

‘Abdul Majid Daryabadi: A Charismatic Mufassir of the Holy Qur’an

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ABSTRACT

‘Abdul Majid Daryabadi was a famous writer, critic, Islamic scholar, researcher, journalist, and man of letters, man of high moral values, Islamic philosopher and mufassir of the Holy Qur’an in Indian subcontinent in 20th century. He worked for the betterment of the Muslim nation. Throughout his academic career he edited the Urdu weekly ‘Sidq-e-Jaded’, which was acclaimed in the Indo-Pak subcontinent for its inspiring message and stylistic features. He continued to edit the journal until his death. He had a unique style of writing which was expressive and tinged with humor and sarcasm. In 1967, he got the Arabic Scholar Award from the Government of India. In 1975, the Aligarh Muslim University awarded him a Doctorate in Literature. He died in January 1977. His life and works, especially his contribution to the study of Tafsir enriched our knowledge, developed our ideas and intellectual thoughts. He had a good friendship with devout Muslims like Akbar Allahabadi, Maulana Muhammad Ali, Maulana Syed Hossain Ahmad Madani and Maulana Ashraf Ali Thanwi. Maulana Daryabadi was influenced by Maulana Ashraf Ali Thanwi to write a Tafsir and then he wrote a famous Tafsir in English first then in Urdu named Tafsir ‘ul Qura’nil Hakim. In his Tafsir, he quoted from Bible and other religious books compared and established Islam as the best of all. He also quoted in his Tafsir from other famous and recognized Arabic Tafsirs and discussed in the light of modern concept. It had been written during the Second World War as great as others in that time and he became a charismatic mufassir of the Holy Qur’an.

Keywords: Life and Family, His Education, Prolific writer; Views and Thoughts, Works and Contribution, A Charismatic Mufassir of the Holy Qur’an, the Evaluation of his Methodology.

INTRODUCTION

The Qur’an introduces itself as a guidance, which encourages man to realize the nature of his existence. The man who would reflect upon Allah’s guidance should therefore have a thorough understanding of the Qur’an. The Qur’an needed interpretation, even while it was being revealed. The effort of interpreting the meaning of this guidance according to man’s ability is called *tafsir*. As recorded in many accounts, the style of Qur’an commentary is traceable as far back as the first generation of Muslims.¹ After the Prophet Muhammad (ﷺ) himself, Ibn ‘Abbas (رضى الله عنهما) was the most prominent Qur’an interpreter among the Prophet’s Companions,² his exegesis was

marked by a close attention to certain expressions of the Qur’an and the occasions on which the Qur’an was revealed. It contains an unlimited possibility of meanings. The impression that it has upon our thoughts stands at the level of absolute existence. Therefore, its verses are always open to new interpretation; it can never be restricted to a single interpretation. The variety of possible interpretations of the Qur’anic verses shows the need for a similar variety of approaches. Qur’anic exegetes formed schools and formulated principles of exegesis and methods of interpretation, which often reflected the socio-political environment and

written in the formative and classical periods are also attributed to this scholar. Al-Firuzabadi, Muhammad b. Ya‘qub, (d. 817/1414), *Tanwir al-Miqyas min Tafsir Ibn ‘Abbas* (Cairo: Dar al-Ma‘rifah, 1951); and al-Hashimi, ‘Ali b. Abi Talhah (d. 94/713), *Sahifat ‘Ali b. abi Talhah ‘an Ibn ‘Abbas fi Tafsir al-Qur’an al-Karim*, 2nd ed., ed. Rashid ‘Abd al-Mun‘im al-Rajjal (Beirut: Dar al-Jayl, 1994).

¹ Rippin, Andrew, “Studying Early *Tafsir* Text”, *Der Islam*, Vol. 72 (1995), no. 2, 310-23.

² There are a number of narratives transmitted on the authority of Ibn ‘Abbas. Many reports quoted in *tafsir* books are attributed to him. Some *tafsir* books

comparison the religious thoughts of their eras.³ At first, the study of the Qur’an involved the study of the text itself, focusing on its readings and the traditions that explained it. Later, this was extended to commentary on the Qur’an originally meant to give Muslims Qur’anic answers to their daily problems. When Muslims encountered other civilizations, the status of the Qur’an was included. Toward the end of the last second century *hijri*, the study of the authenticity of the Qur’an and of its miraculous nature (*i’jaz al-Qur’an*) developed mainly to establish the validity of Muhammad’s (ﷺ) Prophet Hood. It was Developed hand-in-hand with prophetic traditions, this process continued until it was developed into an independent genre with the appearance of the extensive *tafsir* of Ibn Jarir al-Tabari (d. 224/838-9). Subsequently, a great number of works on the Qur’an started to flourish in the classical period, such as those of al-Zamakhshari (d. 538/1144), al-Tabarsi (d. 548/1153), Fakhr al-Din al-Razi (d.606/1209), al-Qashani (d. 729/1330), Ibn Kathir (d. 774/1373), and al-Baydawi (d. 791/1389). In this subcontinent, as one of the great commentators and theologians of modern period whose thought is still influential, ‘Abdul Majid Daryabadi has long been an object of scholarly studies.

Until recently, there has been a growing interest among scholars in the study of his exegetical and theological thoughts. This interest has led to his contribution to the study of *tafsir* that means his exegetical methodology. This paper will focus on his methodology in his interpretation of the Qur’an and compared to other aspects of Daryabadi’s thoughts and his diversity of thoughts. Daryabadi’s methodology in interpreting the Qur’an has distinctive characteristics, as he adopted a rational approach and explanation.

LIFE AND FAMILY

‘Abdul Majid Daryabadi, He is being well known and more famous by his birthplace Daryabad. Therefore, he has been called ‘Daryabadi’ in relation to his birthplace

³According to Wilfred Cantwell Smith, every theologian, jurist, mystic, heretic, nationalist, agitator, philosopher, has tended over the centuries, and across the Muslim world, to incorporate an interpretation of the Qur’an or (more usually) of individual parts of it into his system: sometimes in a distinctive way, slightly or markedly. He has written in his book, “*What is Scripture? A Comparative Approach*” (Minneapolis: Fortress Press, 1993), p. 71.

