

***A Study on the Methodology of Ḥadīth
Criticism and its Impact on Ḥadīth
Exposition between Abū Ḥanīfah and al-Shāfi'ī***

 **Dr. Ismail Abdullah**

Muslim scholars in the past and present unanimously agree that the *Sunnah* of the Prophet Muhammad (*s.a.w*) is the second primary source of Islam, after the Glorious *Qur'ān*. *Sunnah* is considered as the practical manifestation of the *Qur'ān*. It is associated with the *Qur'ān* strongly, to the extent that without the *Sunnah*, the *Qur'ānic* message would not properly be understood. Within the Islamic socio-religious atmospheres *Sunnah* plays a very vital role, particularly, in understanding the *Qur'ānic* message. It is the *Sunnah* which elaborates the ambivalent, interprets the obscure, limits the absolute, details the concise or ambivalent and specifies the general statements of the *Qur'ān*. However, while the *sunnah* plays this very essential role in the understanding of the *Qur'ān*, its exposition and authenticity become inevitably necessary. Scholars agree on the necessity of having a clear method of both exposition and authentication through which they will be able to understand the message of the *sunnah*, and also to distinguish the true *sunnah* which can play such an essential role from the false *sunnah*. In turn, this method of elucidation and authentication is reflected upon every scholar's exposition and interpretation of the *sunnah*, which lead to the judicial differences of the various Islamic *fiqh* schools in the past and present. This paper attempts to explore the method of *Ḥadīth* criticism and its impact on *Ḥadīth* exposition and elucidation between Abū Ḥanīfah and al-Shāfi'ī. In this presentation, comparative and analytical methods will be applied.

AL-GHAZZĀLĪ'S PHILOSOPHICAL APPROACH TO THE VERSES OF THE QUR'ĀN

 Sr. Alwani Ghazali

This paper purports to highlight the philosophical approach made by al-Ghazzālī in his attempt to interpret some verses of the Qur'ān. Two major points are in concern of the paper, i.e. the features and limits of *ta'wīl* according to al-Ghazzālī. The study uses analytical method which is based purely on the library data. It focuses on four of al-Ghazzālī's works, namely *Mishkāt al-Anwār* and *al-Qiṣṭās al-Mustaqīm* for the features and *Fayṣal al-Tafriqah bayna al-Islām wa al-Zindiqah* and *Qānūn al-Ta'wīl* for the limits or rules. The findings of the study show that firstly, for the features, al-Ghazzālī had two philosophical dimensions in his interpretation which could be summarized as Epistemological-ontological *Ta'wīl* and Linguistic-logical *Ta'wīl*. He based his *ta'wīl* upon Platonic and Aristotelian philosophy, which are considered external sciences, not founded within Islamic sciences. Secondly, the rules that he set for interpretation promoted a sense of tolerance to ideas alien to Islamic traditions and to various schools of thoughts in Islām. He allowed the penetration of Western philosophy and for him, there is no harm to consider knowledge and tools of thinking of others' cultures as long as we can benefit from them. Besides, he recognized different styles to approach the Qur'ān by different Islamic sects, but simultaneously managed to control and to provide a good guideline so that they do not exceed the limit of Islamic faith and conduct. In addition, he did not ignore various levels of people in tendencies and intellectual capacity. The study will finally open the floor to evaluate the extent to which this type of Qur'ān interpretation be considered worth it for the *ummah*.

*The Role of the Context (Siyaq) in the Interpretation of
Jurisprudential Verses of Holy Qur'an*

 **Dr. Abbas Ali Soltani**

“Siyaq” means reason that has joined to desired words and phrases and can be verbal like the previous and next words that with desired phrase, forms a correlative speech and can be also state symmetry like conditions and situations in which the speech has been stated. Scholars and commentators have paid much attention to “siyaq” (context) and have considered it as the most important symmetry for understanding the proper and real meaning of word. But in some cases of jurisprudential Verses this significant thing has not been paid attention to. Consequently, scholars have deduced special Legal rulings from some of these verses which are opposing and sometimes contradictory to other verses. This paper describes the importance, benefits and conditions of “siyaq” and its necessity in the commentary of the Qur’an. Some examples of the application of “siyaq” principle in verses have been cited in the paper, highlighting the kinds of “siyaq” and its application in the verses of holy Qur’an.

