

system of rain it would not have been possible for the inhabitants of earth to get sweet water. This is reported by the researchers that 97% of water is stored in seas that are mostly sour. Besides, it was under full authority of Allah All Powerful to make the rain water also sour, as was brought to the notice of human beings calling upon them to be grateful to Him (*Al- Waqiah/ 56*). Allah has also reminded mankind of this great *ni'mah* and commanded them to abstain from its misuse and wastage and to think over that if Allah Taala sends water quite deep beneath the earth, who has power to bring it out? (*Al- Mulk/30*). At the end of the article, author has further highlighted the importance of water as an *ayah* of Allah in the light of modern discoveries about the system of rain, usefulness of water for all living beings including plants and its utility for generation of electricity and production of different kinds of energy.

### ***Ilm al- Fawasil- An Introduction***

**Yasir Awan Arafat**

This is a blessing of the Holy Quran that various branches of learning came into being to facilitate its recitation, memorization, understanding and interpretation. These included *Ilm al- Fawasil*. The article seeks to introduce this science, which is related to the knowledge of first and last part of a verse and to the counting of verses, sentences and letters (*Aayat, Kalimaat, Huruf*) of every *Surah*. The writer, first of all, gives lexical and technical explanation of the term- "*Fawasil*". *Fasilah* (pl.*Fawasil*) is defined by some scholars as last part of a sentence or last word of an *Ayah*, while other explained it as the science (*ilm*) which deals with the number of verses of every *Surah* and first and last parts ( *Rous* and *Khawatim* of *Aayat*). These are called *Fawasil* because they separate between two *Aayat* or two speeches/subjects (*kalam/mazmun*). The author has also discussed in detail the methodology for identification of *Fawasil* and its different categories with examples from the Quranic verses.

The writer has attempted to prove that *Ilm al- Fawasil* originated in the period of Prophet (SAW) itself. According to a Tradition, the Prophet (SAW) once counted verses of *Surah al- Fatihah* at his fingers. In the same way, *Sahabah* (RA) and *Tabiin* used to count verses at their fingers. They also took care of seeking knowledge of the beginning and end (*fawatih wa maqat'i*) of verses. In later period, this science was further developed and a number of *ulama* took special interest in counting the Quranic verses in the technical way, though they differed with regard to their total number. At the end, the article gives a brief introduction of the important Arabic works produced on the *Ilm al- Fawasil*.

from the *Taliqaat* that how the learned commentator actually applied these methodologies in the interpretation of the verse of the Quran. With regard to the contents of the *Taliqaat*, he has added that this work also included the brief incomplete *tafsir* of various *Surahs*, commentary of separate verses of different *Surahs* (preserved in manuscript form) and *isharaat* (about explanation) given at different places in his *Mushaf*. All these scattered materials, systematically arranged in the *Taliqaat*, have added to the value of the work.

### Rain and Water- A Sign of Allah Almighty

Shahzadul Hasan Chishti

This is well-known that the Universe is full of wonders of the creation of Allah Taala and rain / water is, of course, one of them. This is really an *ayah* (sign) of Allah, as it shows power, mercifulness, *hikmah* of Allah Almighty and unfailing sound system of universe run by the Real Master. The article takes into account different aspects of rain/water being a sign of Allah. He explains that this fact is very much clear from the details given in a number of verses in the Quran about formation of cloud, the whole process of raining, its impact on earth and all living beings and its basic quality of being life-line for every living being. He has stressed the point that the importance of this sign of Allah is also evident from the fact that the Quran repeatedly calls upon mankind to observe the system of raining and think over this *ayah* from different angles, particularly its boundless utility for different types of creatures of Allah and to see that how thinking over this *Ayah* brings firmness in the belief in power, might and limitless bounties of Allah Taala. With reference to the Quranic verses about rain and water and modern scientific researches on the same, the author has attempted to prove how water is one of the wonderful creations of the world and how life of human beings and other things depends on this liquid. No living being can remain alive without drinking or absorbing water. Secondly, water is a very important part of human body. The body of every living person is required to contain certain quantity (at least 40 to 50 liters) water. When this is reduced to a certain level, life comes under danger. What is most important point to understand is that this precious material was made so cheap and abundant by Allah Almighty for His creatures. This is also a great sign of His *Rahmaniyat* and *Rahimiyat*.

