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An Introduction to the Life-story of Qazi Fazul Allah and his works

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Abstract

This research manuscript aims at the exploration of how Qazi Fazl Ullah has played a part in the solution of some problems/queries arising in the minds of Z and alpha generation. It is obligatory on the Muslim scholars to answer these queries, satisfy this generation and present Islam in a plausible way. This task is being done by a man named Qazi Fazlu Allah. He is a Muslim scholar. He belongs to district Swabi, KPK, Pakistan. He is enthusiastically occupied in the studies of the Quran and hadiths. He has an excellent approach to modern fields of knowledge. He has an excellent grip over the languages of Arabic, English and contemporary issues like communism, secularism, capitalism, economics and Islamic economics as well. He has authored numerous books and exegesis like Tafseer Husnuttaweel and Fittafseer Wattanzeel. He is a blend of the traditional authentic sources of Islam and contemporary sources of knowledge. He discusses problems regarding prayer (Salath), zakat, Ramadan, time of Salah and observance of fasting etc. He utilizes a fascinating style to interpret Quran, hadiths and modern issues. So the introduction of such a scholar to the world is important so that Muslim youth in particular and non-Muslims in general might take benefit from him. As a result, the doubts of the present generation may be removed and their questions will also be answered in a satisfactory way.

Keywords: Qazi Fazul Allah, A Muslim Scholar. His Life and Services, Quran and Hadiths

Introduction:

Being religious scholar, eminent theologian and researcher, Qazi Fazullah has a rich legacy of academic, political and scientific contributions. His family background is mainly connected with land ownership and agriculture. His father was a landowner,

while his grandfather was a respected religious scholar who, despite maintaining the family profession, was primarily engaged in cattle breeding, yet he dedicatedly educated some students in addition to these activities.

Qazi Fazlullah was born on 5th October 1952, in his ancestral village (Chhota Lahore) in Swabi district. His father's name was Haji Musbahullah and his grandfather's name was Maulvi Hamidullah. He received his basic education at the village primary school and his initial religious teachings came from his late grandfather.

In 1974, after completing his education at Jamia Haqqania, Akora Khattak, he went on to study modern sciences at the University of Peshawar, earning degrees in LLB, Islamic Studies, Arabic and Economics. Subsequently, in 1983-1984, he received the degree of LL.M. degree from the International Islamic University, Islamabad. He initiated the writing of exegesis in English, Urdu, Pashto and Arabic, some of which have been published while others are under publication. He is recognized by scholars of all schools of thought for his expertise in exegesis. He is the author of many books on a variety of important topics, including Qur'anic sciences, Hadith studies, jurisprudence, Seerah, and secular and social issues.¹

Teachers:

Besides his school education, he studied books up to the level of Maulana Syed Asghar (whom he called as My Teacher Maulvi Sahib) and went on to study Arabic literature under the care of Maulana Shams-ul-Hadi Shah Mansoor Wali, Maulana Fazl Muhammad Sahib (known as Complete Maulvi Sahib) and Maulana Muhammad Allah Sahib Bami Khel Wali. He acquired knowledge in numerous branches covering logic, philosophy, literature, semantics, morphology and other advanced books. He also studied Muslim proofreading from Maulana Shams-ul-Hadi Sahib and intensively gained the knowledge of logic and philosophy from Maulana Sheikh Muhammad Sahib (Jahangir) during Ramadan.

In 1974-1975, he resided at Darul Uloom Haqqania where he benefited from the teachings of eminent scholars like Maulana Abdul Haq, Maulana Abdul Haleem, Maulana Muhammad Ali Swaee, Maulana Mufti Muhammad Fareed, Maulana Sayed Sher Ali Shah Madani and Sheikh Sami-ul-Haq.²

He repeatedly studied Tafsir with Maulana Abdul Hadi Sahib, Sheikh-ul-Quran and also benefited from Maulana Ghulamullah Khan in Tafsir.³

Thus he acquired the skills necessary for a commentator, such as discerning the purposes of the Qur'an, correlation of verses and hadiths, complete knowledge of abrogation and abrogated matters, familiarity with variations in recitations, the ability to direct verses, recognition of fixed and ambiguous verses, familiarity with Arabic idioms, and solutions about difficult to comprehend Quranic verses.

