

8. During the Makkan period of unending trials and tribulations, the only source of solace for the Prophet (pbuh) and his companions was revelation and therefore it was only natural that he longed for more and more of it. But the condition of the community in those early days was not such that it could bear and absorb more of it. That is one of the reasons behind slow and gradual revelation. It was also natural that the Prophet (pbuh) was deeply concerned about the compilation and preservation of the revelation. He also wanted to have more of it thinking that it may help him in reforming his community about which he was deeply concerned. He is assured on this point and asked not to be impatient about it but at the same time he is also directed to seek increase in knowledge.

Aayat-i- Sajdah

Muhammad Iqbal Khalil

The article contains a detailed discussion about those 14 verses of the Holy Quran on whose recitation performance of *sajdah* becomes *wajib* (bligatory). The writer, first of all, quotes the full text of the *Aayat-i- Sajdah* along with their Urdu translation, and then he gives a brief commentary of the quoted verses. The commentary of the relevant verses is based on the *Tafhim al-Quran* of Maulana Sayyid Abul Aala Maududi. He has explained the context of each verse of *sajdah* and has also pointed out its *Shan-i- Nuzool*. Explanation of the relevance and meaningfulness of the ruling (*hukm*) of *sajdah* on reciting a particular verse is an important aspect of discussion in the article. The jurists have different opinion with regard to the *wajib-i- sajdah* about some verses. The article gives an account of these juridical differences with reference to the school of jurisprudence to which the differing jurist/ jurists belonged.

Maulana Farahi, that he some time published abstracts of his findings in al Nadwa, the monthly journal that he edited Following the example of his mentor and teacher, Maulana Abdus Salam Nadvi had chosen Maulana Farahi's *Tafsir of Surah al Qiyamah* for his study. The most outstanding points that emerge from this study are given below:

1. This is rebuttal of those who do not believe in the Day of Resurrection due to their inordinate love for this world. Keeping their situation in view, Almighty has provided cogent arguments to address this problem as also to admonish them.
2. Unlike the earlier Surah al Mudassir, its basic tenor is not that of anger and threat, still it effectively portrays the obstinacy of the man when he says: "When will the Day of Resurrection be?" In response it does not mention when the Day of Resurrection will be, rather it says in a tone that makes one tremble: "When the sight is dazed, and the moon is eclipsed and the sun and moon are joined together, on that Day will man say: "Whither is refuge?"
3. When someone speaks in a condition of great anger, he very often pauses during his speech to gain control over himself. In between the threats and interrogative expressions, therefore, there are many pauses.
4. In this Surah Almighty swears by the Day of Resurrection. When something is very obvious, it becomes self-evident and proof for itself.
5. By swearing by the Day of Resurrection in fact evidence has been provided on its existence. Similarly, by swearing by the self-reproaching soul, it is very subtly argued that there is a superior authority before whom one has to be held accountable otherwise there would be no logic in the act of self reproach.
6. The way the Day of Resurrection and self-reproaching soul have been mentioned together, similarly a condition that is found in both of them has also been mentioned.
7. Mention of the Day of Resurrection and the self-reproaching soul would go to suggest that there is a peculiar similarity among them. The universe has been taken as an entity and the Day of Resurrection stands as its self-reproaching soul. Similarly, the Prophet (pbuh) is in the position of self-reproaching soul and as such he stands in the same way for the community.

Manna' al Qattan have written on the subject in great detail. There seems to be unanimity among the modern scholars as well as the historians of the Islamic thought that the process began towards the end of the first century of *Hijrah* and the first book was already compiled before the end of the first century. It was compiled by Sayid bin Jubair.

This issue has also attracted the attention of the Orientalists and they have discussed it extensively. Ignac Goldziher (1850-1921) has opined in his book "*Mazahib al Tafsir al Islami*" that *Tafsir* reports communicated by the disciples of Abdullah bin Abbas were compiled during an early period. He also thinks that the first complete *Tafsir* was compiled by Muqatil bin Sulaiman Balkhi (702-767). Carl Brockelmann (1868- 1956) has dwelt on this subject in his book "*Tarikh al Quran*" and has given a table of the *Tafsirs* written till the end the 4th century of *Hijrah*. Regis Blachere (1900-1973) thinks that early compilations on the subject were in the form of small books which are lost to the posterity.

