

## **A REVIEW ON THE CONTRIBUTION OF MUFTI TAQI USMANI IN THE POOL OF ISLAMIC SCIENCES AS AN EXEGETE IN CONTEXT OF HIS TAFSEER TAWZIH-UL-QURAN**

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### **Abstract**

Besides having strong command in various Islamic and social sciences fields viz., Islamic Jurisprudence [fiqh], Islamic finance [tanweel-ul-Islami], Hadith [words and actions of Prophet Muhammad s.a.w], Tasawwuf [mystical dimension of Islam] and Iqtisad [economics] etc, Mufti Taqi Usmani is also an authentic Mutarjima [Translator] and a Mufasssir [Exegete] of the Holy Quran. He has rendered the Holy Quran with tafseer into two languages, Urdu and English. Urdu translation and exegesis of the Holy Quran is published by name of 'Tawzih-ul-Quran'. Despite the fact that enormous work is available in Urdu language on tarjuma and tafseer by renowned Exegetes, 'Tawzih-ul-Quran' is proved to be one of the highly admired and widely read tarjuma and tafseer in the present era by Urdu-knowing people through the world. Two factors underlie behind unusual appreciation of this work: (i) unique characteristics of 'Tawzih-ul-Quran', and (ii) influence of the 'Mufasssir'. This article aims to explore peculiarity of 'Tawzih-ul-Quran' in context of the Mufasssir's capabilities as an Exegete and his contribution in the pole of the Islamic Sciences.

*Keywords:* Quran, Taqi, Mufasssir, tarjuma, tafseer, translation, exegeses

## A Review on the Contribution of Mufti Taqi Usmani in the Pool of Islamic Sciences as an Exegete in Context of His Tafseer Tawzih-ul-Quran

Mufti Muhammad Taqi Usmani is known as a erudite scholar<sup>1</sup>, a wise preacher<sup>2-3</sup>, a competent teacher<sup>4</sup>, a thought-provoking author<sup>5-6</sup>, a constructive critic<sup>7</sup>, an eloquent speaker<sup>8-9</sup>, an authentic historian<sup>10</sup>, a broad-minded journalist<sup>11</sup>, a frequent traveler<sup>12</sup>, a visionary thinker<sup>13</sup>, a reliable reformer<sup>14-15</sup>, a ascetic poet<sup>16</sup>, a trustworthy Judge<sup>17-18</sup>, an organized administrator of Educational Institutions<sup>19</sup>, a farsighted economist<sup>20</sup>, an experienced Jurist in Islamic Law<sup>21-22-23</sup> and an authentic Exegete of the Holy Quran<sup>24-25</sup>. On account of his significant contribution and well-balanced viewpoint on the said disciplines he is esteemed high amongst high-ranked professionals of their field.

His contemporaries, peers, students, followers and fans are unanimous that Mufti Taqi Sahab by nature is a simple, quiet, respectful, respect giving, tenderhearted, unpretentious and high caliber personage. He eschews unnecessary and unproductive discussions.<sup>26</sup> By virtue of God gifted quality he comes up with solutions of problems and interprets them in a way that researchers or questioners get contended. Whenever 'Ulama and Literates of Islamic Sciences stick up in any complicated issue, Mufti Taqi appears to them as an ultimate hope. Position of Mufti Taqi amongst his contemporaries is like a status of 'Mu'az bin Jabal amongst the Companion of Holy Prophet [S allallahu 'Alihi Was allam].<sup>27</sup>

Mufti Muhammad Taqi Usmani brought into the world in 1943 C.E [i.e., 1362 A.H]<sup>28</sup>, in Deoband<sup>29</sup> located in the city of Saharanpur, in India<sup>30</sup>. He is the son of Mufti Muhammad Shafi, the Grand Mufti of Pakistan,<sup>31</sup> and descendant of Usman bin Affan (r.a), the third Caliph of Islam<sup>32</sup>. He is South Asian, Pakistani, Hanafi, Orthodox Muslim 'Alim, Shaikh-ul-Hadith and Vice President of a biggest and most influential Madarsa of Pakistan, Darul 'Uloom Karachi, since 1974.<sup>33</sup> He is believed to be an authority on Shari'ah [Islamic Law], Hadith [words and actions of Prophet Muhammad s.a.w], Tasawwuf [mystical dimension of Islam] and Tafseer [exegesis on the Holy Quran].<sup>34</sup>