Keywords: “ Syiaq” (context), Jurisprudential Verses, Legal and jurisprudential interpretation.

***Interpretation of Quranic Verse 36:36 and Human
Genome Project (HGP) Data:
An Analysis from Qur'an and Science***

 **Morshed Khandoker**

The mechanisms by which biological males and females have been created in a precise species-specific design have always challenged the human minds. It has been mentioned in Qur'an that the male-female creations reflect a special sign from Allah (SWT) for mankind to ponder over it. In contrast, using the recently completed HGP data, more than two dozens of scientific theories have been advanced to propose possible mechanisms by which males and females could probably originate in the past. One theory concludes that the evolution and continuity of sexual reproduction does not fit in nature; another theory predicts an extinction of the human males in future. Despite these, the male-female system prevails and, therefore, the origin and continuity of sex remain to be a great puzzle in today's science. The limitations of scientific theories, on the other hand, strengthen the Quranic verse 36:36 that states that, "Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not." The powerful beginning word, "Glory be to Him" becomes more meaningful when the grandeur-scale complexities of male-females creations are understood scientifically using the findings from HGP and other available data. Besides, the meaning of verse 36:36 has also been supported by many Quranic verses, including 2:164, 4:1, 7:189, 13:3, 16:8, 16:72, 30:20-21, 39:6, 42:11, 43:12, 45:4, 51:49, 53:45-46, 75:39, 78:8, and 92:3. The combined scientific and Quranic interpretation seems to provide a better understanding of verse 36:36 when compared with the traditional tafsir alone. This analysis may, thus, serve as an example for those academicians who like to Islamize their science curriculum or vice-versa.

***Tafsīr Sūrah al-Jumu‘ah:
Application of Naẓm al-Qur‘ān***

 **Israr Ahmad Khan**

Sūrah al-Jumu‘ah is the 62nd *sūrah* in the order of the *Qur‘ān*, comprising only eleven *āyāt*. It apparently contains five different issues: 1) the first *āyah* talks about certain attributes of Allah (*swt*), 2) *āyāt* 2-4 highlight the position of the last Prophet (s.a.w.), 3) *āyāt* 5-8 expose the Jews’ oblivion of their position and responsibility, 4) *āyāt* 9-10 exhort Muslims to be mindful of the timing of *ṣolāt al-Jumu‘ah*, and 5) the last *āyah* refers to a historical event concerning believers’ attitude toward material life. A question arises as to whether these different issues having no apparent connection with one another are really unrelated. As it appears from most of the *tafsīr* works, these *āyāt* of *sūrah al-Jumu‘ah* may not be considered to have formed an integral whole. *Naẓm al-Qur‘ān* is a novel methodology whereby one may succeed in identifying harmony among all the *āyāt* of a *sūrah*. This paper is a humble attempt to interpret *sūrah al-Jumu‘ah* with the help of the methodology of *naẓm al-Qur‘ān*. In this exercise, the whole *sūrah* will appear rotating around one particular message and thus making all of its *āyāt* closely connected to one another.

Methods of Interpretation In Ahl al-bayt Hadiths

 **Dr. Mohammad Kazem Shaker**

There are nearly 14000 exegetical hadiths, narrated from Prophet's family, collected by some Shi'ah scholars in a number of commentaries well-known as Tafasir –e Ma'thur (traditional commentaries) in Shi'ah. In the 11th century, most of these traditions collected in the two large collections entitled *Al-Burhan fi Tafsir al-Qur'an*, the work of *Bahrani* (d. 1107 A.H), and *Nur al-Thaqalayn*, the work of *Huwayzi* (d. 1112 A.H). These hadiths can generally be classified into three categories: Some explain outward meanings of the Qur'an, some express the inward meanings of the Qur'an, and others (nearly 2000 hadiths) applied the Qur'anic concepts to individuals and groups of people. For example, some verses of the Qur'an have been interpreted as symbols for the Prophet, the Prophet's household and the opponents of the Prophet's family. The last type of traditions has hardly been criticized by some of our Sunni Muslim scholars. Some modern Quranic Shi'ah exegetes such as *Muhammad Husayn Tabatabayi*, the author of *Al-Mizan fi Tafsir al-Qur'an* hold that it was the method of Imams of Ahl al-bayt that they applied a Quranic verse to all things it might be applied to. Nevertheless, our study shows that the numerous traditions in this respect have been fabricated. That is for the following reasons: (1) Many of these hadiths do not possess an authentic chain of narrators. Infact, most of them came to Shiah hadith books via *Ghulat* (exaggerators) whom our Imams refused them as heretics. (2) Some of them are more similar to trite phrases, rather than interpretation of the Quran, like applying "ba'uza" (Q.2:26) to Imam Ali. (3) There are some sound hadiths from the Imams of Shi'ah that they have denied some applications of the verses to themselves. The essay examines this kind of traditions and evaluates them with criticisms in both textual content and narrators through whom these hadiths have been narrated.