The evidence available on the subject reveals that Abdullah bin Abbas has played a seminal role in the process of preservation of *Tafsir* reports as he used to urge his disciple to commit them to writing. It is therefore not surprising that the first book of *Tafsir* was compiled by his disciple Mujahid bin Jabr (642-722). The interest that the Umayyad ruler Abdul Malik took in the matter has also played a crucial role in accelerating the process. It was on his request that Sayid bin Jubair (665-714) compiled his book on *Tafsir* which is known to be the second book after the book of Mujahid. There could be no doubt that it was already compiled before the turn of first century as Abdul Malik for whom it was compiled, died in 86 H./705 CE while Sayid bin Jubair was put to death by Hajjaj bin Yusuf in 94 H./714 CE, The book has been analysed in great detail and all the different ways in which it has been handed down to the posterity have been discussed at length and the evidence contained on the subject in various sources has been closely examined.

Salient Features of Farahi's *Tafsir of Surah al Qiyamah*

Abdus Salam Nadvi

This article seeks to study and-highlight salient features of the *Tafsir* of Surah al Qiyamah written by the most celebrated *Mufasssir* of the twentieth century, Maulana Hamid all Din Farahi. Maulana Shibli was so deeply impressed by the Quranic expositions of his student and cousin,

**The Early Glimpses of *Tafsir-i-Quran* –
the Second Half of First Century of Hijra Era**

Abdur Razzaq Ismail Harmas

Urdu Tr. and abridgement: Abu Sad Azami

This article seeks to trace and determine the time when first complete *Tafsir* of the Qur'an was compiled as there is considerable difference of opinion about it among the scholars both old and new. This stems from the fact that reports on the subject preserved in various sources vastly differ from each other. It is, however, possible to determine the course of the evolution of the *Tafsir* literature and resolve this seeming contradiction in the reports through a thorough analysis of the evidence scattered in a variety of sources. It is well known that like Hadith literature, *Tafsir* has also passed through three stages of preservation and compilation. The first stage was concerned with an endeavour to commit all the reports relating to *Tafsir* to writing. This was done with a view to preserve them and ensure that these are not lost to the coming generations. The second stage was concerned with the compilation of the reports on the subject according to the sequence of the *surahs*. The third stage was that of *Tasnif* i.e. compiling of the full-fledged treatises on the subject with detailed discussion on various aspects of the verses and *Surahs*. There is, however, much difference about the periodization of these stages due to difference in reports. The reports on the subject preserved in different kind of records have been closely examined to trace the coming of a complete *Tafsir*.

Historians and jurists generally hold the view that the compilation (*tadwin*) of *Tafsir* reports began towards the end of second century of Hijra. There are a number of opinions as to who was the first to have done it. Imam Zarkashi has collected all these opinions which include the names of Abdul Malik bin Juraij, Waki' bin Jarrah al Rawasi etc as being the first to have done it. But the scholars of Hadith and *Tafsir* do not agree with this view. They hold that the compilation of *Tafsir* reports had already begun during the period of *Tabi'in* (the generation that followed the Companions of the Prophet SAW) and the *Tabii* Mujahid bin Jabr was the first to have carried out compilation of the *Tafsir* reports. *Jami al Bayan* of Tabari contains a detailed discussion on the subject.

Contemporary scholars working in the field such as Zurqani, Ibn Aashur, Subhi Saleh, Saiyid Ahmad Khalil, Muhammad Zaghlul and

To begin with, word *Sawa'*, which is the key word in the entire discussion, has been discussed at length in the light of lexicons and *Tafsir* corpus and its various shades and nuances have been explained. Exegetes and linguists have expressed different opinions about it and these have been taken note of by the author. They have mainly inferred following meanings of the word.