‘Daryabad’. His father is ‘AbdulQadir⁴ (1848-1912AC) ibn Mufti Mazhar Karim Qudwa’i⁵(d.1873AC) Ibn Shaykh Mukhdum Bakhsh,

⁴He was the youngest son of all among five sisters and two brothers. He was born in 1848 AC. He was a government official (Deputy Collector) and a law graduate, but he did not practice law because of telling a lie. He was a follower of Sufi Tariqa *Silsila-i-Qadiriya* and a very much pious and honest person, devout Muslim, and respected citizen. He had good command in Arabic, Persian and Urdu language, he was not an institutional Mawlana but he read out many books in the course to become a Mawlana, so he is called Mawlana in practicing and dressing up. He learned Islamic knowledge from Mawlana Muhammad Na’yim Farangi Mahalli (He is from Farangi Mahal, the name of the place of Lucknow; It is located at Victoria road and chowk. The name came as the primary owners of this Mahal were from Europe. During the period of Aurangazeb, some French businesspersons came and used to stay at this Mahal. Mr. Niel (French) was the first owner of this Mahal, and it was a good architectural building. Later it was confiscated to the government. Later it was handed over to the adviser of Aurangazeb Mulla Asad bin Qutub Shaheed and his brogther Mulla bin Qutubuddin Shaheed. These two brothers made this Mahal as the center of Islamic learning. Usually it was compared with the Cambridge University and Oxford University. This Mahal has been a centre of learning as well as the cultural centre and the learned and holy men of Farangi Mahall were the consolidators in India of the rationalist traditions of Islamic scholarship derived from Iran.). After retirement in 1904 he wrote many articles in Islamic subjects at daily papers and weekly magazines like *Udh Akhbar*, *Riyad} ul Akhbar* and weekly magazine *Mushreq* (اوده اخبار اور رياض الاخبار اور هفتہ وار مشرق). In 1912AC, he went for Haj-i Baitullah (pilgrimage to the House of Allah) with his family. During Haj he suffered from cholera at night at Mina on 14th November’ 1912 AC. /12th Dhilhaj’1320AH and brought out on a camel to Macca. Then two days later he died there on 16th November’ 1912AC/14thDhilhaj’1320AH in the time of Fajr prayer. He was lucky enough that he buried in *Jannat-ul-Muwalla* of the birth place of Prophet MuHammad (ﷺ) in the leg side of Hadrat Abdur Rahman Ibn Abu Bakr (رضى الله عنهما). It was an accepted Haj (حج مبرور), because he could not get time to commit any sin or illegal activities after finishing the compulsory prayer of pilgrimage. Vide, Daryabadi, ‘Abdul Majid, ‘Ap *Biti*, (Lucknow: Maktaba Ferdous, Mukaram Nagar, Barulia, First ed.: 1978), p.32-41; Qasimi, ‘ATaur RaHman, *Mawlana ‘Abdul Majid Daryabadi: khidmat wa Athar*, (New Delhi: Shah Waliullah Institute: 2006), p.23;http://www.nativeplanet.com/lucknow/attractions / firangi-mahal/, accessed on 13/10/2016.

⁵ Qad} i Qidwah’s 10th generation is Shykh **Mu Hammad ‘Abkash** (d.1472AC/880AH).

was born on 16 March in 1892AC (16 Sha‘banin 1310AH) ⁶ at Daryabad,⁷ a well-

Who brought water from a well to the travelers for drinking and arranged water of ablution for devout Muslims. In this reason he was called ‘*Abkash*’ (water supplier from well). He was a famous *Sufi* and spiritual leader and his 11th generation was **Mawluwi Mufti Mazhar Karim Qidwa’I** (d.1873AC/1289AH). He was daryabadi’s actual grandfather. He was a Mufti in the reign of *Shahi* and wrote many books. He wrote a famous large book, named *Fatwa-e-Mazhariah*. It was unprinted but he was being remembered by it. He was a freedom fighter and Shiristadar of Shahjahanpur court. He fought against the British rulers in 1857AC. After the movement of 1857AC he signed on a *Fatwa-e-Jihad* against them and arranged a hidden meeting of insurgents at his house at Shahjahanpur and he was arrested and sentenced to life imprisonment by the British rulers for issuing a *Fatwa-e-Jihad* against them. He was being punished nine years of exile (transportation beyond the seas) for it. It was the place of *Andaman*. He was one of ‘**Ulama-e-Farangi Muhalli**’ (wise persons of Farangi Muhal). Two years reduction, after 7 years of exile, he has been freed on condition to translate the famous Arabic Geographical Dictionary; "الاطلاعى على اسماء الامكنة مرصدا" written by Safiuddin ‘Abdul Mu‘min in 1865AC. Then, he was freed from a prisonhood and came back home Daryabad and lived there with doing prayer, meditation and writing fatwa and translating that Arabic dictionary before his death (10th Sha‘ban, 1289AH/14th October, 1873AC). Vide, *Ibid*, pp.26-31; *Ibid*, Daryabadi, ‘Abdul Majid, *Sachchi Batin* (published by Na‘imur Rahman Siddiqui Nadawi, Khatun Manjil, Haydar Mirja Road, Gulagong, Lucknow: 2001) p.9.

⁶Daryabadi, ‘Abdul Majid, *Sachchi Batin*, Vol-1, (Oct.2001), P-9; *Ibid*, P-59.; He heard another date of his birthday is 15th march but it may not be authentic and he also confused of it. Because in many other books and he has reported himself in his memoirs’ that his birthday date is 16th March, 1892 AC/16th Sha‘ban, 1309AH, but 1310AH is correct one, it was cited in his memoirs’. *Ibid*, Qasimi, *Khidmat wa Athar*, pp.23, 367; *Ibid*, p.9.

⁷**Daryabad** is a well-known Indian town. It was a district in 1861AC in the time of English and others but now it is an urban city only, half of the dwellers are Muslim and half are Hindu. It is from 40,42 miles east side of *Fayd}jabad* and 43 miles west side of Lucknow, 24 miles west side of centre district *Barahbanki*. In 1441AC/845AH this place had been cultivated by the forefather of ‘Abdul Majid Daryabadi, MuHammad ‘Abkash Chishti Nizami and kept it a name **Daryabad** in the name of *Shahi* official **Daryakhan**, because this place was gifted by a *Shahi* governor, named **Daryakhan**. Then he settled here. *Ibid*, ‘*Ap Biti*, pp .25-27.

known Indian town in *Barahbanki*⁸ district, Uttar Pradesh, India. Therefore, popularly he was called Daryabadi with the name of his place of birth. He came from anoble Qidwa’i family. The name of his race is Qidwa’i or Qudwa’i in Arabic.⁹ It is one of the branches of Israelites.¹⁰

⁸ It is one of four districts of *Fayd} abaddi* vision, located in the heart of the Awadh region of Uttar Pradesh, state of India. The town of *Barahbanki* is the district headquarters. It has been known to be a favorite haunt of saints and ascetics, litterati and intellectuals, besides being a battlefield for freedom fighters. The district of *Barahbanki* also known as the Entrance to Purbanchal (the gate of East area), has the privilege of being the penance ground to numerous saints and ascetics. There are several ancient sayings to the naming of this district. The most popular among them is that, due to the reincarnation of ‘Bhagwan Baarah’ on this poise land, this place came to be known as ‘BAANHANYA’ which in course of time got corrupted to *Barahbanki*. The district was known before the Muslim conquest as Jasnaul, from *Jas*, a raja of the Bhar tribe, who is said to have founded it before 1000 AC. With a change of proprietors came a change of name. The Muslim owners divided the lands into twelve shares, over which the respective proprietors quarrelled so incessantly that they were called the *Barah Banke*, or twelve quarrelsome men. *Banka*, in Awadhi, meaning a bully or brave. Others derive the name from *ban*, meaning wood or jungle, and interpret Barabanki as the twelve shares of jungle. Vide, https://en.wikipedia.org/wiki/Barabanki_district; <http://www.daryabad.wikipedia.ca>, accessed on 22/10/2010.

