

## Juristic Tafsir (التفسير الفقهي)- Methodology and It's Development

*Dr. Muhammad Saad Siddiqui\**

"The Holy Quran is a comprehensive code of life so there is no need that Quran been explained by an external mean." In this ideology, necessity of Hadith has been denied in a very beautiful cover of command of the Holy Quran. It is a matter of fact if any literary work is comprehensive, it does not mean that it has no need of explanation by some exterior sources. No doubt, Quran is a very comprehensive book but it cannot be comprehend without the Holy prophet's explanation. When we start understanding the Holy Quran by some external mean, we observe that the Holy Prophet (S.A.W) is the first exegete. The Holy Quran has articulated this fact that it is the first prophetic object of the Holy Prophet to explain the Holy Quran. After the demise of the Holy Prophet (S.A.W), the companions of the Holy Prophet (Sahaba) started spreading the message of the Holy Quran and Prophet (S.A.W). When the first century A.H comes to an end, Tabi'in (Followers of Sahaba) led the Ummah in each and every field of life, practical and literature. These three eras were the foundation for the different methodologies of Tafsir which can be perceived in forth coming ages. The period starting after Tabi'in is the age of compilation and in this age different methodologies of Tafsir came into being. These different methodologies reflect dynamic approach of the Holy Quran as the Holy Quran is a bunch of different flowers of the garden of knowledge. Different authors selected flower of their own choice. As it is the matter of fact that the methodology of Juristic Tafsir can be seen in the age of Sahabah, this was the instigation point of this methodology. This is an interesting fact that the compilation of Hadith converted to the juristic dimension as the traditionists of third and fourth century Hijra compiled the books of Hadith according the practical life of a Muslim. They compiled the books which are called Sunan. The compilation of Tafsir in this methodology was also started in third century. The development of this methodology can be divided into three phases.

- Early Stage ( Third to fifth century Hijra)
- Age of development and Compilation (Sixth to tenth century Hijra)
- Contemporary Age (Eleventh century to date)

We will present in this writing the introduction of the books concerning the above mentioned three phases along with the salient features of this methodology.

### 1 Introduction

While describing different methodologies of Tafsir compiled in different eras, the historian of this discourse introduced Mathur Tafsir, philosophical methodology of Tafsir and

\* Associate Professor, Department of Islamic Studies, Punjab University, LHR.

from Mark Ivor Beaumont's article, "Early Christian Interpretation of the Qur'ān", *Transformation* 22/4 (October 2005): p.196.

<sup>21</sup> Norman Daniel, *Islam and the West: The Making of an Image* (Edinburgh: 1962), p. 14.

<sup>22</sup> There is a minute controversy in determining his date of death; some scholars mentioned 752, some 753 and some of them 750. However, the more commonly used is 752. Princeton, N.J. & John W. Voorhis, John of Damascus on the Moslem heresy, *The Moslem World*, Vol.xxiv, No.4, (October 1934), p.391.

<sup>23</sup> The translation was made by the Rev. John W. Voorhis from the Greek text of J. P. Migne—*Patrologia Graeca...* Vol. 94, 1864, cols. 764-773: sec. 101, Latin text in parallel columns.

<sup>24</sup> Richard Bell, *The Origin of Islam in its Christian Environment*, pp.207-211, also see Princeton, N.J. & John W. Voorhis, *John of Damascus on the Moslem heresy* pp. 391-392

<sup>25</sup> *Ibid.*, p. 392

<sup>26</sup> For more detail on John's views see Robert G. Hoyland, *Seeing Islam as others Saw it* (New York: The Darwin Press, Inc. Princeton, 2007), pp. 480-502.

<sup>27</sup> Hartmut Bobzin is Professor of Islamic Studies at the University of Erlangen-Nurnberg, his research centers around the Qur'ān and its reception history in Europe. He is the author of numerous publications and is currently working on a new German translation of the Qur'ān. See Angelika Neuwirth, Nicolai Sinai, Michael Marx (Eds.) *The Qur'ān in Context, Historical and Literary Investigations into the Qur'ānic Milieu* in (Eds.) Gerhard Böwering and Jane Dammen McAuliffe, *Texts and Studies on the Qur'ān* (Brill, Leiden), 2010. Vol. 6,

<sup>28</sup> Hartmut Bobzin, *Pre-1800 Preoccupations of Qur'ānic Studies*, in Jane Dammen McAuliffe (ed.), *Encyclopaedia of the Qur'an*, (Leiden E.J. Brill: 2004), Vol: 4, p.237.

<sup>29</sup> *Ibid.*,

<sup>30</sup> John McManners, *The Oxford History of Christianity* (Oxford: Oxford University Press, 2004), p.185

<sup>8</sup> Clare Wilde, "Is There Room for Corruption in the 'Books' of God?", p. 226.

<sup>9</sup>M.N. Swanson, "Beyond Proof-texting Approaches to the Qur'an in Some Early Arabic Christian Apologies", *The Muslim World* 88 (1998), pp. 297-319.

