

**Contribution of *Darul-'Ulum* Deoband to the  
Development of *Tafsir***

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**CERTIFICATE**

This is to certify that the dissertation entitled “Contribution of *Darul-‘Ulum* Deoband to the Development of *Tafsir*” which is being submitted by Bilal Ahmad Wani, carried out under my supervision, embodies the original work of the candidate. The dissertation is of original nature and had not been submitted for any other degree so far.

It is further certified that the dissertation is worthy of consideration for the award of Degree of Master of Philosophy.

**Prof. (Dr.) Naseem Ahmad Shah  
(Supervisor)**

*To*  
*My*  
*Loving*  
*Parents*

**(Mr. Gh. Mohi-ud-Din Wani)**  
**And**  
**(Mrs. Fatima Begum)**

## *Abbreviations*

<b>S.No.</b>	<b>Abbreviation</b>	<b>Full Form</b>
1	No.	Number
2	p.	Page
3	pp.	Pages
4	Vol.	Volume
5	ed.	Editor/Edition
6	Tr.	Translator/Translation/Translated
7	Pub.	Publisher/Publication/Published
8	S.W.T.	<i>Subhanawata 'ala</i>
9	S.A.W.	<i>Sallallahu Alaihi Wasalam</i>
10	R.A.A.	<i>Radiallahuta 'ala Anhu</i>
11	R.A.	<i>Rahmatullahi Alaihi</i>
12	A.S.	<i>Alaihi salam</i>



## TRANSLITERATION OF ARABIC WORDS.

The following table shows the system that has been followed in this dissertation in transliterating the letters of the Arabic language.

S. No.	Arabic Letter	Transliteration Sign
1	ا	a
2	ب	b
3	ت	t
4	ث	th
5	ج	j
6	ح	h
7	خ	kh
8	د	d
9	ذ	dh
10	ر	r
11	ز	z
12	س	S
13	ش	sh
14	ص	s
15	ض	d
16	ط	t
17	ظ	z
18	ع	‘
19	غ	gh
20	ف	f

21	ق	q
22	ك	k
23	ل	l
24	م	m
25	ن	n
26	و	w
27	ه	h
28	ء	'
29	ي	y

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## Introduction

The origin of *Madrasahs* in Islamic civilization can be traced from the days of Madinan period when *Sahaba* (Companions of the Prophet<sup>(S.A.W.)</sup>) used to learn the tenets of Islam sitting on a *Suffa* (platform) adjacent to the Prophet's<sup>(S.A.W.)</sup> Mosque in Madinah. These learners (*Sahaba*) were known as *Ashab-i-Suffa* (Companions of the Platform).

The origin of the present type of regular *Madrasahs* dates back to 5<sup>th</sup> century A.H. The honour of this antecedence in fact, was destined for the illustrious sovereign of Afghanistan, Sultan Mahmud Ghaznavi (d.421/1030). Accordingly in 410 A.H /1019 C.E. the Sultan built at his capital Ghazani a *Jami'a Masjid*, which because of its elegance and beauty was famous by the name "*Urus-i-Falak*" (the bride of the sky). The sultan along with the mosque had also constructed a building for a *Madrasah*, and a library full of rare books.<sup>1</sup>

"He (the Sultan) founded a *Madrasah* near the mosque, collected excellent and rare books in its library, and, for the expenses of the mosque and the *Madrasah*, endowed many villages."<sup>2</sup>

The history of *Madrasahs* in India dates back to the period of Qutb al-Din Aibak (602/1205-606/1209) during whose reign a *Madrasah* was built in Multan by its ruler Nasir al-Din Qubacha.<sup>3</sup>

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<sup>1</sup> Syed Mehbub Rizvi, *Tarikh-i-Darul- Ulum Deoband*, Vol. I, Idarah-I- Ihtimam Darul-Ulum Deoband, 1992, P.68

<sup>2</sup> *Tarikh-I- Firishta*, Vol. I, P.30 (Quoted from Rizvi, op, cit., Vol.I, P. 68).

<sup>3</sup> *Ibid.*, P. 71.

By the 8<sup>th</sup> century A.H. the custom of establishing Islamic schools had become common in India. There were as many as one thousand *Madrasahs* in Delhi alone during the reign of Muhammad Tughlaq(725/1324-752/1351). Education was so much common that slave girls used to be *Hafiz* of the Quran. Muhammad Tughlaq himself was a highly accomplished scholar and a patron of learning.<sup>4</sup>

The successor of Muhammad Tughlaq, Feroz Shah Tughlaq (752/1351-790/1388) also was a great patron of education and learning. He started new *Madrasahs* and renovated the old ones. He paid special attention to the education and training of slaves and their children. He established separate schools for girls. According to Ibn Batuta there were 13 schools for girls in Hanor city situated in South India.<sup>5</sup>

During the Mughal period education and learning also got patronage. Many new *Madrasahs* were built and some old *Madrasahs* were improved. The educational advancement of Aurangzeb's period (1068/1657-1118/1706) is generally well-known. Besides big cities, Aurangzeb started *Madrasahs* in towns and villages also. In Lucknow the great educational institution known as "*Madrasa-i-Nizamia*" situated in *Farangi Mahal* is a monument of the same period.<sup>6</sup>

Gazi al-Din Feroz Jang I (d.1122/1710) had founded a *Madrasah* in Delhi, which, later on became famous as Delhi College. Many pioneer scholars of *Darul-'Ulum Deoband* have acquired

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<sup>4</sup> *Firishtah*, op., cit., vol. II, P. 408.

<sup>5</sup> *Ibn Battuta: Travels in Asia and Africa 1325-1354* (Tr. H.A.R. GIBB) Oriental Books Reprint Corporation, New Delhi, p. 230.

<sup>6</sup> *Ibid.*, P. 78.

education in this *Madrasah*. Maulana Muhammad Qasim Nanautawi, Maulana Rashid Ahmad Gangohi, Maulana Muhammad Ahsan Nanautawi, Maulana Zulfiqar ‘Ali Deobandi, Maulana Fazl al-Rehman Deobandi and many other ‘*Ulama* were students at this *Madrasah*.<sup>7</sup>

The period of 12<sup>th</sup> century A.H. in India is that tumultuous time in which along with Islamic power and grandeur the Muslims’ educational activities too had begun to cool down. During this time *Madrasa-i-Rahimia* of Shah Abd al-Rahim (d.1131/1718) served the Islamic sciences to some extent. After the death of Shah Abd al-Rahim, the *Madrasah* came in the hands of Shah Waliullah and its academic benefits reached to every corner of the Sub-Continent. Shah Waliullah was engaged in teaching and learning for twelve years in this *Madrasah*, when suddenly, he left for Hijaz in 1143/1730 and stayed there at Madinah for nearly two years.<sup>8</sup>

In 1145/1732, Shah Waliullah returned from Hijaz and made great efforts to popularize the science of *Hadith* in India. It was due to the same efforts of Shah Waliullah, that after Shah Abd al-Gani’s migration from India to Hijaz, *Darul-‘Ulum Deoband* continued to flourish and produce great ‘*Ulama* in the field of religious sciences.<sup>9</sup>

As a consequence of the uprising of 1857 most of the Muslim institutions of learning either came to a halt due to the unfavourable circumstances or were forced to close as a result of British anti-

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<sup>7</sup> Ibid., P. 80.

<sup>8</sup> Ibid., P. 84.

<sup>9</sup> Ibid., P. 86

Muslim policies. It was in this situational background wherein a strong need of having a central religious institution of learning was felt by the Muslim masses as well as intelligentsia. This thought ultimately culminated in the initiation and emergence of *Darul 'Ulum Deoband*.

*Darul-'Ulum Deoband* has contributed in all fields of religious knowledge viz, *Tasir, Hadith, Fiqh, Tasawwuf*, history and literature etc. but the present work will only focus on the contribution in the field of *Tafsir*, particularly the efforts made by Maulana Ashraf 'Ali Thanwi, Mulana Shabir Ahmad 'Uthmani and Maulana Mufti Muhammad Shafi in this regard.

Although some Muslim scholars have discussed the contribution of this *Madrasah* in the field of *Tafsir* as well, but the literature produced thereby is inadequate in the sense that it does not cover the whole range of *Tafsir* scholarship and the works contributed thereby. Though the books by Maulana Ikhlāq Hussain Qasmi entitled “*‘Ulama-i-Deoband ki Tafsiri Khidmat*”, and that of Maulana Nizam al-Din Asir Adrawi entitled “*Dabistan-e-Deoband ki ‘Ilmi Khidmat*” and the book by Dr. Rihana Sidiqi entitled “*Maulana Thanwi Ki Tafsir-e-Bayan al-Quran ka Tahqiqi wa Tanqidi Mutala‘h*” besides the articles by Maulana Hakim Anis Ahmad Sidiqi entitled “*Darul-'Ulum ki Tafsiri Khidmat*” by Maulvi Fudail Ahmad Nasiri entitled “*‘Ulama-i-Deoband ki Qurani khidmat*” and that of Anis al-Rahman Qasmi entitled “*Alama Mufti Muhammad Shafi ki Tafsir-i-Ma‘arif al-Quran ka Ja‘iza*”, have dealt with the issue partially and superficially. These works can be termed as fundamental efforts in the



direction of exploring the contribution of *Darul 'Ulum Deoband* in the field of religious sciences. However, the present work is an attempt to make an in-depth study of the contribution of *Darul 'Ulum Deoband* in the field of *Tafsir*. The study will particularly analyze and examine *Tafsir-e-Bayan al-Quran* of Maulana Ashraf 'Ali Thanwi, *Tafsir-i-'Uthmani* of Maulana Shabir Ahmad 'Uthmani and *Ma'arif al-Quran* of Maulana Mufti Muhammad Shafi. We have also clarified in our study the popular misunderstanding about *Darul 'Ulum Deoband* of having been a centre of *Fiqh* learning alone.

The present work spreads over three chapters followed by a concluding chapter and the Bibliography.

Chapter 1<sup>st</sup> provides a brief account of the historical background of *Darul-'Ulum Deoband*. The chapter has been further divided into sub-chapters like emergence, founder, establishment, courses of study and the aims and objectives of *Darul-'Ulum Deoband*.

Chapter 2<sup>nd</sup> provides a general overview of the development of religious sciences in *Darul-'Ulum*, particularly in the field of *Tafsir*, *Hadith*, and *Fiqh*.

Chapter 3<sup>rd</sup> the most important chapter of the present work provides a detailed background of science of *Tafsir*, *Tafsir* and its sources, *Tafsir* and *Tawil*, examination and introduction of *Bayan al-Quran*, *Tafsir-i-'Uthmani* and *Ma'arif al-Quran*. Life and major works of Maulana Ashraf 'Ali Thanwi, Maulana Shabir Ahmad

‘Uthmani and Maulana Mufti Muhammad Shafi have also been provided in this chapter.

## Emergence

The revolt of 1857 was a logical culmination of the political activities that had started with the *Fatwa* of Shah Abd al-Aziz in 1803 wherein India was declared *Darul-Harb*.<sup>1</sup> The outcome of the uprising of 1857 was a great shock to the Muslims of the country in general and to those of Northern-Indians in particular for hundreds and thousands of Muslim Scholars were hanged to death. Not only this, but Muslim monuments, *Madrasahs* and religious institutions were razed and pulled down, so that to root-out Islam from its root in the Indian Sub-Continent.

At the hands of this barbarism of the British, Muslims were helpless. They became politically, educationally and economically backward. The atrocities of enemies committed on Muslims, however awakened them once again. They were compelled to think to regain their political power, which they had lost at the hands of the British. They were firm that their spiritual power could help them overcome the brutality and carnage committed against them. Therefore, they rebuilt all *Madrasahs* that were destroyed by the British forces. They revived all religious science and arts. New Islamic institutions were established everywhere.

“When Delhi was devastated in the bloody revolution of 1857 C.E. as its political setup was upset and overthrown, its academic centrality too came to an end and the caravan of knowledge and

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<sup>1</sup> This implied legal sanction to the Muslims to either migrate to a friendly country or to raise arms against the oppressive rule of the British.

learning was constrained to pack up its kit from there. The men of Allah, at that time particularly those august men who had themselves passed through this ordeal of blood and iron and had witnessed the corpses of Muslims biting the dust and writing blood, were beset with this thought and anxiety as to where this caravan of knowledge and gnosis should be given an asylum and what ways and means should be adopted to take care of the faith and religion of the helpless Muslims of India. Call it what you may -luck and chance or divine destiny\_ that at that time the *Chhatta Masjid*<sup>2</sup> in Deoband became the centre of discussions for this line of actions.”<sup>3</sup> “.....This basic viewpoint that was settled at that time was that in order to keep the Muslims’ religious consciousness awake and to organize them on a national scale, the establishment of a religious and academic institution was inevitable. In the light of this central thought, Maulana Qasim Nanautawi and his confreres, Maulana Zulfiqar ‘Ali, Maulana Fazl al- Rahman and Haji Muhammad ‘Abid decided that now this seminary ought to be located at Deoband rather than at Delhi.”<sup>4</sup>

Actually the matter was that, at that disastrous condition people felt hopeless. They did not understand what could be done for the betterment of Muslims in future. Generally there were two opinions. Some people thought the first and foremost duty of Muslims is to protect Islam at this devastating condition, while others thought that problem of Muslims should be solved first. The first opinion was of Maulana Qasim Nanautawi and his followers. Therefore, they established *Darul-‘Ulum Deoband*, and the latter opinion was of Syed Ahmad Khan and his supporters, so they,

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<sup>2</sup> This mosque is situated to the west of the town (Deoband) and in the south-eastern corner of the *Darul-‘Ulum*. It is a very but attractive specimen of the earliest style of Muslim architecture in India, built with small bricks but without mortar and plaster.

<sup>3</sup> Rizvi.op.cit.vol.I, p.148.

<sup>4</sup> Ibid., p.149.

established Aligarh Muslim University.

The founders of the *Darul-'Ulum* had raised the standard of the revolt during the uprising of 1857. The most enthusiastic amongst them was Maulana Qasim Nanautawi, one of the foremost founders of the *Madrasah*.<sup>5</sup>

Maulana Rashid Ahmad Gangohi another founder member of the *Madrasah* had taken an active part in the uprising of 1857 as Maulana Qasim Nanautawi himself. He was arrested after the uprising of 1857.

Maulana Qasim Nanautawi and Maulana Rashid Ahmad Gangohi, being the disciples of Maulvi Mamluk 'Ali, had direct access to Shah Waliullah's religious as well as political thought. Their involvement in the uprising must have been guided by the ideas similar to those which guided Syed Ahmad Bareilwi (1786-1831) and Shah Isma'il Shahid (1781-1831).<sup>6</sup> It was perhaps with these things in mind that *Shaikh al-Hind* Maulana Mehmud Hassan had said:

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<sup>5</sup> The event which sparked the revolt in Thana Bhawan and Shamli was the Abd.al-Rahim episode. Abd.al-Rahim was a member of a rich *Qazi* family of Thana Bhawan. He went to saharanpur, the district headquarter, to buy some elephants. Someone reported the matter to the local British officer, imputing conspiratorial motives to Abd.al-Rahim's innocent purchases. In the changed atmosphere of 1857 the British officer believed the version of the informer, arrested Abd.al-Rahim and his men, and sent them to gallows without proper investigation and trial. His elder brother, Qazi Inayat 'Ali, got infuriated at the injustice of the British officer. He held a conference to decide the future course of action. Majority of the members were against any sort of violence, but Maulana Qasim Nanautawi pleaded so forcefully in favor of armed struggle against the unjust British people that all others were carried with him, and the battle ensued. (Quoted from Syed Manazir Ahsan Gilani, *Swanah-i-Qasmi*, vol. II, Darul-'Ulum Deoband, N.D. pp.121-122)

<sup>6</sup> Syed Masrur Ali Akhter Hashmi, *Muslim Response to Western Education: A study of Four Pioneer Institutions*, Commonwealth Publishers New Delhi, 1989, p.39.

“I do not stand in the way of those, whose aim is educating, teaching and learning only, but for myself I have selected only that way for the achievement of which the *Darul-‘Ulum* was established by my respected teachers.”<sup>7</sup>

The *Madrasah* was therefore not only a response to challenge the western knowledge only, but the response to a whole gamut of challenges that were posed before the Muslims as a result of their exposure to the western culture. Maulana Mehmud Hassan wanted to convey the same impression when he said:-

“Did the honorable teacher (Maulana Qasim Nanautawi) establish this *Madrasah* for teaching and learning only? The *Madrasah* was established in my presence. So far as I know, this institution was established after the failure of the revolt of 1857 with the purpose of establishing a centre where people could be prepared to make up the losses of 1857.”<sup>8</sup>

The circumstances under which the *Darul-‘Ulum* was established at Deoband justify the political under-current which occasionally surfaced itself during the Indian freedom movement. The Institution had been anti-British since the day of its inception in 1866 to the end of the British rule in India in 1947.

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<sup>7</sup> Rizvi, op.cit., Vol.I, p.44

<sup>8</sup> Ibid., p.44.

## Founder

Generally Maulana Qasim Nanautawi is regarded as the founder of *Darul-'Ulum Deoband*, while some people argue that it was Haji Muhammad 'Abid, who laid the foundation stone of the *Darul-'Ulum*. Thus goes the story of its foundation:-

“One day at the time of *Ishraq* (which is 20 minutes after sunrise), Haji Muhammad 'Abid, making a wallet of a handkerchief and putting three rupees in it from his own pocket, went all alone from the *Chhatta Masjid* to call upon Maulvi Mehtab 'Ali. Maulvi Sahib donated six rupees cheerfully and also gave his blessings. Maulvi Fazl al-Rahman donated twelve rupees and this humble author<sup>9</sup> six. Rising up from there he went to Maulvi Zulfiqar 'Ali, who promptly gave twelve rupees. By a lucky chance Maulvi Sayyid Zulfiqar 'Ali Thani (II) Deobandi was also present there; on his behalf too the former donated twelve rupees. Getting up from there this kingly *dervish* reached *Mohalla Abul Barkat*. By this time two hundred rupees had been collected; by dusk fall three hundred.”<sup>10</sup>

Actually it was not only Maulana Qasim Nanautawi, but a group of Scholars who founded the *Darul-'Ulum*. They include, Haji Muhammad 'Abid, Maulana Muhammad Qasim Nanautawi, Maulvi Mehtab 'Ali, Maulvi Zulfiqar 'Ali, Maulvi Fazl al-Rehman, Munshi Fazl Haq and Shaikh Nihal Ahmad.<sup>11</sup>

Shaikh Muhammad Ikram is also of the opinion that Maulana Qasim Nanautawi was not the real founder of the *Madrasah*.

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<sup>9</sup> Munshi Fazl Haq, the author of *Sawanih Makhtutah*.

<sup>10</sup> Gilani, op.cit.vol.II, pp.258-259.

<sup>11</sup> Rizvi, op.cit.,vol.I, p.157.

“Maulana Qasim Nanautawi was not the real founder of the *Darul-Ulum* at Deoband, but to transfer this *Madrasah* into a glorious *Darul-Ulum* was his idea. The people who started this *Madrasah*, perhaps their aim was not beyond a *Maktab*. But it was due to the efforts of Maulana Qasim Nanautawi that *Darul-Ulum Deoband* became main centre of learning in Sub-Continent.”<sup>12</sup>

Maulana Qasim Nanautawi, who was caravan leader of this educational movement, has rendered glorious services of the Muslims in academic, educational, missionary, literary, political and social fields. He devised an ingenious means of running the newly founded *Madrasah* at Deoband. This was the policy of inviting public contributions. The “Eight Principles” that he enunciated in this connection are worthy of note here. They are:-

1. The first principle is that the authorities of the *Madrasah* should always take utmost interest in raising more and more funds from the public. Others should also be exhorted to make efforts for constant increase in public donations. The well-wishers of the *Madrasah* should never forget this obligation of theirs.
2. The well-wishers of the *Madrasah* should endeavor towards a permanent and decent boarding arrangement for the students.
3. The councilors responsible for the management of the *Madrasah* should be devoted to its cause. Rigidity of views is undesirable. One should never try to man oeuvre in order to impose his opinion upon others. God forbid! The foundation

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<sup>12</sup>Shaikh Muhammad Ikram, *Mauj-i-Kauthar*, Taj Company, New Delhi, 1999, p.200.



of the *Madrasah* will be shaken when its councilors cease to be tolerant of each other's views. The *Muhtamim* (Rector) is bound to seek council in all advisable matters. Outsiders, also who entertain a feeling of good-will towards the *Madrasah* and have experience and intelligence, should be given an opportunity for constructive suggestions.

4. It is essential that the teachers of the *Madrasah* be like-minded. Like the worldly-minded 'Ulama they should not be disrespectful to others. It will be a bad day for the *Madrasah* when such a situation arises.
5. The curriculum and the methods of instruction, as already proposed or afterwards agreed upon by mutual consultations, should be strictly followed; otherwise this *Madrasah* will not flourish and if it does flourish it will not serve the purpose.
6. So long as the *Madrasah* does not have any regular and definite source of income, It will go like this -*Insha Allah* provided we pin our faith in Him, and when it come substantial property donation from some rich person of honest intentions, then it appears the *Madrasah* will be divested of the feeling of fear and hop-a perennial source of submission to the will of Allah- and, with this will be deprived of the 'hidden' source of unfailing assistance; and its workers will start quarreling amongst themselves. Therefore, in matters of income and constructions there should always remain a certain lack of certainty of means.
7. The participation of government and rich persons also appears

to be very harmful.

8. The donation of persons, who want to remain unknown, is a source of *Barakah* (Blessing]. Their sincerity seems a more permanent means of income.<sup>13</sup>

The first, the second, the sixth, the seventh and the eighth of these principles are in favor of adopting public contributions.<sup>14</sup> Public contributions ensure greater freedom, which was the prime concern of the founders of the *Darul-‘Ulum*. They could brook no government interference in the academic or administrative affairs of the institution, nor did they want interference of rich people.<sup>15</sup>

### **Establishment**

The year 1283/1866 is that blessed and auspicious years for the Muslims of the Sub-Continent in which the renaissance of their religious, educational, communal ad cultural life began when *Darul-‘Ulum* was inaugurated at Deoband.<sup>16</sup> *Darul-‘Ulum Deoband* was inaugurated on Thursday 15 *Muharam* 1283 A.H/May 30, 1866 C.E.<sup>17</sup> in an old mosque, the *Chhatta Masjid* under a pomegranate tree. The first teacher and the first pupil in a coincidence were both named Mehmud: Mulla Mehmud the teacher and Mehmud Hassan the pupil.<sup>18</sup> Mehmud Hassan on became famous by the name of *Shaikh al-Hind* and played an important role in Indian National Movement.

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<sup>13</sup> Gilani, op.cit., Vol.II, pp.220-221.

<sup>14</sup> Rizvi, op.cit., Vol.I, p.154.

<sup>15</sup> Hashmi, op.cit. p. 59.

<sup>16</sup> Deoband is a small town, a tehsil headquarter in the district of Saharanpur. Situated in the North it is about 147 kilometers from Delhi. It is very old town, and its history can be traced back to the days of Mahabharata.

<sup>17</sup> Rizvi, op. cit., Vol.I, p.155.

<sup>18</sup> Ibid., p.155.

Although this inauguration was very simple, brief and on a very limited scale, but in fact, it was opening of a new period of a great movement of religious knowledge in India, which had been started with full deliberation and thought as is evidenced by the glorious progress witnessed later on. It has played a very important role in saving the Muslims from spiritual and academic collapses.<sup>19</sup>

The *Madrasah* not only imparted free-education, but provided free accommodation and supplied books and meals free of cost. This was made possible because the request of the founders for providing financial aid was responded well by the people living in the surrounding areas.<sup>20</sup> The number of students increased considerably and additional classes for teaching the Quran, Persian and Mathematics were started.<sup>21</sup>

Soon the number of students increased so much that the accommodation in the *Chhatta Masjid* proved insufficient, so the *Madrasah* was shifted to *Qadi Masjid* and then to *Jam'ia Masjid*. But the *Jam'ia Masjid* too proved inadequate due to the day to day progress of the *Madrasah*, so a plot of land was purchased in the North-West of the town in 1875.<sup>22</sup> The foundation stone of the first building of the *Darul-'Ulum* was laid in 1876. The first building that came up was called '*Nauddarah*' (Nine arches).<sup>23</sup>

Its example helped in the establishment of *Madarasahs* at several places like Thana Bhavan, Ambetha, Muzaffar Nagar

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<sup>19</sup>Ibid., p.156.

<sup>20</sup>Hashmi, op. cit.pp.43-44.

<sup>21</sup>Rizvi, op. cit., Vol.I, p.163.

<sup>22</sup>Ibid., p.174.

<sup>23</sup>Ibid., p.185.

and Gulathi.<sup>24</sup> These *Madrasahs* were affiliated to the Deoband *Madrasah* and the teachers of Deoband used to conduct examination in them.

Thus, the *Madrasah* at Deoband succeeded in establishing a system of education which its founders had planned at the outset.

In 1880, Maulana Qasim Nanautawi died and the first stage of development came to an end. Maulana Qasim Nanautawi was not against the new learning, but he admitted that students might go for western education only after completing religious education. He believed that religious knowledge would increase their ability, train their faculties and thus enhance their efficiency to acquire western education.<sup>25</sup>

The period which now began was of increased activities. Several new departments were opened and new courses were started. The foundation of new buildings like library, *Darul Hadith*, the Mosque, hostel and *Darul-Tafsir* was laid.

Similarly, buildings like *Darul-'Ulum* mosque, *Mehman Khanah* (Guest house), *Darul Ifta* (Department of Law), *Darul Shafa* (Tibbiyah College), African hostel and *Daftar-i-Ihtimam* (Administrative Block) were added to the building complex of the *Darul-'Ulum* in due course of time.

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<sup>24</sup> Hashmi, op.cit.p.44.

<sup>25</sup> Gilani, op.cit.vol.II, p.281.

## Course of Study

In the mid 13<sup>th</sup> century A.H. there were three centers of education in India: Delhi, Lucknow and Khirabad, but all the centers had different points of view. More attention was paid to *Tafsir* and *Hadith* in Delhi, and the neotics were of secondary position. In Luckhnow the *Ulema* of *Farangi Mahal* were giving more importance to *Fiqh* and *Usul-i-Fiqh*. The academic subject at the Khairabad centre was logic and philosophy.<sup>26</sup>

The peculiarities of all these three places have been gathered in the curriculum of *Darul-'Ulum Deoband*, which is now in force till date in almost all the Arabic *Madrasahs*.

Alternations and changes have taken place in the curriculum as per demands of the age. Along with the religious sciences, contemporary sciences and economic necessities too have been paid attention.<sup>27</sup>

So far as the western education is concerned, the founders of the *Darul-'Ulum* were not against the western education. Maulana Nanautawi, the chief founder of the *Darul-'Ulum*, encouraged the students to pursue western education (if they so desired) only after the completion of religious education in the *Madrasah*. That is why the period of the study was reduced from ten to six years only.<sup>28</sup>

Reduction in the period of study warranted reduction in the number of books to be studied by students. Maulana Qasim Nanautawi emphasized on the study of important books of *Tafsir*,

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<sup>26</sup> Rizvi, op. cit.vol.II, p.268.

<sup>27</sup> Ibid., p.269.

<sup>28</sup> Gilani, op.cit.vol.II, p.286.

*Hadith, Fiqh, Usul-i-Fiqh* and *Fara'id*, so several books on logic and philosophy were eliminated from the proposed courses of study.<sup>29</sup>

Highlighting the demerits of elimination of philosophy from the course of study, Zia al-Hassan Faruqi writes:-

“Elimination of philosophy from the course of study during the formative years of the *Madrasah* minimized of the possibilities of *Ijtihad*, and enhanced the chances of orthodoxy, thereby putting a stop to creative thinking.”<sup>30</sup>

However, the books of philosophy and logic, which had been eliminated from the courses of study, were gradually introduced in the curriculum of the *Darul-'Ulum*.<sup>31</sup>

The curriculum of *Darul-'Ulum Deoband* consists of the following arts, science and books:-

## **The Eight-Year Course of the Arabic Classes**

### **First Year**

<b>Subject</b>	<b>Books</b>
Conjugation– Grammar ( <i>sarf</i> )	Arabic Primer; <i>Mizan al-Sarf</i> and <i>Munsa'ab</i> (complete); <i>Panj Ganj</i> (complete)

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<sup>29</sup> Ibid., p.292.

<sup>30</sup> Zia al-Hassan Faruqi, *Deoband School and the Demand for Pakistan*, Asia Publishing House, Bombay, 1963, p.10.

<sup>31</sup> Syed Manazir Ahsan Gilani, op.cit.vol.II, p.292.

Syntax ( <i>Nahv</i> ):	Memorizing or <i>Nahv-e-mir</i> (compl.) <i>Sharh-e-Mi'ata A'mil</i> (compl.)
Arabic Literature:	<i>Rauzat al-Adab</i> (omitting <i>bab al-Makateeb</i> ); <i>Insha-e-Arabi</i> (Prose). <i>Arabi ka Mu'allim</i> (Parts I & II)
Logic:	<i>Taiseer al –Mantiq</i> .
Chirography: ( <i>Khush-Navisis</i> )	Correct writing Dictation
Cantillation <i>Tajvid</i>	Exercise in Cantillation in the first quarter of the <i>Para-e-Amm</i> and Traditional invocations.

## Second Year

Subject	Books
Jurisprudence ( <i>Fiqh</i> )	Nur a-Ezah (Compl.); <i>Qaduri</i> (upto <i>Kitab al-Hajj</i> ).
Syntax;	<i>Hedayat al-Nahv</i> (compl.) <i>Al-Nahv al-Wazeh</i> (Elementary part I).
Conjugation;	<i>'Ilm al-Sigha</i> (upto <i>Khasiyyat</i> ); <i>Fusool-e-Akbari</i> (from <i>Khasiyyat</i> ).
Arabic Literature:	<i>Nafahat al-Adab</i> (compl.); <i>Tamrin-e Arabi</i> <i>Mirqat and Tehzib</i> .

Cantillation: Exercise in the last one-third of the *Para-e Amm* with memorizing *Jamal al-Quran*

Chirography Correct writing and Dictation

### Third Year

Subject	Books
Quranic Exegesis ( <i>Tafsir</i> )	<i>Tarjumat al-Quran (Sura-e-Baqrah)</i> .
Jurisprudence	<i>Qaduri</i> (from <i>Kitab al-Buyu</i> till the end )
Syntax:	<i>Ibn 'Aqeel</i> (upto 300 pages), <i>Sharh-e-Jami</i> (Verb and Particle)
Arabic literature:	<i>Nafahat al-Arab</i> (Prose)
Logic	<i>Sharh-e Tehzib</i> (upto <i>Zabita</i> ); <i>Qutbi</i> ( <i>Tasdiqaat</i> ).
<i>Hadith</i>	<i>Mishkat al-Athaar</i>
Contemporary subject:	a) 1. <i>Tarikh-e Hind</i> (from the regime of Sultan Mahmud Ghaznavi till C.E. 1947 2. <i>Tarikh-e Islam (Khulafa-e Rashidin,</i> <i>Bani Umayya, Bani Abbas; Tarikh-e</i> <i>Saltan-e Turki)</i> 3. Municipalities (Elementary Civics).



- b) 1. Geography of the Arab Peninsula and other Islamic Countries  
2. World geography (Region wise).

