

HAZRAT JALALATUL ILM'S

VERSATILE RELIGIOUS KNOWLEDGE

Hazrat Jalalatul Ilim's crave for Quran's exegesis

Exegesis of the Holy Quran is a very important branch of knowledge, as the exegete interprets and explains the meanings of the holy verses according to the Arabic syntax. Therefore, an exegete of the holy Quran should have command over the following branches of knowledge: (1) Arabic language (2) علم الكلام or dogmatic theology (3) Rudiments of jurisprudence (4) Diverse opinions on issues related to the Islamic jurisprudence, besides having access to the other branches of knowledge which may be useful for proper understanding of the holy verses. The objective and purpose of the exegesis is to acquire knowledge for correct understanding of the verses of the holy Quran. The purpose of the exegesis is to gain ability to deduce *Sharia* laws in its right perspective. Its subject is the Quran, the words of Allah which is the source of all wisdoms and the source of all merits. The importance of this branch of knowledge may be judged by the fact that success of this life and the life of hereafter depends on recitation and comprehension of the holy Quran.

The merit of exegesis:

Since it deals directly with the holy Quran, the exegesis has been and will ever remain the most preferred and valuable branch of knowledge. Being the divine source for all wisdom, religious and worldly knowledge; past, present and future perfection; the exegesis has ever remained the most coveted branch of learning for the Muslims.

Exegesis, a precious treasure:

Ibn Khaldoun says: Quran was revealed in Arabic language, keeping with the high standard of Arab eloquence. Therefore, the Arabs understood the meanings of the verses and were fully aware that in what context and what background such and such verses were revealed. Moreover, the holy Quran was revealed in fractions according to the needs of the time. While some verses were revealed to help keep the monotheism rooted in hearts, some others were revealed to prepare the people to perform their religious duties with devotion and sincerity. Therefore, some verses are related to the belief and faith, while others deal with virtuous and vile deeds. In the mean time,

some commands were given temporarily to dispel off the present deadlock, but abrogated later by offering a permanent solution. After revelation, the holy Prophet (SAW) explained to his companions about the abrogated orders and the order remained in force. This way, the companions were fully aware of what to do and where to stop. Thus, the companions were aware of the purpose and background in which a particular verse was revealed. For example, when the *surah of holy Quran* اذا جاء نصر الله والفتح was revealed, *Hazrat Abu Bakr Siddique*, the first Caliph of the believers, wept as he realized that the communion of the holy Prophet (SAW) with Allah has drawn nearer. The noble companions of the prophet (SAW) transmitted all this information to their *tabein* (followers) who transmitted it to their *tabe tabein* (their followers). Thus the first generation transmitted all their knowledge to the later generations until it developed into a permanent branch of knowledge. Later, many erudite writers like *Tabri, Waqdi, and Tha'labi* etc. compiled books on exegesis of the Quran quoting the companions and their followers as their direct or indirect reliable sources.

Hazrat Jalalatul Ilm (RH) has learnt this branch of knowledge with extra-devotion from the great scholars of the time and spent his major times studying the valuable books until he achieved expertise. Later, he taught this subject in various Islamic institutions for more than four decades. This fact very clearly illustrates his special crave for this branch of knowledge. Thousands of people have benefited from the special assemblies he held exclusively to explain the meaning and background of the Quranic verses. His unique style of explanation moved hearts and minds. For *Hazrat Jalalatul Ilm (RH)*, a commentator of the holy Quran should possess the following educational qualifications.

First, a less qualified person cannot be eligible for the presentation of commentary or interpretation of the Quranic verses. There are many mosques that hold special morning or evening assemblies for this purpose, but majority of the commentators lack the required capabilities. This is not a good sign; it is a sign of Day of Judgment, though their passion for the service of Quran may be appreciable. I want to say once again that this branch of knowledge requires prolific and inclusive command that encompasses all branches of Islamic knowledge. It is a pity that the majority of present

exegetes usually read the translations and commentaries written by contemporary writers and then consider themselves as an authority over the subject. Second, the commentator should be extremely attentive to the authenticity of their narrations otherwise; the excessive dependence on the commentaries compiled by the later generation writers may lead to confusions and aberrations. For example, some translations made by free thinkers are full of many ideological, methodological and theological mistakes and to condone heavy reliance upon such translations may go contrary to the established rudiments of Islam. This will not be a service, but indeed a grave disservice to the Quran. Will this kind of commentary guide the people towards the right path or misguide them? Verily, they strayed and by their acts caused, though unwittingly, the others to be strayed. We seek refuge in Allah from such deviations, Ameen.

