tul-Āra Masā'il*), he has expressed his opinion under the heading *Mu'ārif al-Qur'ān*. These have been published separately under the following names:

Iblīs-o-Ādam

Sh'olah-e-Masṭūr

Jooy-e-Nūr

Man-o-Yazdān

Pervez is a non-believer of the Sunnah as a source of the Qur'ān as such his ideas are not readily acceptable to the *Ummah*. Besides, while interpreting or explaining the Qur'ān, he does not take cognizance of his own rules enacted by him, e. g. as per his stance, “the Qur'ānic Arabic is the language which is found within Arabian poetry since the period of ignorance and with the help of dictionary alone, the true sense of a word cannot be fixed”. At the same time, he often makes use of the dictionary while carrying out the genesis of the Qur'ān.

(7) TIBYĀN AL-QUR'ĀN

‘Allāma Ghulām Rasūl Sa‘īdī has written a *scholarly Tafsīr* comprising 12 volumes with the title of “*Tibyān al-Qur'ān*”. ‘Allāma Sa‘īdī represents *Barailvī* School of Thought. In the *Tafsīr*, he has piled up a hoard of arguments in favor of his

¹²². Parvez, Ghulām Aḥmad, *Maḥmūd al-Qur'ān*, Vol. 1, P. 70, *Idārah Ṭulū‘-i-Islām*, Lāhore, 1995A. D.

ideologies. With reference to the translation of the Qur'ān, in his *Tafsīr*, he writes:

“I have neither translated the Qur'ān word for word nor I have tried to interpret the Qur'ānic sense without giving due allowance to the text or deriving independent meanings to the words of the Qur'ān but I have bound myself to the Qur'ānic words and the text without resorting to the literal meanings.”¹²³

Stating peculiarities of his *Tafsīr*, ‘Allāma Ghulām Rasūl Sa‘īdī writes:

“In this *Tafsīr*, I have highlighted the Principal Beliefs of Islām by emphasizing the points relating to the directives and issues from the Qur'ānic verses with due reasoning. I have also made use of the points that our predecessors have stated in the genesis of the Qur'ān but without concentrating on the non-essentials or the exaggerated ones. My endeavor has been to put across maximum *Aḥādīth* coupled with signs (*Āthār*) as most of the writers make a reference to *Aḥādīth* without unfolding the same, i. e. *Takhrīj*. I have taken pains to work hard elucidating every *ḥadīth* endorsed in *Tibyān al-Qur'ān* with complete references. However, as regards the scripts of well-known scholars of *ḥadīth* like Ḥāfiẓ Manẓarī, Ḥāfiẓ al-Haethmī, and Ḥāfiẓ Sayūṭī, I have borrowed the references from their great work giving original sources only where essentially required.”¹²⁴

‘Allāma Sa‘īdī referring to the nouns and their origin writes:

“In the translation, I have taken advantage of the translation *al-Bayān* by Aḥmad Sa‘īd Kāẓmī. For *Tafsīr*, mostly *Aḥkām al-*

¹²³. Sa‘īdī, Ghulām Rasūl, ‘Allāma, *Tibyān al-Qur'ān, Ḥadīth-e-Dil*, Vol. 1, p. 37, Farīd Book Stall, Lāhore, 1420A. H.

¹²⁴. *Ibid*

Qur'ān, *Al Jāmi'aal-Qur'ān*, *Al Baḥr al-Moḥīt*, *Tafsīr-e-Kabīr*, *Addur al-Manthūr* and *Rūh al-Ma'ānī* have been utilized. Out of the latest ones, *Tafsīr-e-Munīr*, *Marāghī*, *Fīzilāl il-Qur'ān*, and *Tafsīr Qāsmī* also have been in my review. Regarding causes of the descent, *Jāmi'a al-Bayān* has relied on more.¹²⁵

Among *Tafsīr* of the present era, *Tibyān al-Qur'ān* bears an important status as *Tafsīr*. An additional quality of this *Tafsīr* is that it introduces the reader to the literary heritage and ancestors of the Muslims. This *Tafsīr* has been published by Farīd Book Stall, Lāhore.

(8) AḤSAN AL-TAFĀSEER

Maulānā Ḥāfiẓ Syed Aḥmad Ḥasan (d:1338A. H/1920A. D) has compiled the complete genesis of the Qur'ān in seven volumes under the title of *Aḥsan al-Tafsīr*. It was published by *Maktabah al-salafiyah*, Lāhore. Its preface comprises 49 pages to bring the following topics under discussion:

- (1) Descent and order of the Qur'ān.
- (2) Discussion points on the Order of Descent.
- (3) Script Writing of the Qur'ān; the difference between the Qur'ān and Ḥadīth.
- (4) Term: *Makkī and Madanī*
- (5) Ease in Recitation of the Qur'ān.
- (6) Consolidation of the Qur'ān in the period of Prophet (SAWS).
- (7) Form of consolidating the Qur'ān in Siddīqūī tenure.
- (8) Status of disparity between *Muṣḥaf-e-'Uthmānī* and Ibn-e-Mas'ūd (R).
- (9) Complexities of Recitation and Pronunciation (*Qirā't wa Tajwīd*).

