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تُعنى ببحوث الدراسات القرآنية والحديثية واللغوية وما يتعلق بها



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1. أن يكون البحث المقدم في تخصص القرآن والسنة واللغة العربية وما يتعلق بها من دراسات.
2. أن يتسم البحث بالجديّة والأصالة العلميّة.
3. أن تتسم الدراسة بسلامة المنهج والمقصد، وصحيح الاجتهاد.
4. أن يتسم البحث بسلامة اللغة المقدم بها البحث سواء اللغة العربية أو اللغة الإنجليزية أو الماليزية.
5. أن لا يكون البحث قد نُشر من قبل أو قُدّم للنشر في مجلّة علميّة أخرى، ويُقدّم الباحث إقراراً خطياً بذلك.
6. أن لا يزيد عدد الباحثين المشاركين عن اثنين، ومع الباحث الرئيس يكون العدد: (3).
7. أن لا يزيد عدد صفحات البحث عن (40) صفحة، ولا يقل عن (15) صفحة.
8. يُكتب مستخلص البحث في حدود (150 - 200) كلمة؛ وباللغتين: العربية والإنجليزية أو العربية والملايوية. ويشمل الآتي: هدف الدّراسة، وسبب اختيارها، ومختصر منهج الدّراسة، وأهم نتيجتين لها، ثم (4-5) كلمات مفتاحيّة.
9. أن تتضمن الخاتمة: أهم نتائج الدّراسة، وليس سرداً لمحتويات البحث أو تكراراً لمستخلصه.
10. يُكتب متن البحث بمقاس خط: (16)، ونوع خط: (Traditional Arabic)، والتباعد بين الأسطر: (1.15).
11. تُكتب العناوين الرئيسة والفرعية للبحث بمقاس: (14) مُسَوَّدَة: (BOLD)، ونوع خط: (Calibri).
12. تُكتب الهوامش السفلية بمقاس: (12)، وتُرقّم بين قوسين كالآتي: (1):
13. تُرقّم الهوامش السفلية مستقلة مع كل صفحة لا متسلسلة ومجموعة في نهاية البحث.
14. تُكتب التوثيق في الهوامش مختصرة كالآتي: (تفسير الطبري، 370/4). (اسم الكتاب مسوداً).
15. تكتب الآيات القرآنية بالرسم العثماني مضبوطة بالشكل ويفضّل نسخة مصحف المدينة النبوية - على برنامج الورد، وليس نسخة النشر الحاسوبي. بحجم: (16) مع توثيق الآيات بحجم (12)، واستعمال الأقواس المزهرة الخاصة بالآيات كالتالي: ﴿ يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ﴾ [هود:51].
16. تكتب متون الأحاديث النبوية بمقاس (16)، وإما أن تضبط بالشكل كلها أو يترك التشكيل فيها كلها. (والحذر من النسخ واللصق من البرامج التقنيّة دون تحقيق أو تدقيق).
17. تُخرّج الأحاديث بالمنهجية المعلومة: صحيح البخاري (اسم الكتاب مسوداً)، كتاب: ...، باب: .. برقم: (...).
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21. تقدّم المصادر وتكتب بطريقتين: اللغة العربية، ثم تحويلها إلى الحروف اللاتينية بالنقل الحرفي: (Transliteration) ومثاله: البخاري، محمد بن إسماعيل، صحيح البخاري، (بيروت: دار طوق النجاة، 1422هـ). Al-Bukhari, Muhammad ibn Ismail. *Sahih al-Bukhari*. Beirut: Dar Tuq al-Najat, 1422AH.

22. يُقدّم البحث بصيغتين: مايكروسوفت وورد Microsoft Word، وصورة PDF، ويرسل إلى بريد المجلة الآتي: journalfqs@kuips.edu.my

أما البحث المقدم باللغة الإنجليزية أو الماليزية: فتتطبق عليه الشروط السالفة الذكر، إلا في نوع الخط ومقاسه: فنوع الخط لنص البحث ومثله: Times New Roman ومقاسه: (12)، ونوع الخط لهوامش البحث نفسه: Times New Roman ومقاسه: (10). وتكتب المصادر وفق نظام: Chicago.

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كلمة التحرير

الحمد لله الذي جعلنا في أمة اقرأ؛ أمة العلم والمعرفة، أمة المنهج القويم والبحث السليم، والصلاة والسلام على المعلم الأول الذي قرأ باسم ربه الأكرم وعلمنا أن نقرأ قراءة واعية جامعة لهداية النفس وتقومها لتسلك سبل ربها مؤمنة مطمئنة راضية مرضية، وعلى آله الأطهار وأصحابه الكرام ومن تبعهم بإحسان إلى يوم الدين والقرار، وبعد:

فمع انطلاق العدد الأول من المجلة العلمية المحكمة لكلية القرآن والسنة والتي سميت باسم الكلية بجامعة برليس الإسلامية بماليزيا، فإن أسرة التحرير ترفُّ للباحثين وأهل الاختصاص البشري باستقبال مساهماتهم العلمية المتخصصة في الكتاب والسنة ولغتهما وما يتعلق بها من علوم ومعارف ودراسات، للنشر في المجلة بلغات ثلاث: العربية، والانجليزية والماليزية وفقاً لضوابط البحث العلمي المعلومة، وشروط النشر المعلنة في المجلة.

هذا؛ وقد استقبلت المجلة العديد من الموضوعات المتنوعة الثرية؛ خلصت بعد تحكيمها إلى ستة بحوث في علوم القراءات والتفسير والسنة النبوية، نستفتح بها هذا العدد المبارك شاكرين لأصحابها الأفاضل مشاركتهم الفاعلة وتجاوبهم المثمر؛ وقد كانت على النحو الآتي:

البحث الأول في علم القراءات بعنوان: **ما زادته الشاطبية على الطيبة**، بيّن فيه الباحث أن في منظومة الشاطبية زيادات متنوعة لا توجد في الطيبة، وقد ما يُقال بأن الإمام ابن الجزري تبع الإمام الشاطبي فيما ذكره في منظومته إذ قال الباحث: "هذا في الجملة؛ ولكن في التفصيل فلا! بدليل ذكر الإمام الشاطبي لأوجه لم يعتمدها ابن الجزري، فغاية ما يقال: إن ابن الجزري اختار من الشاطبية ما رآه على منهجه مثل ما فعل مع بقية الكتب".