The author further points out that it is also a sign of Allah Almighty with regard to rain water that it was sent down from the sky in a specified quantity that may be enough and balanced one as has been clearly stated in the Quran (*Al-Muminun*/23; *Al-Zukhruf*/11). Besides, this is also a matter to think over and offer gratitude to Allah, the Most Kind, that He made rain water sweet and drinkable. If there has been no such regular

The contributor has not merely given the account of Shah Waliullah's discussion about the nature and working of *Khilafah-i-Rashidah* and some later caliphates, but also critically evaluated his views on this issue and showed disagreement with him on different points, particularly his inclusion in *minkum* in the *Surah-i-Nur*/55 only earliest migrants to Madinah from among the Muslims, application of term "*Khair-i-Ummat*" (*Aal-i-Imran*/110) to merely *Muhajirun Awwalun*, particularly *Khulafa-i-Rashidun* (not later Muslims) and exclusion of *Khilafat-i-Umayyah* from the category of Islamic caliphate. The article comes to end with the observation that Shah Waliullah's discussion about the concept and working of *Khilafah* is quite unique and fully supported by traditional sources as well as rational arguments and in this treatment of the subject he appears to be matchless.

**Maulana Farahi's Explanatory Notes on the Quran-  
*Taliqaat fi Tafsir al-Quran*-  
An Introduction**

**Abu Sad Azami**

Maulana Hamiduddin Farahi, the noted *mufassir*, had developed a special methodology of *tafsir* writing known as *Nazm-i-Quran* (coherence in the Quran). He took up the work of compiling Arabic commentary under this principle, but he could not complete it. This incomplete commentary (consisting of *tafsir* of 14 *Surahs*) was published under the title- *Nizam al-Quran wa Tawil al-Furqan bi al-Furqan* and its Urdu translation (by his close disciple Maulana Amin Ahsan Islahi) is known as *Tafasir-i-Nizam al-Quran*. Another important exegetical work (relating to the whole Quran) done by him was writing explanatory notes during his recitation, study and pondering over the Quran on the blank pages bound in the *Mushaf* which was under his *tilawah*. These notes were later compiled by Prof. Ubaidullah Farahi and revised by Maulana Amanatullah Islahi and published under the title *Taliqaat fi Tafsir al-Quran-al-Karim* by Dairah Hamidiah, Madrasatul Islah (Sarai Mir, Azamgarh) in 2010.

The present article introduces and highlights the salient features of this work. The study of this work shows that in these notes also, Maulana Farahi has given much emphasis on interpreting and explaining the meaning of the Quranic verses under the principle of the *Nzam-i-Quran*. In the same way, other well-known principles of *tafsir* evolved by Maulana Farahi were also adopted in this work. These included fixing central themes (*amud*) of every *surah*, lexical and grammatical explanation of the Quranic words/terms, finding out meaning of the same in the light of their usage in the classical Arabic poetry, giving explanation of meaning of one verse with the help of another one and quoting the old Divine Books in support of his own interpretation of the Quranic verses. The writer has shown by examples

*fi Tafzil al- Shaikhain.* The author highlights Shah Waliullah's standpoint that the *Khilafah-i- Rashidah* was based on the model of *Nubuwwat-i- Muhammadi* (SAW) and that it strictly worked under the guidelines given by the Last Prophet (SAW). He did not agree with the assumption that Shah Waliullah's concept of *Khilafah* emerged as a reaction against any particular concept of *Imamah*. As a matter of fact, this was his original thinking which, first of all, got expression in his work- *Fath al Rahman*. In the view of Shah Waliullah, this *Khilafah* was in a sense extension of the *Nubuwwat-i- Muhammadi* (SAW). Elaborating this point, he stated that Shah Waliullah thought that many of the promises made by Allah Almighty with the Prophet (SAW) in the Quran were fulfilled in the times of first four Caliphs. The most important of these promises are establishment of Islamic *Khilafah*, Sovereignty of Allah and universal conquests. He strengthens his point of view by quoting Quranic verses and *Ahadith*.