***“Methodology of “Tafseer-e-Muhammadi” and
Contemporary Trends of Qur’anic Interpretations”***

 **Dr Muhammad Hammad Lakhvi**

“Tafseer-e-Muhammadi” is a detailed interpretation of The Holy Qur’an comprising seven volumes and about three thousand full size pages. It is divided into seven volumes according to the stages (Manazil) of the Holy Qur’an. Hafiz Muhammad Bin Barakallah Lakhvi, who was a renowned religious scholar of the sub-continent, wrote this exegesis in 1871 AD /1288 AH. It was the first detailed commentary of the Qur’an ever written in Punjabi language in poetical form. As a renowned researcher of Bangladesh, Dr Mufakhkhar Hussain Khan states: “The earliest Punjabi translation of the Qur’an is in verse. It was Hafiz Muhammad bin Barakallah who made this translation. His versified rendition entitled “Tafsir Muhammadi masummah Mudhi-i-Furqan bazuban Punjabi ma’a Tarjama Farsi” was published in Lahore in 1871.”

It is written in Punjabi couplet keeping in view the mental level and acceptability of the people of the province of the Punjab in Pakistan to guide them to Islam. The author has mentioned the fact in his tafseer that his main objective was dissemination of Qur’anic knowledge and Islamic Faith among the people of Punjab, who were mostly illiterate, ignorant, professing a number of false creeds, and suffering from religious superstitions or irreligious thoughts. Fondness for poetry and its recitation was the basic taste and trend of the public of the Punjab. Therefore, Hafiz Muhammad bin Barakalla Lakhvi, the author of “Tafseer-e-Muhammadi”, came forward to serve Islam and started converting all the religious knowledge of Islam into Punjabi poetry, so that the taste of the people of the Punjab can be used for the communication of the message of Islam. He took it up as a mission and wrote about thirty big or small books on various Islamic topics to achieve the target. “Tafseer-e-Muhammadi” is one of them.

The style of “Tafseer-e-Muhammadi” is poetic and expressive based on versified text. There are two translations included in the book. First translation is taken from Shah Waliullah Mhaddis Dehlvi called


‘Fateh-ur-Rehman’ with some amendments that is in Farsi dialect and the second translation is author’s own translation that is in Punjabi prose. Marginal note in Punjabi parlance are also added to explain and elucidate the important points for more comprehension and understanding.

The Tafseer could be named as Punjabi version of “Tafseer Ma’alim-ul-Tanzeel” of Imam Baghwi, as this is the main source of “Tafseer-e-Muhammadi” and the author has given the reference of “Ma’alim” ubiquitously. The reason to have this as a main source is mentioned by the author himself that Imam Baghwi has depended on Tafseeri traditions of Hazrat Abdullah bin Abbas (R.A.A.).

The other sources of “Tafseer-e-Muhammadi” are also traditional and authentic. Hence, Tafseer e Muhammadi is a traditional (bil-mathoor) Tafsir in true sense and the author has avoided giving his own opinion and reinterpretations. He believed that the interpretation of the Qur’an is nothing but traditional one (bil Ma’thoor) based upon the sayings, perceptions and interpretations of the Venerable Companions of the Holy Prophet (SAW), their Successors and other scholars of Islam from the early generations.


This paper attempts to highlight the contribution of the author of Tafsir Muhammadi and make a kind of comparison with the modern trends in the tafsīr.