وجاء **البحث الثاني** في مسألة الانتصار للقرآن الكريم من أعداء الحق وأهل الشبهات؛ وفي الوقت ذاته عرض الباحث بعض مواقف المنصفين منهم في مسألة جمع القرآن الكريم؛ فكان عنوان البحث: **موقف المستشرقين من جمع عثمان (رضي الله عنه) للقرآن بين الإجحاف وقليل من الإنصاف**.

أما **البحث الثالث** فهو **حديث القرآن الكريم عن (الجهل)**، وفيه حاول الباحث تقديم دراسة موضوعية منهجية عن هذا المصطلح من خلال الآيات التي ذكرت فيها مادة: (جهل) ومشتقاتها، وأهم ما خلص إليه البحث أن أغلب معاني (الجهل) جاء على صفة الذم والسّفه في التصورات والاعتقادات والسلوك؛ كما أن صفة الجهل قد يتلبس بها المؤمن العاصي أو المنافق أو الكافر وعلى المستوى الفردي والجماعي.

أما **الرابع والخامس** من البحوث فقد انصبّا في الدراسات الحديثة، جاء الأول منها بعنوان: **الآثار السلبية للمبالغة في التمسك بالمجاز في فهم الحديث النبوي**. وتتلخص فكرته في إبراز مكانة السنة النبوية وفهمها فهمًا صحيحًا كما أراد الشارع، ومن ثم التحذير من المبالغة في تفسير ألفاظ الحديث المجازية؛ فكما أن من المقرّر أنه لا يصح حمل الحديث على المعنى المجازي إلا بوجود قرينة ما؛ فإن المبالغة في التمسك بالمجاز والعمل به قد يؤدي أحيانًا إلى إهمال المعنى الحقيقي لمثل الحديث أو سوء فهمه؛ مما يؤثر على تطبيقاته السلبية من الناحية العملية. وعليه فقد تناول هذا البحث بعض آثار الغلو في التمسك بالمجاز، مع ذكر بعض الأمثلة على ذلك.

وتتلخص فكرة البحث **الخامس** في سمو خلق النبي صلى الله عليه وسلم في تربية أمته تربية تليق بمقام العبودية الخالصة لربها، إذ ثمة موروث فكري ثقافي سلبي اكتسبته الأمة في عهدها الجاهلي قبل الإسلام كمسألة: التطيّر والتشاؤم. فكان لمنهجه صلى الله عليه وسلم أكبر الأثر في تغيير هذا السلوك وضبط النفوس في التخلص من هذا الخلق الذميم ليحل محله خلق التفاؤل وحسن الظن بالخالق سبحانه وتعالى، فعالج هذا البحث هذه المسألة وعُنون بـ: **المنهج النبوي في التربية النفسية: التفاؤل والطيرة نموذجًا**. وحُتم العدد ببحث — باللغة الإنجليزية — بعنوان:

نحو منهجية مثالية لتفسير القرآن الكريم: تفهيم القرآن للسيد المودودي نموذجًا

TOWARDS AN IDEAL TAFSIR METHODOLOGY AND SAYYID MAWDUDI'S TAFHIMUL QUR'AN

ومفاده استقراء منهج الإمام المودودي (1903-1979) في تفسير القرآن، وفيه خلّص الباحثون بأن الإمام المودودي قد جمع بين التفسير الأثري والتفسير بالرأي المحمود، وكان له ثوابت في منهجه التفسيري بيّنه البحث في أطوائه. وهي قراءة جيدة جديدة بالاطلاع لا سيما وهي تتحدث عن منهج من مناهج العلماء في تفسير القرآن الكريم في العصر الحديث.

وختامًا؛ أشكر المولى -جل جلاله- وأحمده وأسبّح بحمده ما تعاقب الليل والنهار على نعمه التي لا تحصى، وفضله ومنّه علينا بأعظم مصدرين-الكتاب والسنة- صيانة لنا وطريقًا لسعادتنا في الدارين، ثم أشكر إدارة جامعة برليس الإسلامية وعميد كلية القرآن والسنة على موافقتهم الكريمة بإنشاء هذه المجلة المحكمة خدمة لكتاب الله تعالى وسنة نبيه صلى الله عليه وسلم ونشر علومهما وتعظيمهما وحفظهما من تطاول أعداء الحق وأهل الزيغ والضلال. وأثني شكري وامتناني للمتعاونين من أعضاء هيئة التحرير والمستشارين بالمجلة والقسم التقني في الجامعة، والباحثين المشاركين ممن كانت لهم السمة الواضحة في إصدار هذا العدد، والكتابة فيه، فجزاهم ربي خير الجزاء وأثابهم وزادهم من فضله وكرمه، والحمد لله رب العالمين.

رئيس التحرير

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TOWARDS AN IDEAL TAFSIR METHODOLOGY AND SAYYID MAWDUDI'S TAFHIMUL QUR'AN

نحو منهجية مثالية لتفسير القرآن الكريم: تفهيم القرآن للسيد المودودي نموذجًا

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ABSTRACT

An ideal Qur'anic interpretation lies on interpreting the Qur'an by similar Qur'anic *ayat*, by the *ahadith* of the Prophet, by the usage of Arabic language and resorting to one's sound judgments that is not contradicting with *shari`ah* principles and *maqasid shari`ah*, the objectives of Islamic law. Qur'anic interpreters have different approaches to the Qur'anic interpretation. Some of them totally depended on *Tafsir al-Ma'thur*, or tradition based tafsir; while others depended on *Tafsir bi al-Ra'i*, or rational interpretation of the Qur'an. Both these schools exceeded the limits to interpret the Qur'an. Traditionist scholars did not allow even a valid rational interpretation, while rationalists preferred their rationality always on even authentic *ahadith* of the Prophet (PBUH). Sayyid Mawdudi (1903-1979) followed a balanced approach in the interpretation of the Qur'an. He always preferred traditional interpretation of the Qur'an giving top priority to the *ayat* and *ahadith* of the Prophet. He also resorted to sound judgments as well in the Qur'anic interpretation without crossing the borders. At the same time, he did not hesitate to disapprove some *ahadith* of the Prophet, though not many, if it is proven to him, totally against *shari`ah* and sound mind. The current study is based on the textual analysis of Sayyid Mawdudi's magnum opus tafsir *Tafhim ul Qur'an*, and the method he followed therein, to judge if it is suitable to the ideal Qur'anic interpretation, or that is against it. It is observed that Sayyid Mawdudi's approach to the interpretation of the Qur'an is amongst the ideal methodology of the Qur'anic commentary. He always searched for the truth being within the limits of *shari`ah* and addressing the modern day problems to suit it to the modern generation of the people.