Pre-requisites for commentators

For all those who are engaged full time or part time in translation or exegesis of the holy Quran they must be fluent in fifteen branches of knowledge: (1) Lexicon (2) Grammar (3) Etymology (4) word derivation (5) Meanings (6) Elocution (7) Rhetoric (8) principal of Quran recitation (9) Rudiments of religion (10) Principles of jurisprudence (11) Background of revealed verses (12) The verses which abrogated the previous order (13) Jurisprudence (14) The narrations which explain the potential ambiguity (15) inspiration from Allah about which a narration from the holy Prophet (SAW) says;

If one translates his (religious) knowledge in to practice, Allah will open for him new vistas of knowledge.

Importance of hidden knowledge

The hidden knowledge or the knowledge of heart is very important for all those who deal with translation, interpretation and exegesis of the holy Quran. One may call it rightly an inspiration that directly strikes to the heart. For being a special bounty from Allah, it is beyond the human control and can't be acquired by one's own effort. *Hazrat jalala tul Ilm (RH)*'s special interest in the subject of exegesis of the holy Quran is a clear indication that he had enjoyed with ample shares from this bounty. *Hazrat jalala tul Ilm (RH)*

spent major part of his life in presenting commentaries of holy Quran at various places in *Hyderabad for which he once wrote:-*

“Since a quarter century, I go to “*Madrassa Dinyat*” at *Abid Ali Road* where I, after sunset prayer, teach exegesis for three days and *hadith* for other three days (*Al- Mahdi*, April 1968).

Tafseer Rabbani

During the search of his published and not published essays and treatises, it was discovered that, he had written also some parts of commentary on Quran in his own unique style. In the preamble of the book, he had written a lengthy preface on 18th *Dhil Hijja* 1387 AH. This preface was published in *Monthly (Al- Mahdi)* in series. Had he completed this commentary, it would have a rare addition in the treasure of the exegesis.

Hazrat Jalalatul Ilm (RH)’s special interest in *Hadith*

The holy *Quran* is the fountain of Islamic constitution. *Quran* has testified that Messenger of Allah (SAW) has been sent as a role model for the human being and therefore, it commanded the Muslims to follow the foot print of their Prophet. At the same time *Quran* has also ordained on the Muslims to understand and follow the prophet's *sunnah* i.e. acts and sayings of the holy Prophet (SAW) for being the Messenger of Allah, he is the only person who can explain and interpret the real meanings, intentions and objectives of the divine command. Therefore, *hadith*, to gather with the holy *Quran* has become the integral part of the Islamic constitution, as the divine verses were revealed to him and he knew the meaning and background of the revealed verses. For this, it is almost impossible to understand *Quran* in isolation of the *hadith*. For its crucial role in shaping the behavior, moral, religious, cultural and social life of the Islamic *ummah*, the *hadith* very soon took the centre- stage of Islamic pedagogy and emerged as a most coveted branch of knowledge.

As the holy *Quran* caused an accelerating in spiritual and cultural development of the Islamic society, the *sunnah* of the holy Prophet (SAW) helped the Muslims in understanding the exact meaning of the holy *Quran*. Thus the holy *Quran and sunna* complemented each other in eradication of disgraceful ignorance and turned the society in to most harmonious, peaceful society who were ever ready to help their brethren in the time of need. Through the *sunnah*, they were able to know the *Shariah* rules which they implemented in their practical life. Through the *sunnah*, they understood what is lawful and what is unlawful. They took every command of the *Shariah* very seriously and immediately they executed it in their lives. They did the good deeds and shun the vile. This helped in cleansing their hearts and filled it with purity and sincerity. It melted their rock like natures and softened their rough and rude behaviors. They stood up and took arm for the supremacy of truth and elimination of falsehood and sacrificed even their lives for this noble cause.

Through *sunnah* of the prophet, they learned the fundamental principles of Islam and brought them in their practice. They followed the commands of *Sharia* in word and spirit. They obeyed its orders and shunned its forbidding. They adorned themselves with good characters and kept away from evils.