¹²⁵. Ibid, p. 38

- (10) Enactment and Cancellation (*Nāsikh-wa-Mansūkh*): Syed Aḥmad Ḥasan contemplates five of the verses as canceled referring to the quotes by the companions (R).
- (11) Coherence of the verses.
- (12) Descent of the Qur'ān in the dictionary of the Quraish.
- (13) A distinctive attribute of the Qur'ān.
- (14) Origin of the Arabic language.
- (15) Blessings of recitation.
- (16) Cause of compilation.
- (17) Basics of Genesis discipline and its principles.
- (18) No differentiation of Genesis and the alterations by the elderly scholars.
- (19) Levels of the *Mufasserīn*.
- (20) Removal of a suspicion.
- (21) Genesis by 'Abdallāh Bin 'Abbās(R).
- (22) Genesis of the Qur'ān by the Qur'ān itself.
- (23) Genesis of the Qur'ān by *SaḥīḥḤadīth*.
- (24) No SaḥīḥḤadīth in contradiction of the Qur'ān.
- (25) *Tafsīr-e-Saḥābah* is like a Touchstone.
- (26) Status of *Tafsīr-e-Tabi'īn*.
- (27) Tafāsīr by *Taba' Tabi'īn*.
- (28) Level of *Tafsīr Ibn-e-Jarīr* and *Tafsīr Ibn-e-Kathīr*.
- (29) Later *Tafāsīr*.
- (30) Compilation of *Aḥsan al- Tafāsīr*.
- (31) Need and importance of Publishing *Tafsīr*.
- (32) Elimination of a doubt.
- (33) Need of *Ḥadīth* to understand the Qur'ān.
- (34) A question for those who reject Ḥadīth (*Munkerīn-e-Ḥadīth*).
- (35) Solution of another doubt.

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- (36) Methodology of *Aḥsan al-Tafāsīr* in attributing the pronouns (*Marj‘a Zamā‘er*).
- (37) Terminology of ‘Reliable’ or ‘Unobjectionable’ (*Mu‘tabar aur Nāqābil-e-A‘itaraḍ*).
- (38) A critical view on the ideologies of ancient and modern philosophy.
- (39) The universe is perishable.
- (40) Answer to a doubt.
- (41) Monotheism by the Philosophers and its weaknesses. ¹²⁶

Syed Aḥmad Ḥasan states further about the compilation of *Aḥsan al-Tafāsīr*. The Qur’ān is in Arabic language and everyone cannot follow it. Late Shāh ‘Abd al-Qādir’s translation in Urdū was in simple prose style and its three translations Qur’ān of the selected verses along with ‘Merits’ (*Fawā‘id*) under the title of *Aḥsan al-Fawā‘id* had been published on the margins by Farūqī Publishers. Allāh be praised! Muslim brethren made the best use of ‘*Aḥsan al-Fawā‘id*’ and are desirous to have three translations of Qur’ān but that Qur’ān is not available. This embedded in it the meanings of the selected verses only, so complete Qur’ān could not yet be understood. In order to overcome this hurdle, the translation by Shāh ‘Abd al-Qādir(d:1230A. H/1815A. D) was published in a manner that over and above the verses of the Qur’ān with translation and given below is brief and true genesis as *Aḥsan al-Tafāsīr*. This was to make the men and women easily understand

¹²⁶. Aḥmad Ḥasan, Syed, *Aḥsan al-Tafāsīr, Moqaddamah*, Vol. 1, *Maktabah al-salafiyyah*, Lāhore, 2008A. D.

the meanings of the Qur'ān so that they could rise to the level of the angels as per *Ḥadīth* quoted by Ḥaḍrat 'Āishah(R).¹²⁷

The above-stated introduction of *Tafāsīr* and *Tarājum* makes it clear that the 20th century is rich in this regard and the subcontinent can be proud of those scholars who dedicated themselves to the Qur'ānic services.

¹²⁷. Ibid, p. 28

Conclusion

When we go through the history of Sub-continent it becomes clear that Islam entered in this area during the period of rightly guided Caliphs. In 92 A.H when Muhammad bin Qasim conquered Sindh and some other parts of the present Pakistan, many Tab‘een and some companions came in the Sub-continent. It is famous that Shāh Walī Allāh (d:1176 A.H) is the first person in Sub-continent who translated Holy Qur’an in Persian and urged to ponder over its meanings. But it is not true. Makhdūm Nūḥ Hālāe’ (d:998 A.H/1589A.D) translated the Qur’ān in the Persian language and he must be regarded as the pioneer of the translation works. Shāh Walī Allāh had to face opposition on translating the Holy Book. Later on, his sons followed him produced translations in Urdu. Many scholars have written tafasir (commentaries) of the Quran. When we analyze these commentaries, it seems that influence of different schools of thought is visible on them. Although Hanfī School of Thought is in the majority but there is a division in Hanfis as well. Salfī approach has also influence in Sub-continent. In some tafsir, Sufī approach can also be seen. Moudidi is the first person who presented a theory of political Islam and his tafsir *Tafhīm al-Qur’ān* advocates this aspect. Hameed-ud-Deen Farahi is the first person in the Sub-continent who highlighted Nazm-e-Qur’an and his student Maulānā Amīn Aḥsan Iṣlāḥī advocated his approach in *Tadabbur-e-Qur’ān*.

To sum up it can be said that in Sub-continent there is variety of approaches for understanding Qur’an. This is blessing of Allah Almighty that Holy Qur’an is being understood in different ways and every scholar is getting pearls of guidance as per his ability and approach.

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