### **Academics**

After obtaining the status of Fazil-e-Arabi [Expert in Arabic language] with distinction from Punjab in 1958,<sup>35</sup> Mufti Taqi obtained degree of Alim [traditional Islamic scholar] from Darul Uloom Karachi, in 1960.<sup>36</sup>

Then, he did specialization in Islamic Jurisprudence [Takhassus fil ifta wal fiqh] and earned the title of Mufti [equivalent to Doctorate of Philosophy, D Phil] in 1961.<sup>37</sup> He graduated from the University of Karachi in 1967<sup>38</sup> and passed Bachelor of Law [Legum Baccalaureus, LLB] examination with distinction for the University of Karachi in 1967<sup>39</sup>, then obtained Master of Arts [M.A.] in Arabic literature with distinction from the University of Punjab in 1970.<sup>40</sup>

### **Professional Life**

#### **From Ustad to Shaikh-ul-Hadith**

Following the tradition of Orthodox, Hanafi and Deobandi schools, Mufti Taqi Usmani got ijazah [special permission] of teaching Hadith from his teachers, who were erudite 'Ulama [Scholars] of their time. Some of the prominent 'Ulama amongst them are: (i) Mufti Muhammad Shafi, father of Mufti Taqi, the founder of Darul Uloom Karachi and the grand Mufti of Pakistan<sup>41</sup>, (ii) Mulana Idees Meerthi, student of an eminent 'Alim, Mulana Anwar Shah Kashmiri,<sup>42</sup> well-versed in Arabic poetry and senior teacher of Darul 'Uloom Karachi (iii) Qari Muhammad Tayyib Qasmi, grandson of renowned 'Alim Mulana Muhammad Qasim Nanotwi, student of an eminent 'Alim Mulana Anwar Shah Kashmiri<sup>43</sup> and the President of Darul 'Uloom Deoband, (iv) Mufti Sabhan Mahmood, Kahulifa of Dr. Abdul Hayy Arifi,<sup>44 45</sup> Shaikh-ul-Hadith and President of Darul Uloom Karachi (v) Rashid Ahmad Ludhianvi, Shaikh-ul-Hadith in Darul Uloom Karachi and the founder of a renowned University in Pakistan, Jamia Rashidia,<sup>46</sup> (vi) Zafar Ahmad Usmani, nephew of renowned Alim, Mulana Ashraf Ali Thanvi and disciple of Annam-ut-Tabligh Mulana Ilyas Kandhalvi,<sup>47</sup> and a famous preacher of Islam (vii) Shaikh Muhammad Zakariya Kandhalvi, nephew of Mulana Ilyas,<sup>48</sup> a renowned Ascetic and Shaikhul Hadith (viii) Mufti Wali Hasan Tonki, Grand Mufti of Pakistan after Mufti Shafi Usmani<sup>49</sup><sup>50</sup>, (ix) Shamul Haq Afghani, distinguished student<sup>51</sup> of Mulana Anwar Kashmiri,<sup>52</sup> a great Islamic Philosopher, an authority on logical and traditional interpretation of Islamic Sciences,<sup>53</sup> (x) Mulana Saleemullah Khan, Shaikhul Hadith and Founding Father Jamia Faruqia Karachi,<sup>54</sup> etc.

#### **Tasawwuf**

Keeping in view the importance of Tasawwuf [inner purification], he traversed this path under the guidance of Dr. Adbul Hayy Arifi [d. 1986]<sup>55</sup> and Shaikh Mas'udullah Khan Jalalabadi [d. 1992]<sup>56</sup>, the two

renowned disciples<sup>57-58</sup> of Mulana Ashraf Ali Thanvi. The Shaikhain [the two Ascetics] advised him to mentor and purify the inner-selves of his disciples and others.<sup>59</sup> Obeying the instructions of his elders he pays special attention to the mentoring of his spiritual aspirants. Besides his other way considerations i.e., appointments, phone calls, correspondence via electronic and paper mails, he delivers discourses on tazkiyat-un-nafs [inner purification] on every Sunday, between 'Asr and Magrib, in the Masjid located in Danul-Uloom Karachi, for common people. These lectures are broadcast also at [www.deeneislam.com](http://www.deeneislam.com)<sup>60</sup> for the benefit of his followers and fans, spread all over the world.

