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A comparative study of the views of Sayyid Abul-A'la Mawdudi and Amin Ahsan Islahi on tajdîd (renewal) of fiqh .-- 2011 ISSN: 0975-6590 : Insight Islamicus: an Annual Journal of Studies and Research in Islam, vol. 11 pp. 215-231, (2011)

Fundamentalism & revivalism | Political theory & ideology | Ijtihād | Law - jurists

5. Regarding these themes, see 23:33, 34, 43, 47, and 70.
6. See Abu al-Fadl Shihab al-Din al-Sayyid Mahmud al-Alusi, *Rūḥ al-Maʿānī* (Beirut: Dar al-Fikr li al-Tibaʿah wa al-Nashr, 1987), 19:23.
7. Abu al-Saʿud, *Irshād al-ʿAql al-Salīm ilā Mazāyā al-Qurʾān al-Karīm* (Riyadh: al-Maktabat al-Hadithah, n.d.), 4:57.
8. See 7:2-59.
9. See 7:59.
10. Ibid., 4: 423.
11. See 10:1-70.
12. Verse 106 echoes the idea that idols can neither benefit or harm anyone.
13. Sayyid Qutb, *Fī Zilāl al-Qurʾān* (Cairo: Dar al-Shuruq, 1980), 3:1810.
14. The idea of putting absolute trust in God.
15. See 10:84-85.
16. See Qutb, *Zilāl*, 3:1810.
17. Belief in all of God's messengers is one of Islam's fundamental pillars (2:285).
18. See 26:123-91.
19. Al-Biqāʿi, *Naẓm al-Durar*, 14:61.
20. For more details, see Mohammad al-Tāhir ibn ʿAshur, *Tafsīr al-Tahrīr wa al-Tanwīr* (Tunisia: al-Dar al-Tunisiyyah li al-Nashr, n.d.), 11:198.
21. It is said that *Sūrah Hūd* was revealed sometime after the deaths of the Prophet's paternal uncle Abu Talib and his wife Khadijah and when the activities of his mission were at a standstill. See Qutb, *Zilāl*, 4:1840.
22. Mahmud ibn ʿUmar al-Zamakshari, *Al-Kashshāf ʿan Ḥaqāʾiq Ghawāmid al-Tanzīl wa ʿUyūn al-Aqāwil fī Wujūh al-Taʿwīl* (Beirut: Dar al-Maʿrifah, n.d.), 2:89 and Muhammad ʿAbduh, *Tafsīr al-Manār* (Cairo: al-Hayʾah al-Misriyyah al-ʿAmmah li al-Kitāb, 1972), 8:47.
23. See Abu al-Saʿud, 2:53 and 8:150.
24. Torment is mentioned five times in 7:59, 141, 164, 165, and 167.
25. See verses 8, 38, 39, 40, and 41.
26. See 26:123-91.
27. See 71:21.
28. See al-Alusi, *Rūḥ al-Maʿānī*, 4:150.
29. Ibid., 19:107.
30. Al-Razi, *Al-Tafsīr al-Kabīr* (Beirut: Dar al-Kutub al-ʿIlmiyyah, 1990), 17:169.
31. Ibid.
32. See al-Biqāʿi, *Naẓm al-Durar*, 9:270.
33. Regarding these themes, see 23:33, 34, 43, 47, and 70.
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36. In his beautiful exploration of the story of Job, A. H. Johns mentioned this important aspect in his conclusion. See his "Narrative, Intertext, and Allusion in the Qurʾanic Presentation of Job," *Journal of Qurʾanic Studies*, no. 1 (1999): 24. Published by the Centre of Islamic Studies, SOAS, University of London.

