

Tafhīm al-Qur’ān: An Analytical Study of Abū al-A‘lā Mawdūdī’s Approach to the Understanding of *Āyāt al-Aḥkām*

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Abstract: *The aim of this paper is to study the approach of Abū al-A‘lā al-Mawdūdī to the understanding of Āyāt al-Aḥkām based on his tremendous scholarly work i.e. Tafhīm al-Qur’ān. The research has relied on inductive, objective and analytic methods in order to accumulate and study various Āyāt al-Aḥkām, and to evaluate objectively the position of Tafhīm. Mawdūdī emphasizes Ijtihād for extracting verdicts from Āyāt al-Aḥkām. In his view, al-Qur’an is not against the juristic disagreements as long as they do not contradict with the principles of Islam, and nor do they lead to disputes. Furthermore, many a time he has compared and gave preponderance among the views of jurists while in some cases he presented the views only. In addition, his juristic views were free from any doctrinal bigotry and were strongly supported by convincing evidences including previously revealed scriptures. Sometimes he has criticized the Western lāaws in order to establish the superiority of Qur’anic legislations and rejected the misinterpretation of the Āyāt al-Aḥkām by indisputable strong evidences.*

Keywords: *Āyāt al-Aḥkām, analysis, approach and tafsīr.*

Introduction

Mawlānā Sayyid Abū al-A‘lā al-Mawdūdī (1903–1979)¹ is one of the chief architects of contemporary global Islamic resurgence movement, and one of the most influential Islamic reformers, and one of the

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leading figures and founding fathers of contemporaāry da‘wah organization, and one of the few illustrious *Ulamā’* of the Indian subcontinent in the 20th century. He was the most outstanding, prolific and systematic Islamic thinker,² prominent Islamic scholar, and an extremely skilful writer³ of his time who has taken religio-political–social issues seriously. His interpretive reading of Islam has contributed greatly to the articulation of Islamic revivalist thought and has influenced Muslim thinkers and activists from Morocco to Indonesia⁴. He devoted his entire life to establish Islam as a complete code of life, and systematically presented Islamic political system, economic system, cultural system, social system, ethical system and so on.⁵ He authored more than one hundred books⁶ on various aspects of Islam. He has great contribution to the Qur’an and its studies. He is most well-known for his tremendous scholarly work on Qur’anic exegesis viz. *Tafhīm al-Qur’ān*⁷ which is the magnum opus of his writings. His *Tafsīr* has encompassed various significant, thought-provoking dimensions and issues. Therefore, this research paper is devoted to emphasize one of the untouched dimensions of his *Tafhīm* i.e. “Approach of Mawdūdī to the understanding of *Āyāt al-Aḥkām*”.

Tafhīm al- Qur’an: A Brief Sketch:

Mawdūdī’s major contribution lies in presenting an up-to-date *Tafsīr* for the modern Muslims.⁸ His monumental Urdu analysis of the Qur’an, i.e. *Tafhīm al-Qur’an* took 30 years to complete, and divided into six volumes, is the magnum opus of his writings. His *Tafhīm* apart from being one of the most widely read works on *Tafsīr* in Urdu, is also the key to his life and mission, and a distillate of his thought. In this *Tafsīr* he accumulated the summary of his life-long-experience and knowledge that he earned through his career in Islamic da‘wah movement. Therefore, His *Tafsīr* could be regarded as an encyclopedia of knowledge and a treasury of information for the workers of Islamic revival. And it is considered to be one of the prime contemporary explanations, and one of the most prominent exegeses of the Qur’an.⁹ This monumental *Tafsīr* is an easy-to-read and one of the most widely read works on *Tafsīr* of the Quran in Urdu, which has already been translated into various languages of the world including Arabic, English¹⁰, Turkish, Persian, Hindi, French, German, Swahili, Tamil, Bengali,¹¹ Malayalam and Kannada, and is continuously being translated into a wider variety of languages. He transformed the message of the Qur’an from clear, plain and forceful Arabic to a plain,

fluent, modern and forceful Urdu language. An objective reader of his *Tafsīr* is likely to be influenced by this *Tafsīr*.¹²

The Idea of Authoring Tafhīm:

The idea of writing of this *Tafsīr* came to his mind by the suggestion of some of his companions, who used to attend his *Halaqah* (meeting) of *Tafsīr* at *Dār al-Islam*, Pathankot. The first issue of this noble task was published in the monthly *Tarjamanul Quran*,¹³ which continued gradually in the subsequent issues. Mawdūdī began composing his magnum opus in February 1942, and completed it after almost 30 years in 1972.¹⁴

The Objectives of Authoring Tafhīm:

The word ‘*Tafhīm*’ which means “to make someone understand,” aptly describes the nature of the book. The intention of Sayyid Mawdūdī behind authoring this tremendous *Tafsīr* was to provide a handbook for Islamic workers. Mawdūdī himself speaks about the objective of his *Tafsīr*. He says: “The objective of this book is to present the basic meaning and message of the Qur’an to the modern educated class, who have little access to the Arabic language; so that they could get the same impression that the Qur’an wants to deliver. I also tried to dispel all doubts and confusions that may arise in their minds during the study of the Qur’an.”¹⁵ In another source Mawdūdī said: “I started to write this *Tafsīr* in February 1942. In fact it was a crucial moment in my life. Only after six months of establishing *Jamā’at* I started to write “*Tafhīm al-Quran*” because I used to feel that whatever effort I spent, by writing and speaking, to make people understand Islam correctly, I would not be able to do so until people comprehend and understand the book of Allah which was revealed upon the last Prophet (sm.), and people will not understand the *da’wah* of *Jamā’at* unless they understand the Qur’an”.¹⁶ Therefore, in writing *Tafhīm*, Mawdūdī has in mind the needs of those educated laymen who wish to understand the message of the Qur’an but lack access to the original Arabic sources on the subject.

Circumstances of Authoring Tafhīm:

Mawdūdī began his *da’wah* in the circumstances where the entire Muslim world were confronting strenuous challenges from modern Western civilization under the sheltering wing of oppressive colonial power, materialistic philosophies, and secular ideologies. It is well-known to all that Quran is the real source of required strength for

facing these challenges. But, unfortunately, the *Tafasīr* which were written at that time in Indian subcontinent did not emphasize too much on facing those challenges.¹⁷ Besides, the real message of the Qur'an was neglected by many Commentators who had engaged themselves in the theological, grammatical and scholastic discussions and debates. In these circumstances, Mawdūdī decided to start his mission of *da'wah* by taking on the position of chief editor of the monthly magazine "*Tarjumān al-Qur'an*" in 1933. He regarded the Quran and Sunnah as the two basic foundation of his *da'wah* and decided to criticize everything by the touchstone of those foundations. By the grace of Allah, he succeeded to publish some tremendous books on the basis of that method. Although, those books played significant role to confront the challenges, Mawdūdī came to a result that all of his endeavors and strives in order to make people understand Islam will remain fruitless until they understand the book of Allah. He said: "Finally, Allah enabled me to establish "*Jamā'at-e-Islami*" in 1941, and to write "*Tafhīm al-Quran*" in 1942 in order to achieve that precious goal."¹⁸

CHARACTERISTICS OF TAFHĪM AL-QUR'AN:

1. Combination of the Classical and Modern Strains: It is explicit that Mawdūdī's *Tafsīr* is a seminal work on *Tafsīr* literature. Far from bringing the traditional and the contemporary into any conflict, *Tafhīm* represents an amalgam of the classical and the modern.¹⁹ The *Tafhīm* differs from traditional exegeses in several ways: it contains discussions of economics, sociology, history, and politics.²⁰ Besides Mawdūdī uses the standard technique of providing a *tafsīr* by the Sunnah, historical background and so on.