### **Lawyer and Judge**

During the reign of Zia-ul-Haq, 1977 to 1988,<sup>61</sup> he drafted laws concerning Hudood, Zina and Qazf.<sup>62</sup> He served as a member of the Council of Islamic Ideology from 1977 to 1981;<sup>63</sup> as a Judge of the Federal Shariah Court of Pakistan from 1981 to 1982<sup>64</sup> and as a Judge of the Shariat Appellate Bench, Supreme Court of Pakistan from 1982 to 2002.<sup>65</sup>

### **A Farsighted Economist**

Carrying out his father's mission<sup>66-67</sup>, Mufti Taqi left no stone unturned to eliminate riba [interest] from the economy of Pakistan and the Muslim world. He wrote numerous books and articles in Urdu, English and Arabic to promote Sharia-approved financing. He has worked hard to replace riba-based economy and banking system with Islamic modes of finance. His books, 'An Introduction to Islamic Finance'<sup>68</sup> and 'Islam our Jadeed Mu'eeshat wa Tijarat'<sup>69</sup> are noteworthy contributions in the literary world of economics and finance.

These books elaborate following areas in perspective: Comparison of Capitalism, Socialism and Islamic Economics; Islamic modes of finance, its importance and the way of its implementation; monetary system; banking system; insurance; public finance; and stock exchange. Complicated and technical issues of economics and finance are analyzed in these well-researched books in such a skillful way that elementary levels students of Islamic Banking and Finance can also grasp them without difficulty.

Mufti Taqi has pioneered Islamic banking to replace conventional banking in Pakistan.<sup>70</sup> He offered voluntary advisory services to Meezan Bank<sup>71</sup>, the first Islamic Bank of Pakistan.<sup>72</sup> He established 'Markaz Al-

Iqtasad Al-Islami' [i.e., Centre for Islamic Economics (CIE)]<sup>73</sup> in 1992<sup>74</sup>, in Karachi, as an incubation centre to nurture concept of Islamic Banking and to train and facilitate the conventional Bankers to replace riba-based banking system with Islamic banking.<sup>75</sup> As the founder and Chairman of CIE, Mufti Taqi set its vision: 'to serve as a dynamic platform in making the overall business, financial, social and economic environment conducive for practical implementation of the Shariah guidelines.'<sup>76</sup>

### **Affiliations and Positions**

Mufti Taqi's knowledge, vision and influence catch the attention of well-reputed Institutions and organizations. His previous and present affiliations reached to fifty.

Currently, he is the Chairman of International Shariah Standard Council, Accounting and Auditing Organization for Islamic Financial Institutions [AAOIFI], Bahrain; the Vice Chairman of International Islamic Fiqh Academy [IIFA], Jeddah; the Member of Islamic Fiqh Academy of Muslim World League, Makkah; the Chairman of the Centre for Islamic Economics [CIE], Karachi; the Vice-President and Shaikh-ul-Hadith of Jamia Daul Uloom Karachi.<sup>77</sup>

Mufti Taqi is believed to be an authority in Islamic Banking over the globe. In recognition of remarkable services in Islamic Finance Mufti Taqi Usmani was presented a special award by Sheikh Muhammad Bin Rashid, Dubai Crown Prince, at the occasion of International Islamic Finance Forum, Dubai, which is one of the biggest events in Islamic Finance Industry.<sup>78</sup> Mufti Taqi has been declared the prize winner of 2014 IDB (International Development Bank) in recognition of his professional and academic services in the field of Islamic Banking and Finance.<sup>79</sup>

People, particularly in Pakistan, hardly trust in any Islamic Financial Institution or Islamic Bank unless they find Mufti Taqi Usmani in its Shariah Board. Hence, in spite of keeping himself low profile,<sup>80</sup> he had served various Islamic Banks in their starting phase. Mufti Taqi Usmani had served these institutions in different capacities.

### **Literary Works and Publications**

Mufti Taqi Usmani is a typical example and a true follower of the two great 'Ulama of the Indian Subcontinent, Shah Waliullah Muhaddith Dahlavi(r.a) [b. 1703 - d. 1762, a great theologian, Islamic philosopher, a

prolific writer and first translator of the Holy Quran in Persian language<sup>81</sup> and Mulana As'raf Ali Thanvi [b. 1863 - d. 1943, a master of the science of religion and religious law, an authority on the interpretation of the Holy Quran, Hadith and Fiqh and a translator and exegete of the Holy Quran in Urdu Language].<sup>82</sup>

One of the characteristics that single him out from his contemporaries is his strong command on international languages,<sup>83</sup> including Arabic, English, Urdu and Persian. He writes in all four international languages articulately.<sup>84 85</sup> His writing style is simple and lucid. Deep insight and strong reasoning supporting with fluency and coherence make his expressions overwhelming and indelible.<sup>86</sup>