The writer has discussed Shah Waliullah's views about the *Khilafah-i- Rashidah* quoting several passages from the *Fath al- Rahman* and other relevant works. The main thrust of discussion is to prove that the *Khilafat-i- Rashidah* had many distinctive features which are not found in other caliphates and that this *Khilafah* was rightly designated by Shah Waliullah as "*Khilafah-i- Khassah*". In the light of the study of a number of the Quranic verses ( particularly *Al-Maidah/54, Aal-i-Imran/110, Al-Taubah/32, Al- Hajj/38-41, Al- Nur/55, Al- Fath/16, 29, Al- Anbiya/105, Al-Hijr/9, Al-Hadid/10, Al-Qiyamah/19*) by Shah Waliullah in the *Fath al- Rahman* and *Izalat al Khifa*, the author points out that in his opinion these verses may be rightly applied to the *Khulafa-i- Rashidun* or to the nature and characteristics of their *khilafah*. For example after quoting the Quranic verse (*Al- Hajj/41*), which means ' those Muslims who, if We give them power in the land, they enjoin *Iqamati-l Salat*, pay the Zakat and they enjoin *al- Maruf* and forbid *al- Munkar*. And with Allah rests the end of all matters. Shah Waliullah points out this verse is a clear proof of the righteousness of the *Khilafah* of first four Caliphs, as they were foremost migrants (*Muhajirun*) from among the *Sahabah* and firmly established in the land as indicated in the verse. So, it was certain that they would do the needful for the establishment of the system of prayer (*Salat*) and payment of *Zakat*, and work for promotion of virtues and prevention of evils. In this way, through the interpretation of the above verses, Shah Waliullah stressed the point that *Khilafah-i- Rashidah* was succession of the prophethood in true sense of the word, as it reflected the Islamic state visualized by the Quran and *Sunnah* and that no other later *Khilafah* had this distinction.

them. Otherwise, there was no need of adding the words '*min rijalekum*' (from your man). He has also pointed out that in numerous places in the Holy Quran, commands are given to the believers (*muminun*) to do good works in masculine tense and this is well-known that these commands are equally applied to men and women.

The author not only refutes the view of those jurists who considered the witness of women invalid in the cases of *Hudud* and *Qisas*, but also pinpoints the weakness of the tradition (recorded by Ibn Shihab Zuhri) on which their opinion is based and questions its unauthenticity as it belonged to the category of *Mursal Hadith*, which is not sufficient to be referred to as source for any legal matter. After examining the issue of witness of women from different angles with reference to the Quranic verses, the writer comes to the conclusion that in principle women are entitled to give witness in all those matters in which men are entitled, but the Quran wants that this great responsibility be mainly borne by men, except in cases of dire necessity for women's witness, as the latter hold special status and nature of their daily works is quite different from that of men. Secondly, in case of requirement of women's witness, two women would do the same along with one man. If men are not available to act as witness or only women were present at the time of happening of any incident, then the witness of four women would be required. Moreover, the author stresses point that the provision of two women witness in place of one male witness is to make them share this burden or to enable them to assist each other in discharging the great responsibility of giving witness and he further points out that this difference is not due to any weakness of women or shortcoming in their eligibility for giving witness. At end, the author humbly accepts that article merely brings out the result of his personal study of the Quranic verses and thinking over the issue and whatever opinion is expressed in this regard can not be considered final. The issue is open for further study, research and deliberation by *ulama* and scholars of the present days.