⁹The **Qidwa’i** in Urdu: قديوائى is a community of Muslims in Pakistan and India. It means ideal, model, exemplar and a person that others follow and learn from. **Al-Qidwah**, also spelled, **al-Qudwah** in Arabic: القدوة is a famous family of notables in the city of Gaza in the State of Palestine. They are mostly settled in the state of Uttar Pradesh in India. They are also settled in the city of Karachi, Sindh, Pakistan, also they are settled in areas of the Middle East. The Qudwai, together with the Milki, Malik and Chaudhary are one of the four sub-groups of a community who collectively form the **Mian Muslim**. The Mian Muslim was once a community of substantial landowners in the Awadh region. The Qidwa’i is a community of Shaykhs in Pakistan and India. They are mostly settled in the state of Uttar Pradesh in India. They are also settled in the city of Karachi, Sindh and Pakistan. The Qidwah claim descent from Qaz} i Qidwah, a son of the Sultans of Rum. In that is now modern Turkey. There are differing traditions as to the ethnic origin of the Qaz}i. Some sources claim he was a descendent of Abu Bakar, the first caliph of Islam. While other sources claim that, he was a Sayyid by lineage. Qazi Qidwa fell out the Sultan, his brother, and migrated to India, with wife and son.

The ancestry name of Qidwa’i is as well as the caste name of Chowdhury in Bangladesh. His topmost ancestor was a Chief Justice (قاضی), named Qadi Shykh Mu’izuddin. It was the time of 10th century; he came to India in the reign of Sultan Mahmud Ghaznawi (971-1030AC) with an unknown troop and settled at Ozuddha, district of Faydabad. He was called Qudwatul ‘ilm waddin and in general he was called Qadi Qidwah. He was contemporary of Sultan Mahmud Ghaznawi. He was the ancestor of Hadrat Harun (v) and related to Lawi bin Ya’qub(v). Daryabadi’s ancestor Qadi Mu’izuddin’s graveyard is near Babri Mosque.¹¹ So, ‘Abdul Majid Daryabadi has written in his Urdu *tafsir* that he was an origin of Ladi bin Ya’qub(v). He has written in his Urdu *tafsir*;¹²

انبی صابزادوں میں سے جہاں تک خاندانی شجرہ اور
نسب نامہ سے پتہ

There he became a close associate of the famous Sufi saint, Mu’inuddin Chishti. The saint is said to have sent him to the Awadh region to spread Islam, where he is said to have won over fifty villages to Islam. These fifty villages were later awarded to him, and the region became known as Qidwarah. The abolishment of the zamindar system by the newly independent India in 1947 had a major impact on the Qidwai community. The larger estates were broken, and land given to the farmers who worked on their lands. This led to some emigration of the Qidwais to Pakistan. The Qidwais are still found mainly in the districts of Lucknow, Faizabad and Barabanki in Awadh Sultanpur region of Uttar Pradesh. Vide <https://en.Wikipedia.Org/wiki/Qidwai>, accessed on 21.10.2016.

¹⁰Isaac (IsHaq(v)) was the second son of Abraham (Ibrahim(v)), born in 2060 BC and died in 1880 BC. Jacob (Ya’qub(v)) was a son of Isaac(v). He was also a son of the Apostle of Allah and he, himself was an apostle of Allah too. His name is Israel. In the holy tawryt said, “God said to him, your name is Jacob, but you are not called Jacob, you will be Israel. So, he kept his name ‘Israel.’” (Chap.birth35: 10, 11). He was born in Kin’an (Pelestain). In 1870BC, he came back to Egypt to his successful successor Yusuf (v) and he died at the age of 147 years there. He had twelve sons. They were; (i) Rubin (ii) Sham’un (iii) Lawi (iv) Yahuda’h (v) Ishkar (vi) Zablun (vii) Yusuf (viii) Binyamin (ix) Dan (x) Naftali (xi) Jad and (xii) Ashir.(Chap.birth35: 24-26). So, all sons of Ya’qub(v) are called Bani Isra’il. Vide, Daryabadi, ‘Abdul Maid, *Al-Qur’an al-Hakim*, Surah Baqarah: 132, footnote-474-76 (Taj Company Ltd. Lahore, krachi, Pakistan, 1952), p.52.

¹¹*Ibid.* ‘Ap Biti, p.24; *Ibid.*, *Sachchi Batin*, p.9.

¹²Daryabadi, ‘Abdul Majid, *Al-Qur’an al-Hakim*, Surah Baqarah :132, footnote-476 (Taj Company Ltd. Lahore, krachi, Pakistan, 1952), p.52.

لاوی کی نسل سے ان سطور کا راقم نامہ سیاہ بھی ہے۔
چلا ہے، حضرت

Daryabadi’s family had a long-standing tradition of spiritual leadership. A number of his ancestors were outstanding leaders of Sufi Orders. His father was also a follower of Qadiriya Sufi Order. His mother’s name is Bibi NaSirun Nisa’.¹³ She was also from Qudwa’i ancestry. Her father that means Daryabadi’s maternal grandfather was elder brother of Daryabadi’s grandfather Mufti Mazhar Karim Qudwa’i. So, his father married to his cousin. His maternal grandfather was the resident at Lucknow.¹⁴ Therefore, Lucknow became his second home. His father was also born in Lucknow.¹⁵ He was the youngest son of his family among five siblings. His father was the youngest son of his family too. While he wrote his autobiography named ‘*Ap Biti*, he noticed that only one elder brother named ‘Abdul Majid (d.1951AC/1370AH) and one elder sister named Zarifunnisa’ (d.1945AC/ 1364AH) were alive. Later his sister’s name is changed into Bibi Sakina. She was very much pious and devoted Muslim. She got married to her cousin Dr. Muhammad Salim Qidwa’i. She was a shadow of Daryabadi’s mother. His elder brother, ‘Abdul Majid was a Deputy Collector and retired as Additional City Magistrate in

¹³ She was the youngest daughter of all five brothers and three sisters. She was born in 1853AC at Lucknow and died on 13th April in 1941AC/15th Rabi’ulawwal in 1360AH on Sunday at *Fayd} abad*, in her elder son ‘Abdul Mujid’s house. Then the dead body was brought to Daryabad. She was a very much pious and a veiled person (پردہ نشین). She did not like to meet any man, even any stranger woman also. Her father is Mawluwi Hakim Nur Karim (d.1871AC). Who was Daryabadi’s Grandfather Muzhar Karim’s elder brother? She got married to her cousin ‘Abdul Qadir Ibn .Mawluwi Mufti Mazhar Karim. *Ibid*, pp.27, 42; Daryabadi, *Mu’asirin*, (Idara-i-Insha-i-Majidi, Rabindra Sarani, Kolkata-73:1995), p.13.