### Fourth Year

Subject	Books
Quranic Exegesis	<i>Tarjumat al-Quran</i> (from <i>Sura-e Aal-e Imran</i> upto <i>Sura-e Mariam</i> )
Jurisprudence	<i>Kanz al-Daqa'iq</i> (upto <i>Kitab al-Nikah</i> ); <i>Sharh-e Waqaya</i> , Vol. ii (upto <i>Kitab al-Itaq</i> ).
Principles of jurisprudence	<i>Usool al-Shashi</i> (Compl.)
Rhetoric	<i>Mukhtasar al-Ma'ani</i> (upto the end of the second subject); <i>Talkhis al-Miftah</i> (only the third subject).
Logic:	<i>Sallam al-Ulum</i> (up to the end of <i>Tasawwurat</i> ).
Philosophy;	<i>Hadya-e Sa'eed</i> (first half)
<i>Hadith</i>	<i>Alfiyat al-Hadith</i>

- Contemporary)  
Modern Sciences:
- a) 1) General Science (Elementary Chemistry, Physics, Zoology, Botany-all theoretical); principles of Hygiene.
  - b) 1) Some Essential Chapter of the constitution of India  
2) Elementary economics.  
The theories and Biographies of Some Modern Philosophers.  
3) The Theories and Biographies of some Modern philosophers.

### **Fifth Year**

<b>Subject</b>	<b>Books</b>
Jurisprudence	<i>Hedaya</i> ; First Quarter, second Quarter
Arabic literature	<i>Maqamat-e Hariri</i> (10 Maqalas)
Logic	<i>Mulla Hasan</i> (upto Jins)
Principles of jurisprudence	<i>Nur al-Anwar</i>
Beliefs (' <i>Aqa'id</i> )	<i>'Aqidat al-Tahavi</i> (compl.)
Rhetoric's	<i>Al-Balaghat al-Wazeha</i>

## Sixth Year

<b>Subject</b>	<b>Books</b>
<i>Tafsir</i>	<i>Jalalayn Sharif</i> (comp.) Two Hours Daily
<i>Usool-e Tafsir</i>	<i>Al-Fawz al-Kabir</i> (Comp.)
Philosophy	<i>Mebazi</i> (compl.)
Arabic Literature	<i>Divan-e Mutanabbi</i> (upto the end of the rhyme Dal) <i>Tamrin-e Arabi</i> (Arabic Exercises) <i>Insha-e Muhadath</i> (Colloquial Prose); Cantillation or Chirography.

## Seventh Year

<b>Subject</b>	<b>Books</b>
<i>Fiqh</i>	<i>Hedaya</i> (last portion) Daily two Hours.
<i>Aqa'id wa Kalam</i>	<i>Sharh-e 'Aqa'id-e Nasafi</i> (Compl.)
<i>Tafsir</i>	<i>Baizavi</i> (one and quarter portion of <i>Sura-e Baqarah</i> ).
<i>Hadith</i>	<i>Mishkat Sharif</i> (compl.)
<i>Usool-e Hadith</i>	<i>Sharh-e Nakhbat al-Fikr</i> (Compl.) Two Hours Daily
<i>Fara'iz</i>	Siraji (Compl.)

## Optional Subjects

<i>Usool-e Tafsir</i>	<i>Takhis al-Itqan</i>
<i>Usool-e Hadith</i>	<i>Muqaddama-e ibn Salah</i>
<i>Kalam</i>	<i>Masamarah</i>
<i>Logic</i>	<i>Hamd Allah</i>
<i>Literature</i>	<i>Divan-e Himasa (Bab al-Adab wal-Himasa)</i> <i>Al-Nathr al-Jadid</i>

## Eighth Year

<b>Subject</b>	<b>Books</b>
<i>Hadith</i>	<i>Bukhari Sharif (Compl).</i> <i>Muslim Sharif (compl.)</i> <i>Tirmizi Sharif (Compl.)</i> <i>Abu Da'ud Sharif (Compl.)</i> <i>Nasa'i Sharif</i> <i>Ibn Maja Sharif,</i> <i>Tahavi Sharif</i> <i>Shama'il-e Tirmizi Sharif</i> <i>Mu'attaayn (The two Mu'attas)</i>

## Post Graduate Classes

### 1. Completion (Mastery) in *Tafsir*

Subject	Books
<i>Tafsir</i>	<i>Tafsir-e Mudarik: Para 1-5</i> <i>Tafsir-e Mudarik: Para 6-10</i> <i>Tafsir-e Mazhari: Para 11-15</i> <i>Tafsir-e Mazhari: Para 16-20</i> <i>Tafsir-e Baizavi: Para 21-25</i> <i>Tafsir-e Baizavi: Para 25-30</i> <i>Talkhis al-Itqan.</i>

### 2. Mastery in Theology

<i>Tafsir</i>	<i>Tafsir-e Ibn Kathir (sura-e Baqrah &amp; Aal-e imran)</i>
<i>Hikmat-e Shariyah</i> (Religious Philosophy)	<i>Hujjat Allahil Baligha</i>
<i>Munazira</i> (Polemics)	<i>Rasheediyah</i>
<i>Fiqh</i>	<i>Al-shbah wal-Naza'ir (upto Subject I).</i>

<i>Usool-e Fiqh</i>	<i>Tauzih Talwih</i>
<i>Usool-e Hadith</i>	<i>Muqaddama-e ibn Salah</i>
<i>Hadith &amp; Fiqh</i>	<i>Muqaddama-e Fath al-Bari, Bedayat al-Mujtahid; Tadrib al-Ravi</i>

### **Mastery in Literature**

<b>Subject</b>	<b>Books</b>
Poetry	<i>Divan-e Hassan bin Thabit Sab'a Mu'allaqa</i> (up to three poems).
Prose	<i>Asalin al-Insha</i> <i>Jara'id wa Rasa'il</i>
History of literature	<i>Tarikh al-Adab al-Arabi</i>
<i>Insha</i> (Belles-letters)	<i>Maqalat-e Arabi</i>
General reading	<i>Hayati</i> by Ahmed Amin; <i>Al-Ayyam</i> by Dr. Taha Husain; <i>Ibraat</i> by Manfaluti; <i>Abqariyaat</i> by Mahmud 'Iqaar

## Mastery in Noetics

Subject	Books
Rational Sciences	<i>Qazi Mubarak</i> (upto Ummahat al-Matalib) <i>Hamd Allah</i> (upto Shartiyaat). <i>Sadra</i> (upto the discussion on physical forms), <i>Shams-e Bazigha</i> (upto the discussion on <i>Makan</i> -P.40 <i>Sharh-e 'Aqaid-e Jalali</i> (Upto the discussion on <i>Aslah</i> –p 72 <i>Musallim al-Thubut</i> (4 Chapters.)
General reading	<i>Muqaddama-e ibn khaldun</i> <i>Risala-e Hameediya</i> <sup>32</sup>

After the successful completion of this 8-year course of the Arabic classes the student becomes eligible for receiving the graduate degree (*Sanad-e-Faraghat*) of the *Darul- 'Ulum*.

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<sup>32</sup> All this information has been collected by the Researcher.

## Aims and Objectives

*Darul-'Ulum* Deoband is not only a religious teaching institution, but is also an effective and active movement. This movement cleansing the Muslims' beliefs and actions of all the evils liberated them from polytheism and superstitions. It removed fear and awes from their hearts, capacitated them politically to raise the prestige of the Muslims as a community by taking leading part in the freedom movement.<sup>33</sup>

During the 13<sup>th</sup> century hijri the Indian Muslims faced two important problems: one concerned their beliefs and practices and the other was of political nature, the objective of which was to deliver India from the imperial domination.<sup>34</sup>

The elders of the *Madrasah* made it necessary to establish religious *Madrasahs* for effectuating objectives of the Islamic beliefs, social customs, religious education and political endeavor. In this connection the first to appear in the scene was *Darul-'Ulum* Deoband with the following aims and Objectives:

1. To teach the Muslims the Quran, the *Tafsir*, the *Hadith* the beliefs, the *Kalam* and all other allied subjects, to provide Islamic knowledge to Muslims. To serve Islam through its propagations and, guide the Muslims to right path.
2. To develop Islamic discipline in the lives of students, and to generate Islamic sprit in them.

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<sup>33</sup> Rizvi, op. cit. vol. I, p. 140.

<sup>34</sup> Ibid., p.141.



3. To propagate and protect Islam: To serve (the objectives of) the propagation of Islam through writing and speeches: to develop among Muslims the morals, actions and sentiments as those of "the best of decades" (*Khyral-Qurun*) and the pious ancestors.
4. To avoid the influences of the government and to maintain the freedom of thought and knowledge.
5. To establishment Arabic *Madrasahs* at different places for the dispersion of religious knowledge and to affiliate them to the *Darul-'Ulum*.<sup>35</sup>

It is evident from the objectives that *Darul-'Ulum Deoband* was established to keep the religious consciousness alive among the Muslims lest they should be carried away by the Strong current of western culture. The objective related to the government influence is quite explicit in this regard.

The explanation of the objectives of the *Darul-'Ulum*, in the words of Qari Muhammad Tayyib is as follows:

- 1) **Religiosity:** The *Darul-'Ulum* is the hub of religious power from the alpha to omega; it is committed to the constitution and law of Islam.
- 2) **Freedom:** it means that this *Darul-'Ulum* is totally opposed to the external slavery. Its system of education and training, financial and social organizations are free. It is the first university in the world which negated to accept the aid of millions of rupees offered by the government.

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<sup>35</sup> Ibid., pp.141-142.

- 3) Simplicity and love of labor:** It means that the scholars and graduates of the *Darul-'Ulum* are used to tolerate hardships in the struggle for existence.
- 4) Character (High Morality):** It means that the students here are the perfect specimen of high character which they have imbedded from their elders, and is entirely spiritual.
- 5) Academic and educational attachment:** This is a characteristic feature which a visitor of *Darul-'Ulum* can perceive in the very first movements. Every characteristic of the *Darul-'Ulum* can be seen in the mirror of its life. That is why the students from every part of the world are present in the *Darul-'Ulum*. The teachers of the *Darul-'Ulum* are the best teachers of the world and its servants are the incarnation of self-sacrifice. The Muslims trust these people and monetary helps are received for the *Darul-'Ulum* from every part of the world.<sup>36</sup>

The foundation of the *Darul-'Ulum* had been laid down by those *'Ulama* who were selflessness and sincere. Their heart and mind was restless for the splendid future of Islamic brotherhood. They had completely devoted themselves for the preaching and propagation of religious knowledge. The religious, educational, moral, political and reformative services the *Darul-'Ulum* has rendered in and outside the country can never be forgotten.

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<sup>36</sup> Ibid., p.144.

## Introduction:

After the announcement and execution of the education system framed by Lord Macaulay, the founders of *Darul-'Ulum Deoband* started such a strong educational movement which helped in the renaissance of Islam throughout the subcontinent.<sup>1</sup> The main task of *Darul-'Ulum Deoband* was the teaching of Quran, *Hadith and Fiqh*, and to produce such scholars in these fields who can defend Islamic civilization from the ill effects of modern education.

The *Darul-'Ulum* had been established at a time when the *Madrasahs* for religious education had altogether become extinct in India, and it appeared that the religious education will be overlapped and surpassed by the modern education.<sup>2</sup> In this critical situation the *Darul-'Ulum* disproved any such possibility.

About the same role and achievements of the *Darul-'Ulum* Khawja Khalil Ahmad writes:-

“The *Darul-'Ulum Deoband* is a matchless centre of Islamic sciences not only in India but in the whole world and it had a special status in the world next of *Jami'a Azhar*. This is the *Madrasah* which has caused to flow the rivers of Islamic sciences in India. Its graduates are engaged in each and every corner of India in education and Islamic services. The services, that, *Darul-'Ulum Deoband* has rendered to religion and religious sciences are as bright as the Sun.”<sup>3</sup>

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<sup>1</sup> Fazil-i-Rashid al-Hussaini al-Qasmi, *Mashahir-i-Darul-Ulum Deoband*, Monthly “Al-Rashid”, Maktaba Mehmudia Lahore, Feb-March 1972, p.251.

<sup>2</sup> Rizvi, op. cit. vol.I, p.450.

<sup>3</sup> Ibid., pp.451-452.

English education had created such a danger at that time, as it appeared the religious sciences would extinct from India, but at that critical condition, *Darul-'Ulum* came forward and protected the religion and religious knowledge. A contributor of *Majala 'Ulum al-Din Aligarh* writes in this respect:-

“The domination of the English people had created the danger that; the religious sciences might depart from the country. Under such circumstances the *Darul-'Ulum* obviated this danger and it emerged on the map of India as a live exposition of the Quranic verse.”<sup>4</sup>

“We have, without doubt, sent down the Message; And We will assuredly guard it (from corruption).”<sup>5</sup>

Its graduates accomplished great works in the academic field in which the compilation and writing of useful books, the discovery of old academic treasures, useful and meaningful commentaries and the establishment of other religious institutions are included.<sup>6</sup>

*Darul-'Ulum Deoband* has played a vital role for the development of religious sciences like *Tafsir, Hadith, Fiqh, Tasawwuf*, literature, ‘*Aqa'id* etc. and has rendered great services in this respect. As this subject (religious sciences) is very vast, so here only three subjects have been discussed viz, *Tafsir, Hadith* and *Fiqh*.

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<sup>4</sup> Ibid., p.457.

<sup>5</sup> Al-Quran, 15:9.

<sup>6</sup> Rizvi, op. cit., Vol.I, p.457.

## ***Darul-'Ulum Deoband and the Development of Tafsir:***

### ***Tafsir: Meaning and Sources:***

#### **Meaning**

The word *Tafsir* has been derived from the Arabic root word “*Fasr*” which means to open. Since the meaning of the Quran is openly described this science is known as the “Science of *Tafsir*.” So technically *Tafsir* is that branch of knowledge that deals with the methods of the delivery of the words of the Quran, their interpretation, their individual and composite forms and expediencies.<sup>7</sup>

#### **Source of *Tafsir*:**

There are six sources of *Tafsir*, these include:

1. **The Quran Itself:** The first source of *Tafsir* is the Quran itself, i.e., sometimes its verses explain each other. Something is left unsaid in a verse, but said in detail in another verse.
2. **Hadith:** The second source of *Tafsir* is the traditions of Prophet. The Quran has clarified at many places that the real purpose of sending Prophet Muhammad (S.A.W.) in this world was for him to explain the Quranic verses through his words and deeds.

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<sup>7</sup> Maulana Muhammad Taqi Uthmani, *Ulum al-Quran*, Kutub Khana Na'imiyah, Deoband, 1396 A.H., p.323.

3. **Sayings of the companions:** It is the companions of the Prophet <sup>(S.A.W.)</sup> who learnt the Quran directly from him. Their language was Arabic and they were fully aware of the environment of revelation of the Quran. Therefore, after the traditions of the Prophet <sup>(S.A.W.)</sup>, the third source of *Tafsir* is the statements of the companions who had devoted time and effort to learn it.
4. **Sayings of *Tabi'in*:** In *Tafsir* after the sayings of companions due importance is given to the sayings of *Tabi'in*, because they were students of *Suhaba* and themselves were great scholars of the Quran.
5. **Arabic Language:** In *Tafsir*, Arabic language has a unique status, because Quran has been revealed in Arabic, so a *Mufasir* should be an expert in Arabic language.
6. **Common Sense:** Common sense is needed in everything in this world, so it is required in *Tafsir* also.

### **Development of *Tafsir*:**

‘*Ulama-i-Deoband* have relation of discipleship and supplication with Shah Waliullah and his sons, so they follow the path of Shah Sahib and his sons in the matters of explanation and interpretation of the Quran.<sup>8</sup>

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<sup>8</sup> Maulana Hakim Anis Ahmad Sidiqi, *Darul-'Ulum ki Tafsiri Khadmat*, Monthly "Al-Rashid", Maktaba Mehmudia Lahore, Feb-March 1972, p.569.

Shah Sahib was himself connected with *Tafsir* and wrote a *Tafsir* in Persian language namely *Fath al-Rehman*. Then his son Shah Abd al-Qadir wrote the first complete Urdu *Tafsir* ‘*Muzuh Al-Quran*’ that became the base for the exegetic trend of *Darul-‘Ulum Deoband*.

Actually, ‘*Ulama-i-Deoband*’ extended the work of Shah Sahib and his sons, and served the field to a greater extent. However all these services of the *Darul-‘Ulum* cannot be discussed with entire comprehension and curiosity? So some aspects have been discussed here.

### ***Tafsir works.*<sup>9</sup>**

‘*Ulama-i- Deoband*’ played a vital role in the development of *Tafsir* by providing abundant literature on the subject. They wrote a huge number of *Tafasir* and books relevant to the subject. Some of these works are introduced below-

#### **a. *Tafsir-Bayan al- Quran: Ashraf ‘Ali Thanwi.***

Maulana Ashraf ‘Ali Thanwi has written this *Tafsir*. The main features of the *Tafsir* are, curtailness of *Tafsir*, selection of authentic sayings, connection between *Ayat-i-Qurani* and content. These features of the *Tafsir* compelled Alama Anwar Shah Kashmiri to Say, “I think *Bayan al-Quran* has been written for the common people only, but after going through it,

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<sup>9</sup> Here some important *Tafsir* works are briefly introduced.

it became evident that the scholars can also be benefited from it.”<sup>10</sup>

**b. *Tafsir-i-Thana’i*: Maulana Thanallah Amritsari:**

Maulana Amritsari has described two main causes of writing this *Tafsir*, 1) Being ignorant of Arabic language, Muslim doesn’t derive any benefit from Arabic *Tafasir* and the diffuseness of Urdu *Tafasir*. 2) Answer the opponents of the Quran by the Quran. *Shan-i-Nazul*, connections and occurrences have been discussed briefly in this *Tafsir*.<sup>11</sup>

**c. *Tafsir -i- Majidi*: Maulana Abdul Majid Daryabadi:**

This *Tafsir* is a treasure of knowledge. It is amongst one of the reliable *Tafasir*. The language is proficient and very lucid. According to Abu Bakr Qasimi, “This *Tafsir* is superior to *Bayan al-Quran* in respect of findings.”<sup>12</sup>

**d. *Mushkilat al-Quran*; Maulana Muhammad Tayyib:**

This book contains *Tafsir* of those verses that are regarded very difficult to be explained and interpreted by the ‘Ulama.<sup>13</sup>

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<sup>10</sup> Maulvi Fuzail Ahmad Nasiri, ‘*Ulama-i-Deoband ki Qurani Khidmat*, Monthly, “Pygam-i-Mehmud”, Mehbub Press, Deoband, Apr-May, 1998, p.51.

<sup>11</sup> Ibid., p.51.

<sup>12</sup> Ibid., p.56.

<sup>13</sup> Maulana Nizam al-Din Asir Adrawi, *Dabistan-i-Deoband ki ‘Ilmi Khidmat*, Dar al-Mau’lifin Deoband, N.D., p.37.



### e. *Ma'arif al-Quran*: Mufti Muhammad Shafi:

This *Tafsir* contains translation of *Shaikh al-Hind* and *Khulasa-i-Tafsir* of Ashraf 'Ali Thanwi. In this *Tafsir*, mostly the modern issues have been discussed elaborately. That is why Taqdim al-Haq Says, "I think *Ma'arif al-Quran* is preferable and excellent *Tafsir* of the present age."<sup>14</sup>

*Darul-'Ulum Deoband* has produced abundant literature on the subject, so it is impossible to introduce each and every book. Now a list of works related to the subject with their authors and compilers is given below:

S. No	Name of the book	Language	Author/compiler/Translator
1.	<i>Tafsir-i-Dars-i-Quran</i>	Urdu	Maulana Abdul Hai Faruqi
2.	<i>Mauzah al-Faruqan</i>	Urdu	<i>Shaikh al-Hind</i> Maulana Mehmud Hassan
3.	<i>Ma'arif al-Quran</i>	Urdu	Maulana Muhammad Idris Kandhalvi
4.	<i>Tafsir al-Quran</i>	Urdu	Maulana Muhammad Tahir Deobandi
5.	<i>Tafsir-i-Habibi</i>	Pashto	Maulana Habib al-Rehman Mardani.
6.	<i>Anwar al-</i>	Pashto	Maulana Sayid Muhamad

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<sup>14</sup>Nasiri, op.cit., p.52.

	<i>Quran</i>		Anwar al-Haq Kakakhail
7.	<i>Hidayat al-Quran</i>	Urdu	Maulana Muhammad ‘Uthman Saharanpuri
8.	<i>Miftah al-Quran</i>	Urdu	Maulana Shabir Azhar Mirathi
9.	<i>Faiz al-Rehman</i>	Urdu	Maulana Yaqub al Rehman ‘Uthmani
10.	<i>Tafsir-i-Uthmani</i>	Urdu	Maulana Shabir Ahmad ‘Uthmani.
11.	<i>Fahm-i-Quran</i>	Urdu	Maulana Sa‘id Ahmad Akbarabadi.
12.	<i>Tadabur-i-Quran</i>	Urdu	Maulana Amin Ahsan Islahi.
13.	<i>Dars-i-Quran</i>	Urdu	Maulana Mufti Zafir al-Din
14.	<i>Muqadimah Tafsir-i-Nizam al-Quran</i>	Urdu	Maulana Mufti Zafir al-Din
15.	<i>Tafsir-i-Surah al-Fatih</i>	Urdu	Maulana Abul-Kalam Qasmi.
16.	<i>Qurani Taqrireqin</i>	Urdu	Maulana Imam ‘Ali
17.	<i>Quran-i-Muhkam</i>	Urdu	Maulana Abd-al-Samad Rehmani
18.	<i>Tadwin-i-Quran</i>	Urdu	Maulana Sayid Manazir Ahsan Gilani.

19.	<i>Maududi ki Tafsir par Muhaqiqanah Nazr</i>	Urdu	Maulana Ikhlaq Hussain Qasmi.
20.	<i>Anwar-al-Quran</i>	Urdu	Maulana Muhammad Na'im Deobandi.
21.	<i>Ahsan al-Tafasir</i>	Urdu	Maulana Sayid Muhammad
22.	<i>Khulasah-al Tafsir</i>	Urdu	Maulana Fatah Muhammad
23.	<i>Ghayat-al-Burhan Fi-Tawil-al-Quran</i>	Arabic	Maulana Hakim Sayid Hassan.
24.	<i>Tafsir kalam al-Rehman</i>	Arabic	Maulana Ghulam Muhamad.
25.	<i>Tafsir T'alim al-Quran</i>	Urdu	Maulana Qadi Zahid al-Husaini
26.	<i>Talim al-Quran</i>	Urdu	Maulana Muhammad Abd al-Rahim Hyderabadadi
27.	<i>Tafsir Fath al-Aziz</i>	Urdu	Maulana Muhammad Hassan Sahab Mustafabadi
28.	<i>A'azam al-Tafasir Tawjid al-Quran</i>	Urdu	Qari Rahim Bakhash

29.	<i>Altaf al-Rehman Bi-Tafsir-al-Quran</i>	Arabic	Maulana Abdul Bari
30.	<i>Jawahir al-Tafsir</i>	Arabic	Maulana Abdul Hakim Lukhnawi
31.	<i>Ma'arif al-Quran</i>	Arabic	Maulana Qadi Zahid al-Hussaini
32.	<i>Tafsir al-Quran</i>	Urdu	Maulana Muhammad Tahir Qasmi.
33.	<i>Dars-i-Quran</i>	Urdu	Qari Ikhlāq Ahmad Sidiqi.
34.	<i>Tarjuma Quran</i>	Hindi	Maulana Sayid Arshad Madni.
35.	<i>Tafsir-i-Surah al-Fatihah</i>	Hind	Mufti Muhammad Salman Mansurpuri. <sup>15</sup>

From the above-mentioned works, it is evident that how much the scholars of *Darul-'Ulum* are interested in the development of *Tafsir*.

### **Prominent Mufasirin of Darul-'Ulum.**

So far as science of *Tafsir* is concerned *Darul-'Ulum* produced a huge no. of *Mufasirin*. Some prominent names are mentioned below:

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<sup>15</sup> All this information has been collected by the researcher.

S. No.	Name	Date of Birth	Year of admission in <i>Darul- Ulum</i>	Year of graduation from <i>Darul- Ulum</i>	Date of Death
1.	<i>Shaikh al-Hind</i> Maulana Mehmud Hassan Deobandi	<i>1268 A.H</i>	1283 A.H	1290 A.H	<i>18 Rabi al-awal 1339 A.H</i>
2.	<i>Hakim al-Ummah</i> Maulana Ashraf ‘Ali Thanwi	<i>1280 A.H</i>	1295 A.H	1299 A.H	<i>16 Rajab al-Murajab 1362</i>
3.	<i>Shaikh al-Islam</i> Maulana Shabir Ahmad ‘Uthmani	<i>1305 A.H</i>	1319 A.H	1325 A.H	<i>21 Safar al-Muzzafar 1369</i>
4.	Maulana Muhammad Idris Kandhalvi	<i>1318 A.H</i>	_____	1337 A.H	<i>6 Rajab al-Murajab 1394</i>
5.	Maulana Mufti Muhammad Shafi	<i>1314 A.H</i>	1330 A.H	1336 A.H	<i>11 Shawal 1396 A.H</i>
6.	Maulana	<i>1318 A.H</i>	_____	1339 A.H	_____

	Shamas al-Haq Afgani				
7.	Maulana Thana Ullah Amratsari	1382 A.H	1308 A.H		4 Jamad al-Awal 1367 <sup>16</sup>

## ***Darul-'Ulum Deoband and the development of Hadith:***

### ***Hadith: Meaning, components and types:***

#### **Meaning**

In Arabic the word *Hadith* means a piece of information conveyed either in a small quantity or large. In Islamic terminology, the term *Hadith* refers to reports of statement or actions of prophet Muhammad (S.A.W) or of his tacit approval or criticism of something said or done in his presence.

#### **Components**

The major components of *Hadith* are:

- 1) Text (*Matan*): This contains the actual narrative.
- 2) Chain of narrators (*Isnad*): This documents the route by which the report has been transmitted.

The *Isnad* consists of a chronological list of the narrators, each mentioning the one from whom he heard the *Hadith*, until mentioning the originator of the *Matan* along with the *Matan* itself.

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<sup>16</sup> All this information has been collected by the Researcher.

## Types

In broader sense *Ahadith* have been categorized on the basis of reliability. The major types of *Hadith* are as follows:

- 1) **SAHIH**: transmitted through an unbroken chain of narrators all of whom are of sound character and memory. Such a *Hadith* should not clash with a more reliable report and must not suffer from any other hidden defect.
- 2) **HASAN**: transmitted through an unbroken chain of narrators all of whom are of sound character but weak memory. This *Hadith* should not clash with a more reliable report and must not suffer from any other hidden defect.
- 3) **DHA'IF**: This can not gain the status of *Hasan*, because it lacks on or more elements of a *Hasan Hadith*. (For example, if the narrator is not of sound character and memory, or if there is a hidden defect in the narrative or if the chain of narrators is broken).
- 4) **MAUDHU'**: Fabricated and wrongly ascribed to Prophet Muhammad. (S.A.W.)
- 5) **MAQLUB**: It is *Hadith*, in two different narrations of which the names of narrators have been changed.

## Development of *Hadith*:

In India the teaching and learning of *Hadith* was formally commenced by Shaikh Abdul Haq. He got his education in Hijaz and played a vital role in spreading the knowledge of *Hadith* in India.

After Shaikh Abdul Haq, a revolution occurred in the history of *Hadith* when Shah Waliullah came in this field. He did not teach only *Mishkat* but also introduced the teaching *Sihah al-Sittah*. Along with teaching he also attempted to spread the knowledge of *Hadith* by writings. After his death his sons and disciples also played an important role for the development of this field.<sup>17</sup>

But in later 13<sup>th</sup> century A.H. when Mughals were overthrown by the British and once again religious consciousness became almost extinct in India at that time Maulana Qasim Nanautawi and his followers established the *Darul-'Ulum* to protect this religious knowledge. The science of *Hadith* was also revived and the country once again became scented with the fragrance of *'Ilm al Hadith*.<sup>18</sup>

The services that the *Darul-'Ulum* have provided for the development of *Hadith*, were praised by a renowned scholar of Islamic world Yousuf al-Sayid Hashim al-Rufa'i Speaking in a general function said:-

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<sup>17</sup> Maulana Muhammad Aslam Pratabgadi, *Darul-ulum Deoband aur khidmat-i-Hadith*, Monthly, Pygam-i-Mehmud, Mehbub Press, Deoband, Apr-May, 1998, p.63.

<sup>18</sup> Ibid., p.63.



“To repulse objections against Islam we require ‘Ulama of the standard of Hafiz Zahbi and Hafiz Ibn Hajar and we are proud that ‘Ulama of this caliber are present in the *Darul-‘Ulum*.”<sup>19</sup>

For the development of this subject the *Darul-‘Ulum* produced a long range of scholars and books which are of course sufficient to protect this branch of Islamic Knowledge.

As the subject is very vast and it is impossible to discuss each and every aspect of the subject, so only two aspects have been discussed. These are:-

- 1) *Hadith* compilations and accessories
- 2) *Famous Muhadithin* of the *Darul-‘Ulum*.

### ***Hadith* works and accessories.**

*‘Ulama-i-Deoband* produced abundant literature for the development of this science. Some major works are introduced below:

- 1) ***Fath al-Muhalam Sharah-i-Sahih al-Muslim:***  
**Maulana Shabir Ahmad ‘Uthmani.**

After the *Sharah* of Imam Nauvi, it is considered as the most important *Sharah* of *Sahih al-Muslim*. It shows Alama

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<sup>19</sup> Rizvi, op.cit., vol.I, p.135.

‘Uthmani’s excellence, convince of Knowledge and ‘*Ilm al-Hadith*. In the interpretation of *Ahadith* difficult issues have been discussed in a facile manner.<sup>20</sup>

## 2) ***Ma‘arif al-Sunan: Alama Yousf Binori:***

It is a complete *Sharah* of *Sunan Tirmidhi*. This book shows author’s hold on ‘*Ilm al-Hadith* and principles of *Hadith*.

In this book important issues have been discussed in accordance with the teachings of our predecessors. For the explanation and interpretation of traditions the ‘Ulama of present age have also been consulted. In this book the criticism of Abdul Rehman Mubarkpuri on *Hanafi Maslak* has been particularly answered.<sup>21</sup>

## 3) ***A‘ala al-Sunnan: Zafar Ahmad Thanwi:***

This is a unique book and was written to Justify Imam Abu Hanifa as a *Muhadith*. It contains all the *Ahadith* pertaining to the *Hanafi* school of thought. About this book Shaikh Abdul Fatah wrote, “In 14<sup>th</sup> century *A‘ala al-Sunnan* is the most important and excellent book of *Hanafi* School of thought.”<sup>22</sup>

## 4) ***Al-Ma‘ujam al-Rijal al-Bukhari:- Asir Adrawi:***

This is an extraordinary book written about *Sahih al-Bukhari* in which the author has mentioned the no. of times a transmitters

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<sup>20</sup> Adrawi, op.cit., p.94.

<sup>21</sup> Ibid., p.105.

<sup>22</sup> Ibid., p.140.

name has been mentioned in *Bukhari* and has arranged the names of transmitters in an alphabetical manner.<sup>23</sup>

### 5) ***‘Ulum al-Hadith: ‘Ubaidullah As‘adi.***

In this book, principles and technical terms of *Hadith* have been discussed in a facile manner. Different terms used in *‘Ilm al-Hadith* like, *Sunnah, Athar, Sanad, Matan, Rawi, Murawi, Isnad, Muhadith, Hafiz, Hakim* etc. have been introduced briefly.<sup>24</sup>

As there is a large no. of works produced on this subject and it is not possible to introduce each and every book, so now a list of some important works pertaining to the subject is given below.

S.No.	Name of the book	Language	Author/compiler /Translator.
1.	<i>Al-T‘aliq al-Sabih</i>	Arabic	Maulana Muhammad Idris Kandahalvi
2.	<i>Al-Abwab Wal Tarajim</i>	Arabic	<i>Shaikh al-Hind</i> Mehmud Hassan
3.	<i>Anwar al-Bari Sharh-e-Bukhari</i>	Urdu	Ahmed Riza Bijnori
4.	<i>Alfiyat al-Hadith</i>	Urdu	Maulana Muhammad Manzoor Naumani
5.	<i>Intikhab-e-Sihah</i>	Urdu	Qazi Zayn al-Abidin

<sup>23</sup> Ibid., p.93.