***SOCIO-POLITICAL ORIENTATION
IN QUR'ĀNIC EXEGESIS
Methodological Approach Dr. Mohammad Natsir***

 **Dr. Shah Jani and Dr. S.M. Solihin**

Muhammad Natsir is a renowned Indonesian Muslim thinker who played important role in designing political system following the independence. He is one of the influential Muslim leaders in the Muslim world who served as the Prime Minister in the country. He was involved in polemics on the role of religions in the state to encounter secular idea with regard to the validity of *Shari'ah* to be implemented in the state. He dedicated his life to the service of the *ummah* and to defend Islam from the onslaught of secularism and Christian Missionary propagation. This paper attempts to expose his methodological exegesis toward the religious text which, according to many, is very distinctive and contextual. His exposition on religious texts is mostly related to socio-political aspect to make the *Shari'ah* as the main source of the constitution. He authored a number of books such as *fiqh al-da'wah*, Islam and principles of the government and many others on different issues. The paper focuses on the study of his methods in dealing with legal texts of the *Qur'an*.

***The Meaning and Scope of al-Tafsīr al-Mawḍū'ī:
A Comparative Historical Analysis***

 **Mohamed El-Tahir El-Mesawi**

This paper explores the meaning and intellectual as well as methodological implications of the notion of thematic interpretation of the Qur'ān (*al-tafsīr al-mawḍū'ī*). Though of a recent origin, the idea of *al-tafsīr al-mawḍū'ī* has gained momentum among an increasing number of Muslim scholars and thinkers in the last few decades. However, the article does not deal with the considerable body of literature that has accumulated in this respect over the years. Rather, only a few scholars have been chosen whose works are examined in some detail. They are Muḥammad 'Abd Allah Drāz (Egypt), Muḥammad Bāqir al-Ṣadr (Iraq), and Fazlur Rahman (Pakistan). The reason for this choice stems from the fact that the notion of thematic interpretation has attained in the works of these scholars a remarkable degree of conceptual and methodological clarity. Moreover, they present us with cases that allow us to test methodological feasibility and intellectual fecundity of this approach to Qur'ānic exegesis. While examining the works in question the writer does not lose sight of the general socio-cultural climate and intellectual developments taking place in Muslim societies. These developments are seen to have raised intellectual challenges that required Muslim thinkers believing in the authority and relevance of the message of the Qur'ān to respond in a certain manner. A common and important aspect of the works examined here is the attempt of their authors to search for a Qur'ānic conceptual framework for social theorization informed and guided by the fundamental Islamic world-view. In the conclusion, the writer attempts to raise and identify some methodological and interpretative issues not addressed by the scholars studied in the paper.

Sayyid Quṭb's Methodology of Qur'ānic Exegesis

 **Thameem Ushama**


Contemporary social, political, economic, cultural, educational and other systems; fundamentals of the Islamic worldview; the strategy and wisdom in dealing with day to day issues are the main focus of Fī Zilāl al-Qur'ān which Sayyid Quṭb claims to have written by living in its shade after facing trials, tribulations and oppressions in achieving his objectives. Since many regard it as an encyclopaedia of ideas, thoughts and constitution in explaining the divine will, the article critically analyses his methodology of exegesis, his views on traditionalist's modes, his conformity or inconsistency with predecessors, classical or modern exegetes, his concept of Islamic movement, and his approaches to tafsīr including his perspectives on applying philosophy, theology and absolute human reasoning in understanding the purpose and teachings of the Qur'ān.

***An Evaluation of Interpretation of Taqdeer in Traditional
and Contemporary Tafseer through the Qur'an
and Physical Sciences***

 **Prof. Dr. Waqar Asrar (IIUM)**
 **Dr. Waleed F. Faris (IIUM)**

The word *Qaddara*, *Taqdeer* and its various forms and shades of meanings have caused a great deal of confusion among Muslims. For the layman in many, if not most, cases the general understanding of the word has led to fatalism. All personal failures are blamed entirely upon Allah (*swt*). Apathy, inactivity and most general malaise of this kind are rampant among Muslims. If queried – the general answer is – this is our fate. Perhaps the reason for this misunderstanding among the masses, lies in the sometimes faulty misconception and misunderstanding of these words among the scholars and translators of the *Qur'an*, as evidenced below. The purpose of this paper is to evaluate the interpretation of *Qaddra* and its various shades of meaning in classical and contemporary *tafseer* works, as well as look at physical sciences to arrive at suggestions that may, *insha Allah*, lead to a better understanding of these terms.