2. A Modern Qur'anic Exegesis: *Tafhīm al-Qur'an* is an up to date *tafsīr* in terms of style, translation, explanatory notes and motifs. *Tafhīm* has a fascinating style which includes presenting the meaning and message of the Qur'an in a language and style that penetrates the hearts and minds of the men and women of today and shows the relevance of the Qur'an to their everyday problems, both on the individual and societal planes.²¹ Besides, the materials are presented methodically which help read the translation uninterruptedly. Moreover, the translation is presented in logical paragraphs and each volume has a detailed analytical index of subjects, and there are 32 maps of historic routes and important geographical locations, and 12 black-and white photographs.

2.1. Unique Interpretative Translation: Mawdūdī has attempted to adopt the method of interpretive rendering of the Qur’an instead of literal translation.²² Some distinguishing characteristics of his translation are as follows: firstly, his translation is expositive. Sometimes in parentheses but usually woven into the translation itself we find interpretive material. Such material is used to expound Qur’anic,²³ and to supply the definite and concrete for the indefinite and the abstract of the original;²⁴ and to indicate the particular context.²⁵ Secondly, in translating the Qur’anic idioms and idiomatic expressions, he tries to provide equivalent Urdu idioms and idiomatic expressions.²⁶ Finally, Mawdūdī often tries to combine in translation the several meanings or shades of meaning a word might have²⁷.

2.2. Purposive Explanatory Notes: Mawdūdī has written explanatory notes in *Tafhīm* only on two kinds of occasions: firstly, when he felt that the reader would require an explanation, ask a question, or entertain some kind of doubt; and secondly, where he was afraid that the reader would not pay sufficient attention to certain verse...²⁸ The main functions of explanatory notes are explanation, integration and criticism. In explanation, he gives reasons for his translations; cites the *sha’n al-Nuzūl* of certain verses; presents the multiple meanings certain verses have; quotes traditional exegetical opinions; and presents details of the Qur’anic legal injunctions.²⁹ In integration, Mawdūdī does either by establishing structural links between the various parts of a *Sūrah* or by pointing out the different parts of a *Sūrah* make reference to the same central theme.³⁰ In criticism, Mawdūdī analyzes the traditional schools,³¹ and on a number of occasions he declares a Hadith to be unacceptable if it is found to be in conflict with the Qur’an;³² and criticizing Orientalist scholars’ exegesis.³³

3. Important Motifs of Tafhīm: Some important motifs of *Tafhīm* are as follows:

3.1. Islam is the Complete Code of Life: The linchpin of Mawdūdī’s thought is that Islam is a complete code of life that deals with the all sphere of human life. Like many other works of Mawdūdī’s, *Tafhīm* presents this view with full force. As an example, Mawdūdī during interpreting the verse no.2 of *Sūrah al-Zumar* emphasizes on the social and legal aspects of *dīn*.³⁴ In addition, *Dīn*, he says, has a strong this-worldly dimension in addition to its other-worldly dimension.³⁵ This indicates the emphasis Mawdūdī places on the socio-political aspect of the Qur’anic scheme for human life³⁶.

3.2. Relevance of Islam Today: Islam, Mawdūdī says, is not only a systematic religion; it is very much a workable proposition today. In order to establish his thesis, he tries to vindicate the Qur'anic position by discussing the matter not only from an ethical and spiritual viewpoint, but also from an economic angle.³⁷ Of considerable interest in *Tafhīm* is Mawdūdī's treatment of the subject of Islamic law.³⁸ Besides, he cites, in support of his *tafsīr*, recent researches in the fields of physics, medicine, and archeology.³⁹ And, as a study of *Tafhīm* shows, its author addresses himself to many concerns and questions that a twentieth-century reader- Muslim or non-Muslim-of the Qur'an is likely to have.

3.3. Tafhīm Presents the Qur'an as a Living Message: In *Tafhīm* Mawdūdī approaches the Qur'an mainly as a book of *hidāyah*; he, therefore, presents the Qur'an as a living message. Not confined merely to an exposition of the legal injunctions and literary niceties of the Qur'an, *Tafhīm* presents the-Qur'an as a book to be lived by, a mission to be lived for and a duty that the reader can no longer evade, or postpone.⁴⁰

3.4. Qur'an is a Book of an Ideological Movement: Apart from furnishing guidance to mankind through prescribing norms and commandments, the Qur'an invites the whole human race to embrace its world view, organizes those who respond to this call into an ideological community and entrusts to this community the task of the socio-moral reconstruction of humanity, both individually and collectively. In sum up, throughout *Tafhīm* Mawdūdī looks upon the Qur'an as the guide-book for the movement of Islamic revivalism.

GENERAL APPROACH OF MAWDŪDĪ IN HIS TAFHĪM:

Before elaborately discussing the approach of Mawdūdī towards understanding the legislative verses of the Qur'an, it is very relevant to provide a glimpse of general approach of Mawdūdī in his magnum opus i.e. "*Tafhīm al-Qur'an*". Therefore, after a profound and scrutinizing study of "*Tafhīm al-Qur'an*", the researcher has reached that the features of the general method followed by Mawdūdī in his *Tafsīr* can be shown through the following points:

1. Unique Methodology of the Qur'an: The methodology and style of the Qur'an applied by Mawdūdī are quite unique and distinct in that these reinforce its purpose and mission. Discussing extensively the subject matter, historical background and circumstantial setting of each *Sūrah* and the relationship between verses within each *Sūrah*,

Mawdūdī points out how they are directed to the main objective of the Qur’an to develop a new consciousness of reality and to generate a new ideological movement. A sense of historical unity is achieved by linking all the *Sūrah*s to the progress of the Prophet’s mission. The *Tafhīm* thus offers a new, convincing vision about the style and methodology of the Qur’an⁴¹.

2. Providing Introductions to the *Sūrah*s of the Qur’an: In the Preface to *Tafhīm*, after defending his method on interpretive translation, Mawdūdī writes: “I have provided, to each *sūrah*, an introduction in which I have tried to show, after thorough research, under what circumstances it was revealed. I have tried to determine what phase the Islamic movement was passing through, what needs and requirement had, and what problems it faced at the time of a given *Sūrah*’s revelation.”⁴² The introductions discuss some important issues viz. the naming, the chronology, the historical background, the analyses and the comment on the *Sūrah*s’ structural composition.

2.1. Focusing on the Naming of the *Sūrah*s: Since the naming of *Sūrah* has a lot of importance to understand the main theme of the *Sūrah*, Mawdūdī has started exegeses of the *Sūrah* by casting lights on the naming of *Sūrah*. For example, Mawdūdī says about the naming of the *Sūrah* "*al-Fātiḥah*": “This *Sūrah* is named *al-Fātiḥah* because of its subject-matter. *Fātiḥah* is that which opens a subject or a book or any other thing. In other words, *al-Fātiḥah* is a sort of preface.”⁴³

2.2. Chronology of the *Sūrah*s: The circumstances of revelation play a vital role to understand Qur’anic meanings. Therefore, Mawdūdī has showed much concern about the specification of the time and place of the revelation. According to Mawdūdī, the study of a *Sūrah*’s contents helps one decide whether it was revealed in Makkah or Madinah,⁴⁴ whether it is an early or late Makkan or Madinan *Sūrah*,⁴⁵ and whether it is partly Makkan and partly Madinan.⁴⁶

2.3. Historical Background of the *Sūrah*s: Mawdūdī has emphasized depicting the historical background of the *Sūrah* before getting involved in the *Tafsīr* of the *Sūrah*. These backgrounds are of the nature of short essays that describe the socio-cultural environment in which the *Sūrah*s were revealed. Containing as they do critical insights as well as useful information, they put a helpful perspective on the *Sūrah*s⁴⁷. Among the best are the introductions to *Sūrah*.8, 9, 24, 33, 59 and 105.