<sup>24</sup> Ibid., p.171.

	<i>al- Sitta</i>		Sajjad Meeruthi
6.	<i>Ezah al-Bukhari</i>	Urdu	Maulana Fakhr al-Din Ahmad
7.	<i>Tadween-i-Hadith</i>	Urdu	Maulana Manazir Ahsan Gilani
8.	<i>Tarjuman al-Sunnah</i>	Urdu	Maulana Badr-e-Alam Meeruthi
9.	<i>Tarjuma-e-Sahil al-Bukhari</i>	Urdu	Maulana Shabir Ahmad ‘Uthmani
10.	<i>Hashia-e-Sunan ibn Majah</i>	Arabic	Maulana Anwar Shah Kashmiri
11.	<i>Taqrir-e-Tirmizi</i>	Urdu	<i>Shaikh al-Hind</i> Mehmud Hassan
12.	<i>Hajjiyat-e-Hadith</i>	Urdu	Maulana Idris Kandahalvi
13.	<i>Hadith-e-Rasul ka Qurani Ma‘ayar</i>	Urdu	Maulana Muhammad Tayyib
14.	<i>Sharh-e-Tirmizi</i>	Urdu	Maulana Muhammad Ibrahim Baliavi
15.	<i>Fazl al-Bari Sharh-e Sahih al-Bukhari</i>	Urdu	Shabir Ahmad ‘Uthmani
16.	<i>Fayl al-Bari ala Sahih al-Bukhari</i>	Arabic	Maulana Anwar Shah Kashmiri
17.	<i>A-Kaukab al-</i>	Urdu	Maulana Rashid Ahmad

	<i>Durri</i>		Gangoli
18.	<i>Mishkat al-A'athar</i>	Urdu	Maulana Syed Muhammad Miyan
19.	<i>Ma'arif al-Hadith (5vols)</i>	Urdu	Maulana Muhammad Manzoor Naumani
20.	<i>Mazahir-eHaq Sharah-eMishkat</i>	Urdu	Maulana Abd al-Rauf 'Aali
21.	<i>Ma'arif al-Sunnah</i>	Urdu	Maulana Ihtisham al-Hassan Kandhalv
22.	<i>Sharh-e-Abu Dawood</i>	Urdu	Maulana Abd-a- Ahad <sup>25</sup>

### **Famous *Muhadithin* of *Darul-'Ulum*.**

In the field of *Hadith*, *Darul-'Ulum Deoband* produced *Muhadithin* of very high caliber and repute. Some famous *Muhadithin* are mentioned below:

S. No.	Name	Date of Birth	Year of admission in <i>Darul-'Ulum</i>	Year of graduation from <i>Darul-'Ulum</i>	Date of death
1.	Maulana Muhammad yaqub Nanwtavi	13 Safar 1249 A.H	_____	_____	3 Rabi al-Awal 1302 A.H

<sup>25</sup> All this information has been collected by the Researcher.

2.	Maulan Rashid Ahmad Gangoli	6 <i>Zaqadal</i> 1242 A.H	_____	_____	9 <i>Jamad al- Awal</i> 1342 A.H
3.	Maulana Hussian Ahmad Madani	19 <i>Shawal</i> 1296	1309 A.H	1315 A.H	12 <i>Jamad al- Awal</i> 1377
4.	Maulana miyan Asghar Hussain Deobadi	1394	1310 A.H	1320	22 <i>Muharram</i> 1364
5.	Maulana Muhammad Anwar Shah Kashmiri	22 <i>Shawal</i> 1292	1310 A.H	1314 A.H	19 <i>Ramazan</i>
6.	Maulana Khalil Ahmad Shawanpuri	1269	1285	_____	15 <i>Rabi al- Thanwi</i> 1346
7.	Maulana Ghulam Rasool Khan Hazarwi	1288	1320 A.H	1323	3 <i>Ramazan</i> 1391
8.	Maulana Abd al-Sami'e	1295	_____	1318	11 <i>Safar</i> 1366 <sup>26</sup>

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<sup>26</sup> All this information has been collected by the Researcher

## ***Darul-'Ulum Deoband and the development of Fiqh***

### **Meaning and Source of *Fiqh*.**

#### **Meaning:**

The word *Fiqh* is an Arabic term meaning “Deep Understanding” or “Full Comprehension”. Technically it refers to the body of Islamic law extracted from detailed Islamic sources. Ibn Khaldun describes *Fiqh* as “Knowledge of the rules of Allah <sup>(S.W.T.)</sup> which concern the actions of persons who own themselves bound to obey the law respecting what is required (*Wajib*), forbidden (*Haram*), recommended (*Mandub*), disapproved (*Makruh*) or merely permitted (*Mubah*)”. This definition is consistent amongst the jurists.

#### **Source**

There are four sources of *Fiqh* these are:-

- 1) ***Quran***: The first and for most source of *Fiqh* is the Quran. Any ruling in the Quran is incumbent upon a Muslim to follow.
- 2) ***Sunnah***: The second source of *Fiqh* is the *Sunnah* of Prophet Muhammad <sup>(S.A.W.)</sup>. All the Muslims have consensus on the fact that *Sunnah* of Prophet <sup>(S.A.W.)</sup> is compulsory to be followed.
- 3) ***Ijma***: The third source of *Fiqh* is *Ijma*. *Ijma* is an Arabic term referring to consensus of opinions of Muslim scholars on a particular issue.

- 4) **Qiyas:** It means analogical deduction. It is the extension of a *Shari'ah* value from an original case, to a new case because later has the same effective cause as the former.

### **Juristic Trend of *Darul-'Ulum*:**

In the field of *Fiqh*, the scholars of *Darul-'Ulum Deoband* are the followers of Imam Abu Hanifa and in discussing the juristic issues the vast literature on the subject left by Imam Abu Hanifa and his disciples act as their main source. They have adopted a moderate and balanced approach in this field. Although their juristic explanations and interpretations revolve round the *Hanafi* school of thought, but one finds no clue of prejudice and aggravation in their works. They have not only followed the *Fuqaha* of Iraq in the interpretation and explanation of *Ahadith*, but followed the *Fuqaha* of Hijaz at various places. They consider all the four schools of juristic thought as *Ahl-i-Sunnah wa al-Jamma*. They have great love for all the *A'imah* of *Ahl-i-Sunnah wal Jamma*.<sup>27</sup>

### **Development of *Fiqh***

*Darul-'Ulum Deoband* is not only an institution but a movement in itself, which aims for the Islamic Renaissance and to guide Muslims on the right path of Islam. As the *Darul-'Ulum* has rendered distinctive and valuable services in *Tafsir, Hadith, Fiqh*

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<sup>27</sup> Maulvi Javid Ashraf Madhepuri, *Ulema-i-Deoband ki Fiqhi Khidmat*, Monthly, Pygam-i-Mehmud, Mehbub Press, Deoband, Apr-May, 1998, p.71.



*Tasawwuf*, Literature, History etc. but the field of *Fiqh* remained main place of exercise for the *Darul-'Ulum*, because *Fiqh* is actually the essence of all Islamic sciences. It is abstract of Quran and *Ahadith*.

With the establishment of *Darul-'Ulum Deoband*, it became centre for *Fiqh* and *Fatawa* in the subcontinent and produced such scholars who made *Fiqh* main focus of their attention. The centrality of *Darul-'Ulum* in this field is established even today as Qadi Mujahid al-Islam Qasmi, rightly said, “Realy *Darul-'Ulum Deoband* had leadership in the field of *Fiqh*.”<sup>28</sup>

The scholars of *Darul-'Ulum* had rendered valuable service in the field of *Fiqh* in Various ways like, they established institution and academies, organized seminars and congregations, compiled different books of Jurisprudence, made commentaries on old works, attempted to provide solutions to new issues, issued decrees for the benefit of people etc. In short there was not a single arena of *Fiqh* that was left unattended by the *Madrasah*.

The introduction of all these services of the *Madrasah* is beyond the scope of the present work, so here only a few aspects have been discussed. These are:-

1. Establishment of *Fiqh* academies and centers
2. Compilation of books on *Fiqh*.

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<sup>28</sup> Aftab Ghazi Qasmi and Abd al-Hasib Qasmi, *Fuzla-i-Deoband ki Fiqhi Khidmat*, Kutub Khana Naimiyah, Deoband, 2011, p.39.

### 3. Famous *Fuqaha* and *Muftis*

## 1. Establishment of *Fiqh* academies and centers<sup>29</sup>

For the development of *Fiqh* and *Fatawa* the scholars of *Darul-Ulum* established various academies in different corners of the country. Among which the famous institutions are:

### a) *Darul-Ifta Darul-Ulum Deoband:*

Before the establishment of *Darul-Ifta*, the task of *Fatwa* writing was carried out individually by different scholars of the *Madrasah*. Maulana Qasim Nanautawi, Maulana Rashid Ahmad Gangohi, Maulana Muhammad Yaqub Nanautawi, Maulana Ashraf ‘Ali Thanwi and other teachers used to accomplish this service, and guide the people in religious matters.

When, the number of people asking for the *Fatwa* increased and it became difficult for the teachers to answer these queries along with the teaching, the *Shura* of *Darul-Ulum* passed a resolution to establish a separate *Darul-Ifta* for this purpose. So in 1310 A.H a permanent *Darul-Ifta* was established and Mufti Aziz al-Rehman was elected the First *Mufti* of the Institute who was *Naib-i-Muhtamim* of *Madrasah* at that time.<sup>30</sup>

The establishment of *Darul-Ifta* was considered a mile stone in the field of *Fiqh* and *Fatawa* as it not only solved the religious

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<sup>29</sup> Here only those *Fiqh* centers are introduced which are established by the scholars of *Darul-Ulum Deoband*, otherwise the scholars of *Darul-Ulum Deoband* are rendering services in every corner of India.

<sup>30</sup> Aftab Ghazi Qasmi and Abd al-Hasib Qasmi, op.cit., pp.137-138.

issues of the common people but also provided convicting answers to the every mischief conspired against Muslims.

**b) *Darul-Qada Amarat-e-Shar'iah Phulwari, Patna.***

This academy was established in 1921. The major objectives of this academy were, to unite Muslims, to penetrate Islamic Commands and to guide Muslims on the right path of Islam. The main proposers of the academy were Abul kalam Azad, Mufti Kifayatul Allah and Maulana Syed Suleiman Nadvi. Maulana Shah Badrud-Din was elected first *Amir* of the academy.<sup>31</sup>

**c) *Idarat al-Mubahith al Fiqhiyah:***

In a Democratic and Secular country like India it was inevitable to determine a clear cut approach of Islamic *Shari'ah* and to present it before the Government. For the same purpose this academy was established. This academy was formally established in 1970 by a famous jurist Mufti Muhammad Miyan.<sup>32</sup>

**d) *Islamic Fiqh Academy India:***

Once Maulana Mujahid al-Islam Qasmi went to Africa to attend a seminar where he was asked many questions. He gave answers to some questions and some questions were pertaining to the modern issues. After returning from Africa he organized a seminar in Hamdard University for the same purpose. In the

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<sup>31</sup> Ibid., p.153.

<sup>32</sup> Ibid., p.165.

seminar decision about the establishment of *Fiqh* Academy India was taken, and in 1989 the academy was formally established.<sup>33</sup>

The establishment of this academy can be considered a great achievement of the scholars of *Darul-‘Ulum* as it gave solution to the modern issues in accordance with *Shari‘ah*.

**e) *Al- M‘ahad al-A‘ali al-Islami, Hyderabad:***

The academy was established to train the graduates of the different *Madrasahs* in a particular field of *Fiqh*. It was formally established in 1420 A.H. by Maulana Khalid Saifullah Rehamani.<sup>34</sup>

### **Compilation of books on *Fiqh***

For the development of *Fiqh*, the scholars of *Darul-‘Ulum* produced abundant literature in this field. They not only compiled the books of their own but also translated and interpreted the old works of our predecessors. Some of the books are introduced below:

**a) *Fatawa-e-Rashidiyah:* Maulana Rashid Ahmad Gangohi**

It comprises of 3 volumes and contains the *Fatawa* issued at different occasions by Maulana Gangohi. The Issues pertaining to

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<sup>33</sup> Ibid., pp.171-172.

<sup>34</sup> Ibid., p.195.

*Ilm al-Ghaib, Taziyah Parasti, Tafsir, Hadith, Aitiqadat* have been discussed argumentatively.<sup>35</sup>

**b) *Jadid Masail Kay Shar'i Ahkam:* Maulana Mufti Muhammad Shafi**

This book contains the answers pertaining to the issues like, Aero-plane, ship, *Roit-i-Hilal*, Provident fund, Riba, Slaughter by Machine, vote and voter etc.<sup>36</sup>

**c) *Bank Insurance Aur Sarkari Qarzay:* Maulana Burhan al-Din Sumbhali**

Some of the important issues discussed in this book include, bank insurance, Government loans, commandments about interest and what are the fundamental principles of Islam in this respect. This book is surely a precious addition to the treasure of Jurisprudence and a completion to the need of present age.<sup>37</sup>

**d) *Islami 'Adalat:-* Qadi Mujahid al-Islam Qasmi:**

This book gives an introduction of all the four schools of thought about the issues of *Qada*. The judicial system from Prophetic (S.A.W.) period to that of Amir M'awiyah (R.A.A.) has been elaborately discussed.<sup>38</sup>

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<sup>35</sup> Maulvi Javid Ashraf Madhepuri, *Ulema-i-Deoband ki Fiqhi Khidmat*, Monthly, Pygam-i-Mehmud, Mehbub Press, Deoband, Apr-May, 1998, p.72.

<sup>36</sup> Ibid., p.74.

<sup>37</sup> Ibid., p.75.

<sup>38</sup> Ibid., p.75.

**e) Kifayat al-Mufti: Mufti Kifayatullah:**

The book comprises of 9 volumes and issues like *Imam, Tafsir, Hadith, History, Qada, Taharah* (Ablution), *Salah* (Prayers), *Jinazah* (Funeral), *Zakah* (Alms), Marriage, *Pardah* (veiling), family planning and divorce have been discussed in the light of Islamic *Shari'ah*.<sup>39</sup>

As abundant literature has been written by the scholars of *Darul-Ulum* about this field, so it is beyond the scope of this dissertation to introduce every book, so now the works are mentioned with their author/ compiler/ translator/ commentators in a list:-

S.No.	Name of the Book	Language	Author/ Compiler/ Translator
1.	<i>Ahkam al-Quran</i>	Urdu	Zafar Ahmad Thanwi Mufti Muhammad Shafi and Muhamad Idris Kandhalvi
2.	<i>Ahkam al-Hajj</i>	Urdu	Maulana Muhammad Shafi
3.	<i>Aasan Hajj</i>	Urdu	Maulana Muhammad Manzoor Naumani
4.	<i>Islam kiya Hai</i>	Urdu	Maulana Muhammad Manzoor Naumani
5.	<i>Aalat-e-Jadidah Kay Shar'I Ahkam</i>	Urdu	Maulana Muhamad Shafi
6.	<i>Imdad al-</i>	Urdu	Maulana Ashraf Ali Thanwi

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<sup>39</sup> Ibid., p.73.

	<i>Fatawa (6 vols)</i>		
7.	<i>Bihishti Zewar (11 parts)</i>	Urdu	Maulana Ashraf Ali Thanwi
8.	<i>Tarajuma-e-Qaduri</i>	Urdu	Abul Hassan Barabankwi
9.	<i>Talim al-Islam</i>	Urdu	Mufti Kifayatullah
10.	<i>Hashiya-e-Kanz al-Daqa'iq</i>	Arabic	Maulana 'Iziz Ali Amrohi.
11.	<i>Jawahir al-Fiqh</i>	Urdu	Maulana Mufti Muhammad Shafi
12.	<i>Fatawa Imdadiyah</i>	Urdu	Maulana Ashrad Ali Thanwi
13.	<i>Islam Aur Jadid M'aashrati Masial</i>	Urdu	Maulana Khalid Saifullah Rehmani
14.	<i>Jadid Fiqhi Masail (5 vols)</i>	Urdu	Maulana Khalid Saifullah Rehmani
15.	<i>Islam Ka Mukamal Nizam-e-Talaq</i>	Urdu	Qadi Abdul Jalil Qasmi
16.	<i>Islami Taqribat</i>	Urdu	Maulana Muhammad Miyan
17.	<i>Halal-wa-Haram</i>	Urdu	Maulana Khalid Saifullah Rehmani
18.	<i>Murwajah Siyasat kay Shar'i Ahkam</i>	Urdu	Mufti Muhammad Zaid Mazahiri

19.	<i>Qawl al Imam Fi-Fasad-e- Imamat al- Ghulam</i>	Persian	Maulana Ahmad al-Din
20.	<i>Beatity parlor ki Shar'I Hythiyat</i>	Persian	Maulana In'aan al-Haq
21.	<i>Al-Taswir al- Ahkam al-Taswir</i>	Arabic	Maulana Mufti Muhammad Shafi
22.	<i>Sabil al-Rishad</i>	Urdu	Maulana Rashid Ahmad Gangohi. <sup>40</sup>

### **Famous Fuqaha and Muftis**

*Darul-Ulum Deoband* produced towering personalities in the field of *Fiqh*. Some famous personalities are given below:

<b>S. No.</b>	<b>Name</b>	<b>Date of Birth</b>	<b>Year of admission in <i>Darul- Ulum</i></b>	<b>Year of graduation from <i>Darul- Ulum</i></b>	<b>Date of Death</b>
1.	Maulana Mufti Aziz al-Rehman	1275 <i>A.H</i>	1384	1295	17 <i>Jamad al-Akhir 1347</i>
2.	Maulana	1292	_____	1315	13 <i>Rabi</i>

<sup>40</sup> All this information has been collected by the Researcher.



	Mufti Kifayatulla h Dehalvi				<i>al-Sani</i> <i>1372</i>
3.	Maulana Mufti Maulana A‘azaz ‘Ali Amrahi	<i>1300</i>	_____	1321	<i>13 Rajab</i> <i>1374</i>
4.	Maulana Mufti Mehdi Hassan	<i>1301</i>	1326	1328	<i>28 Rabi</i> <i>al-Sani</i> <i>1396</i>
5.	Maulana Mufti Muhamma d Shafi	<i>1314</i>	1330	1343	<i>11</i> <i>Shawal</i> <i>1396</i>
6.	Maulana Mufti Muhamma d Miyan	<i>12</i> <i>Rajab</i> <i>1321</i>	1334	1343	<i>6 Shawal</i>

7.	Mualana mufti Mehmud Hassan Gangoli	<i>9 jamad al- Akhir 1325</i>	1348	1350	<i>19 Rabi al-Sani 1417</i>
8.	Maulani Qadi Majahid al-Islam Qasmi	<i>1936</i>	1951	1955	<i>4 April 2002<sup>41</sup></i>

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<sup>41</sup> All this information has been collected by the Researcher.

## Historical Background of *Tafsir*

Quran is the last book of Allah <sup>(S.W.T.)</sup> revealed upon his last messenger Muhammad <sup>(S.A.W.)</sup>. The literal meaning of Quran is “to read again and again” and really Quran is the only book on the planet which is being recited continuously and again and again.

Quran is the complete code of life and its teachings are accurate, absolute and in conformity with human nature. Its main concern is to guide the humanity to the right path that is why the Muslims provided much attention towards its teachings throughout the Islamic history. As a result many Quranic disciplines like *Lughat al-Quran*, *A‘arab al-Quran*, *Ijaz al-Quran* etc. came into existence. <sup>1</sup>

In Islamic sciences, the science of *Tafsir* was first to emerge and the first *Mufasir* of Quran is almighty Allah <sup>(S.W.T.)</sup> Himself and the first means of *Tafsir* is the Quran as Allah <sup>(S.W.T.)</sup> says:

“Nay more, it is for us to explain it (And make it clear).”<sup>2</sup>

The second *Mufasir* of Quran is the Prophet <sup>(S.A.W.)</sup> and the second means of *Tafsir* are the traditions of prophet as Allah <sup>(S.W.T.)</sup> says about the Prophet <sup>(S.A.W.)</sup> in Quran:-

“And we have sent down unto thee (also) the Message; That thou mayest explain clearly to men what is sent.”<sup>3</sup>

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<sup>1</sup> Maulana Aslam Jairajpuri, *Hamaray Dini ‘Uloom*, Maktaba Jamia Ltd. Delhi, 1989, p.31.

<sup>2</sup> Al-Quran, 75:19.

<sup>3</sup> Ibid., 16:44.

It is no surprise to discover that the science of *Tafsir* started during the life time of the Prophet (S.A.W.). In fact one of the primary roles of the Prophet (S.A.W.) was to interpret the Quran. But during the Prophet's (S.A.W.) period the Quranic explanations were memorized and not a single book on the subject was compiled during this period.

After the demise of Prophet (S.A.W.) the science of *Tafsir* took on a more systematic approach and the subject developed much. There were ten notable figures among *Suhaba*, who were experts in explaining the Quranic verses, these include. (Abu Bakr (R.A.A.), 'Umar (R.A.A.), 'Uthman (R.A.A.), 'Ali (R.A.A.), Abdullah bin 'Abas (R.A.A.), Abdullah bin Mas'ud (R.A.A.), Abai bin Ka'b (R.A.A.), Zaid bin Thabit (R.A.A.), Abu Musa Ash'ari (R.A.A.) and Abdullah bin Zubair (R.A.A.)). Among these ten *Sahaba* most of the exegetic sayings are from Abdullah bin 'Abas (R.A.A.).<sup>4</sup> Thus it can be considered that the first true *Mufasirin* of Quran were actually the *Sahaba*.

After the generation of the companions the students of the companions took over the responsibility of explaining the Quran. 'Ikrama (R.A.), Mujahid (R.A.), 'Ata (R.A.), Hassan Basri (R.A.), Sa'id bin Jubair (R.A.), Masruq (R.A.), Dhuhak (R.A.) and Qatadah (R.A.) were considered authority on the *Tafsir* during this period.<sup>5</sup>

After the period of the successors, the stage of the actual compilation and writing of *Tafsir* began. The most important works were by the *Muhadithin*, who, as part of their works of *Hadith* also

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<sup>4</sup> Ghulam Ahmad Hariri, *Tarikh-i-Tafsir wa Mufasirin*, Taj Company Delhi, N.D. p.4.

<sup>5</sup> Jairajpuri, op.cit., p.21.

had sections on *Tafsir*. Therefore, during this stage the narrations of *Tafsir* were considered a branch of *Hadith* literature.<sup>6</sup>

The next stage in the history of *Tafsir* saw the separation of *Tafsir* literature from *Hadith* and the emergence of independent works solely on *Tafasir* were compiled. Some of the important *Tafasir* of this stage are: *Tafsir-i-Ibn Jarir al-Tabari*, *Tafsir-i-ibn Abi Hatim*, *Tafsir-i-Imam Hakim*, *Tafsir of Ibn Haban* etc. Amongst these *Tafasir*, *Tafsir* of Ibn Jarir al-Tabari namely “*Jam’a al-Bayan Fi-Tafsir al-Quran*” is considered the best one.<sup>7</sup>

It is a ruling of ‘Ulama that those people who are unaware of Arabic language should be facilitated to the Quranic message by its translation and explanation in their respective languages. They derive its justification from the Quranic verse:

“We sent not a messenger except (to teach) in the language of his (own) people.”<sup>8</sup>

So when translation and explanation of the Quran began in various languages, Urdu language received special attention in this respect in India and a number of *Tafasir* were written in Urdu.

The beginning of the *Tafsir* in Urdu language dates back to 16<sup>th</sup> century C.E. Actually in 16<sup>th</sup> & 17<sup>th</sup> centuries short explanatory notes were included in translations and these were considered as *Tafsir*.

The first complete *Tafsir* in Urdu language is concerned that of Shah Abdul Qadir ibn Shah waliullah written in 1790 C.E. In this way

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<sup>6</sup> Hariri, op.cit., p.5.

<sup>7</sup> Syed Shahid Ali, *Urdu Tafasir Biswin Sadi Mein*, Kitab-i-Duniya, New Delhi, 2001, p.7.

<sup>8</sup> Al-Quran, 14:4.

from 18<sup>th</sup> century C.E a glorious era of Urdu *Tafasir* started in India which continues till this period.

### **Need and importance of *Tafsir***

Allah (S.W.T.) revealed the Quran as a mercy and blessing for people, so that they may understand, contemplate and act upon it. Its passages contain advice and guidance for those who believe in Allah (S.W.T.) and the Day of Judgment. Hence a Believers' success in this life and the next depends on his understanding and application and clarification and hence the need of *Tafsir*.

It is the science of *Tafsir* which is the fruit of pondering over its verses. Without knowledge of *Tafsir* we can misunderstand the Quran. The science of *Tafsir* is meant to explain to mankind the Book that has been revealed to them. Imam al-Sayuti gives three sample reasons on why *Tafsir* is important.

- 1) Allah (S.W.T.) uses the most clearly, eloquent and concise language and in doing so the meaning is clear to those who are well grounded in the Arabic language, but not so clear to those who are not.
- 2) The Quran does not always mention the events or references for which each verse was revealed, but these must be known for the verse to be fully understood.

3) Some words may have multiple meanings, and it is the job of the person who does *Tafsir* to explain what is meant by the word.<sup>9</sup>

So *Tafsir* is very important and without *Tafsir* it is very difficult to understand the Quran properly.

### ***Tafsir: Meaning and Sources:***

#### **Meaning:**

The word *Tafsir* is derived from the Arabic root word “*Fasr*” which means to open. Since the meaning of the Quran is openly described this science is known as the “Science of *Tafsir*.” So technically *Tafsir* is that branch of knowledge that deals with the methods of the delivery of the words of the Quran, their interpretation, their individual and composite forms and expediencies.<sup>10</sup>

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<sup>9</sup> Allama Jalal al-Din Sayuti, *Al-Itqan*, (Urdu translation by Maulana Muhammad Halim Ansari) Ashul Mataba, Karachi, N.D.p.550.

<sup>10</sup> Maulana Muhammad Taqi Uthmani, *Ulum al-Quran*, Kutub Khana Naimiyah, Deoband, 1396 A.H., p. 323.

## **Source of *Tafsir*:**

There are six sources of *Tafsir*, these include:

- 1. The Quran Itself:** The first source of *Tafsir* is the Quran itself, i.e., sometimes its verses explain each other. Something is left another verse.
- 2. *Hadith*:** The second source of *Tafsir* is the traditions of Prophet (S.A.W.). The Quran has clarified at many places that the real purpose of sending Prophet Muhammad (S.A.W.) in this world was for him to explain the Quranic verses through his words and deeds.
- 3. Sayings of the companions:** It is the companions of the Prophet (S.A.W.) who learnt the Quran directly from him. Their language was Arabic and they were fully aware of the environment of revelation of the Quran. So after the traditions of the Prophet (S.A.W.) the third source of *Tafsir* is the statements of the companions who had devoted time and effort to learn it.
- 4. Sayings of *Tabi'in*:** In *Tafsir* after the sayings of companions due importance is given to the sayings of *Tabi'in*, because they were students of *Suhaba* and themselves were great scholars of the Quran.
- 5. Arabic Language:** In *Tafsir* Arabic language has a unique status, because Quran has been revealed in Arabic, so a *Mufasir* should be an expert in Arabic language.
- 6. Common Sense:** Common sense is needed in everything in this world, so it is required in *Tafsir* also.



## Relation between *Tafsir* and *Tawil*

In early period another word “*Tawil*” was also used for “*Tafsir*” and even the Quran itself has used the former for its *Tafsir*, e.g.

“But none knows its interpretation except Allah (S.W.T.)”<sup>11</sup>

Thereafter the scholars began to argue whether the two words were interchangeable and synonymous or different from each other?

Imam Abu ‘Ubaid and some others think they are synonymous, while some other scholars have tried to point out differences in the two words, but so many different opinions have been expressed to denote these differences that it is very difficult to enumerate all of them. Some of these opinions are:-

1. *Tafsir* is the name of explanation of individual words exclusively, and *Tawil* is explanation of a sentences or sentences.
2. *Tafsir* means the description of apparent meaning of words but *Tawil* means to explain the inherent meaning.
3. *Tafsir* is an interpretation of a verse which is not open to any other interpretation while *Tawil* is to choose one interpretation out of several possible explanations.
4. *Tafsir* is the name of explaining the words and *Tawil* is meant to expound the lessons derived from them.

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<sup>11</sup> Al-Quran, 3:7.

5. *Tafsir* is an unquestionable explanation while *Tawil* may be challenged with another explanation.

In fact, the opinion of Abu ‘Ubaid appears to be correct that there is no real difference in the use of these two words. Those who hold the two words as different have not given a definite and unanimous verdict. That is why the commentators even from the earliest times are using them as synonyms and one word is used for the other.<sup>12</sup>

### ***Darul-‘Ulum Deoband and the development of Tafsir Literature:***

The educational and teaching services of *Darul-‘Ulum Deoband* are a well-known reality acknowledged by the whole world. But along with teaching and preaching as well as other religious pre-occupations, the scholars of *Darul-‘Ulum Deoband* accomplished such magnificent achievements that are worthy to be proud not only for the Muslims of the subcontinent but also for the entire Islamic world. Of the religious sciences there is not a single branch in which their books and compilations may not be present. This prolific production includes voluminous books as well as tracts, treatises and booklets, and most of these books are in Arabic, Persian and Urdu.

In the field of literature books of a single august man Maulana Ashraf ‘Ali Thanwi is said to number nearly one thousand.

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<sup>12</sup> ‘Uthmani, op. cit., pp. 325-326.

For the development of *Tafsir* literature *Darul-'Ulum Deoband* have produced a good number of *Tafasir* written by famous scholars of the *Madrasah*. These includes *Muzuhul Furqan* by *Shaikh al-Hind* Maulana Mehmud Hassan, *Bayan al-Quran* by Maulana Ashraf 'Ali Thanwi, *Tafsir-i-Thana'i* by Maulana Thanaullah Amratsari, *Tafsir-i-Ma'arif al-Quran* by Maulana Mufti Muhammad Shafi, *Tafsir-i-Ma'arif al-Quran* by Maulana Muhammad Idris Kandhalvi, *Fahm al-Quran* by Maulana Sa'id Ahmad Qasmi, *Jawahir al-Tafsir* by Maulana Abdul Hakim Lukhnawi, *Tafsir-Quran* by Maulana Muhammad Tahir Qasmi etc.

Since *Darul-'Ulum Deoband* has produced abundant literature on the subject, but the present work is supposed to focus on the three *Tafasir* viz.

- 1) *Bayan al-Quran* of Maulana Ashraf 'Ali Thanwi
- 2) *Tafsir-i-'Uthmani* of Maulana Shabir Ahmad 'Uthmani
- 3) *Ma'arif al-Quran* of Mufti Muhammad Shafi

## ***Bayan al-Quran* of Maulana Ashraf ‘Ali Thanwi:**

### **Life and Major works of Maulana Ashraf ‘Ali Thanwi:**



***Hakim al-Ummat* Maulana ‘Ashraf Ali Thanwi (1280 A.H.-1362 A.H.)**

#### **Life:-**

Maulana Ashraf ‘Ali Thanwi was born in 1280 A.H 1863 C.E in Thana Bhawan, Muzaffarnagar U.P. His lineage can be traced back to the second caliph ‘Umar bin al-Khattab <sup>(R.A.A.)</sup>. As a young boy Maulana Thanwi was zealous in offering the prayers. He attained his early education under his maternal uncle Wajid ‘Ali and Maulana Fateh

Muhammad in Thana Bhawan and also memorized the holy Quran at a very young age from Hafiz Hussain of Meeruth.

