

# How to study the Quran?

Hakimul Islam Imamul Inqilab  
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## Prelude

# The Noble Quran – a Book for humanity

The Noble Quran is the last and everlasting Book of Guidance for humanity from Allah, the Exalted. Allah, the Exalted, Himself is the surety for its original state: **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ** [Verily We: It is We Who have sent down the Dhikr (i.e the Quran) and surely, We will guard it (from corruption). (Al-Hijr 15:9).] Since its revelation, this book is the Fountain of guidance for all times to come for all of human beings individually and for all people of the world collectively. Superior principles and ideologies for humanity's prestige, freedom, welfare and peace introduced by the Quran proved to be guarantee of deliverance, prosperity and uplift of the entire humanity and all the people of the world. It is quite proven that so far the humanity and the people of the world could not be provided with any fundamental principles developed more than the principles provided by the Quran for the said purpose. Humanity kept covering the stages of its prestige, freedom and welfare by applying the guidelines and framework just in the light of those principles and fundamental values introduced by the Quran in every walk of life. The more attachment to values in those guidelines was retained, the more development and achievements were made.

The Quranic teachings produced a revolution in the lives of the people who heard them, first of all, from the Apostle of Allah. They transformed themselves, they transformed the people around them, they transformed the society, and again they benefited the entire humanity and all the nations of the world from this revolution and change. This was such a great change that a new thought, a new system and a new society soon became the greatest overwhelming power in the world. What were the stimulants of obeying and following the Quran behind it, by which a short group of people in a short span of time brought about this extraordinary revolution and change in the human history; and the will of Allah perfected the religion (of Islam).

At that time the Quran was not meant a book for some particular group of people by then Muslims but it was being considered to be a book for humanity. **هُدًى لِّلنَّاسِ** And those Muslims themselves did not belong to any group or faction but they were fully conscious and aware of their position **أُخْرِجَتْ لِّلنَّاسِ**. That is why, they made efforts to benefit the whole humanity instead of any particular group from this book. All the things pertinent to calling (to Quran), all of the research works of information and knowledge and the full spirit for struggle were just for this very purpose. Therefore, those Muslims during their entire life of calling to Quran, kept the doors of beneficence and kindness open in taking steps of all kinds for economic prosperity and

social welfare for the whole humanity. Resultantly wherever they went they left behind them their stories.

But when this book was made factional, neglecting its laws, its wisdom and its guidance, it was divided into factions, the Muslim's initiative, intellectual and revolutionary capability continued disappearing, by dint of which they were going on subduing deserts, rivers, oceans and plains. Then Muslim factions made it such a guide for their own factional life, which could be a means of guidance in their some rites or a vehicle of the fulfillment of their own ambitions or a means of reasoning for their own faction's dominance.

Today, in this fourteen-century, journey of history, it is observed that hundreds of thousands copies of this very Quran are published, and it is being recited in houses, mosques and at pulpits day and night continually. There is a good stock of its commentaries available to figure out its meaning and sense. An unending series of speeches to explain its teachings and to live accordingly is available. Despite that, no light and zeal of theoretical knowledge and practical application could be noticed in individual or collective life of Muslims and no change comes to pass in their lives. It has been so since long and it appears that disgrace and backwardness have become the destiny of Muslims.

It is so because the Quran, of course, flows from our tongues but what it says does not get to our minds. We know the meaning of words but are too far from the objects and wisdom of the Quran's invitation. We take it as a spiritual authority in need of our personal life but avoid any relation to its social understanding. With regard to it, we do have this much understanding that the Quran tells us the stories of peoples and communities of the past: about Kafirs (disbelievers), about Muslims, about Christians and Jews and about the faithful and hypocrites in the days of the Apostle of Allah and that's all.

Our greatest tragedy is that in relation to Quran's being the Word of Allah and the constitution from the Creator of humanity to His Creature, we remain deprived of Quran's greatness and that is why our attitude and behaviour to the Quran is of that kind. Other thing is that the more the Quran accounts for a book of thoughtfulness and reflection, the more our attitude to its understanding is non-progressive and standing up for the beaten track. In whatever way we are made to memorize the connotations of the Quran by our parents, our faction and our sects, it becomes our daily routine and custom for our entire life. If we are somewhat inclined to thinking like that, it is then too within the limit of time and space; we are in the habit of liking it by casting it in the mould of our civilization and culture.

To understand the teachings of the Quran, our behaviour is not in accordance with the overall needs of the creative will of the Creator of the Universe. In the Quran, the details of the system and objective of the creation of the universe and the man is available everywhere. The creative will of Allah for the responsibilities of viceroy-like character and the status and freedom of man in the earth is not the focus of our thinking and deliberations. Our behaviour towards Islam is not of considering it a perfect religion but something spiritual just as Buddhism, Hinduism

and Christianity. We consider Islam, too, to be simply the similar thing of worship in life. The guidelines for the dominance of religion taught to us by the Quran, we, at times, fall prey to cowardice even to think about them, because it's a way of great trial and sacrifice. When it appears to us that we may succeed to claim being a follower of an easy religion, we become accustomed to getting our purpose served by it. At that time, we do not try to understand the requirements of the spirit and wisdom of the religion; we, committing some words to our memory, perform some rites and then suppose ourselves to be pious followers of the faith. In these mere worship rites we are always devoid of the requirements of religion and the consciousness of worship demanded by Allah.

We offer prayers five times a day; we recite the first chapter (Surah) Al-Fatihah (The Opener) in our prayers more than fifty times everyday. It is our prayer, our covenant with Allah and our choice of the way of our deeds. But how many of us are there, who while reciting (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) "Praise be to Allah, Lord of the worlds", grasp the concept and imagination that what Allah is, what Lordship is and what our practical way is in this world to adopt Lordship. What do 'Worlds' mean? When Lordship is cause and effect for Worlds, what things is 'Worlds' a collection of. How many people while reading (الرَّحْمَنُ الرَّحِيمُ) "The Beneficent, the Merciful", having obtained the consciousness of Allah's these attributes make the practical manifestation of them a guide for their life, and then submit to Allah the report of their mercy and love for His creatures. While reciting (مَلِكِ يَوْمِ الدِّينِ) "Owner of the Day of Judgment", how many people are there, who account to Allah for their deeds repeatedly. The one who claims only worshipping Him; to prove his claim for what purpose and for what great objective he seeks help from that Entity. When one seeks straight way, who are one's ideals? If Abu Bakr (R.A) and Umar (R.A) are his ideals, to what extent his life reflects their manners. To be saved from (غَيْرِ الْمَغْضُوبِ) and (الضَّالِّينَ) (who earned Your Anger and who went astray), to what extent he has the perception and practical application to be saved from his contemporary "غَيْرِ الْمَغْضُوبِ" and "ضَّالِّينَ"! (who earned Your anger and who went astray).

When the Holy Quran, after being a distinguisher book between Truth and Falsehood, is the book of Truth's dominance and the end of Falsehood, the believer of the Quran should be seriously conscious of facing with his contemporary 'those who earned Allah's anger' and 'those who went astray' under the guidance of the Quran. If the believers of Quran don't have the understanding and practice of the Quran, how will they be able to discharge their duties?

From the very beginning of the man's creation, in about twenty-thousand-year human journey, how the Prophets and their followers struggled continuously against the contemporary Pharaohs and Korahs (Firon and Qaroon), arrogant and rude people for the freedom and economic rights of masses. They fought against every form of slavery, made struggles against it, rebelled against it, and passing through the severest trials exalted humanity with the gift of freedom. For the uplift of humanity and for providing masses in majority with the right, justice, prosperity and success, how the bearers of the Quranic teachings founded a great Caliphate

on the basis of its principles and elevated it to the status of an ideal and Welfare Empire in the world.

In the Holy Quran the social life of human beings and the guidelines for their economic and cultural institutions' balance and success are mentioned with clarity. On the basis of these very principles, the great Empire was found but afterwards we, confining ourselves to our self-carved meaning of terms, went on providing material for our deprivations.

If we want to restore the lost prestige of Muslims and come out of the last one-thousand-year failures, we will have to understand the very formula.....of Quran's social consciousness and change, upon which the earlier Muslims acted. While acquiring the education of the Quran, we will have to regard the Quran as a source of revolution and change in the present age, as it was the source of revolution and change fourteen centuries ago. Because, firstly, its guidance is universal and everlasting; secondly, no change has taken place in the disposition of humans. Good and evil, oppressor and oppressed, arrogant and meek, helpless and high-handed, ungrateful and grateful could be found even today like before. Only their countenances and methods are changed. Mushriks of Mekka, Jews of Madina, Christians of Najran and the faithful and the unfaithful of Madina may not be found there today, but these characters could be found around us. If we adopt the practical life demanded by Allah, we would realize the presence of those characters around us.

The Holy Quran has just come to distinguish the difference between good and evil, draw a line between oppressor and oppressed, bring the arrogant to their end and the feeble to their honour, favour the helpless with freedom and bring the high-handed under wrath, it becomes the vehicle of grasping disbelievers and for the faithful as good news of thankfulness and gratefulness in their life. This is why a man can not get the acquaintance fully with the spirit of the Quran unless he complies with what the Quran has come for. When you practically take initiative for calling people to Allah, the Quranic guidance and teachings will keep leading you, and as you go ahead you will encounter those experiences that came to surface at the time the Quran was being revealed. You will come in contact with the mentality of Mushrikeen of Mekka and Ta'if and with the cunningness of the Jews of Madina as well. You will also find an intricate web of conspiracies created by intemperate and capitalists like Abu Jahl and Abu Lahb, and the net of hindrances spread by disbelievers and high-handed ones. You will confront with the problems and find the obstacles in your way. At that time, the practical guidance of the Quran will go on paving ways of struggle by removing obstacles and many opportunities of change will continue coming into your sight. Thus, if you in your everyday life have undertaken any task of human beings and the society, and you have chosen for it the way of struggle, this Quran will keep on facilitating you.

If you don't live an applied life and you haven't taken any responsibility of human beings and society; you haven't become a part of those efforts which are being made for the freedom, dignity, and welfare of human beings, then you cannot set up your practical relation to the Quran. You are only seeking guidance through

studying it by sitting in the chair before the table. By this you are surely increasing your knowledge but you are not getting the shape of a responsible individual required by Allah. In this way you think you are acting upon the Quran by performing some rites within the four walls, by this you are also being deprived of a great part of Quran's teachings.

A man cannot comprehend Quran's commands, its moral teachings, its economic and cultural instructions and its principles and rules relating to the divergent aspects of life until he gains experience of them himself. Neither that individual can comprehend this Book, who has lived without following it in any walk of life whether individual or collective; nor can that nation be acquainted with it, whose collective institutions are being regulated against the Quranic teachings concerning human elevation.

**Abul Fazi Noor Ahmed**

## **Moulana Sindhi's understanding of the Quran**

In Islamic sciences the Quran has the place just like Text and other sciences are just like marginal notes. The Apostle of Allah imparted the education of the Book and wisdom to the Muslim Ummah (community). They derived the general principles from the Words and Deeds of the Apostle of Allah, which were named as Sunnah. Some people took interest in information and sayings. They gathered information about the Words and Deeds of the Apostle of Allah and thus several collections of the Traditions were compiled. In this way, such authentic and semi-authentic books were compiled, in which the Sunnah of the Apostle is seen in detailed and explanatory form.

When Muslim Ummah encountered new circumstances and conditions, they laid down new laws under the guidance of the book of Allah and Sunnah of the Apostle and thus several national laws were made. The name of the great figure of that age is Abu Hanifah who, by following the principles of analogy, knitted well the affinity of the Book and wisdom with the new outgrowth.

The manifestation of the scholastic theology is noticed at the border of reason and conviction, which is a dialogue between the two; though at some places it has turned into combat instead of dialogue. In this way, when the conviction and faith enter the heart, the sufism (Islamic mysticism) bears testimony to this internal occurrence. Muslim scholars authored books on scholastic theology and Sufism, but in a certain age scholastic theology was called as Fiqha Akbar (Great Jurisprudence). sufism has always been worthy of honour and respect in Muslim society, Sufism brightens hearts, strengthens the feelings of humanism, and reveals secrets to the human mind. This is why sufism is seen accompanying everywhere with all fine arts of Muslims and the hidden accounts and social role of Auliya kiram (Friends of Allah). Similarly, while going ahead we see the Divine Faculty of Islam in the hands of Sufis. A Sufi is seen producing the supernatural interpretations and explanations of human nature and the state of being disappeared into the Entity of Allah.