2.4. Analyses of the *Sūrah*s: The introductions offer brief but compact analyses of the *Sūrah*. In them, Mawdūdī states the central themes of the

Sūrahs, relating the themes to the Sūrahs' historical setting⁴⁸. The best example for that is manifested in the *Sūrah al Aḥzāb* where he said: "Verses 1-8 seem to have been sent down before the Battle of the Trench... In verses 9-27 an appraisal has been made of the Battle of the Trench and the raid against the Bani Quraizah... The discourse contained in vv. 28-35 consists of two parts. In the first part, Allah has given a notice to the wives of the Holy Prophet.... In the second part, initial steps were taken towards the social reforms...⁴⁹".

2.4.1. Comment on the Sūrahs' Structural Composition:

Mawdūdī also uses the introductions to comment on the *Sūrahs'* structural composition⁵⁰ for some purposes; such as: to deduce lessons from the stories narrated in a *Sūrah*,⁵¹ to give his opinion on controversial issues,⁵² to point out differences between *Sūrahs* with similar or identical themes,⁵³ and to explain aspects of complementarity between *Sūrahs*.⁵⁴ Collectively, the introductions make up a systematic guide to the Qur'anic *Sūrahs*.

3. Emphasis on the Maps and Pictures: Mawdūdī has also emphasized on the maps and pictures of the places described in the Qur'an. He discussed them explaining their geographical positions, short history and their relationship with the events mentioned in the Qur'an so that the reader can get better understanding of the verses wherein these places have been mentioned. Mawdūdī personally visited those places starting from the 3rd of November 1959 and continued to the 21st of February 1960⁵⁵. There are 32 maps of historic routes and important geographical locations, and 12 black-and white photographs, most of them of buildings of Thamūdan style of architecture⁵⁶.

4. Highlighting on the Study of Qur'anic Stories: Mawdūdī has highlighted on Qur'anic stories in order to find out the purpose of the story and to discuss the wisdom of recurrence of the same story or its parts in different places of the Qur'an. Besides, he has tried to find out the relationship between the story and the stage of *Da'wah* in which the story was revealed, and to give guidelines for the Muslim *Du'āt* so that they can, properly, utilize the lessons of the stories in their field, and they can grasp the true meanings of the verses effortlessly⁵⁷.

MAWDŪDĪ’S APPROACH TO THE UNDERSTANDING OF *ĀYĀT AL-AḤKĀM*:

1. Meaning of *Āyāt al-Aḥkām*:

1.1. Meaning of *Āyāt*: The word *Āyāt* is plural form of *Āyah*. This word has occurred in the Quran at about 382 places, 87 in singular form, one in dual number, and 295 times as plural.⁵⁸ The word *Āyah* literally means: sign, indication⁵⁹, symbol, emblem, token, symptom, and mark⁶⁰. It seems the word is linked in its import to another word based on the same root ‘*Ayy*’ denoting interrogative and relative pronoun ‘which’. Thus the term *Āyah* stands as definite answer to the question ‘which’. Terminologically: A section of Qur’anic text often referred to as a verse⁶¹. The basic unit of the Qur’anic text i.e. sentence or phrase marked by a sign of pause (*al-Waqf*) is called *Āyah*. The wisdom to call the shortest division of the Qur’an an *Āyah* is that it serves as a token of guidance from and an indicator to the power of Allah.⁶²

1.2. Meaning of *Aḥkām*: *Aḥkām*, plural of *Ḥukm*, which means: law, value, ordinance, judgment, decision, verdict, ruling and adjudication.⁶³ Technically, it refers to a law, value, ordinance or ruling of Sharī‘ah (Islamic law).⁶⁴ Or It is a reference to the Islamic commandments, derived and understood from religious jurisprudence resources. In order to arrive at any new legal doctrine, or *ḥukm*, one must employ a systematic methodology by which to extract meaning from the sources. Traditionally, this methodology has been categorized under the rules of *ijtihād* independent reasoning, authentic scholarly endeavor.

1.3. *Aḥkām Pentad*: The acts of a Muslim must be done according to Islamic commandments, categorized in five groups, forming a pentad or *al-Aḥkām al-khamsah*. According to Islamic terminology the pentad consists of:

1. *Wājib*, obligatory; also known as: *farḍ*, *rukn*
2. *Mustaḥabb* / *Sunnah*, recommended, also known as *faḍīlah*, *mandūb*
3. *Mubāh*, neither obligatory nor recommended (neutral)
4. *Makrūh*, abominable (abstaining is recommended)
5. *Ḥarām*, prohibited (abstaining is obligatory).⁶⁵

1.4. Meaning of *Tafsīr* of *Āyāt al-Aḥkām*: *Tafsīr* of *Āyāt al-Aḥkām* is the *Tafsīr* which deals mainly with verses that have a legislative meaning, and it strives to obtain Islamic law from the Quran. It is a very common school in both classical and modern periods. There is a

dispute over the number of verses that contain jurisprudence. Some famous works of this school are as follows:

- *Aḥkām al-Qurʿan* by Abū Bakr al-Rāzī al-Jassas al-Ḥanafī (d.370 A.H.)
- *Aḥkām al-Qurʿan* by Kiyā al-Hurasī al- Shāfiʿī (d.504 A.H.)
- *Al-Jāmiʿ li- Aḥkām al-Qurʿan* by Abū ʿAbd Allah al-Qurṭubī al-Mālikī (d.671 A.H.)
- *Aḥkām al-Qurʿan* by Qāḍī Abū Bakr ibn al-ʿArabī al-Mālikī (d.543 A.H.)
- *Rawāiʿ al-Bayān Tafsīr Āyāt al-Aḥkām Min al-Qurʿan*, by Muhammad Alī al-Ṣabūnī.

2. Emphasis on Ijtihād to Extract Laws from the Divine Text (Including Āyāt al-Aḥkām):

Mawdūdī stresses that *ijtihād* is essential in understanding the divine texts, in providing rules, and in implementing the law in its totality in a given time and place. *Ijtihād*, as Khurshid Ahmad points out, “means that the ideals, values and principles of Islam will have to be reapplied to the changed context. *Ijtihād* represents the principle of movement within the system of Islam, and involves creative thinking and action with a view to bringing the steam of life under the guidance of Islam”.⁶⁶ Mawdūdī discouraged the emotional idea of taking the Qurʿan itself as a constitution for the newly born Islamic state.⁶⁷ Mawdūdī repeatedly emphasized the necessity of *ijtihād* for real implementation of *Shariʿah* in a given time and place. Once, in response to a letter, Mawdūdī wrote that he relied only on himself to find out what Islam states with regard to any issue, since he was able to go directly to the Qurʿan and the Sunnah and determine himself whether the *ʿulamāʿ*’s approach in a particular case may be right or wrong.⁶⁸

3. Mawdūdī’s Approach to the Disagreements in the Tafsīr of Āyāt al-Aḥkām:

Mawdūdī’s approach towards the divergences in the *Tafsīr Āyāt al-Aḥkām* is found in his book “An Introduction to the Study of the Qurʿan” where he stated that: “People say that on the one hand, Qurʿan condemns very severely those people who create differences in the Book of Allah and cause division in their religion; on the other hand, so many different interpretations of the injunctions of the Qurʿan have been made... And it is not the people of the later periods alone who

differ with one another, but even the great scholars of the early period, including the Companions and their followers, did not all agree in every detail in regard to Commands and Prohibitions. Do all these people then deserve the condemnation pronounced in the Qur’an for making different interpretations?”⁶⁹

3.1. Kinds of Disagreements in the Tafsīr of Āyāt al-Aḥkām:

After raising the above mentioned question, Mawdūdī declared that this problem is very vast and extensive. Therefore, suffice it, here, to say that there are two sorts of divergence:

a. **Healthy divergence:** The Qur’an is not against this divergence of opinion in the *Tafsīr Āyāt al-Aḥkām*, provided that: 1. there is agreement on the basic principles of Islam among those who differ and; 2. they remain united within the fold of the Muslim Community. He asserted that this kind of divergence is essential for progress and is the very soul of life and every community of intelligent and thinking people must encourage it...

b. **Unhealthy Divergence:** The Qur’an condemns this kind of divergence which starts with self-worship and dishonesty and leads to disputes and sectarianism. He stresses that this second kind of divergence disintegrates the community. Therefore its appearance in a community is a symptom of disease and it can never produce good results⁷⁰.