In 1295 A.H he took admission in *Darul-'Ulum Deoband* and graduated in 1301 A.H. He practiced *Tajvid* and *Qirat* at Makkah under the guidance of Qari Muhammad 'Abdullah.

The signs of geist were apparent from his childhood. After graduation he first became a head-teacher in *Madrasa-i-Faiz-i-'Aam* at Kanpur in 1301 A.H and then graced the *Masnad* of Principal-ship in *Madrasa-e-Jam'a al-'Ulum*. His teaching was so famous that student used to flock to him from far off places. In 1315 A.H he resigned from service and took abode in *Khanqah-i-Imdadiyah* at Thana Bhawan, where he rendered such valuable services in the preaching of religion, self purification and the writing of books that an example thereof is not found in any personality of this period. His knowledge was very vast and very profound and there is no branch of religion in which his book may not be present. It is said that the number of his works is nearly one thousand. A wonderful and distinctive characteristic of Maulana Thanwi is also this, that he never earned a single paisa from his books. The rights of printing of all his books were public.

Maulana Thanwi was Haji Imdadullah's spiritual successor. The circle of his allegiance and esoteric guidance is very wide and thousands of people received edification and training from him. Millions of individual derived educational and practical benefit from his books and predicated lectures. Endowed with superior qualities his being was such a headspring of knowledge and wisdom, gnosis and mystical system that the Muslims of the Sub-Continent continued to

assuage themselves from it for half a century. There is no branch of religion in which his great services may not be conspicuous. In the words of Syed Suleiman Nadvi:

“In his effort for reforming the *Ummah* he kept an eye upon every corner of educational and practical life; from the women folk to the men folk, from the ignorant to the learned, from dervishes to ascetics, from the poor to the rich, he kept all in view for reforming and training. His eyes fell on the particulars of births, marriages, sorrow and other gatherings, and testing them on the criterion of the *Shari‘ah* and separated genuine from the spurious. Removing every block and stone of customs, innovations and crying evils, he showed the straight path. The correct image of religion was before him. According to it wherever there were drawbacks and flaws in the picture of the present day life of the Muslims, he remained engrossed throughout his life in correcting them.”

Allah (S.W.T.) had endowed him with the virtue of magnanimity along with contentment. His life was very orderly. Hours were fixed for all works and every work used to be done as per schedule. Many litters of Ethernets used to come and he would answer each in his own hand as per the time table.

Maulana Thanwi died on 16<sup>th</sup> *Rajab* 1362 A.H. He was buried in Thana Bhawan, near the grave of Hafiz Zamin Shahid, in his own garden which he had endowed in the name of *Khanqah-e-Imdadiya*.<sup>13</sup>

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<sup>13</sup> Rizvi, op.cit., Vol.I, pp.51-54.

## Major Works:

Maulana Thanwi was a great scholar, orator and a profile writer. There is no branch of religion in which his books may not be present. It is said that the number of his works is nearly one thousand. So it is impossible to mention all his works here. Now a list of his major works is given here:-

S. No	Name of the book	Language
1.	<i>Bayan al-Quran</i>	Urdu
2.	<i>Tarjma Islahi-Dehalvia</i>	Urdu
3.	<i>Sabq al-Ghayat Fi Nasq al-Ayat</i>	Arabic
4.	<i>Imdad al-Fatawa</i>	Urdu
5.	<i>Bihisti Zewar</i>	Urdu
6.	<i>Fatawa-i-Imdadiyah</i>	Urdu
7.	<i>Adab al-shaikh wal Murid</i>	Arabic
8.	<i>Mubadi al- Tassawuff</i>	Urdu
9.	<i>Masail al-Suluk min Kalam-e-Malik al-Muluk</i>	Arabic
10.	<i>Hayat -i-Imdadullah Mahjir Makki</i>	Urdu <sup>14</sup>

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<sup>14</sup> All this information collected by the Researcher.

## ***Tafsir-i-Bayan al-Quran: An Estimate***

*Tafsir-i-Bayan al-Quran* is a renowned exegesis of Holy Quran by Maulana Ashraf ‘Ali Thanwi. In this *Tafsir* one can find Urdu translation vis-à-vis Arabic text and remaining page is glorified with the explanation of these verses, sometimes the exegesis of particular verse is explored with much length.

The most prominent “*Khutba-i-Tafsir-i-Bayan al Quran*” by the author occupies a very pivotal place in all editions, because in this ‘*Khutba*’ Maulana Thanwi has discussed the causes for compiling this *Tafsir*. He Says:-

“I used to ponder about the compilation of a precise exegesis of Quran which can touch the important aspects and dimensions of society without any innovation, but I was aware about the inferable exegesis of Quran compiled before and this is why I counted any other exegesis of Quran an addition to the number not something cut of box. This was the time when people used to translate the Quran for market gains which was contradicting the rulings of *Shariah*, and common Muslims went astray due to its misinterpretations. However these misinterpretations of Quran were countered by many pamphlets but were inadequate to counter this tide..... In this background on 12<sup>th</sup> *Rabi al-Awal* 1320 A.H I began to compile this *Tafsir* with the hope of after worldly gains from Allah, and it may prove beneficial for the masses.”<sup>15</sup>

The compilation of this exegesis was started in 1320 A.H. and the seven most important Characteristic feature of this *Tafsir* according to Maulana Thanwi are:

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<sup>15</sup> Maulana Ashraf Ali Thanwi, *Bayan al-Quran*, Maktaba Javed, Deoband, 1426 A.H., vol.I, p.13.



- 1) Use of simple words in translating the Quranic verses to make it easy to be comprehended.
- 2) No use of phrases in translation, because phrases have many connotations. The translation has to be in prose so that it maintains clarity of the text and lucidity.
- 3) Efforts have been made to prevent the readers from doubts and misconceptions. The most difficult topics are supported with explanatory notes.
- 4) If a verse has diverse narrations for its exegesis, the most authentic narration has been taken into consideration.
- 5) The commentary of verses is made to display in itself a sound connection.
- 6) Out of four schools of Jurisprudence, *Hanafi* school of thought is taken into consideration, and if needed other schools are textualised on the margins.
- 7) For specific purpose Arabic margin is added, in which *Makki* and *Madani*, obscure words are explained, Context and background of verses is also given. The Arabic margin is basically Arabic exegesis of Quran which is very beneficial for students and scholars.<sup>16</sup>

Turning to the exegesis of Quran, we find in his *Tafsir*, the issues related to jurisprudence. Maulana Thanwi was the staunch

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<sup>16</sup> Thanwi, op.cit. , vol.I, pp.13-14.

follower of *Hanafi* school of thought, which reflects quite clearly in his *Tafsir*. According to Rihana Sidiqi:-

“Maulana Thanwi was a conformer of *Hanafi* school of thought. He considers the conformation of school of thought obligatory, hence we find him critical to those people who try to unjustify the conformation by misinterpreting the Quranic verses.”<sup>17</sup>

Though, Maulana Thanwi was a great scholar, but he had spiritual inclination as well. This is why while deducing the legal injunctions from the Quranic verses; he had also deduced mystical dimensions from Quran. This is importantly the first Urdu exegesis of Quran in which mystical dimensions have been extracted from Quranic verses. The main purpose behind the deduction was to clear the confusion regarding *Tasawwuf*.

According to Maulana in this exegesis of Quran following twenty necessary measures have been taken into consideration.

1. While compiling this exegesis, *Tafsir-i-Baidawi*, *Tafsir-i-Jalalian*, *Tafsir-i-Rehmani*, *Al-Itqan*, *Tafsir-i-M'alim al-Tanzil*, *Tafsir-i-Ruh al-M'aani*, *Tafsir-i-Madarik*, *Tafsir-i-Khazin*, *Tafsir-i-ibn-e-Kathir*, *Durr-i-Manthur*, and *Tafsir-i-al-Kashaf* etc. have been consulted. Besides these *Tafasir* some books of Jurisprudence and *Hadith* were also consulted.
2. The connection between the chapters and verses; and the abstract of chapters is also recorded.

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<sup>17</sup> Rihana Sidiqi, *Maulana Thanwi ki Tafsir-i-Bayan al-Quran ka Tahqiqi wa Tanqidi Mutal'ah*, Nazia Printers Delhi, 1991, p.162.

3. The citation of the verses is provided in order to avoid the repetition of exegesis of verses.
4. The narrations about *Tafsir* have been scrutinized and analyzed before considering them as substantial base for the exegesis.
5. While clarifying doubts, the intention was to clarify those doubts which produced sound arguments.
6. Superfluous contents are not used in this exegesis.
7. Phrases have been avoided in order to develop a comprehensive exegesis.
8. All the information about the old scriptures has been taken from *Tafsir-i-Haqani*.
9. At some places the exegesis should have been further explored. It is better to prefer other authentic exegesis in this regard.
10. Those *Fiqh* issues are discussed which fall within the paradigm.
11. The citation of contents is provided that makes the *Tafsir* easy for the readers.
12. Predecessors have been attested and followed in this exegesis.
13. Amongst the numerous opinions of exegesis only the authentic narration is accepted

14. Some verses are explained in such a manner that only scholars and God-conscious men can take benefits from them.
15. Some verses are not explored at length, but still they are sufficient to be comprehended.
16. Some important matters are not mentioned in exegesis, but they can be felt with intensive comprehension of the text.
17. The matters out of the content have been skipped accordingly.
18. The verses explained by *Marfu Ahadith* of Prophet <sup>(S.A.W.)</sup> have been preferred over any other tradition.
19. The above mentioned necessity measures are not found in the beginning of the exegesis, but the author confronted them in the long run of exegesis.
20. The Arabic marginalized exegesis is particularly for the men of understanding, and therefore need not such necessities to be followed.<sup>18</sup>

To sum up we can say that *Tafsir-i-Bayan al-Quran* fulfills the parameters of understanding the Quran. To avoid circumspect, this *Tafsir* is truly one of the best exegesis of the contemporary times. The exegesis is graced with wisdom in such a way that every one can take benefit from it according to their mental capabilities.

The monumental qualities of this *Tafsir* are reflected in Allama Anwar Shah Kashmiri's Saying:-

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<sup>18</sup> Thanwi, op. cit., vol.I, pp.14-15.

“I first thought about this exegesis as been done for common man, but after going through it I recognized its importance for scholars as well.”

***Tafsir-i- ‘Uthmani* of Maulana Shabir Ahmad ‘Uthmani**

**Life and major Works of Maulana Shabir Ahmad  
‘Uthmani:**



***Shaikh al-Islam* Maulana Shabir Ahmad ‘Uthmani (1305 A.H.-1369 A.H.)**

## **Life:**

He was the eldest son of Maulana Fazl al-Rehman. He was born in 1305 A.H/1887 C.E at Bijnor. At the age of seven he entered the class for Quran reading. He completed his education from *Darul-'Ulum Deoband* in 1325/1907. He was one of the well-guided disciples of *Shaikh al-Hind* Maulana Mehmud Hassan and also owed spiritual allegiance to him.

After the graduation he was appointed head teacher in *Madrass-e-Fatehpuri* of Delhi and in 1320/1910 he was called from there to *Darul-'Ulum Deoband* where he taught different books to higher classes for a long time. His lectures on *Sahih Muslim* had acquired great fame. Having rendered teaching services in the *Darul-'Ulum* for a long time, he, due to certain dissents with the management went away to *Jami'a-i-Islamia*, Dabhel (Dist. Surat, Gujrat), along with Maulana Anwar Shah Kashmiri and Maulana Mufti 'Aziz al-Rehman.

After the death of Allama Anwar Shah Kashmiri in 1352/1933, he was appointed *Shaikh al-Hadith* in *Jami'a-i-Islamia*, Dabhel. In 1354/1935 at Maulana Thanwi's instruction he returned to *Darul-'Ulum Deoband* and kept serving it as chancellor till 1362/1944. Though, meanwhile his connection with the University of Dabhel also continued.

As regards knowledge and learning, intelligence and discernment and statesmanship and soundness of Judgment, Allama 'Uthmani was being reckoned amongst the few outstanding 'Ulama of India. He had equal mastery both in speech and writing, and had a

deep insight into the current affairs and hence his writings and speeches were highly appreciated by the people.

Allama ‘Uthmani had been an important member of the *Khilafat* committee and during the Balkan war he had very enthusiastically participated in collecting funds for the Turks. He served as a member of the executive council of *Jami‘at-i-’Ulama-i-Hind* for a number of years, but later on, on the question of oneness of nationality and the *Jami‘at’s* cooperation with the Congress; he dissented from *Jami‘at-i-’Ulama-i-Hind* and joined the Muslim league.

Before the partition of India he went away to Pakistan in 1366/1947 and settled down there. He was appointed a member of the Pakistan Constituent Assembly. In Pakistan he rendered many religious and national services and had a special influence on the paramount power of Pakistan.

Maulana ‘Uthmani died on 21 *Safar* 1369 A.H. in Bhawalpur and was buried in Karachi.<sup>19</sup>

### **Major Works:**

Allama ‘Uthmani was a *Muhadith*, *Mufasir* and Prolific writer. He has compiled many books in different disciplines of Islamic Knowledge. Some of his works are mentioned here.

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<sup>19</sup> Rizvi, op.cit., vol.II , pp.98-101.

<b>S.No</b>	<b>Name of the Book</b>	<b>Language</b>
1.	<i>Tafsir-i- 'Uthmani</i>	Urdu
2.	<i>Al-Ruh Fi al-Quran</i>	Urdu
3.	<i>Fath al-Mulhim, Sharh-e-Sahih Muslim</i>	Arabic
4.	<i>Tarjuma Sahih al-Bukhari</i>	Urdu
5.	<i>Fazl al-Bari Sharh-e-Sahih Bukhari</i>	Urdu <sup>20</sup>

### ***Tafsir-i- 'Uthmani: An Estimate***

This *Tafsir* is written by *Shaikh al-Hind* Maulana Mehmud Hassan as well as Maulana Shabir Ahmad 'Uthmani.

*Shaikh al-Hind* Maulana Mehmud Hassan started the translation of Quran in 1909 C.E. Soon he and his colleagues were arrested for participating in “*Reshmi Rumal*” movement and were sent to Malta prison. Hazrat *Shaikh al-Hind* continued his translation during his imprisonment and finally in 1918 C.E. he completed the translation. This was followed by writing the exegesis of Quran by making the explanatory notes in the text. When *Shaikh al-Hind* finished the exegesis of *Surah al-Nisa*’, he unfortunately passed away on 18 *Rabi al-Awal* 1338 leaving behind the incomplete exegesis of

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<sup>20</sup> All information has been collected by the Researcher.



Quran which was very honestly continued by Maulana Shabir Ahmad ‘Uthmani.

In the preface of his *Tafsir, Shaikh al-Hind* says that for the preparation of translation and explanatory notes he considered the translations of Shah Waliullah and Shah Abdul Qadir.

*Shaikh al-Hind* was very much influenced by Shah ‘Abdul Qadir, this is why he dedicates his translation and exegesis to his name and says:

“All our efforts were directed towards the service of “*Mauzuh al-Quran*” of Shah Abdul Qadir. However at some places amendments were made, but still that could not take away the main essence of this *Tafsir*, so it was not to give a name to it. But in order to clear confusion and misconception I realized to add some name to it. So it was in this background that the name was given as *Mauzuh al-Furqan*.”<sup>21</sup>

*Tafsir-i-‘Uthmani* is written according to principles of predecessors. This is why we find in this exegesis *Tafsir al-Quran bi al-Quran* in abundance.

Those explanations which were taken for granted in *Mauzuh al-Quran*, *Tafsir-i-‘Uthmani* explains them explicitly. After the explanation of translated words, the title “*Tanbiyah*” is given in brackets, in which difficult words are briefly explained. For example:

“The word *Masih* has come from Hebrew word *Mashiha* which means *Mubarak* in Urdu. Due to cultural changes *Mashiha* became *Masih*....

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<sup>21</sup> Maulana Shabir Ahmad Uthmani, *Tafsir-i-‘Uthmani*, Dar al-Isha‘at, Karachi, 2000, vol.I, p.30.

*Masih* is also named as *'Isa* which is derived from Hebrew word *Ishu* which in Urdu means *Sayid*. ”<sup>22</sup>

According to Muhammad Wali Razi (Son of Maulana Mufti Muhammad Shafi), *Tafsir-i- 'Uthmani* has the following characteristic features:

1. The explanation and the interpretation of Quranic verses is so comprehensive and self explanatory that the reader need not to go for detailed *Tafasir*.
2. The *Rabt* (connection) between the verses is so clearly explained that the reader does not feel any sort of discontinuity any where.
3. The appearing contradictory meanings of the Quranic verses have been explained and elaborated in their proper context in order to remove the misconceptions and doubts from the reader's mind.
4. The doubts and confusions of the modern man about the Quran have been provided satisfactory and rational answers.
5. Those verses where the opinions of the *Mufasirin* vary, the most authentic explanation is taken into consideration.
6. At some places where there is the possibility of ambiguity, such delicate symbols are used which guides the readers to overcome the expected difficulties.

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<sup>22</sup> Mehmud al-Hassan, *Mauzuh al-Furqan*, Madina Book Depot, Delhi, 1978, p.71. (Quoted from Syed Shahid Ali, op.cit., p.184.)

7. The phrases are used in such a manner, that after decades passed; the language appears the present day language.<sup>23</sup>

To sum of we can say that *Tafsir-i-‘Uthmani* is the scholarly and intellectual interpretation of Quran. It contains an ocean of sciences. This *Tafsir* put an end to the suspicions created by the *Mirzais* and irreligious sects which was of high importance during this time. The events in this *Tafsir* are taken from authentic sources. The most important characteristic feature of this *Tafsir* is that the *Israli’iat* has not only been skipped but rejected argumentatively.

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<sup>23</sup> ‘Uthmani, op.cit., vol.I, p.10.

***Tafsir-i-Ma'arif al-Quran* of Maulana Mufti Muhammad Shafi:**

**Life and Major works of Maulana Mufti Muhammad Shafi :**



**Maulana Mufti Muhammad Shafi (1314 A.H.-1396 A.H.)**

**Life:**

He was born in 1314 A.H./1896C.E. Maulana Rashid Ahmad Gangohi proposed Muhammad Shafi as his name. He prosecuted his studies in the *Darul-'Ulum Deoband* and in 1336 A.H at the age of 22 years he completed his studies. Thereafter in 1337 A.H he was

appointed as teacher for the elementary standards of the *Darul-'Ulum* and, making quick progress soon joined the cadre of the teachers of higher classes. He had affinity with *Fiqh* and literature from the very beginning. In 1350/1922 he was appointed to the *Mufti's* post. In 1368/1949 he went away to Pakistan, where, he helped in compiling the Islamic constitution. In 1951 he established a seminary under the name of *Darul-'Ulum* at Karachi which is now an important and great centre of Islamic learning there.

Mufti Sahib's knowledge was vast and deep. He was one of the distinguished scholars of *Darul-'Ulum Deoband* and possessed excellent ability in almost all the current Islamic sciences. He was also an author of many religious books. A stock of very useful books has emerged from his pen on *Tafsir Hadith, Fiqh* and polemics. Compilation of *Tafsir Ma'arif al Quran* is regarded as one of the greatest services of Mufti Sahib in this field. This commentary has been published in eight volumes.

Initially he vowed allegiance to Hazrat *Shaikh al-Hind* and after his death resorted to Hazrat Maulana Thanwi from whom he obtained *Khilafat*. Along with teaching religious sciences and writing books he engaged himself in spiritual beneficence. In Pakistan he commanded the position of the *Mufti-e-A'zam* and was remembered by this designation.

In the night of 11<sup>th</sup> *Shawwal* 1396 A.H. 6<sup>th</sup> October 1976 C.E. he passed away.<sup>24</sup>

### Major Works:

Mufti Muhammad Shafi was author of many religion books. A stock of very useful books has emerged from his pen on *Tafsir*, *Hadith* and *Fiqh* etc. Some major works are given here:-

S. No	Name of the Books	Language
1.	<i>Ma'arif al-Quran (8 vols.)</i>	Urdu
2.	<i>Imdad al-Muftiyin</i>	Urdu
3.	<i>Jawahir al-Fiqh</i>	Urdu
4.	<i>Adalat-i-Jadidah kay Shar'ih Ahkam</i>	Urdu
5.	<i>Khatim al-Anbiya</i>	Urdu <sup>25</sup>

### *Tafsir-i-Ma'arif al-Quran: An Estimate:*

The author of this *Tafsir* is Maulana Mufti Muhammad Shafi. It was first published in 1982. The *Tafsir* begins with an extensive preface written by Mufti Muhammad Taqi 'Uthmani in which science of exegesis and other Quranic Sciences have been discussed elaborately. The preface ends with the title "*Famous Tafasir*" in which renowned *Tafasir* have been introduced which act as primary

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<sup>24</sup> Rizvi, op. cit., vol.II, pp.130-131.

<sup>25</sup> The information has been collected by the Researcher.

source for *Tafsir-i-Ma'arif al-Quran*, like *Tafsir-i-Ibn Jarir*, *Tafsir-i-Ibn kathir*, *Tafsir al-Qurtabi*, *Tafsir-i-Kabir*, *Tafsir-i-Bahr al- Mahit*, *Tafsir-i-Durr al-Manthur* and *Tafsir-i-Ruh al-Ma'ani* etc. Under the title “*Mukhtasar Sarguzasht-e-Musanif*” (Some Events of Author’s Life), the author narrates his biography.

In 1954 the managing body of Radio Pakistan submitted to Maulana for broadcasting his exegesis on the Radio, which he accepted without any remuneration. Thus from 1954 to 1964 C.E *Ma'arif al-Quran* was broadcasted on Radio Pakistan. After 1964 the rest of exegesis was published in Monthly “*Al-Balagh*” *Darul-Ulum Karachi*.<sup>26</sup>

“*Ma'arif al-Quran Kitabi Surat Mein*” (*Ma'arif al-Quran* in book form), under this title Maulana discusses the causes for the compilation of this *Tafsir* in book form. For constant ten years the collection of lessons delivered on Radio developed a comprehensive volume of *Ma'arif al-Quran*. There were also numerous submissions to Maulana by the listeners for developing the *Tafsir* in book form. Maulana writes:

“These were the numerous requests from the public which forced me to excogitate the inadequacy of the presence of Quranic exegesis in Urdu language for the common people. However the presence of Quranic exegesis which is in abundance for intellectuals cannot benefit the common people. Those Quranic exeges which are present are not able to satisfy the intellectual class. Now it was highly important to develop

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<sup>26</sup> Maulana Mufti Muhammad Shafi, *Ma'arif al-Quran*, Rubani Book Depot., Delhi, 2000, vol.I, p.10.

such an exegesis of Quran which can satisfy the scholars and common people.”<sup>27</sup>

In the beginning of *Tafsir* under the heading “Characteristics and necessities of *Ma‘arif al-Quran*” Maulana has discusses the ways and methods of his exegesis. He writes:

“While doing the exegesis, the intellectual capacity of common people has been taken into consideration, so that they can comprehend the Quran according to their ability...., such highly intellectual discussions beyond the common man’s comprehension are skipped in the *Tafsir*.”<sup>28</sup>

In this *Tafsir* following necessity measures have been taken into consideration:

1. For translation *Mauzuh al-Furqan* of *Shaikh al-Hind* has been made as a source.
2. *Khulasa-i-Tafsir* has been wholly extracted from *Bayan al-Quran* of *Hakim al-Ummah* Maulana Ashraf ‘Ali Thanwi, however difficult words have been explained.
3. Under the title of “*Ma‘arif-wa-Masa’il*” Maulana has compiled one of the best exegeses of the present age. The “*Ma‘arif-wa-Masa’il*” is the sole of this exegesis under which Maulana has lime lighted and explored the current issues in a scholastic manner.
4. In this *Tafsir* Maulana has strived to create zeal and zest for common people towards the Quran.

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<sup>27</sup> Ibid., vol.I, p.13.

<sup>28</sup> Ibid., vol.I, p.15.



5. Essays from most authentic and reliable sources have been considered in this exegesis which illustrates love and glory of Quran in the human hearts.
6. In the light of sayings of the predecessors, the highly sensitive modern issues have been explored.<sup>29</sup>

Maulana has divided the exegesis of chapters of Quran under two titles:

- i) *Khulasa-i-Tafsir*
- ii) *Ma'arif-wa-Masa'il*

In *Khulasa-i-Tafsir, Bayan al-Quran* of *Hakim al-Ummah* acted as a guide, and for explanation of subject brackets have been used.

In *Ma'arif-wa-Masa'il* the wisdom, characteristics and issues extracted from the chapters are mentioned. Mufti sahib has also discussed the context and background of Quranic verses, which has been mostly taken from reliable sources. Mufti sahib has introduced the chapters in such a manner that it clears all misconceptions of the readers for example, about the absence of *Bismillah* at the beginning of chapter *Tawbah*, Mufti Sahib writes:-

“....This research shows the propositions, which may be the cause of absence of *Bismillah* at the beginning of the *Surah al-Tawbah*. It presumes that this chapter is a part of *Surah Anfal* and not a separate

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<sup>29</sup> Maulana Hakim Anis Ahmad Sidiqi, *Darul-Ulum ki Tafsiri Khidmat*, Monthly “*Al-Rashid*”, Maktabah Mehmudiya, Lahore, Feb-March, 1976, p.589.

chapter. Under this presumption it would be as incorrect to write *Bismillah* at the beginning as it would be in the middle of any chapter.”<sup>30</sup>

Mufti Sahib has done the exegesis of Quran by Quran as well. For example, a verse in *Surah al-Fatihah*:

“The way of those on whom Thou hast bestowed Thy Grace.”<sup>31</sup>

The explanation of the graced ones comes in another verse of chapter *Al-An‘am as*:

“All who obey Allah (S.W.T.) and the Messenger are in the company of those on whom is the Grace of Allah (S.W.T.)-Of the Prophets (who teach),The Sincere (lovers of Truth),The Witnesses (who testify) And the Righteous (who do good).”<sup>32</sup>

These four categories are the graced ones.<sup>33</sup>

The exegesis of Mufti Sahib reflects his passion of reforming the *Ummah*. This also reflects his extreme care for common people that viz-a-viz exegesis of Quran, he supplements the people by mentioning the prayers and virtues of prayers. In order to maintain the glory and interest of the text Mufti Sahib adds Persian couplets as well. He debts gratitude to Allah (S.W.T.) at the end of every chapter. Moreover he mentions the exact date, day and month of the completion of the chapter.

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<sup>30</sup> Shafi, op.cit., Vol. IV, p.307.

<sup>31</sup> Al-Quran, 1:7.

<sup>32</sup> Al-Quran, 4:69.

<sup>33</sup> Shafi, op.cit., Vol. I, p.34.

Mufti Sahib has made a very good use of the exegesis of *Hakim al-Ummah*, but while narrating the mystical dimensions, he makes a shift from this *Tafsir* and takes a different way.

In this *Tafsir* we also find use of Israelites in a balanced manner and at some places we find the opinions of orientalist as well.

This *Tafsir* is mostly reliable on the exegesis of predecessors. In this *Tafsir* numerous traditions of Prophet <sup>(S.A.W.)</sup> have been used which reflects the traditionist excellence of this *Tafsir*.

Besides this, the most important characteristic feature of this *Tafsir* is that it discusses the juristic issues. While explaining the juristic issues he gives primary preference to *Hadith* followed by *Hanafi* school of thought and then eventually gives his own opinion on this issue. Although he is a strong conformer of *Hanafi* school of thought, but if necessity arises he impartially mentions all the four schools of thought.

In this *Tafsir* Mufti Sahib has not given any importance to the sects and their beliefs, but shed light on modern day issues with solutions. For example, while doing the exegesis of Surah *al-A'araf*. Maulana writes:

“When *Musa* followed the commandment of Allah and went to the *Tur* for the intention of *A'atikaf*, he advised to his brother *Harun* as:

“Act for me amongst my people: Do right, and follow not the way of those who do mischief.”<sup>34</sup>

This proves the fact that it is incumbent upon a ruler to appoint his deputy in charge of affairs of the state whenever he leaves for any kind of travel.”<sup>35</sup>

At the end of the *Tafsir* Mufti Sahib under the title “*Quran kay Fatih Aur Khatmah Mein Munasibat*” writes, Quran begins with chapter *Fatiha* and the summary of this chapter is that man praises his God and then asks for help and right way. The God’s helps and right way are the two feasts which make this world and hereafter better for the man. But in between these two graces and their implementation the Devil conspires at every step of man. This is why Allah (S.W.T.) ends Quran with a plan to end the conspiracy of Devil.<sup>36</sup>

Mufti Sahib has discussed the modern day seditions in his *Tafsir* and answers all the misconceptions and doubts which Quran confronts from irreligious and heretic people. Some issues are discussed explicitly in length that they have taken the shape of pamphlets, because he felt the necessity of discussing these issues elaborately.

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<sup>34</sup> Al-Quran, 7:142.

<sup>35</sup> Shafi, op.cit. , vol.I, p. 59.

<sup>36</sup> Ibid, vol. VIII, p.855.

## Conclusion

*Tafsir* of the Quran is the most important science for Muslim. All matters concerning the Islamic way of life are connected to it in one sense or the other, since the right application of Islam is based on proper understanding of the guidance from Allah <sup>(S.W.T)</sup>. Without *Tafsir* there would be no right understanding of various passages of the Quran.

Muslims have provided much attention towards this field throughout the Islamic history as a result compendiums of *Tafsir* emerged, which reveals the interest of Muslims towards this field. A huge number of centers and academies were established for the propagation of this field. So a large number of *Tafasir* and *Mufasirin* emerged.

*Darul-'Ulum Deoband* also has made a tremendous contribution in this field. Throughout the history of 150 years of its establishment, it has produced dozens of *Tafasir* encompassing various fields of human life including, social, moral, political, spiritual, scientific etc. Amongst these the most important *Tafasir* are *Bayan al-Quran*, *Tafsir-i-'Uthmani*, and *Ma'arif al-Quran*.

*Tafsir-i-Bayan al-Quran* of Maulana Ashraf 'Ali Thanwi is an important *Tafsir* of a scholar from *Darul-'Ulum Deoband*. Besides providing a detailed explanation of fundamental principles of Islam, most importantly the mystical dimensions are deduced from the Quranic verses in order to purify the mysticism from un-

Islamic thoughts like *Wahdat al-Wajud* (Unity of Being) and *Nazriah-i-Hulul* (Transmigration) etc. However, being a *Muqalid*, Maulana Thanwi has derived justification of *Taqlid* in his *Tafsir* from the Quranic verses, but *Hanafi* school of thought is preferred over any other school of thought.

*Tafsir-i-'Uthmani* of Shabir Ahmad 'Uthmani is remarkable addition to the field of *Tafsir*. It is written according to the rules, regulation and principle prescribed by our pious predecessors. One of its distinctive features is that, it provides an easy understanding to its readers on account of its precise, but clear and unambiguous explanation.

*Ma'arif al-Quran* of Mufti Muhammad Shafi is another tremendous Urdu *Tafasir* of the present age. The distinctive feature of *Ma'arif al-Quran* is that it discusses the contemporary issues related to the various aspects of life like social, economic, moral, political, scientific etc; besides providing a detailed explanation of fundamental principles of Islam. It is a true representative of a simple and effective Urdu *Tafsir*.

The contribution made by *Darul-'Ulum Deoband* in the *Tafsir* field is testified by the above mentioned three *Tafasir*. Though all the three *Tafasir* have adapted a distinctive presentation style in explaining and interpreting the Quranic verses, but all of them have provided due consideration to the contemporary human problems, which makes them more relevant in modern times.

All this scholarly contribution of *Darul-'Ulum Deoband* in the field of *Tafsir* clarifies the misunderstanding of people who believe that *Darul-'Ulum Deoband* provided much attention to the field of *Fiqh* and has underestimated the field of *Tafsir*.