Keywords: *Qur'anic commentary, ideal method, Sayyid Mawdudi, Tafhimul Qur'an*

الملخص:

إن تفسير القرآن المثالي يعتمد على تفسير القرآن بالقرآن، وأحاديث رسول الله صلى الله عليه وسلم، واستخدام اللغة العربية واللجوء إلى الآراء السليمة التي لا تتناقض مع مبادئ الشريعة ومقاصدها، وأهدافها.

وإن المفسرين الكرام قد استخدموا مناهج مختلفة في تفسير القرآن الحكيم. فاعتمد بعضهم على التفسير المأثور وحده، وآخرون اختاروا التفسير بالرأي فقط! وكلهم اجتهد في تفسير القرآن الكريم. فالمفسرون بالمأثور التزموا منهج النقل والرواية، وبعضهم جمع بين النقل والرأي المحمود المعقول، وبعض المفسرين من أهل الرأي رجّحوا عقولهم على الأحاديث الصحيحة الثابتة عن رسول الله صلى الله عليه وسلم. أما الأستاذ المودودي (1903-1979) فقد اختار منهجاً متوازناً في تفسير القرآن الكريم، فهو يُفضّل الجمع بين التفسير بالمأثور بناءً على الآيات والأحاديث النبوية ويقدمه على غيره، وبين الآراء المحمودة أيضاً في التفسير دون أن يتجاوز حدود الشرع. وفي الوقت نفسه، لا يرى بأساً في رفض بعض الأحاديث الضعيفة - وإن لم يكن عددها - إن وجد فيها ما يخالف الشرع والعقل السليم!

فهذه الدراسة تركز على التحليل النصي للتفسير الكبير المعروف بتفهم القرآن للسيد المودودي والمنهجية التي سلكها فيه، لنرى هل هذا سيحقق ما أسمىناه بالتفسير المثالي أو يخالفه؟

وقد خلّصت الدراسة بأن منهج السيد أبي الأعلى المودودي في تفسير القرآن الكريم يُعدُّ من المنهجية السليمة المثالية. فقد كان - رحمه الله - دائم البحث عن الحقيقة دون مجاوزة حدود الشرع، ويهتم كثيراً بمعالجة مشكلات العصر الحديث ليتلاءم تفسيره مع الجيل الجديد في هذا العصر.

الكلمات المفتاحية: تفسير القرآن، الأسلوب المثالي، المودودي، تفهم القرآن.

INTRODUCTION

The approaches of the *Mufasssirūn* differ from each other in the interpretation of the Qur'ān. They have a particular aspect to focus on, and certain fields to be emphasized. Because of this we find various schools of *tafsīr* established by the scholars. But the best methodology of Qur'ānic interpretation, as Zarkashī puts, is as follows:

The best methodology for the interpretation of the Qur'ān is to interpret the Qur'ān by similar *āyāt* of the Qur'ān. If any thing is briefly narrated in a place, it is explained in detail in another place. If you cannot find it in the Qur'āic *āyāt*, then search for it in *Sunnah*; for *Sunnah* is the explanation of the Qur'ān and elaborates it quite in detail. Allah (SWT) says:

And we Sent down the Book to thee for the express purpose, that thou should make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe. [Al-Nahl 16: 64]

The Prophet has said:

“Verily I am given the Qur'ān and another thing (*Sunnah*) with it.”¹

If the explanation is not available in *Sunnah*, then the sayings of the Companions will be referred to, for they are well-versed about it by witnessing the Qur'ānic revelation and because of their excellent understanding of the Qur'ān. If that is also not possible, then the individual ability of *Ijtihād* and understanding will be employed with the conditions mentioned earlier.”²

A commentator according to the best approach to the Qur'ān, has to follow the steps of interpreting the Qur'ān by the Qur'ān, by the *Sunnah*, by the sayings of the Companions, and finally by his own *ijtihād* and understanding of the Qur'ān. Then only would his *tafsīr* be accepted in the category of *tafsīr bi al-Ma'thūr*.

¹ Abu Da'wud al-Sajistani, *Sunan Abi Da'wud*, Kitab As-Sunnah, No. 4604, 4/200.

² Zarkashi, Badruddin: *Al-Burhān fi 'Ulūm al-Qur'ān*; Ṭab'at 'Īsa al-Ḥalabī, Cairo, 1st edition, 1376 AH-1957AD, Vol.2, pp.175-176.

If a commentator follows his own *ijtihad*, independent understanding, to interpret the Qur'anic *ayat*, it maybe accepted if it is within the limits of *shari'ah*, and not violate any Qur'anic *ayat* or *ahadith* of the Prophet. But if it is simply based on his own whims and desires, his interpretation is rejected by the scholars, and is termed as *Tafsir al-Madhmum*, or blameworthy interpretation of the Qur'an.

Qur'ānic Commentary by the Qur'ān

Sayyid Mawdūdī gave utmost emphasis on *Tafsir al-Qur'ān bi al-Qur'ān*. He looked into all Qur'ānic *āyāt* in a particular issue and then forms a holistic view rather than a partial one. In a response to a query, he highlights the proper methodology to interpret the Qur'ān and says:

It is of supreme need to know first the proper methodology of interpreting the Qur'ān before attempting to do it. One has to ponder upon the linguistic meaning of the Qur'ānic *āyah* and its context; and then look for other similar *āyāt* on the same issue and accept the meaning which is in conformity to all those *āyāt* together. If you endeavor up to this point, then see what interpretation was received from the sayings and acts of the official interpreter of the Qur'ān; and also from those who physically were present before the Prophet and witnessed its revelation.³

Some Examples

Mawdūdī's emphasis on this aspect of Qur'ānic interpretation by other similar *āyāt* was so prevalent and overwhelming that one could see it easily throughout his *tafsīr*. A few examples are cited below:

In Sūrah al-Aḥzāb, Allah SWT says:

Their salutation on the Day they meet Him will be "Peace!": and He has prepared for them a generous Reward. [Al-Aḥzāb 33: 44]

Mawdūdī mentions that this "salutation" maybe in three ways, as have been established in different *āyāt* of the Qur'ān. *First*, Allah would by Himself greet them, as mentioned in the Qur'ān: "Peace!" a Word (of salutation) from a Lord Most

³ Mawdūdī, *Al-Islam fī Muwajāhat al-Taḥaddīyyāt al-Mu'āsirah*, [Islam and the modern challenges], p. 75.