After that he asserts that as the two kinds of differences are neither alike in their nature nor in their results, they should not be placed in one and the same category.⁷¹

4. Avoiding Doctrinal Bigotry during Interpreting Āyāt Al- Aḥkām:

Mawdūdī emerged in an age in which a great number of people of India still tightly held on to the traditional doctrine, considering that what had been written by later Ḥanafī jurists in their books was the most investigated research in the relevant field. Hence, it may not be transgressed under any circumstances, or rather trying it out would be tantamount to escape from the religion and separation from the fold of Qur’an and Sunnah. Despite all these, the juristic views of Mawdūdī were free from doctrinal bigotry. He never supported or criticized or opposed

any school of Fiqh out of his doctrinal bigotry. Rather, he used to advocate or oppose or criticize any doctrine, right or wrong, according to its place in the light of proofs and evidences derived from the Qur'an and Sunnah and in accordance with the framework of rational evidences. And the best witness to that is although he was a Ḥanafī from juristic perspective he never showed any bigoted support in favor of the Ḥanafī school of Fiqh regarding any Shar'ī issue. In fact, we see him giving preference and preponderance to the view of Imam al-Shāfi'ī over that of Imam Abu Ḥanīfah in connection with the ruling of forcing a man in the crime of adultery⁷². The detail of his view as follows:

4.1. Example of Avoiding Prejudice to his *Madhhab*:

Mawdūdī said about the legal ruling for the person forced to commit *zinā*: “If a person is forced to commit the act under compulsion or pressure, he/she is neither an offender nor liable to any punishment. This is not only based on the general principle of the *Sharī'ah* but also in accordance with the Qur'anic Law. In the subsequent verses of this *Sūrah* the Qur'an proclaims:

﴿وَلَا تُكْرِهُوا فَتِيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا﴾

“But force not your maids to prostitution when they desire chastity” (Sūrah al-Nūr: 33).

It has also been made clear in the various Ḥadiths that in a case of rape only the man was punished and the woman, who had been violated, was let off.⁷³ Supporting this view Mawdūdī cited here two Hadith of the Prophet (sm.); one is cited by Tirmidhī,⁷⁴ and another is cited by Bukhārī.⁷⁵ Afterword Mawdūdī said: “However, there is a difference of opinion in respect of the man who commits the act under compulsion and coercion.

1. Imam Shafī'ī,⁷⁶ Imam Abu Yusuf,⁷⁷ Imam Muhammad,⁷⁸ and Imam Hasan bin Salih,⁷⁹ express the opinion that the man too, who is forced to commit *zinā* under pressure, will be pardoned.
2. Imam Zufar is of the opinion that he will not be let off because the act of *zinā* could not have been performed unless the male organ was fully excited, which means that his own lust and sex desire had urged him to commit the act.
3. Imam Abu Hanīfah⁸⁰ says that if the act is done under coercion, of the government or any of its officials, the man will not be punished.

4.2. Analysis of the Views and the Preponderance:

After profound analysis of those views, Mawdūdī preferred the first opinion saying: “Of the three opinions, the first one is convincing”. Then he provided the causes of this preference which are as follows:

- a. This is because even if erection of the male organ is a proof of the sexual urge of the man, it is not necessarily a proof of his willing participation- in the act⁸¹.
- b. This is because there is a probability that circumstances may be created whereby sexual desire trays overpower a man even though he may not be a willing partner. Supposing a man was imprisoned and not given anything to drink except wine; then if he drinks it, will he be punished even though he was forced by the circumstances to drink it?
- c. For in order to establish a guilt, mere existence of intention is not enough, but it is also necessary to see that the person was in a position to exercise his free will. Therefore, if a person is placed in such circumstances that he is compelled to commit a crime, he will not be a real culprit in some cases, and in some of his offence will be very light.⁸²

5. Mawdūdī’s Approach to Deal with the Legislative Issues in the Qur’an:

Mawdūdī followed certain method in order to study and understand the legislative issues that mentioned in the holy Qur’an through the legislative verses (*Āyāt al-Aḥkām*). Sometimes he presented the opinions, sayings and views of Jurists. And after a profound analysis and thoughtful discussion on it he came up with the preponderant view along with the some strong evidences of preponderance. Here are some examples for that:

5.1. Emphasizing on Comparison and Preponderance among Schools of Fiqh: During interpreting the 2nd verse of *Sūrah al-Nūr* which reads:

﴿الرَّائِيَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾ (النور: ٢).

“The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes:

Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment” (Sūrah al-Nūr: 02).

After talking about some issues concerning legislation that the jurists extracted from this *Sūrah*, Mawdūdī compared among the views of jurists and preponderated some views to others with evidences. The following example is the best witness for that:

• **Definition of Zinā in the Various Schools of Fiqh:** For instance, he said about definition of *Zinā*: “There is a difference of opinions among the jurists about the legal definition of *zinā*. Then he mentioned the opinion of Hanafīs, Shafī’is and Mālikīs.

1. According to the Hanafīs, it means: “Frontal sexual intercourse of a man with a woman who is neither his wife nor his bondwoman, nor is there any valid reason to believe that the sexual act was committed under the misapprehension that the woman was his own wife or his own Bondwoman”.⁸³

According to this definition, sexual act with a woman in the rectum, or sodomy, or sex gratification with animals, does not constitute zina. It is confined only to the frontal sexual intercourse with a woman without any legal right or any doubt thereof.

2. According to the Shafī’is, *zinā* means: “Insertion of the male sexual organ into the female sexual part, which though forbidden by law may be quite natural”.⁸⁴
3. According to the Mālikīs, *zinā* means: “the entry of the male sexual organ into the frontal sexual part or in the rectum of a woman or man, without legal right or any doubt about its being legal”⁸⁵.

According to these two definitions, sodomy also will be included in *zinā*.

• **Comparison and Preponderance Depending on the Evidence:**

After mentioning the definitions of all schools of Fiqh about *zinā* Mawdūdī started to compare among them and gave preference to that which is more rational, logical and supported by evidences. He said: “The correct position, however, is that these definitions are removed from the common meaning of *zinā*.”