The yearning for doing well for others has cleansed their intrinsic filth and transformed them in to pure and fearless human being. A miraculous esoteric as well as exterior transformation and changes in them have taken place. The natural hardship changed in to leniency, the arrogant heads fell in prostration before Allah and infighting changed in to harmony and brother hood. This kind of transformation was indeed a miracle, nothing else.

The blessings of the *hadith* was tremendous and incredible; when it called them to come forward, for their real life, they welcomed it calling we are here, we are here. When it called to put off the cloak of ignorance, they became engaged in acquiring knowledge. When it demanded to show mercy and brotherhood, they became compassionate for each other. When it asked them for dissemination of the religion, waging holy war, they responded, raising the banner of Allah and His prophet. When it called for mutual harmony and unity, they changed their hatred and animosity with love and affection. When it called to be persistent in walking on the right pat, they became an example of persistent in their faith and belief. Thus by these high moral characters, good etiquettes, virtuous deeds, they became the best nation ever produced to guide the people. By these virtues, they soon became leaders of the world, a luminous lamp to illuminate the dark path of the humanity and to guide the entire humanity to the right path.

The companions of the holy Prophet (SAW), their followers (تابعين), and then their followers (تبع تابعين) became most favored nations of the world, because they held fast the rope of Allah and followed the way of the holy Prophet (SAW). They knew this is the only way for success in this world and in Hereafter. For the importance of this subject, they set forth for collection and compilation of *hadith* from every nook and corner of the world. They set forth for long journeys for finding even a single *hadith* from its original narrator. Their interest with *hadith* was praiseworthy. Even the strenuous journeys riding on the back of a horse or camel from one country to the other could not thwart their passions. After collecting *hadiths* from various centers of knowledge, they scrutinized every *hadith* by all aspects to ensure that their collection is authentic. The *hadiths* found below the accepted norm or standard were not taken and placed under the carpet. In every city many teams were constituted to take up various jobs. Some scholars shouldered

the responsibility of transmitting the collected *hadith* to others, while some others became busy in analyzing and scrutinizing the *hadith*. A group of narrators came forward to explain and interpret the meanings and objectives, the other became engaged in deducing and driving jurisprudence from it. All these activities played its positive role and contributed in the development of *hadith* until it became a permanent branch of knowledge.

After getting proficiency and mastery over this impotent branch of knowledge, they disseminated *hadith* and *sunnah* in all parts of the world. They carried with them this valuable knowledge in every country they conquered and settled therein. Thus the people living in every part of the world saw its blessing with their own eyes and understood that Islam is their natural religion, easy in practice and guarantees success in this life and the life hereafter.

Effect of hadith on Arabs and their literature

The effect of *hadith* on Arabs in general and on their literature in particular was inclusive and comprehensive covering all walk of their lives. It changed their traditional way of talking, their dialects, their public addresses, their sermons even the style of their prose and poetry. Every word spoken by the holy Prophet (SAW) was based on wisdom and astuteness. His words were measured, well balanced, meaningful and comprehensible to all. The prophet was bestowed with *جوامع الكلم* that means speaking with profundity. In brief, the *hadith* very soon became pivotal for knowing the language, culture and civilization of the Muslims all over the world.

In the above mentioned scenario, *Hazrat Jalalatul Ilm* (RH) has chosen this branch of knowledge as his main subject and spent almost whole his life in the study and dissemination of *hadith*. After graduation from *Jamia Nizamia*, he selected the subject of *hadith* for specialization. He acquired the degree of “*Kamil al- hadith*” with distinction. After acquiring the highest degree in this branch of knowledge, he became busy in teaching *hadith* in *Jamia Nizamia* and some other institutions. Once, *Hazrat Jalalatul Ilm* (RH) has written;

“Since a quarter century, I continue to go to “*Madras Dinyat*” at *Abid Ali* Road to teach, after sunset prayer, exegesis for three days and *hadith* for other three days (Monthly *Al- Mahdi*, Hussain No. April 1968).

Reference *hadith* books

So, *Hazrat Jalalatul Ilm* (RH) spent almost whole his life in pedagogy of *hadith* and *sunnah* in such devotion that it became an integral part of his life. One can find below a list of the *hadith* books referred by *Hazrat Jalalatul Ilm* (RH) in his research works and teaching which indicates the depth of his knowledge and source of the books consulted by him.