<sup>10</sup>Clare Wild, "Is There Room for Corruption in the 'Bokks' of God?" In David Thomas (ed) *The Bible in Arab Christianity* (Brill, Leiden: 2007), pp.151-174.

<sup>11</sup>Ibid., pp. 225-240.

<sup>12</sup>Ibid., pp. 241-256.

<sup>13</sup>Sandra Toenies Keating, *Defending the People of Truth' in the Early Islam Period* (Brill, Leiden: 2006), p. 378.

<sup>14</sup>David Thomas, *Christians at the Heart of Islamic Rule: Church life and Scholarship in 'Abbasid Iraq*( Brill, Leiden: 2003), p. 271.

<sup>15</sup>Rifaat Y. Ebied and David Thomas, (eds.) *Muslim-Christian Polemic During the Crusades: The Letter from the People of Cyprus and Ibn Abi Tālib al-Dimishqī's Response* (Brill, Leiden: 2005), pp.4-5.

<sup>16</sup>Al-Qarrāfi, Shihābal-Dīn, Aḥmad b. Idrīs, *Al-ajwibaal-fakhira 'an al-as'ilaal-fajira* (Beirut: Dār al-kutub al-'ilmiyya, 1406 A.H).

<sup>17</sup> An English rendering of this work has been forwarded by Thomas F. Michel, S. j., *A Muslim Theologian's Response to Christianity* (New York: Caravan Books, 1985).

<sup>18</sup> John of Damascus succeeded his father as one of the Muslim caliph's tax officials, and while still a government minister he wrote three *Discourses on Sacred Images*, c. 730, defending their veneration against the Byzantine emperor Leo III and the Iconoclasts. The Iconoclasts obtained a condemnation of John at the Council of Hieria in 754 that was reversed at the second Council of Nicaea in 787. See "*John of Damascus, Saint*", *The New Encyclopædia Britannica, Ready Reference, The University of Chicago*, Vol: 6, p. 582.

<sup>19</sup> Norman Daniel, *Islam and the West: The Making of an Image* (Edinburgh: 1962), p 13.

<sup>20</sup> See DJ Sahas, *John of Damascus on Islam* (Leiden Brill: 1972), for biographical details. John's writing on Islam is conveniently presented by N. A. Newman in his collection of Christian and Muslim documents entitled, *The Early Christian-Muslim Dialogue* (Hatfield: Interdisciplinary Biblical Research Institute, 1993), 133-162. Taken

He asserts that Muhammad (PBUH) was inspired by an Arian Monk and his book had no divine origin of revelation. On this canvas, he portrayed the picture of Islamic doctrines and principles as extracted from the Bible.<sup>30</sup>

Having gone through the present study, it is evident that since the start, Qur'ān and its teachings have been under assault of Western academic and polemic. Christian firebrands like John of Damascus, Peter the Venerable and Raymond Lull later were followed by Orientalists like Wellhausen, Flügel, Nöldeke, Goldziher, Alphonse Mingana, Arthur Jeffery and John Wansbrough. They all tried their best to demonstrate that Qur'ān is a corrupted Jewish-Christian copy, based on fabricated transmissions, without any substantial proof or authentic argumentation.

#### NOTES & REFERENCES

<sup>1</sup> John of Damascus (d. ca. 752 C.E.). "The Discussion of a Christian and a Saracen." Translated by John W. Voorhis, *The Moslem World* [24 (1934): 391-398 or 25 (1935): 266-273]; reprinted in N. A. Newman, ed., *The Early Christian-Muslim Dialogue*, 144-150. Also See John Ernest Merrill, "Of the Tractate of John of Damascus on Islam", *The Muslim World*, XLI (1951): 88-99.

<sup>2</sup> Abdullah Saeed, *The Qur'ān: An introduction* (London & New York: Routledge Taylor & Francis Group, 2008), p.100.

<sup>3</sup> Clare Wilde, "Is There Room for Corruption in the 'Books' of God?", in *The History of Christian-Muslim Relations* eds. David Thomas and others (Brill NV, Leiden: Koninklijke, 2007), 6: 225.

<sup>4</sup> For a large number of Christian encounters and responses to Islam, see J.-M. Gaudeul, *Encounters and Clashes: Islam and Christianity in History*, (Rome: 2000).

<sup>5</sup> For the early developments in Islamic intellectual's approaches; see W. Montgomery Watt, *Islamic Philosophy and Theology* (Edinburgh: Edinburgh University Press, 1985).

<sup>6</sup> Clare Wilde, "Is There Room for Corruption in the 'Books' of God?", *Op. Cit.*, p. 225.

<sup>7</sup> Norman Daniel, *Islam and the West; the Making of an Image* (Edinburgh: 1962), p. 35.