Mufti Taqi Usmani has held key positions in the education sector of Pakistan. He has participated in numerous commissions set up by the government of Pakistan on different occasion for reformation of the education and economic system. He has been the Chief-Editor of the 'Al-Balagh' Urdu-language magazine since 1967 and Al-Balagh International English-language magazine since 1990. He has also contributed articles to leading Pakistani newspapers on a range of issues.<sup>87</sup> Publications of Taqi Usmani exceed fifty in form of books and articles<sup>88</sup> in Urdu, Arabic and English, while the number of his published and non-published fatawa [answers to the queries on Religious matters] are in five figures. List of his published work is given below:

### **English Books**

An Introduction to Islamic Finance; The Legal Status of Following Established School of Thoughts; Historic Judgment on Interest; Quranic Sciences; Contemporary Fatawa; The Authority of Sunnah; Islam and Modernism; Easy Good Deeds; Radiant Prayers; The Rules of I'tikaf; Spiritual Discourses; Perform Salah Correctly; Discourse on Islamic way of Life; The Language of Friday Khutbah; What is Christianity?.

### **Arabic Books**

Takmila Fathul Mulhim vol I-VI (i.e., An interpretation of Sahih Muslim); Ma Hya Nasraniyah? (i.e., What is Christianity?); Nazrah Al-'Ibrah Howl at-Ta'lim Al-Islamiyah (i.e., Islamic Education); Ahkam Al-Auraq An-Naqdiyah (i.e., Shari'ah Rulings of Paper Money); Buluth Fi Qadaya Fiqhiyyah Ma'asirah (i.e., Islamic Jurisprudence of on some Contemporary Issues); Ahkam uz Zabihah (i.e., Islamic Rulings for Slaughtering Animals).

### **Urdu Books**

In'am-ul-Bari vol I-III (i.e., Explanation of Sahih Bukhari); Hazrat Mu'awiyah (Radiuallah 'unhu) aur Tarikhi Haqa'iq (i.e., Hazrat Mu'awiyah and the Historical Facts); Hujjiyat-e-Hadith (i.e., Authority of Hadith); 'Adalati Faiseley (i.e., Court Verdicts); Fard key Islah (i.e., Individual's Reform); Fiqhi Maqalat vol I-IV (i.e., Collection of Articles on Islamic Jurisprudence); Urduhus Mein Chand Roz (i.e., A Few Days in Andalus-Spain); Islam aur Syasat-e-Hazra (i.e., Islam and Contemporary Politics); Islam aur Jiddat Pasandi (i.e., Islam and Modernism); Islahi Ma'ashara (i.e., Reformation of Society); Islahi Mawa'iz vol I-III (i.e., Discourses on Spiritual Perfection); Islahi Majalis vol I-V (i.e., Discourses on Tasawwuf); Islahi Khutbat vol I-XIII (i.e., Discourses on Individual Spiritual Perfection); Ahkamu I'tikaf (The Rules of I'tikaf); Islam aur Jadeed Ma'eeshat-o-Tijarat (i.e., Islam and Modern Economics & Commerce); Akabir Deoband Kea hey? (i.e., The Significant Character of Scholars of Deoband); Bible sey Quran Tak vol I-II; Bible Kya hey? (i.e., What is the Bible?); Fur noor Du'ain (i.e., Radiant Prayers); Tarashey (i.e., Excerpts from Islamic Works); Taqleed Ki Shara'i Hasyat (i.e., The Legal Status of Following a Madhab); Jahan-e-Deda (i.e., a Travelogue); Dunya Meray Aagay (i.e., Travelogue); Hudhur Sallallahu Alaihi Wasallam ney Farnaya (i.e., Sayings of the Holy Prophet); Hakeemul Ummat Kay Syasi Afkar (i.e., Political Thoughts of Maulana Ashraf Ali Thanvi); Duree Tirmuzi (i.e., Explanation of Sunan-e-Tirmidhi); Deeri Madaris ka Nisab wa Nizam (i.e., Curricula and Pedagogy of Traditional Islamic Education System); Zikr-o-Fikr (i.e., Collection of Articles Written for Daily Newspaper Jang); Zabt-e-Weladat (i.e., Birth Control); 'Esa'yat kya hey? (i.e., What is Christianity?); 'Uloom-ul-Quran (i.e., Quranic Sciences); Mu'asir Hazrat Arifi (i.e., Contemporaries of Dr Abdul Hayy Arifi); Meray Walid Meray Sheikh (i.e., My Father, My Sheikh); Milkiyat-e-Zameen aur us ki Tahdid (i.e., Land Ownership and Its Limitation); Nashri Taqreereen (i.e., Speeches Aired on Radio Pakistan); Nuqoosh-e-Raftigan (i.e., Obituaries of Islamic Scholars and other Dignitaries); Nifaze Shari'at aur us Key Masa'il (i.e., Establishment of Shari'a and Related Problems); Asan Nakyan (i.e., Easy Good Deeds); Namazeen Sunnat key Mutabiq Parhye (i.e., Pray Salah According to Sunnah); Hamarey 'Aa'ili Masa'il (i.e., Our Family Issues); Hamara Ta'leemi Nizam (i.e., Our Education System); Hamara Ma'ashi Nizam (i.e., Our Economic System); Dastoor-ul-Amal Baraey Tahbeeh-e-Islah (i.e., Instructions for Aspirants of Spiritual Improvement)