Merciful! [Yasin 36: 58] *Second*, the Angels would greet them, as reflected in the Word of Allah: (Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)." [al-Naḥl 16: 32] *Third*, the Believers would greet among each other by such a word, as in the Qur'ān: (This will be) their cry therein: "Glory to Thee, O Allah!" and "Peace" will be their greeting therein!" [Yūnus 10: 10]⁴

This presents a comprehensive picture of the Greetings to and by the Believers in Paradise based on the different *āyāt* of the Qur'ān.

Meaning of the word 'Islam'

Allah Subḥānahu wa Ta'āla says in Sūrah al-Ḥujurāt:

The desert Arabs say, "We believe." Say, "Ye, have no Faith, but ye (only) say, 'We have submitted our wills to Allah, 'for not yet has Faith entered your hearts." [Al-Ḥujurāt 49: 14]

Sayyid Mawdūdī removes a confusion here by some people who claim that 'Islam' refers to outward submission alone in the Qur'ān, and for inner belief the Qur'ān usually uses the word 'Īmān'. According to Mawdūdī, this is an erroneous standpoint. He refers to all Qur'ānic *āyāt* that mention the word 'Islam' and 'Muslim' and reaches the conclusion that 'Islam' and 'Iman' are not two contradicting terms in the language of the Qur'ān. They are used interchangeably for both meanings. "Islam, he says, refers in the Qur'ān to the true religion of Allah for humanity. It encompasses both belief and submission to the commands of Allah. "Muslim" in the Qur'ānic usage refers to the one who believes in heart and submits in action."⁵

In support of above statement, Mawdūdī mentions twelve Qur'ānic *āyāt* and also refers to seven more *āyāt* which mention the word 'Islam', 'Muslim' or 'Īmān' and

⁴ *Tafhīm*, 4/105, Sūrah al-Aḥzāb (33), note 80.

⁵ *Tafhīm* 5/100, al-Ḥujurāt (49), note 31.

refer not only to outward submission, but also to total devotion to the commands of Allah. Some are mentioned for reference below:

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him. [Āl-i 'Imrān 3: 85]

O ye who believe! fear Allah as He should be feared, and die not except in a state of Islam. [Āl-i 'Imrān 3: 102]

Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (which is Islam), and he joined not gods with Allah. [Āl-i 'Imrān 3: 67]

No one should say that these *āyāt* refer to outward submission alone and not sincere devotion to Allah. On the other hand, in quite some *āyāt*, Allah has addressed the believers to perfect their *Īmān* in Allah and submit completely to Him. For example, the following *āyāt* could be referred to:

O ye who believe! be not like the Unbelievers, who say of their brethren, when they are travelling through the earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." [Āl-i 'Imrān 3: 156]

O ye who believe! believe in Allah and His Messenger and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). [Al-Nisā' 4: 136]

O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you. [Al-Anfāl 8: 27]

O ye who believe! what is the matter with you, that, when ye are asked to go forth in the Cause of Allah, ye cling heavily to the earth? [Al-Tawbah 9: 38]

The word '*Īmān*' in all the above *āyāt* do not refer to the perfect belief in Allah. Rather it was addressed to those believers who might have some weaknesses in their dedication to the Will of Allah and the commands of the Prophet. Therefore, Sayyid Mawdūdī reaches the conclusion that the words '*Īmān*' and '*Islam*' are used interchangeably in the Qur'ān. None of these terms should be used for one specific meaning while neglecting the other. He said this after acknowledging the fact that the

word 'Islam' in the above ayah of *Sūrah al-Ḥujurāt* undoubtedly refer to outward submission alone, and not to inner conviction of heart.⁶

Witness unto mankind

Allah Subhanahu wa Ta'ala declares about the status of the Prophet:

O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and a Warner, And as one who invites to Allah's (Grace) by His leave, and as a Lamp spreading Light. [Al-Aḥzāb 33: 45-46]

Mawdūdī clarifies the nature of the Prophet's witness unto mankind and dispels the doubt of some people who claim that this 'witness' refers to witnessing the actions of the Muslims. Therefore, it is a known fact, as they claim, that the Prophet could see all the actions of his followers throughout the world. This stand of some people, as Mawdūdī explains, is false according to the *āyāt* of the Qur'ān. Allah has made different arrangement for the recording of the actions of humans. The "Honored Angels" are assigned to register all actions of humans in minute details.⁷ The organs of human body would testify about the actions committed by them.⁸ The mission of the Prophets, Mawdūdī asserts, is not to witness over the actions of the people; but to affirm that they had clearly conveyed the message of Allah in detail to the people.⁹ He quotes the following *āyāt* to establish his claim:

One day will Allah gather the Messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou who knowest in full all that is hidden. [Al-Mā'idah 5: 109]

Allah mentions about the response of 'Isā, peace be upon him, on the Day of Judgment, while he would be asked about his mission, 'Isā would say:

⁶ *Tafhīm* 5/100-102, Ḥujurāt (49), note 31.

⁷ See *Sūrah Qāf* 50: 17-18, *Al-Kahf* 18: 149.

⁸ See *Yāsīn* 36: 65, *Fuṣṣilat* 41: 20-21.

⁹ *Tafhīm*, 4/106-107, *Aḥzāb* (33), note 82.

"I was a witness over them whilst I dwelt amongst them; when thou didst take me up thou wast the Watcher over them, and Thou art a witness to all things.

[Al-Mā'idah 5: 117]

The Qur'ān also clarifies about this status of the Prophets in the following *āyāt*:

Thus have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves. [Al-Baqarah 2: 143]

One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee a Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. [Al-Nahl 16: 89]

Mawdūdī establishes the fact that this witness was nothing save declaring in unequivocal terms that they have perfectly conveyed Allah's message to the mankind, and it were they who neglected Allah's message out of their own free will.