- 1- Sahih Bukhari written by Imam Abu Abdullah Muhammad bin Ismail Al-Bukhari Died in 256AH
- 2- Sahih Muslim written by Imam Muslim bin Hajjaj Al- Qashiri Died in 261 AH
- 3- Sunan Abu Daud Asha’sh written by Imam Abu Daud Sulaiman bin Died in 275 AH
- 4- Jamei Tirmidhi written by Imam Abu Isa Muhammad bin Isa A- Died in 279 AH
- 5- Sunan Nasaei written by Imam Ahmad bin Shoeb Al- Nasaei Died in 303 AH
- 6- Sunan Ibn Majah as Ibn Majah written by Imam Muhammad bin Yazid known Died in 273 or 275 AH

1- Three *Mujams* of *Tabrani* which means *Al-Mujam al-Kabir*, *Al-Mujam al- Ausat* and *Al-Mujam al- Saghir* written by *Imam Sulaiman bin Ahmad Tabrani* (died in 360 AH). In *Al-Mujam al-Kabir*, the names of the companions of the holy Prophet (SAW) have been mentioned alphabetically and comprises on about twenty thousand hadiths. While in *Al-Mujam al- Ausat* and *Al-Mujam al- Saghir* the author has mentioned the names of his mentors also alphabetically. These three

books have been edited and arranged by Imam Alauddin Ali bin Balban Al- Farsi (died in 721AH).

- 2- Sunan D'ar Qutni written by Abul Hasan Ali bin Umar D'ar Qutni
Died in 385 AH
- 3- Sahih Ibn Hibban written by Abu Hatim Muhammad Ibn Hibban
al- Basti Died in 354 AH
- 4- Musnad Abu Awana written by Abu Awana Yaqub bin Ishaq
Died in 316 AH

Hazrat Jalalatul Ilm (RH) has corrected the volumes four and five of this book by himself that was later published from Daerah al- Maaref al- Usmania, Hyderabad in 1362 AH.

- 5- Sahih Ibn Khazima written by Ibn Khazima Muhmmad bin Ishaq
Died in 311 AH
- 6- Sahih Al-Muntaqa written by Ibn al Sakan Said bin Usman al- Baghdadi
Died in 353 AH
- 7- Al-Muntaqa written by Qasim bin Asba' Mohaddis of Andulus
Died in 340 AH
- 8- Mushkil al Aasar lit- Tahavi Died in 321 AH
- 9- Musnad Ibn Jami Muhammad bin Ahmad Died in 402 AH
- 10- Musnad Muhammad bin Ishaq Abul Abbas al Siraj Died in 313 AH
- 11- Musnad Khwazarmi written by Abu Bakr Ahmad bin Muhammad
Barqani Died in 425 AH
- 12- Musnad Abu Ishaq bin Nasr al Razi Died in 385 AH

Apart from the above mentioned books *Hazrat Jalalatul Ilm* (RH) has referred some other books of *hadith* in support of his arguments.

At the end, we would like to present herewith the commentary on the first hadith of *Bukhari Sharif and Mishkat al Masabih* presented by *Hazrat Jalalatul Ilm* (RH) which shows his deep knowledge of holy *Quran* and *hadith*.

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الطاهرين – وازواجه المطهرات امهات المؤمنين – واصحابه الاكرمين اجمعين –

اما بعد :

Almost all the religious institutions in India and abroad begin their *hadith* pedagogies from the book “*Mishkat al Masabih*” written by a well known scholar *Valiuddin Abu Abdullah Muhammad bin Abdullah al Khatib al Umri al- Tabrizi* during the eighth century. He has completed his book on Friday of *Ramadan* in 737 AH when the sun began to set and the people became ready to see the Eid moon. The book contains (5945) five thousand nine hundred forty five *hadiths*. The first *hadith* of the book begins with:

Text of the hadith:

عن عمر بن الخطاب رضي الله عنه قال، قال رسول الله صلى الله عليه وسلم : انما الاعمال بالنيات، وانما لامرئ ما نوي ، فمن كانت هجرته الي الله ورسوله فهجرته الي الله ورسوله ، ومن كانت هجرته الي دنيا يصيبها وامرأة يتزوجها فهجرته الي ما هاجر اليه- (متفق عليه)