¹⁴**Lucknow** is the capital city of the state of Uttar Pradesh of India. It had a population of 2,750,447 in 2009 AC and Hindus comprise about 77% and Muslims about 20%. It has a literacy rate of 68.63%. It is the second largest urban centre in Uttar Pradesh after Kanpur. Both Hindi and Urdu are spoken in Lucknow but Urdu has been the lingua franca here for centuries. The towns like Kakori, Daryabad, Rudauli and Malhibad produced innumerable poets and litterateurs of Urdu, like; Muhsin Kakurwi, Majaz Lucknowi, Josh Malihabadi (1898-1982) and Mawlana ‘Abdul Majid Daryabadi. Vide [www.wiki.pedialucknow.com/http://www.lucknow.ca.com.](http://www.wiki.pedialucknow.com/http://www.lucknow.ca.com;); accessed on 22/10/2010.

¹⁵ Qasimi, *Ibid*. pp.22, 30-31.

1942AC. He was eight years senior to him. He loved him not like a youngest brother but as a son.¹⁶ Therefore, Daryabadi respected him like a father, not an elder brother.

HIS EDUCATION

His first education started with the name of Allah in 1895AC at his home. In that time he was four years old, but he were looking five due to his good health.¹⁷ He was brought up in a religious environment. He learnt Arabic and Persian at home. His father had a good command in Arabic and Persian language. Therefore, he read out the Holy *Qur’an* and deferent books in Persian, like *Gulistan*, *Bustan* and *Sikandarnamah*, *Kimiya-i-Sa’adat* of Imam Ghazzali and *Yusuf Zulaykha* of Mullah Jami. Daryabadi also learnt Arabic language at that time. Then he was admitted to Sitapur High School. He continued his school education there up to class ten from 1902AC to 1908 AC. Therefore, he matriculated from Sitapur High School in 1908AC with second division.¹⁸ At that time, this was Called ‘Entrance’. Then it was become Matriculation and then High School Certificate (HSC). He learnt Arabic language from Hakim Muhammad Zaki and Mawlawi ‘Azmatullah. His house tutor was Hakim Muhammad ‘Ali ‘Atahar Dihlawi. He learnt Urdu from Mawlawi Muhammad Isma‘il Miritih and English from a Hindu teacher, whose name is unknown. The school was nearest to his house. He went to school by foot and some time by personal vehicle, especially in rainy days. His family had two horses and two vehicles. Two Muslim teachers among the 10-12 teachers were in this school, Mirza Muhammad Zakir Lucknawi and Mawlawi Sayyid Haydar Hussayn Lucknawi. Both of them were Shi‘ah Muslims in faith. Daryabadi took Arabic with the advice of Mirza Muhammad Zaki and a famous teacher of Firinghi Mahal Mawlawi ‘Azmatullah. Therefore, ‘Abdul Majid Daryabadi continued his primary education upto class ten at Sitapur High School.¹⁹ On July’ 1908 AC, after passing the matriculation examination, he was admitted at Canning College, Lucknow in intermediate level. Later this college was become ‘Lucknow University’ after 12 years in 1920 AC. At that time, all colleges of Lucknow were under ‘Allahabad University’ (estd. 1887AC). The subjects in his intermediate level

were; Logic, History, Arabic and compulsory subject was English. He passed intermediate (HSC) with second division in 1910AC. Then he was admitted in B.A. (honours) in Philosophy at that college in 1910AC. The subjects in his BA (honours) were English (text), General English, Philosophy and Arabic. First two were compulsory. Than Metaphysics, Ethics and Psychology were included in three branches of Philosophy. He was very much interested in Psychology. Selective writings of *Ibn Khaldu>n*, *Maqamat-i-Hariri*, *Maqamat-i-Badiuzzaman Hamadani*, *Mutanabbi* and *Abu Tamam* were included in Arabic language and Arabic Literature.²⁰ On April in 1912 AC, he appeared in BA (honours) examination. Therefore, he went to Allahabad for appearing to BA final exam, under Allahabad University (estd. 1887AC). The result published on June in 1912 A.C. and he obtained second class in B.A. (honours). Therefore, He graduated in 1912 AC. In that time, he exposed himself to the rationalist and an agnostic. He had a natural taste for Philosophy. However, during his time, there is no M.A. course in Philosophy except two Universities. One was Banaras Hindu University (estd. 1915AC) and other was ‘Aligarh Muslim University (estd. 1920AC).²¹ Then he decided to go to ‘Aligarh and got admitted in M.A. course in Philosophy.²² On March, in 1913AC the first year examination of MA was held, but he failed. Then he was admitted in St. Stephens College, Delhi in 1913 AC to continue his MA in Philosophy. However, he could not pursue his studies for long time and ought to stop his higher education midway due to his father’s death in the time of performing his Haj in 1912AC. In that time, Daryabadi was 20 years old.²³ He had none of his relatives to defray the expenses of his education. However, his father handed him over his father’s intimated friend Raja Sahib Mahmud Abad before going for his pilgrimage

²⁰ Qasimi, *op. cit.*, p.25

²¹ ‘Aligarh Muslim University (AMU) is a public university founded by the Government of India. It was originally established by the influence of Sir Sayyid Ahmad Khan. First, it was named, ‘Mohammadan Anglo-Oriental College’ in 1875 AC. Later it became ‘Aligarh Muslim University’ in 1920AC. Vide, Hoque, Dr. Azizul, *History and Problems of Muslim Education in Bengal*, pp. 1-45; Chowdhury, Nurul Islam, *History of Muslim Rules in India, Pakistan and Bangladesh*, Mullik Brothers, Dhaka: 1975AC pp.476-77.

²² Qasimi, *Ibid.*, p.25; Daryabadi, *op. cit.*, p. 149

²³ Daryabadi, *Mu‘asirin*, p.9

¹⁶ *Op. cit.*, ‘*Ap Biti*’, pp. 48-53.

¹⁷ *Ibid.* p. 60.

¹⁸ *Ibid.* p. 111.