He further mentions that this *shahādah* refers to three kinds of witnesses: *First*, by word [*shahādah qawliyyah*], second, by action [*shahādah 'amaliyyah*], and third, *shahādah* on the Day of Judgment [*shahādah Ukhrawiyyah*]. That means, the Prophet has conveyed the message of Allah in unequivocal terms and established with no compromise the commands of Allah as they are. He had also presented his own life as an open book to see the real implementation of the Qur'ānic commands. And finally, on the Day of Judgment, he would testify before Allah that he made the message of Allah like the daylight before each and every people he encountered with.¹⁰

This witness on the Day of Judgment does not refer to witnessing their actions throughout the world that Allah has removed all barriers from his Blessed *Rawḍah* [grave] in order to make him able to see the acts of his Ummah!! Mawdūdī also strengthens his position by the famous Ḥadīth of the Prophet related by almost all Ḥadīth scholars including Bukhārī and Muslim, which goes as follows:

On the Day of Judgment, the Prophet would see that some of his people would be dragged towards different direction than the Prophet. He would say: "My Lord! they

¹⁰ *Ibid.*

are my companions!!” Allah responds: “You were not aware what they were committing after your death.”¹¹

Sayyid Mawdūdī not only explained the *ayah* through similar *āyāt* of the Qur’ān and the *aḥādīth* of the Prophet; but also he remarked on the *Ḥadīth* by saying:

The similar *aḥādīth* were narrated from numerous companions through many chains of narrations that no one could doubt about its authenticity at all.¹²

Qur’ānic Commentary by Ḥadīth

It was the second most authentic source of the commentary of the Qur’ān. Realizing its great importance Sayyid Mawdūdī depended to a great extent on the *aḥādīth* of the Prophet in explaining the Qur’ān. His writings on the authority of Sunnah were so authoritative and convincing that the anti-Ḥadīth scholars regarded him as their greatest enemy. In his address after the completion of *Tafhīm*, he declared the following:

I have tried my best to interpret the Qur’ān through authentic *aḥādīth* of the Prophet. For they could not be detached from one another. No one should ever think that the Qur’ān could ever be explained without the help of Ḥadīth. The understanding of the Qur’ānic *āyāt* solely depend on the *aḥādīth* of the Prophet.¹³

He also says in his famous Book *Sunnat ki ’Āynī Ḥaythiyat* [The Constitutional Status of Sunnah]:

¹¹ *Tafhīm*, 4/106-107, Aḥzāb (33), note 82. See *Bukhari*, Kitab al-Riqaq, Bab al-Hawd, No. 6585; *Muslim*, Kitab al-Fada’il, No. 2290.

¹² *Tafhīm* 4/107-108, Aḥzāb (33), note 82.

¹³ *Āyeen*, *Tafhīm* No. December 1972, p. 114.

The Qur'ān could never be understood in its pure form without the help of the Prophetic aḥādīth. One who denies the authority of the Prophet in the interpretation of the Qur'ān, in fact rejects the Qur'ān itself.¹⁴

Examples

It is so prevalent in his tafsir that one could cite numerous examples from every single volume of Tafhīm. We would just mention a few examples from Sūrah al-Ḥujurāt in his *tafsīr*.

Ghībah and its ruling

Allah subḥānahu wa ta'ālā mentions in Sūrah al-Ḥujurāt:

O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it. But fear Allah: for Allah is Oft-Returning, Most-Merciful.

[Al-Ḥujurāt 49: 12]

Mawdūdī's interpretation of the above *āyah* is remarkable. He pinpoints the societal ills and recommends its cure from the Qur'ānic perspective. 'Gībah' is, as he defines, "saying on the back of a person something which would hurt him if he came to know of it."¹⁵ He substantiated the definition by the *aḥādīth* of the Prophet, as the Prophet is reported to have said:

"It is talking of your brother in a way irksome to him." He was asked, if the defect was in reality present in that person!!? The Prophet replied, "If it is present in him, it would be *ghībah*; if it is not there, it would be slandering him."¹⁶

He also quoted another report from Muwaṭṭa Mālik of similar content. In another report from Abū Dā'wud, when Mā'iz al-Aslamī was stoned to death for adultery, the Prophet heard a man saying bad things about him and resembled him with dog. The

¹⁴ Sayyid Mawdūdī, *Sunnat ki Ā'yīn Haythiyat* [the constitutional status of Sunnah], (Lahore: Islamic Publications Ltd. 1996), p. 77.

¹⁵ *Tafhīm*, vol. 5, Al-Hujurāt (49), note 26, p. 90.

¹⁶ *Sahih Muslim*, Kitāb al-Birr wa al-Silah, No. 4690, *Sunan Tirmidhī*, Birr wa Ṣilah, No. 1857, *Sunan Abū Dāwūd*, Kitāb al-Adab, No. 4231.

Prophet (PBUH) saw a dead ass lying and rotting. He asked the man to enjoy from it, and said that what he was doing was much graver than eating the flesh of dead ass!!¹⁷

Realizing its practical need in some pressing situations, Sayyid Mawdūdī clarified and exempted some real needs, in which one is allowed to say negative aspects about others. Again it was not based on his own *ijtihād* alone, but depended on the *aḥādīth* of the Prophet. *Ghībah*, he says, is allowed only when there is a real *sharʿī* need, and without which it could not be materialized. He mentioned a few examples from the life of Prophet. A lady, Fāṭimah bint Qays, was offered marriage by two persons: Muʿawiah and Abu Jahm, and she consulted the Prophet about it. He said, Muʿawiah is a poor man, and Abu Jahm is extremely hot tempered.¹⁸

A Bedouin prayed in the mosque of the Prophet, and while returning on his camel, he prayed to Allah by saying: “O Allah! Shower your Blessings on me and on Muhammad; and do not shower your Blessings on anyone else apart from us.” The Prophet said to his companions: “What would you say about this man? Is he more ignorant or his camel? Haven’t you heard what he has said?”¹⁹ The Prophet said it in his absence for the man had already left immediately after prayer.

Likewise, a man came to meet with the Prophet in his house. The Prophet said to ‘Āishā, may Allah be pleased with her, “This is the worst man of his tribe”. He then went and met with him in cordial manner. ‘Āishā’ was surprised. The Prophet said: “The worst man in the sight of Allah is the one who is abandoned by his peers because of rude and harsh behavior.”²⁰

¹⁷ *Abū Daʿwūd*, Kitāb al-Ḥudūd, No. 3843.

¹⁸ *Tirmidhī*, Kitāb al-Nikah, No.1053.

¹⁹ *Abū Dāʿwūd*, Kitāb al-Adab, No. 4241.