Muḥammad mentions the text of the table. He says that Christ requested from God a table and it was given to him, for God, he says, told him: "I have given to you and those with you an incorruptible table." Again, he mentions the text of the Cow and several other foolish and ludicrous things which, because of their number, I think I should pass over.<sup>26</sup>

According to Hartmut Bobzin<sup>27</sup>, he wrote *Heresy of the Ishmaelites* (Islam) which is considered as the very first polemical and controversial writing against Islam. In this book he has criticized the Qur'ānic text concerning polygamy and divorce and set an example for later Christian influence against Islam, many of which would focus in issues of polygamy and divorce.<sup>28</sup>

The text written by the orthodox theologian John of Damascus (d. bef. 754.C.E) in his *Liber de haeresibus* (although its authenticity is controversial) would become just as influential as al-Kindī's *Risāla*, with its hundredth chapter on the "heresy of the Ishmaelites" (*thrēskeiatōn Ismaēlitōn*; cf. Sahas, *John of Damascus*). In the text he also addresses the Qur'ān from which he knows the names of different sūras (like, for example, "The Young Cow" = Q 2, Sūrat al-Baqara; "The Women" = Q 4, Sūrat al-Nisā; "The Table" = Q 5, Sūrat al-Mā'ida). Included, however, are also names which are not traditional in Muslim sources: "The Camel of God" (but cf. Q 7:73; 54:27; 91:13). From some of these sūras he mentions certain regulations, e.g. the permission of polygamy with up to 4 wives. Above all, however, John presents the marriage of Muḥammad to Zaynab b. Jahsh, the wife of his own adoptive son Zayd b. Ḥāritha, in Q 33:37 f., as an example of his immorality. The reputation of John of Damascus and the wide distribution of his writings ensured that this episode became a steadfast constant of Christian polemical arguments against Islam, in the east (e.g. with al-Kindī), as in the west, long before the appearance of the first complete Latin Qur'ān translation in the west.<sup>29</sup>

In his other work titled *The Fount of Wisdom*, he interprets a succession of debates between Muslims and Christians on the authenticity of their religion.

position at the court of the Omayyad caliphs at Damascus. He himself in early life occupied a similar position, and began his literary activity there before he withdrew to the monastery of Saba where the latter part of his life was spent. In the introduction to his great dogmatic work in which he treats of the heresies, he devotes a section to Islam. There is also included in his works a Dialogue with a Saracen, which is a kind of manual for the guidance of Christians in their arguments with *Muhammadans*. It is not the only work of that kind which has come down to us from that early time. It is not perhaps so interesting as we might expect from the situation to which it belongs. But the very fact of such a work having been composed is itself suggestive. It proves what in itself is inherently likely—that arguments of that kind were fairly frequent.<sup>24</sup>

John's views are very clear against Islam and Qur'ān, he writes:

From that time until now a false prophet arose for them, surnamed Mamed, who having happened upon the Old and New Testament, in all likelihood through association with an Arian monk, organized his own sect. And when by a pretense of godliness he had gained the favor of the people, he declared that a scripture had been brought down to him from heaven. Wherefore when he had inscribed in his book certain things worthy of ridicule, he gave it to them as an object to be revered.<sup>25</sup>

Coming on attack upon the Qur'ān, he further says:

This Muhammad, as it has been mentioned, composed many frivolous tales, to each of which he assigned a name, like the text (*graphē*) of the Woman, in which he clearly prescribes the taking of four wives and one thousand concubines, if it is possible (story of Zayd is told; cf. Qur'ān xxxiii.37)....Another is the text of the Camel of God, about which he says that there was a camel from God (story of Ṣāliḥ's camel; cf. Qur'ān xci.11-14, vii.77)....You say that in paradise you will have three rivers flowing with water, wine and milk (cf. Qur'ān ii.25, xviii.31, xxii.23)....Again

to be Qur'ānic belief, the camel of God, in a petty way; and he began the long tradition of attacking Muḥammad for 'bringing in God', simulating revelation in order to justify sexual indulgence, instancing the story of Zayd and Zaynab, which would become a classic Christian theme. He also asserted that Muḥammad made up his doctrine from the Old and New Testaments on the advice of an Arian monk who instructed him. All these ideas were to be important in later Christian polemic.<sup>21</sup> John of Damascus, an eminent theologian of the Eastern Church, derives his surname from Damascus, where he was born about the close of the seventh century. His Arabic name was al-Mansūr (the victor), and he received the epithet *Chrysorrhoeas* (gold-pouring) on account of his eloquence. His father Sergius, a Christian, held high office under the Saracen caliph, in which he was succeeded by his son. John wrote (c. 730) several treatises in defense of image-worship, which the emperor, Leo the Isaurian, was making strenuous efforts to suppress. He then surrendered his worldly goods, and betook himself to the monastery of St. Sabas, near Jerusalem, where he spent the rest of his life. He was ordained priest by the patriarch of Jerusalem. In his last years he travelled through Syria, contending against the iconoclasts, and visited Constantinople at the imminent risk of his life during the reign of Constantine Copronymus. With him the "mysteries," the entire ritual, are an integral part of the Orthodox system, and all dogma culminates in image-worship. He died probably about 752.<sup>22</sup> One of his more important books is entitled *De Haeresibus* which, among other tractates, contains an account of Islam. According to Keller:

This brief treatise was the armory for all future controversial writings against Islam in the Eastern Church.<sup>23</sup>

Professor Richard Bell of Edinburgh University refers also to John of Damascus:

As showing how that took place I take two things which occur in the words of John of Damascus. John's father was a Christian who was employed in an official

Due to his proficiency in Arabic language and familiarity with Islam his criticism or response to the Qur'ān carries much weight among the western approach toward the Qur'ān. It is said that John of Damascus is the first polemicist who selected the matter from the Qur'ān itself for his criticism and repudiation of the Qur'ān. He touches various features for his polemical work but his focus is on the allegations such as counterfeit and the ethical behavior of the Prophet. It seems pertinent to have a glimpse of his life and works briefly.

He was an Eastern monk and theological doctor of the Greek and Latin churches whose dissertations on the veneration of sacred images placed him in the forefront of the 8th-century Iconoclastic Controversy, and whose theological synthesis made him a preeminent intermediary between Greek and medieval Latin culture.<sup>18</sup>

### *Johan of Damascus on the Moslem Heresy*

Norman Daniel is of view that Christian reactions to Islam are documented from an early date. A formula for its abjuration for converts has reasonably been thought to date from the first generations after the rise of Islam, and is related to the work of St John of Damascus, himself born about fifty years after the Hijrah.<sup>19</sup> The earliest recorded Christian reading of the Qur'ān comes from the writing of John of Damascus (d.c.750) who spent his career as a secretary to the Caliph in Damascus. John identified three issues in his understanding of the scriptures of Islam that would set the parameters of Christian interpretation of the Qur'ān for subsequent generations. Firstly, the Qur'ān was less than it claimed to be, since it contained material that could hardly be worthy of divine revelation. Secondly, Muḥammad was not what he claimed to be because the Qur'ān provided insufficient evidence to support his prophetic role. Thirdly, when read properly, some statements in the Qur'ān affirmed Christian beliefs.<sup>20</sup>

John also introduced other elements that would long survive: he descended to ridicule, for example, of what he mistakenly took



literature on this subject is of M.N. Swanson's "Beyond Proof-texting Approaches to the Qur'ān in Some Early Arabic Christian Apologies", David Bertaina's "The Development of Testimony Collection in Early Christian Apologetics with Islam"<sup>10</sup>, Clare Wild's "Is There Room for Corruption in the 'Bokks' of God?"<sup>11</sup>, Mark Beaumont's "Ammāral-Baṣrī on the Alleged Corruption of the Gospels".<sup>12</sup> For a ninth century defense of Christian doctrine; Abū Rā'īṭah al-Takrītī's Response to His Muslim Critics, Christian and the Rise of Islam, Christian Apologetic Under Islamic Rule and other significant discussions "Defending the People of Truth' in the Early Islam Period" by Sandra Toenies Keating is a valuable study.<sup>13</sup> Similarly the book "Christians at the Heart of Islamic Rule: Church life and Scholarship in 'Abbasid Irāq"<sup>14</sup> edited by David Thomas reveals important aspects of the controversies within the twin religions. To understand the Christian-Muslim early views regarding theological issues among them has been demonstrated in "The Letter from the People of Cyprus" is very important. However, it is difficult to avoid identifying Paul himself as the originator or compiler of these challenging exegetical arguments, in which case the experts he introduces become convenient literary mouthpieces who can take the responsibility and blame for these interpretations and allow Paul to preserve a demeanor of politeness and cooperativeness while effectively understanding Islam.<sup>15</sup> An implicit criticism has also been observed in this Letter and an effort has been exercised to prove Islam as a subordinate religion to Christianity. However, It must be clear that that this letter was refuted by Shihābal-Dīn al-Qarrāfī (d. 684/1285) in his magnum opus "*Al-ajwibaal-fākhira 'an al-as'ilaal-fājira*"<sup>16</sup> and by Ibn Taymiyya (d. 728 A.H.) in his "*Al-jawāb al-ṣaḥīḥ liman baddal adīn al-Masīḥ 'an al-i'tiqād al-ṣaḥīḥ wara'yal-mustqīm*"<sup>17</sup>

### *John of Damascus' Stance on Qur'ān*

The earliest written criticism of the text of the Qur'ān is transmitted by John of Damascus (676-750) an Arab Christian.