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Development of *Tafsir***

**Dissertation**

**Submitted to the University of Kashmir**



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In

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By

**Bilal Ahmad Wani**

Under the supervision

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June 2012

**SHAH-I-HAMADAN INSTITUTE OF  
ISLAMIC STUDIES  
UNIVERSITY OF KASHMIR, SRINAGAR  
190006**

**CERTIFICATE**

This is to certify that the dissertation entitled “Contribution of *Darul-‘Ulum* Deoband to the Development of *Tafsir*” which is being submitted by Bilal Ahmad Wani, carried out under my supervision, embodies the original work of the candidate. The dissertation is of original nature and had not been submitted for any other degree so far.

It is further certified that the dissertation is worthy of consideration for the award of Degree of Master of Philosophy.

**Prof. (Dr.) Naseem Ahmad Shah  
(Supervisor)**

*To*  
*My*  
*Loving*  
*Parents*

**(Mr. Gh. Mohi-ud-Din Wani)**  
**And**  
**(Mrs. Fatima Begum)**

## *Abbreviations*

<b>S.No.</b>	<b>Abbreviation</b>	<b>Full Form</b>
1	No.	Number
2	p.	Page
3	pp.	Pages
4	Vol.	Volume
5	ed.	Editor/Edition
6	Tr.	Translator/Translation/Translated
7	Pub.	Publisher/Publication/Published
8	S.W.T.	<i>Subhanawata 'ala</i>
9	S.A.W.	<i>Sallallahu Alaihi Wasalam</i>
10	R.A.A.	<i>Radiallahuta 'ala Anhu</i>
11	R.A.	<i>Rahmatullahi Alaihi</i>
12	A.S.	<i>Alaihi salam</i>



## TRANSLITERATION OF ARABIC WORDS.

The following table shows the system that has been followed in this dissertation in transliterating the letters of the Arabic language.

S. No.	Arabic Letter	Transliteration Sign
1	ا	a
2	ب	b
3	ت	t
4	ث	th
5	ج	j
6	ح	h
7	خ	kh
8	د	d
9	ذ	dh
10	ر	r
11	ز	z
12	س	S
13	ش	sh
14	ص	s
15	ض	d
16	ط	t
17	ظ	z
18	ع	‘
19	غ	gh
20	ف	f

21	ق	q
22	ك	k
23	ل	l
24	م	m
25	ن	n
26	و	w
27	ه	h
28	ء	'
29	ي	y



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## Introduction

The origin of *Madrasahs* in Islamic civilization can be traced from the days of Madinan period when *Sahaba* (Companions of the Prophet<sup>(S.A.W.)</sup>) used to learn the tenets of Islam sitting on a *Suffa* (platform) adjacent to the Prophet's<sup>(S.A.W.)</sup> Mosque in Madinah. These learners (*Sahaba*) were known as *Ashab-i-Suffa* (Companions of the Platform).

The origin of the present type of regular *Madrasahs* dates back to 5<sup>th</sup> century A.H. The honour of this antecedence in fact, was destined for the illustrious sovereign of Afghanistan, Sultan Mahmud Ghaznavi (d.421/1030). Accordingly in 410 A.H /1019 C.E. the Sultan built at his capital Ghazani a *Jami'a Masjid*, which because of its elegance and beauty was famous by the name "*Urus-i-Falak*" (the bride of the sky). The sultan along with the mosque had also constructed a building for a *Madrasah*, and a library full of rare books.<sup>1</sup>

"He (the Sultan) founded a *Madrasah* near the mosque, collected excellent and rare books in its library, and, for the expenses of the mosque and the *Madrasah*, endowed many villages."<sup>2</sup>

The history of *Madrasahs* in India dates back to the period of Qutb al-Din Aibak (602/1205-606/1209) during whose reign a *Madrasah* was built in Multan by its ruler Nasir al-Din Qubacha.<sup>3</sup>

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<sup>1</sup> Syed Mehbub Rizvi, *Tarikh-i-Darul- Ulum Deoband*, Vol. I, Idarah-I- Ihtimam Darul-Ulum Deoband, 1992, P.68

<sup>2</sup> *Tarikh-I- Firishta*, Vol. I, P.30 (Quoted from Rizvi, op, cit., Vol.I, P. 68).

<sup>3</sup> *Ibid.*, P. 71.

By the 8<sup>th</sup> century A.H. the custom of establishing Islamic schools had become common in India. There were as many as one thousand *Madrasahs* in Delhi alone during the reign of Muhammad Tughlaq(725/1324-752/1351). Education was so much common that slave girls used to be *Hafiz* of the Quran. Muhammad Tughlaq himself was a highly accomplished scholar and a patron of learning.<sup>4</sup>

The successor of Muhammad Tughlaq, Feroz Shah Tughlaq (752/1351-790/1388) also was a great patron of education and learning. He started new *Madrasahs* and renovated the old ones. He paid special attention to the education and training of slaves and their children. He established separate schools for girls. According to Ibn Batuta there were 13 schools for girls in Hanor city situated in South India.<sup>5</sup>

During the Mughal period education and learning also got patronage. Many new *Madrasahs* were built and some old *Madrasahs* were improved. The educational advancement of Aurangzeb's period (1068/1657-1118/1706) is generally well-known. Besides big cities, Aurangzeb started *Madrasahs* in towns and villages also. In Lucknow the great educational institution known as "*Madrasa-i-Nizamia*" situated in *Farangi Mahal* is a monument of the same period.<sup>6</sup>

Gazi al-Din Feroz Jang I (d.1122/1710) had founded a *Madrasah* in Delhi, which, later on became famous as Delhi College. Many pioneer scholars of *Darul-'Ulum Deoband* have acquired

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<sup>4</sup> *Firishtah*, op., cit., vol. II, P. 408.

<sup>5</sup> *Ibn Battuta: Travels in Asia and Africa 1325-1354* (Tr. H.A.R. GIBB) Oriental Books Reprint Corporation, New Delhi, p. 230.

<sup>6</sup> *Ibid.*, P. 78.

education in this *Madrasah*. Maulana Muhammad Qasim Nanautawi, Maulana Rashid Ahmad Gangohi, Maulana Muhammad Ahsan Nanautawi, Maulana Zulfiqar ‘Ali Deobandi, Maulana Fazl al-Rehman Deobandi and many other ‘*Ulama* were students at this *Madrasah*.<sup>7</sup>

The period of 12<sup>th</sup> century A.H. in India is that tumultuous time in which along with Islamic power and grandeur the Muslims’ educational activities too had begun to cool down. During this time *Madrasa-i-Rahimia* of Shah Abd al-Rahim (d.1131/1718) served the Islamic sciences to some extent. After the death of Shah Abd al-Rahim, the *Madrasah* came in the hands of Shah Waliullah and its academic benefits reached to every corner of the Sub-Continent. Shah Waliullah was engaged in teaching and learning for twelve years in this *Madrasah*, when suddenly, he left for Hijaz in 1143/1730 and stayed there at Madinah for nearly two years.<sup>8</sup>

In 1145/1732, Shah Waliullah returned from Hijaz and made great efforts to popularize the science of *Hadith* in India. It was due to the same efforts of Shah Waliullah, that after Shah Abd al-Gani’s migration from India to Hijaz, *Darul-‘Ulum Deoband* continued to flourish and produce great ‘*Ulama* in the field of religious sciences.<sup>9</sup>

As a consequence of the uprising of 1857 most of the Muslim institutions of learning either came to a halt due to the unfavourable circumstances or were forced to close as a result of British anti-

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<sup>7</sup> Ibid., P. 80.

<sup>8</sup> Ibid., P. 84.

<sup>9</sup> Ibid., P. 86



Muslim policies. It was in this situational background wherein a strong need of having a central religious institution of learning was felt by the Muslim masses as well as intelligentsia. This thought ultimately culminated in the initiation and emergence of *Darul 'Ulum Deoband*.

*Darul-'Ulum Deoband* has contributed in all fields of religious knowledge viz, *Tasir, Hadith, Fiqh, Tasawwuf*, history and literature etc. but the present work will only focus on the contribution in the field of *Tafsir*, particularly the efforts made by Maulana Ashraf 'Ali Thanwi, Mulana Shabir Ahmad 'Uthmani and Maulana Mufti Muhammad Shafi in this regard.

Although some Muslim scholars have discussed the contribution of this *Madrasah* in the field of *Tafsir* as well, but the literature produced thereby is inadequate in the sense that it does not cover the whole range of *Tafsir* scholarship and the works contributed thereby. Though the books by Maulana Ikhlāq Hussain Qasmi entitled “*‘Ulama-i-Deoband ki Tafsiri Khidmat*”, and that of Maulana Nizam al-Din Asir Adrawi entitled “*Dabistan-e-Deoband ki ‘Ilmi Khidmat*” and the book by Dr. Rihana Sidiqi entitled “*Maulana Thanwi Ki Tafsir-e-Bayan al-Quran ka Tahqiqi wa Tanqidi Mutala‘h*” besides the articles by Maulana Hakim Anis Ahmad Sidiqi entitled “*Darul-'Ulum ki Tafsiri Khidmat*” by Maulvi Fudail Ahmad Nasiri entitled “*‘Ulama-i-Deoband ki Qurani khidmat*” and that of Anis al-Rahman Qasmi entitled “*Alama Mufti Muhammad Shafi ki Tafsir-i-Ma‘arif al-Quran ka Ja‘iza*”, have dealt with the issue partially and superficially. These works can be termed as fundamental efforts in the

direction of exploring the contribution of *Darul 'Ulum Deoband* in the field of religious sciences. However, the present work is an attempt to make an in-depth study of the contribution of *Darul 'Ulum Deoband* in the field of *Tafsir*. The study will particularly analyze and examine *Tafsir-e-Bayan al-Quran* of Maulana Ashraf 'Ali Thanwi, *Tafsir-i-'Uthmani* of Maulana Shabir Ahmad 'Uthmani and *Ma'arif al-Quran* of Maulana Mufti Muhammad Shafi. We have also clarified in our study the popular misunderstanding about *Darul 'Ulum Deoband* of having been a centre of *Fiqh* learning alone.

The present work spreads over three chapters followed by a concluding chapter and the Bibliography.

Chapter 1<sup>st</sup> provides a brief account of the historical background of *Darul-'Ulum Deoband*. The chapter has been further divided into sub-chapters like emergence, founder, establishment, courses of study and the aims and objectives of *Darul-'Ulum Deoband*.

Chapter 2<sup>nd</sup> provides a general overview of the development of religious sciences in *Darul-'Ulum*, particularly in the field of *Tafsir*, *Hadith*, and *Fiqh*.

Chapter 3<sup>rd</sup> the most important chapter of the present work provides a detailed background of science of *Tafsir*, *Tafsir* and its sources, *Tafsir* and *Tawil*, examination and introduction of *Bayan al-Quran*, *Tafsir-i-'Uthmani* and *Ma'arif al-Quran*. Life and major works of Maulana Ashraf 'Ali Thanwi, Maulana Shabir Ahmad

‘Uthmani and Maulana Mufti Muhammad Shafi have also been provided in this chapter.

## Emergence

The revolt of 1857 was a logical culmination of the political activities that had started with the *Fatwa* of Shah Abd al-Aziz in 1803 wherein India was declared *Darul-Harb*.<sup>1</sup> The outcome of the uprising of 1857 was a great shock to the Muslims of the country in general and to those of Northern-Indians in particular for hundreds and thousands of Muslim Scholars were hanged to death. Not only this, but Muslim monuments, *Madrasahs* and religious institutions were razed and pulled down, so that to root-out Islam from its root in the Indian Sub-Continent.

At the hands of this barbarism of the British, Muslims were helpless. They became politically, educationally and economically backward. The atrocities of enemies committed on Muslims, however awakened them once again. They were compelled to think to regain their political power, which they had lost at the hands of the British. They were firm that their spiritual power could help them overcome the brutality and carnage committed against them. Therefore, they rebuilt all *Madrasahs* that were destroyed by the British forces. They revived all religious science and arts. New Islamic institutions were established everywhere.

“When Delhi was devastated in the bloody revolution of 1857 C.E. as its political setup was upset and overthrown, its academic centrality too came to an end and the caravan of knowledge and

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<sup>1</sup> This implied legal sanction to the Muslims to either migrate to a friendly country or to raise arms against the oppressive rule of the British.

learning was constrained to pack up its kit from there. The men of Allah, at that time particularly those august men who had themselves passed through this ordeal of blood and iron and had witnessed the corpses of Muslims biting the dust and writing blood, were beset with this thought and anxiety as to where this caravan of knowledge and gnosis should be given an asylum and what ways and means should be adopted to take care of the faith and religion of the helpless Muslims of India. Call it what you may -luck and chance or divine destiny\_ that at that time the *Chhatta Masjid*<sup>2</sup> in Deoband became the centre of discussions for this line of actions.”<sup>3</sup> “.....This basic viewpoint that was settled at that time was that in order to keep the Muslims’ religious consciousness awake and to organize them on a national scale, the establishment of a religious and academic institution was inevitable. In the light of this central thought, Maulana Qasim Nanautawi and his confreres, Maulana Zulfiqar ‘Ali, Maulana Fazl al- Rahman and Haji Muhammad ‘Abid decided that now this seminary ought to be located at Deoband rather than at Delhi.”<sup>4</sup>

Actually the matter was that, at that disastrous condition people felt hopeless. They did not understand what could be done for the betterment of Muslims in future. Generally there were two opinions. Some people thought the first and foremost duty of Muslims is to protect Islam at this devastating condition, while others thought that problem of Muslims should be solved first. The first opinion was of Maulana Qasim Nanautawi and his followers. Therefore, they established *Darul-‘Ulum Deoband*, and the latter opinion was of Syed Ahmad Khan and his supporters, so they,

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<sup>2</sup> This mosque is situated to the west of the town (Deoband) and in the south-eastern corner of the *Darul-‘Ulum*. It is a very but attractive specimen of the earliest style of Muslim architecture in India, built with small bricks but without mortar and plaster.

<sup>3</sup> Rizvi.op.cit.vol.I, p.148.

<sup>4</sup> Ibid., p.149.

established Aligarh Muslim University.

The founders of the *Darul-'Ulum* had raised the standard of the revolt during the uprising of 1857. The most enthusiastic amongst them was Maulana Qasim Nanautawi, one of the foremost founders of the *Madrasah*.<sup>5</sup>

Maulana Rashid Ahmad Gangohi another founder member of the *Madrasah* had taken an active part in the uprising of 1857 as Maulana Qasim Nanautawi himself. He was arrested after the uprising of 1857.

Maulana Qasim Nanautawi and Maulana Rashid Ahmad Gangohi, being the disciples of Maulvi Mamluk 'Ali, had direct access to Shah Waliullah's religious as well as political thought. Their involvement in the uprising must have been guided by the ideas similar to those which guided Syed Ahmad Bareilwi (1786-1831) and Shah Isma'il Shahid (1781-1831).<sup>6</sup> It was perhaps with these things in mind that *Shaikh al-Hind* Maulana Mehmud Hassan had said:

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<sup>5</sup> The event which sparked the revolt in Thana Bhawan and Shamli was the Abd.al-Rahim episode. Abd.al-Rahim was a member of a rich *Qazi* family of Thana Bhawan. He went to saharanpur, the district headquarter, to buy some elephants. Someone reported the matter to the local British officer, imputing conspiratorial motives to Abd.al-Rahim's innocent purchases. In the changed atmosphere of 1857 the British officer believed the version of the informer, arrested Abd.al-Rahim and his men, and sent them to gallows without proper investigation and trial. His elder brother, Qazi Inayat 'Ali, got infuriated at the injustice of the British officer. He held a conference to decide the future course of action. Majority of the members were against any sort of violence, but Maulana Qasim Nanautawi pleaded so forcefully in favor of armed struggle against the unjust British people that all others were carried with him, and the battle ensued. (Quoted from Syed Manazir Ahsan Gilani, *Swanah-i-Qasmi*, vol. II, Darul-'Ulum Deoband, N.D. pp.121-122)

<sup>6</sup> Syed Masrur Ali Akhter Hashmi, *Muslim Response to Western Education: A study of Four Pioneer Institutions*, Commonwealth Publishers New Delhi, 1989, p.39.

“I do not stand in the way of those, whose aim is educating, teaching and learning only, but for myself I have selected only that way for the achievement of which the *Darul-‘Ulum* was established by my respected teachers.”<sup>7</sup>

The *Madrasah* was therefore not only a response to challenge the western knowledge only, but the response to a whole gamut of challenges that were posed before the Muslims as a result of their exposure to the western culture. Maulana Mehmud Hassan wanted to convey the same impression when he said:-

“Did the honorable teacher (Maulana Qasim Nanautawi) establish this *Madrasah* for teaching and learning only? The *Madrasah* was established in my presence. So far as I know, this institution was established after the failure of the revolt of 1857 with the purpose of establishing a centre where people could be prepared to make up the losses of 1857.”<sup>8</sup>

The circumstances under which the *Darul-‘Ulum* was established at Deoband justify the political under-current which occasionally surfaced itself during the Indian freedom movement. The Institution had been anti-British since the day of its inception in 1866 to the end of the British rule in India in 1947.

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<sup>7</sup> Rizvi, op.cit., Vol.I, p.44

<sup>8</sup> Ibid., p.44.

## Founder

Generally Maulana Qasim Nanautawi is regarded as the founder of *Darul-'Ulum Deoband*, while some people argue that it was Haji Muhammad 'Abid, who laid the foundation stone of the *Darul-'Ulum*. Thus goes the story of its foundation:-

“One day at the time of *Ishraq* (which is 20 minutes after sunrise), Haji Muhammad 'Abid, making a wallet of a handkerchief and putting three rupees in it from his own pocket, went all alone from the *Chhatta Masjid* to call upon Maulvi Mehtab 'Ali. Maulvi Sahib donated six rupees cheerfully and also gave his blessings. Maulvi Fazl al-Rahman donated twelve rupees and this humble author<sup>9</sup> six. Rising up from there he went to Maulvi Zulfiqar 'Ali, who promptly gave twelve rupees. By a lucky chance Maulvi Sayyid Zulfiqar 'Ali Thani (II) Deobandi was also present there; on his behalf too the former donated twelve rupees. Getting up from there this kingly *dervish* reached *Mohalla Abul Barkat*. By this time two hundred rupees had been collected; by dusk fall three hundred.”<sup>10</sup>

Actually it was not only Maulana Qasim Nanautawi, but a group of Scholars who founded the *Darul-'Ulum*. They include, Haji Muhammad 'Abid, Maulana Muhammad Qasim Nanautawi, Maulvi Mehtab 'Ali, Maulvi Zulfiqar 'Ali, Maulvi Fazl al-Rehman, Munshi Fazl Haq and Shaikh Nihal Ahmad.<sup>11</sup>

Shaikh Muhammad Ikram is also of the opinion that Maulana Qasim Nanautawi was not the real founder of the *Madrasah*.

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<sup>9</sup> Munshi Fazl Haq, the author of *Sawanih Makhtutah*.

<sup>10</sup> Gilani, op.cit.vol.II, pp.258-259.

<sup>11</sup> Rizvi, op.cit.,vol.I, p.157.



“Maulana Qasim Nanautawi was not the real founder of the *Darul-Ulum* at Deoband, but to transfer this *Madrasah* into a glorious *Darul-Ulum* was his idea. The people who started this *Madrasah*, perhaps their aim was not beyond a *Maktab*. But it was due to the efforts of Maulana Qasim Nanautawi that *Darul-Ulum Deoband* became main centre of learning in Sub-Continent.”<sup>12</sup>

Maulana Qasim Nanautawi, who was caravan leader of this educational movement, has rendered glorious services of the Muslims in academic, educational, missionary, literary, political and social fields. He devised an ingenious means of running the newly founded *Madrasah* at Deoband. This was the policy of inviting public contributions. The “Eight Principles” that he enunciated in this connection are worthy of note here. They are:-

1. The first principle is that the authorities of the *Madrasah* should always take utmost interest in raising more and more funds from the public. Others should also be exhorted to make efforts for constant increase in public donations. The well-wishers of the *Madrasah* should never forget this obligation of theirs.
2. The well-wishers of the *Madrasah* should endeavor towards a permanent and decent boarding arrangement for the students.
3. The councilors responsible for the management of the *Madrasah* should be devoted to its cause. Rigidity of views is undesirable. One should never try to man oeuvre in order to impose his opinion upon others. God forbid! The foundation

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<sup>12</sup>Shaikh Muhammad Ikram, *Mauj-i-Kauthar*, Taj Company, New Delhi, 1999, p.200.

of the *Madrasah* will be shaken when its councilors cease to be tolerant of each other's views. The *Muhtamim* (Rector) is bound to seek council in all advisable matters. Outsiders, also who entertain a feeling of good-will towards the *Madrasah* and have experience and intelligence, should be given an opportunity for constructive suggestions.

4. It is essential that the teachers of the *Madrasah* be like-minded. Like the worldly-minded 'Ulama they should not be disrespectful to others. It will be a bad day for the *Madrasah* when such a situation arises.
5. The curriculum and the methods of instruction, as already proposed or afterwards agreed upon by mutual consultations, should be strictly followed; otherwise this *Madrasah* will not flourish and if it does flourish it will not serve the purpose.
6. So long as the *Madrasah* does not have any regular and definite source of income, It will go like this -*Insha Allah* provided we pin our faith in Him, and when it come substantial property donation from some rich person of honest intentions, then it appears the *Madrasah* will be divested of the feeling of fear and hop-a perennial source of submission to the will of Allah- and, with this will be deprived of the 'hidden' source of unfailing assistance; and its workers will start quarreling amongst themselves. Therefore, in matters of income and constructions there should always remain a certain lack of certainty of means.
7. The participation of government and rich persons also appears

to be very harmful.

8. The donation of persons, who want to remain unknown, is a source of *Barakah* (Blessing]. Their sincerity seems a more permanent means of income.<sup>13</sup>

The first, the second, the sixth, the seventh and the eighth of these principles are in favor of adopting public contributions.<sup>14</sup> Public contributions ensure greater freedom, which was the prime concern of the founders of the *Darul-‘Ulum*. They could brook no government interference in the academic or administrative affairs of the institution, nor did they want interference of rich people.<sup>15</sup>

### **Establishment**

The year 1283/1866 is that blessed and auspicious years for the Muslims of the Sub-Continent in which the renaissance of their religious, educational, communal ad cultural life began when *Darul-‘Ulum* was inaugurated at Deoband.<sup>16</sup> *Darul-‘Ulum Deoband* was inaugurated on Thursday 15 *Muharam* 1283 A.H/May 30, 1866 C.E.<sup>17</sup> in an old mosque, the *Chhatta Masjid* under a pomegranate tree. The first teacher and the first pupil in a coincidence were both named Mehmud: Mulla Mehmud the teacher and Mehmud Hassan the pupil.<sup>18</sup> Mehmud Hassan on became famous by the name of *Shaikh al-Hind* and played an important role in Indian National Movement.

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<sup>13</sup> Gilani, op.cit., Vol.II, pp.220-221.

<sup>14</sup> Rizvi, op.cit., Vol.I, p.154.

<sup>15</sup> Hashmi, op.cit. p. 59.

<sup>16</sup> Deoband is a small town, a tehsil headquarter in the district of Saharanpur. Situated in the North it is about 147 kilometers from Delhi. It is very old town, and its history can be traced back to the days of Mahabharata.

<sup>17</sup> Rizvi, op. cit., Vol.I, p.155.

<sup>18</sup> Ibid., p.155.

Although this inauguration was very simple, brief and on a very limited scale, but in fact, it was opening of a new period of a great movement of religious knowledge in India, which had been started with full deliberation and thought as is evidenced by the glorious progress witnessed later on. It has played a very important role in saving the Muslims from spiritual and academic collapses.<sup>19</sup>

The *Madrasah* not only imparted free-education, but provided free accommodation and supplied books and meals free of cost. This was made possible because the request of the founders for providing financial aid was responded well by the people living in the surrounding areas.<sup>20</sup> The number of students increased considerably and additional classes for teaching the Quran, Persian and Mathematics were started.<sup>21</sup>

Soon the number of students increased so much that the accommodation in the *Chhatta Masjid* proved insufficient, so the *Madrasah* was shifted to *Qadi Masjid* and then to *Jam'ia Masjid*. But the *Jam'ia Masjid* too proved inadequate due to the day to day progress of the *Madrasah*, so a plot of land was purchased in the North-West of the town in 1875.<sup>22</sup> The foundation stone of the first building of the *Darul-'Ulum* was laid in 1876. The first building that came up was called '*Nauddarah*' (Nine arches).<sup>23</sup>

Its example helped in the establishment of *Madarasahs* at several places like Thana Bhavan, Ambetha, Muzaffar Nagar

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<sup>19</sup>Ibid., p.156.

<sup>20</sup>Hashmi, op. cit.pp.43-44.

<sup>21</sup>Rizvi, op. cit., Vol.I, p.163.

<sup>22</sup>Ibid., p.174.

<sup>23</sup>Ibid., p.185.

and Gulathi.<sup>24</sup> These *Madrasahs* were affiliated to the Deoband *Madrasah* and the teachers of Deoband used to conduct examination in them.

Thus, the *Madrasah* at Deoband succeeded in establishing a system of education which its founders had planned at the outset.

In 1880, Maulana Qasim Nanautawi died and the first stage of development came to an end. Maulana Qasim Nanautawi was not against the new learning, but he admitted that students might go for western education only after completing religious education. He believed that religious knowledge would increase their ability, train their faculties and thus enhance their efficiency to acquire western education.<sup>25</sup>

The period which now began was of increased activities. Several new departments were opened and new courses were started. The foundation of new buildings like library, *Darul Hadith*, the Mosque, hostel and *Darul-Tafsir* was laid.

Similarly, buildings like *Darul-'Ulum* mosque, *Mehman Khanah* (Guest house), *Darul Ifta* (Department of Law), *Darul Shafa* (Tibbiyah College), African hostel and *Daftar-i-Ihtimam* (Administrative Block) were added to the building complex of the *Darul-'Ulum* in due course of time.

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<sup>24</sup> Hashmi, op.cit.p.44.

<sup>25</sup> Gilani, op.cit.vol.II, p.281.

## Course of Study

In the mid 13<sup>th</sup> century A.H. there were three centers of education in India: Delhi, Lucknow and Khirabad, but all the centers had different points of view. More attention was paid to *Tafsir* and *Hadith* in Delhi, and the neotics were of secondary position. In Luckhnow the *Ulema* of *Farangi Mahal* were giving more importance to *Fiqh* and *Usul-i-Fiqh*. The academic subject at the Khairabad centre was logic and philosophy.<sup>26</sup>

The peculiarities of all these three places have been gathered in the curriculum of *Darul-'Ulum Deoband*, which is now in force till date in almost all the Arabic *Madrasahs*.

Alternations and changes have taken place in the curriculum as per demands of the age. Along with the religious sciences, contemporary sciences and economic necessities too have been paid attention.<sup>27</sup>

So far as the western education is concerned, the founders of the *Darul-'Ulum* were not against the western education. Maulana Nanautawi, the chief founder of the *Darul-'Ulum*, encouraged the students to pursue western education (if they so desired) only after the completion of religious education in the *Madrasah*. That is why the period of the study was reduced from ten to six years only.<sup>28</sup>

Reduction in the period of study warranted reduction in the number of books to be studied by students. Maulana Qasim Nanautawi emphasized on the study of important books of *Tafsir*,

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<sup>26</sup> Rizvi, op. cit.vol.II, p.268.

<sup>27</sup> Ibid., p.269.

<sup>28</sup> Gilani, op.cit.vol.II, p.286.

*Hadith, Fiqh, Usul-i-Fiqh* and *Fara'id*, so several books on logic and philosophy were eliminated from the proposed courses of study.<sup>29</sup>

Highlighting the demerits of elimination of philosophy from the course of study, Zia al-Hassan Faruqi writes:-

“Elimination of philosophy from the course of study during the formative years of the *Madrasah* minimized of the possibilities of *Ijtihad*, and enhanced the chances of orthodoxy, thereby putting a stop to creative thinking.”<sup>30</sup>

However, the books of philosophy and logic, which had been eliminated from the courses of study, were gradually introduced in the curriculum of the *Darul-'Ulum*.<sup>31</sup>

The curriculum of *Darul-'Ulum Deoband* consists of the following arts, science and books:-

## **The Eight-Year Course of the Arabic Classes**

### **First Year**

<b>Subject</b>	<b>Books</b>
Conjugation– Grammar ( <i>sarf</i> )	Arabic Primer; <i>Mizan al-Sarf</i> and <i>Munsa'ab</i> (complete); <i>Panj Ganj</i> (complete)

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<sup>29</sup> Ibid., p.292.

<sup>30</sup> Zia al-Hassan Faruqi, *Deoband School and the Demand for Pakistan*, Asia Publishing House, Bombay, 1963, p.10.

<sup>31</sup> Syed Manazir Ahsan Gilani, op.cit.vol.II, p.292.

Syntax ( <i>Nahv</i> ):	Memorizing or <i>Nahv-e-mir</i> (compl.) <i>Sharh-e-Mi'ata A'mil</i> (compl.)
Arabic Literature:	<i>Rauzat al-Adab</i> (omitting <i>bab al-Makateeb</i> ); <i>Insha-e-Arabi</i> (Prose). <i>Arabi ka Mu'allim</i> (Parts I & II)
Logic:	<i>Taiseer al –Mantiq</i> .
Chirography: ( <i>Khush-Navisis</i> )	Correct writing Dictation
Cantillation <i>Tajvid</i>	Exercise in Cantillation in the first quarter of the <i>Para-e-Amm</i> and Traditional invocations.

## Second Year

Subject	Books
Jurisprudence ( <i>Fiqh</i> )	Nur a-Ezah (Compl.); <i>Qaduri</i> (upto <i>Kitab al-Hajj</i> ).
Syntax;	<i>Hedayat al-Nahv</i> (compl.) <i>Al-Nahv al-Wazeh</i> (Elementary part I).
Conjugation;	<i>'Ilm al-Sigha</i> (upto <i>Khasiyyat</i> ); <i>Fusool-e-Akbari</i> (from <i>Khasiyyat</i> ).
Arabic Literature:	<i>Nafahat al-Adab</i> (compl.); <i>Tamrin-e Arabi</i> <i>Mirqat and Tehzib</i> .



Cantillation: Exercise in the last one-third of the *Para-e Amm* with memorizing *Jamal al-Quran*

Chirography Correct writing and Dictation

### Third Year

Subject	Books
Quranic Exegesis ( <i>Tafsir</i> )	<i>Tarjumat al-Quran (Sura-e-Baqrah)</i> .
Jurisprudence	<i>Qaduri</i> (from <i>Kitab al-Buyu</i> till the end )
Syntax:	<i>Ibn 'Aqeel</i> (upto 300 pages), <i>Sharh-e-Jami</i> (Verb and Particle)
Arabic literature:	<i>Nafahat al-Arab</i> (Prose)
Logic	<i>Sharh-e Tehzib</i> (upto <i>Zabita</i> ); <i>Qutbi</i> ( <i>Tasdiqaat</i> ).
<i>Hadith</i>	<i>Mishkat al-Athaar</i>
Contemporary subject:	a) 1. <i>Tarikh-e Hind</i> (from the regime of Sultan Mahmud Ghaznavi till C.E. 1947 2. <i>Tarikh-e Islam (Khulafa-e Rashidin,</i> <i>Bani Umayya, Bani Abbas; Tarikh-e</i> <i>Saltan-e Turki)</i> 3. Municipalities (Elementary Civics).

- b) 1. Geography of the Arab Peninsula and other Islamic Countries  
2. World geography (Region wise).