Agreed, scholastic theology and sufism are worthy of respect, their greatness is admitted, but for the discipline of social life, the importance of law is just like a foundation stone in the social building. This is why, on the basis of Jurisprudence

the society was found and the jurists were duly followed<sup>1</sup>. Though, some people also followed scholars of Traditions. But the majority of Muslim Ummah invariably followed the jurists. The classification and compilation of Islamic Jurisprudence is the outcome of very hard work. The principles of jurisprudence were compiled and valuable and detailed elaborations on each and every part of interpretation of jurisprudence were compiled. Following jurists created the discipline in the society. Muslims' social form was organized and well-knit by dint of this very jurisprudence. Generally following it was very worthwhile and essential too, but as soon as the things changed in the world, then to follow it turned into just like the chain in feet. In the history of Islam on certain occasions the Sufis adopted the attitude of struggle. Though neither they claimed their being men of struggle and nor did they provide any reasoning pertaining to jurisprudence for their struggle. Despite that there are several examples of Sufis' way of practice for carving out new roads and looking for some way-out.

Till the age of Imam Shah Waliullah the available jurisprudence provision kept on guiding Ummah and meeting many a scientific needs. Meanwhile the earlier scholastic theology had been the means of dialogue between reason and religious law; and the earlier sufism had been adequate for mental and spiritual need; all this treasure of theoretical knowledge and practical application had been derived and acquired from the Holy Quran. The Fountain of all this treasure of theoretical knowledge was the teaching of the Book and Wisdom, but in the life of Imam Waliullah, the former situation could not continue. The social circumstances and conditions were changed. The earlier ways of life became obsolete. In this new situation, Imam Waliullah, was claiming himself being the Contemporary Imam. The only reasoning behind his claim was that in the modern age he had paved the way for benefiting from the Book and wisdom, and formation and compilation of new religious sciences.

Imam Waliullah provided the new foundations for the understanding of the Glorious Quran and the Traditions of Allah's Apostle, Jurisprudence, Sufism and modern formation of scholastic theology. He founded a new social science named *Irtifaqat Mu'aashiyah* to support scholastic theology with secrets and commands of Law, and for understating the society. Imam Waliullah knew that modern scholastic theology could be formulated with regard to social problems not theoretical philosophy. Imam Waliullah found so many new things in sufism. He amalgamated law and sufism by bringing out *Latifa-e-Jawaarih*. To end the contention between *Wahdatul wujud* and *wahdatul shuhud* he accomplished reconciliation between the two. In this way, he provided the Jurisprudence with a scientific foundation, alongside the enhancement in the science of Traditions.

All these efforts, of course, were of great importance but this effort on his part seems to be above all sciences that he took start of understanding, teaching and reflecting on the Quran. He enhanced the teaching of the Quran in such a way that he seems to be a leader of the movement of 'Refer to the Quran'. He, in Islamic history, first time made use of the pen forcefully on the principles of commentary, and compiled the principles of it in such a way that they became the basis of the study of the Quran. In the present situation, this may not be felt

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<sup>1</sup> Here the following does not mean the following of principles and rules of jurists, but it means literal sense. It is used in the sense of following blindly.

marvelous that the movement of Imam Waliullah 'Refer to the Quran' has been so much enhanced that now it is not strange anymore. When Imam Waliullah started this task, it was the age of marginal notes, it was not easy to invite to the Text while the marginal notes were mostly in vogue.

After the perusal of Islamic books, it appears that marginal notes were written on some books and again notes on them. This way notes on notes were a common practice. To expect earnest endeavour or a hope for enhancement of new thought from those who are writers of notes is certainly something fruitless.

Imam Waliullah instead of writing marginal notes on notes wrote either books or about books. He did a translation of the Quran and wrote notes on it. He wrote two marginal notes- in Arabic and Persian: Almuswa and Almustafa- on Mota Imam Malik, in this way he avoided the tendency of writing notes on notes. He wrote such books that among his related sciences they could be called as Text. He had the status of leader instead of follower in sufism, scholastic theology, history, Traditions, Sunnah and Exegesis of the Quran. Though, he approved for himself the title of 'leader in religion' or 'leader in relation instead of absolute leader.'

The teacher of the writer of these lines Shaikhul Quran Hazrat Moulana Muhammad Taahir said about the Exegesis of Moulana Abul kalaam Azad, namely, Tarjamanul Quran:

"Tarjamanul Quran can be said the 'Text' among exegesises, and other exegesises as the 'marginal notes'."

The same thing could be said with certainty about the writings of Imam Waliullah Delhvi, especially the translation and marginal notes "Fatahul Quran". Imam Waliullah authored the translation and marginal notes of the Quran entitled "Fatahul Quran". As for exegesis, he wrote 'Al-Fozul kabir' on the principles of exegesis and an exegesis of the Quran's one 'Juz' (Chapter) as well.

Before Al-Fozul kabir, we can find one book about the principles of exegesis written by Suyooti entitled 'Al-Itqan' or one booklet written by Ibn Timiya, that's all; nothing else. The topic of exegesis, as it were, out of the mind of the writers; and it was Imam Waliullah who proceeded with this task with a research mind. Only by generalization of the teaching of the Quran and Traditions the research-mindedness can rise up. So he, by starting the teaching of the Quran and Traditions and social sciences, had opened the door of struggle.

*"The life keeps wandering for several years in worship houses, and then it finds some "Danae-Raz".*

This "Danae-Raz" was the heir of the Quranic sciences from Imam Waliullah to Shaikhul Hind. Shaikhul Hind transmitted all his knowledge which he had acquired from his ancestors to his student Imam Sindhi. Before Imam Sindhi, the keen interest in exegesis on the part of the Devband saints had reached maturity. One saint from Devband Hazrat Rashid Ahmed Gangohi (I was born in one of the family benefited from him) and the student of Hazrat Mazhar Nanotwi Rashid Shaikhul Quran Hazrat Moulana Hussain Ali's exegesis "Balagatul Heran" is the proof as to what extent the Devband saints were deliberating on the Noble Quran, what were those days when they were deliberating on the coherence of Surahs and verses. A book entitled "Ifadat" is written by Moulana Rashid Ahmed Gangohi and

Moulana Muhammad Mazhar Nanotwi about "Balagatul Heran". The age of these two saints was the age when the author of the book "Nizamul Quran" Moulana Hamidudin Farahi was yet unschooled.

Moulana Sindhi learnt the secrets of the Quran from Shaikhul Hind. How he transmitted the knowledge of his teachers and ancestors to Moulana, about it Moulana Sindhi himself narrates that:

"We (Moulana Sindhi) read the exegesis of Imam Fakhrudin Razi (Death 606 AH). Also, studied the exegesis of Jarullah (Death 538 AH). Moreover, Ma'amimut Tanzeel by Abu Muhammad Hussain bin Masood Fira Bagwi (Death 510 AH) and exegesis Hafiz Amaduddin Abul Gada Ismaeel bin Umar known as Ibn kasir (Death 774 AH) remained under my study. Through all these exegeses we tried our best to understand the Quran, but we gained nothing, except amazement. If we hadn't heard explanation of some verses, which cannot be found in any book, from Najamul Aima Hazrat Shiakhul Hind during our student life and if it had not become the vehicle of our satisfaction, moreover, if we had not read some exegetical sentences from Shiakhul Islam Moulana Muhammad Qasim Nanotwi, we would have been absolutely disappointed from acquisition of the science of exegesis after studying the exegeses of these earlier scholars. We do admit that the earlier Muslims had gained understanding of the Quran through the help of those books and on the basis of those very principles and rules, they had established the rule of the Quran according to their research, but as a the present age, it is impossible for us to gain understanding of the Quran through this sort of exegeses." (Shah Waliullah aur Unka Falsafa, page 54)

Hazrat Shaikhul Hind made contradiction and refutation against Fakhruddin Razi and Alama Taftazani in comparison with his teachers Moulana Muhammad Qasim Nanotwi and his ancestors, because he knew that this age belongs to Hazrat Imam Waliullah and his followers and to those who have affiliation with him.

Moulana Sindhi's interest in understanding the Quran developed in Devband. He declared the courses of exegeses and teaching included for understanding the Quran inadequate from the very beginning, and, of course, behind his this kind of attitude the teaching and training of Shaikhul Hind is involved. Though Moulana Hussain Ali and his teachers had already started teaching the Quran directly instead of teaching exegeses, and this method too got started from Hazrat Imam Waliullah and was introduced throughout all those methods that were started following him. When Imam Sindhi was expelled from Devband, he was declared guilty of many things. It reaches to the understanding of the Quran as well. Obviously, Imam Sindhi was trying to understand the Quran at the method of his teacher Shaikhul Hind and his opponent were for the method of earlier scholars, and then the teachers who were in favour of the ancient method of teaching expelled this great student from Devband.

When Moulana Sindhi by order of his teacher Shaikhul Hind started teaching in Delhi, he gave the name to his institution as "Nazaratul Ma'aarifful Qura'niya". This is the place where Moulana Ahmed Ali Lahori was taught exegesis of the Quran

by Imam Sindhi, but sorry to say that in the course of time Hazrat Lahori under the impact of the association of the short-sighted could not continue the affiliation with Hazrat Sindhi!

When Moulana Sindhi went to Kabul, he taught the Quran to his student Zafar Hasan. Moulana went to Russia, Turkey and back to Mekka Muazzima. He taught the Quran to many a people over there and many were lucky enough to have the auspicious opportunity to understand the Quran.

Shaikhul Qur'an Moulana Muhammad Tahir told me that he once went to perform Hajj together with three other religious scholars. Over there, these all the four went to see Imam Sindhi. Soon after introduction, Imam Sindhi asked them the explanation of one Surah. One of them kept quiet. The other one tendered an apology and the next one denied even to be a scholar. I have avoided telling their names on purpose so that the feelings of their fans may not be hurt. One of those three hurt our feelings by charging Imam Sindhi with infidelity. May Allah forgive him! The fourth one - Moulana Tahir - stepped forward and explained it. Except Moulana Tahir, all the three were disgraced and Imam Sindhi gave them a scolding and put them to flight. He asked Moulana Tahir to stay with him and kept him teaching all the year round. Moulana Muhammad Tayib, son of Shaikhul Quran, could give evidence of this happening, for when Shaikh told me this, Moulana Muhammad Tayyib was also present. May Allah keep him safe and sound!

Imam Sindhi spent all his life studying the Quran, deliberating on it and teaching it to others. He wrote its Urdu exegesis entitled "Al-Maqamul Mahmood", and arabic exegesis i.e. "Al-Haamur Rehman". Then he returned to the subcontinent and at some places delivered lectures on some Surah of the Quran, which were later compiled and published by some persons. In this way, he continued serving the Quran for all his life. His work still goes on and God willing it will continue eternally.

Moulana Sindhi's journey in connection with knowledge continued all of his life. He never avoided changing his view or adding something to it or taking something out of it like a straightforward thinker. This is why, his understanding of the Quran during the end of his time is of such a level, which can not be traced back to his beginning time, but for every great ending, the beginning is not void of greatness. Imam Sindhi's initial understanding of the Quran was of such a high level, which cannot be touched by the end of anyone. One can benefit from his initial understanding even today.

Imam Sindhi delivered presidential address at All India Educational Conference at Rawalpindi in 1914, whose topic was 'The understanding of the Quran'. This presidential address was later published entitled "How to study the Quran". Its study will not only be helpful in understanding Moulana Sindhi's deliberation about the Quran but will also provide the information about the initial stages of Moulana Sindhi's thinking growth. This book at the outset indicates that when Moulana Sindhi was addressing All India Educational Conference in 1914, he intended to promote awareness of understanding the Quran amongst the modern educated class. From the opening sentences of the book it appears that he had addressed the Educational Conference sometime before as well. Moulana Sindhi's participation in sessions of this organization established by late Sir Syed is the

practical manifestation of his point of view that the modern class be adorned with the teachings of the Quran.

Moulana Sindhi asserts in this book that the customary commentaries of the Quran are never completely helpful for understanding the Quran. He draws attention to imparting Quranic education instead of the education of exegeses at the initial stage. In Muslim society the teaching of exegeses was being thought to be the substitute of the teaching of the Quran, but Imam Waliullah of Delhi made efforts to give currency to the education of the Quran directly instead of exegesis teaching. It was not an ordinary change but a revolutionary step. It was the negation of searching the way out of exegetical puzzles, being stuck in non-progressive situation and being absorbed in following blindfold. It is the direct attendance in the court of the Quran. It is the endeavour and effort to be benefited directly and the beginning of the research-mindedness. The details of the sum and substance of Imam Waliullah's thinking can be had from Imam Sindhi. This is why, Imam Sindhi negates the exegeses teaching courageously and explicitly. It may be recalled that at that time he was in subcontinent yet, the travel to Kabul and Russia and the study of universal thoughts were yet far off. Therefore, it can be said with assertion that in the background of Imam Sindhi's thoughts, the teaching of Shaikhul Hind was certainly involved. Imam Sindhi says:

"It is regretted that we think we cannot understand the Quran, but the exegeses of the Quran written by various people are understandable to us and understanding those exegeses is being considered the teaching of the Quran itself. If these connotations and exegeses were of such kind that they could explain the right meaning of the Quran, there was nothing to harm, but what an injustice it is that the different people being affected by the different impacts of the circumstance of different age have inserted such a things into their commentaries that they have no relationship with the Quran. People are considering them the teaching of the Quran but in factual reality those exegeses have nothing to do with the Quranic teaching."