Islahi, Amin Ahsan (092526)

Amin Ahsan Islahi: An Introduction to His *Tafsīr* Methodology

Israr Ahmad Khan

Abstract

Amin Ahsan Islahi (1903-97), an illustrious Islamic scholar from India, is the author of the Urdu-language *Tadabbur-e-Qurʾan*, the first *tafsīr* of its kind. In it, he has applied a unique method of interpreting the revealed words that, he rightly claims, he actually borrowed from his great teacher ʿAbd al-Hamid al-Farahi (1861-1930). According to him, this methodology leads to the unity of meaning and hence to the unity of thought. Its salient feature is what he refers to as "coherence in the Qurʾan" (*naẓm al-Qurʾān*). Identifying the coherence between the Qurʾan's verses enables the commentator to establish cohesion among apparently conflicting passages within a *sūrah*. Coherence is not merely an academic witticism (*latīfah ʿilmīyah*); rather, it is an intellectual endeavor (*al-saʿyī al-ʿilmī*) based on the Qurʾanic principle of deliberation (*al-tadabbur*) to apply certain rules to the text in order to unfold the truth enshrined in the divine statements. Islahi's work is a methodological and practical example of *naẓm al-Qurʾān*. This paper seeks to introduce his methodology in detail as applied in his work with a view to formulating its system of practical application in *tafsīr*.

Introduction

Amin Ahsan Islahi was born in 1903 in a small village of Azamgarh district in Uttar Pradesh (India). After completing his primary school education at his birth place, he entered the town of Sarai Mir's highly prestigious Islamic university, Madrasah al-Islah, where he studied Arabic, *tafsīr*, hadith, *fiqh*, Islamic philosophy, and logic. After he graduated at the age of nineteen, he

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3 * MAJLIS DIT

- 154 NAHRI, Syed Ahmed Faisal. A review of the methodology of Amin Ahsan Islahi in *Tadabbur-e-Qur'an. Islamic Quarterly*, 54 i (2010) pp.1-18. [*Tadabbur-e-Qur'an*, tafsir in Urdu.]

Islahi, Amin Ahsan

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**ABDÜLHAMİD EL-FERÂHÎ VE EMİN AHSAN EL-ISLÂHÎ'NİN
GELİŞTİRDİKLERİ KUR'AN TEFSİRİ METODOLOJİSİ**

İsmail ALBAYRAK*

Abstract

The Methodology of Exegesis Developed by Abd al-Hamid al-Farâhî
and Amîn Ahsan al-Islâhî

Abd al-Hamid al-Farâhî and his pupil Amîn Ahsan al-Islâhî are two significant figures concerning Qur'anic studies in the Indian subcontinent. Although Farâhî did not write any complete commentary on the Qur'an, Islâhî, who followed and developed his mentor's principles of interpretation, did write a complete commentary which is called *Tadabbur-i Qur'an*. This article tries to describe and analyse their methodology in the interpretation of the Qur'an and discusses their general approaches to the Qur'anic surahs. Although there are differences between these two exegetes, it must be said that the methodology they developed is very original. Both treated the Qur'anic surahs as a coherent unit, therefore they grouped them into different subsections. They found a specific theme in each section and subsection. Nonetheless, there is a one major theme in each surah and surah groups which they called *amâd*. More interestingly, they saw in the Qur'anic surahs not only thematic but also structural unity. Despite the originality of their approach, it is important to note that there are some problems which wait to be solved.

Giriş

Abdülhamid Birışık *Hind Altkitası Düşünce ve Tefsir Ekolleri'* başlığı altındaki doktora teziyle Türkiye'de tefsir çalışmaları alanında çok önemli bir boşluğu doldurmuştur. Övgüye değer bu çalışmada yazar değişik sınıflandırmalarla Hind Altkitasındaki tefsir hareketlerinin yanısıra, tarihi, siyasi, sosyal ve dinî gelişmeler, oluşumlar ve dönüşümlerle ilgili geniş bilgiler vermektedir. Çalışmanın genel olması tabii olarak Birışık'ın tezinde bazı önemli detayların derinlemesine su-

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1 Abdülhamid Birışık, *Hind Altkitası Düşünce ve Tefsir Ekolleri*, İstanbul: İnsan Yay. 2001



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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN
30
2003

Islahi, Emin Akse
Diyon. 1906
(Yas'gar)

Mustansir Mir

Coherence in the Qur'ān

A Study of Islāhi's Concept of
Nazm in Tadabbur-i Qur'ān

American Trust Publications

Indianapolis 1986