Translation of the hadith

Narrated *Hazrat Umar bin al- Khattab* (RZ) that holy Prophet (SAW) said: The deeds stand on intents, and every one will get what he has intended. So whoever migrated for the sake of Allah and His prophet, his migration will be for Allah and His prophet and whose migration is for worldly benefits he will get it. And if one has migrated to marry a woman, his migration will be for what he has emigrated. (*Bukhari and Muslim*)

Merit of the Hadith:

Hazrat Umar (RZ) has narrated this *hadith* while delivering Friday sermon from the pulpit of the holy Prophet (SAW) in the presence of a large number of Prophet’s companions. Our pious predecessors always began their works with this *hadith* to show that they are very sincere in their works and their intent is good. This tradition shows the importance and value of the *hadith* for the Muslims.

Sahih Bukhari is accredited as the most correct, trustworthy and reliable book after the holy *Quran*. *Imam Bukhari* has started his book from this *hadith*. *Imam Khattabi* says: Our pious predecessors would like to begin their religious works by this *hadith*. *Imam Abdur Rehman bin Mehdi* says: I personally like to begin every chapter of my book with this *hadith*. Stating the merit of this *hadith* *Imam Bukari* says: There is no *hdith* in my collection which

can be more inclusive, more comprehensive, more valuable and more beneficial than this *hadith*.

Some great narrators of *hadith* like *Imam Abdur Rehman bin Mehdi, Ibn Madini, Abu Daoud, Dar Qutni and Hamza al-Kana'ni* are unanimous in their belief that this *hadith* covers one third of Islamic rudiments.

Imam Ahmad bin Hanbal says: This *hadith* is one third of the knowledge. To buttress *Imam Ahmad Hanbal's* opinion *Imam Bayhaqi* argues; it is one third, because, a deed stands on three pillars; intent from heart, declaration by tongue and action by organs. By this division, he says, the share of intent becomes one third of the deed. *Imam Bayhaqi* adds further: intent's role is more crucial than remaining two, because, an impulse in the heart itself is a worship, which forces the tongue and the organs to comply with its order. A narration from the holy Prophet (SAW) says" The intent of a faithful is better than his deed". *Imam Shafei (RH)* says this *hadith* covers half of the total knowledge. He argues that Intent is a whim of the heart while deed is act of the organs. Some narrators have mentioned *Imam Shafei (RH)* as saying: This *hadith* is one fourth of the total knowledge; while he has mentioned the other three in a poem which says; the second fourth is to shun the susceptible; the third fourth is renunciation and the fourth of the four is to avoid the unconcerned things. *Imam Shafei (RH)* has illustrated these four good habits in his famous poems:-

Four are good habits - The best of all human being (The holy Prophet (SAW) said:

Shun susceptible, do renunciation, avoid unconcerned matters and have good intent.

Background of the hadith

The *hadith* narrated through the authority of *Said bin Mansour* (Its chain reaches to *Hazrat Abdullah bin Masoud RZ*) mentions that a person from *Makkah* migrated to *Madina* for marrying a woman called *Umme Qais*. For that, he was called مهاجرام قيس migrant for *Umme Qais*. The narration of *Tibrani* has illustrated further that one from us proposed a lady, but she

refused to marry unless he migrates to *Madina*. Then he migrated and married the lady. Therefore, we used to call him migrant for *Umme Qais*.

Difference between deed (عمل) and action (فعل)

In Arabic terminology, the act being done with one's will and knowledge of the consequences is called *Amal* (عمل); while act being done without knowledge of the consequences is called *Fail* (فعل). For that reason, the act being done by animals is called *عمل البهائم* not *فعل البهائم*. Therefore, the above mentioned hadith deals only with the acts being done intentionally and willingly leaving aside the acts done under compulsion which are not considerable in the Islamic *Sharia*.

What intent means?

The literal meaning of intent (نية) is one's will and inner motivation. But in Islamic *Shariah* intent means the acts done exclusively for the sake and pleasure of Allah. However, *Qazi Badhawi*, in his annotation of "*Masabih*" says: Since the intent in the *said hadith* includes both good or bad intent, it has naturally been used in its literal meaning, not in its *Shariah* meaning. From this *hadith* the Islamic jurists inferred that intent is mandatory for all the worships and must precede it to make the worship valid.