Imam Sindhi guided by Imam Waliullah reached the point where he categorically said that:

"The teaching of the Quran and exegesis are two different things not just one thing. The Quran itself is an absolute book."

To our earlier religious scholars so many sciences are as essentials for understanding the Quran. The number of these sciences went on increasing in every age. To such an extent that, some scholars increased their number more than two dozens. Imam Waliullah refuted this imaginary thing and said explicitly that:

"And now I would like to tell the students that O you stupid who entitle yourselves as scholars! You engaged yourselves in the Greek sciences and stuck in Grammar and you think that it is the real sciences." (Tafhimat-e-Illahiya)

Imam Sindhi drew the conclusion from it that:

"The Quran itself is an absolute book and is available in an easy and articulate Arabic."

Imam Sindhi certifies it from the Quran:

فَأَنشَأْنَا سِرَّانَهُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

"And We have made (this Scripture) easy in thy language only that they may heed." (Ad-Dukhan 44:58)

Imam Sindhi emphasizes the importance of deliberating on the Quran and draws attention to that the Quran be understood by studying it directly, not by exegeses.

In the second chapter of this book, Imam Sindhi makes the reality of the tale of the explanation of Surah Masoor explicit. In a real fact, the explanatory words of the noble companions of the Apostle of Allah had gained currency in connection with the various verses of the Quran. What was their reality? Apart from this, countless narrations were coined in regard to revelation and, above all, in connection with the virtues of the Quran and the virtues of different Surahs were coined, to be apprised of the fact; the study of Tafseer Bezavi may be enough to be carried out. Imam Sindhi has proved in connection with the tafseer Masoor with reference to the author of "Kashafuz Zunoon" and Alama Suyootee that so many incorrect things are ascribed to the noble companions of the Apostle of Allah. In this regard, Imam Sindhi has cited the following reference produced by Alama Suyootee:

"I have seen ten divergent statements regarding the explanation of 'Not (the path) of those who earn Thine anger nor of those who astray', though nothing has been told more in the explanation by the Apostle of Allah, his noble companions and their followers, excepting about Jews and Christians."

Imam Sindhi after revealing the reality of Tafseer Masoorah has also revealed the originality of those exegeses that have tried to encircle the Quran within the boundaries of their knowledge.

Someone tried to encompass it within Grammar; someone found the relation of the Quran with "Aja'aib-o-Ghara'ib" (Wonders) and someone annexed it with heresy.

The only call on the part of Imam Sindhi is to return to the Quran, i.e., give up the marginal notes and go back to the Text.

How the rise and fall of nations change their views and opinions, let's have a look at Imam Waliullah's famous saying that:

"Virtues depend on description, not on sciences."

Imam Sindhi has discovered the relation between the exegesis of the Quran and the rise and fall of Muslims, and it is known as dialectical attitude. It may be recalled that dialectics is a way of discovering something by studying its every aspect in its continuum. Imam Sindhi instead of raising any lengthy discussion has sufficed to discuss the explanation of some key words. These words have paramount importance in the social life of Muslims and fundamental importance in calling people to the Quran. These words are "tawakul" and "Sabr". In the times of

Muslims' fall, the non-Quranic sense of these two most important words gained currency among Muslims and thus the sense of calling to the Quran was confused.

The sense of the Quranic words was confused for the reason, too, that only exegesis of the Quran was studied and in Arabic Madrisahs even today detailed explanation of only two and half chapters is included in the course. Whatever was essential from the standpoint of the Quran was cut off mostly, and so all of the Quranic invitation and teaching was passed over. Ibn Khaldoon had declared Islam necessary only for the success of hereafter. In the days of our Imam Sindhi, this very notion turned into doctrine. Imam Sindhi clarified it that the Quran shows the way of honour and success individually and collectively. It stands the surety of the success of hereafter and the means of honour of this world as well. Our earlier religious scholars used to conduct trading and lived honourably. Imam Abu Hanifa dealt in cloth. Likewise many other scholars earned their livelihood honourably.

The Quran had invited these nice people to adopt the way of content with what they had. My teacher Shaikhul Quran Moulana Muhammd Tahir would say that the Mufti is required to mention his profession on the document of judgment. If he fails to do so, it means he is earning from his religion. In this situation, his judgment could not be acceptable. Imam Sindhi calls for adopting the way of content and declare not earning livelihood as negative action. Imam Sindhi calls not only for reflection on verses and commands but he calls for reflection on all of the Quran; he declares each and every word of the Quran as guidance and calls to deliberate on it.

In the third chapter of this booklet Imam Sindhi throws light on the importance of the stories from the Quran. Shaikh Akbar Ibn Arabi has submitted interpretations of the stories of the Quran in *Fussoosul Hikm*. Imam Waliullah of Delhi has presented new interpretations of the stories of the Quran in "Taveelul Ahadith". Imam Sindhi taking this process ahead has invited to benefit from the Quran and illuminate the dark side of life.

Imam Sindhi clarifies in this booklet that the Quran constitutes the high character. Shah Abdul Aziz explaining "Hudal Iilmuttaqeen" had told that as it was said that this nurse was this youth's milk provider, and from this it was implied that with the milk of this nurse this person has grown from child to youth. In this way benefiting from the Quran any person can become Muttaqi (God fearing). Imam Sindhi gaining an advantage of a Tradition, explains in "Alhaamur Rahman" the Muttaqi as:

"One who commands for good deeds, and prohibit from bad deeds and do justice."

The verse from which Imam Sindhi has taken the sense, if we reject it; even then this very sense can be derived from diverse Quranic verses, too. A verse from the Quran:

"Be just: that is nearer to piety..." (Al-Maidah 5:8)

Imam Sindhi has mentioned explicitly the characteristics of Muslim and Mutaqi character from diverse verses and Traditions in this booklet. In reality, Imam Sindhi had set out in search of lost Muslim character.

Moulana Sindhi, too, was in this very pursuit. From this booklet it is proved that how much the Muslim and Mutaqi character is essential to Moulana Sindhi. In his view it was the foremost objective of the Quran. And it was the object of the advent of the Prophet (Peace be upon him).

In the fourth chapter of this booklet Moulana Sindhi declares non-arabs the cause of the desertions from the Quran. Iqbal passed all of his life flared up against the non-arabs, but Moulana Sindhi only in this booklet has refuted the non-arabs.

But the ground reality is quite contrary. Arabs proceeded with the invitation of Islam. Also non-arabs made use of their best abilities for the promotion and publication of Islam. Moulana Sindhi declares the non-arabs as blameworthy in this book, though the non-arab blending with Islam is just an imaginary thing. Rather, the arab blending with it is considered to be a thing of much pride, but it is very apprehensive. This is why, this sort of things turned into beliefs:

"Supplication in Arabic is something quick to be accepted."

Imam Sindhi separated Arabism from Islam in the last days of his life and it is, of course, a great achievement. The innovation of unification of Arabism and Islam took its start during the days of Muhammad bin Isaac. The successors followed the footprints of their predecessors and this is the proudly asset of the champions of Islam of our age.

Reading this booklet of Imam Sindhi, written in 1914 AD. I was surprised to note that this booklet was similar to Imam Sindhi's views of the last days of his life. A few things' being wrong and turn away from a few things is an insignificant matter. The fact is that Imam Sindhi had a profound attachment with Imam Waliullah and his teachers. This is why his thinking took journey vertically more than horizontally. Instead of any alteration in his thoughts, they took roots in depth.

Imam Sindhi in the last days of his life called people to deliberate on Horrof-e-Muqattia'at and Mutashaabihaat, and he also refused to their non-recitation in the Quran. During the days of Imam Sindhi, these two things were revolutionary ones. When Imam Sindhi spoke about these things, he was, then, in Mekka. The religious scholars of Mekka felt deep resentment against these things, but when he showed them the discussions on Mutashabihat in their favourite Ibn Temiya's writings, they turned into his supporters.

Imam Sindhi showed such a way in regard to the Quran, which was, of course, a new one but wasn't against the Quran. He promoted the thinking and practice of Imam Waliullah. Now people became thinkers and intellectuals by the repetition of what he had said. Now a thinker of Islam has quoted Imam Sindhi at every place in the explanation of Chapter "Amm", but all those things are to be mentioned about Al-Maqam-e-Mahmood.

The principles introduced by Imam Sindhi to understand the Quran could be observed easily in the life of his followers and students. My teacher Shaikhul Quran Moulana Muhammad Tahir has produced a new conjunction in his book "Al-Irfan" by amalgamating Imam Sindhi's principles and Shaikhul Quran Moulana Hussain Ali's principles.

Today wherever the calling to the Quran is found, we could glimpse the thoughts and the way of thinking of Imam Sindhi. Really, the views of Imam Sindhi have awakened our religious world.

I greedily welcomed to write a foreword about this booklet. May Allah turn my endeavour into a means of auspiciousness and guidance for me and for all of the Ummah in this world and the hereafter!

"Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

Regards

2<sup>nd</sup> May, 1997 A.D.

**Amjad Ali Shakir**



(In the Name of Allah, the Most Beneficent, the Most Merciful)

## Chapter One

# The impact of the Quranic Teaching

وَتَنْزِيلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۝

*"And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it) (Al-Isra 17:82)*

In last conference held in Agra I, the humble one, had read an essay, in which mostly these two things were discussed that to what extent religious education is needed to our modern class and what sort of topics are required for them.

This time I would put up my humble opinion about the Quran. It was the impact of the Quran solely that within a few years idolaters of Arabia became the most Allah-worshippers, most cultured, most civilized and most powerful in the world.

The teaching of this very Quran created in them such a most perfect morals that, on the one hand, within a few years, the greatest empires of the world had surrendered to them, and on the other hand, they became the most Allah-worshippers. At the time of Qadsiya War that took place in 15 A.H., one Iranian General had said, "We cannot fight with them. They are angles at night and lions in the day."

Before the outcome of this teaching, the condition in which Arabs were living, we can guess it from the words of the Emperor of Iran, Yazoojard, which Firdosi has depicted like this:

"Arabs, who live on the milk of camels and the flesh of wild lizard, are in pursuit of the royal throne, woe to you O heaven! Woe to you!"

Those, who possess good morals, find the chance to rule. The teaching of the Quran adorned those camel grazers with such a morality so soon that apart from Iran, they almost became the Master of the whole world.

To comply with Allah's commands, what value the time and wealth have. They considered the best victory by giving their life very gladly. Let me present two events for example:

1. "Hazrat Ans (may Allah be pleased with him) narrates that the Apostle of Allah sent my maternal uncle, Haram, together with seventy cavalymen. When he

(Ans) reached, his uncle told him he was going first. If they (enemies) received him peacefully, he would convey them the Message of the Apostle of Allah, then it's well and good, if not, then he was to run to his help. Afterwards, he advanced to them and they received him peacefully. But as he began to convey them the message of the Apostle of Allah, they made a sign to one of their men, who threw the spear which pierced through his body. On that my uncle uttered, "Allah Akbar (Allah is Great)! By the Rabb of Ka'ba, I am successful."

2. The event relating to Hazrat Khabib (may Allah be pleased with him), which is mentioned in the Bukhari and Abu Daud, that when he was martyred by the descendants of Haris bin Aamir bn Naufil, he uttered some verses of a poem meaning:

"When I am being killed for the cause of Allah, I don't care on what side I am falling. And it is up to Allah that he bless these separated parts of body, if he wishes so." (Its possible they may be of some use).

The wise people before the outward outcome of this teaching had understood that this teaching is worthy of creating such a high morals that people who would have impact of it, no matter how uncivilized and ignorant they are, will soon become the best and most powerful in the world.

### **The event of calling Heraclius to Islam**

When in 6 A.H., the Apostle of Allah called Heraclius, king of Rome, to Islam by writing a letter to him, he (Heraclius) sent for Abu Sufyan who happened to be in Rome at that time, and enquired him of the Islamic teachings and the facts concerning the Apostle of Allah. After knowing them, Heraclius said:

"If it's true what you say, then he is surely a prophet and his empire would extend to the land underneath my feet."

Heraclius's statement turned out to be true and this very teaching is available in the Quran even today. But today we find ourselves in a bad situation. Muslims are weak and backward all over the world and their moral and spiritual condition is declining speedily. It is really a surprising and astonishing situation, and seeing our abject condition, people have got the opportunity of saying mockingly that it is because of our religious teaching that we are living in such a condition. As a matter of fact, deeds are the outcome of the teaching, so an eminent scholar of this century from Egypt writes about it:

"No change can take place without teaching and training because the change means the outcome of a change in deeds, and deeds are the proofs of learning and morals. If the knowledge of Truth and Falsehood, Evils, advantages and disadvantages is set right and morals are excellent, then all deeds would be excellent, which will bring about the high position for individuals of the nation and will take to religious and cultural zenith, and the present teaching we are acting accordingly, may have created such a people who could have taken the Islamic Ummah to the highest position and brought them out of the burrow they are entangled in, then we had got the results of it and

we would not have been living in this abject condition, under whose grip we find ourselves for some centuries. It seems as if we are suffering from some paralysis or comma-like disease."