¹⁹ Qasimi, *op. cit.*, p.24; *Ibid.*, pp.95-97

(حج). He had not come back home after completing his pilgrimage, because he passed away during his pilgrimage. In addition, meanwhile the ‘Peoples Bank’ was become bankrupted. In this reason, the whole of his father’s deposited money was lost.²⁴ Therefore, he could not pursue his object. From this event and this situation, it was realized that perhaps none of his relatives or nearest persons were rich and wealthy to bear the expenditure of his studies. Then he entered the field of job. In 1918AC, he took to a study of Buddhism and Theosophy. Later, in his own words,²⁵ he progressively became a ‘Muslim de novo’ under the influence of Mawlana Ashraf ‘Ali Thanwi, the famous Urdu poet Akbar Alahabadi and the influence of English Translation and Tafsir of the Holy Qur’an by Muhammad ‘Ali Lahuri Ahmadi (famous as Qadiyani).²⁶ He was associated with ‘Khilafat’ Conference at Lucknow in 1927AC and was president of the ‘Oudh Khilafat Committee’.²⁷

Given Him a Title ‘Mawlana’

‘Abdul Majid Daryabadi has not educated from Madrasah education, but the Arabic language and literature were always text course in Daryabadi’s studies at Canning College, Lucknow. He passed from Canning College in 1912AC with Arabic. In this why, he knew Arabic very well and he had good command in English and deep knowledge in Psychology, Philosophy and Logic. When he was a college student at the age of 15/16, he wrote two articles, first is named; ‘Mahmud Ghaznavi’ (محمود غزنوی) and second is ‘Ghadha-i Insani’ (غذاء انسانی). Both the articles have been published at weekly magazine ‘Wakil’ of Amritsar. Later the ‘Wakil Book Agency’ had published his first two articles in the shape of booklet in 1910AC. The two articles are very much authentic and have literary values. After the evaluation of these two articles, ‘Wakil Book Agency’ had given him a title ‘Mawlana’²⁸ and sent a letter to him. After that they had written first his name Mawlana ‘Abdul Majid Daryabadi in spite of his name ‘Abdul Majid Daryabadi and printed the name of writer Mawlana ‘Abdul Majid Daryabadi on the cover page of the booklet, while he was a college student. However, the title ‘Mawlana’, he did

not accept because at that time he became agnostic and rationalist that means the duration of his rationalism from 1909AC to 1918AC. In that time he wrote and introduced himself Mr. ‘Abdul Majid rather than Mawlana. However, the time of his childhood and youth was in Islam. After that time, he came back to Islam by the influence of Haji Warith ‘Ali Shah, Akbar Allah Abadi, Mawlana Muhammad ‘Ali Jawhar and Rishi Bahgwan Das. They were the influential persons who had done appreciable work to come back him to Islam.²⁹ In a result, he has contributed the Muslim community by the *Tafsir Literature*.

His marriage

He got married to ‘Aftun Nisa in 2nd June, 1916 AC, the daughter of former magistrate Shaykh Yusufuz-Zaman. In his marriage ceremony the famous and renowned persons of the state were present. Specially, they were; Raza Saheb Mahmud Abad, Justice Karamat Husayn, Mirja Muhammad Hadi ‘Aziz Lucknowi and Mawlana Sayyid Sulayman Nadawi.³⁰ On October, 1930AC he had second marriage but it had not been settled. It had been separated with divorce.³¹ He had been stayed with his first wife ‘Aftun Nisa upto end of their conjugal life very happily and peacefully. All of his daughters and sons (died in early childhood) were born by his first wife.

PROLIFIC WRITER

After stopping his higher study, he entered the field of Journalism. First he worked at ‘Udh Panch’ (pub.1877AC, Lucknow), then at ‘Al-Hilal’ (pub.1912AC, Kalkata), ‘Jamindar’ (pub.1912AC, Lahore), ‘Hamdard’ (pub. 1913 AC, Delhi). Then he started a weekly magazine ‘Sach’ from Lucknow in 1925AC and he was an editor of it. It had been continued upto 1933AC. Then in 1933AC, he stopped this weekly in due to involve deeply in writing an English translation and commentary of the Holy Qur’an. Then in 1935AC, he changed this weekly into ‘Sidq’, then he finally changed it into ‘Sidq-e-Jadid’ in 1950AC and he was an editor of it until his death in 1977AC. Now, it has been edited and published from Lucknow by his son in law and his nephew Hakim ‘Abdul Qawi Daryabadi.³² In that time ‘Abdul Majid Daryabadi became a prolific and a famous

²⁴Op. cit., ‘Ap Biti’, p.149

²⁵Ibid, pp.254-59.

²⁶Ibid.

²⁷Ibid. p. 263.

²⁸Qasimi, op. cit, p. 353.

²⁹Ibid. p. 26.

³⁰Op. cit., ‘Ap Biti’, pp. 157-204; Qasimi, Ibid. p. 30.

³¹Op. cit., Sachchi Batin, Vol.I, Ibid., p. 12

³²Qasimi, op. cit, p. 291

writer and an eminent journalist by his writings of unique style and editing the weekly magazine ‘*Sidq-e-Jadid*’. Gradually he became an eminent Islamic scholar, commentator of the Holy Qur’an, renowned Journalist and writer of Urdu literature with a distinctive writing style. He published 60 big and small works besides some poems and ghazals between 1914AC and 1919AC and a drama also. A good number of his articles also appeared in the Urdu and English journals of his day. He also contributed literary articles to the prestigious Urdu journals like “*Ma‘arif*” of Azamgarh, “*Al-Nazir*” and “*Hamdam*” of Lucknow and “*Hamdard*” of Delhi. Besides he was the member of “*Darul MuSannifin*” (Shibli Academy), Azamgarh, later he headed its Managing Committee. He had also associated with the ‘*Royal Asiatic Society*’, London, ‘*Hindustani Academy*’, ‘*Court of the Muslim University*’, ‘Aligarh, ‘*Khilafat Committee*’ and the ‘*Nadwatul Ulama*’ of Lucknow. However, his commentaries on the Holy Qur’an in Urdu and English marked him out a place among the notable scholars of the modern age.³³ He wrote more than fifty books in different subjects of Islam except the exegesis of the Holy Qur’an. He was the unique (authority) of his age, unparalleled in his time. His works hold a place of high eminence, shining with refulgence. His works are in the finest and most harmonious style, to do full justice to the merits of his writings.³⁴

Translator of Uthmania University

‘Abdul Majid Daryabadi was a prolific writer, journalist, a good Mawlana and a successful interpreter of the Holy Qur’an. He obtained high position among the Mufassirun (مفسرون). He had a nearest relationship with the previous government of Hyderabad. So, he had been appointed as a translator of the Department of Translation, University of Uthmania, Hyderabad. He had served as a Translator of Philosophy and Logic, University of Uthmania from 1 September, 1917AC to 31 July, 1918AC, in total eleven months. The Government of Hyderabad published his name in the list of scholars after he left the job. It was established after the end of the Government of Hyderabad. Besides, of his job, the Government of Hyderabad has also given him wealth to publish his written books. He was given 125 Rupi per month as pension. He was associated for some

time with the editorial board of ‘The Modern Review’ and ‘The Al-Ma‘arif’. His earliest essays published in 1909AC as pamphlets were ‘*Ghaza-i Insani*’ (Human’s food) and ‘*Mahmud Ghaznavi*’. They were followed by *Falsafa-i Jazbat* and *Falsafa-i Ijtima’*, published by Anjuman-i Taraqqi-i Urdu. These books introduce us to his early rationalist and agnostic environment.³⁵