### Fourth Year

Subject	Books
Quranic Exegesis	<i>Tarjumat al-Quran</i> (from <i>Sura-e Aal-e Imran</i> upto <i>Sura-e Mariam</i> )
Jurisprudence	<i>Kanz al-Daqa'iq</i> (upto <i>Kitab al-Nikah</i> ); <i>Sharh-e Waqaya</i> , Vol. ii (upto <i>Kitab al-Itaq</i> ).
Principles of jurisprudence	<i>Usool al-Shashi</i> (Compl.)
Rhetoric	<i>Mukhtasar al-Ma'ani</i> (upto the end of the second subject); <i>Talkhis al-Miftah</i> (only the third subject).
Logic:	<i>Sallam al-Ulum</i> (up to the end of <i>Tasawwurat</i> ).
Philosophy;	<i>Hadya-e Sa'eed</i> (first half)
<i>Hadith</i>	<i>Alfiyat al-Hadith</i>

- Contemporary)  
Modern Sciences:
- a) 1) General Science (Elementary Chemistry, Physics, Zoology, Botany-all theoretical); principles of Hygiene.
  - b) 1) Some Essential Chapter of the constitution of India  
2) Elementary economics.  
The theories and Biographies of Some Modern Philosophers.  
3) The Theories and Biographies of some Modern philosophers.

### **Fifth Year**

<b>Subject</b>	<b>Books</b>
Jurisprudence	<i>Hedaya</i> ; First Quarter, second Quarter
Arabic literature	<i>Maqamat-e Hariri</i> (10 Maqalas)
Logic	<i>Mulla Hasan</i> (upto Jins)
Principles of jurisprudence	<i>Nur al-Anwar</i>
Beliefs (' <i>Aqa'id</i> )	<i>'Aqidat al-Tahavi</i> (compl.)
Rhetoric's	<i>Al-Balaghat al-Wazeha</i>

## Sixth Year

<b>Subject</b>	<b>Books</b>
<i>Tafsir</i>	<i>Jalalayn Sharif</i> (comp.) Two Hours Daily
<i>Usool-e Tafsir</i>	<i>Al-Fawz al-Kabir</i> (Comp.)
Philosophy	<i>Mebazi</i> (compl.)
Arabic Literature	<i>Divan-e Mutanabbi</i> (upto the end of the rhyme Dal) <i>Tamrin-e Arabi</i> (Arabic Exercises) <i>Insha-e Muhadath</i> (Colloquial Prose); Cantillation or Chirography.

## Seventh Year

<b>Subject</b>	<b>Books</b>
<i>Fiqh</i>	<i>Hedaya</i> (last portion) Daily two Hours.
<i>Aqa'id wa Kalam</i>	<i>Sharh-e 'Aqa'id-e Nasafi</i> (Compl.)
<i>Tafsir</i>	<i>Baizavi</i> (one and quarter portion of <i>Sura-e Baqarah</i> ).
<i>Hadith</i>	<i>Mishkat Sharif</i> (compl.)
<i>Usool-e Hadith</i>	<i>Sharh-e Nakhbat al-Fikr</i> (Compl.) Two Hours Daily
<i>Fara'iz</i>	Siraji (Compl.)

## Optional Subjects

<i>Usool-e Tafsir</i>	<i>Takhis al-Itqan</i>
<i>Usool-e Hadith</i>	<i>Muqaddama-e ibn Salah</i>
<i>Kalam</i>	<i>Masamarah</i>
<i>Logic</i>	<i>Hamd Allah</i>
<i>Literature</i>	<i>Divan-e Himasa (Bab al-Adab wal-Himasa)</i> <i>Al-Nathr al-Jadid</i>

## Eighth Year

<b>Subject</b>	<b>Books</b>
<i>Hadith</i>	<i>Bukhari Sharif (Compl).</i> <i>Muslim Sharif (compl.)</i> <i>Tirmizi Sharif (Compl.)</i> <i>Abu Da'ud Sharif (Compl.)</i> <i>Nasa'i Sharif</i> <i>Ibn Maja Sharif,</i> <i>Tahavi Sharif</i> <i>Shama'il-e Tirmizi Sharif</i> <i>Mu'attaayn (The two Mu'attas)</i>

## Post Graduate Classes

### 1. Completion (Mastery) in *Tafsir*

Subject	Books
<i>Tafsir</i>	<i>Tafsir-e Mudarik: Para 1-5</i> <i>Tafsir-e Mudarik: Para 6-10</i> <i>Tafsir-e Mazhari: Para 11-15</i> <i>Tafsir-e Mazhari: Para 16-20</i> <i>Tafsir-e Baizavi: Para 21-25</i> <i>Tafsir-e Baizavi: Para 25-30</i> <i>Talkhis al-Itqan.</i>

### 2. Mastery in Theology

<i>Tafsir</i>	<i>Tafsir-e Ibn Kathir (sura-e Baqrah &amp; Aal-e imran)</i>
<i>Hikmat-e Shariyah</i> Religious Philosophy)	<i>Hujjat Allahil Baligha</i>
<i>Munazira</i> (Polemics)	<i>Rasheediyah</i>
<i>Fiqh</i>	<i>Al-shbah wal-Naza'ir (upto Subject I).</i>

<i>Usool-e Fiqh</i>	<i>Tauzih Talwih</i>
<i>Usool-e Hadith</i>	<i>Muqaddama-e ibn Salah</i>
<i>Hadith &amp; Fiqh</i>	<i>Muqaddama-e Fath al-Bari, Bedayat al-Mujtahid; Tadrib al-Ravi</i>

### **Mastery in Literature**

<b>Subject</b>	<b>Books</b>
Poetry	<i>Divan-e Hassan bin Thabit Sab'a Mu'allaqa</i> (up to three poems).
Prose	<i>Asalin al-Insha</i> <i>Jara'id wa Rasa'il</i>
History of literature	<i>Tarikh al-Adab al-Arabi</i>
<i>Insha</i> (Belles-letters)	<i>Maqalat-e Arabi</i>
General reading	<i>Hayati</i> by Ahmed Amin; <i>Al-Ayyam</i> by Dr. Taha Husain; <i>Ibraat</i> by Manfaluti; <i>Abqariyaat</i> by Mahmud 'Iqaar

## Mastery in Noetics

Subject	Books
Rational Sciences	<i>Qazi Mubarak</i> (upto Ummahat al-Matalib) <i>Hamd Allah</i> (upto Shartiyaat). <i>Sadra</i> (upto the discussion on physical forms), <i>Shams-e Bazigha</i> (upto the discussion on <i>Makan</i> -P.40 <i>Sharh-e 'Aqaid-e Jalali</i> (Upto the discussion on <i>Aslah</i> –p 72 <i>Musallim al-Thubut</i> (4 Chapters.)
General reading	<i>Muqaddama-e ibn khaldun</i> <i>Risala-e Hameediya</i> <sup>32</sup>

After the successful completion of this 8-year course of the Arabic classes the student becomes eligible for receiving the graduate degree (*Sanad-e-Faraghat*) of the *Darul- 'Ulum*.

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<sup>32</sup> All this information has been collected by the Researcher.



## Aims and Objectives

*Darul-'Ulum* Deoband is not only a religious teaching institution, but is also an effective and active movement. This movement cleansing the Muslims' beliefs and actions of all the evils liberated them from polytheism and superstitions. It removed fear and awes from their hearts, capacitated them politically to raise the prestige of the Muslims as a community by taking leading part in the freedom movement.<sup>33</sup>

During the 13<sup>th</sup> century hijri the Indian Muslims faced two important problems: one concerned their beliefs and practices and the other was of political nature, the objective of which was to deliver India from the imperial domination.<sup>34</sup>

The elders of the *Madrasah* made it necessary to establish religious *Madrasahs* for effectuating objectives of the Islamic beliefs, social customs, religious education and political endeavor. In this connection the first to appear in the scene was *Darul-'Ulum* Deoband with the following aims and Objectives:

1. To teach the Muslims the Quran, the *Tafsir*, the *Hadith* the beliefs, the *Kalam* and all other allied subjects, to provide Islamic knowledge to Muslims. To serve Islam through its propagations and, guide the Muslims to right path.
2. To develop Islamic discipline in the lives of students, and to generate Islamic sprit in them.

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<sup>33</sup> Rizvi, op. cit. vol. I, p. 140.

<sup>34</sup> Ibid., p.141.

3. To propagate and protect Islam: To serve (the objectives of) the propagation of Islam through writing and speeches: to develop among Muslims the morals, actions and sentiments as those of "the best of decades" (*Khyral-Qurun*) and the pious ancestors.
4. To avoid the influences of the government and to maintain the freedom of thought and knowledge.
5. To establishment Arabic *Madrasahs* at different places for the dispersion of religious knowledge and to affiliate them to the *Darul-'Ulum*.<sup>35</sup>

It is evident from the objectives that *Darul-'Ulum Deoband* was established to keep the religious consciousness alive among the Muslims lest they should be carried away by the Strong current of western culture. The objective related to the government influence is quite explicit in this regard.

The explanation of the objectives of the *Darul-'Ulum*, in the words of Qari Muhammad Tayyib is as follows:

- 1) **Religiosity:** The *Darul-'Ulum* is the hub of religious power from the alpha to omega; it is committed to the constitution and law of Islam.
- 2) **Freedom:** it means that this *Darul-'Ulum* is totally opposed to the external slavery. Its system of education and training, financial and social organizations are free. It is the first university in the world which negated to accept the aid of millions of rupees offered by the government.

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<sup>35</sup> Ibid., pp.141-142.

- 3) Simplicity and love of labor:** It means that the scholars and graduates of the *Darul-'Ulum* are used to tolerate hardships in the struggle for existence.
- 4) Character (High Morality):** It means that the students here are the perfect specimen of high character which they have imbedded from their elders, and is entirely spiritual.
- 5) Academic and educational attachment:** This is a characteristic feature which a visitor of *Darul-'Ulum* can perceive in the very first movements. Every characteristic of the *Darul-'Ulum* can be seen in the mirror of its life. That is why the students from every part of the world are present in the *Darul-'Ulum*. The teachers of the *Darul-'Ulum* are the best teachers of the world and its servants are the incarnation of self-sacrifice. The Muslims trust these people and monetary helps are received for the *Darul-'Ulum* from every part of the world.<sup>36</sup>

The foundation of the *Darul-'Ulum* had been laid down by those *'Ulama* who were selflessness and sincere. Their heart and mind was restless for the splendid future of Islamic brotherhood. They had completely devoted themselves for the preaching and propagation of religious knowledge. The religious, educational, moral, political and reformative services the *Darul-'Ulum* has rendered in and outside the country can never be forgotten.

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<sup>36</sup> Ibid., p.144.

## Introduction:

After the announcement and execution of the education system framed by Lord Macaulay, the founders of *Darul-'Ulum Deoband* started such a strong educational movement which helped in the renaissance of Islam throughout the subcontinent.<sup>1</sup> The main task of *Darul-'Ulum Deoband* was the teaching of Quran, *Hadith and Fiqh*, and to produce such scholars in these fields who can defend Islamic civilization from the ill effects of modern education.

The *Darul-'Ulum* had been established at a time when the *Madrasahs* for religious education had altogether become extinct in India, and it appeared that the religious education will be overlapped and surpassed by the modern education.<sup>2</sup> In this critical situation the *Darul-'Ulum* disproved any such possibility.

About the same role and achievements of the *Darul-'Ulum* Khawja Khalil Ahmad writes:-

“The *Darul-'Ulum Deoband* is a matchless centre of Islamic sciences not only in India but in the whole world and it had a special status in the world next of *Jami'a Azhar*. This is the *Madrasah* which has caused to flow the rivers of Islamic sciences in India. Its graduates are engaged in each and every corner of India in education and Islamic services. The services, that, *Darul-'Ulum Deoband* has rendered to religion and religious sciences are as bright as the Sun.”<sup>3</sup>

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<sup>1</sup> Fazil-i-Rashid al-Hussaini al-Qasmi, *Mashahir-i-Darul-Ulum Deoband*, Monthly “Al-Rashid”, Maktaba Mehmudia Lahore, Feb-March 1972, p.251.

<sup>2</sup> Rizvi, op. cit. vol.I, p.450.

<sup>3</sup> Ibid., pp.451-452.

English education had created such a danger at that time, as it appeared the religious sciences would extinct from India, but at that critical condition, *Darul-'Ulum* came forward and protected the religion and religious knowledge. A contributor of *Majala 'Ulum al-Din Aligarh* writes in this respect:-

“The domination of the English people had created the danger that; the religious sciences might depart from the country. Under such circumstances the *Darul-'Ulum* obviated this danger and it emerged on the map of India as a live exposition of the Quranic verse.”<sup>4</sup>

“We have, without doubt, sent down the Message; And We will assuredly guard it (from corruption).”<sup>5</sup>

Its graduates accomplished great works in the academic field in which the compilation and writing of useful books, the discovery of old academic treasures, useful and meaningful commentaries and the establishment of other religious institutions are included.<sup>6</sup>

*Darul-'Ulum Deoband* has played a vital role for the development of religious sciences like *Tafsir*, *Hadith*, *Fiqh*, *Tasawwuf*, literature, ‘*Aqa'id* etc. and has rendered great services in this respect. As this subject (religious sciences) is very vast, so here only three subjects have been discussed viz, *Tafsir*, *Hadith* and *Fiqh*.

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<sup>4</sup> Ibid., p.457.

<sup>5</sup> Al-Quran, 15:9.

<sup>6</sup> Rizvi, op. cit., Vol.I, p.457.

## ***Darul-'Ulum Deoband and the Development of Tafsir:***

### ***Tafsir: Meaning and Sources:***

#### **Meaning**

The word *Tafsir* has been derived from the Arabic root word “*Fasr*” which means to open. Since the meaning of the Quran is openly described this science is known as the “Science of *Tafsir*.” So technically *Tafsir* is that branch of knowledge that deals with the methods of the delivery of the words of the Quran, their interpretation, their individual and composite forms and expediencies.<sup>7</sup>

#### **Source of *Tafsir*:**

There are six sources of *Tafsir*, these include:

1. **The Quran Itself:** The first source of *Tafsir* is the Quran itself, i.e., sometimes its verses explain each other. Something is left unsaid in a verse, but said in detail in another verse.
2. **Hadith:** The second source of *Tafsir* is the traditions of Prophet. The Quran has clarified at many places that the real purpose of sending Prophet Muhammad (S.A.W.) in this world was for him to explain the Quranic verses through his words and deeds.

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<sup>7</sup> Maulana Muhammad Taqi Uthmani, *Ulum al-Quran*, Kutub Khana Na'imiyah, Deoband, 1396 A.H., p.323.

3. **Sayings of the companions:** It is the companions of the Prophet <sup>(S.A.W.)</sup> who learnt the Quran directly from him. Their language was Arabic and they were fully aware of the environment of revelation of the Quran. Therefore, after the traditions of the Prophet <sup>(S.A.W.)</sup>, the third source of *Tafsir* is the statements of the companions who had devoted time and effort to learn it.
4. **Sayings of *Tabi'in*:** In *Tafsir* after the sayings of companions due importance is given to the sayings of *Tabi'in*, because they were students of *Suhaba* and themselves were great scholars of the Quran.
5. **Arabic Language:** In *Tafsir*, Arabic language has a unique status, because Quran has been revealed in Arabic, so a *Mufasir* should be an expert in Arabic language.
6. **Common Sense:** Common sense is needed in everything in this world, so it is required in *Tafsir* also.

### **Development of *Tafsir*:**

‘*Ulama-i-Deoband* have relation of discipleship and supplication with Shah Waliullah and his sons, so they follow the path of Shah Sahib and his sons in the matters of explanation and interpretation of the Quran.<sup>8</sup>

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<sup>8</sup> Maulana Hakim Anis Ahmad Sidiqi, *Darul-'Ulum ki Tafsiri Khadmat*, Monthly "Al-Rashid", Maktaba Mehmudia Lahore, Feb-March 1972, p.569.

Shah Sahib was himself connected with *Tafsir* and wrote a *Tafsir* in Persian language namely *Fath al-Rehman*. Then his son Shah Abd al-Qadir wrote the first complete Urdu *Tafsir* ‘*Muzuh Al-Quran*’ that became the base for the exegetic trend of *Darul-‘Ulum Deoband*.

Actually, ‘*Ulama-i-Deoband*’ extended the work of Shah Sahib and his sons, and served the field to a greater extent. However all these services of the *Darul-‘Ulum* cannot be discussed with entire comprehension and curiosity? So some aspects have been discussed here.

### ***Tafsir* works.<sup>9</sup>**

‘*Ulama-i- Deoband*’ played a vital role in the development of *Tafsir* by providing abundant literature on the subject. They wrote a huge number of *Tafasir* and books relevant to the subject. Some of these works are introduced below-

#### **a. *Tafsir-Bayan al- Quran: Ashraf ‘Ali Thanwi.***

Maulana Ashraf ‘Ali Thanwi has written this *Tafsir*. The main features of the *Tafsir* are, curtailness of *Tafsir*, selection of authentic sayings, connection between *Ayat-i-Qurani* and content. These features of the *Tafsir* compelled Alama Anwar Shah Kashmiri to Say, “I think *Bayan al-Quran* has been written for the common people only, but after going through it,

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<sup>9</sup> Here some important *Tafsir* works are briefly introduced.



it became evident that the scholars can also be benefited from it.”<sup>10</sup>

**b. *Tafsir-i-Thana’i*: Maulana Thanallah Amritsari:**

Maulana Amritsari has described two main causes of writing this *Tafsir*, 1) Being ignorant of Arabic language, Muslim doesn’t derive any benefit from Arabic *Tafasir* and the diffuseness of Urdu *Tafasir*. 2) Answer the opponents of the Quran by the Quran. *Shan-i-Nazul*, connections and occurrences have been discussed briefly in this *Tafsir*.<sup>11</sup>

**c. *Tafsir -i- Majidi*: Maulana Abdul Majid Daryabadi:**

This *Tafsir* is a treasure of knowledge. It is amongst one of the reliable *Tafasir*. The language is proficient and very lucid. According to Abu Bakr Qasimi, “This *Tafsir* is superior to *Bayan al-Quran* in respect of findings.”<sup>12</sup>

**d. *Mushkilat al-Quran*; Maulana Muhammad Tayyib:**

This book contains *Tafsir* of those verses that are regarded very difficult to be explained and interpreted by the ‘Ulama.<sup>13</sup>

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<sup>10</sup> Maulvi Fuzail Ahmad Nasiri, ‘*Ulama-i-Deoband ki Qurani Khidmat*, Monthly, “Pygam-i-Mehmud”, Mehbub Press, Deoband, Apr-May, 1998, p.51.

<sup>11</sup> Ibid., p.51.

<sup>12</sup> Ibid., p.56.

<sup>13</sup> Maulana Nizam al-Din Asir Adrawi, *Dabistan-i-Deoband ki ‘Ilmi Khidmat*, Dar al-Mau’lifin Deoband, N.D., p.37.

### e. *Ma'arif al-Quran*: Mufti Muhammad Shafi:

This *Tafsir* contains translation of *Shaikh al-Hind* and *Khulasa-i-Tafsir* of Ashraf 'Ali Thanwi. In this *Tafsir*, mostly the modern issues have been discussed elaborately. That is why Taqdim al-Haq Says, "I think *Ma'arif al-Quran* is preferable and excellent *Tafsir* of the present age."<sup>14</sup>

*Darul-'Ulum Deoband* has produced abundant literature on the subject, so it is impossible to introduce each and every book. Now a list of works related to the subject with their authors and compilers is given below:

S. No	Name of the book	Language	Author/compiler/Translator
1.	<i>Tafsir-i-Dars-i-Quran</i>	Urdu	Maulana Abdul Hai Faruqi
2.	<i>Mauzah al-Faruqan</i>	Urdu	<i>Shaikh al-Hind</i> Maulana Mehmud Hassan
3.	<i>Ma'arif al-Quran</i>	Urdu	Maulana Muhammad Idris Kandhalvi
4.	<i>Tafsir al-Quran</i>	Urdu	Maulana Muhammad Tahir Deobandi
5.	<i>Tafsir-i-Habibi</i>	Pashto	Maulana Habib al-Rehman Mardani.
6.	<i>Anwar al-</i>	Pashto	Maulana Sayid Muhamad

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<sup>14</sup>Nasiri, op.cit., p.52.

	<i>Quran</i>		Anwar al-Haq Kakakhail
7.	<i>Hidayat al-Quran</i>	Urdu	Maulana Muhammad ‘Uthman Saharanpuri
8.	<i>Miftah al-Quran</i>	Urdu	Maulana Shabir Azhar Mirathi
9.	<i>Faiz al-Rehman</i>	Urdu	Maulana Yaqub al Rehman ‘Uthmani
10.	<i>Tafsir-i-Uthmani</i>	Urdu	Maulana Shabir Ahmad ‘Uthmani.
11.	<i>Fahm-i-Quran</i>	Urdu	Maulana Sa‘id Ahmad Akbarabadi.
12.	<i>Tadabur-i-Quran</i>	Urdu	Maulana Amin Ahsan Islahi.
13.	<i>Dars-i-Quran</i>	Urdu	Maulana Mufti Zafir al-Din
14.	<i>Muqadimah Tafsir-i-Nizam al-Quran</i>	Urdu	Maulana Mufti Zafir al-Din
15.	<i>Tafsir-i-Surah al-Fatih</i>	Urdu	Maulana Abul-Kalam Qasmi.
16.	<i>Qurani Taqriqin</i>	Urdu	Maulana Imam ‘Ali
17.	<i>Quran-i-Muhkam</i>	Urdu	Maulana Abd-al-Samad Rehmani
18.	<i>Tadwin-i-Quran</i>	Urdu	Maulana Sayid Manazir Ahsan Gilani.

19.	<i>Maududi ki Tafsir par Muhaqiqanah Nazr</i>	Urdu	Maulana Ikhlaq Hussain Qasmi.
20.	<i>Anwar-al-Quran</i>	Urdu	Maulana Muhammad Na'im Deobandi.
21.	<i>Ahsan al-Tafasir</i>	Urdu	Maulana Sayid Muhammad
22.	<i>Khulasah-al Tafsir</i>	Urdu	Maulana Fatah Muhammad
23.	<i>Ghayat-al-Burhan Fi-Tawil-al-Quran</i>	Arabic	Maulana Hakim Sayid Hassan.
24.	<i>Tafsir kalam al-Rehman</i>	Arabic	Maulana Ghulam Muhamad.
25.	<i>Tafsir T'alim al-Quran</i>	Urdu	Maulana Qadi Zahid al-Husaini
26.	<i>Talim al-Quran</i>	Urdu	Maulana Muhammad Abd al-Rahim Hyderabadadi
27.	<i>Tafsir Fath al-Aziz</i>	Urdu	Maulana Muhammad Hassan Sahab Mustafabadi
28.	<i>A'azam al-Tafasir Tawjid al-Quran</i>	Urdu	Qari Rahim Bakhash

29.	<i>Altaf al-Rehman Bi-Tafsir-al-Quran</i>	Arabic	Maulana Abdul Bari
30.	<i>Jawahir al-Tafsir</i>	Arabic	Maulana Abdul Hakim Lukhnawi
31.	<i>Ma'arif al-Quran</i>	Arabic	Maulana Qadi Zahid al-Hussaini
32.	<i>Tafsir al-Quran</i>	Urdu	Maulana Muhammad Tahir Qasmi.
33.	<i>Dars-i-Quran</i>	Urdu	Qari Ikhlāq Ahmad Sidiqi.
34.	<i>Tarjuma Quran</i>	Hindi	Maulana Sayid Arshad Madni.
35.	<i>Tafsir-i-Surah al-Fatihah</i>	Hind	Mufti Muhammad Salman Mansurpuri. <sup>15</sup>

From the above-mentioned works, it is evident that how much the scholars of *Darul-'Ulum* are interested in the development of *Tafsir*.

### **Prominent Mufasirin of Darul-'Ulum.**

So far as science of *Tafsir* is concerned *Darul-'Ulum* produced a huge no. of *Mufasirin*. Some prominent names are mentioned below:

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<sup>15</sup> All this information has been collected by the researcher.

S. No.	Name	Date of Birth	Year of admission in <i>Darul- Ulum</i>	Year of graduation from <i>Darul- Ulum</i>	Date of Death
1.	<i>Shaikh al-Hind</i> Maulana Mehmud Hassan Deobandi	<i>1268 A.H</i>	1283 A.H	1290 A.H	<i>18 Rabi al-awal 1339 A.H</i>
2.	<i>Hakim al-Ummah</i> Maulana Ashraf ‘Ali Thanwi	<i>1280 A.H</i>	1295 A.H	1299 A.H	<i>16 Rajab al-Murajab 1362</i>
3.	<i>Shaikh al-Islam</i> Maulana Shabir Ahmad ‘Uthmani	<i>1305 A.H</i>	1319 A.H	1325 A.H	<i>21 Safar al-Muzzafar 1369</i>
4.	Maulana Muhammad Idris Kandhalvi	<i>1318 A.H</i>	_____	1337 A.H	<i>6 Rajab al-Murajab 1394</i>
5.	Maulana Mufti Muhammad Shafi	<i>1314 A.H</i>	1330 A.H	1336 A.H	<i>11 Shawal 1396 A.H</i>
6.	Maulana	<i>1318 A.H</i>	_____	1339 A.H	_____

	Shamas al-Haq Afgani				
7.	Maulana Thana Ullah Amratsari	1382 A.H	1308 A.H		4 Jamad al-Awal 1367 <sup>16</sup>

## ***Darul-'Ulum Deoband and the development of Hadith:***

### ***Hadith: Meaning, components and types:***

#### **Meaning**

In Arabic the word *Hadith* means a piece of information conveyed either in a small quantity or large. In Islamic terminology, the term *Hadith* refers to reports of statement or actions of prophet Muhammad (S.A.W) or of his tacit approval or criticism of something said or done in his presence.

#### **Components**

The major components of *Hadith* are:

- 1) Text (*Matan*): This contains the actual narrative.
- 2) Chain of narrators (*Isnad*): This documents the route by which the report has been transmitted.

The *Isnad* consists of a chronological list of the narrators, each mentioning the one from whom he heard the *Hadith*, until mentioning the originator of the *Matan* along with the *Matan* itself.

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<sup>16</sup> All this information has been collected by the Researcher.

## Types

In broader sense *Ahadith* have been categorized on the basis of reliability. The major types of *Hadith* are as follows:

- 1) **SAHIH**: transmitted through an unbroken chain of narrators all of whom are of sound character and memory. Such a *Hadith* should not clash with a more reliable report and must not suffer from any other hidden defect.
- 2) **HASAN**: transmitted through an unbroken chain of narrators all of whom are of sound character but weak memory. This *Hadith* should not clash with a more reliable report and must not suffer from any other hidden defect.
- 3) **DHA'IF**: This can not gain the status of *Hasan*, because it lacks on or more elements of a *Hasan Hadith*. (For example, if the narrator is not of sound character and memory, or if there is a hidden defect in the narrative or if the chain of narrators is broken).
- 4) **MAUDHU'**: Fabricated and wrongly ascribed to Prophet Muhammad. (S.A.W.)
- 5) **MAQLUB**: It is *Hadith*, in two different narrations of which the names of narrators have been changed.



## Development of *Hadith*:

In India the teaching and learning of *Hadith* was formally commenced by Shaikh Abdul Haq. He got his education in Hijaz and played a vital role in spreading the knowledge of *Hadith* in India.

After Shaikh Abdul Haq, a revolution occurred in the history of *Hadith* when Shah Waliullah came in this field. He did not teach only *Mishkat* but also introduced the teaching *Sihah al-Sittah*. Along with teaching he also attempted to spread the knowledge of *Hadith* by writings. After his death his sons and disciples also played an important role for the development of this field.<sup>17</sup>

But in later 13<sup>th</sup> century A.H. when Mughals were overthrown by the British and once again religious consciousness became almost extinct in India at that time Maulana Qasim Nanautawi and his followers established the *Darul-'Ulum* to protect this religious knowledge. The science of *Hadith* was also revived and the country once again became scented with the fragrance of *'Ilm al Hadith*.<sup>18</sup>

The services that the *Darul-'Ulum* have provided for the development of *Hadith*, were praised by a renowned scholar of Islamic world Yousuf al-Sayid Hashim al-Rufa'i Speaking in a general function said:-

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<sup>17</sup> Maulana Muhammad Aslam Pratabgadi, *Darul-ulum Deoband aur khidmat-i-Hadith*, Monthly, Pygam-i-Mehmud, Mehbub Press, Deoband, Apr-May, 1998, p.63.

<sup>18</sup> Ibid., p.63.

“To repulse objections against Islam we require ‘Ulama of the standard of Hafiz Zahbi and Hafiz Ibn Hajar and we are proud that ‘Ulama of this caliber are present in the *Darul-‘Ulum*.”<sup>19</sup>

For the development of this subject the *Darul-‘Ulum* produced a long range of scholars and books which are of course sufficient to protect this branch of Islamic Knowledge.

As the subject is very vast and it is impossible to discuss each and every aspect of the subject, so only two aspects have been discussed. These are:-

- 1) *Hadith* compilations and accessories
- 2) *Famous Muhadithin* of the *Darul-‘Ulum*.

### ***Hadith* works and accessories.**

*‘Ulama-i-Deoband* produced abundant literature for the development of this science. Some major works are introduced below:

- 1) ***Fath al-Muhalam Sharah-i-Sahih al-Muslim: Maulana Shabir Ahmad ‘Uthmani.***

After the *Sharah* of Imam Nauvi, it is considered as the most important *Sharah* of *Sahih al-Muslim*. It shows Alama

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<sup>19</sup> Rizvi, op.cit., vol.I, p.135.

‘Uthmani’s excellence, convince of Knowledge and ‘*Ilm al-Hadith*. In the interpretation of *Ahadith* difficult issues have been discussed in a facile manner.<sup>20</sup>

2) ***Ma‘arif al-Sunan: Alama Yousf Binori:***

It is a complete *Sharah* of *Sunan Tirmidhi*. This book shows author’s hold on ‘*Ilm al-Hadith* and principles of *Hadith*.

In this book important issues have been discussed in accordance with the teachings of our predecessors. For the explanation and interpretation of traditions the ‘Ulama of present age have also been consulted. In this book the criticism of Abdul Rehman Mubarkpuri on *Hanafi Maslak* has been particularly answered.<sup>21</sup>

3) ***A‘ala al-Sunnan: Zafar Ahmad Thanwi:***

This is a unique book and was written to Justify Imam Abu Hanifa as a *Muhadith*. It contains all the *Ahadith* pertaining to the *Hanafi* school of thought. About this book Shaikh Abdul Fatah wrote, “In 14<sup>th</sup> century *A‘ala al-Sunnan* is the most important and excellent book of *Hanafi* School of thought.”<sup>22</sup>

4) ***Al-Ma‘ujam al-Rijal al-Bukhari:- Asir Adrawi:***

This is an extraordinary book written about *Sahih al-Bukhari* in which the author has mentioned the no. of times a transmitters

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<sup>20</sup> Adrawi, op.cit., p.94.

<sup>21</sup> Ibid., p.105.

<sup>22</sup> Ibid., p.140.

name has been mentioned in *Bukhari* and has arranged the names of transmitters in an alphabetical manner.<sup>23</sup>

### 5) ***‘Ulum al-Hadith: ‘Ubaidullah As‘adi.***

In this book, principles and technical terms of *Hadith* have been discussed in a facile manner. Different terms used in *‘Ilm al-Hadith* like, *Sunnah, Athar, Sanad, Matan, Rawi, Murawi, Isnad, Muhadith, Hafiz, Hakim* etc. have been introduced briefly.<sup>24</sup>

As there is a large no. of works produced on this subject and it is not possible to introduce each and every book, so now a list of some important works pertaining to the subject is given below.