We, of course, are patients and Allah, the Exalted, says that the Quran is a means of healing and mercy:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ

"And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it) ..." (Al-Isra 17:82)

Now then, why do we not succeed getting a healing? Why are we patients?

Our religious book's teaching is of such a kind that even non-Muslims, before its outcome, establish their opinion that the outcome of this teaching is of such sort that whoever would have its impact would become the most civilized, cultured, successful and powerful in the world. The same thing is being claimed by the Book itself. Besides this, the outcome of it has already been observed. We have gained the experience of the outcome of the teaching mentioned, but despite the fact that the same teaching exists today, even then we are patients, we are in abject condition, we are helpless!

This is really very surprising and amazing. Solution to this problem has become a must, because our existence depends on it. The need is felt that the best brains of our nation take pains to deliberate on this issue so that we may reach some right decision. According to my capacity, I have, too, deliberated on this issue, so I submit here to what I have reached:

"If there is a patient and sure remedy is also available; there is someone who is poisoned, and the antidote for it is available, too, but the disease shows no sign of disappearance, the poison shows no sign of disappearance, then the only reason of it could be that either sure remedy and antidote are not being used or if they are being used, then they must be used in improper way."

Even medicine is beneficial only when it is used in a proper way. If it is used in improper and unadvisable way, then it turns into poison for the patient. Whereas, on the one hand, Allah, the Exalted, declares the Quran a healing and, on the other hand, the experience has proved it that a worst nation which was living in a worst and abject condition, which was polytheist, idolator and self-serving, the Quran turned it into the best nation within a few years, the Quran recovered it from its fatal disease, and we, in spite of that teaching, are in abject condition as usual; it means either we don't use this remedy or if we use it, then again, we use it in the improper and unreasonable way.

After deliberations it is discovered that only these two reasons are devastating us. One portion of our people is absolutely deprived of the Qur'an and the other portion is using this antidote in unreasonable way and this is why the present condition has prevailed. It is needless to discuss about the portion of the people which is deprived of the Qur'an. No wonder if they are in a worst condition.

Whoever is not using the medicine or the methods for living healthy is destined to be besieged by various diseases.

At present we should think of the other portion which is using the best antidote in improper way and hence not benefiting from it.

"The water is flowing from the fountain, if lips would not be extended to it, how will they get moisturized?!"

### A proper way of the Quranic teaching

Before we consider which portion of our people is deprived of the Qur'an and is not benefiting from it, it would be better to discover what the proper way of benefiting from the Quranic teaching is. It will facilitate us to come to a judgment. Whenever a doctor suggests a prescription, he does tell as to how to use it. Similarly, it is essential that we should learn the proper way of the Quranic teaching from the Quran itself. The Quran says:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

"...and recite the Qur'an (aloud) in a slow, (pleasant tone and) style." (Al-Muzzammil 73:4)

الَّذِينَ اتَّيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۗ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٢١﴾

"Those (who embraced Islam from Bani Israel) to whom We gave the Book [the Taurat (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'an)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'an), those are they who are the losers." (Al-Baqarah 2:21)

فَأَقْصِبِ الْغَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

"... So relate the stories, perhaps they may reflect." (Al-A'raf 7:176)

كَذٰلِكَ نَفَصَّلُ الْآيٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

"Thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect." (Yunus 10:24)

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿٢٣﴾

"And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages." (in 23 years). (Al-Isra 17:106)

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

"Indeed, We have sent down for you (O mankind) a Book, (the Qur'an) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its orders). Will you not then understand?" (Al-Anbiya 21:10)

وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۗ

"And be not in haste (O Muhammad [SAW]) with the Qur'an before its revelation is completed to you..." (Ta-Ha 20:114)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ <sup>ط</sup>

"And indeed We have set forth for mankind, in this Qur'an every kind of parable..." (Ar-Rum 30: 58)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ <sup>ط</sup>

"And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?" (Al-Qamar 54: 17)

أَفَلَا يَتَذَكَّرُونَ

"Do they not then consider the Qur'an carefully?" (An-Nisa 4: 82)

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً <sup>ع</sup> كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا <sup>ط</sup>

"And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet [SAW] in 23 years.)." (Al-Furqan 25: 32)

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا <sup>ط</sup>

"And those who, when they are reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat." (Al-Furqan 25: 73)

كُنُوزٍ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ <sup>ط</sup>

"(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." (Sad 38: 29)

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ <sup>ع</sup>

"We verily, have made it a Qur'an in Arabic, that you may be able to understand (its meanings and its admonitions)." (Az-Zukhruf 43: 3)

فَأَنبَأْ يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ <sup>ط</sup>

"Certainly, We have made this (Qur'an) easy in your tongue, in order that they may remember." (Ad-Dukhan 44: 58)

فَاسْتَسِمْكْ بِالذِّكْرِ أَوْحَىٰ إِلَيْكَ <sup>ع</sup> إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ <sup>ط</sup> وَإِنَّكَ لَنذِكْرُكَ لَوَقُومِكَ <sup>ع</sup> وَسَوْفَ يُسْأَلُونَ <sup>ط</sup>

"So hold you (O Muhammad [SAW]) fast to that which is inspired in you. Verily, you are on a Straight Path. And verily, this (the Qur'an) is indeed a Reminder for you (O Muhammad [SAW]) and your people (Quraish people, or your followers), and you will be questioned (about it)." (Az-Zukhruf 43: 43-44)

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا <sup>ط</sup>

"Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?" (Muhammad 47: 24)

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ <sup>ط</sup> وَاللَّهُ عَلِيمٌ حَكِيمٌ <sup>ط</sup>

"Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise." (An-Nisa 4: 26)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Indeed in the Messenger of Allah (Muhammad [SAW]) you have a good example to follow..." (Al-Ahzab 33:21)

The way of reading the Quran and benefiting from it is clearly mentioned in above verses. To sum up:

1. Read the Quran extremely carefully and try to understand it. Ponder over it with full attention and deliberate on it.
2. Whatever you read, act upon it. Because you have been born for that purpose.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

"Who has created death and life, that He may test you which of you is best in deed..." (Al-Mulk 67:2)

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

"Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you..." (An-Nisa 4:26)

3. And to act upon the Quranic teachings, follow the way of the Apostle of Allah. One can act upon any teaching easily when one has some embodied pattern of it in view. It's easier to act upon any teaching when some embodied pattern of it is in view. By this people would not adopt different ways of action and they would be safe from excess and deficiency. In the Quran itself, the way of the Quranic teaching has been mentioned clearly and the Prophet (S.A.W.) and his noble companions succeeded absolutely by following it.

His Majesty, the Prophet (S.A.W.), rich in light, would deliberate extremely on the noble Quran. Occasionally, he would recite just a single verse from the Quran all night. Imam Ibn Qayim narrates on page 90 of the first volume of his book "Zadul Mia'ad":

"The Apostle of Allah used to keep reciting a small Surah bit by bit to such an extent that it would become a large one; and he would at times stop at some single verse and recite it repeatedly till morning."

## The views and reaction of the noble companions about the Quran

Hazrat Ibn Masood and Hazrat Ibn Abbas say:

"Reading a little bit from the Quran slowly and understandably is better than reading too much from it hastily. Because the purpose of reading is to understand and comprehend, so that it could be acted upon accordingly; so reading and remembering it, is a means to grasp its meaning. Hence the predecessors say that the Quran has been revealed to be acted upon, but they made reading it their permanent practice. Therefore, in the former classes of the society only those who were scholars and practicing readers of the Quran were regarded as the people of the Quran, though they could not memorize it. But a person who memorized the Quran but did not understand its meaning,

did not act upon it, is not one of the people of the Quran, though he has learnt to pronounce the words accurately. And a brief recitation which is devoid of understanding and deliberation can be accomplished by any good and bad, the faithful and hypocrite. Hence, the Prophet of Allah once said that the reading of the Quran on the part of hypocrite is similar to basil whose smell is sweet but taste very bitter."

"Sho'ba says that Abu Hamzah told us that he asked Ibn Abbas that I am a fast reader of the Quran. Sometimes I read through the whole Quran in a single night once or twice. On that, Ibn Abbas said, "I find it better to read just one Surah than reading like you." Anyway, if you are to read speedily, then try to read like this that your ears be able to listen it without missing any word and your heart to remember it."

"Ibn Masood says, "Take a stop at the wonders of the Quran and create tenderness in your heart because of them, and don't try to reach the end of the Surah for nothing."

"Abdur Rahman bin Abi Laila says that once he went to see a woman, and he recited Surah Hood there. She asked him, "O Abdur Rahman, do you read Surah Hood like this. By Allah, I have been reading Surah Hood for six months, but have not yet finished it off."

The noble companions, on the one hand, deliberated on the Quran to this extent, and on the other hand, they acted upon it accordingly. They used to read the Quran in this way that they read the first ten verses, and then practiced accordingly, and then again, they recited ten more verses, and practiced accordingly. Only reading and understanding was not their object. Hence, the Tafsir Ibn Kasir describes that:

"Aimash narrates in the words of Ibn Waail, and he narrates in the words of Ibn Masood that anyone of them, after learning ten verses, did not go ahead and learn more until he acted upon them accordingly."

Abu Abdur Rahman Salmi says that they were told by those who were their teachers that they would learn from the Prophet of Allah and never went ahead after learning ten verses until they acted accordingly. Hence, they learnt the Quran and practiced simultaneously.

In addition, the noble companions would think of their condition before the Qur'anic teaching and through this teaching they changed themselves. They always compared their conditions and the impact of the Qur'anic teaching was seen in their lives they would judge it thoroughly. Moreover, it is mentioned on the page 116, volume One of "Sirat Ibn-e-Hasham" that while Al-Najjashi, the king of Ethiopia, sent for Hazrat Jafar bin Abi Talib to his court and enquired him of the Islamic teachings and asked him as to why had they embraced Islam forsaking their own religion? He replied:

"O king! We used to be ignorant people, worshipping idols, eating dead animals, and doing the shameful deeds. We acted cruelly to others and misbehaved our neighbours, the powerful of us exploited the weak. We were in such a condition that God had to send to us a Prophet we are

well aware of whose lineage, honesty and chastity. He called us to the Oneness of God so that we serve the only One Allah and forsake the idols and stones our forefathers used to serve. He commanded us to speak the truth, to return the things in our trust to their owners, to feel compassion for others, to do good to our neighbours, to refrain from incest and blood-shedding and forbade us to tell lies, to usurp the property of orphans, to slander the chaste women; and commanded us to serve only one Allah, not to associate anyone to Him, to offer prayers, to pay Zakat (alms tax) and to keep fast in Ramazan." (Hazrat Jafar bin Abi Talib enumerated all Islamic injunctions to Al-Najjashi and said afterwards that),"We testified the Prophet and reposed faith in him and whatever he brought to us from Allah we accepted all that; this is why we serve only One Allah and do not associate anyone to Him, what he has declared as unlawful, we do regard it likewise. Consequently, our people turned out to be our enemy, and they tortured and persecuted us due to our religion so as to return us to the service of Idols instead of Allah."

The way of the Quranic teaching is quite explicit from the Quran itself and from the practice of the Apostle of Allah and his noble companions. Now it is you who is to determine in view of it how much we benefit from the Quran. If we don't see the required outcome, then what is surprising? If you need that required outcome, then it is essential for you to act accordingly to benefit from the Quran. Our deliverance depends on this only way. Imam Malik (Allah's blessings be upon him) has rightly said:

"The Reform of the last part of this Ummah (Community) could be carried out only by the same thing which was adopted for the first part."

Now we are to consider that by abandoning the right way what kind of defects have taken place in the original Quranic teaching so that efforts be, especially, made to make amends for it. Also, it will be revealed that how far we have gone from the true meaning of the Quran by adopting wrong type of method.

One portion of the people do not read the Quran altogether, they are absolutely deprived of it, hence they are very far from its teaching and this class needs not to be discussed about. But it is regretted that the second class which consider themselves attentive to the Quran, they too, because of not benefiting from the Quran rightly has gone far away and is still going far away from its true meaning. One portion of this class does not even try to understand the Quran, they suffice at the hearsay; hence majority of our Madrisahs are reflecting this type of phenomena. The second portion of this class though attentive to grasping the meaning of the Quran, it is regretted that they are entangled in preliminary discussions to understand it; they neither turn to the Quran itself nor they find time for the same. Hence, Shah Waliullah who is the Imam of religious leaders of Hind has alluded to this type of class in his famous book "Tafheemat-e-Illahiya".

## The consequences of imparting the Quranic teaching wrongly and Shah Waliullah's views:

"And now I would like to tell the students that O you stupid, who entitle yourselves as scholars! You have engaged yourselves in the Greek sciences and stuck to Grammar and you think that it is the real science."