Islamic Philosopher and a Mufassir

After reverted back to Islam, he made friends with the devout Muslims like Akbar Alahabadi, Mawlana Muhammad ‘Ali Jawhar, Mawlana Sayyid Husayn Ahmad Madani and Mawlana Ashraf ‘Ali Thanawi. Therefore, his life had turned a full circle and he emerged as a devout Muslim under their influence and went on to become a philosopher of Islam and a *Mufassir* (interpreter) of the holy Qur’an. Daryabadi was influenced by Mawlana Ashraf ‘Ali Thanawi to write a *tafsir* on comparative religion. Then he started to write a *tafsir* in English first, later in Urdu, named ‘*Tafsir-ul-Qur’an: Translation and Commentary of the Holy Qur’an*’ in English and ‘*Al-Qur’an al-Hakim*’ in Urdu. In the both of his *tafsir*, he quoted from Bible, New Testament, Old Testament and Jewish Encyclopedia and compared to other religious books and religions to establish that the Islam is the best of all. He also quoted in his *tafsir* from other famous and recognized Arabic *tafasir* and discussed in the light of modern concept. It had been written during the Second World War as great as others in that time and till nowadays. He devoted his whole life writing and to the cause of Islam and published scores of books and articles in both English and Urdu, which brought him out the excellence of Islam. His *tafsir* helps us to derive away all the doubts and make us intellectual to war against the western critics and criticisms of opponent and satisfied to find a satisfactory solution of the many questions. He wrote many basic books in Islamic subjects, like Islamic Philosophy, Sufism, Biography of Islamic personalities, Different Dimension of interpretation of the Holy Qur’an that is called *tafsir* literature. At that time, he became a prolific and a famous writer by his own writings of unique style. He became an eminent scholar, commentator of the Holy Qur’an, journalist and a writer of Urdu literature with his distinctive writing style. He wrote many books on Philosophy and

³³ *Ibid.* pp. 70-72.

³⁴ *Ibid.* pp. 154-56.

³⁵ *Ibid.*, pp.310-17.

Psychology. In that time, he became a Philosopher in modern concept.

Oath of Allegiance (بيعت)

In his family, the education and the meta-physical practice had been going on. His family was an educated and devoted to Islam. When Daryabadi came back to Islam from atheism and concentrated to the knowledge of Islam, then, in that time, he attracted to Sufism. He was come from a saint family. In a result, they went to the different graves of Sufis and Khanqas. In that time, he felt himself to need an effective guide for his activities. First, he decided to take an oath of allegiance on Mawlana Muhammad ‘Ali Jawhar. Then he decided to take oath of allegiance from Hakim al-Ummat Mawlana Ashraf ‘Ali Thanawi in 1928AC.³⁶ Finally, he took oath of allegiance on the hand of Shykh al-Islam Mawlana Husayn Ahmad Madani³⁷ with the permission of Mawlana Ashraf ‘Ali Thanawi. Professor Tahir Mahmud, Department of Law, University of Delhi said, “Hakim al-Ummat Mawlana Ashraf ‘Ali Thanawi was a spiritual teacher (پیر و مرشد) of my father Sayyid Mahmud Hasan Wakil and ‘Abdul Majid Daryabadi.³⁸ He has written a book in the subject stated, named, “Murshid ki talash” (مرشد کی تلاش), it means, to look for a spiritual Islamic guide to take true path of almighty Allah.

Given Awards

In 1966 AC, he got the ‘Arabic Scholar Award from the Government of India. In 1976AC, ‘Aligarh Muslim University has awarded him a Doctorate in Literature. He received the award from the hand of Fakhruddin ‘Ali Ahmad (1905-1977AC), Chancellor of the country, India.³⁹ He was granted a lifetime-pension from Hyderabad State in recognition to his services to the Urdu Literature.

³⁶Daryabadi, *Mu‘asirin*, p. 16.

³⁷Uthmani, Taqi, *Nuqush-i Raftigan*, *Ibid*, p. 79.

³⁸Qasimi, *op., cit.*, p. 143.

³⁹He was the fifth President of India from 24 August, 1974 to 11 February, 1977AC, last day of his death in his office at the age of 71. The Prime Minister Indira Gandhi had chosen him President of India. He was the member of Indian National Congress and actively participated in the Indian Freedom Movement in 1942, was arrested in the Quit India Movement and punished ½ years’ imprisonment. He was the student of St. Stephen College, Delhi. https://en.wikipedia.org/wiki/Fakhruddin_Ali_Ahmed; [https://bn.wikipedia.org/w/index.php?Title=Ministry_of_Information_and_Broadcasting_\(India\)&action=edit&redlink](https://bn.wikipedia.org/w/index.php?Title=Ministry_of_Information_and_Broadcasting_(India)&action=edit&redlink)

His Death

‘Abdul Majid Daryabadi was sick long time at Khatun Manzil⁴⁰ of Lucknow. Here, the people were coming and crowd was continuing to meet him from the different type of the people. Specially, Mawlana Abul Hasan ‘Ali Nadawi, Professors of Darul ‘Ulum Nadwatul ‘Ulama met him frequently. Last time Hakimul Islam Qari Muhammad Tayyib Nurullah, Principal of Darul ‘Ulum Dawb and had met him, then after a day of his meeting he died on 6 January, 1977 AC/1397AH at 4:30 am in the morning at Khatun Manzil, Lucknow. Due to his last will, his first Namaz-e-Janazah was guided by Mawlana Abul Hasan ‘Ali Nadawi in a huge gathering at Nadwatul ‘Ulama of Lucknow. Then he brought out to his father’s home Daryabad. There was organized his second Namaz-e-Janazah, guided by Hafiz Gulam Nabi after the prayer of Maghrib in a huge crowd also, and then he buried adjacent to the graveyard (Dargah) of his forefather Hadrat Makhdum A’bkash. It was the graveyard of his father’s family.⁴¹ In the time of his death, he was at the age of eighty-five years old. So, it was a long time opportunity to contribute in various field of Islam. In spite of his name on his grave (قبر), the verses of the Holy Qur’an have been written.⁴² The verses are; **وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ** “And thy Lord is the Forgiver, Owner of Mercy”.⁴³ In addition, another verse is;

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

“Say thou: My bondmen who have committed extravagance against themselves: despair not of the mercy of Allah: verily Allah will forgive the sins altogether”.⁴⁴

VIEWS AND THOUGHTS

Inclination into Dubiousness and Disbelief

‘Abdul Majid Daryabadi was from a noble family. His primary education was in a religious environment. His father was a pious Muslim. However, from his College life, he met the

⁴⁰ It is the name of his house. It is situated at Lucknow. Qawi, Hakim ‘Abdul, *Wafiyat-i Majidi* (kolkata: 2002, Idara-e-Insha-e-Majidi, 147, Rabindra Sarani), p.16.