- 1) Something that is just and equitable for all and does not favour any particular side
- 2) Something that is equal and uniform
- 3) Something that is moderate and free from all kinds of omission and commission. Some people have taken it to mean equality in status and condition.

Apparently, these are valid and reasonable explanations but unfortunately, these opinions are mostly concerned with the literal meaning of the word and do not take the context and the *nazm* into account and therefore many of these are void of mark. It is, therefore, necessary for a correct understanding of the word to place it into its proper context and study it with reference to the requisites of *nazm*. Only then its real connotation and significance could be discerned. Then the author goes to discuss the context and the requirements of *nazm* in some detail. It would, therefore, appear that the people of the Book are being invited to the principle of *Tuahid* as something that has been common among them all and is found in all the earlier revelations and all the prophets have called to it.

The principles which are common among them all and which could provide a strong basis for discussion and dialogue between these communities are as follow:

- 1) None should be worshiped except Allah.
- 2) None should be associated in His Attributes and Divinity.
- 3) None has right of law making except Allah

These principles could serve as a common basis of discussion, dialogue and mutual agreement not only among the Muslims and the people of the Book but also provide an acceptable base for reconciliation among various factions of Muslims themselves.

is meticulously recorded and would be rewarded, as mentioned in several verses (*Al- Anbiya: 21/94; Al-Zilzaal: 99/7-8*). The Prophet (SAW) is reported to have said: do not consider any good work mean or ordinary, though it may be meeting your brother smilingly (*Sahih Muslim, Kitab al-Birr wa al- Silat, Bab-o-Istihab-i-Talaqat al- Wajhi ind al-Liqai*). In the same way, the Prophet (SAW) advised his Companions to be beware of even small sinful acts, as these would be also accountable on the Day of Judgment.

The Editorial comes to an end with the observation that someone has rightly said: "goodness, of whatever kind, is goodness desired to be earned and bad thing, of whatever nature, is bad required to be abjured and shunned".

Call to the *Kalimah-i Sawa*'and Its Significance with Reference to the Surah Aal-i-Imran

Naseem Zaheer Islahi

The author seeks to explain the call to the *Kalimah-i-Sawa* and its abiding significance for all times. Obviously, the verse 64 of *Surah Al Imran* will continue to occupy central place in any dialogue between Muslims and people of the Book as it provides a solid foundation for mutual discourse and discussion among them. It says: "Say "People of the Book come to a word common between us and you that we shall serve none but Allah and shall associate none with Him in His Divinity and some of us will not take others as lords other than Allah" and if they turn away (from accepting the call), tell them "Bear witness that we are the ones who have submitted ourselves exclusively to Allah."

First, the author explains the context in which the verse was revealed. After the victory of Muslims at Badr, the attitude of the people of the Book has somewhat softened towards the nascent Muslim community. But after the seeming reversal at the Uhud, their attitude underwent a drastic change and they also began to entertain the idea that through sustained and concerted efforts the emerging Muslim community could be exterminated. As a result they began to assume hostile postures. It was in this background that they were first confronted with *Mubahala* (*Aal -i-Imran: 3/61*), which they did not accept but nevertheless it seems to have made an impression upon them and they concluded a treaty on terms which they might not have accepted earlier. Taking advantage of this, an effort was made to invite them to principles which were common and acceptable to them all.

The Quran gives call to mankind for the *musabaqat ila al- khairat* from different angles. These include reminding him again and again that the worldly life is transient and its all wealth, valuables and resources will perish one day, while the Life Hereafter is eternal, and the favours and benedictions with which a man would be blessed therein are immortal, and in no condition they can be compared with that of the mortal world in terms of quantity, value or durability. So, it is better and more reasonable to make preparation for ensuring life in the Eternal World comfortable, pleasant and successful and this, as the Quran tells, cannot be achieved without sincerely performing good deeds (*amal-i- salih*) in every aspect of life and developing the sense of competition (*musabaqat*) in this regard (*Al-Nahl*: 16/96, *Al-Qiyamat*:75/20-21, *Al-Aala*:87/17). Secondly, the Quran highlights the point that the capital or treasure that will make a believer deserving the lasting reward and comfort and unending favours in the Life Hereafter, would be nothing but that of good deeds or noble works (*Al-Kahf*: 18/46, *Maryam*: 19/76). Therefore, this is prudential and most beneficial for him to build up this precious treasure and try to go far ahead of others in this field.