Afterwards he says that the preliminary things which are required to understand the Quran, they must be learnt as needed, and they must not be given a permanent place.

"Sciences taken as a means must be entertained only as a means not as an original purpose."

Since this class of people spends almost all the time in completion of grammar, logic, discourse, semantics, prosody; they, therefore, do not find time to turn to the original purpose i.e. the Quran. And whatever a little time he/she finds during learning, they spend it in discovering the different views of interpreters. This situation prevails in our Arabic Madrashah. Regretfully, today no pure teaching of the Quran is being imparted anywhere. Whoever thinks that the teaching of the Quran is being imparted; in reality, it is not the teaching of the Quran but the teaching of its commentaries. Actually, the teaching of the Quran and the teaching of the commentaries of the Quran are two different things, not just the same. The Quran itself is an absolute Book and exists in articulate and easy Arabic. Allah says about the Quran:

فَاِنَّمَا يَسِّرْنَاهُ لِبِلْسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

"Certainly, We have made this (Qur'an) easy in your tongue, in order that they may remember." (Ad-Dukhan 44:58)

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ

"And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?" (Al-Qamar 54:17)

قُلْ اِنَّا عَرَبِيٌّ غَيْرِ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ

"An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him." (Az-Zumar 39:28)

## The views of Shah Ismael Shaheed about the Quran and its exegesis

"Whoever knows Arabic can understand the Quran to some extent and if they follow the pattern of the Apostle of Allah alongside, which is also commanded in the Quran and is absolutely safe and intact through authentic Traditions, they won't feel themselves to be in need of anything else; they can, certainly, understand the Quran and act accordingly. And whoever doesn't know Arabic, the best translations of the Quran are available for him/her, they can understand through them. But highly regretfully, people think they are not able to

understand the Quran. To understand it so many sciences are required and one ought to be a big scholar, too."

It is how Shah Ismael Shaheed has pointed it out on page 30 of his book "Taqiyatul Iman".

In the present age people follow many ways with regard to the religion: some stuck to the customs of earlier people, some take in consideration the stories of saints and some take statements of Molvies into their consideration, which they have formulated through their sharp mind; people believe all those things as an authority. And this notion is popular among the masses that it is very difficult to understand the words of Allah and His Apostle; a considerable knowledge is required for it. We are not so able to understand their words and that's just like great saints to follow their ways. So how can we dare to follow in accordance with it, but what we do is sufficient for us. So it is absolutely wrong. Because Allah says that the facts mentioned in the Quran are quite clear and explicit; to understand them is not difficult. And there is no need of high knowledge, for the Apostles of Allah came to show the way to the silly, to admonish the ignorant, and to teach the illiterate. Hence Allah says in Surah Al-Jumu'ah:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَإِنْ كَانُوا مِنْ قَبْلُ لَنْفِئَ صَلِيلٍ مُّبِينٍ ۝

*"He it is Who sent among the unlettered ones a Messenger (Muhammad [SAW]) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad SAW). And verily, they had been before in manifest error." (Al-Jumu'ah 62:2)*

So whoever, after listening this verse, says that no one can understand the Apostle except for scholars and no one can follow his ways except for saints, he/she is guilty of refuting this verse. For example, there is a great Doctor and a very sick person. Someone asks the sick to go to such and such Doctor and get treatment from him. The patient replies, "That's just like very healthy persons, how can I do that, because I am very sick!" So the patient is stupid and refutes the capability of the Doctor. Because the Doctor is always for the treatment of the sick and someone who treats healthy persons and his prescriptions are worthwhile only for them not for the sick, then what kind of Doctor he could be?!

It is regretted that we think that we cannot understand the Quran but the commentaries written by various persons in accordance with their own thoughts we can. We understand them; and trying to understand those commentaries, people think it to be the Quranic teaching. If they were explanations and exegesis explaining Quran rightly then there was no harm. But the irony is that different people at different times have written various commentaries under the influence of circumstances, they actually have nothing to do with the Quran. People consider those details written in the commentaries as the Quranic teaching. In reality, they have nothing to do with the Quranic teaching.

## Chapter 2

# A short history of the Commentaries of the Quran

To clarify it is essential and this is why I always extend brief initial and last excerpts from the Commentaries of the Quran as an example. Initially, in the times of the Apostle of Allah (S.A.W.), Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali (may Allah be pleased with all of them), no need was felt for the commentary of the Quran. The noble Quran was in Arabians' mother tongue. They understood it very well. However, when after the widespread victories of Muslims non-arab people began to embrace Islam, since their mother tongue was not Arabic, so they encountered difficulty in understanding the Quran. At that time to remove difficulties the non-arabs were encountering some explanatory phrases were being used to facilitate them to understand the Quran.

In the times of the noble companions, no need was felt to jot down those explanatory phrases or sentences and preserve them in the form of a book. Rather, those who would impart the Quranic teaching they used them during the class. Until the time of Hazrat Uthman (R.A), such sort of phrases and sentences were badly needed. However, a few such explanatory phrases and sentences are ascribed to Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman (may Allah be pleased with all of them). The author of *Kashafuz Zunoon* mentions on page 332 of volume 2 that:

"A little is ascribed to these three. Out of the noble companions mostly explanatory phrases and sentences are ascribed to Hazrat Ibn Abbas. Because he was one of the small companions and he passed away in 68 A.H.; meanwhile a majority of non-arabs had embraced Islam and they, being non-arabs, were in much need of such explanatory phrases and sentences. But regretfully, some bogus narrators coining some explanatory phrases and sentences have ascribed them to Hazrat Ibn Abbas."

After the noble companions, their successors began to teach the Quran and two centres of this teaching are identified: i) Mekka ii) Koofa. In Mekka the students of Ibn Abbas, such as, Mujahid, Saeed bin Jubair, Akrimah Taoos bin Kesan, Atta bin Abi Riyah would impart the Quranic education, and in Koofa, the students of Hazrat Ibn Masood, such as, Alqimah bin Qes, Aswad bin Yazeed,

Ibrahim Nakhee and Sha'bee, etc. were engaged in imparting the Quranic education.

Even in the times of the successors of the companions, no need was felt to get the explanatory phrases or sentences compiled, but, of course, they were in use during imparting the education.

After the successors of the noble companions, their students began to commit those explanatory phrases and sentences to paper once used by the noble companions and their successors. The persons who have collected these phrases and sentences are: Sufiyan bin A'iniya, Wakee' bin Al-jarah, Shu'aba, Yazeed bin Haroon, Abdur Razak ibn Abi Ayas, Ishaq bin Rahooya, Rooh bin Ibada, Ubed bin Hameed and Abi Bakr bin Abi Shebah.

If it had continued so, it would have been worthwhile, and today the original Quranic teaching would have been going on. But regretfully, after the above class, such a group of people came to surface, who have not kept the right meaning of the Quran in their view while explaining it. But they inserted some wrong things into their explanations and the commentaries they authored contained right and wrong meaning of some portions of the Quran. The author of *Kashafuz Zunoon* on page 336 of volume 2 is of the opinion that:

"A group of those, who came afterwards, compiled commentaries but kept limited what was the authority, and quoted so many statements. From this point surplus things started to enter and so, correct and incorrect teachings amalgamated. After that whoever discovered something, he included it and whatever he thought proper he put belief in it. Afterwards, every successive class quoted their predecessors, because they thought it might have some originality and they took no pains to do some research to see what had been stated in it by the venerable predecessors."

In these commentaries to what extent incorrect meaning of the Quranic words was in use that can be assessed in the words of Alama Suyooti:

"I have seen ten divergent statements regarding the explanation of 'Not (the path) of those who earn Thine anger nor of those who astray', though nothing has been told more in the explanation by the Apostle of Allah, his noble companions and their followers, excepting about Jews and Christians."

After this class of meaningless commentators, another class came into being, who did not suffice to producing incorrect meanings of the Quran in their books, but they tried to encircle the meaning of the Quran in the art they knew very well. For example, whoever knew the syntax; he spent all his energy in explaining, discussing the syntactic points of the Quranic verses and quoting syntactic problems in their commentaries instead of explaining the correct and true meaning of the Quran. By this the reader of the Quran only can get the idea that the Quran was revealed just to teach syntax. For instance, in one commentary, instead of explaining the clear cut meaning of Bismillah, three thousand ways of its reading have been inserted. In this regard, I should say something myself I think it would be better to produce the following citation from *Kashafuz Zunoon* instead, it would clarify the position:

"Afterwards such people were involved in authoring books, who were well-qualified in some particular faculty, and saturated their books with it which prevailed over their disposition, and in this way, they sufficed to what they were qualified in; as if the Quran was revealed only for this very purpose, despite the fact that it contains mention of everything. A proficient in syntax has in his view only inflection and order of words, even if they could be unrelated, but he would include syntactic rules, problems, distantly related things and grammatical differences. Just like Zujaj and Wahidi did in "Baseet" and Abu Hyan did in "Bahr -o- Nahr" respectively. And the Akhbari only keeps in his mind the story and its completion, though those earlier stories are right or wrong, he has nothing to do with it. Su'libi are also one of such persons. And the Jurisprudent also likes to include all of the Islamic Jurisprudence. Sometimes the Jurisprudent brings the reasoning from the branches of Jurisprudence, though they don't have anything to do with the subject-matter of the verses of the Quran, and then again, he reproduces the responses of opponents of the reasoning. Some of them are "Qartibi" and the author of 'Uloom-e-Aqliya' has especially saturated it with the words of Imams and philosophers; in this way they always beat around the bush, by which the observer is surprised. Abu Hayan writes in 'Bahr' that Imam Razi has mentioned so many such things in his commentary, which were not needed for exegesis. This is why many a scholars say that Imam Razi's commentary contains a lot but no commentary. And the purpose of an innovator is always to do some alterations to conform them to his vicious religion or sect; to the extent that if he finds something of far relation he adopts it or if he finds such an opportunity suitable for fabricating some cock-and-bull story, he would never miss it. And what to mention of the atheist! He always fabricates lies against Allah, which Allah has never said altogether. And those who without any authority or the statements of the venerable predecessors about the Quran and without the consideration of Arabic rules and principles of Shariah, say anything are all above-mentioned sort of people. A commentary compiled by Mahmood bin Hamza Karmani is of this kind, which he has entitled as "Al-Ajaib wal Gharab". He has included many quotations in it, which are defective in the eyes of people and far from the way of the venerable predecessors. But those are of such nature that believing on them is unlawful and their mentioning without use of euphemism is also unlawful. Balqeni was once asked to pass judgment against such people. He replied that such people were slanderous and atheist and the statements of Sufis is not the exegesis of the Quran. Ibnus Salah mentions in his book "Fatawa" that at my query Imam Wahidi said, "Whoever regards "Haqaiqut Taghayyur" written by Salma as an exegesis of the Quran is Kafir. Nasfi mentions in his "Aqaid" that expressions will be applicable to their manifestations, and turning to their meaning determined by the spiritual persons is atheism."

We were taken by this situation in sixth century. After that the situation took such a turn that what to mention of the Quran!, the explanations and marginal notes of those commentaries began to be compiled. Three volume marginal notes on only "Bezavi" Commentary have been edited by Mulla Evaz.

**NOTE:** At this point I do not intend to raise objection to the scholars, but I produce some excerpts in an endeavour to solve the problem. The spirit and sincerity shown by the scholars in serving their religion could only be rewarded for by Allah only.

### **The consequences of deprivation of the Quran's proper teaching**

It must have been clarified so far that reflecting on the Quran is one thing, and reflecting on commentaries is quite another. By overlooking the Quran itself and not learning it in the proper way we are deprived of its proper and true teaching and the consequences of it are manifest. By forsaking the ways for benefiting from the Quran mentioned in the Quran itself, we are going on being deprived of high education. And why the Quranic teaching is not producing excellent results due to our improper method would be clear from the following examples. Since when we have adopted the distance from the proper Quranic teaching, we have been demoting. And it is a fact that whatever the nation's condition, so is their morality. If the nation is awoken, they possess the excellent qualities such as, dare, courage, perseverance, ambition for development and the spirit of sacrifice, etc., and if the nation is found in unawakenness, then they are lacking courage, lazy, coward, in habit of sitting idle. The impact of national demote is so great on oblivious nations that excellent words lose their true sense and take on corrupt meaning.

Late Muhsinul Malik once illustrating it said that when Muslims were strong, to them promise had one meaning and when they fell prey to death-like stillness then those words assumed another meaning. Formerly, it was a most common saying that:

"A word of man has life"

Afterwards:

"Promising is easy but fulfilling it is difficult"

Again afterwards:

"It's not a promise that is fulfilled!"

Thus, since when we have forsaken the Quran we are finding ourselves in bad condition. And even the sense of the Quranic words has changed. I submit here "putting trust in Allah" and "forbearance" for example.