⁴¹Qasimi, *op., cit.*, p. 37; *Ibid*, ; *op. cit.*, *Sachchi Batin*, Vol.1., (khatun Manzil, Haydarmirza Road, Gulah Ganj, Lucknow:2001), p. 13.

⁴² Daryabadi, *op., cit.*, p.401.

⁴³ Al-Qur’an, Surah Kahf: 58.

⁴⁴ Al-Qur’an, Surah al-Zumar: 53.

rationalist school of the west and became a rationalist and an agnostic. Gradually suspicion and disbelief started in his thought and faith. He read out the books of Atheists and Orientalists, like famous Greek philosophers; Plato, Aristotle, Socrates and Dicaerd etc. He was specially zealous of **Bacon, Hume, Locke, Mill, Baikal, Spenser, Huxley, Darwin, William James** etc. The Book of Psychology by **William James** was included in his course. He already read out the Principles of Psychology of **William James**. In this reason, his Islamic belief became convulsed. Then, he converted into Atheism and focused himself as an Atheist among the Muslims.⁴⁵

20th century was the time of freethinking and rationalism. In this condition, in 1910AC, while he filled up his form of intermediate final examination, he wrote ‘**Rationalist**’ in spite of the word ‘**Muslim**’ in the option of religion. In that time, he felt shame to introduce himself as a Muslim. In addition, at the period of college life, he wrote many books in Philosophy. He focused rationalistic thoughts and western philosophical thoughts in those books. However, after returning to Islam he felt shame himself about his rationalistic writings.⁴⁶ About his suspicion, the famous Urdu poet Akbar Alahabadi said,

دل بدل جائیں گے 'تعلیم بدل جانے سے

Changing of teaching will change the mind.⁴⁷

Period of His Rationalism

Daryabadi brought up in a religious environment. However, the environment of his school influenced him to become a rationalist. He realized and felt shame about the deprived period from the light of the revealed knowledge of his life. The period is approximately ten years, from 1909 AC to 1918 AC of his important young life. He was a rationalist and an agnostic, but a Muslim by name, not in practicing Muslim. In the contrary, he supported having beef, writing and discussion about Islam.

In Daryabadi’s ‘memoirs’ he wrote, “Perhaps on October in 1911 AC, a big conference was organized at Lucknow. Great speakers and

Missionaries gathered there. Famous debater Dr. Zuemer was present there, who was good in Arabic like English. I went there to meet Dr. Zuemer with his friend Mawlawi ‘Abdul Bari Nadawi. Discussion started, father of Church asked on Islam insulting. Nadawi answered in Arabic, but I answered in English in favour of Islam.⁴⁸

Returned to Islam

In 1918 AC, he took to a study of Buddhism and Theosophy. Later, he became a ‘Muslim de novo’ under the influence of Mawlana Ashraf ‘Ali Thanawi (1863-1943AC). In addition, he has been influenced by renowned Indian writers and scholars; Mawlana Muhammad Sibli Numani (1857-1914AC), a famous Urdu poet Akbar Alahabadi (1846-1921AC), Mawlana Muhammad ‘Ali Jawhar (1878-1931AC), Mawlana ‘Abdul Bari Nadawi (1886-1976AC), Allamah Sayyid Sulayman Nadawi (1884-1953AC), Dr. Bagwan Das (Banaras), Mawluwi Muhammad ‘Ali Lahuri (1874-1951AC, he was the chief of Ahmadiya Jam‘at, Lahore that is called Qadiani Jam‘at) and Gandhi ji (1869-1948AC, he was the leader of violent less political activities and he became a great leader in this subcontinent, India.)⁴⁹

He wrote about his disbelieving life and turning point to Islam in his ‘Mu‘asirin’ (contemporaries) that “It was 1909AC through reading English books written by agnostics, I had turned from a good believer to a heretic ... My apostasy has been continued till 1918AC... At that time, I read the ‘*English Qur’an Commentary*’ by Muhammad ‘Ali of Lahore. It convinced me that the *Qur’an* is no collection of hearsay stories, but a collection of deep and sublime truths, and if it was not ‘heavenly’, it was almost heavenly.”⁵⁰

He was inspired and influenced spiritually by Mawlawi ‘Abdul Ahad Kasmundawi, Mawluwi ‘Abid Husayn Fatehpuri and Mawlana Husayn Ahmad Madani (to take the oath of allegiance on him), ‘Allamah Iqbal, Mawlawi Haji Muhammad Safi Bajnuri (d-1951AC/1370AH at Makka).⁵¹

From his ‘memoirs’ he wrote about famous poet Akbar Alahabadi, One day he told me that why I had Arabic in my college course? Have I any relation to! I replied him that now I have no

⁴⁵ Qasimi, *op., cit.*, p.26; Daryabadi, *op. cit.*, pp.119, 129; Daryabadi, *Sachchi Batin* p.11

⁴⁶ Daryabadi, *op. cit.*, p. 278; Daryabadi said, ہا اور کئی برس بعد جب ہوش آیا اور از سر نو مشرف بہ اسلام ہوا تو سب سے پہلے اس گندہ کتاب پر لاجول پڑھی اور اعلان کے ساتھ اس کو اپنی فہرست تصنیفات سے خارج کر دیا۔ اللہ سے پناہ مانگتا ہوں اس کتاب اور اس دور کے دوسرے کفریات سے

⁴⁷ Qasimi, *op., cit.*, p.26

⁴⁸ Daryabadi, ‘*Ap Biti*, p.131

⁴⁹ Qasimi, *op., cit.*, p.26

⁵⁰ Daryabadi, *Mu‘asirin*, p. 43, 1995.