The analysis of the hadith

The first sentence of *hadith* i.e. "The deeds stand on intents" is a preface for the main subject mentioned in later sentence. In the first sentence, intent has been used in its literal meaning which entails that intent is prerequisite for all works that are performed intentionally. While in main sentence .i.e. "And one gets his retribution as he intends" the intent has been used in its *Sharia* meaning which says; Retribution is given according to the intent. A deed with good intention will be considered good and with bad intention will be considered bad. By this standard, the reward or punishment will be in proportionate of the intention. Therefore, the intent emancipating from the heart plays main role in retribution of the deed. This rudiment was corroborated from another *hadith* of the holy Prophet which says:

ألا إن في الجسد لمضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب –

Surely in the breast of humanity is a lump of flesh, if sound then the whole body is sound, and if corrupt then the whole body is corrupt. Is it not the heart?

After the two above mentioned prologues, the conclusion has been mentioned in the following words:

فمن كانت هجرته الى الله ورسوله فهجرته الى الله ورسوله ومن كانت هجرته الى دنيا يصيبها او امرأة يتزوجها فهجرته الى ما هاجر اليه-

Whoever, migrates for the sake of Allah and His Prophet, his migration will be for them and who migrates for worldly thing or for marrying a woman, his migration will be for that.

Some other explanations of the hadith:

The scholars have presented a sort of variegated translations of this *hadith* as they affix the implied word here according to their pragmatism. For that reason some scholars imply the word “exist” and then translate it as “deed does not exist without intent” (That is most preferable translation for the majority of scholars). While some scholars translate it as “No deed can be correct without intent”. They imply the word correct in this *hadith*. In the mean time, some others imply the word perfect and translate and then translate the *hadith* as “No deed is perfect without intent”. The famousannonator, Ibn Daqiq al- Eid elaborates the above mentioned translation by saying: The scholars, who believe intent as precondition for deed, implicate the word correct here, and those who believe it is not a pre-requisite, implicate the word perfection here. One should also bear in mind the fact that difference amongst the scholars for being intent a pre-requisite for deed is only in the supportive deeds; otherwise, every scholar believe that intent is must for the deeds of first principle. For example; the scholars are unanimous that prayer without intent is not correct, but ablution without intent will be correct, though not perfect. *Ahna*f believe that intent for ablution is not obligatory, but it is a *Sunnah* and any deed can’t be perfect if *Sunnah* is missed. But the other jurists like imam Shafei, Imam Malik, Imam Hanbal, Imam Abu Thaour and Daud Zaheri (RH) say intent is obligatory for ablution also, and therefore, ablution without intent will not be valid

The well known exegete Imam Ibn Kathir says” Allah does not consider any deed without intent” because, Allah knows everything and nothing is hidden to Him. Therefore, overt performances hold no value to Him as He knows one’s real intent hidden in the heart”. An authentic hadith says:

إن الله لا ينظر الي صوركم واموالكم ولكن ينظر الي قلوبكم واعمالكم -

”Verily Allah does not look towards your appearances and wealth, but looks towards your hearts and deeds”. Similarly, a verse from Quran says:-

لن ينال الله لحومها ولا دماؤها ولكن يناله التقوي منكم -

“Neither flesh nor bloods of the slaughtered animals reach to Allah, but only your fear from Allah reaches to Him”.

For being the motivator and driving force, intent, not the posture, counts more for the quality of the deeds. If intent is good, the deed will naturally be appreciated and rewarded from Allah; and if intent is corrupt, the deeds will also be corrupt and the doer will draw punishment. The later sentence وإنما ما نوي and one will get what he has intended is self explanatory as It explains that retribution is based on the intention of the doer; if intention is good, the deed will be good and if the intent is bad, the deed will be bad.

Other explanations of the second sentence

Qurtabi says وإنما ما نوي is an affirmative of the first sentence i.e. إنما الأعمال بالنيات which emphasizes that intent is a pre-requisite for the deed. Ibn Daqiq al- Eid does not support Qurtabi’s view. He insists that second sentence is not in affirmation of the first sentence, but gives some new information. According to him one will get what he intends (general or particular whatever intention may be), and will get nothing if he does not intend. The difference between general intention and particular intention may be judged by the fact that if a person enters the mosque and becomes engaged in Sunnah or obligatory prayer, he will get the reward of Tahiyat al-Masjid (though he has not prayed the Tahiyat al- masjid) even without intending to offer the prayer, because, the main purpose was to engage a particular area of the mosque for the prayer and it was exactly what he did. Likewise, if a lady gets information about her husband’s death very late, her

Iddat period(four month ten days) will be counted from the date of his death, because, the real objective of ascertaining the pregnancy has already been achieved.