### **Putting Trust in Allah**

Nowadays "putting trust in Allah" means do nothing and sitting idle. It is "putting trust in Allah". For it many stories are functioning there. Such as, once a man exercised "putting trust in Allah", by sitting idle in his home and asked Allah that he was not going to eat anything unless something by itself comes into his mouth. So he spent some time sitting in this condition. Eventually, one day a tray

of food appeared before him. He thought that the "putting trust in Allah" is over. So he began to eat the food from the tray. The moment he began to eat, the voice said to him you made haste. If you had waited a while, the food would have come into your mouth by itself.

Since "putting trust in Allah" has been declared praiseworthy in the Quran, therefore, in praise of idle people it is said that Mr. so and so doesn't do anything, doesn't step out of the house. He is the man of "putting trust in Allah". Although, the sense of "putting trust in Allah" in the Quran is to work courageously in difficult times and not to abandon it by being disappointed about the result, but to continue it putting trust in Allah for successful results. Hence, the following verses explain its sense adequately:

قَالُوا يٰمُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۝ وَإِنَّا لَنَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا ۚ فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ قَالَ رَجُلٌ  
مِّنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ ۚ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۝ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ  
مُؤْمِنِينَ ﴿٢٣﴾

*"They said: "O Musa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter." "Two men of those who feared (Allah and) on whom Allah had bestowed His Grace [they were Yusha' (Joshua) and Kalab (Caleb)] said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allah if you are believers indeed." (Al-Maidah 5: 22-23)*

وَإِذْ قَالَ لِقَوْمِهِ لِيَقَوْمِ إِنَّ كَانَ كِبْرُ عَلَيْنِكُمْ مِّمَّامِي وَتَذَكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجِئُوا  
أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾

*"And recite to them the news of Nuh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentences on me and give me no respite." (Yunus 10: 71)*

Hazrat Nooh did not cease his mission. If he had been sat idle, then above-mentioned challenge would not have been essential. The only thing his people wanted him to do was to cease his mission.

### The sense of forbearance

These days the only sense of forbearance, which is taken, is that somehow or the other when some calamity befalls upon you, don't disclose it to others. Moreover, bear the disgraces and keep quiet. Keep on coiling but utter nothing from your mouth. In this regard unworthy and slothful persons are admired, thinking them as the ones acting upon the Quran accordingly. We can find the definition of those who exercise forbearance. So, these people also must be defined. Although the sense of forbearance in the Quran is: to forbear the difficulties while working on right principles, to continue working and complete it and not to abandon it in the middle being embarrassed by the difficulties. Accordingly, it will be clarified in the following verses:

قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلقُوا اللَّهَ ۚ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَت فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾ وَلَتَابَرَّرُوا الْجَالُوتَ وَجُنُودَهُ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۗ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ۗ

"... they said: "We have no power this day against Jalut (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allah's Leave?" And Allah is with As-Sabirin (the patient ones, etc.). And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people." So they routed them by Allah's Leave ..."  
(Al-Baqarah 2:249-51)

وَكَايِن مِّن نَّبِيٍّ قُتِلَ ۚ مَعَهُ رِبِّيُّونَ كَثِيرٌ ۚ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ  
الصَّابِرِينَ ﴿٣٦٦﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٦٧﴾

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves As-Sabirin (the patient ones, etc.). And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." (Al-Imran 3: 146-147)

It is expected from the forbearing persons in the Glorious Quran that they would at least overcome their twofold power.

فَإِن يَكُن مِّنكُمْ مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

"... So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allah. And Allah is with As-Sabirin (the patient ones, etc.). [Al-Anfal 8:66]

### A few examples:

Because of not putting the Quran itself in view and because of not benefiting from its true methods; and putting in its place various commentaries written by various persons the first loss we suffered is that the wrong sense of the words gained currency, as disclosed above. The second loss is that a few essential parts of the Quran were overlooked. When the original book is not in view and the books written by other peoples are in view, it is essential that the teaching would not maintain its originality and its one part would go to waste. I give some examples in this regard. For instance, to adopt the resources to strengthen and make this life successful, whatever has been taught in the Quran is totally neglected and no heed is paid to it. Though, to make full preparations and make use of every possible force to be safe from the enemies and to strengthen and make our condition successful is one of the Islamic obligations, and much emphasis has been laid on it in the Quran:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy ..."  
(Al-Anfal 8: 60)

Allah says in Surah At-Taubah:

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

"And if they had intended to march out, certainly, they would have made some preparation for it ..."  
(At-Taubah 9: 46)

Allah says in Surah An-Nisa:

وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ط

"... Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush ..."  
(An-Nisa 4: 102)

Moreover, those who pay no heed to the development of Muslims and in making their condition successful and strong and, setting aside all their works, spend all of their time in offering voluntary prayers, such people are being regarded as the best Islamic model. Although, the Quran teaches us that those who show the slothfulness in strengthening and keeping safe the condition of Muslims at any occasion, even one time, whatever their piety, Muslims should excommunicate them from their community until they refrain from their slothfulness. Three of noble companions, once, had shown such slothfulness. (Their names are: k'ab bin Malik, Bilal bin Umiyah, Mirarah bin ar-Rabi' [may Allah be pleased with all of them]), all the Muslims excommunicated them from their congregation, and every kind of relation was cut off with them, to the extent that talking terms were ceased. When they suffered a lot and Allah, the Exalted, accepted their repentance, after that Muslims resumed their relations with them. It is mentioned in Surha At-Taubah as under:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ط حَتَّىٰ إِذَا صَاقَتْ عَلَيْهِمُ الْأَرْضُ بِأَرْحَبَتِهَا وَصَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ط ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ط إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ۝۱۱۸

"And (He did forgive also) the three [who did not join the Tabuk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful."  
(At-Taubah 9: 118)

In addition, it is mentioned clearly in Sahih Hadith (Correct Tradition) that making Muslims safer is better than offering voluntary prayers and fasting.

"Muslim bin Salman Farsi narrates that the Apostle of Allah once said that protecting Muslims is better than voluntary prayers and guarding the border for one day and night is better than one months' fasting and offering prayers." Imam Ahmed says that Hazrat Uthman once said at the pulpit that: I heard the Apostle of Allah saying that guarding for one night in the cause of Allah is better than a thousand nights, in which voluntary prayers be offered."

Tafseer Ibn Kathir volume 2 page no 373 reads that in 170 A.H. Abdullah bin Mubarik, who was engaged in making the Muslims safer and strengthening them, sent the following verse from a poem to Fazeel bin Iyaz. Fazil bin Iyaz is the Imam of Sufis. He was at that time preoccupied in worship and spiritual exercises.

Translation of the verse: "O you worshipper of the Haramain! If you see our condition, you would know that you are sporting in your worship, i.e. your worship is just like a play and amusement."

The moment Fazil bin Iyaz read it, he wept and said Abdullah bin Mubarik was right to write it.

**Second example** is that earning livelihood and making efforts to acquire it and obtaining its resources is thought to be something apart from religion, though the Quran itself teaches us that:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

"Then when the (Jumu'ah) Salat (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.) ..." (Al-Jumu'ah 62: 10)

Accordingly, the noble companions and the predecessors for livelihood used to be engaged in trade etc, unlike our religious leader of today, who being engaged in earning livelihood regard it as their insult and against their dignity. It is the consequence of being segregated from the Quranic teaching.

**Third example:** It is generally thought that a Muslim is born to bear disgrace and live in poverty, though it is quite contrary to the Quranic teaching. The disgrace and abject poverty have been mentioned in the Quran as a sign of Wrath and Torture, which is evident from the following verse:

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾ فَآذَاهُمْ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا

"Those before them belied, and so the torment came on them from directions they perceived not. So Allah made them to taste the disgrace in the present life ..." (Az-Zumar 39:25-26)

In Surah Al-Baqarah after the mention of the transgressions of the Jews they were warned thus:

أَفْتَوْا مَنْ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ﴿٨٥﴾ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا  
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ﴿٨٦﴾

"Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world..." (Al-Baqarah 2:85)

At another place in Surah Al-Imran it was mentioned about the people of the Scripture that:

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبِأَعْيُنِنَا غَضَبٌ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ

"Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men; they have drawn on themselves the Wrath of Allah, and destruction is put over them..." (Al-Imran 3: 112)

Unlike those whom Allah favours and blesses and grant them supremacy and kingdom.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

"So do not become weak (against you enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers." (Al-Imran 3: 139)

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٥﴾

"And, indeed, We have written in Zabur (Psalms) [i.e. all the revealed Holy Books the Taurat (Torah), the Injeel (Gospel), the Qur'an] after (We have already written in) Al-Lauh Al-Mahfuz (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the Land of Paradise)." (Al-Anbiya 21: 105)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth ..."

(An-Nur 24: 55)

**Fourth Example:** It is generally thought that for being perfectly entitled to enter the Paradise: offering prayers, fasting, performing Pilgrimage, invoking Allah for blessings on the Prophet and do some stipulated voluntary prayers and putting beard is adequate. If for becoming perfect religious and entitled for Paradise only these terms and conditions are considered sufficient then why should one take troubles for the publication and safety of Islam and development and welfare of Muslims and not pass the life comfortably. When from the very beginning of the age the idea takes roots in the mind that without serving Islam and the Muslims one can be a perfect Muslim, what can persuade us into altruism for national survival? Thought it is clearly mentioned in the Quran that for our deliverance in this life complete and every kind of struggle is needed. We can read in the Surah Al-Baqarah that:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ مَسَسَتْهُمْ الْبُيُوتُ وَانْحَارَ وَعُزُّوهُمُ الْبُيُوتِ حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!" (Al-Baqarah 2: 214)

We can read in Surah Al-Imran that:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

"Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirin (the patient ones, etc.)?" (Al-Imran 3: 142)

We can read in Surah Taubah that:

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً  
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

"Do you think that you shall be left alone while Allah has not yet tested those among you who have striven hard and fought and have not taken Walijah [(Batanah – helpers, advisors and consultants from disbelievers, pagans, etc.) giving openly to them their secrets] besides Allah and His Messengers, and the believers. Allah is Well-Acquainted with what you do." (At-Taubah 9: 16)

We can read in Surah Muhammad that:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ ﴿٣١﴾ وَتَبَلَّوْا أَخْبَارَكُمْ ﴿٣٢﴾

"And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful)." (Muhammad 47: 31)

In Surah Asr injunction for "the Truth" and "forbearance" are ordained imperative on all and it has been disclosed that without it all the people will suffer a loss.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ ﴿٣﴾ وَتَوَّصَوْا بِالصَّبْرِ ﴿٤﴾

"By Al-Asr (the time). Verily! Man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.)." (Al-Asr 103: 1-3)

Imam Razi in his commentary, commenting on this Surah relates clearly that:

"In this Surah the threat is very serious. Because Allah, the Exalted, has asserted the loss for everyone excepting those who complied with these four things: Faith, good deeds, recommendation of Truth and Patience to one another. It appears that the deliverance depends on these four collectively. Since every Mukalif (bound to experience) has to gain all the four things, which are particularly for him. Similarly, all those affairs are essential, which belong to aliens. In short, inviting them to the religion and wishing them well and ask them for good things and prohibit them from evil things, are repeated, so that the first word may denote calling to Allah and the other word to persevering on what you invite for. This verse denotes that the Truth is a tough thing and many a troubles are essential to it. This is why forbearance is commanded."

I have said time and again that forsaking the original Quran and being not able benefiting from it through proper way, firstly, wrong sense of the Quranic words has gained currency, secondly, now it is proved that we have ignored a part of its teaching. Though, in the Quran the emphasis has been laid upon not to ignore any part of the teaching but keep every part in the view, otherwise disgrace

and calamity are due to fall. Allah, the Exalted, said to Bani Israel (Children of Israel):

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۗ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ

"Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world..." (Al-Baqarah 2:85)

The third big loss by forsaking the proper Quranic teaching is that not reflecting on the Quranic teaching, some parts of the Quran are given the status of written notes or things for amusements, and we don't really intend to benefit from the Quran properly, hence we are deprived of it. The stories that are mentioned in the Quran, we give them this status only:

إِنْ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ

"... This is nothing but the tales of the ancients." (Al-Anfal 8:31) (We keep these stories at this very status.)

Though, about this part of the Quranic teaching it has been said that:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْ بَاءَ الرَّسُولِ مَا نُبِّئَتْ بِهِ فُؤَادَكَ ۗ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ۝١٢٠

"And all that We relate to you (O Muhammad SAW) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers." (Hud 11: 120)

فَأَقْصِبِ الْغَضَبِ لَعَلَّهُمْ يَتَفَكَّرُونَ

"... So relate the stories, perhaps they may reflect." (Al-A'raf 7: 176)

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

"Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you ..." (An-Nisa 4: 26)

### Chapter Three

# The Stories of the Quran

The purpose behind mentioning these stories in the Quran is that we benefit from them and make them for us a light of guidance and by following the way of prophets and pious people who once lived, we may achieve absolute success. Regretfully, we regard them mere stories and do not benefit from them. These stories contain such a teaching for us that if we should like to benefit from them, keep them in our view and act accordingly, then we can be counted the best nation all over the world. Since it has been proved in ancient times. Some parts of the teaching of these stories are being presented here as examples:

#### **Hazrat Yusuf (Peace be upon him)**

The story of Hazrat Yusuf (peace be upon him) is regarded by us as a romantic and love story, though it has been remarked in the Quran as "The Best Story."