Arabs and non-Arabs who were, by the third/ ninth century, Arabophone. How did Christians writing in Arabic view the holy book of Islam? More specifically, did ethnically Arab Christians differ from other Arabophone Christians in their estimation of the Qur'ān?<sup>6</sup> The Christian understanding of Islamic revelation and scriptural text conceived in their pre-occupied views. Normal Daniel clearly indicates that "the integrity of the Scriptures became a key issue with Christian polemicists, but as they resented the doctrines of Islam, and saw them in the light of their own preconceptions, they inevitably deformed them."<sup>7</sup> However, the main focus in this encounter lies on the textual corruption Of Qur'ānic and Biblical text, while making remarks he states the position of debate in the following way:

That Christians writing in Arabic were critically engaged with Muslim discussions of the nature of the Qur'ān and Bible, the *kutubAllāh*, however, is attested to by the recurrence of similar themes in both Christian and Muslim texts. The Christian response to the Qur'ānic and Islamic charge that the Bible has been corrupted is the subject of the present discussion. For, one aspect of this response is that it is not the Bible but, rather, the Qur'ān, that has been 'corrupted'. And, in their arguments, the Christians allude to discussions on the nature and contents—the 'textual history'—of the received 'Uthmānic codex circulating among their Muslim contemporaries.<sup>8</sup>

As for as the early historical study of the Qur'ān by medieval Orientalists is concerned it is important to take a brief look into the survey of literature on the subject to ensure the access towards the relevant sources for the better evaluation and analysis of the matter in concern.

#### **Brief Survey to the Significant Early Christian and Jewish Scholarship**

Several modern Western and non-Western scholars have produced the basic source material on early Christian polemics and their work on Islam and Qur'ān. The most significant

authenticity and divinity of the Holy book of Islam, the Qur'ān, had been the particular objects of their criticism and refutation. However, if we analyze the formal missionary efforts against the Qur'ān, we observe that these have been started in the time of Byzantine in which Syria played a central role. Although, these missionary efforts were multi-dimensional in its nature yet, their special focus remained commonly against the Qur'ān. So the foundational period of polemical debates on Qur'ān started in the East because of the conquering Islam dominated over the different religions and believes in the East. All the existing religions felt their suppression and vanishing identity under the rule of Islam. Hence, they started attributing different abuses to Qur'ān. Another fact that became the reason of polemical debates on Qur'ān initially in the East (not in the West) is Arabic language which was commonly known in the Arabian Peninsula and its peripheries. Clare Wilde describes that "From the inception of Islam, Christians have not hesitated to attack the Qur'ān—but this has not been the only response of Christians to the text. In fact, Christians who wrote in Arabic tended to be less polemical in their discussions of the holy book of Islam than were their non-Arabophone co-religionists."<sup>3</sup> Clare Wilde also gives a comprehensive overview<sup>4</sup> of the polemical history of Christian-Muslim debates on text and meaning of the scriptures.<sup>5</sup>

In traditional Islamic thought, there are three doctrines concerning the Qur'ān: its uncreatedness, or eternity; its Arabness; and its inimitability. The Qur'ān itself hints at two of these (Arabness and inimitability), but it is not until the early third/ninth century that Muslim scholars engage in full-fledged theological debates on these issues. While the theological, philosophical and philological writings of Muslims on these topics have been extensively studied, Christian Arabic writings have yet to be mined for the insight they might provide into the nuances of these debates and the milieu in which they arose. For, just like their Muslim neighbors, an ever-increasing number of Christians in *Dārah-Islām* were coming to adopt the language of the holy book of Islam. And, just as with Muslims, there were both ethnic

## EARLYPOLEMICAL SCHOLARSHIP ON QUR'ĀN (CASE STUDY OF JOHN OF DAMASCUS)

*Dr. Muhammad Feroz-ud-Din Shah Khagga\**

In the history of Europe, first time a formal living interaction among Muslims, Jews and Christians originated in Muslim Spain during the period of 711-1492. This period has known as the *Andalusian Period* in which Islamic rule introduced new venues of knowledge, culture and a peaceful co-existence among the people of different school of thoughts. The importance of this period is due to its appropriate environment for the promotion of Arabic language and literature in Jewish and Christian literary circles. In the same period, John of Damascus started a polemical criticism on Qur'ān, Muhammad and Islam formally in his work *On Heresies*, where he specified only a chapter of his larger work, *The Fountain of Knowledge*. John did not consider Islam as a constant religion, rather a Christian heresy and Qur'ān as a derived discourse from Judo-Christian sources. In this regard an overview of Muslim-Christian polemical discussions is necessary to know the evolutionary developments in the Western views of Qur'ānic textual history. To fulfill the same purpose, this article has been prepared to make the correct calculations in order to evaluate the recent orientalist's approach to the fundamental sources of Islam.

Criticism on Islam has its existence since Islam's formative stages. Early written criticism came from Christians, prior to 1000 AD, many of whom viewed Islam as a radical Christian heresy.<sup>1</sup> The significance of this period has been established as considering it a starting point for religious debates and other related substantial issues came into common discussions. According to Adullah Saeed:

This period of largely peaceful co-existence began to decline in 1031 when the Cordoba Caliphate ended. Muslim rule gradually came to an end in the fifteenth century, when the whole of Spain came under the control of Christian rulers, and Muslim and Jewish inhabitants were either forced to leave or convert to Christianity.<sup>2</sup>

Among the most discussed aspects of early polemicists, the morality of the Holy Prophet Muḥammad (PBUH) and the

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\* Assistant Professor of Islamic Studies, University of Sargodha.