1. The Qur'an always employs words in their ordinary meaning and according to their common usage, unless it uses a certain word as a term. In such a case the Qur'an itself makes plain the particular sense of the term.
2. In the context in which the word *zinā* occurs, there is no indication that it has been used in any particular sense. It is, therefore, confined to an illicit intercourse with a woman in the natural way and does not extend to other forms of sexual gratification.
3. It is, therefore, confined to an illicit intercourse with a woman in the natural way and does not extend to other forms of sexual gratification.
4. Besides, it is well known that there was a difference of opinion about the punishment for sodomy among the Companions of the Prophet.⁸⁶ Had sodomy been included in *zinā* according to the Islamic terminology, there would have been no occasion for such a difference of opinion.⁸⁷

In this way, Mawdūdī comprehended and grasped whatever the jurists said about the definition of *Zinā*. Nevertheless, he chose the more famous definition of *Zinā* from each doctrine. And finally gave preponderance to the definition of Ḥanafī School of Fiqh because of strong evidences for them. Undoubtedly, this sort of discussion and analysis is not possible except without profound investigation, deep study and relentless endeavors.

5.2. Only Presenting the Views of Jurists without Comparison and Preponderance:

Mawdūdī, during interpreting *Āyāt al-Aḥkām*, sometimes only cited the various opinions of Jurist of different school of Fiqh without doing any comparison or preponderance among them. The witness for that is as follows: Allah, the Most High, said:

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُوا فَإِنَّ اللّهَ عَفُورٌ رَّحِيمٌ﴾

“For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful” (Sūrah al-Baqarah: 226).

During interpreting the above verse which talks about *al-Īlā’*, Mawdūdī said⁸⁸:

1. "From the words "Those who take an oath" the jurists belonging to the Hanafi⁸⁹ and Shafi'i⁹⁰ schools of Fiqh conclude that this period of four months applies only to those cases of separation which are made on oath; if they remain separate for any length of time without an oath, this law would not apply to them."⁹¹
2. On the other hand, the jurists belonging to the Maliki⁹² school of thought are of the opinion that the maximum period of four months applies to all cases of separation. A saying of Imam Ahmad⁹³ also supports this opinion.⁹⁴

It is noticeable here that Mawdūdī during interpreting this verse sufficed with quoting the opinions of jurists of various schools of thought and neither did any comparison among different views nor any preponderance among them, rather left that task up to the reader.

5.3. Not Rigid to his Ideas during Interpreting *Āyāt al-Ahkām*: It is an established fact that he addresses all in their languages and get them convinced by his style, presentation and proofs. He was not rigid to his ideas that if any person brought home to him the fallibility of any ideas through authentic and sound evidence, he did not hesitate to entertain them.⁹⁵

5.4. Not Blind-Follower of *Madhhab*: Mawdūdī was not a blind follower of any *Madhhab*. He was against all preconceived beliefs without critical evaluation. He underwent a brief period of confusion and doubt after approaching and reading freely the Western philosophies and ideologies. His inner faith was shaken and conviction in Islam was almost shattered.⁹⁶ Then he returned to the Qur'an. There he found the answers of all questions and solution to all problems. He energized his fullest efforts towards propagating Islam and to clear up all confusions that have been labeled against it. His heart was convinced of its truthfulness and supremacy to all other religions and ideologies perfectly⁹⁷.

6. Exegesis through Traditionally Transmitted Texts:

Verily the best exegesis is that which is done by traditionally transmitted ones (*Tafsīr bi al-Ma'thur*) which encompass: 1. *Tafsīr* of Qur'an by the Qur'an, 2. *Tafsīr* of Qur'an by the Sunnah, 3. *Tafsīr* of Qur'an by the sayings of Companions and their Successors. Having known the highly reverential status of this sort of exegesis, Mawdūdī made it the principal method of his *Tafsīr*. He says emphasizing this method: "When you want to give your efforts to know the meaning of

the Qur’an by the Qur’an, look for the meaning best fits for the verse, and explain the Qur’an in the light of the sayings and deeds of the person who has been sent with the holy Qur’an, i.e. Muhammad (sm.), and in a manner that was done by some of followers who lived in a time next to his life.”⁹⁸

6.1. Tafṣīr of Qur’an by Qur’an: Allah, the exalted, has said in the holy Qur’an:

﴿وَاللَّائِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نَسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا (١٥) وَالَّذَانَ يَأْتِيَانِيَا مِنْكُمْ فَأَذُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا﴾ (النساء: ١٥-١٦).

“If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way. If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful” (Sūrah al-Nisā’: 15-16).

During the interpretation of the above verses Mawdūdī said: “In both these verses (15-16), punishment for fornication was prescribed for the first time in Islam. According to verse 15, the guilty women were to be kept in confinement till further order, and according to verse 16 both the male and the female guilty of fornication were to be punished, that is rebuked, disgraced, beaten, etc. Afterwards this punishment was altered by verse 2 of *Sūrah al-Nūr*⁹⁹. Now both the male and the female are to be scourged with one hundred stripes each”¹⁰⁰. Here Mawdūdī interpreted verses (15-16) of *Sūrah al-Nisā’* by the verse (02) of *Sūrah al-Nūr*, and mentioned that the legal rulings of verses (15-16) of *Sūrah al-Nisā’* are abrogated by the abrogating verse i.e. verse (02) of *Sūrah al-Nūr*.

6.2. Tafṣīr of the Qur’an by the Sunnah: Allah, the exalted, said in the glorious Qur’an:

﴿قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَيْمَانِهِمْ وَيَحْتَفِظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾ (النور: ٣٠).

“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do” (Sūrah al-Nūr: 30).

Mawdūdī, during interpreting the above mentioned verse of *Sūrah al-Nūr* said: “Guard their private parts”: Abstain from illicit sexual gratification and from exposing their *satar* before others. For males, the *satar* is the part of the body from the navel to the knee, and it is not permissible to expose that part of the body intentionally before anybody except one’s own wife. (Dāra Quṭnī, al-Baihaqī). Hadrat Jarhad Aslamī states that once he was sitting in the company of the Holy Prophet with his thigh exposed. The Holy Prophet said: “Do you not know that the thigh has to be kept concealed.” (Tirmidhī, Abū Dāud, Muwatta’). Hadrat ‘Alī reports that the Holy Prophet said: “Do not expose your thigh” (Abū Dāud, Ibn Mājah). Not only is the *satar* to be kept concealed before others but even when alone. The Holy Prophet has warned: “Beware, never remain naked, for with you are those (that is, the angels of goodness and mercy), who never leave you alone except when you ease yourself or you go to your wives. So feel shy of them and give them due respect” (Tirmidhī). According to another Tradition, the Holy Prophet said: “Guard your *satar* from everybody except from your wife and your slave-girl”. The questioner asked, “Even when we are alone?” The Holy Prophet replied, “Yes, even when alone, for Allah has a greater right that you should feel shy of Him” (Abū Dāud, Tirmidhī, Ibn Mājah).¹⁰¹

Thus, Mawdūdī interpreted the phrase “*yahfazū furūjahum*”, comprehensively, which encompasses two sorts of protections for the private parts i.e. refraining from unlawful sexual gratification and from disclosing private parts before others, and strengthened his view by some authentic Hadiths of the prophet (sm.)

6.2.1. Method of Qur'anic Exegesis by the Sunnah:

- a. In most cases, in the first and second volume of "*Tafhīm al-Qur'an*" he did not mention the degree of Hadith from the viewpoint of authenticity, weakness or forgery. Rather, he only mentioned that the Prophet (sm.) said so and so. As for the rest of the volumes, he generally mentioned the sources, e.g. Abū Dāwūd and Aḥmad, etc.¹⁰². Perhaps the reason behind this is that the sources were not

available to him due to the fact that he was unjustly cast into jail for four times.¹⁰³

- b. He has, at times, left mentioning the name of the companion who narrated the Hadith.¹⁰⁴
- c. In most cases, he has mentioned the sayings of the companions.
- d. He has briefly mentioned some chains of narration.
- e. He has gathered many Hadiths and sayings of the Companions in favour of single verse.¹⁰⁵
- f. Likewise, he has gathered more than one verse in order to strengthen single prophetic Hadith.
- g. In most cases, without mentioning the whole Hadith he has just mentioned the single prophetic word which contains the main theme of the Hadith.¹⁰⁶
- h. Sometimes he has transformed two Hadiths into one and vice versa.