Imam Nuwavi says: The second sentence of the *hadith* commands the doer that he in his intention should specifically mention his lost deeds. For instance, if one wants to perform some of his lost prayers he has to specify the particular prayer that he is going to perform such as noon, after noon, sun set, midnight or dawn prayer in his intent.

Explaining the second sentence of the above mentioned *hadith Ibn al-Sama'ni* writes in his book "*Amal*": Some acts, outside the ambit of worship, may also be rewarded if they are done with good intent. For example, if one takes his meal with the intention that it will help him in standing longer in worship, this act of him will fetch good reward from Allah.

Some scholars have inferred from this *hadith* that intent can't be made on behalf of others. So, intent on behalf of a child by parent or guardian will not be valid.

Ibn Abdussalam says: The first sentence of the *hadith* points towards deeds known as worship; while second sentence tells the retribution that followed the deed. According to him, the intent is necessary only in deeds which are not characteristically known as worship (Due to confusion in its worship or habit). However, the deeds which are distinctively worships like *Dhikr* or remembrance of Allah, recitation of *Quran* and obligatory or supererogatory prayers have no postulation for intent. But some deeds that have been basically designated as prayer but the people soon imbibed it in their habit; such deeds doubtlessly will require intent. In such cases, if one missed the intent, he will miss the reward. For example if anyone in a fit of surprise says سبحان الله , he will be rewarded provided he has intended so, otherwise, he will get no reward. On the basis of this principle, Imam *Ghazali* says; If tongue moves with *Dhikr without* intent, he will be rewarded even he remains indifferent to it. It is so, because the *Dhikr* attentively is better than movement of the tongue. It is also better than the silence void of meditation or contemplation of Allah. The deeds performed inattentively will not be perfect.

A narration from the Holy Prophet says: *في بضع احدكم صدقة* Sex with wife will also be rewarded. The companions asked: If one fulfils his sexual desires with his wife, even then he will be rewarded? The holy Prophet (SAW) replied: You see, if he has gone in a forbidden place.

Purpose of intent:

The intent is generally made for two purposes; to differentiate one act from the other or one worship from the other. Sometimes, it is used to determine the deity to whom the obeisance is paid. The example of the first category is the variance opinions of *Ulema* for cleaning from the impurity. Some say intent must be preceded of cleaning. Similarly whether the intent in night is necessary for the next day fast? The example of second category is to differentiate the sincere from the hypocrites. One companion asked the Holy Prophet (SAW) about a man who fights to show his bravery. He replied: one who fights for the ascendancy of Allah's name. Such kind of intent differentiates sincere from the insincere one.

Though the *hadith* covers both the categories, it obviously differentiates between pure and impure intents. Allah has also mentioned in holy Quran at many places about the sincerity of the intent. The following verses may be quoted in example:

1- وما امروا الا ليعبدوا الله مخلصين له الدين حنفاء

And they were commanded not, but that they should worship Allah, and worship none but Him alone. (Quran 98:5)

2- قل اني امرت اى أعبد الله مخلصا له الدين

Say (O Muhammad) "Verily I am commanded to worship Allah by obeying Him and doing religious deeds sincerely for His sake only. 9Quran 39:11)

3- إلا الذين تابوا واصلحوا واعتصموا بالله وأخلصوا دينهم لله

Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah and do good for Allah's sake only (not to show off). (Quran 4:1146)

4- وأقيموا وجوهكم عند كل مسجد وادعوه مخلصين له الدين

And face the Qibla (i.e. the Ka'bah at Makkah during prayers) in every place of worship and invoke Him only making your religion sincere to him with the intention that you are doing your deeds for Allah's sake only. (Quran 7:29)

5- يوم لا ينفع مال ولا بنون إلا من أتى الله بقلب سليم

The day, whereon neither wealth nor sons will be of avail, except him, who brings to Allah a clean heart (clean from polytheism and hypocrisy) (Quran 26" 88-89)

6- ومثل الذين ينفقون اموالهم إبتغاء مرضات الله

And the likeness of those who spend their wealth seeking Allah's pleasure, while they in their own selves, are sure and certain that Allah will reward them. (Quran 2: 265).