In the story of Hazrat Yusuf (Peace be upon him), the Noble Apostle of Allah has been apprised of the events that were going to take place in time to come, which were similar in nature to that of Hazrat Yusuf (Peace be upon him), i.e., he will be expelled by his brothers from his homeland and he would achieve success in an alien land; afterwards his brothers Quraish would seek his forgiveness and he will forgive them and so on and so forth.

In addition, in this story we find the teaching of the morality by which a slave person could advance to the status of Governorship. Hazrat Yusuf (Peace be upon him) in the capacity of a slave entered Egypt and he was bought by the High Official of Egypt. It was his first state, i.e. a slave. From this state to get to the corridors of the power, the following morals are required:

1. control on passions
2. Trust
3. To suffer hardships for true and right principles
4. To carry on the mission
5. Not to abandon the mission embarrassed by difficulties.

We can learn these things from the events of Yusuf (Peace be upon him). Whatever went on between Zulekha and Yusuf, we can find a good example of

restraining our passions and not causing breach in the trust of our master. When Zulekha issued the following threat to Hazrat Yusuf (Peace be upon him) that:

وَلَيْنَ لَّمْ يَفْعَلْ مَا أَمُرُهُ لَيُسْجَنَنَّ وَيَكُونًا مِّنَ الضَّالِّينَ ﴿٣٢﴾

"... And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced." (Yusuf 12: 32)

Then Yusuf replied:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ وَمَا يَدْعُونََنِي إِلَيْهِ ؕ

"He said: "O my Lord! Prison is more to my liking than that to which they invite me..." (Yusuf 12: 33)

Instead of acting contrary to my principles, I would like to suffer the hardships of the prison. When he was detained in the prison, he began to preach there. This is how he started preaching in the prison:

مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللهِ مِنْ شَيْءٍ ؕ لِيُصَاحِبِيَ السِّجْنِ ؕ أَرَبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٤﴾  
 إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ؕ أَمْرًا أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ؕ ذَلِكَ الدِّينُ الْقَيِّمُ

"... and never could we attribute any partners whatsoever to Allah ... "O two companions of the prison! Are many different lords (gods) better of Allah, the One, the Irresistible? . . . The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion ..." (Yusuf 12: 38-40)

Not to abandon the mission but to carry on under all circumstances, whether enjoying freedom or not, is an extremely excellent teaching. In short, Hazrat Yusuf (Peace be upon him) in an alien land got exalted to such an status that he said:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ

"My Lord! You have indeed bestowed on me of the sovereignty ..."

(Yusuf 12: 101)

### The story of Talut (Saul) and Jalut (Goliath)

The story of Saul and Goliath is given the status of mere an event, though an excellent guidance for the active workers can be found in it.

**The need of an Officer for a task:** The qualities of an officer: he must possess both physical and high class learning abilities; and the refutation: being wealthy is a prerequisite for officer-ship. In addition to an officer's qualities, the qualities of workers working with him are mentioned, that people should have been chosen after some test. Afterwards, it is pointed out that for success a large number of people is not necessary, because if the number is small, but steadfast, tolerant to hardships, and able to exercise restraint, then they would overwhelm a large number of people.

أَلَمْ تَرَ إِلَى الْبَلَاءِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ رَبِّنَا إِنَّا كُنَّا نَعْبُدُكَ فَآخَرْنَا وَإِنَّا لَكِنَّا لَمَنَافِعُكَ بِمَا آتَيْنَاكَ مِنْ دُونِهَا وَأَنزَلْنَا إِلَيْنَا الْمَنَّانَ فَاذْنَبْنَا عَلَيْهِمْ فَكُنَّا مِنَ الْفٰٔتِرِينَ ﴿١٠١﴾

عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ <sup>ط</sup> وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ <sup>٢٤٦</sup> وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا <sup>ط</sup> قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ <sup>ط</sup> قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ <sup>ط</sup> وَاللَّهُ يُؤْتِي مَنْ يَشَاءُ <sup>ط</sup> وَاللَّهُ وَاسِعٌ عَلِيمٌ <sup>٢٤٧</sup> وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ <sup>ط</sup> إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ <sup>٢٤٨</sup> <sup>ع</sup> فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ <sup>ط</sup> قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ <sup>ع</sup> فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي <sup>ع</sup> وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ <sup>ع</sup> فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ <sup>ط</sup> فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ <sup>ط</sup> قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ <sup>ط</sup> قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلتَمَّوْا اللَّهَ <sup>ط</sup> كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ <sup>ط</sup> وَاللَّهُ مَعَ الصَّابِرِينَ <sup>٢٤٩</sup> وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْنَا مِنْ هَذَا صَبْرًا وَثَبَّتْ أقدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ <sup>٢٥٠</sup> <sup>ط</sup> فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ <sup>ط</sup>

*"Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of their, "Appoint for us a king and we will fight in Allah's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimun (Polytheists and wrongdoers). And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah I All-Sufficient for His creatures' needs, All-Knower. And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tabut (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers. Then when Talut (Saul) set out with the army, he said: "Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcome a might host by Allah's Leave?" And Allah is with As-Sabirin (he patient ones, etc.). And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people. So they routed them by Allah's Leave..." (Al-Baqarah 2:246-250)*

For victory in the battle-field, in this story special emphasis is laid on if the official possesses excellent qualities and he has with him such believers who are steadfast and able to exercise restraint, they will succeed whatever small number they are. Praying to Allah, exact in the battle, is also mentioned in this story. People who are inclined to materialism, they may think that the battle-field has nothing to do with spiritualism! It is artillery what is needed at that time. They might know the word of a European General: "Allah takes the side of heavy canons."

But they should know that the Europe that is the centre of materialism itself is saying good-bye to such materialism. Surprisingly, the renowned German General, Wan Brun Hardy, in his best-seller "Germany the next War" published in 1911 A.D., mentions on page 133, the same conditions for victory in the battle that the Quran has told us 13 centuries ago through this story. Keeping in view the war skills Germany has developed, when we ponder over the fact that even today their able generals count those principles better, that came through in the Noble Quran centuries ago, we can conceive of the Quranic teaching to some extent. General Wan Brun Hardy writes:

"But to an extent that is linked with the law of number, there are countless spiritual and moral real factors of supremacy in the military system of the present time and a military consisting of a large number of soldiers could be defeated by a military with a small number of soldiers led by an excellent and forbearing officer."

At this point, I think it proper to point out that the materialism of Europe so influenced some of our scholars that overwhelmed by it they began to interpret Islamic teachings. For example, they have refuted the brief prayer as a means of victory. About angels they say, they are nothing by themselves; however, different forces have been dubbed as angels. On some occasions, endeavours were made to prove the prohibition of marrying more than one wife. But it is satisfactory to note that even the scholars of Europe and America are gradually tending to Islamic thoughts.

During the world war when in the North Sea the warships of England confronted with that of German's, the churches were informed through cable that people should be assembled and supplications be made to Allah for victory. In the same year, celebrations of the birthday of Kaiser-e-German were not held like before, but instructions were issued to pray to God all day long.

### **Angels:**

We can perceive by the above events, that how much importance is these days attached to supplication. Sir Aliver Laj D.S.C.L.D.F.R.S., Principal Birmingham University, President Association in Science wrote about angels in his article "Is there life after death", in "Review in Reviews" of December 1914 A.D., that:

"We on this planet (the Earth) are limited in some capacities, and most parts of whatever is happening around us are invisible to us. But I tell you that we are surrounded by such entities that are functioning together with us. I believe as religions teach us: Angels are with us. That is absolutely true. I, therefore, say that man is not alone. I, therefore, say that man is surrounded with supernatural beings and I tell you that supernatural beings exist, and we are like ants as compared to them. Our five senses proved us information occasionally, but it is very limited in nature. If we had only senses, we would not have been able to do research about the universe properly, but we promote these senses by inventing all sorts of tools. Microscope and telescope promote our senses and this way we can increase our knowledge. But whatever assistance we give to these senses, they

provide us a little bit information. There are such things in abundance around us, we are not acquainted with. Though, we are related to some of them. But this relationship was not established through senses because we are not only a body. We are composed of intellect, intuition and spirit as well; and the man has relationship with some esteemed entities by such means that are not connected to bodily constituents.

### **Marrying many wives in the view of American Legislators**

About marrying many wives the American legislator and journalist Mr. Henry Walker writes in the recent magazine "The Form", that:

"The real goal of women movement is such a polygamy (marrying many wives), that should be a law and it should be managed by the State and based on good morals. The tough Experience of Monogamy (marrying one wife), has never proved successful and in any corner of the world it never existed as a real fact, and even does not exist today anywhere."

The prostitute's tragic but daily observation is sufficient by itself to prove the point. Though, no heed has been paid to it so far because of leniency. Its existence could be brought to an end only when the human nature is absolutely altered or the mutual relations of man and woman take another form through such methods that are in conformity with reason and possibility than monogamy (marrying one wife). It can be predicted that the legal execution of polygamy (marrying more than one wife) for the second time would prove to be effective to diminish the divorce ratio. Because of it certain unusual discords and contentions that take place on account of the principles of present monogamy (marrying one wife) and its defective circumstances would vanish into thin air.

Taking the opportunity, the purpose of mentioning these problems is that a very small portion of Islamic teaching, about which it was being regarded that the Muslims acclimatized to the atmosphere of European materialism would not accept it (probably, that is why, some interpretations would have been started) is so close to nature that after experience its stern opponents are compelled to follow it.

I am not presenting these excerpts of European and American scholars for the accuracy of these things as reasoning, because I don't feel any need of it.

### **The Story of Hazrat Ibrahim (Peace be upon him):**

What we learn from the story of Hazrat Ibrahim (peace be upon him) is that one should not abandon to comply with the commands of Allah, no matter if one's close relatives and the whole of the world turns against them, and remain engaged in one's valid and right objective, no matter how many difficulties one has to endure and how many sacrifices one has to make. Moreover, he has set an example of compliance with Allah's commands to the extent that he was ready to sacrifice even his son.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ۚ إِذْ قَالُوا الْقَوْمِ هُمْ إِنَّا بَرَاءٌ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ ۚ

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَّثَا

"Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone..." (Al-Mumtahinah 60: 4)

Hazrat Ibrahim tried to explain himself fully but when they turned against the objective, he broke away from them.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۗ قَالَ أَرَأَيْتَ إِنْ آتَاكَ عَنِّي يَأْبَاهُ فَمَا تَعْبُدُ إِلَّا بُرْهَانَ اللَّهِ ۗ فَأَنْتَ مَن تَعْبُدُ ۗ قَالَ يَا إِبْرَاهِيمُ إِنِّي أَخَافُ أَنْ يُسْأَلَكَ رَبِّي بِمَا كَانُوا يَعْبُدُونَ ۗ قَالَ تَزِدُّهُمْ عُتُوًّا وَاللَّهُ يَجْعَلُ مَا يَشَاءُ ۗ قَالَ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي الْوَحْيُ بِالْحَقِّ ۗ إِنِّي كَانُ مِنِّي حَفِيظًا ۗ وَأَعْتَدُ لَكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَزْماً ۗ وَإِنِّي خِفْتُ الْآلِهَةَ مِن قَبْلُ وَأَنَا تَارِكٌ لِّدَعْوَتِهِمْ ۗ إِنِّي لَمِنَ الصَّادِقِينَ ۗ

"When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? ... He (the father) said: "Do you reject my gods, O Ibrahim (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibrahim (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. "And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord ..." (Maryam 19: 42, 46-48)

The People of Hazrat Ibrahim (Peace be upon him) said to him:

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ

"So nothing was the answer of [Ibrahim's (Abraham)] people except that they said: "Kill him or burn him." ... (Al-Ankabut 29: 24)

But Hazrat Ibrahim (Peace be upon him) remained steadfast and carried on his mission. Thus, Allah gave him victory and delivered him from all sorts of hardships.

### The Story of Hazrat Nuh (Noah) (Peace be upon him).

We condense the events of Hazrat Nuh (Peace be upon him) to the event of the Flood. The discussion takes place only on this point as to how much water poured down, and to what places the Flood affected and to what place it could reach?