7. Citation from Previously Revealed Scriptures:

In his *Tafsīr* Mawdūdī has cited from previously revealed scriptures as long as they agree with the basic principles of Islam. He has found them necessary with a view that this can be a proof against them, and there may not remain any room for the people who deny, and in order that there may not remain any basement for the people who cast doubt, let alone reinforce that which is mentioned in the holy Qur’an. Mawdūdī cited from Genesis several quotations during interpreting *Sūrah Yūsuf*. For instance, during interpreting the following verse:

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا﴾ (يوسف : ١٠٠)

“And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him” (Sūrah Yūsuf: 100).

Mawdūdī cited: “When the children of Heth gave a field and a cave as a burying place for Sarah, Prophet Abraham was so grateful to them that “he stood up and bowed himself to the people of the land”¹⁰⁷, and “Abraham bowed down himself before the people of the land”¹⁰⁸. In the both cases the words “bowed down” have been translated into ‘*sajada*’. After that Mawdūdī commented that: “These and other like instances in the bible are a conclusive proof of the fact that in this

verse (*Yūsuf*:100), the Qur'an has not used the word 'sajdah' in its technical Islamic sense but in its literal sense".¹⁰⁹

8. Refuting the False and Misinterpretations of the Qur'an:

History bears testimony that people of deviated factions have introduced false interpretations of Qur'anic verses in a manner that could reinforce their school of thoughts and their false beliefs as well. They have also introduced many meanings of Qur'anic verses which neither go hand in hand with the holy Qur'an, nor with the Sunnah or with Arabic language or with true Islamic spirit. Hence, Mawdūdī has shown great concern about disproving those interpretations and thereby exposing their falsity. And these outlines have been very explicitly mentioned in the introduction of his *Tafsīr*. He says, The one prerequisite for understanding the Qur'an is to study it with an open and detached mind...One should, as far as possible, free one's mind of bias in favor of or against it and get rid of all preconceived opinions and then approach it with the sole desire of understanding it.

8.1. Mawdūdī Rejects the Interpretation of Suddī and Isfahānī:

During interpreting the verses 15-16 of *Sūrah al-Nisā'* Mawdūdī refused the interpretation of Suddī and Abū Muslim Isfahānī. He said: "The seeming difference in these two verses has misled commentator Suddī to the conclusion that, verse 15 prescribed the punishment for married women and verse 16 for unmarried men and women. Obviously, this flimsy commentary is not supported by any sound argument".¹¹⁰ He also said: "Likewise, the commentary of Abū Muslim Isfahānī that verse 15 is about the unnatural crime between two females and verse 16 about the unnatural crime between two males is also wrong"¹¹¹. The Qur'an is concerned only with the fundamental principles of law and morality; therefore it only discusses those problems which are confronted in normal life and does not concern with the ones that are met with under abnormal circumstances.

8.2. Rebutting of Orientalists' & Others Misinterpretations:

Many Orientalists raised dubieties about fundamental teachings of Islam. Some of them disregarded the Hadith of the Prophet, others declared *Jihād* is forbidden in the current age, some validated *ribā* in the banking transactions, and some others pronounced alcoholic beverages *ḥalāl*¹¹². Mawdūdī fought against all fronts using his gifted pen and forceful speeches and dispelled all confusions raised against Islam. He also fought against the false Prophethood of Gulam Ahmad

Qadiyani by writing a Pamphlet on Qadiyanism and their basic tenets, for which he was ‘awarded’ death sentence¹¹³. His writings against anti-Hadith movement remained a masterpiece which is used by Muslim scholars throughout the world.¹¹⁴ His books *Tafhīmāt* (Elucidations) and *Tanqīhāt* (Critical Reviews)¹¹⁵ are regarded to be the noble references for those who want Islamic responses against the confusions and attacks of anti-Islamic groups.

8.3. Characteristics of Mawdūdī’s Refutation: As for the techniques, whereby Mawdūdī has held a distinguished position among other exegetes of the holy Qur’an, regarding refuting its false interpretations is given below: He has followed cognitive as well as innovative methods in the exegesis of the holy Qur’an. Besides, he has made social, cultural and political approaches to his work. Moreover, he has established his *Tafsīr* as a reliable means to refute the false beliefs and thoughts. Furthermore, he has interpreted the Qur’an by following logical, argumentative, legal and dogmatic methods.

9. Criticism of Western Civilization during Tafsīr of Āyāt al-Aḥkām:

Mawdūdī considers Western civilization to be an extension of modern *jāhiliyyah*¹¹⁶. Therefore, he said: “Western civilization should be subjected to a critical scrutiny and analysis. Western social life should definitely be discarded”¹¹⁷. During interpreting the Ayah pertaining to *zinā* in *Sūrah al-Nūr*, Mawdūdī criticized the Western laws of the modern times, and proved the superiority of Islamic law. He said: “According to them [Christians], illicit intercourse between an unmarried man and an unmarried woman is a sin but not a punishable offence. But if either of them (or both) is married, adultery is treated as a crime”.¹¹⁸

The Western laws of the modern times, which have also been adopted by the Muslims in various countries, are based on such conceptions. According to them, *zinā* may be an evil, and an immoral and sinful thing, but it is not a crime. It becomes a crime only when illicit intercourse is committed without the consent of the other party. As for adultery by a married man, this only provides a cause for complaint to his wife who may, if she likes, prove it and get a divorce. Similarly in the case of an adulteress, her husband can lodge a complaint against her and also against the man with whom adultery was committed and can sue both of them to claim divorce from the woman and monetary compensation from the man.¹¹⁹

The Islamic Law, in contrast to all these conceptions, holds *zinā* as a punishable crime and its committal by the married person enhances the guilt all the more. Under the Islamic Law *Zinā* is not a compoundable crime...and an outraged chastity cannot be compensated in terms of money. This is based on a Tradition which has been cited in almost all the collection of Hadith.¹²⁰ This shameless conception of monetary compensation for outraged modesty is a part of Western laws only¹²¹.

Thus, Mawdūdī compared between Qur'anic law and Western law, and proved superiority of Qur'anic legislations over that of Western, and establishing that the Qur'anic legislations are better, more just and more rational than the Westerns. And he touched to the fact of domination and impact of Western civilization on Islamic countries and its laws in an easy and attractive way which helps law students to comprehend and to get benefited. However, In spite of his criticism of Western civilization, Mawdūdī encouraged his followers to understand some of its positive values.¹²²

Concluding Remarks:

After this humble and unassuming explorative tour around the Abū al-A'ālā al-Mawdūdī's approach to the understanding of *Āyāt al-Aḥkām*, the researcher has arrived at some imperative findings. Some of them are presented below:

1. *Tafhīm* is a distinctive *tafsīr* from traditional exegesis. Because it has combined the traditional and modern strains by including discussions concerning economics, sociology, history, politics and issues faced by the modern world in a standard technique. It has used appealing language, fascinating style, arranged its materials methodically, and provided solutions of problems of the present age. It presented Islam as a complete code of life, and Qur'an as a living message and a book of an ideological movement.
2. Mawdūdī Emphasizes on *Ijtihād* for extracting legal rulings form *Āyāt al-Aḥkām*. In his view, *Ijtihād* is essential in understanding the divine texts, in providing rules, and in implementing the law.
3. Mawdūdī said that the Qur'an is not against the disagreement of opinion in the *Tafsīr Āyāt al-Aḥkām*, provided that: 1. there is an agreement on the basic principles of Islam among those who differ and; 2. they remain united within the fold of the Muslim Community. However, the Qur'an condemns the divergence which

starts with self-worship and dishonesty and leads to disputes and sectarianism.