²⁰ *Bukhārī*, Kitāb al-Adab, No. 6032, *Muslim*, Al-Birr wa al-Silah, No. 2591, *Tirmidhī*, Al-Birr wa al-Silah, No.1996.

The need here, as Mawdūdī explains, was that he wanted to make his family aware of the character and attitude of that particular man, so that he would not be able to delude the Ummahat al-Mu'minin in the absence of the Prophet.²¹

Unity of Mankind

Allah Subhanahu wa Ta'ala says:

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. [Al-Hujurat 49: 13]

The realities that the above *ayah* contain about the origin of mankind, and division into various tribes and nations and the basis for superiority of one another are also explained by the Prophet, peace be upon him. Mawdūdī quotes a few of such *aḥādīth* in his commentary as follows:

The Prophet, peace be upon him, addressed the people after the *Fath Makkah* and said:

All Praises belong to Allah, Who has removed from you the blemish of ignorance and its arrogance. O people men are divided into classes: the pious and righteous, who are honorable in the sight of Allah, and the sinful and vicious, who are contemptible in the sight of Allah, whereas all men are the children of Adam, and Adam had been created by Allah from clay.²²

In another Ḥadīth the Prophet says: "Allah does not look into your appearance and wealth, but He looks into your hearts and actions."²³

Besides this, Sayyid Mawdūdī also quotes three more *aḥādīth* from Bayhaqī, Bazzar and Ibn Jarir Tabari on the same topic. He also highlights that the equality in Islam is not some fanciful notion without any practice, but it was implemented, first and foremost, by the Prophet Muhammad, peace be upon him. Islam is the only religion which laid utmost emphasis on this humane aspect and united the humanity under the same banner regardless of color, race or nation.²⁴

²¹ *Tafhīm*, vol. 5, Al-Hujurat (49), note 26, p. 92.

²² *Tirmidhī*, Kitāb Tafsīr al-Qur'ān, No. 3193.

²³ *Muslim*, Kitāb al-Birr wa al-Ṣilah, No. 4651, *Ibn Mājah*, Kitāb al-Zuhd, No. 4133.

²⁴ *Tafhīm*, vol. 5, Al-Hujurat (49), note 28, pp. 97-99.

In the meaning of “*Tajassus*” [Spying] also he refers to the *aḥādīth* of the Prophet. He mentioned four *aḥādīth* on the issue explaining its severe punishment by Allah.²⁵

While dealing with the issue of “Finality of Prophethood” he added an Appendix at the end of *Sūrah Al-Aḥzāb*. He first dealt with the issue linguistically, and then mentions the Prophetic *aḥādīth* on the issue. He quoted 14 famous *aḥādīth*, and strengthened the stand through *Ijma`* or Consensus of the Companions and the Muslim scholars. Then he presents rational arguments and addresses the rational people if there is a need today for a new Prophet or not.

Allah Subḥānahu wa ta`āla commanded the Muslims to offer *Ṣalāt* to the Prophet (PBUH). He narrated quite many *aḥādīth* from different companions with variant wordings of *ṣalāt*, and then extracted its lessons.²⁶

An objective reader would undoubtedly say that Sayyid Mawdūdī's emphasis on Tafsir by the Qur'ānic *āyāt* and *aḥādīth* are so much so that one could categorize him with the traditional *mufasssīrūn*. But we could not align him with them, because he also used his reasoning and mind to derive its lessons and extract *aḥkām* from them. His *tafsīr* is a traditional one, presented in the modern and contemporary fashion to suit the needs and tastes of modern rational men.

²⁵ See *Tafhīm*, 5/88-89.

²⁶ See *Tafhīm*, 4/125-128.

Tafsīr of the Qur'ān by Ijtihād

Sayyid Mawdūdī also used frequently his mind and reasoning to understand the *āyāt* of the Qur'ān. He amalgamates wonderfully between *riwāyah* [narration] and *dirāyah* [reasoning], giving supreme emphasis on *riwāyah*. His *Ijtihād* or reasoning never deviates him from the original message of the Qur'ān as a Book of guidance for mankind. He is seriously against those who give supreme emphasis on reasoning, and judge the *āyāt* of the Qur'ān based on it. He interpreted the *āyāt* on Natural Sciences from a rational point of view. He condemned the rationalists who rejected the miracles of the Prophet and tried to present a distorted meaning for the supernatural issues. His stand against anti-Ḥadīth heresy was bold and sharp that he shut their mouth by convincing reasoning. He dealt with modern heresies and challenges like Qādiyānism, Nationalism, Secularism and Orientalists interpretation of the Qur'ān and presented a convincing Islamic response to all such issues. Qādiyānīs were cornered by him so much so that they plotted to hang him and reached him up to the gallows. He dispelled the doubts and confusions that might arise in the minds of common readers. All these were dealt with rationally and by presenting convincing proofs. This feature is prevalent in his tafsir so much so that an unwary reader may term him as a rationalist interpreter of the Qur'ān. But in fact he employed rationality to understand the message of the Qur'ān. He only used it when there is no *āyah* or *Ḥadīth* available, or that he has to deal with heretics, atheists, Orientalists and so on. Let us quote some examples to make the point clear.

Finality of Prophethood

He lived in a period when Qādiyānīs claimed their leader Ghulām Aḥmad as a Prophet. Mawdūdī dealt with them properly. He wrote a pamphlet on the issue of Qadiyanism and provided a comprehensive account on the issue of Finality of Prophethood. At the end of *Sūrah al-Aḥzāb*, he added an Appendix on *Khatm Nubuwwah*. He first dealt with the issue from linguistic point of view, and then provided the *aḥādīth* of the Prophet on the issue. He mentioned the *Ijmā'* of the Companions and all Muslim scholars covering from the earliest century until the latest century. At the end, he appeals the reason of the people and says that “All rational people could easily see that the meaning of “*Khātam al-Nabiyyīn*”, as has been established by the usage of Arabs, by the context of Qur'ānic expression, by the

aḥadīth of the Prophet and also by the consensus of all Muslims throughout all centuries until the new “Prophet”(!!) emerged in ‘Qādiyān’ and claimed to be Prophet and many people follow him and obey him as he claims. Is there any such room for a new Prophet?”²⁷

He again appeals to the rational minds of the people by raising some fundamental questions that the Prophethood is so basic an issue that Allah Subḥānahu wa Ta’āla would have never left it in ambiguity and darkness. For, believing in a Prophet is the basis for one’s success or failure in the Hereafter. He highlights four reasons which necessitates the emergence of a Prophet, namely, when there is a nation which had not received a single Prophet, nor were they able to get the message of other Prophets; or, if the teachings of the past Prophets were totally forgotten or corrupted; or, the teachings were not perfect or comprehensive; or, a Prophet is needed to assist another Prophet to carry out the mission like Mūsā and Hārūn. Based on above reasons it was clear that there was no need for a new Prophet in the present day.²⁸

The above is a clear proof that Mawdūdī employed sound reasoning to understand the message of the Qur’ān and to convince the enemies of Islam.