S.No.	Name of the book	Language	Author/compiler /Translator.
1.	<i>Al-T‘aliq al-Sabih</i>	Arabic	Maulana Muhammad Idris Kandahalvi
2.	<i>Al-Abwab Wal Tarajim</i>	Arabic	<i>Shaikh al-Hind</i> Mehmud Hassan
3.	<i>Anwar al-Bari Sharh-e-Bukhari</i>	Urdu	Ahmed Riza Bijnori
4.	<i>Alfiyat al-Hadith</i>	Urdu	Maulana Muhammad Manzoor Naumani
5.	<i>Intikhab-e-Sihah</i>	Urdu	Qazi Zayn al-Abidin

<sup>23</sup> Ibid., p.93.

<sup>24</sup> Ibid., p.171.

	<i>al- Sitta</i>		Sajjad Meeruthi
6.	<i>Ezah al-Bukhari</i>	Urdu	Maulana Fakhr al-Din Ahmad
7.	<i>Tadween-i-Hadith</i>	Urdu	Maulana Manazir Ahsan Gilani
8.	<i>Tarjuman al-Sunnah</i>	Urdu	Maulana Badr-e-Alam Meeruthi
9.	<i>Tarjuma-e-Sahil al-Bukhari</i>	Urdu	Maulana Shabir Ahmad ‘Uthmani
10.	<i>Hashia-e-Sunan ibn Majah</i>	Arabic	Maulana Anwar Shah Kashmiri
11.	<i>Taqrir-e-Tirmizi</i>	Urdu	<i>Shaikh al-Hind</i> Mehmud Hassan
12.	<i>Hajjiyat-e-Hadith</i>	Urdu	Maulana Idris Kandahalvi
13.	<i>Hadith-e-Rasul ka Qurani Ma‘ayar</i>	Urdu	Maulana Muhammad Tayyib
14.	<i>Sharh-e-Tirmizi</i>	Urdu	Maulana Muhammad Ibrahim Baliavi
15.	<i>Fazl al-Bari Sharh-e Sahih al-Bukhari</i>	Urdu	Shabir Ahmad ‘Uthmani
16.	<i>Fayl al-Bari ala Sahih al-Bukhari</i>	Arabic	Maulana Anwar Shah Kashmiri
17.	<i>A-Kaukab al-</i>	Urdu	Maulana Rashid Ahmad

	<i>Durri</i>		Gangoli
18.	<i>Mishkat al-A'athar</i>	Urdu	Maulana Syed Muhammad Miyan
19.	<i>Ma'arif al-Hadith (5vols)</i>	Urdu	Maulana Muhammad Manzoor Naumani
20.	<i>Mazahir-eHaq Sharah-eMishkat</i>	Urdu	Maulana Abd al-Rauf 'Aali
21.	<i>Ma'arif al-Sunnah</i>	Urdu	Maulana Ihtisham al-Hassan Kandhalv
22.	<i>Sharh-e-Abu Dawood</i>	Urdu	Maulana Abd-a- Ahad <sup>25</sup>

### **Famous *Muhadithin* of *Darul-'Ulum*.**

In the field of *Hadith*, *Darul-'Ulum Deoband* produced *Muhadithin* of very high caliber and repute. Some famous *Muhadithin* are mentioned below:

S. No.	Name	Date of Birth	Year of admission in <i>Darul-'Ulum</i>	Year of graduation from <i>Darul-'Ulum</i>	Date of death
1.	Maulana Muhammad yaqub Nanwtavi	13 Safar 1249 A.H	_____	_____	3 Rabi al-Awal 1302 A.H

<sup>25</sup> All this information has been collected by the Researcher.

2.	Maulan Rashid Ahmad Gangoli	6 <i>Zaqadal</i> 1242 A.H	_____	_____	9 <i>Jamad al- Awal</i> 1342 A.H
3.	Maulana Hussian Ahmad Madani	19 <i>Shawal</i> 1296	1309 A.H	1315 A.H	12 <i>Jamad al- Awal</i> 1377
4.	Maulana miyan Asghar Hussain Deobadi	1394	1310 A.H	1320	22 <i>Muharram</i> 1364
5.	Maulana Muhammad Anwar Shah Kashmiri	22 <i>Shawal</i> 1292	1310 A.H	1314 A.H	19 <i>Ramazan</i>
6.	Maulana Khalil Ahmad Shawanpuri	1269	1285	_____	15 <i>Rabi al- Thanwi</i> 1346
7.	Maulana Ghulam Rasool Khan Hazarwi	1288	1320 A.H	1323	3 <i>Ramazan</i> 1391
8.	Maulana Abd al-Sami'e	1295	_____	1318	11 <i>Safar</i> 1366 <sup>26</sup>

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<sup>26</sup> All this information has been collected by the Researcher

## ***Darul-'Ulum Deoband and the development of Fiqh***

### **Meaning and Source of *Fiqh*.**

#### **Meaning:**

The word *Fiqh* is an Arabic term meaning “Deep Understanding” or “Full Comprehension”. Technically it refers to the body of Islamic law extracted from detailed Islamic sources. Ibn Khaldun describes *Fiqh* as “Knowledge of the rules of Allah <sup>(S.W.T.)</sup> which concern the actions of persons who own themselves bound to obey the law respecting what is required (*Wajib*), forbidden (*Haram*), recommended (*Mandub*), disapproved (*Makruh*) or merely permitted (*Mubah*)”. This definition is consistent amongst the jurists.

#### **Source**

There are four sources of *Fiqh* these are:-

- 1) ***Quran***: The first and for most source of *Fiqh* is the Quran. Any ruling in the Quran is incumbent upon a Muslim to follow.
- 2) ***Sunnah***: The second source of *Fiqh* is the *Sunnah* of Prophet Muhammad <sup>(S.A.W.)</sup>. All the Muslims have consensus on the fact that *Sunnah* of Prophet <sup>(S.A.W.)</sup> is compulsory to be followed.
- 3) ***Ijma***: The third source of *Fiqh* is *Ijma*. *Ijma* is an Arabic term referring to consensus of opinions of Muslim scholars on a particular issue.



- 4) **Qiyas:** It means analogical deduction. It is the extension of a *Shari'ah* value from an original case, to a new case because later has the same effective cause as the former.

### **Juristic Trend of *Darul-'Ulum*:**

In the field of *Fiqh*, the scholars of *Darul-'Ulum Deoband* are the followers of Imam Abu Hanifa and in discussing the juristic issues the vast literature on the subject left by Imam Abu Hanifa and his disciples act as their main source. They have adopted a moderate and balanced approach in this field. Although their juristic explanations and interpretations revolve round the *Hanafi* school of thought, but one finds no clue of prejudice and aggravation in their works. They have not only followed the *Fuqaha* of Iraq in the interpretation and explanation of *Ahadith*, but followed the *Fuqaha* of Hijaz at various places. They consider all the four schools of juristic thought as *Ahl-i-Sunnah wa al-Jamma*. They have great love for all the *A'imah* of *Ahl-i-Sunnah wal Jamma*.<sup>27</sup>

### **Development of *Fiqh***

*Darul-'Ulum Deoband* is not only an institution but a movement in itself, which aims for the Islamic Renaissance and to guide Muslims on the right path of Islam. As the *Darul-'Ulum* has rendered distinctive and valuable services in *Tafsir*, *Hadith*, *Fiqh*

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<sup>27</sup> Maulvi Javid Ashraf Madhepuri, *Ulema-i-Deoband ki Fiqhi Khidmat*, Monthly, Pygam-i-Mehmud, Mehbub Press, Deoband, Apr-May, 1998, p.71.

*Tasawwuf*, Literature, History etc. but the field of *Fiqh* remained main place of exercise for the *Darul-'Ulum*, because *Fiqh* is actually the essence of all Islamic sciences. It is abstract of Quran and *Ahadith*.

With the establishment of *Darul-'Ulum Deoband*, it became centre for *Fiqh* and *Fatawa* in the subcontinent and produced such scholars who made *Fiqh* main focus of their attention. The centrality of *Darul-'Ulum* in this field is established even today as Qadi Mujahid al-Islam Qasmi, rightly said, “Realy *Darul-'Ulum Deoband* had leadership in the field of *Fiqh*.”<sup>28</sup>

The scholars of *Darul-'Ulum* had rendered valuable service in the field of *Fiqh* in Various ways like, they established institution and academies, organized seminars and congregations, compiled different books of Jurisprudence, made commentaries on old works, attempted to provide solutions to new issues, issued decrees for the benefit of people etc. In short there was not a single arena of *Fiqh* that was left unattended by the *Madrasah*.

The introduction of all these services of the *Madrasah* is beyond the scope of the present work, so here only a few aspects have been discussed. These are:-

1. Establishment of *Fiqh* academies and centers
2. Compilation of books on *Fiqh*.

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<sup>28</sup> Aftab Ghazi Qasmi and Abd al-Hasib Qasmi, *Fuzla-i-Deoband ki Fiqhi Khidmat*, Kutub Khana Naimiyah, Deoband, 2011, p.39.

### 3. Famous *Fuqaha* and *Muftis*

## 1. Establishment of *Fiqh* academies and centers<sup>29</sup>

For the development of *Fiqh* and *Fatawa* the scholars of *Darul-Ulum* established various academies in different corners of the country. Among which the famous institutions are:

### a) *Darul-Ifta Darul-Ulum Deoband:*

Before the establishment of *Darul-Ifta*, the task of *Fatwa* writing was carried out individually by different scholars of the *Madrasah*. Maulana Qasim Nanautawi, Maulana Rashid Ahmad Gangohi, Maulana Muhammad Yaqub Nanautawi, Maulana Ashraf ‘Ali Thanwi and other teachers used to accomplish this service, and guide the people in religious matters.

When, the number of people asking for the *Fatwa* increased and it became difficult for the teachers to answer these queries along with the teaching, the *Shura* of *Darul-Ulum* passed a resolution to establish a separate *Darul-Ifta* for this purpose. So in 1310 A.H a permanent *Darul-Ifta* was established and Mufti Aziz al-Rehman was elected the First *Mufti* of the Institute who was *Naib-i-Muhtamim* of *Madrasah* at that time.<sup>30</sup>

The establishment of *Darul-Ifta* was considered a mile stone in the field of *Fiqh* and *Fatawa* as it not only solved the religious

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<sup>29</sup> Here only those *Fiqh* centers are introduced which are established by the scholars of *Darul-Ulum Deoband*, otherwise the scholars of *Darul-Ulum Deoband* are rendering services in every corner of India.

<sup>30</sup> Aftab Ghazi Qasmi and Abd al-Hasib Qasmi, op.cit., pp.137-138.

issues of the common people but also provided convicting answers to the every mischief conspired against Muslims.

**b) *Darul-Qada Amarat-e-Shar'iah Phulwari, Patna.***

This academy was established in 1921. The major objectives of this academy were, to unite Muslims, to penetrate Islamic Commands and to guide Muslims on the right path of Islam. The main proposers of the academy were Abul kalam Azad, Mufti Kifayatul Allah and Maulana Syed Suleiman Nadvi. Maulana Shah Badrud-Din was elected first *Amir* of the academy.<sup>31</sup>

**c) *Idarat al-Mubahith al Fiqhiyah:***

In a Democratic and Secular country like India it was inevitable to determine a clear cut approach of Islamic *Shari'ah* and to present it before the Government. For the same purpose this academy was established. This academy was formally established in 1970 by a famous jurist Mufti Muhammad Miyan.<sup>32</sup>

**d) *Islamic Fiqh Academy India:***

Once Maulana Mujahid al-Islam Qasmi went to Africa to attend a seminar where he was asked many questions. He gave answers to some questions and some questions were pertaining to the modern issues. After returning from Africa he organized a seminar in Hamdard University for the same purpose. In the

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<sup>31</sup> Ibid., p.153.

<sup>32</sup> Ibid., p.165.

seminar decision about the establishment of *Fiqh* Academy India was taken, and in 1989 the academy was formally established.<sup>33</sup>

The establishment of this academy can be considered a great achievement of the scholars of *Darul-'Ulum* as it gave solution to the modern issues in accordance with *Shari'ah*.

**e) *Al- M'ahad al-A'ali al-Islami, Hyderabad:***

The academy was established to train the graduates of the different *Madrasahs* in a particular field of *Fiqh*. It was formally established in 1420 A.H. by Maulana Khalid Saifullah Rehamani.<sup>34</sup>

### **Compilation of books on *Fiqh***

For the development of *Fiqh*, the scholars of *Darul-'Ulum* produced abundant literature in this field. They not only compiled the books of their own but also translated and interpreted the old works of our predecessors. Some of the books are introduced below:

**a) *Fatawa-e-Rashidiyah:* Maulana Rashid Ahmad Gangohi**

It comprises of 3 volumes and contains the *Fatawa* issued at different occasions by Maulana Gangohi. The Issues pertaining to

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<sup>33</sup> Ibid., pp.171-172.

<sup>34</sup> Ibid., p.195.

*Ilm al-Ghaib, Taziyah Parasti, Tafsir, Hadith, Aitiqadat* have been discussed argumentatively.<sup>35</sup>

**b) *Jadid Masail Kay Shar'i Ahkam:* Maulana Mufti Muhammad Shafi**

This book contains the answers pertaining to the issues like, Aero-plane, ship, *Roit-i-Hilal*, Provident fund, Riba, Slaughter by Machine, vote and voter etc.<sup>36</sup>

**c) *Bank Insurance Aur Sarkari Qarzay:* Maulana Burhan al-Din Sumbhali**

Some of the important issues discussed in this book include, bank insurance, Government loans, commandments about interest and what are the fundamental principles of Islam in this respect. This book is surely a precious addition to the treasure of Jurisprudence and a completion to the need of present age.<sup>37</sup>

**d) *Islami 'Adalat:-* Qadi Mujahid al-Islam Qasmi:**

This book gives an introduction of all the four schools of thought about the issues of *Qada*. The judicial system from Prophetic (S.A.W.) period to that of Amir M'awiyah (R.A.A.) has been elaborately discussed.<sup>38</sup>

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<sup>35</sup> Maulvi Javid Ashraf Madhepuri, *Ulema-i-Deoband ki Fiqhi Khidmat*, Monthly, Pygam-i-Mehmud, Mehbub Press, Deoband, Apr-May, 1998, p.72.

<sup>36</sup> Ibid., p.74.

<sup>37</sup> Ibid., p.75.

<sup>38</sup> Ibid., p.75.

**e) Kifayat al-Mufti: Mufti Kifayatullah:**

The book comprises of 9 volumes and issues like *Imam, Tafsir, Hadith, History, Qada, Taharah* (Ablution), *Salah* (Prayers), *Jinazah* (Funeral), *Zakah* (Alms), Marriage, *Pardah* (veiling), family planning and divorce have been discussed in the light of Islamic *Shari'ah*.<sup>39</sup>

As abundant literature has been written by the scholars of *Darul-Ulum* about this field, so it is beyond the scope of this dissertation to introduce every book, so now the works are mentioned with their author/ compiler/ translator/ commentators in a list:-

S.No.	Name of the Book	Language	Author/ Compiler/ Translator
1.	<i>Ahkam al-Quran</i>	Urdu	Zafar Ahmad Thanwi Mufti Muhammad Shafi and Muhamad Idris Kandhalvi
2.	<i>Ahkam al-Hajj</i>	Urdu	Maulana Muhammad Shafi
3.	<i>Aasan Hajj</i>	Urdu	Maulana Muhammad Manzoor Naumani
4.	<i>Islam kiya Hai</i>	Urdu	Maulana Muhammad Manzoor Naumani
5.	<i>Aalat-e-Jadidah Kay Shar'I Ahkam</i>	Urdu	Maulana Muhamad Shafi
6.	<i>Imdad al-</i>	Urdu	Maulana Ashraf Ali Thanwi

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<sup>39</sup> Ibid., p.73.

	<i>Fatawa (6 vols)</i>		
7.	<i>Bihishti Zewar (11 parts)</i>	Urdu	Maulana Ashraf Ali Thanwi
8.	<i>Tarajuma-e-Qaduri</i>	Urdu	Abul Hassan Barabankwi
9.	<i>Talim al-Islam</i>	Urdu	Mufti Kifayatullah
10.	<i>Hashiya-e-Kanz al-Daqa'iq</i>	Arabic	Maulana 'Iziz Ali Amrohi.
11.	<i>Jawahir al-Fiqh</i>	Urdu	Maulana Mufti Muhammad Shafi
12.	<i>Fatawa Imdadiyah</i>	Urdu	Maulana Ashrad Ali Thanwi
13.	<i>Islam Aur Jadid M'aashrati Masial</i>	Urdu	Maulana Khalid Saifullah Rehmani
14.	<i>Jadid Fiqhi Masail (5 vols)</i>	Urdu	Maulana Khalid Saifullah Rehmani
15.	<i>Islam Ka Mukamal Nizam-e-Talaq</i>	Urdu	Qadi Abdul Jalil Qasmi
16.	<i>Islami Taqribat</i>	Urdu	Maulana Muhammad Miyan
17.	<i>Halal-wa-Haram</i>	Urdu	Maulana Khalid Saifullah Rehmani
18.	<i>Murwajah Siyasat kay Shar'i Ahkam</i>	Urdu	Mufti Muhammad Zaid Mazahiri



19.	<i>Qawl al Imam Fi-Fasad-e- Imamat al- Ghulam</i>	Persian	Maulana Ahmad al-Din
20.	<i>Beatity parlor ki Shar'I Hythiyat</i>	Persian	Maulana In'aan al-Haq
21.	<i>Al-Taswir al- Ahkam al-Taswir</i>	Arabic	Maulana Mufti Muhammad Shafi
22.	<i>Sabil al-Rishad</i>	Urdu	Maulana Rashid Ahmad Gangohi. <sup>40</sup>

### **Famous Fuqaha and Muftis**

*Darul-Ulum Deoband* produced towering personalities in the field of *Fiqh*. Some famous personalities are given below:

<b>S. No.</b>	<b>Name</b>	<b>Date of Birth</b>	<b>Year of admission in <i>Darul- Ulum</i></b>	<b>Year of graduation from <i>Darul- Ulum</i></b>	<b>Date of Death</b>
1.	Maulana Mufti Aziz al-Rehman	1275 <i>A.H</i>	1384	1295	17 <i>Jamad al-Akhir 1347</i>
2.	Maulana	1292	_____	1315	13 <i>Rabi</i>

<sup>40</sup> All this information has been collected by the Researcher.

	Mufti Kifayatulla h Dehalvi				<i>al-Sani</i> <i>1372</i>
3.	Maulana Mufti Maulana A‘azaz ‘Ali Amrahi	<i>1300</i>	_____	1321	<i>13 Rajab</i> <i>1374</i>
4.	Maulana Mufti Mehdi Hassan	<i>1301</i>	1326	1328	<i>28 Rabi</i> <i>al-Sani</i> <i>1396</i>
5.	Maulana Mufti Muhamma d Shafi	<i>1314</i>	1330	1343	<i>11</i> <i>Shawal</i> <i>1396</i>
6.	Maulana Mufti Muhamma d Miyan	<i>12</i> <i>Rajab</i> <i>1321</i>	1334	1343	<i>6 Shawal</i>

7.	Mualana mufti Mehmud Hassan Gangoli	<i>9 jamad al- Aakhir 1325</i>	1348	1350	<i>19 Rabi al-Sani 1417</i>
8.	Maulani Qadi Majahid al-Islam Qasmi	<i>1936</i>	1951	1955	<i>4 April 2002<sup>41</sup></i>

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<sup>41</sup> All this information has been collected by the Researcher.

## Historical Background of *Tafsir*

Quran is the last book of Allah (S.W.T.) revealed upon his last messenger Muhammad (S.A.W.). The literal meaning of Quran is “to read again and again” and really Quran is the only book on the planet which is being recited continuously and again and again.

Quran is the complete code of life and its teachings are accurate, absolute and in conformity with human nature. Its main concern is to guide the humanity to the right path that is why the Muslims provided much attention towards its teachings throughout the Islamic history. As a result many Quranic disciplines like *Lughat al-Quran*, *A‘arab al-Quran*, *Ijaz al-Quran* etc. came into existence.<sup>1</sup>

In Islamic sciences, the science of *Tafsir* was first to emerge and the first *Mufasir* of Quran is almighty Allah (S.W.T.) Himself and the first means of *Tafsir* is the Quran as Allah (S.W.T.) says:

“Nay more, it is for us to explain it (And make it clear).”<sup>2</sup>

The second *Mufasir* of Quran is the Prophet (S.A.W.) and the second means of *Tafsir* are the traditions of prophet as Allah (S.W.T.) says about the Prophet (S.A.W.) in Quran:-

“And we have sent down unto thee (also) the Message; That thou mayest explain clearly to men what is sent.”<sup>3</sup>

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<sup>1</sup> Maulana Aslam Jairajpuri, *Hamaray Dini ‘Uloom*, Maktaba Jamia Ltd. Delhi, 1989, p.31.

<sup>2</sup> Al-Quran, 75:19.

<sup>3</sup> Ibid., 16:44.

It is no surprise to discover that the science of *Tafsir* started during the life time of the Prophet (S.A.W.). In fact one of the primary roles of the Prophet (S.A.W.) was to interpret the Quran. But during the Prophet's (S.A.W.) period the Quranic explanations were memorized and not a single book on the subject was compiled during this period.

After the demise of Prophet (S.A.W.) the science of *Tafsir* took on a more systematic approach and the subject developed much. There were ten notable figures among *Suhaba*, who were experts in explaining the Quranic verses, these include. (Abu Bakr (R.A.A.), 'Umar (R.A.A.), 'Uthman (R.A.A.), 'Ali (R.A.A.), Abdullah bin 'Abas (R.A.A.), Abdullah bin Mas'ud (R.A.A.), Abai bin Ka'b (R.A.A.), Zaid bin Thabit (R.A.A.), Abu Musa Ash'ari (R.A.A.) and Abdullah bin Zubair (R.A.A.)). Among these ten *Sahaba* most of the exegetic sayings are from Abdullah bin 'Abas (R.A.A.).<sup>4</sup> Thus it can be considered that the first true *Mufasirin* of Quran were actually the *Sahaba*.

After the generation of the companions the students of the companions took over the responsibility of explaining the Quran. 'Ikrama (R.A.), Mujahid (R.A.), 'Ata (R.A.), Hassan Basri (R.A.), Sa'id bin Jubair (R.A.), Masruq (R.A.), Dhuhak (R.A.) and Qatadah (R.A.) were considered authority on the *Tafsir* during this period.<sup>5</sup>

After the period of the successors, the stage of the actual compilation and writing of *Tafsir* began. The most important works were by the *Muhadithin*, who, as part of their works of *Hadith* also

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<sup>4</sup> Ghulam Ahmad Hariri, *Tarikh-i-Tafsir wa Mufasirin*, Taj Company Delhi, N.D. p.4.

<sup>5</sup> Jairajpuri, op.cit., p.21.

had sections on *Tafsir*. Therefore, during this stage the narrations of *Tafsir* were considered a branch of *Hadith* literature.<sup>6</sup>

The next stage in the history of *Tafsir* saw the separation of *Tafsir* literature from *Hadith* and the emergence of independent works solely on *Tafasir* were compiled. Some of the important *Tafasir* of this stage are: *Tafsir-i-Ibn Jarir al-Tabari*, *Tafsir-i-ibn Abi Hatim*, *Tafsir-i-Imam Hakim*, *Tafsir of Ibn Haban* etc. Amongst these *Tafasir*, *Tafsir* of Ibn Jarir al-Tabari namely “*Jam’a al-Bayan Fi-Tafsir al-Quran*” is considered the best one.<sup>7</sup>

It is a ruling of ‘Ulama that those people who are unaware of Arabic language should be facilitated to the Quranic message by its translation and explanation in their respective languages. They derive its justification from the Quranic verse:

“We sent not a messenger except (to teach) in the language of his (own) people.”<sup>8</sup>

So when translation and explanation of the Quran began in various languages, Urdu language received special attention in this respect in India and a number of *Tafasir* were written in Urdu.

The beginning of the *Tafsir* in Urdu language dates back to 16<sup>th</sup> century C.E. Actually in 16<sup>th</sup> & 17<sup>th</sup> centuries short explanatory notes were included in translations and these were considered as *Tafsir*.

The first complete *Tafsir* in Urdu language is concerned that of Shah Abdul Qadir ibn Shah waliullah written in 1790 C.E. In this way

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<sup>6</sup> Hariri, op.cit., p.5.

<sup>7</sup> Syed Shahid Ali, *Urdu Tafasir Biswin Sadi Mein*, Kitab-i-Duniya, New Delhi, 2001, p.7.

<sup>8</sup> Al-Quran, 14:4.

from 18<sup>th</sup> century C.E a glorious era of Urdu *Tafasir* started in India which continues till this period.

### **Need and importance of *Tafsir***

Allah (S.W.T.) revealed the Quran as a mercy and blessing for people, so that they may understand, contemplate and act upon it. Its passages contain advice and guidance for those who believe in Allah (S.W.T.) and the Day of Judgment. Hence a Believers' success in this life and the next depends on his understanding and application and clarification and hence the need of *Tafsir*.

It is the science of *Tafsir* which is the fruit of pondering over its verses. Without knowledge of *Tafsir* we can misunderstand the Quran. The science of *Tafsir* is meant to explain to mankind the Book that has been revealed to them. Imam al-Sayuti gives three sample reasons on why *Tafsir* is important.

- 1) Allah (S.W.T.) uses the most clearly, eloquent and concise language and in doing so the meaning is clear to those who are well grounded in the Arabic language, but not so clear to those who are not.
- 2) The Quran does not always mention the events or references for which each verse was revealed, but these must be known for the verse to be fully understood.

3) Some words may have multiple meanings, and it is the job of the person who does *Tafsir* to explain what is meant by the word.<sup>9</sup>

So *Tafsir* is very important and without *Tafsir* it is very difficult to understand the Quran properly.

### ***Tafsir: Meaning and Sources:***

#### **Meaning:**

The word *Tafsir* is derived from the Arabic root word “*Fasr*” which means to open. Since the meaning of the Quran is openly described this science is known as the “Science of *Tafsir*.” So technically *Tafsir* is that branch of knowledge that deals with the methods of the delivery of the words of the Quran, their interpretation, their individual and composite forms and expediencies.<sup>10</sup>

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<sup>9</sup> Allama Jalal al-Din Sayuti, *Al-Itqan*, (Urdu translation by Maulana Muhammad Halim Ansari) Ashul Mataba, Karachi, N.D.p.550.

<sup>10</sup> Maulana Muhammad Taqi Uthmani, *Ulum al-Quran*, Kutub Khana Naimiyah, Deoband, 1396 A.H., p. 323.



## **Source of *Tafsir*:**

There are six sources of *Tafsir*, these include:

- 1. The Quran Itself:** The first source of *Tafsir* is the Quran itself, i.e., sometimes its verses explain each other. Something is left another verse.
- 2. *Hadith*:** The second source of *Tafsir* is the traditions of Prophet (S.A.W.). The Quran has clarified at many places that the real purpose of sending Prophet Muhammad (S.A.W.) in this world was for him to explain the Quranic verses through his words and deeds.
- 3. Sayings of the companions:** It is the companions of the Prophet (S.A.W.) who learnt the Quran directly from him. Their language was Arabic and they were fully aware of the environment of revelation of the Quran. So after the traditions of the Prophet (S.A.W.) the third source of *Tafsir* is the statements of the companions who had devoted time and effort to learn it.
- 4. Sayings of *Tabi'in*:** In *Tafsir* after the sayings of companions due importance is given to the sayings of *Tabi'in*, because they were students of *Suhaba* and themselves were great scholars of the Quran.
- 5. Arabic Language:** In *Tafsir* Arabic language has a unique status, because Quran has been revealed in Arabic, so a *Mufasir* should be an expert in Arabic language.
- 6. Common Sense:** Common sense is needed in everything in this world, so it is required in *Tafsir* also.

## Relation between *Tafsir* and *Tawil*

In early period another word “*Tawil*” was also used for “*Tafsir*” and even the Quran itself has used the former for its *Tafsir*, e.g.

“But none knows its interpretation except Allah (S.W.T.)”<sup>11</sup>

Thereafter the scholars began to argue whether the two words were interchangeable and synonymous or different from each other?

Imam Abu ‘Ubaid and some others think they are synonymous, while some other scholars have tried to point out differences in the two words, but so many different opinions have been expressed to denote these differences that it is very difficult to enumerate all of them. Some of these opinions are:-

1. *Tafsir* is the name of explanation of individual words exclusively, and *Tawil* is explanation of a sentences or sentences.
2. *Tafsir* means the description of apparent meaning of words but *Tawil* means to explain the inherent meaning.
3. *Tafsir* is an interpretation of a verse which is not open to any other interpretation while *Tawil* is to choose one interpretation out of several possible explanations.
4. *Tafsir* is the name of explaining the words and *Tawil* is meant to expound the lessons derived from them.

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<sup>11</sup> Al-Quran, 3:7.

5. *Tafsir* is an unquestionable explanation while *Tawil* may be challenged with another explanation.

In fact, the opinion of Abu ‘Ubaid appears to be correct that there is no real difference in the use of these two words. Those who hold the two words as different have not given a definite and unanimous verdict. That is why the commentators even from the earliest times are using them as synonyms and one word is used for the other.<sup>12</sup>

### ***Darul-‘Ulum Deoband and the development of Tafsir Literature:***

The educational and teaching services of *Darul-‘Ulum Deoband* are a well-known reality acknowledged by the whole world. But along with teaching and preaching as well as other religious pre-occupations, the scholars of *Darul-‘Ulum Deoband* accomplished such magnificent achievements that are worthy to be proud not only for the Muslims of the subcontinent but also for the entire Islamic world. Of the religious sciences there is not a single branch in which their books and compilations may not be present. This prolific production includes voluminous books as well as tracts, treatises and booklets, and most of these books are in Arabic, Persian and Urdu.

In the field of literature books of a single august man Maulana Ashraf ‘Ali Thanwi is said to number nearly one thousand.

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<sup>12</sup> ‘Uthmani, op. cit., pp. 325-326.

For the development of *Tafsir* literature *Darul-'Ulum Deoband* have produced a good number of *Tafasir* written by famous scholars of the *Madrasah*. These includes *Muzuhul Furqan* by *Shaikh al-Hind* Maulana Mehmud Hassan, *Bayan al-Quran* by Maulana Ashraf 'Ali Thanwi, *Tafsir-i-Thana'i* by Maulana Thanaullah Amratsari, *Tafsir-i-Ma'arif al-Quran* by Maulana Mufti Muhammad Shafi, *Tafsir-i-Ma'arif al-Quran* by Maulana Muhammad Idris Kandhalvi, *Fahm al-Quran* by Maulana Sa'id Ahmad Qasmi, *Jawahir al-Tafsir* by Maulana Abdul Hakim Lukhnawi, *Tafsir-Quran* by Maulana Muhammad Tahir Qasmi etc.

Since *Darul-'Ulum Deoband* has produced abundant literature on the subject, but the present work is supposed to focus on the three *Tafasir* viz.

- 1) *Bayan al-Quran* of Maulana Ashraf 'Ali Thanwi
- 2) *Tafsir-i-'Uthmani* of Maulana Shabir Ahmad 'Uthmani
- 3) *Ma'arif al-Quran* of Mufti Muhammad Shafi

## ***Bayan al-Quran* of Maulana Ashraf ‘Ali Thanwi:**

### **Life and Major works of Maulana Ashraf ‘Ali Thanwi:**



***Hakim al-Ummat* Maulana ‘Ashraf Ali Thanwi (1280 A.H.-1362 A.H.)**

#### **Life:-**

Maulana Ashraf ‘Ali Thanwi was born in 1280 A.H 1863 C.E in Thana Bhawan, Muzaffarnagar U.P. His lineage can be traced back to the second caliph ‘Umar bin al-Khattab <sup>(R.A.A.)</sup>. As a young boy Maulana Thanwi was zealous in offering the prayers. He attained his early education under his maternal uncle Wajid ‘Ali and Maulana Fateh

Muhammad in Thana Bhawan and also memorized the holy Quran at a very young age from Hafiz Hussain of Meeruth.