4. The *Shar‘ī* rulings that Mawdūdī has extracted from particular Qur’anic verse in the light of related Qur’anic verse, prophetic traditions and juristic opinions have strongly been advocated by powerful evidences and presented in such a easy and attractive way that help the students of law and Islamic jurisprudence get benefitted from.
5. Mawdūdī has followed two different methods in connection with comparison between various opinions issued from great Muslim jurists: i.e. 1. He has just mentioned their opinions along with the evidences and left the matter of choosing and preferring for the readers. 2. He has given preference to one over another after conducting deep analysis of the evidences.
6. Concerning the methods of giving preponderance, firstly, he presented the views of the scholars along with their evidences, and then he discussed and scrutinized the opinions and evidences of jurists. After comprehending their sayings regarding any issue he chose the most familiar opinion from every Madhhab. Finally, he ended with the preponderant view or supported the *Madhhab* which is the strongest and the most appropriate.
7. The resources, that Mawdūdī has depended on for extracting juristic rulings from legislative verses, have been appeared either in prophetic traditions or in similar juristic rulings prevailed during the prophetic life or in the age of orthodox caliphs or in the verdicts issued from Muslim jurists during the first and second century of Hijrah.
8. The juristic views of Mawdūdī, during interpreting of *Āyāt al-Aḥkām*, were free from doctrinal bigotry. He used to advocate or oppose or criticize any doctrine according to its place in the light of proofs and evidences derived from the Qur’an and Sunnah and rational evidences.
9. During interpreting *Āyāt al-Aḥkām* Mawdūdī criticized the Western Civilization and its laws by comparing between Qur’anic & Western legislations and proving the superiority of Qur’anic legislations over Western ones and establishing that the Qur’anic legislations are better, more just and rational compare to that of westerns.

10. Mawdūdī interpreted *Āyāt al-Aḥkām* through traditionally transmitted texts i.e. *Tafsīr* of Qur'an by Qur'an, *Tafsīr* of the Qur'an by the Sunnah, Method of Qur'anic exegesis by Prophetic traditions and *Tafsīr* of Qur'an by the sayings of Companions and their Successors. And sometimes, cited from previously revealed scriptures as long as they agree with the basic principles of Islam in order to reinforce that which is mentioned in the holy Qur'an or to prove the superiority of the Qur'an over the previously revealed scriptures.
11. Mawdūdī rejects the misinterpretation of the *Āyāt al-Aḥkām*. For instance, during interpreting the verse (15-16) of *Sūrah al-Nisā'* Mawdūdī rejected the interpretation of Suddī and Abū Muslim Isfahānī.

Endnotes:

- 1 For a brief life-sketch of Mawdūdī in English: Ahmed, Kurshid and Ansari, Zafar Ishaq (1979), *Mawlānā Sayyid Abul A'ala Mawdūdī: An Introduction to His Vision of Islam and Islamic Revival*, Leicester: The Islamic Foundation, PP.360-65.
- 2 Fathi Osman, (July-October 2003) *Mawdūdī's Contribution to the Development of Modern Islamic Thinking in the Arabic-Speaking World*, California: The Muslim World, Volume 93, P.465; Smith, Wilfrid Cantwell (1957), *Islam in Modern History*, London: The New English Library, P.236.
- 3 For list of Mawdūdī's books: Ahmed and Ansari (1979), *Mawlānā Sayyid Abul A'ala Mawdūdī: An Introduction to His Vision of Islam and Islamic Revival*, Leicester: The Islamic Foundation, PP.03-10.
- 4 Nasr, Vali Reza (1955), *Sayyid Abu al-A'la Mawdūdī*, The Oxford Encyclopedia of the Modern Islamic World, ed. John L. Esposito, New York and Oxford: Oxford University Press, vol. 3, P.71.
- 5 Mawdūdī, Sayyid Abu al-A'lā (1996), *Islāmī Nizām-i-Zindagī Awr Uske Bunyādī Taṣawwrat* [Islamic Way of Life and its Basic Concepts], Lahore: Islamic Publications Ltd.
- 6 Few modern Muslim writers have been translated into so many languages. Mawdūdī's short *Dīniyāt* (available in English as "*Towards Understanding Islam*" [revol. ed.: Leicester: The Islamic Foundation, 1980] has alone been rendered into more than twenty languages.

- 7 W. C. Troll (1994) *Two Conceptions of Da‘wah in India: Jamā‘at-ī Islāmī and Tablīgī Jamā‘at*, In: Archives des sciences sociales des religions. N. 87, P.126.
- 8 Ushama, Dr. Thameem & Osmani, Dr. Noor Mohammad, (December 2006), *Sayyid Mawdūdī’s Contribution towards Islamic Revivalism*, Chittagong: IIUC Studies, Vol. 3, P.93.
- 9 Mawdūdī, Sayyid Abu al-A’lā (1988) *Sūrah Introductions to the Qur’an*, Leicester: The Islamic Foundation.
- 10 Two English version of ‘*Tafhīm al-Qur’an*’ are available: The earlier English translation is ‘*The Meaning of the Qur’an*’, Translated by Ch. Muhammad Akbar, and edited by A.A. Kamal M.A. Lahore: Islamic Publications Pvt. Limited, 1973-1988; and the second version is “*Towards Understanding the Qur’an*”, Translated and edited by: Zafar Ishaq Ansari, Leicester: The Islamic Foundation, Vol. I: 1988, PP.396; Vol. II: 1989, PP.368. Each volume: HB L 14.94; PB L5.95.
- 11 Two Bangla version of “*Tafhīm al-Qur’an*” are available: First One is translated by Mawlānā Abdur Rahim and the 2nd one is translated by Mawlānā Abdul Mannan Talib, edited by Hafiz Akram Faruque, both are published from Dhaka, by Adhunik Prokashoni.
- 12 Khan, ‘Abbas Ali, (1994) Mawlānā Mawdūdī: An Encyclopedia of Knowledge in *Zamān*, Dhaka: Adhunik Prakashani, PP.264-65.
- 13 Chowdhuri, Abdur Rahman (1988), *Sayyid Abū al-A’la Mawdūdī* (in Urdu), Lahore: Islamic Publications Ltd. P.81.
- 14 See weekly “*Ayeen*” Magazine, special issue for celebrating the completion of *Tafhīm*, Lahore: No. December 15, 1972, P. 106.
- 15 Mawdūdī, Sayyid Abul A’ala (12th ed.1991), *The meaning of the Qur’an*, Lahore: *Tarjumān al-Qur’an*, vol. 1, P.6.
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- 17 See for example: al-Nisāburī, Nizām al- Dīn (1280 A.H) *Grāib al-Qur’an wa Ragāib al-Furqān*, published in Tehran, see: al-Dhahabi, Muhammad Hussain, (2000) *Al-Tafsīr wa al-Mufasssīrīn*, Cairo: Maktabah Wahbah, 7th ed. vol. 1, P.322; al-Kashmīrī ,Mu‘īn al-Dīn (d.1075 A.H.), *Zubdah al-Tafasīr*, see: al-Gujrati, Shaykh Muhammad bin Ahmad, (March 1967 A.D.), *al-Tafsīr al-Ishārī*, *Shaikh Mu‘īn al-Dīn Kashmīrī Awor Unki Taṣānīf*, Azamgora: Monthly “*al-Ma‘ārīf*” magazine, see: al-Qudwā’i, Dr. Sālim *Hindustānī Mufasssīrīn Awor Unkī Tafsīrī*, P.102-4; Azad, Abut Kalam (d.1959) ‘*Tarjumān al-Qur’an*’.