54. Pickthall, Islamic Culture, July (1931), p.433
55. *Kihwai*, A.R., Muslim World Book Review, 7, No. 4, (1987), p.30
56. *Mujtahid, Allama Syed Muhammad Razi* was a prominent *Shia* scholar in the mid of 1980s.
57. Dawn, daily, Friday, April, 09, (1982)
58. *Zia-ul-Haq, General Muhammad* (1924-1988) was born in *Jullundur*, east *Punjab*, became Pakistan Chief of Army Staff in 1976, Chief Martial Law Administrator in 1977 and president of Pakistan in 1978. He died in an air crash on August 17, 1988 near *Bhawalpur*. (The New Encyclopedia Britannica, (1986) vol.12<sup>p</sup>:914)
59. *Dr. Abdul Wahid Halepota* was the son of *Gul Muhammad Halepota*. He was born in 1917 in *Hyderabad Sindh*. He wrote both in Urdu and English. Some of his works are, *Shah Wali Allah Ke Usule-Hikmat, Sa Akhlaq-Fadhelah, Wahdat-e-Din* *Ja Tasawwur, Islam Aur Markaziyyat.* (Urdu Jame' Encyclopedia Shaikh Niaz Ahmad, Lahore, 1991), p.981
60. Peter Clark, Marmaduke Pickthall: British Muslim, (1986), p.67
61. Peter Clark, Marmaduke Pickthall: British Muslim, (1986), p.67
62. *Ibid*<sup>p.67</sup>
63. *Ahmad Ali, Al-Qur'an*, (Akrash Publishing, Karachi, ed II, 1986)
64. Three of them resided in Karchi after the partition of sub-continent in 1947. Before this they were the citizen of the State of Hyderabad Deccan (Daily Dawn, Monday April 19, 1982).
65. Daily Dawn, Monday, April 19, (1982)
66. Daily Dawn, Monday, April 19, (1982)
67. *Ibid*
68. *Maryam Jameelah*, (b.1934) was born in a Jew family in New York as Margaret Marcus; embraced Islam in 1961. She migrated to Pakistan in 1962 and married to *Muhammad Yusuf Khan*. She has wrote more than 25 books on different aspects of Islam. Some of his works are: *Ahmad Khalil*, Islam and Orientalism, Western Civilization. ( Correspondence Between *Maulana Maudoodi* and *Maryam Jameelah*, (*Muhammad Yusuf Khan & Sons, Sunnat Nagar, Lahore, 1986*)<sup>pp.33,36,77, 81,</sup> and back page
69. *Mariam Jameelah's* Letter to researcher, February 13th (2005)
70. Pickthall, The Meaning of Glorious Qur'an, Translator's foreword To The Original Edition p<sup>XIX</sup>
71. Pickthall, The Meaning of Glorious Qur'an, Translator's Note, p.31
72. Her letter to researcher, July 9th 2004
73. *Hafiz*, A Rendering of the Qur'an, (Book Review), Islamic Culture, vol. 4, No. 2 April (1930), pp.324-328 and Pickthall, Mr. *Yusuf Ali's* Translation of the *Qur'an*, Islamic Culture, vol. 9 No. 3 July (1935), pp.519-521
74. Peter Clark, Marmaduke Pickthall: British Muslim, p.148
75. *Ibid*, p.148
76. *Intisharat Jajarmi, Khayaban Danishgah, Tehran*
77. *Arafat.El-Ashi, Amana Beltsville, USA* (1996)
78. Pickthall, The Meaning of the Glorious *Qur'an*, Urdu translation *Fateh Muhammad Jullendhri*, *Kitab Bhavan*, (1996), ed-4, New Dehli