### **In the Eyes of Teachers**

His extraordinary intelligence and competence were noticed by his teachers from his early life.<sup>89</sup> For the purpose of training and refining his hidden talent his teachers assigned him challenging tasks. Mufti Shafi, his father, and Mufti Subhan Mahmood, his best teacher<sup>90</sup>, used to give him tasks to resolve complicated issues in fatawa before giving their final verdict. Mufti Subhan Mahmood says: 'At the age of eleven Taqi Usmani came to me as a student. From that time I had noticed extraordinary genius in him. He used to learn for me and I would learn from him.'<sup>91</sup>

Mufti Shafi asked him to write a book on essentials sciences of the Holy Quran. When Mufti Taqi presented the book 'Uloom-ul-Quran' to his father as per his advice, he remarked: 'This book, as Allah wills, is such an excellent piece of work that if had written myself during the days of my good health, I would not have written better than this'.<sup>92</sup> The same book is incorporated as a preface into Urdu and English editions of 'Maarif-ul-Quran'.<sup>93</sup>

Mufti Taqi Usman was esteemed to the status of Shaikh-ul-Hadith after demise of his best teacher, Shaikhul Hadith, Mufti Subhan Mahmood<sup>94</sup> in 1999<sup>95</sup>. Shaikh-ul-Hadith is a highest rank of a teacher in Madaris [pl of Madrasa i.e., Traditional Islamic Education System] which is based on the responsibility of teacher the most authentic and difficult book of Hadith, Al-Sahih Al-Bukhari<sup>96</sup> by Muhammad bin Ismail Bukhari [b. 194 H – d. 252 H].<sup>97</sup>

## **Tawzih-ul-Quran**

### **Reason for the Work**

Mufti Taqi Usmani is a scholar who eschews to delve into any research work unless it is indispensable. This is partly due to his ascetic nature and partly due to his busy schedule. Question arises: what motivated him to render the Holy Quran in Urdu language while he must have known well that, the authentic and adequate work is already existed in this language? About this mystery Mufti Taqi states in the prelude of his tafseer, 'Tawzih-u-Quran': "people kept on demanding me for an easy Urdu translation of the Holy Quran but I was not convinced to their stance realizing that authentic works were already existed in comprehensive and abridged forms. But, soon after, when my translation of the Holy Quran in English language was published, demand of people increased, that forced me to review my opinion. This review brought me to the



conclusion that demand of public is valid in a sense that most of the authentic tarjuma and tafaseer are either above the ken of common people or their language has gone obsolete. Then, I decided to render tarjuma into easy Urdu language.<sup>98</sup>

As for the reason of writing tafseer along with tarjuma of Holy Quran, Mufti Taqi expresses that that his targeted readers are common people. Realizing that authentic comprehensive tafaseer are available in Urdu language he deliberately refrained from producing detailed exegesis. To let common people understand the gist of the reading point he incorporated relevant details succinctly.<sup>99</sup>

### **Process of Compilation**

Process of tarjuma and tafseer is a work that demands in-depth and vast study as well as serene and calm environment. How was it possible for the personage, whose travelling life supersedes his home stay<sup>100</sup>, to produce this painstaking and time consuming work? Mufti Taqi unveils this mystery as: 'Most of the work I have done during my expedition with the help of e-books, installed in my laptop.'<sup>101</sup>