With regard to the words "*amal-i- salih, khair/khairaat, hasanaat*" (on which much emphasis is given in the Quran), it was clarified by the writer of the Editorial that these words have very wide connotation in the Quranic terminology. They may not be confined to *ibadaat* only. In fact, the term *amal-i- salih/khair* has three major parts- *ibadaat, akhlaqiyat* and *muamlaat* (prayers, morals and social and economic dealings). The last two are related mainly to the works of human rights. This is a well-known fact that due consideration to them and observation of the same is essentially required by the Quran, like the obligatory prayers. These are mentioned in the Quran as those works which are very much liked by Allah Almighty and in return of which divine reward and everlasting favours are promised (*Al-Baqarah*:2/195,222; *Aal-i-Imran*:3/76,134,146,159; *Al-Maidah*:5/42; *Al-Taubah*:9/108; *Al-Saff*:61/4; *Al-Mominun*:23/1-11; *Al-Furqan*:25/64-76; *Al-Ahzab*:33/35; *Al-Maarij*:70/22-35). Performance of such works is, therefore, the main source of enrichment of the treasure of the *Amal-i- Salih*.

Lastly, the Editorial also brings the fact to the notice of readers that no good deed or noble work (small or great) should be considered as insignificant. Every good work has its own value in the sight of Allah and

By the Name of Allah Taala

ABSTRACT

**Call for *Musabaqat Ila al-Khairat* in the Light of
the Quran and *Sunnah***

(Editorial)

Zafarul Islam Islahi

The Holy Quran gives great emphasis on the performance of good works (*Aamal-i-Salihah*) by every believer (*Momin*) and this signifies the practical manifestation of *Iman*. *Amal-i-Salih* is rightly considered the main source of attaining success in the *Aakhirat* (Eternal World). This point is explained in various *Surahs* of the Quran. The Editorial seeks to emphasize that the Quran not only repeatedly reminds the believers about this point, it also gives earnest call to them for adopting a competitive attitude in doing *Amal-i-Salih* or performing noble deeds. The people, as is well-known, exert themselves in daily life and every one of them selects a target for him and he, as commonly observed, tries his best to achieve that target and for this purpose he spends his time, energy, resources and mental abilities. The Quran does not forbid a man to make such efforts for the betterment of his worldly life, but it stresses that the main objective of a *momin's* daily activities must be *iktisab-i-khair* (performance of good deeds or preparation for the Next World), as has been clearly stated in verse /148 of *Surah al-Baqarah* and verse/ 48 of *Surah al-Maidah*. It is further pointed out in the Editorial that in view of the Quran this is the main field for a believer to make struggle or compete with each other in the daily life (*Aal-i-Imran*:3/133, *Al-Mutaffifin*:83/26). In fact, this is one of the distinctive qualities of the believers to hasten towards seeking goodness and doing noble works, as has been made clear by the Quran (*Aal-i-Imran*: 3/114, *Al-Anbiya*: 21/90, *Al-Mominun*: 23/58-61).

The Editorial also takes into account the main factors, which in view of the Quran, inspire a man to be active in daily life for doing good deeds and abstaining from sinful acts. The first and foremost factor is the belief in the Day of Judgment and keeping the sense of accountability before Allah Almighty alive. This point is emphasized in a number of the Quranic verses (*Aal-i-Imran*: 3/114, *Al-Rad*:13/21, *Al-Nahl*:16/50, *Al-Mominun*:23/58-61, *Al-Naziat*:79/40).