

## فہرست مضمون نگاران سہ ماہی تحقیقات اسلامی علی گڑھ، جلد ۳۳، ۲۰۱۴ء

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**Syed Jalaluddin Umari**

**Asstt. Editor**

**Mohammad Raziul Islam Nadvi**

Nabi Nagar (Jamalpur), P.O. Box: 93

ALIGARH - 202 002 (INDIA)

www.tahqeeqat.net Email: tahqeeqat@gmail.com

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## Abstract of the Articles

### Shah Waliullah and the Revival of Islam

Syed Jalaluddin Umari

Ameer Jamaat-e-Islami Hind

& President Idara-e-Tahqeeq-o-Tasneef-e-Islami, Aligarh

Shah Waliullah Muhaddith Dehlawi is one of the revivalists of the Ummah who have produced revivalist works in the various branches of Islamic knowledge. Islam gives a complete system for success in this world and in the hereafter. Therein lie the provisions for both worldly needs and spiritual gratification. In his works Shah Waliullah has presented this fact with utmost dexterity.

In Hujjatullah al-Balighah, Shah Waliullah has discussed 'irtifaqat', saying that man has some worldly needs. Food, clothes and housing come in this category. Then he lives with his family. For this he makes economic struggle. It is the duty of the State to fulfil his basic needs. And for this the establishment of a State is necessary. Shah Waliullah has discussed these subjects in great detail. He convinces the readers for Iqamat-e-Deen (establishment of Deen) and for Elaye Kalimatillah (holding superior the Word of Allah) in all spheres of life. This is his great academic contribution.

In his book Izalatul Khafa, Shah Waliullah has explained the concept of *khilafat* (caliphate) and portrayed a picture of Islamic government. He has rejected the views of those who do not accept the continuity of *Khilafat-e-Rashida* (Rightly Guided Caliphate), and provided the evidence of the caliphate of Rightly Guided Caliphs with reference to the Qura'n and hadith. Thus how an Islamic government should be and how it can be run within Shari'ah limits are evident.

**Seerat Khatim al-Nabieen:  
A Study of Mirza Basheer Ahmad Qadiyani's book  
on Seerah**

**Dr. Mahmood Hasan Allahabadi**

B-104, Badr Manzil,

Patel Nagar, Bhewandi (M.S.)

In the 20th century some books on the Prophet's Seerah were published in the Urdu language; they hold a distinguished position in the international Seerah literature. During this period, a Seerah book by a Qadiyani (Mirza Basheer Ahmad) was also published; it is entitled as Seerat Khatim al-Nabieen. Its three parts were published but it could not be completed. There is description of the events up till 7Hijri in these three parts of the book. However, a sketch of the proposed subjects of the remaining parts has been mentioned in a tabular form.

The author has benefitted from all the ancient books of history and Seerah. Save and except the explanation of the term '*Khatim al-Nabieen*', there is no other deviation from the Islamic faith in the entire book. In view of its discussion, this is a good book on Seerah. However, the controversy is visible that the author being a Qadiyani does not believe in the Messenger of Allah (peace and blessings of Allah be to him) as *Khatim al-Nabieen* (the Last Messenger) but entitles his book on the Seerah as "*Khatim al-Nabieen*". Besides introducing the contents of the book, this article also analyses them.

**Thamarat al-Hayat - An Important Work  
on Sufism**

**Dr. Muhammad Ameen Aamir**

101, Peel Khana, Ind Lane, Howrah (WB)

A'quil Khan Razi is a name worth mentioning among the scholars associated with the court of Mughal Emperor Aurangzeb (d. 1707 C.E.). Thamarat al-Hayat is an important book from among his books on Sufism in the Persian language. Its many manuscripts are found in the various

libraries. This article presents a study of the manuscript preserved in the Museum Library of Asiatic Society, Kolkata. This book was written in 1053 H. / 1643 C.E. The writer has collected therein the teachings and testaments of his teacher and guide Hazrat Burhamuddin Raz-e-Ilahi (d. 1083 H. / 1672 C.E.). He has also mentioned feasibly the teachings of other Sufis as well as Qura'nic ayaat, Prophetic traditions and life-briefs of Sufis. This manuscript consists of 71 pages. It discusses the various Islamic commandments and exemplary happenings related to the learned, keeping in view the cause of Islamic preaching and reformation of the Muslim society. With this description, the Islamic, academic and literary importance of the book can be gauged.

## **The Nature of Coherence and Order in the Holy Qura'n**

**Ms.NishaHaleem**

Research Scholar, Dept. of Theology (Sunni)

Aligarh Muslim University, Aligarh

tashiya15@gmail.com

The Holy Qura'n is a wonder and will remain so till the end of the world. There are many aspects of its wonder. One of them is *N a z m*. Nazm means the Coherence and order of the Qura'nic contents and their relationship with one another. There are three viewpoints in regard to the order in the Holy Qura'n. One group rejects it totally. The second group accepts it but has its very limited concept; it is contented with only explaining the inter-ayaat order and relationship. While to the third group, the entire Qura'n is a well ordered and organised Word, from the beginning to the end; all its surahs and ayaahs are inter-related with one another.

Basically there are two kinds of the order in the Holy Qura'n. One is the unity or oneness of subject. That is, the entire Qura'n covers one single subject and every surah has one central theme. The other is order and relation between ayaahs and surahs. This order and relation can be explicit or hidden, which can be realised after deep thinking and contemplation.

This article deals with all these aspects of the Coherence and order in the Holy Qura'n and explains them with the help of examples.

## **Was the Prophet (pbuh) Bound to Limitation of Wives?**

**Dr. Hafiz Iftikhar Ahmad**

Chairman Dept. of Islamic Studies, Bahawalpur (Pakistan)

diftikharahmad@gmail.com

This research article deals with the life of Dr. Muhammad Hameedullah (1905-2002) and his achievements in the field of Islamic Studies. It also presents a list of his important books on various subjects. The writer highlights his special point of view in the Seerah literature like his special term about wives of the Prophet (pbuh) as honorary and general or permanent wives. He presents his views critically and analytically in the light of the Qura'n and Sunnah, and points out his view on the interpretation of Verse 3 of Surah al-Nisa and Verses 28 to 30 of Surah al-Ahzab.

In short, as a result of our study of this article, we can say that the title of this article of Dr. Muhammad Hameedullah is not suitable and appropriate. Verse 3 of Surah al-Nisa addresses the Ummah (on limitation of wives up to four), and not the Prophet (pbuh) but he does not mention this distinction. Dr. Muhammad Hameedullah says that when Surah al-Nisa was revealed, the number of Prophet's wives were nine. This is not correct; at that time the number of Prophet's wives was just four. And it was in the 5th year of Hijra. There is a no link between Verse 3 of Surah al-Nisa and Verses 28, 29 and 30 of Surah al-Ahzab. Dr. Muhammad Hameedullah talks about revelation (wahi) (see p. 6 of his article last paragraph); no one has ever talked of this kind of wahi during the last fourteen centuries and 35 years in the history of Islam. Dr. Muhammad Hameedullah uses the term of permanent and honorary wives for the Prophet's wives. This term has never been used for them throughout the history of Islam. Dr. Muhammad Hameedullah mixes up the subject of Verse 3 of Surah al-Nisa with Verses 28 to 30 of Surah al-Ahzab. We highlight this misunderstanding and misinterpretation in this article respectfully. And all this has been done in the light of the Holy Qura'n, Hadith of the Prophet (pbuh) and the history of Islam just for the pleasure of Allah the Almighty and the service of Islam.