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- 19 Nadavi, S. Habibul Haq (1989), *Review on "Towards Understanding the Qur'an"*, by Mawdūdī, Sayyid Abul A'la, translated and edited by Zafar Ishaq Ansari, Leicester: The Islamic Foundation, P.2.
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- 22 Mawdūdī, *The Meaning of the Qur'an*, vol. 1, PP.10-11.
- 23 *Ibid.* vol. 2, P. 133.
- 24 *Ibid.* vol. 1, P. 77.
- 25 *Ibid.* vol. 1, P. 159.
- 26 *Ibid.* vol. 6, P. 30.
- 27 For example: *Sūrah al-Zumar*, verse 21 contains the word "yanābī", which according to Arberry is "springs", in Mawdūdī it is "creeks, fountains, and rivers."²⁷ The merits of Mawdūdī's objective to prepare a lucid and self-explanatory translation of the Qur'an, he achieves this objective with remarkable success.
- 28 *Ibid.* vol. 1, P. 11.
- 29 Mir, Mustansir, (1985 A.D.), *Some Features of Mawdūdī's "Tafhīm al-Qur'an"*, Herndon: American Journal of Islamic Social Sciences, Vol. 2, No. 2, P.240.
- 30 Mawdūdī, *The Meaning of the Qur'an*, vol. 1, P.310-11. Note no. 134.
- 31 *Ibid.* vol. 1, P.332, note no. 26 verse no. 16 of *Sūrah al-Nisā'*; vol. 2, P.252, note no. 121; vol. 4, P.235, note no. 57; vol. 4, pP.442-43, note no. 12.
- 32 *Ibid.* vol. 3, pP.167-68, note no. 60; vol. 3, pP.240-44, note no. 101.
- 33 *Ibid.* vol. 3, pP.36-37, note no. 57; vol. 4, pP.404-05, note no. 41.
- 34 Mawdūdī, *The Meaning of the Qur'an*, vol. 4, P.356. Note no. 3.
- 35 Mawdūdī, *The Meaning of the Qur'an*, vol. 2. P. 422. See discussion of Mawdūdī the verse 76 of *Sūrah Yusuf*; also discussion of Mawdūdī the verse 13 of *Sūrah al-Shūrā* in *Tafhīm*, vol. 4 P.488.

- 36 For detailed see, Mawdūdī, Abu al-A’la (1st ed., 1967); *Islamic Way of Life*, Delhi: Markazi Maktabah Islami; Mawdūdī, Abu al-A’la (1st ed., 1976), *Political Theory of Islam*, Lahore: Islamic Publications.
- 37 Mawdūdī, *The Meaning of the Qur’an*, vol. 1, pP.211-13, notes no.317-318; v1, pP.214-16, note no.320. For a detailed discussion of the question of *ribā*, see Mawdūdī, Abu al-A’la, (2nd ed. 1952) *Sud* (Interest),Lahore: Islam Publications Pvt. Limited, 2 vols.
- 38 Mawdūdī, *The Meaning of the Qur’an*, vol. 5, P.447, note no. 22; vol. 5, P.84, note no. 19.
- 39 Mir, Mustansir, (1985 A.D.), *Some Features of Mawdūdī’s “Tafhīm al-Qur’an”*, Herndon: American Journal of Islamic Social Sciences, Vol. 2, No. 2, P.235.
- 40 *Ibid.*
- 41 Nadvi, S. Habibul Haq (1989), *Review on “Towards Understanding the Qur’an”*, by Mawdūdī, Sayyid Abul A’la, translated and edited by Zafar Ishaq Ansari, Leicester: The Islamic Foundation, P.3.
- 42 Mawdūdī, *The meaning of the Quran*, vol. 1, P.11.
- 43 *Ibid.* vol. 1, P.36.
- 44 *Ibid.* vol. 2, P.258 *Sūrah Yūnus*; vol. 5, P.244 *Sūrah al-Rahmān*; vol. 6, P.180 *Sūrah al-Dahr*; vol. 6, P.402, *Sūrah al-Qadr*.
- 45 *Ibid.* vol. 2, P.440 *Sūrah al-Ra’d*; vol. 3, P.672 *Sūrah al-‘Ankūb*; vol. 6, P.418 *Sūrah al-Zilzalah*.
- 46 *Ibid.* vol. 3, P.196 *Sūrah* 22; Mawdūdī says about the occasion of illuminating the *Sūrah al-Aḥzāb*: “The *Sūrah* discusses three important events which are: the Battle of the Trench, which took place in Shawwal, A. H. 5; the raid on Bani Quraizah, which was made in Dhil-Qa’dah, A. H. 5; and the Holy Prophet's marriage with Hadrat Zainab, which also was contracted in Dhil-Qa’dah, A. H. 5. These historical events accurately determine the period of the revelation of this *Sūrah*”. See *Tafhīm*, vol. 4, P.59.
- 47 *Ibid.* vol. 2, P. 583.
- 48 The first complete verse-by-verse analysis offered by Mawdūdī is that of *Sūrah* 33, but it is only from *Sūrah* 55 onward that he generally follows this scheme.
- 49 *Ibid.* vol. 4, P. 72-3.

- 50 *Ibid.* vol. 1, P. 229 *Sūrah* 3; vol. 2, PP. 166-67 *Sūrah* 9; vol. 3, P. 728-29 *Sūrah* 30; vol. 5, PP. 482-84 *Sūrah* 62; vol. 6, PP. 392-95 *Sūrah* 96.
- 51 *Ibid.* vol. 2, P. 321 *Sūrah* 11; vol. 2, PP.3778-381 *Sūrah* 12; vol. 3, PP.258-59 *Sūrah* 23; vol. 3, PP.610-12 *Sūrah* 28.
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- 53 *Ibid.* vol. 2, P.320 *Sūrah* 10-11.
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- 80 *Ibid.*
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- 82 Mawdūdī, *The Meaning of the Qur’an*, vol. 3, P.230.
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- 96 Piyare Mawlana, [in Urdu], by Qurayshi, Altaf Hassan, (Lahore: Jasarat Printers, 1991 A.D.), p.15-16.
- 97 *Ibid.*
- 98 Mawdūdī, Abul A'la (2007), *al-Islam fī Muwajahat al-Taḥaddīyyāt al-Mu'āṣirah*, Dhaka: Adhunik Prokashoni, 4th ed., P.75.
- 99 "The woman and the man guilty of fornication flog each one of them with a hundred stripes..." (*Sūrah al-Nūr*: 02).
- 100 Mawdūdī, *The Meaning of the Qur'an*, vol. 1, P.317.

- 101 *Ibid.* vol.3, p.360.
- 102 For instance, he said: “It has been explained by the Prophet in the tradition cited in *Musnad-i Ahmad*”. See. Mawdūdī, *The Meaning of the Qur’an*, vol. 1, P.284.
- 103 Khursid and Ansari, ‘Introduction’, *Islamic Perspectives*, P.282, note 3; Abū al-A’lā al- Mawdūdī, Ibrahim, Samir ‘Abd al-Hamid 1979, PP.222, 226–7, 229, 230.
- 104 He said: “There is a tradition that....”.See, Mawdūdī, *The Meaning of the Qur’an*, vol. 1. P.293.
- 105 See *Tafsīr* of verse 13 of *Sūrah al-Hujurāt* in *The Meaning of the Qur’an*, vol. 5, P.103
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- 107 *Genesis*, (book of the Old Testament), ch.23, vol. 7.
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