Although, through these events we learn the perseverance to work and offer the sacrifice no matter what a great it would be, for one's mission. Moreover, if relatives are not doing good deeds and are against the objective, they must be kept away; those should not be regarded as relatives. Hazrat Nuh beseeches Allah thus:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۗ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۗ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۗ ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ۗ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۗ

"He said: "O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism), "But all my calling added

nothing but to (their) flight (from the truth). "And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. "Then verily, I called to them openly (aloud); "Then verily, I proclaimed to them in public, and I have appealed to them in private," (Nuh 71:5-9)

For a long time he worked day and night and did it in every possible way. It is not so that he worked for a while and then ceased it. The time Hazrat Nuh's son was drowning, he prayed to Allah:

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكِيمِينَ ﴿٥٩﴾ قَالَ يُنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۚ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ إِنَّي أَخْطَأُ مَا كُنْتُ عَلِيمٌ ﴿٦٠﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۗ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٦١﴾

"And Nuh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of he judges." He said: "O Nuh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants." Nuh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers." (Hud 11:45-47)

Hazrat Nuh's both wife and son drowned, but he bore this sacrifice. The people said to him:

قَالُوا لَئِن لَّمْ تَنْتَهَ يُنُوحٌ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

"They said: "If you cease not, O Nuh (Noah)! You will surely be among those stoned (to death)." (Ash-Shu'ara 26: 116)

And they said this, too:

مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۖ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ ۗ إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ

"... "He is no more than a human being like you, he seeks to make himself superior to you... "He is only a man in whom is madness..." (Al-Mu'minun 23:24-25)

But Hazrat Nuh didn't care for any threat or reproach, but he kept working continuously. Eventually his opponents were ruined.

## The Story of Hazrat Musa (Peace be upon him)

We put the story of Hazrat Musa within the boundaries of some miracles and try to discuss over that when Hazrat Musa crossed the Red Sea, the water parted into two parts and the ground appeared. Was it a miracle or a flux and reflux of the sea? We spend all our energy thinking like that. Although, it teaches us as to how to lead our nation out of disgrace and oppression to the high degree of development. Bani Israel (the children of Israel) were in such an abject condition that their rulers slaughtered their sons and spared their daughters for their service. Moreover, we have been taught in this story those qualities by which advancement to improve the conditions is possible.

Allah, the Exalted, says to Musa that you and your brother (you both) go to Pharaoh:

إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَآتَيْهِمْ قَوْلًا بَاطِلًا فَأَرْسَلْنَا بِرَبِّكَ فَآرْسَلْنَا مَعَنَا بَنِي إِسْرَائِيلَ ﴿٤٤﴾ وَلَا تَعْدُ بِهِمْ ۖ

"Go, both of you, to Firaun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). ... "So go you both to him, and say: 'Verily, we are Messengers of Your Lord, so let the Children of Israel to with us, and torment them not . . ." (Ta-Ha 20: 43, 47)

Allah, the Exalted, asked Moses to apprise his people of the preceding nations' rise and fall and warn them like this:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿٥٠﴾ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ ﴿٥١﴾ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥٢﴾

"And indeed We sent Musa (Moses) with Our Ayat (sings, proofs, and evidences) (saying): "Bring out your people from darkness into light, and make them remember the annals of Allah. Truly, therein are evidences, proofs and signs for every patient, thankful (person)." (Ibrahim 14:5)

Hazrat Shah Waliullah in his commentary "Al-Fauzul kabir fi Usool-e-Tafseer" explaining the meaning of "the mention of the times of Allah" says that the objective of mentioning these events is that Allah, the Exalted, rewards those who are obedient to Him and punishes those who are disobedient to Him.

We learn in Surah Yunus that:

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَّبَوَّا الْقَوْمَ كَمَا بِبَصْرٍ يُّبُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ ﴿٨٧﴾ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٨﴾

"And We inspired Musa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salat (Iqamat-as-Salat), and give glad tidings to the believers." (Yunus 10:87)

To revive a lifeless nation whatever can "annals of the rise and fall of the past nations and complete hope of success" do, the nations of the present age have realized it very well.

When Pharaoh's magicians sided with Moses, Pharaoh said to them:

فَلَا قَطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ وَلَا أَصْلَابَكُمْ

"... So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you ..." (Ta-Ha 20: 71)

And they replied to him:

فَأَقْضِ مَا أَنْتَ قَاضٍ ۖ

"... So decree whatever you desire to decree..." (Ta-Ha 20: 72)

Moses and his companions were ready to offer any sacrifice for the achievement of their objective. So, they were victorious and their enemies were destroyed. Moreover, from the story of Moses we learn about the unity of nation. When Hazrat Musa (Peace be upon him) proceeded to the Mount Sinai and appointed his brother at his place, his people started worshiping the calf. When

Moses returned from Mount Sinai, he was very angry because of what he saw; so he said to Haroon (Aaron) (Peace be upon him) that:

قَالَ يَهُرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۚ أَذَلَّتْ بَعِينٌ ۖ أَفَعَصَيْتَ أَمْرِي ﴿٩٢﴾

"[Musa (Moses)] said: "O Harun (Aaron)! What stopped you when you saw them going astray; "That you followed me not (according to my advice to you)? Have you then disobeyed my order?" (Ta-Ha 20: 92-93)

Hazrat Haroon (Peace be upon him) replied to it:

قَالَ يَبْنَؤُهُمْ لَا تَأْخُذْ بِذُنُوبِي وَلَا بِرَأْسِي ۚ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ

"He [Harun (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel ...'" (Ta-Ha 20: 94)

That is when Hazrat Haroon (Peace be upon him) did not succeed in his efforts to refrain them, he liked them to be in dark for a while, instead of dealing with them severely and make several groups of them.

A Prophet likes the people to remain in heresy for the time being in comparison with disagreement. And it is a reality that the teaching produces excellent outcome until the people are in agreement, and when it breaks into groups because of disagreement, it ruins completely and can on no account succeed.

Obviously, we have changed the meaning of the Quran's one part, we forsook one part, and we have given the status of tales to one part's teaching and we do not intend or endeavour to derive benefit from it, then why is it surprising that we do not get the result from the Quran what the Noble companions had acquired.

## Chapter Four

# The organized conspiracy to weaken the Quranic Teaching

At this point, it seems to be essential to quote the opinion of Imam Abdah, Egyptian, about the efforts that have been made to weaken the Quranic teaching. The above-mentioned Allama in his book "Al-Islam wal Nasraniyat" on page 113 discussing the Muslims's inaction and its reasons writes:

" ... Afterwards a Caliph made a political mistake and due to the dimensions in Islamic Injunctions he got the opportunity of something that he thought better for himself. He thought that it may be possible that Arabian Army be helpful to Alvi Caliph because Alvi dynasty was more related to the Prophet's family. So he composed an army of Turks and Welliams. He was of the opinion about this army that he could keep them obedient to himself with his might and submissive due to his favour. It would not support the rebels of the Empire and would not be helpful to those who have lust for power. Hence, the dimensions of Islamic Injunctions and convenience upheld him rightful in this matter, and thus Islam turned into non-arab entity.

One Abbasside Caliph intended to create betterment for himself and his successors, in this way, he committed an evil for his nation and religion. He increased the number of alien persons in the army and appointed non-arabs as high officials in the army. Before it got evening, these chiefs of the army overcame caliphs and the Empire slipped out of Caliphs' hands and went into the hands of non-arabs. They didn't have the intellect received from Islam and they didn't have the heart civilized by religion. People were immersed in ignorance and oppression. They entered the Islam and covered their body with it like clothes but no impact of it could get to their intuition. Majority of them had brought their gods and idols with them, whom they worshiped covertly, and they overtly offered prayers with congregation to prolong their rule. After that Tataris attacked Islam and some of them succeeded in overtaking it. But these attacks were of meagre nature as compared to severe attack of knowledge which is to apprise people of their status and the evil aspects of their manners.

They attacked the knowledge and its Islamic Treasures and persuaded their supporting group that they enter the circle of learned people and put on the robe of knowledge and be counted as the learned. Then spread such religious things among masses that people feel hatred for knowledge and it may take them away

from seeking knowledge. Claiming their support to religion and piety these people mingled with the negligent and claimed that the religion was defective they wanted to perfect it, it was patient, they were treating it, it was about to fall and they were giving it support, or it had caved in, and they were straightening it!

They glanced at the customs of idol worship of their age; moreover, they put their sight on the surrounding nations and such a kind of things they took for Muslims that were not part of their life, but they succeeded in satisfying the masses that these rites are for the reverence of Islam. And they began to hold gatherings full with obscenity at palaces and rites-performing centres!

They brought forth these gatherings and fairs for us. They established the worship of Scholars and Oliyās (Allah's friends) for us, by which Islamic congregation was parted and people went astray. They said that the successor has no right to say anything against what the predecessor had already said. It was enlisted into the beliefs so that thinking faculty and intellect be inactive. Afterwards, they sent their aides to Muslim countries in order to publish such stories, narratives, and narrators, by which masses be convinced that they had no right to think over public affairs.

To ponder over matters concerned with nation and Empire is the responsibility of only rulers, and other people have no right to interfere in them. Whoever interferes in them is good for nothing. The disintegration and disturbance that are taking place in the deeds of Muslims isn't outcome of the deeds of the rulers, but it's the outcome of those narratives which have been mentioned in Traditions about the last age of the world and no reformation in the present or in the future by any device could be expected. It is better that it should be entrusted to Allah. It is imperative on Muslims to suffice only at reforming themselves individually. They got some help from the wording of some Traditions and they collected much stuff from weak and mauzooā (invented) Traditions, by which they were strengthened in spreading superstitions. A big swarm of such misleading persons spread out among Muslims. Evil rulers and authorities helped them everywhere. To suppress the resolves and shun them from labour, the belief of destiny was invented. The most motivating thing to persuade people to accept these nonsense things was simplicity of them. And in religious affairs the weak insight and following desires are such matters that when they get together, they prove to be deadly ones. In this manner, the Truth disappeared into the darkness of falsehood and in human minds such beliefs took roots that were contrary to religious principles and straight path. The lofty hopes of Muslims were soon dashed to the ground. Disappointing them, they were brought to the level of animals. These days what we call Islam is nothing more than the apparent collection of unspiritual prayer, fasting and pilgrimage.

There are some traditions whose meanings have been altered, resulting in innovations and nonsense things that have caused inaction among Muslims I have just mentioned and they have taken it as Islam! The accusation being leveled against Muslims these days in the name of Islam has nothing to do with it, but actually it is something else they call Islam. The Quran, whose glory is (the Falsehood does not come near to it from the front or from the rear, it is revealed by the Wise Allah), bears testimony that they are liars and negligent to it and shirkers from its injunctions.

## Chapter Five

# Religion

## A ladder for uplift of the Muslims

It is what our religion looks like, and our religious teaching has thus been poisoned. Then how can we survive if we are not able to get proper religious teaching? I believe that religion is a foundation stone for Muslims. Without religion Muslims cannot make any progress, because for national development the required preference and sacrifice has only two things in its foundation and the world history bears evidence that always for national development these two things have been utilized, they are: Either "religion" or "Patriotism". "Patriotism" is at weaker level in Muslims as compared to religious spirit. Therefore, Muslims can make progress only through religion.

The experience also bears testimony to this fact, that our nation can do something only under religious spirit. If it is so, then it's self-evident that religious education should be the part and parcel of national development. If proper religious education is not being managed, then Muslims neither can keep their entity nor can they do any development. Isn't it regretful that we have not been able so far to manage the Quranic education in our national schools and colleges, if not in government's?!

When I say the Quranic education, I don't mean repetition of the Quran's words without understanding it. Muslims never took the Quranic education like that. When talked with some people about it, they replied: Our students can't find time for it apart from University curriculum. I personally know that, but the time, the Muslim and Hindu students of hundreds of mission schools and colleges spare for Bible, can the students of our national schools and colleges not spare that much time for the Quranic education?

The students of mission schools and colleges, despite sparing some time for bible everyday, succeed in exams with excellent results and because of bible classes no complaint is heard of. There are those who impart biblical education to non-Christians everyday, there are we who cannot spare time for the Quranic education in our national schools and colleges.

The student from Aligarh College, by chance went to get education from a college in the Central India. When the exams approached, the daily classes were suspended in order that the students may make full preparations for the exams but

the bible class continued everyday as before. The principal in person taught Bible. One day these three went to the principal and asked him that the exams had come closer and other classes go without any teaching, only for bible class they had to come to college. Kindly, put it off like other classes, so that we be able to make full preparations for exams. The principal replied, "All of these women, all of you students and me, and all of Professors are seen here only because of this only class. If there was no class of it, this college would not exist."

If we can follow this example, then we can do much more. The Quranic education is not being imparted to our students, the irony is that we expect that they, our nation, should make development, do this, and do that, through them. And if they can do nothing, then they are being criticized.

*"After tying hands and feet and throwing into the river it is said: Be careful! Don't let yourself being soaked!"*

It is absolutely vital that at least in our national schools and colleges proper Quranic education be arranged very soon. With regard to the arrangement of Quranic education, the most important thing is to prepare excellent Professors and their selection. And about it I have discussed adequately in the lecture of Agra Conference in 1913, which has been published in the report of the Conference. When the arrangement of the Quranic education is complete, it is right, then, to talk about national development.

May Allah help us to follow the right path! Amen, again Amen!

**The End**