His Works:

In accordance with the needs and requirements of the Islamic society, he has written on various topics. Among them, the number of published books is fifty seven, while the number of unpublished books is approximately eighty. His most commendable effort and achievement in writing is his service to the exegesis of the Quran, from which a large number of people has benefited. He has authored books on various topics such as exegesis, hadith, jurisprudence, consensus and theology in

various languages including Urdu, Pashto, Arabic and English. Some of his notable works follow below:

Tafseer:

For the benefit of the general public, he has written the following books

- "Hasan al-Tawil fi al-Tafsir wa al-Tanzeel" in Pashto,
- "Ahsan al-Tawil fi al-Tafsir wa al-Tanzeel" in Urdu
- "Mahasin al- Tawil fi al-Tafsir wa al-Tanzeel" in Arabic for scholars.
- "Al-Amthal wal Hulul fi al-Quran" is in Arabic,
- his audio commentary is available in Pashto, Urdu and English, educating people from all walks of life.
- A book on the principles of exegesis in Pashto and Arabic.

Hadiths:

In the field of hadith and the principles of hadiths, he has written four books in Urdu and they follow below:

- "Hujjat al-Hadith" and in Arabic:
- "Durayyah al-Rawayah al-Ma'roof bi Asul al-Hadith"
- "Authenticity of Hadith" in English
- "Science hadiths" in English.

Jurisprudence and principles of jurisprudence:

In Urdu, he has written the following books

- "Asul al-Fiqh",
- "Mazahib Arba'ah aur Hajj o Umrah"
- "Fiqh ki Tarikh aur Irtiqah",

In Arabic, he has also written the following books:

- "Al-Ijtihad wal Taqleed",
- "Al – Qawa' id al-Fiqhiyyah fi Mazahib al-Arba'ah,
- "Bidayat al-Fahool fi Ilm al-Usul",
- "Al-Intilaf fi Masa'il Ikhtilaf"
- "Al-Fiqh al-Islami Tareekh wa Irtiqah."

Seerah of Prophet Muhammad (PBUH):

The most authentic and famous book on seerah

- "Wakafa Billahe Shaheedah Muhammad Rasulullah (known as Seerat al-Rasul)"
- "Ismat al-Rasul Khatham Nubuwwat Aqli wa Mantiqi Hai".

Other books:

He has authored books on diverse topics in different languages and they follow below:

- Where is God?
- Dawat and Jihad
- Muslim woman
- Advantages of conviction
- Socialism, communism and fundamentalism
- History and development of Islamic jurisprudence
- Islam and human rights
- Principles of Tajweed

- The Doctrine of Arabic Rhetoric and Metrics
- Jihad in Peace: Why, How and When?
- The life of Prophet Jesus in the Qur'an
- The Islamic concept of the state
- Islam and politics
- Ramadan: Components of the Holy Month
- Sharia and Politics
- Various aspects of Moon sighting, Taraweeh and Witr prayers
- Sayyeda Ayesha (RA): Age and Marriage
- Companions of Prophet Muhammad (PBUH) and their opinions
- Islam and Socialism
- The concept of jihad
- Preaching of Islam and its methodology
- Significance of the Assembly of Islamic Scholars
- The Ups and Downs of Qazi Fazul Allah's Life
- Concept and development of the Islamic State

Brief Introduction to "Hasan al-Tawil fi al-Tafsir wa al-Tanzil" in Pashto :

The approach of this exposition is to present a summary of each chapter of the Holy Qur'an for easy understanding of the people. After summarizing at the beginning of each chapter, certain points are made as below:

- Introduction to the context and reasons for disclosure.
- Connecting verses or chapters with preceding or succeeding ones.
- Identification of the chronological order and distinction of the Meccan and Medinan chapters.
- Clarifying the purpose and claim of each chapter. Resolving conflicts between verses.
- Translation of verses into simple Pashto language.
- Presentation of scientific interpretation points along with concise and easy to understand explanations that are beneficial to both laypersons and experts.