***The role of Time and Place in the interpretation
of Jurisprudential Verses of the Qur'an***


 **Dr. Zahra Govahi**

This article attempts to show the role of time and place in our understanding of the verses in Qur'an. The Jurisprudential Verses (Ayat al Ahkam) are the most important sources for Ijtihad (Fiqh). That is why it is incumbent upon us to investigate these verses in depth. The Ayat-al-ahkam are of various nature. Some of them are just the certification of the past Divine Religions, such as verses concerning Salat or Sawm. Others are related to Arab Peninsula such as the verses about slavery, its social, cultural and economic conditions. There are also verses about certain particular past Arab practices such as Ilaa and Zihar, sacrificial offering of children to idols, and female infanticide. Since the message of the Holy Qur'an is universal, it will have to be understood in the given time and space. The modern development in science and technology, changing scenario of the form of civilization, demand that the Qur'an should be understood afresh. For example, we should extend the meaning of this verse to the modern army tools and weapons:

((وأعدوا لهم ما استطعتم من قوة ومن رباط الخيل)) الأنفال الآية ٦٠

This paper explains the methods of the interpretation of Ayat al Ahkam according to the condition of time and place.

Mawdudi's Methodology in the Interpretation of Tafhīm al-Qur'ān

 **Dr. Md. Yousuf Ali**

Sayyid Abul A'la Mawdudi (1903-1979) is one of the most influential Islamic reformists in the 20th century who contributed books and articles, which cover wide area of subjects. His main contribution is the *Tafsīr Tafhīm al-Quran*, which accumulated his life long experiences and knowledge for modern educated readers. He asserted that the Qur'ān is a unique guide for humanity. His *tafsīr*, therefore, has followed an integrated traditional and rational approach in dealing with various contemporary issues. His emphasis was in the interpretation of the Quran on the importance of Ahādīth of the prophet (SAW). He used the traditional methodologies as well as modern knowledge for interpreting of the Qur'ān.

This paper aims to discuss Mawdudi's methodologies in the interpretation of the Qur'ān in order to understand styles of his *Tafsīr Tafhīm al-Qur'ān*. It evaluates objectively his views. . This paper also deals basically with his *tafsīr* on various issues in order to show whether the author is in agreement with the objectives of the *Sharī'ah* and the prominent commentators of the Qur'ān. It is hoped that the ideas raised would ultimately contribute towards understanding his methodologies in the interpretation of the Qur'ān and the necessity of the implementation of the Qur'ān in all aspects of man's life in order to play his role as the vicegerent of Allah (SWT).

**GHULAM AHMAD PARVEZ'S TAFSIR
AND WOMEN'S ISSUES:
A METHODOLOGICAL ANALYSIS**

 **DR. NOOR MOHAMMAD OSMANI**

Ghulam Ahmad Parvez is a well-known writer for rejecting the authority of Hadith of Prophet. He was overwhelmed with the Western culture and civilization that he blindly accepted whatever came from the West. In doing so, he did not hesitate to corrupt the interpretation of the Qur'anic ayat and presented them according to his whims and caprices.

In his tafsir, **Matalibul-Furqan**, Parvez dealt extensively with the women's issues. He did not hesitate to reject the established precepts of Islam regarding women's rights such as the issue of mixing freely between men and women, Hijab or Niqab, testimony in the courts, leadership role of women and the Qur'anic law of inheritance. In most of these issues, he blindly followed the Western culture and tried to mutilate the Qur'anic interpretation of the ayat dealing with those issues.

This paper will try to present a general observation on his methodology precisely, and then focus on certain issues of women as mentioned above. In doing this, the researcher would present objective analysis from traditional and rational point of view. It would compare the writings of Mr. Ghulam Ahmad Parvez with the traditional and modern Mufasssirun and other scholars on specific issues. Since the paper must be limited to certain pages, it would rather prefer a concise and brief yet convincing presentation of issues.