Hijāb or Niqāb?

Sayyid Mawdūdī strongly supports that Islam requires a lady to cover her whole body including her face. For, to him, it is the central point of *fitnah* between sexes. The ‘face’ appeals first of all in the minds of opposite gender. In the explanation of *Sūrah Nūr* and *Aḥzāb*, he employs all his efforts to establish this contention as the requirement of *sharī’ah*.²⁹ In *Sūrah al-Aḥzāb āyah* 59, Allah commands the believing females to cover themselves with an additional sheet of cloth, and in *Sūrah al-Nūr*, Allah commands them not to appear in adornment and not to reveal their beauty in

²⁷ *Tafhīm*, 4/151.

²⁸ *Ibid.* 4/152-153.

²⁹ *Tafhīm*, 3/380-389, *Nūr* (24) notes 29-42; also 4/129-132, *Al-Aḥzāb* (33), notes 110-111.

public. [ayah 31] Mawdūdī addresses the reason of the people by saying that one who reads both these *āyāt* with an open mind should say that these *āyāt* demand of a Muslim female that she should cover her whole body including face.³⁰

One could differ with Mawdūdī in his conception of Hijab or reject his view; but a sound reader would definitely appreciate his approach of dealing with the issue remarkably. It is to be noted that what Sayyid Mawdudī tried to establish here is totally based on his assumptions and conclusions that he derived from his personal judgments based on the current social scenario where the ladies were not safe if their faces were kept open. People's morality and piety stand to an extremely lower level that the Muslim ladies were not protected from their aggressive advances and attacks. Hence, definitely, covering 'face' is regarded as an added safety measure for their dignity and chastity; but no Qur'anic ayah or hadith of the Prophet could be presented to prove that 'Niqab' or 'face-veil' is a compulsory requirement for Muslim ladies to wear on. Muslim scholars have the right to apply their own judgment to declare what is the best dress code for Muslim men and women in a given society at a given timeframe, but the 'face-veil' cannot be declared to be 'faridah' or compulsory requirement for Muslim women. No one has the right to declare something as compulsory except Allah SWT and His Prophet PBUH.

Dīn: a complete code of life

Sayyid Mawdūdī not only conceptualized *Dīn* as a complete code of life; but also presented Islamic solutions for various aspects of human life. In the interpretation of *āyah* 13 of *Sūrah al-Shūrā*, he first presented the Qur'ānic *āyāt* which refer to *sharī'ah* rulings by using the very word '*dīn*'. For example, *Sūrah al-Mā'idah*, *āyah* 3 refers to the forbidden foods for the Muslims which were regarded as integral parts of 'Complete Religion'. *Sūrah al-Tawbah* (9) *āyah* 29 commands to fight against those who do not submit to the Divine law of *ḥalāl* and *ḥarām* and do not follow the True religion; and *Sūrah al-Nūr* (24) *āyah* 2 asks the Muslims to establish Islamic penal code on adulterer and adulteress.³¹

³⁰ *Tafhīm*, 4/131-132.

³¹ *Tafhīm*, 4/490.

He then appeals the rational mind of the people and presents the practical needs of *Dīn* to be a complete code of life. He says that Islam envisages a way of life, which, in practical term, cannot be implemented properly without a full-fledged Islamic state. Islam does not treat its citizen to remain under the dominance of non-Islamic governments and then establish its rules. Various socio-political, economic-cultural, and legal aspects cannot be established in the real term without a full-fledged Islamic state. The Qur'ān commands the Prophet to judge according to the divine law³² and he who does not submit to His Law is not regarded as believer.³³ It commands to collect *zakāt* and utilize it to eradicate the poverty of the people,³⁴ which cannot be properly materialized without a state. It bans usury and declares war against the rebels³⁵; commands for *Qisās* or retribution against the murderer³⁶; asks to cut off the hands of a thief³⁷; punishment for adultery³⁸ etc. None of these *Sharī'ah* commands could be materialized without having state power. The Qur'ān does not give command to fight against the *Mushrikīn*³⁹ to be materialized through enrolling oneself in the army of non-Muslims. The command of *Jizyah*⁴⁰ [security tax] was not given to collect it from the non-Muslims while being ruled by them.⁴¹

This is the methodology he adopted to convince the rational minds of the people. Once a person reads the explanation of Mawdūdī for Islamic state with an open mind, he would be convinced that Islam in reality envisages a complete code of life. It does not tolerate any separation or division in it.

³² Sūrah al-Nisā' 4: 105.

³³ Al-Nisā' 4: 65.

³⁴ Al-Tawbah 9: 60, 103.

³⁵ Al-Baqarah 2: 278-280.

³⁶ Al-Baqarah 2: 178.

³⁷ Al-Mā'idah 5: 38.

³⁸ Al-Nūr 24: 2-4.

³⁹ Al-Baqarah 2: 190, 216.

⁴⁰ Al-Tawbah 9: 29.

⁴¹ *Tafhīm*, 4/486-492, Shūrā (42), note 20.

Modern Challenges

Sayyid Mawdūdī dealt abundantly with the challenges of modern day and furnished convincing rational proofs which would sufficiently satisfy objective readers.