- Prophet'. He is one of the most popular Arab poets of all times. (The Encyclopedia of Islam, Leiden, (1993), vol.VII,pp.769-771)
27. J.E. Hanauer was a Chaplain of Damascus and a scholar of Arabic literature, botanist antiquarian and folk-lorist, (Anne Fremantle, Loyal Enemy,p.37)
28. Pickthall, The Black Crusade V, The New Age Weekly, London, Vol. XII, No. 5 December 5, (1912),p.103
29. Anne Fremantle, Loyal Enemy, p.81
30. *M. Haneef Shahid*, Writings of M. M. W. Pickthall, *Sh. M. Ashraf, Lahore, Pakistan*, (n.d.),p.5
31. Ibid,pp.5-6
32. Pickthall, Islam and Modernism, Islamic Review & Muslim India, January (1918),p.8
33. Notes (Editorial) Islamic Review & Muslim India, January (1918),p.3
34. Ibid, Islamic Review & Muslim India, January (1918),p.4
35. Ibid,p.4
36. *Khalid Shaldrake* (1888-1947) embraced Islam in early years of twentieth century. In 1904 he was the only Englishman in Islamic Society London. He was Assistant Secretary and Vice President of the society. (Islamic Review & Muslim India, January (1914),pp.31-32)
37. Islamic Review & Muslim India, January (1918),p. 4
38. Pickthall, Translator's foreword, The Meaning of the Glorious *Qur'an*, Islamic Propagation Services, *Lahore*, (n.d.),p.vii
39. *Muhammad Ali, Maulana*, The Holy *Qur'an*, Publisher's Note, (*Ahmadiyya Anjuman Isha'at-e-Islam, Lahore*, Inc. U.S.A., Ohio, U.S.A. 2002),pp.5-6
40. The Holy *Qur'an*, Preface to the Revised Edition, (*Ahmadiyyah Anjuman Isha'at-e-Islam, Lahore, Pakistan*, 1973),pp.vii-viii
41. The Holy *Qur'an*, Preface to the Revised Edition, (*Ahmadiyyah Anjuman Isha'at-e-Islam, Lahore, Pakistan*, 1973),.p.ix
42. Pickthall, The *Qur'an*, Islamic Review & Muslim India, January (1919),p.19
43. Pickthall, Islamic Review & Muslim India, January, (1919), The *Qur'an*,pp.17-24
44. Ibid,p.19
45. Ibid,pp.23-24
46. Ibid Pickthall, Islamic Review & Muslim India, January, (1919), The *Qur'an*,p.24
47. Ibid,p.24
48. Pickthall, The Meaning of Glorious *Qur'an*, Translators Foreword,p.1
49. The Meaning of the Glorious *Qur'an*, Islamic Propagation Services, *Lahore*, (n.d.), Translator's Foreword, p.vii
50. Pickthall, Arabs and Non-Arabs, and the Question of Translating the *Qur'an*, Islamic Culture, vol. 5, No.3 July (1931),p.433
51. *Sheikh Rashid Rida* (1865-1935) was an Egyptian scholar who is famous for his *Tafsir al-Manar*.
52. Pickthall, Arabs and Non-Arabs, and the Question of Translating the *Qur'an*, Islamic Culture, vol. 5, No.3 July (1931),p.433
53. Idem The Meaning of the Glorious *Qur'an*, Translator's Note,p.31

- Winston Churchill, and the first Indian Prime Minister Jawaharlal Nehru were old Harrovians. (Wikipedia)
- 7- Sir Winston Leonard Spencer Churchill (1874-1965) British Prime Minister for two terms, 1940-1945 and 1951 to 1955. He won the Nobel Prize in Literature in 1953 for his historical writings. (Wikipedia)
  - 8- Welsh is a member of Brythonic branch of Celtic language spoken natively in Wales. Webster's New Twentieth Century Dictionary of the English language, unabridged, (n.d.),p.2078
  - 9- Spanish or Castilian is a romance language, originally from the northern area of Spain. It is the official language of Spain. Webster's New Twentieth Century Dictionary of the English language, unabridged, (n.d.),p.1738
  - 10- Peter Clark, Marmaduke Pickthall: British Muslim,p.9
  11. *Kidwai*, A.R., Translations of the *Qur'an*, Translating the Untranslatable, A Survey of English Translations of the *Qur'an*, The Muslim World Book Review, vol. 7, No. 4, Summer (1987),p.70
  12. A chaplain of king Charles I (r.1625 – 1649). He translated the Holy Qur'an from French translation of Sieur DuRyer into English (1649).
  13. *Yusuf Ali, Abdulkah*, An English Interpretation of the Holy *Qur'an*, *Sh. Muhammad Ashraf, Lahore*, (n.d.),p.xi
  14. *Ghulam Sarwar, Al-Haj, Hafiz*, Translation of the Holy *Qur'an*, Woking, England, (1929),p.xi
  15. *Yusuf Ali*, op. cit.,p.xi
  16. *Ibid*,p.xi
  17. *Ibid*,p.xi
  18. *Kidwai*, Translations of the *Qur'an*, The Muslim World Book Review, Summer 1987,p.67
  19. *Abu'l Fadl, Mirza*, The *Qur'an*, (G.A. Asghar & Co. Allahabad, 1911)
  20. *Kidwai*, op. cit.,p.67
  21. *Muhammad Ali, Maulvi*, The Holy *Qur'an*, Woking, Surrey, England, (1917).
  22. *Ghulam Sarwar*, Translation of the Holy *Qur'an*, Introduction,p.xlvii
  23. Some Secondary Sources as *Akhtar Rahi* in Monthly *Fikr-o-Nazar* (May 1981) declared his birth place Suffalk, *Abdul Ghani Farooqi*, In *Tahzib-Al Akhlaq* 'Aligarh (December 1993) wrote Near Suffalk, both are wrong.
  24. Arabian Nights: The Book of One Thousand and One Nights is a collection of stories compiled over thousands of years by various authors; everything in this book revolves around the ruler Shahryar and his wife Sheherazad. Well known stories of this are, "Aladdin", "Ali Baba and the Forty Thieves" and "The Seven Voyages of Sinbad the Sailor". (Wikipedia)
  25. *Abu Nuwas*: (750-810) was a renowned classical Arabic poet. His wine songs (*Khamriyyat*) are very popular. (Wikipedia)
  26. *Al-Mutanabbi* (915-955) *abu'l-Tayyib Ahmad bin al-Husayn al-Djufi* was an Arab poet. He proclaimed more than once that he was a Prophet, so he got the name '*Al-Mutanabbi*' which means 'a false