Mufti Taqi is forced of habit that he keeps laptop with him during expeditions, and spends most of his time in research work. According to his life partner, 'I have accompanied him on many foreign tours. Usually, as we board the plane, he begins work on his laptop and keeps working until the plane lands at the destination.'<sup>102</sup> This style of the personage must impress his fans but at the same time this causes confusion to the others. A group of people might put objection that how such a difficult and time consuming work could have been done during journeys? This confusion should be removed by recalling that Mufti Taqi was embarking this type of project fourth time. Firstly, when he assisted his father, Mufti Shafi Usmani, in composing his famous tafseer 'Ma'arif-ul-Quran in urdu language'<sup>103</sup> consisted of more than seven thousand pages<sup>104</sup>, second time when he rendered the Urdu 'Ma'arif-ul-Quran' into English language<sup>105</sup> comprised of more than six thousand pages<sup>106</sup> and third time when he has translated and commented the Holy Quran in English language by name of 'The Meaning of the Noble Qur'an'<sup>107</sup> that exceeds twelve hundred pages.<sup>108</sup>

### **Salient feature**

Tawzih-ul-Quran is peculiar from various aspects. Some of its salient features are:

- The work is an essence of half century teaching and research experience of the eminent scholar and expert of Islamic Sciences
- This work is produced after at least three successful experiences of tarjuma and tafseer by the Mufasssir
- The work is the reflection of the Mufasssir's unusual approach on logical and traditional interpretation to the Islamic Sciences
- This is the ever first translation by an eminent 'Alim, who has mastered in all necessary traditional Islamic sciences required for tafseer
- The eminent Mufasssir has benefitted directly from genuine sources of tafaseer in four international languages, Arabic, Urdu, Persian and English
- The work is produced on demand of public after his widely read tafseer in English Language
- This tafseer is a gist of relevant material of tafaseer in simple words found in classical tafaseer
- Selection of words in tarjuma and events referred in tafseer cover various possible meanings of Quranic text
- A brief summary is given at the start of every Surah which helps the reader understand the gist of the Surah in one glimpse
- The eminent Mufasssir is known for his extraordinary command on classical and modern Arabic language
- Explanations of difficult points are given in footnote in simple, brief and meaningful words
- Translation reflects the literal sense of the Quranic text without disturbing the order of words and sentences
- Preface of the tafseer encompasses rich information about Uloom-ul-Quran [knowledge relevant to the Holy Quran], such as: (i) Wahy and its true nature, (ii) the need for Wahy, (iii) the modes of descent, (iv) the chronology of the revelation of the Holy Quran, (v) Makki and Madani ayat and their characteristics, (vi) Causes of the revelation of Surahs, (vii) the seven readings of the Holy Quran, (viii) the process of the preservation, (ix) steps taken to facilitate non-Arab reciter, (x) science of tafseer, (xi) sources of tafseer etc (xii) misconceptions about tafseer, (xiii) comments on famous tafaseer etc.

### **Conclusion**

Personality of Mufti Muhammad Taqi Usmani combines all dimensions of Islamic sciences viz., Hadith, Fiqh, Mantaq, Tanweel, Tasawwuf,

Iqtasad, Tafseer etc. He has gained mastery over extracting most reliable ruling of Shair'ah from primary sources of Islamic Law i.e., the Holy Quran and Sunnah, and to apply them to the contemporary situation. He is the founding father of modern Islamic economics. On account of his significant contribution and well-balanced viewpoint on the said disciplines he is esteemed high amongst high-ranked Scholars. He is known for his extraordinary command on classical and modern Arabic language. In addition to his an uncanny and unique works in various fields of Islamic Sciences, he has also proven himself to be an authentic Mutarjim and Mufassir of the Holy Quran, in two International languages, Urdu and English. His work 'Tawzih-ul-Quran' is one of the highly admired and widely read tarjuma and tafseer in the present age amongst Urdu-knowing people, through the world. He has followed true spirit of Hadrat Shah Waliullah and Mulana Asluaf Ali Thanvi in his literary work, particularly in the field of tarjuma and tafseer. His tafseer is a gist of relevant material of tafaseer in simple words found in classical tafaseer. Selection of words in tarjuma and events referred in Tafseer cover various possible meanings of Quranic text. He has incorporated a brief summary at the start of each Surah which helps the reader understand the gist of the Surah in one glimpse. Explanations of difficult points are given in footnote in simple, brief and meaningful words. Translation reflects the literal sense of the Quranic text without disturbing the order of words and sentences.

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