7- ويطعمون الطعام على حبه مسكينا ويتيما واسيرا- انما نطعمكم لوجه الله لانريد منكم جزاء ولاشكورا

And they give food, in spite of their love for it to the poor, the orphan and the captive. (Saying): we feed you seeking Allah's countenance only. We wish for no reward, no thank from you. (Quran 76:8-9)

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HAZRAT JALALATUL ILM'S

PERCEPTION

OF ISLAMIC JURISPRUDENCE

The word *fiqh* is an Arabic term meaning "deep understanding" or "full comprehension". Technically it refers to the body of Islamic law extracted from *Quran*, *Sunnah* of the holy Prophet (SAW), consensus of *Ulema* of one generation (Ijmaa) and analogical reasoning (Qyas) for its translation in to practical life. For its great importance and abundant merits, it became soon the most favored branch of knowledge for the *Ulema* around the world. A number of pre-eminent exegetes of the Holy *Quran* are of the opinion that the verse *ومن يؤت الحكمة فقد أوتي خيرا كثيرا* (the man of wisdom enjoys with Allah's countless blessings. They say the word *hikmah* or wisdom in the verse denotes the jurisprudence. The founder of *Jamia Nizamia* Hazrat Maulana Muhammad Anwarullah Faruqui (RH) in his famous book "*Haqiqah al- fiqh*" (*حقيقة الفقه*) has quoted a narration of the holy Prophet (SAW) which says "Everything stands on a pillar and the pillar of Islam is the jurisprudence". The book referred above "*Haqiqah al- fiqh*" (*حقيقة الفقه*) compiled by the founder of *Jamia Nizamia* is in fact a collegiums of *Fatawa Nizamia* from Mufti Muhammad Ruknuddin which is considered as an encyclopedia of Islamic jurisprudence. Besides, during writing his book, he relied heavily on the research work made by *Allama Abul wafa Al-Afghhani*, a well-known jurist in the Islamic world and was invited by Afghan government for the post of *Grand Mufti* for Afghanistan. He has also acquired knowledge from *Allama Mufti Makhdoum Beg (RH)*, a pre-eminent jurist of *Jamia Nizamia*. Hazrat Jalalatul Ilm (RH) has acquired the knowledge of the Islamic jurisprudence from the books written on the subject, from the biographies of the famous jurists and their research works.

Armed with the deep knowledge of jurisprudence methodology, Hazrat Jalalatul Ilm (RH) has given numerous *fatwas* on worships, marriages, dealings and transactions, restrictions and politics. He has written a number of treatises on various issues of Islamic jurisprudence which reflects his deep knowledge and understanding of the *Shariah* laws along with the inspiration from Allah. His *fatawas* are based on strong evidences, thorough investigations and researches, analogical reasoning from Quran and hadith and saying of the recognized imams. It was indeed a special blessing to him from Allah. For this, his *Shariah* verdicts got special favor

and general appreciations from both the people as well as from the government. One example has been quoted in the book to illustrate his mental strength in making decisions and inner perception has been quoted in the book. A brief list of essays and *Shariah fatawas* is given below which shows his deep knowledge of the Islamic jurisprudence.

List of treatises and fatawas:

- 1- Philosophy of *Zakat* and present issues
- 2- Research on moon sight and benefit from modern equipments
- 3- *Iddat* and maintenance of divorced woman and verdict of Supreme Court.
- 4- The dignity of Prophet's household and their shares in *Zakat*.
- 5- *Banu Hashim*, their descendents, *zakat* and charities.
- 6- Can three *talaqs* be commuted in one *talaq*.
- 7- Bank interests
- 8- Solar eclipse, causes and purposes.
- 9- *Fatawas* from *Deoband* and *Jamia Nizamia* about *Babari* mosque and its legal values.
- 10- *Sharia* validity on the *Fatwa* issued from *Darul Uloom Hyderabad* and *Jamia Nizamia*.
- 11- Ayodhya March in the light of facts.