This literary way of Qur'ānic interpretation is followed by every translator according to his merit. Those interpreters of the Holy Qur'ān who establish some literary merit, following Pickthall are, Abdullah Yusuf Ali, Arthur. J. Arberry and Muhammad Asad.

Muhammad Ali Lahori benefited from the reviews published in Islamic Culture edited by Marmaduke Pickthall during his revision of 1946-1951.<sup>73</sup>

### Translations of "The Meaning of the Glorious Qur'ān":

Pickthall's translation itself has been translated.

1. In 1958 extracts were put into Turkish by Inasi Siber in Ankara. Other extracts were published by M.Cevki Alay and Ali Kitabo in Istanbul the same year.<sup>74</sup>
2. In 1964 it was rendered into Portuguese in Mozambique.<sup>75</sup>
3. Jajarmi Publications published the Meaning of the Glorious Qur'ān's Persian Translation in Tehran.<sup>76</sup>
4. Arafat.El-Ashi has revised and edited the Pickthall's translation in Modern English. It was published in 1996 by Amana Beltsville. USA.<sup>77</sup>
5. In 1960 a trilingual edition - English, Arabic and Urdu appeared in Delhi. Urdu translation was of *Fateh Muham Jullendhri*.<sup>78</sup>

### NOTES & REFERENCES

1. All sources in English language agreed upon this date of birth except Arafat-EL-Ashi who in "why we embrace Islam, Book five, p. 59, mentioned Pickthall's date of birth as 7th April 1878.
- 2- A clergyman is a member of the clergy, ordained Minister one in holy Orders (ed.) David B. Barrett, World, Christian Encyclopedia, (Oxford University Press, Nairobi, 1982),p.818
- 3- Measles is a disease caused by a virus (ed.) Paul Singleton and Diana Sainsbury, Dictionary of Microbiology, (John Wiley & Sons, New York, 1981),p.237
- 4- Bronchitis is inflammation of the bronchi (medium size airways) in the lungs. It is caused by virus or bacteria persistent cough is the main symptom. op. cit.p.61
- 5- Circumcision is a surgery that removes some or the entire foreskin (prepuce) from the penis. (Webster's New Twentieth Century Dictionary of the English language, unabridged, (Simon and Schuster, USA, n.d.),p.328
- 6- Harrow School (Originally: The Free Grammar School of John Lyon, generally Harrow) is one of the world's most famous schools. It is located in Harrow on the Hill in the London Borough of Harrow. It was founded in 1572. Seven former British Prime Ministers, most notably



It was the Pickthall translation of Qur'an Majeed... which converted me to Islam. Pickthall's translation is still preferred by me to all other versions.<sup>69</sup>

Following effects of Pickthall over his prominent successors can be observed: (i) The Title (ii) Retaining the word Allah in translation (iii) Literary touch.

- i. Before Pickthall, scholars tried to translate the Holy Qur'an. But Pickthall was the first scholar who set a new trend in the field of interpreting the Holy Qur'an into non Arab languages, and said:

The Qur'an cannot be translated. That is the belief of old-fashioned Sheykh's and the view of the present writer.<sup>70</sup>

According to above mentioned viewpoint Pickthall chose the title of his magnum opus as: "The Meaning of the Glorious Qur'an". Under this influence, Abdullah Yusuf Ali chose the title for his rendering of the Holy Qur'an as: "An English Interpretation of the Holy Qur'an".

- ii. The word 'Allah' has been translated as GOD, god, or God. Pickthall was the first Muslim scholar who retained the personal name of Almighty in his translation of the Holy Qur'an. He said in this regard:

I have retained the word Allah throughout, because there is no corresponding word in English. The word Allah (The stress is on the last syllable) has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme Being. I use the word "God" only where the corresponding word '*ilah*' is found in the Arabic.<sup>71</sup>

This trend is also followed by most of the Pickthall's successors.

### iii) **Literary Touch:**

Pickthall was a man of letters. He not only knew all major western languages but major eastern languages i.e., Arabic, Turkish, Persian and Urdu as well. He established his magnum opus using his innate literary gifts. He just not only translated the Holy Qur'an but also produced a piece of literature. As Maryam Jameelah (b.1934) Said:

...the crowning achievement of his literary career was his translation of Qur'an Majeed in the most dignified noble and regal English, a literary work of art in its own right. Some object to the antique English but this only lends it the appropriate atmosphere.<sup>72</sup>