### **Shah Waliullah's Concept of *Khilafah* in the Quranic Perspective**

**Muhammad Yasin Mazhar Siddiqi**

Shah Waliullah Dehlawi (1703-1762) is quite well-known as an eminent thinker, particularly for expressing his socio-economic and political thought with special reference to the Quran and *Hadith*. The article discusses in detail his concept of *Khilafah* in the Quranic perspective, giving main focus on the characteristics of the *Khilafah-i-Rashidah* in the light of interpretation of the relevant Quranic verses by Shah Waliullah. The study is mainly based on the contents of the explanatory notes of *Fath al Rahman*, *Izalat al-Khifa an Khilafat al-Khulafa* and *Qurrat al Ainain*

gathering). This is not allowed in Islam, as it is clearly stated in a *Hadith* recorded in *Sahih Bukhari* (*Kitab al- Ashribah, Bab Karahiat al- Shurb Qaima*). Significantly enough, an eminent *mufasssir* of modern period is of the opinion that the prohibition of eating in standing position may be also inferred from a Quranic verse (*Muhammad*/12) which states that unbelievers (*kuffar*) take taste of the worldly things and eat like animals. The commentator thinks that, apart from eating aimlessly and without any sense of gratitude to the Sustainer/Provider of subsistence (*Raziq*), another point of similarity between them is eating standing. It means that this is very much disliked and disapproved by the Quran. (*Tafsir-i- Ahsan al-Bayan, Urdu Tarjuma: Muhammad Junagarhi/Tafsir: Salahuddin Yusuf, Farid Book Depo, New Delhi, n.d., 1190*). The Editorial comes to an end with the remark that these are only some important aspects of the social etiquettes which were discussed with reference to the Quran and *Hadith*. Other aspects would be taken up later *In Sha Allah Taala*.

### Witness of Women in the Light of the Quran

Nasim Zaheer Islahi

The witness of women is a controversial and much debated issue about which jurists hold different opinion. The writer, first of all, points out that there are only two issues of the witness of women on which the jurists agree: acceptance of their witness in the transaction of taking or giving loan (*dain*) and in the matters which are specially related to them. Otherwise, there is a number of points of disagreement among them, such as (1) the witness of woman is acceptable in all matters except *Hudud* and *Qisas*, (2) they are eligible to give witness only in financial matters, (3) their witness is not valid except in matters relating to them exclusively, (4) with regard to their special matters the witness of one/two/three/ four woman is essentially required. The writer has critically examined all these different views of jurists mainly in the light of interpreting the relevant Quranic verses. In course of his discussion, he has particularly evaluated the views of those *ulama* who thought that the Quranic verses referring to witness or directives for giving witness are mentioned in the masculine form/tense (*shahid/shuhada, ashhidu*). So, only men are entitled to act as witness. He also examined the opinion that the main reason for considering women ineligible for giving witness is that they suffered from lack of understanding, weakness of memory and susceptible to sentiments. Showing disagreement with these *ulama*, the author has attempted to prove that their arguments are based on wrong interpretation of the verses. For example, he states that with regard to all references to *shahid, shaheed, shuhada* in the Quran, most of the *mufasssir* and *fukah* are of the opinion that they include both-men and women. He further argued that word '*Shahidain*' in the famous verse of *mudainah* (*Al- Baqarah*/282) certainly applied to both of

fun of others, to defame or call one with bad name or title. The Holy Quran reminds such persons that they should think that the target of their jesting may be better or more virtuous (*khair*) than them ((*Al-Hujurat*/11).

Cleanness of body, dress, house, surrounding areas and that of work place is very much desirable in Islam. The Quran declares that Allah Almighty likes those persons who maintain cleanness (*Al-Baqarah*/222; *Al-Taubah*/108). This is well-known that *taharah* is called by the *Hadith* '*shatr al-Iman*' (half part of the belief). This is recorded by Hazrat Sayeed Ibn Musayyib (RA) that the Prophet (SAW) is reported to have said that 'Oh! Believers! Keep your body clean as well as your courtyard (*afniyah*)'. This is further reported that whenever the Prophet (SAW) saw any dirty thing or filth anywhere he disliked it very much and if any one went ahead to remove or rub it off he appreciated him/her very much. Besides, he used to express displeasure at those people who put on dirty clothes or whose hair was scattered and covered with dust and urged them to change their behaviour.