The Orientalists put their utmost emphasis to prove (!) that the Qur'ān is copied from Bible, and is made by its author Muhammad (!). Mawdūdī quoted extensively from the Biblical narratives and pinpointed the basic differences between what the Qur'ān says and the Bible contains. He established soundness of the Qur'ānic statement and faultiness of Biblical narrations. For example, in the story of Yoūsuf and the lady of Egypt, he highlights the differences and concludes by saying:

Incidentally, this Qur'ānic version of the story is a clear proof of the fact that it has no copied stories from the Israelite traditions as the pseudo-Orientalists allege, but has, on the other hand, corrected them and told the real facts to the world.⁴²

The rationalists who rejected the miracles of the Prophet and tried to present some rational interpretation or distortion of the meaning of the *āyāt* of the Qur'ān; Mawdūdī stood boldly against them. He asked them to be courageous and declare that they do not believe in those *āyāt* of the Qur'ān, so that the Muslims would know their real face. Mawdūdī asked them a decisive rational question with regard to the miracles. He says:

The decisive question about miracles is whether Allah suspended His activities after starting the system of the universe according to certain laws, and now cannot interfere in any way whatever with the working of that system. Or, whether He keeps the reins of His kingdom in His own hands and enforces His commands every moment in this kingdom and He has full powers to make any change, partial or complete, in shaping things and the course of events, as and when He wills.⁴³

If one claims to be a Muslim, he should believe in the second option and not the first one. This would solve the problem of understanding the miracles of the Prophets as Allah has the complete power and authority to make any changes he wishes in the fixed laws.

⁴² Ibid.

⁴³ *Tafhīm*, 2/65-66.

Likewise, those who reject the *Mi`rāj* of the Prophet to the seven heavens, and accept his travel from Baytullah to Bayt al-Maqdis; Mawdūdī asked their rational mind in the following term:

If it was possible for the Prophet to travel to *Bayt al-Muqaddas* and return to Makkah by the limitless Power of Allah in the same night at a time when there was no facility of Airplane, so how could one question about other details that have been mentioned in the Ḥadīth of the Prophet? The question whether a thing is possible or not, can arise only in the case of human beings whose powers are after all limited, but such questions cannot be raised where the All-Powerful Allah is concerned. Only such a person who does not believe that Allah is able to do everything can raise objections against this wonderful Journey.⁴⁴



⁴⁴ *Tafhīm*, vol. 2, Sūrah al-Isrā' (17), note 1, pp. 588-590.

Rejecting some Aḥādīth

His rational approach was so much so that when he could not find any agreeable or acceptable explanation of some *aḥādīth*; he rejected to accept them disregarding its narration in the most authentic Ḥadīth treatises.

In the explanation of Sūrah Ṣād (38) *āyah* 34 and 35, he mentions the stand of various commentators and relates the story of Sulaymān's visiting 70 or 90 or 99 or 100 wives in the same night and he vowed that all of them would conceive a *Mujāhid* son for him. But he forgot to say *Insha Allah*. Later, only one wife delivered one deformed incomplete baby. The report was narrated by most of the Ḥadīth narrators including Bukhārī and Muslim on the authority of Abū Hurayrah, may Allah be pleased with him.

Mawdūdī rejected this Ḥadīth by saying that it is totally against common sense and reason. If one has to go to at least 60 wives at a single night which at maximum

stretches to 10 hours. That means he has to visit at least 6 wives hourly for continuous ten hours, which is absurd and out of imagination. He assumes that the Prophet, peace be upon him, should probably have said it as an Isrā'īlī narration, which the companions treated like the reality.⁴⁵

Likewise, he rejected the three alleged lies of the Prophet Ibrāhīm, peace be upon him, in the explanation of Sūrah al-Anbiā' (21) *ayah* 63, and Sūrah Ṣāffāt (37) *āyah* 89, as had been established by authentic *aḥādīth* of Bukhārī and Muslim. The two instances of demolishing idols and pretending sickness are established by the *āyāt* of the Qur'ān. Mawdūdī rationally presents that in the first instance the Prophet Ibrahim simply wanted to establish clear proof that these idols which could not even protect themselves, how could protect its followers and worshippers? In the second instance, he could only be termed, Mawdūdī argues, as lying, when it could be proved that Ibrahim did not have any minor sickness even. Since it is not proved, it should not be termed as a lie. The third instance of presenting own wife as his sister, was derived from Biblical literatures. He points out that the Bible itself presents that Ibrahim was then 75, and his wife was 65 while passing through Egypt. It is totally absurd that a person would ask his elderly wife to lie to save the life of husband; because the Egyptian monarch was extremely fond of beautiful ladies.⁴⁶

⁴⁵ See for details Bukhari: 5242, Muslim:1654. *Tafhīm*, 4/337-338,

⁴⁶ See also, Bukhari: 3358, Muslim: 2371. *Tafhīm*, 3/166-168.

Sayyid Mawdūdī, though remained extra ordinarily traditional in his overall approach; he never accepted something which is totally against the common sense and reason. *Ḥadīth*, to him, just proves probability of authenticity, and not certainty. Therefore, when the issue is very crucial, he preferred to protect the dignity of the Prophets and rejected the authenticity of such *aḥadīth*. One may differ with him in particular; but he has some good reasons to take up such positions.

In my analysis, I agree with him in the hadith about Sulayman (pbuh). But I just want to add to it, the hadith might be originated from Isra'ili sources, such as Ka'ab al-Ahbar and others. It is known fact that Sayyiduna Abu Hurairah (R.A.) loved the knowledge, and he may have narrated it from himself after learning it from biblical sources, and the hadith narrators might have mistakenly referred it to the Prophet (PBUH).

But the hadith about the Prophet Ibrahim (PBUH) is based on apparent meaning. Though in reality, it is not a lie, it reflects to be a lie apparently. Hence, Ibrahim (PBUH) referred it to be a lie, and he sought Allah's forgiveness for it.



CONCLUSION

Following the best method in the interpretation of the Qur'an al-Karim is a need of time. Though many commentators violated the limits in their interpretation, Sayyid Mawdudi remained firm with a sound methodology in his interpretation of the Qur'an.

He gave utmost priority to follow a traditional method, by following the Qur'an and Sunnah, but at the same time, he also resorted to rational method in the Qur'anic interpretation to suit with the current needs of the time. He addressed the minds and hearts of educated youths of society. He emphasized to get them linked with the Qur'anic teachings based on the Prophetic explanation of the Qur'an. His emphasis was on the role of Sunnah to explain the Qur'an. He stood firmly against those who rejected the need of the Sunnah of the Prophet in the explanation of the Qur'an.

If he could not manage to accept some ahadith of the Prophet due to their apparent contradiction with the basis of shari'ah, he did not hesitate to reject them, and said that it might not have been said by the Prophet (PBUH).

In today's scenario, we need Qur'anic commentaries similar to the approach of Mawdudi in order to understand the Qur'an in the proper manner without any bias or crossing the limit.

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