Interpretive approach:

Sources and references in Tafsir of Sheikh al-Quran Qazi Fazl Ullah:

As mentioned earlier, it is clear that Qazi Fazl Ullah prefers exegesis based on the Qur'an itself, and this is prevalent in his approach. Although it often does not refer to interpretive sources, looking up the original sources from where he draws. However, it is necessary to clarify that Qazi Fazl Ullah makes a clear distinction between proof and confirmation. Evidence is presented to establish the meaning and interpretation of a verse, while corroboration can be given in support but cannot be presented as proof. Following are the prominent scholars and books mentioned by which Qazi Sahib that he has referred to in his interpretation:

Tafsir and judgments from the Qur'an:

- Ghareeb al-Quran by Ibn Qutaybah⁴
- Jami' al-Bayan by Ibn Jarir al-Tabari⁵ [died: 310 AH]
- Ahkam al-Quran by Abu Bakr al-Jassas⁶ [died: 370 AH]
- Al-Kashaf 'an Haqaiq Ghawamidh al-Tanzil by Al-Mahshari⁷ [died: 538 AH]
- Al-Tafsir al-Kabir by Al-Razi⁸ [died: 606 AH]
- Al-Jami' li Ahkam al-Quran by Al-Qurtubi⁹ [died: 671 AH]
- Anwar al-Tanzil wa Asrar al-Ta'wil, known as "Tafsir Baydawi"¹⁰ [died: 685 AH]
- Mada'rik al-Tanzil wa Haqaiq al-Ta'wil by Al-Nasafi¹¹ [died: 710 AH]
- Al-Tashil li 'Ulum al-Tanzil by Ibn Juzayya¹² [died: 741 AH]
- Tafsir al-Qurtubi by Ibn Kathir¹³ [died: 774 AH]
- Tafsir al-Jalalayn by Jalal al-Din al-Suyuti¹⁴ [died: 911 AH]
- Tafsir 'Azizi (in Persian) by Shah 'Abd al-'Aziz¹⁵ [died: 1239 AH]
- Ruḥ al-Ma'ani Sayyid Mahmud Aloosi¹⁶ [died: 1270 AH]

Lexicons, Grammar and Morphology:

- Al-Kitab by Sibawayh, Amr ibn 'Uthman¹⁷ [died: 180 AH]
- Ma'ani al-Quran by Yahya ibn Ziyad al-Farra¹⁸ [died: 207 AH]
- Al-Sahah by Al-Jawhari¹⁹ [died: 393 AH]
- Al-Mufradat fi Gharib al-Quran by Raghib Isfahani²⁰ [died: 502 AH]
- Al-Tibyan fi 'Trab al-Quran by Abu al-Baqā' al-Akbari²¹ [died: 616 AH]
- Sharh al-Risalah al-Kafiyyah by Rida al-Din Istarabadi²² [died: 686 AH]

Sciences of the Qur'an:

- Al-Burhan fi Usul al-Quran by Zarkashi²³ [died: 686 AH]
- Al-Itqan fi 'Ulum al-Quran by Suyuti²⁴ [died: 911 AH]

However, it should be noted that more reliance is placed on Tafseeri work "Al-Itqan fi 'Ulum al-Quran" compared to Zarkashi's work "Al-Burhan fi Usul al-Quran". The books of Tash Kubri Zadah²⁵ [died: 968 AH] titled "Muftah al-Sa'adah wa Masbah al-Siyadah" are also widely used as mentioned in bibliographies and indexes.

There are also books in the Qur'anic sciences that deal with the conflicting verses in a question-and-answer format:

- Gharaib al-Tafsir wa 'Ajayib al-Ta'wil by Hamzah Kermani²⁶ [died: 505 AH]
- Masail al-Razi by Abu Bakr al-Razi²⁷ [died: 666 AH]
- Fath al-Rahman by Abu Yahya Zakariya al-Ansari²⁸ [died: 926 AH]

Jurisprudence and principles of jurisprudence:

- Books of Sarkhasi²⁹ [died: 483 AH]
- Bada'i al-Sana'i fi Tartib al-Shara'i by Kasani³⁰ [died: 587 AH]
- Qawa'id al-Ahkam fi Masalih al-Anam by Al-'Izz ibn 'Abd al-Salam³¹ [died: 660 AH]
- Al-Muwafaqat by Shatibi³² [died: 790 AH]
- Al-Durr al-Mukhtar by Al-Haskafi³³ [died: 1088 AH]
- Rad al-Muhtar by Ibn 'Abidin al-Shami³⁴ [died: 1252 AH]

Various books:

- Books of Ghazali [died: 505 AH]
- Books of Qadi 'Ayad [died: 544 AH]
- Books of Sheikh al-Islam Ibn Taymiyyah [died: 728 AH]
- Books of Ibn Qayyim [died: 751 AH]
- Books of Shah Waliullah [died: 1176 AH]
- Books of Shah Ismail Shaheed [died: 1246 AH]

The methodology of "Hasan al-Tawil fi al-Tafsir wa al-Tanzil:

Qazi Fazlullah's interpretation is primarily legal, integrating contemporary issues and scientific principles alongside traditional knowledge. His involvement in political theories, as seen in his membership of the National Assembly of Pakistan, is reflected in his interpretations, which often interweave Sharia, methodology and politics.

Key principles of interpretation:

- Integration of "Tafsir al-Qur'an bil-Qur'an" principles.
- Following the principles of "Tafsir al-Qur'an bil-Qur'an" in explaining general verses.
- Referring to hadiths when clarifying verses.
- Favoring the interpretations of early scholars in areas of differing opinion.
- Resolution of abrogation and abrogated verses.
- Avoiding repetition by summarizing discussions and presenting conclusions.

Characteristics of "Hasan al-Tawil fi al-Tafsir wa al-Tanzil:

Compared to other interpretations, Qazi Fazlullah's work stands out with the following attributes:

- Revealing the secrets and symbols behind the Qur'anic narratives.
- Focus on contemporary contexts rather than historical revelations.
- Drawing religious theories from Quranic verses.
- Advocacy of Temperance.
- Paying special attention to the interrelatedness of verses and chapters.
- Demonstrating enthusiasm for knowledge and research.
- Acceptance of moderation and balance.

Conclusion

Elucidation of the method of excellent interpretation in exegesis and revelation through research revealed the fact that Qazi Fazlullah has laid the foundation of this interpretation during his visit to the exegesis of the Qur'an in 1976, which was completed until 1996. This exegesis is basically based on excellent interpretation in exegesis and revelation. His interpretive style reflects the approach of earlier exegetes. Just as Imam Abu Abdullah Muhammad bin Umar al-Tabari, known as Fakhr al-Din al-Razi al-Shafi'i (died: 606 AH), in his interpretation (Ma'atir al-Ghayb), reveals the hidden treasures. He also makes an extraordinary effort to understand the depth of the meanings of the verses and statements, thus enabling the reader to connect the understanding with the sciences. They deduce various points from popular exegesis

such as Tafsir Ibn Jarir, Tafsir al-Baghawi, Tafsir Ibn Kathir, Tafsir al-Qurtubi, Tafsir al-Kabir, Tafsir al-Bahr al-Muhit and Tafsir al'Ruh al-Mahit etc. In his interpretation of the meanings of the Qur'an and explanation of the Qur'anic verses, his style resembles "Tafsir al-Qurtan bil-Qur'an". He relies on the comparison of the meanings of the verses with Tafsir al-Ma'thur and the interpretations according to the sayings of the Companions.

When interpreting, he provides references to interpretive sources sparingly, but after searching in the original sources, it becomes clear where he draws from. His interpretation is fundamentally a legal interpretation as it provides awareness of contemporary issues and insights from applied sciences, thereby connecting the reader and researcher with applied sciences. Deduction of religious theories from Qur'anic verses focusing on present circumstances rather than historical contexts, Qur'anic narrative symbols and mysteries, ignorance of present circumstances leads to ignorance, dominance of reformist temperament, special attention to correlation of verses and chapters, scholarly enthusiasm and investigative nature, moderation and balance sheet; these are the hallmarks of excellent interpretation in exegesis and revelation. In his exposition of excellent interpretation in exegesis and revelation, the Arabic text of the hadith is not provided, rather reliance is made only on translations. At some points, the meanings of hadiths are communicated. He elaborates on general topics such as emulation, interest, stealing non-drinking, etc, and discusses the hadiths and effects of the companions and successors, as well as the sayings of the predecessors, in the light of which he illuminates the discussion.



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- ¹⁷Sibawayh, Amr ibn 'Uthman ,Al-Kitab, [died: 180 AH]
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- ¹⁹Al-Jawhari, Al-Sahah,[died: 393 AH]
- ²⁰ Raghīb Isfahani ,Al-Mufradat fi Gharib al-Quran,[died: 502 AH]
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