The Quran and *Hadith* stand for simplicity, soberness and cleanness of dress without specification of its category. In this regard, the Quran's stand is very much clear from the declaration that the dress (*libas*) is means of covering body as well as its *zinat* (*Al-A'raf*/26). But at the same time, the Quran stresses that the dress of piety (*libas al-taqwa*) is far better for human beings. It means that in using the dress as *zinat* (ornamentation), one should not exceed the limit in such a way that it may negate morality and *haya*. The main addressees of the last directive are women, as this is also clear from a *Hadith*. In fact, the Quran does not forbid fine and fancy dress. What is prohibited is pomp and show and feeling proud on his costly/fancy dress and not fulfilling the condition of *Satr*:

As regards etiquettes of eating and drinking, the basic principle given by the Quran is to use all the lawful and pure (*halal* and *tayyib*) things, but not to indulge in extravagance and wastage, as this amounts to disrespect to benediction of Allah (*kufran-i-nimat*), ingratitude to Him and denial of the rights of poor and needy, which is never liked by Him (*Al-A'raf*/31). In fact, this principle is applicable to one's own meal as well as in serving the same to others. Secondly, while eating, one should be full of the sense of gratitude to Allah Almighty and free from the feeling of pride and arrogance. The Prophet (SAW) is reported to have said 'I take meal like a humble servant (*abd*) of Allah Almighty. There are three essential etiquettes of eating and drinking in Islam: reciting *Bismillah* in the beginning, eating/drinking by right hand and taking meal from the front of one's plate or *tusht*. Significantly enough, these points are given in a single *Hadith* narrated by Hazrat Umar Ibn Abi Salmah. Besides, the Editorial brings one more important issue to the notice of the readers and that is eating and drinking in the standing position (which nowadays is a common practice in feasts and social



By the Name of Allah Taala

## ABSTRACT

**Etiquettes of Social Life with Reference to the Quran  
and *Sunnah* (Editorial)****Zafarul Islam Islahi**

The Editorial seeks to discuss the etiquettes of social life with reference to the Quranic verses and *Sunnah*. The discussion is mainly related to the etiquettes of entering one's house, offering *Salaam*, talking, going outside or walking in the way/road, dress or *libas*, eating and drinking, cleanness and neatness (*taharat/nazafat*). It is emphasized in the Editorial that the Quran makes it clear that before entering one's house seeking permission from owner/occupant is necessary and the best way of the same is to offer *Salaam* and to return back without any hesitation, in case, there is no response even after the third *Salaam*, as has been *Sunnah* of the Prophet (SAW). It is also pointed out that in responding to one's *Salaam* it is virtuous to add some more words of prayer, such as *wa Rahmatullah/wa Barakatuhu/wa Maghfiratu*. In the same way, meeting happily, talking gently, speaking in low voice and humbleness (*tawazu*) in behaviour is always desirable in view of the Quran and *Sunnah*. While sitting in the *majlis* or gathering, one should be generous in giving space for others and that he should not mind if he is asked to stand up and change his place due to requirement, as has been taught by the Quran (*Al-Nur/27-29*). Moderation in walking (*qasd fi al-mashy*), exhibiting modesty (*inkisar*), lowering gaze and keeping away (while walking) from mingling with woman are some of the clear directives of the Quran and Hadith. The women were further required not to display their ornamentation (*zinat*) in public and to cover their body properly (*Al-Nur/30-31*). It is explained by the writer that in the opinion of the commentators, the display of *zinat* may be in dress as well as by jewelleryes and that main objective of this directive is that while going outside, the women should keep themselves away from all those actions which may excite the sentiments of people and may endanger their chastity (*ismat*) and honour. In some of the Traditions, the Prophet (SAW) has very clearly told that while treading path, men and women should walk separately and it is better for women to walk on the corner side of the way or road.

This is emphasized again and again in the Quran and *Sunnah* that one should take care of respect of others and should not consider any one mean or treat him scornfully in meeting, associating, talking, and dealing with each other. In the same way, people are strictly prohibited to make joke or