In 1295 A.H he took admission in *Darul-'Ulum Deoband* and graduated in 1301 A.H. He practiced *Tajvid* and *Qirat* at Makkah under the guidance of Qari Muhammad 'Abdullah.

The signs of geist were apparent from his childhood. After graduation he first became a head-teacher in *Madrasa-i-Faiz-i-'Aam* at Kanpur in 1301 A.H and then graced the *Masnad* of Principal-ship in *Madrasa-e-Jam'a al-'Ulum*. His teaching was so famous that student used to flock to him from far off places. In 1315 A.H he resigned from service and took abode in *Khanqah-i-Imdadiyah* at Thana Bhawan, where he rendered such valuable services in the preaching of religion, self purification and the writing of books that an example thereof is not found in any personality of this period. His knowledge was very vast and very profound and there is no branch of religion in which his book may not be present. It is said that the number of his works is nearly one thousand. A wonderful and distinctive characteristic of Maulana Thanwi is also this, that he never earned a single paisa from his books. The rights of printing of all his books were public.

Maulana Thanwi was Haji Imdadullah's spiritual successor. The circle of his allegiance and esoteric guidance is very wide and thousands of people received edification and training from him. Millions of individual derived educational and practical benefit from his books and predicated lectures. Endowed with superior qualities his being was such a headspring of knowledge and wisdom, gnosis and mystical system that the Muslims of the Sub-Continent continued to

assuage themselves from it for half a century. There is no branch of religion in which his great services may not be conspicuous. In the words of Syed Suleiman Nadvi:

“In his effort for reforming the *Ummah* he kept an eye upon every corner of educational and practical life; from the women folk to the men folk, from the ignorant to the learned, from dervishes to ascetics, from the poor to the rich, he kept all in view for reforming and training. His eyes fell on the particulars of births, marriages, sorrow and other gatherings, and testing them on the criterion of the *Shari‘ah* and separated genuine from the spurious. Removing every block and stone of customs, innovations and crying evils, he showed the straight path. The correct image of religion was before him. According to it wherever there were drawbacks and flaws in the picture of the present day life of the Muslims, he remained engrossed throughout his life in correcting them.”

Allah (S.W.T.) had endowed him with the virtue of magnanimity along with contentment. His life was very orderly. Hours were fixed for all works and every work used to be done as per schedule. Many litters of Ethernets used to come and he would answer each in his own hand as per the time table.

Maulana Thanwi died on 16<sup>th</sup> *Rajab* 1362 A.H. He was buried in Thana Bhawan, near the grave of Hafiz Zamin Shahid, in his own garden which he had endowed in the name of *Khanqah-e-Imdadiya*.<sup>13</sup>

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<sup>13</sup> Rizvi, op.cit., Vol.I, pp.51-54.

## Major Works:

Maulana Thanwi was a great scholar, orator and a profile writer. There is no branch of religion in which his books may not be present. It is said that the number of his works is nearly one thousand. So it is impossible to mention all his works here. Now a list of his major works is given here:-

S. No	Name of the book	Language
1.	<i>Bayan al-Quran</i>	Urdu
2.	<i>Tarjma Islahi-Dehalvia</i>	Urdu
3.	<i>Sabq al-Ghayat Fi Nasq al-Ayat</i>	Arabic
4.	<i>Imdad al-Fatawa</i>	Urdu
5.	<i>Bihisti Zewar</i>	Urdu
6.	<i>Fatawa-i-Imdadiyah</i>	Urdu
7.	<i>Adab al-shaikh wal Murid</i>	Arabic
8.	<i>Mubadi al- Tassawuff</i>	Urdu
9.	<i>Masail al-Suluk min Kalam-e-Malik al-Muluk</i>	Arabic
10.	<i>Hayat -i-Imdadullah Mahjir Makki</i>	Urdu <sup>14</sup>

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<sup>14</sup> All this information collected by the Researcher.



## ***Tafsir-i-Bayan al-Quran: An Estimate***

*Tafsir-i-Bayan al-Quran* is a renowned exegesis of Holy Quran by Maulana Ashraf ‘Ali Thanwi. In this *Tafsir* one can find Urdu translation vis-à-vis Arabic text and remaining page is glorified with the explanation of these verses, sometimes the exegesis of particular verse is explored with much length.

The most prominent “*Khutba-i-Tafsir-i-Bayan al Quran*” by the author occupies a very pivotal place in all editions, because in this ‘*Khutba*’ Maulana Thanwi has discussed the causes for compiling this *Tafsir*. He Says:-

“I used to ponder about the compilation of a precise exegesis of Quran which can touch the important aspects and dimensions of society without any innovation, but I was aware about the inferable exegesis of Quran compiled before and this is why I counted any other exegesis of Quran an addition to the number not something cut of box. This was the time when people used to translate the Quran for market gains which was contradicting the rulings of *Shariah*, and common Muslims went astray due to its misinterpretations. However these misinterpretations of Quran were countered by many pamphlets but were inadequate to counter this tide..... In this background on 12<sup>th</sup> *Rabi al-Awal* 1320 A.H I began to compile this *Tafsir* with the hope of after worldly gains from Allah, and it may prove beneficial for the masses.”<sup>15</sup>

The compilation of this exegesis was started in 1320 A.H. and the seven most important Characteristic feature of this *Tafsir* according to Maulana Thanwi are:

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<sup>15</sup> Maulana Ashraf Ali Thanwi, *Bayan al-Quran*, Maktaba Javed, Deoband, 1426 A.H., vol.I, p.13.

- 1) Use of simple words in translating the Quranic verses to make it easy to be comprehended.
- 2) No use of phrases in translation, because phrases have many connotations. The translation has to be in prose so that it maintains clarity of the text and lucidity.
- 3) Efforts have been made to prevent the readers from doubts and misconceptions. The most difficult topics are supported with explanatory notes.
- 4) If a verse has diverse narrations for its exegesis, the most authentic narration has been taken into consideration.
- 5) The commentary of verses is made to display in itself a sound connection.
- 6) Out of four schools of Jurisprudence, *Hanafi* school of thought is taken into consideration, and if needed other schools are textualised on the margins.
- 7) For specific purpose Arabic margin is added, in which *Makki* and *Madani*, obscure words are explained, Context and background of verses is also given. The Arabic margin is basically Arabic exegesis of Quran which is very beneficial for students and scholars.<sup>16</sup>

Turning to the exegesis of Quran, we find in his *Tafsir*, the issues related to jurisprudence. Maulana Thanwi was the staunch

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<sup>16</sup> Thanwi, op.cit. , vol.I, pp.13-14.

follower of *Hanafi* school of thought, which reflects quite clearly in his *Tafsir*. According to Rihana Sidiqi:-

“Maulana Thanwi was a conformer of *Hanafi* school of thought. He considers the conformation of school of thought obligatory, hence we find him critical to those people who try to unjustify the conformation by misinterpreting the Quranic verses.”<sup>17</sup>

Though, Maulana Thanwi was a great scholar, but he had spiritual inclination as well. This is why while deducing the legal injunctions from the Quranic verses; he had also deduced mystical dimensions from Quran. This is importantly the first Urdu exegesis of Quran in which mystical dimensions have been extracted from Quranic verses. The main purpose behind the deduction was to clear the confusion regarding *Tasawwuf*.

According to Maulana in this exegesis of Quran following twenty necessary measures have been taken into consideration.

1. While compiling this exegesis, *Tafsir-i-Baidawi*, *Tafsir-i-Jalalian*, *Tafsir-i-Rehmani*, *Al-Itqan*, *Tafsir-i-M'alim al-Tanzil*, *Tafsir-i-Ruh al-M'aani*, *Tafsir-i-Madarik*, *Tafsir-i-Khazin*, *Tafsir-i-ibn-e-Kathir*, *Durr-i-Manthur*, and *Tafsir-i-al-Kashaf* etc. have been consulted. Besides these *Tafasir* some books of Jurisprudence and *Hadith* were also consulted.
2. The connection between the chapters and verses; and the abstract of chapters is also recorded.

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<sup>17</sup> Rihana Sidiqi, *Maulana Thanwi ki Tafsir-i-Bayan al-Quran ka Tahqiqi wa Tanqidi Mutal'ah*, Nazia Printers Delhi, 1991, p.162.

3. The citation of the verses is provided in order to avoid the repetition of exegesis of verses.
4. The narrations about *Tafsir* have been scrutinized and analyzed before considering them as substantial base for the exegesis.
5. While clarifying doubts, the intention was to clarify those doubts which produced sound arguments.
6. Superfluous contents are not used in this exegesis.
7. Phrases have been avoided in order to develop a comprehensive exegesis.
8. All the information about the old scriptures has been taken from *Tafsir-i-Haqani*.
9. At some places the exegesis should have been further explored. It is better to prefer other authentic exegesis in this regard.
10. Those *Fiqh* issues are discussed which fall within the paradigm.
11. The citation of contents is provided that makes the *Tafsir* easy for the readers.
12. Predecessors have been attested and followed in this exegesis.
13. Amongst the numerous opinions of exegesis only the authentic narration is accepted

14. Some verses are explained in such a manner that only scholars and God-conscious men can take benefits from them.
15. Some verses are not explored at length, but still they are sufficient to be comprehended.
16. Some important matters are not mentioned in exegesis, but they can be felt with intensive comprehension of the text.
17. The matters out of the content have been skipped accordingly.
18. The verses explained by *Marfu Ahadith* of Prophet <sup>(S.A.W.)</sup> have been preferred over any other tradition.
19. The above mentioned necessity measures are not found in the beginning of the exegesis, but the author confronted them in the long run of exegesis.
20. The Arabic marginalized exegesis is particularly for the men of understanding, and therefore need not such necessities to be followed.<sup>18</sup>

To sum up we can say that *Tafsir-i-Bayan al-Quran* fulfills the parameters of understanding the Quran. To avoid circumspect, this *Tafsir* is truly one of the best exegesis of the contemporary times. The exegesis is graced with wisdom in such a way that every one can take benefit from it according to their mental capabilities.

The monumental qualities of this *Tafsir* are reflected in Allama Anwar Shah Kashmiri's Saying:-

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<sup>18</sup> Thanwi, op. cit., vol.I, pp.14-15.

“I first thought about this exegesis as been done for common man, but after going through it I recognized its importance for scholars as well.”

***Tafsir-i- ‘Uthmani* of Maulana Shabir Ahmad ‘Uthmani**

**Life and major Works of Maulana Shabir Ahmad  
‘Uthmani:**



***Shaikh al-Islam* Maulana Shabir Ahmad ‘Uthmani (1305 A.H.-1369 A.H.)**

## **Life:**

He was the eldest son of Maulana Fazl al-Rehman. He was born in 1305 A.H/1887 C.E at Bijnor. At the age of seven he entered the class for Quran reading. He completed his education from *Darul-'Ulum Deoband* in 1325/1907. He was one of the well-guided disciples of *Shaikh al-Hind* Maulana Mehmud Hassan and also owed spiritual allegiance to him.

After the graduation he was appointed head teacher in *Madrass-e-Fatehpuri* of Delhi and in 1320/1910 he was called from there to *Darul-'Ulum Deoband* where he taught different books to higher classes for a long time. His lectures on *Sahih Muslim* had acquired great fame. Having rendered teaching services in the *Darul-'Ulum* for a long time, he, due to certain dissents with the management went away to *Jami'a-i-Islamia*, Dabhel (Dist. Surat, Gujrat), along with Maulana Anwar Shah Kashmiri and Maulana Mufti 'Aziz al-Rehman.

After the death of Allama Anwar Shah Kashmiri in 1352/1933, he was appointed *Shaikh al-Hadith* in *Jami'a-i-Islamia*, Dabhel. In 1354/1935 at Maulana Thanwi's instruction he returned to *Darul-'Ulum Deoband* and kept serving it as chancellor till 1362/1944. Though, meanwhile his connection with the University of Dabhel also continued.

As regards knowledge and learning, intelligence and discernment and statesmanship and soundness of Judgment, Allama 'Uthmani was being reckoned amongst the few outstanding 'Ulama of India. He had equal mastery both in speech and writing, and had a

deep insight into the current affairs and hence his writings and speeches were highly appreciated by the people.

Allama ‘Uthmani had been an important member of the *Khilafat* committee and during the Balkan war he had very enthusiastically participated in collecting funds for the Turks. He served as a member of the executive council of *Jami‘at-i-’Ulama-i-Hind* for a number of years, but later on, on the question of oneness of nationality and the *Jami‘at’s* cooperation with the Congress; he dissented from *Jami‘at-i-’Ulama-i-Hind* and joined the Muslim league.

Before the partition of India he went away to Pakistan in 1366/1947 and settled down there. He was appointed a member of the Pakistan Constituent Assembly. In Pakistan he rendered many religious and national services and had a special influence on the paramount power of Pakistan.

Maulana ‘Uthmani died on 21 *Safar* 1369 A.H. in Bhawalpur and was buried in Karachi.<sup>19</sup>

### **Major Works:**

Allama ‘Uthmani was a *Muhadith*, *Mufasir* and Prolific writer. He has compiled many books in different disciplines of Islamic Knowledge. Some of his works are mentioned here.

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<sup>19</sup> Rizvi, op.cit., vol.II , pp.98-101.



<b>S.No</b>	<b>Name of the Book</b>	<b>Language</b>
1.	<i>Tafsir-i- 'Uthmani</i>	Urdu
2.	<i>Al-Ruh Fi al-Quran</i>	Urdu
3.	<i>Fath al-Mulhim, Sharh-e-Sahih Muslim</i>	Arabic
4.	<i>Tarjuma Sahih al-Bukhari</i>	Urdu
5.	<i>Fazl al-Bari Sharh-e-Sahih Bukhari</i>	Urdu <sup>20</sup>

### ***Tafsir-i- 'Uthmani: An Estimate***

This *Tafsir* is written by *Shaikh al-Hind* Maulana Mehmud Hassan as well as Maulana Shabir Ahmad 'Uthmani.

*Shaikh al-Hind* Maulana Mehmud Hassan started the translation of Quran in 1909 C.E. Soon he and his colleagues were arrested for participating in “*Reshmi Rumal*” movement and were sent to Malta prison. Hazrat *Shaikh al-Hind* continued his translation during his imprisonment and finally in 1918 C.E. he completed the translation. This was followed by writing the exegesis of Quran by making the explanatory notes in the text. When *Shaikh al-Hind* finished the exegesis of *Surah al-Nisa*’, he unfortunately passed away on 18 *Rabi al-Awal* 1338 leaving behind the incomplete exegesis of

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<sup>20</sup> All information has been collected by the Researcher.

Quran which was very honestly continued by Maulana Shabir Ahmad ‘Uthmani.

In the preface of his *Tafsir, Shaikh al-Hind* says that for the preparation of translation and explanatory notes he considered the translations of Shah Waliullah and Shah Abdul Qadir.

*Shaikh al-Hind* was very much influenced by Shah ‘Abdul Qadir, this is why he dedicates his translation and exegesis to his name and says:

“All our efforts were directed towards the service of “*Mauzuh al-Quran*” of Shah Abdul Qadir. However at some places amendments were made, but still that could not take away the main essence of this *Tafsir*, so it was not to give a name to it. But in order to clear confusion and misconception I realized to add some name to it. So it was in this background that the name was given as *Mauzuh al-Furqan*.”<sup>21</sup>

*Tafsir-i-‘Uthmani* is written according to principles of predecessors. This is why we find in this exegesis *Tafsir al-Quran bi al-Quran* in abundance.

Those explanations which were taken for granted in *Mauzuh al-Quran*, *Tafsir-i-‘Uthmani* explains them explicitly. After the explanation of translated words, the title “*Tanbiyah*” is given in brackets, in which difficult words are briefly explained. For example:

“The word *Masih* has come from Hebrew word *Mashiha* which means *Mubarak* in Urdu. Due to cultural changes *Mashiha* became *Masih*....

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<sup>21</sup> Maulana Shabir Ahmad Uthmani, *Tafsir-i-‘Uthmani*, Dar al-Isha‘at, Karachi, 2000, vol.I, p.30.

*Masih* is also named as *'Isa* which is derived from Hebrew word *Ishu* which in Urdu means *Sayid*. ”<sup>22</sup>

According to Muhammad Wali Razi (Son of Maulana Mufti Muhammad Shafi), *Tafsir-i- 'Uthmani* has the following characteristic features:

1. The explanation and the interpretation of Quranic verses is so comprehensive and self explanatory that the reader need not to go for detailed *Tafasir*.
2. The *Rabt* (connection) between the verses is so clearly explained that the reader does not feel any sort of discontinuity any where.
3. The appearing contradictory meanings of the Quranic verses have been explained and elaborated in their proper context in order to remove the misconceptions and doubts from the reader's mind.
4. The doubts and confusions of the modern man about the Quran have been provided satisfactory and rational answers.
5. Those verses where the opinions of the *Mufasirin* vary, the most authentic explanation is taken into consideration.
6. At some places where there is the possibility of ambiguity, such delicate symbols are used which guides the readers to overcome the expected difficulties.

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<sup>22</sup> Mehmud al-Hassan, *Mauzuh al-Furqan*, Madina Book Depot, Delhi, 1978, p.71. (Quoted from Syed Shahid Ali, op.cit., p.184.)

7. The phrases are used in such a manner, that after decades passed; the language appears the present day language.<sup>23</sup>

To sum of we can say that *Tafsir-i-‘Uthmani* is the scholarly and intellectual interpretation of Quran. It contains an ocean of sciences. This *Tafsir* put an end to the suspicions created by the *Mirzais* and irreligious sects which was of high importance during this time. The events in this *Tafsir* are taken from authentic sources. The most important characteristic feature of this *Tafsir* is that the *Israli’iat* has not only been skipped but rejected argumentatively.

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<sup>23</sup> ‘Uthmani, op.cit., vol.I, p.10.

***Tafsir-i-Ma'arif al-Quran* of Maulana Mufti Muhammad Shafi:**

**Life and Major works of Maulana Mufti Muhammad Shafi :**



**Maulana Mufti Muhammad Shafi (1314 A.H.-1396 A.H.)**

**Life:**

He was born in 1314 A.H./1896C.E. Maulana Rashid Ahmad Gangohi proposed Muhammad Shafi as his name. He prosecuted his studies in the *Darul-'Ulum Deoband* and in 1336 A.H at the age of 22 years he completed his studies. Thereafter in 1337 A.H he was

appointed as teacher for the elementary standards of the *Darul-'Ulum* and, making quick progress soon joined the cadre of the teachers of higher classes. He had affinity with *Fiqh* and literature from the very beginning. In 1350/1922 he was appointed to the *Mufti's* post. In 1368/1949 he went away to Pakistan, where, he helped in compiling the Islamic constitution. In 1951 he established a seminary under the name of *Darul-'Ulum* at Karachi which is now an important and great centre of Islamic learning there.

Mufti Sahib's knowledge was vast and deep. He was one of the distinguished scholars of *Darul-'Ulum Deoband* and possessed excellent ability in almost all the current Islamic sciences. He was also an author of many religious books. A stock of very useful books has emerged from his pen on *Tafsir Hadith, Fiqh* and polemics. Compilation of *Tafsir Ma'arif al Quran* is regarded as one of the greatest services of Mufti Sahib in this field. This commentary has been published in eight volumes.

Initially he vowed allegiance to Hazrat *Shaikh al-Hind* and after his death resorted to Hazrat Maulana Thanwi from whom he obtained *Khilafat*. Along with teaching religious sciences and writing books he engaged himself in spiritual beneficence. In Pakistan he commanded the position of the *Mufti-e-A'zam* and was remembered by this designation.

In the night of 11<sup>th</sup> *Shawwal* 1396 A.H. 6<sup>th</sup> October 1976 C.E. he passed away.<sup>24</sup>

### Major Works:

Mufti Muhammad Shafi was author of many religion books. A stock of very useful books has emerged from his pen on *Tafsir*, *Hadith* and *Fiqh* etc. Some major works are given here:-

S. No	Name of the Books	Language
1.	<i>Ma'arif al-Quran (8 vols.)</i>	Urdu
2.	<i>Imdad al-Muftiyin</i>	Urdu
3.	<i>Jawahir al-Fiqh</i>	Urdu
4.	<i>Adalat-i-Jadidah kay Shar'ih Ahkam</i>	Urdu
5.	<i>Khatim al-Anbiya</i>	Urdu <sup>25</sup>

### *Tafsir-i-Ma'arif al-Quran: An Estimate:*

The author of this *Tafsir* is Maulana Mufti Muhammad Shafi. It was first published in 1982. The *Tafsir* begins with an extensive preface written by Mufti Muhammad Taqi 'Uthmani in which science of exegesis and other Quranic Sciences have been discussed elaborately. The preface ends with the title "*Famous Tafasir*" in which renowned *Tafasir* have been introduced which act as primary

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<sup>24</sup> Rizvi, op. cit., vol.II, pp.130-131.

<sup>25</sup> The information has been collected by the Researcher.

source for *Tafsir-i-Ma'arif al-Quran*, like *Tafsir-i-Ibn Jarir*, *Tafsir-i-Ibn kathir*, *Tafsir al-Qurtabi*, *Tafsir-i-Kabir*, *Tafsir-i-Bahr al- Mahit*, *Tafsir-i-Durr al-Manthur* and *Tafsir-i-Ruh al-Ma'ani* etc. Under the title “*Mukhtasar Sarguzasht-e-Musanif*” (Some Events of Author’s Life), the author narrates his biography.

In 1954 the managing body of Radio Pakistan submitted to Maulana for broadcasting his exegesis on the Radio, which he accepted without any remuneration. Thus from 1954 to 1964 C.E *Ma'arif al-Quran* was broadcasted on Radio Pakistan. After 1964 the rest of exegesis was published in Monthly “*Al-Balagh*” *Darul-Ulum Karachi*.<sup>26</sup>

“*Ma'arif al-Quran Kitabi Surat Mein*” (*Ma'arif al-Quran* in book form), under this title Maulana discusses the causes for the compilation of this *Tafsir* in book form. For constant ten years the collection of lessons delivered on Radio developed a comprehensive volume of *Ma'arif al-Quran*. There were also numerous submissions to Maulana by the listeners for developing the *Tafsir* in book form. Maulana writes:

“These were the numerous requests from the public which forced me to excogitate the inadequacy of the presence of Quranic exegesis in Urdu language for the common people. However the presence of Quranic exegesis which is in abundance for intellectuals cannot benefit the common people. Those Quranic exeges which are present are not able to satisfy the intellectual class. Now it was highly important to develop

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<sup>26</sup> Maulana Mufti Muhammad Shafi, *Ma'arif al-Quran*, Rubani Book Depot., Delhi, 2000, vol.I, p.10.



such an exegesis of Quran which can satisfy the scholars and common people.”<sup>27</sup>

In the beginning of *Tafsir* under the heading “Characteristics and necessities of *Ma‘arif al-Quran*” Maulana has discusses the ways and methods of his exegesis. He writes:

“While doing the exegesis, the intellectual capacity of common people has been taken into consideration, so that they can comprehend the Quran according to their ability...., such highly intellectual discussions beyond the common man’s comprehension are skipped in the *Tafsir*.”<sup>28</sup>

In this *Tafsir* following necessity measures have been taken into consideration:

1. For translation *Mauzuh al-Furqan* of *Shaikh al-Hind* has been made as a source.
2. *Khulasa-i-Tafsir* has been wholly extracted from *Bayan al-Quran* of *Hakim al-Ummah* Maulana Ashraf ‘Ali Thanwi, however difficult words have been explained.
3. Under the title of “*Ma‘arif-wa-Masa’il*” Maulana has compiled one of the best exegeses of the present age. The “*Ma‘arif-wa-Masa’il*” is the sole of this exegesis under which Maulana has lime lighted and explored the current issues in a scholastic manner.
4. In this *Tafsir* Maulana has strived to create zeal and zest for common people towards the Quran.

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<sup>27</sup> Ibid., vol.I, p.13.

<sup>28</sup> Ibid., vol.I, p.15.

5. Essays from most authentic and reliable sources have been considered in this exegesis which illustrates love and glory of Quran in the human hearts.
6. In the light of sayings of the predecessors, the highly sensitive modern issues have been explored.<sup>29</sup>

Maulana has divided the exegesis of chapters of Quran under two titles:

- i) *Khulasa-i-Tafsir*
- ii) *Ma'arif-wa-Masa'il*

In *Khulasa-i-Tafsir, Bayan al-Quran* of *Hakim al-Ummah* acted as a guide, and for explanation of subject brackets have been used.

In *Ma'arif-wa-Masa'il* the wisdom, characteristics and issues extracted from the chapters are mentioned. Mufti sahib has also discussed the context and background of Quranic verses, which has been mostly taken from reliable sources. Mufti sahib has introduced the chapters in such a manner that it clears all misconceptions of the readers for example, about the absence of *Bismillah* at the beginning of chapter *Tawbah*, Mufti Sahib writes:-

“....This research shows the propositions, which may be the cause of absence of *Bismillah* at the beginning of the *Surah al-Tawbah*. It presumes that this chapter is a part of *Surah Anfal* and not a separate

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<sup>29</sup> Maulana Hakim Anis Ahmad Sidiqi, *Darul-Ulum ki Tafsiri Khidmat*, Monthly “*Al-Rashid*”, Maktabah Mehmudiya, Lahore, Feb-March, 1976, p.589.

chapter. Under this presumption it would be as incorrect to write *Bismillah* at the beginning as it would be in the middle of any chapter.”<sup>30</sup>

Mufti Sahib has done the exegesis of Quran by Quran as well. For example, a verse in *Surah al-Fatihah*:

“The way of those on whom Thou hast bestowed Thy Grace.”<sup>31</sup>

The explanation of the graced ones comes in another verse of chapter *Al-An‘am as*:

“All who obey Allah (S.W.T.) and the Messenger are in the company of those on whom is the Grace of Allah (S.W.T.)-Of the Prophets (who teach),The Sincere (lovers of Truth),The Witnesses (who testify) And the Righteous (who do good).”<sup>32</sup>

These four categories are the graced ones.<sup>33</sup>

The exegesis of Mufti Sahib reflects his passion of reforming the *Ummah*. This also reflects his extreme care for common people that viz-a-viz exegesis of Quran, he supplements the people by mentioning the prayers and virtues of prayers. In order to maintain the glory and interest of the text Mufti Sahib adds Persian couplets as well. He debts gratitude to Allah (S.W.T.) at the end of every chapter. Moreover he mentions the exact date, day and month of the completion of the chapter.

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<sup>30</sup> Shafi, op.cit., Vol. IV, p.307.

<sup>31</sup> Al-Quran, 1:7.

<sup>32</sup> Al-Quran, 4:69.

<sup>33</sup> Shafi, op.cit., Vol. I, p.34.

Mufti Sahib has made a very good use of the exegesis of *Hakim al-Ummah*, but while narrating the mystical dimensions, he makes a shift from this *Tafsir* and takes a different way.

In this *Tafsir* we also find use of Israelites in a balanced manner and at some places we find the opinions of orientalist as well.

This *Tafsir* is mostly reliable on the exegesis of predecessors. In this *Tafsir* numerous traditions of Prophet <sup>(S.A.W.)</sup> have been used which reflects the traditionist excellence of this *Tafsir*.

Besides this, the most important characteristic feature of this *Tafsir* is that it discusses the juristic issues. While explaining the juristic issues he gives primary preference to *Hadith* followed by *Hanafi* school of thought and then eventually gives his own opinion on this issue. Although he is a strong conformer of *Hanafi* school of thought, but if necessity arises he impartially mentions all the four schools of thought.

In this *Tafsir* Mufti Sahib has not given any importance to the sects and their beliefs, but shed light on modern day issues with solutions. For example, while doing the exegesis of Surah *al-A'araf*. Maulana writes:

“When *Musa* followed the commandment of Allah and went to the *Tur* for the intention of *A'atikaf*, he advised to his brother *Harun* as:

“Act for me amongst my people: Do right, and follow not the way of those who do mischief.”<sup>34</sup>

This proves the fact that it is incumbent upon a ruler to appoint his deputy in charge of affairs of the state whenever he leaves for any kind of travel.”<sup>35</sup>

At the end of the *Tafsir* Mufti Sahib under the title “*Quran kay Fatih Aur Khatmah Mein Munasibat*” writes, Quran begins with chapter *Fatiha* and the summary of this chapter is that man praises his God and then asks for help and right way. The God’s helps and right way are the two feasts which make this world and hereafter better for the man. But in between these two graces and their implementation the Devil conspires at every step of man. This is why Allah (S.W.T.) ends Quran with a plan to end the conspiracy of Devil.<sup>36</sup>

Mufti Sahib has discussed the modern day seditions in his *Tafsir* and answers all the misconceptions and doubts which Quran confronts from irreligious and heretic people. Some issues are discussed explicitly in length that they have taken the shape of pamphlets, because he felt the necessity of discussing these issues elaborately.

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<sup>34</sup> Al-Quran, 7:142.

<sup>35</sup> Shafi, op.cit. , vol.I, p. 59.

<sup>36</sup> Ibid, vol. VIII, p.855.

## Conclusion

*Tafsir* of the Quran is the most important science for Muslim. All matters concerning the Islamic way of life are connected to it in one sense or the other, since the right application of Islam is based on proper understanding of the guidance from Allah <sup>(S.W.T)</sup>. Without *Tafsir* there would be no right understanding of various passages of the Quran.

Muslims have provided much attention towards this field throughout the Islamic history as a result compendiums of *Tafsir* emerged, which reveals the interest of Muslims towards this field. A huge number of centers and academies were established for the propagation of this field. So a large number of *Tafasir* and *Mufasirin* emerged.

*Darul-'Ulum Deoband* also has made a tremendous contribution in this field. Throughout the history of 150 years of its establishment, it has produced dozens of *Tafasir* encompassing various fields of human life including, social, moral, political, spiritual, scientific etc. Amongst these the most important *Tafasir* are *Bayan al-Quran*, *Tafsir-i-'Uthmani*, and *Ma'arif al-Quran*.

*Tafsir-i-Bayan al-Quran* of Maulana Ashraf 'Ali Thanwi is an important *Tafsir* of a scholar from *Darul-'Ulum Deoband*. Besides providing a detailed explanation of fundamental principles of Islam, most importantly the mystical dimensions are deduced from the Quranic verses in order to purify the mysticism from un-

Islamic thoughts like *Wahdat al-Wajud* (Unity of Being) and *Nazriah-i-Hulul* (Transmigration) etc. However, being a *Muqalid*, Maulana Thanwi has derived justification of *Taqlid* in his *Tafsir* from the Quranic verses, but *Hanafi* school of thought is preferred over any other school of thought.

*Tafsir-i-'Uthmani* of Shabir Ahmad 'Uthmani is remarkable addition to the field of *Tafsir*. It is written according to the rules, regulation and principle prescribed by our pious predecessors. One of its distinctive features is that, it provides an easy understanding to its readers on account of its precise, but clear and unambiguous explanation.

*Ma'arif al-Quran* of Mufti Muhammad Shafi is another tremendous Urdu *Tafasir* of the present age. The distinctive feature of *Ma'arif al-Quran* is that it discusses the contemporary issues related to the various aspects of life like social, economic, moral, political, scientific etc; besides providing a detailed explanation of fundamental principles of Islam. It is a true representative of a simple and effective Urdu *Tafsir*.

The contribution made by *Darul-'Ulum Deoband* in the *Tafsir* field is testified by the above mentioned three *Tafasir*. Though all the three *Tafasir* have adapted a distinctive presentation style in explaining and interpreting the Quranic verses, but all of them have provided due consideration to the contemporary human problems, which makes them more relevant in modern times.

All this scholarly contribution of *Darul-'Ulum Deoband* in the field of *Tafsir* clarifies the misunderstanding of people who believe that *Darul-'Ulum Deoband* provided much attention to the field of *Fiqh* and has underestimated the field of *Tafsir*.



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