⁵¹ Daryabadi, ‘*Ap Biti*, p.353

time to read and write on it. He replied me that the literary status of the Qur’an is being recognized to the people of Europe, he heard that the last fifteen Para of the Qur’an are included in the course of literature in Garman University. He advised me that to leave it and try to understand it and I might have relation to the Qur’an and whatever I like the part of the Qur’an to read daily. This was his part of *Tabligh*.⁵²

Once upon a time Daryabadi praised about a famous realistic writer and psychologist Willium Zamj and a philosopher Mill in front of Akbar Alahabadi. Daryabadi said, “He is not at present physically alive, but he is present in the whole world. In all languages, Mill was the greatest person. Akbar Alahabadi replied with smiling, “write down about Mill on a paper and put date on today. Ten years later, I will ask you about your praise of Mill. Happily, No ten but after three years Daryabadi became free from his past thought.”⁵³ Then he returned to Islam as a complete Muslim. After returning into Islam, he felt shame during of his life of rationalism and writings in that time.⁵⁴

Daryabadi wrote in ‘Mu‘asirin’, “One day when I became a Muslim de novo and a guest of Akbar Alahabadi, then the first time I joined with him at Juhr prayer. He became happy, prayed to Allah for me, and told that your late father will be happy by the Angles to hear the news of your prayer.”⁵⁵

Abdul Majid Daryabadi went through a critical phase of communist ideals in his life and a time came when he was about to indulge himself with the *Bhagwad Gita*. Meanwhile a freind suggested him that he should try to study the *Mathnawi* of Mawlana Jalaluddin Rumi. After reading *Mathnawi*, his inner world was radically changed. Then he commented on that if he were to die then and on being questioned by the angels about his din, he would answer them with the reference of the *Mathnawi* that his din complied as mentioned in the book and he knew no further, then he was deeply connected with Hadrat Mawlana Ashraf ‘Ali Thanawi and Qari Tayyab. Later from his contemporaries like Mawlana ‘Abdul Bari Nadawi and Hadrat Mawlana Manazir Ahsan Gilani.

⁵² *Ibid*, p.250. *Tabligh* means to invite the people into the Islam.

⁵³ Qasimi, *op., cit*, p.27

⁵⁴ Daryabadi, *op., cit*, p. 278.

⁵⁵ Daryabadi, *Mu‘asirin*, p.30

His Doctrine (*Mazhab*)

He was the follower of Imam AbuHanifah’s mode of life that means his doctrine was *Mazhab* (school of thoughts) of Hanafi. There are four schools of thoughts (*Mazahib*) in Islam. Those are recognized by Ahl al-Sunnah wal Jama‘ah. The followers of one of these four *Mazahib* are included in Ahl al-Sunnah wal Jama‘ah. He has interpreted in whole of his *tafsir* in the light of Hanafi School of thoughts and denoted the acceptance and difference of the Hanafi School of thoughts. He established the Hanafi School of thoughts and flourished as the best one.

His Consciousness in Politics

He was involved in the movement against English rulers. His grandfather was jailed of nine years for the movement against English rulers in 1857AC. When the demand of freedom of India was waving, his thinking was changed and inclined to the Congress. In 1909 AC, published “*Al-Hilal*”, edited by Mawlana Abul Kalam Azad. In that time, the weekly “Muslim Gusset”, was published, patronized by Mawlana Shibli Numani (1857-1914AC). The writings of these dailies and weeklies were printed in favour of the movement of freedom of India. He joined in the seating of the movement of freedom with curiosity in Lucknow. His curiosity in politics was run from 1913AC to 1916AC. On December 1916 AC, the annual meeting of Congress was organized tumultuously in Lucknow. He joined here with simple amusement and just looking the outside and inside of the meeting. He was related to Mawlana Muhammad ‘Ali’s English journal ‘**Comrade**’ and Urdu journal ‘**Hamdard**’. He read out his writings with interest. He sent some translations of English articles on the topic of political situation. Those were in critical discussions on the method of politics. In 1917AC, English rulers arrested some cosmopolitan persons due to the movement against the state. In this reason he involved in politics with a feelings of duty of the nation. In 1919AC, the meetings of the Khilafat⁵⁶ Movement⁵⁷ were arranged and processions were

⁵⁶ The Khilafat is an Islamic system of governance in which the state rules under Islamic law.

⁵⁷ The Khilafat Movement (1919–1924) was a pan-Islamic, political protest campaign launched by Muslims in British India to influence the British government and to protect the Ottoman Empire during the aftermath of World War I. The position of Caliph after the Armistice of Mudros of October

run in many places. He was inclined into Mahatma Gandhiji (1869-1948AC) and Mawlana Muhammad ‘Ali (1878-1931AC). He joined in these meetings. He got an opportunity to met Gandhiji in 1922 AC, in the annual function of Khaja Ajmiri (1141-1236AC). In that time, Mawlana Muhammad ‘Ali (1878-1931AC) was in jail. Daryabadi heard the news of Mawlana’s jail and left to lie down on a bedstead. After released on August or September in 1923AC, he met him at Bhuwali. Then, on December in 1923 AC, he was elected as president of the Congress, Daryabadi went to Aligarh and he translated the other speech of president into Urdu.⁵⁸ In 1931AC, after the death of Mawlana Muhammad ‘Ali, he detached himself from political activities, he devoted in journalism and writing books in Islam. In this reason the younger brother of Mawlana Muhammad ‘Ali, Mawlana Shawkat ‘Ali sent to him a letter with comment and requested him to come back to the political activities and organize the movement against the British Rules to established the rights of Muslims, he wrote;

’آپ کا خط سہارنپور سے ملا۔ شاید میں یہ سمجھوں کہ محمد علی کے مرنے کے بعد سے اسلام بھی مر گیا اور اس کے ساتھ ساتھ ماجد میاں بھی۔ لیکن ایسا نہیں ہے۔ اسلام زندہ ہے اور آپ بھی۔۔۔

Finality of Prophet Hoods

According to the Holy Qur’an, Prophet Muhammad (ﷺ) is the last prophet of Allah. A number of the Prophetic traditions also support this Qur’anic viewpoint but some false prophets appeared during last fifteen centuries among the Muslims. Daryabadi has not accepted any possibility of revelation after Prophet of Islam (ﷺ). A person claimed to be an apostolic prophet in the Punjab during colonial rule. Daryabadi thought it necessary to emphasis the belief in the finality of prophet hood and rejected any claim for the office of prophet hood after the last

1918 with the military occupation of Istanbul and Treaty of Versailles (1919) fell into a disambiguation along with the Ottoman Empire’s existence. The movement gained force after the Treaty of Sèvres (August 1920) which imposed the partitioning of the Ottoman Empire and gave Greece a powerful position in Anatolia, to the distress of the Turks. They called for help and the movement was the result. The movement collapsed by late 1922 when Turkey gained a more favorable diplomatic position; by 1924, it simply abolished the roles of Sultan and Caliph. https://en.wikipedia.org/wiki/Khilafat_Movement. Accessed on 22/10/2016.

⁵⁸ Daryabadi, ‘Ap Biti’, pp. 260-262.

Apostle of Allah, Muhammad (ﷺ). He has discussed Musaylmah, the Liar and his defeat during the caliphate of the first Caliph Abu Bakr (ﷺ) who was ultimately assassinated by his army. Daryabadi has refuted the false prophet of the Punjab vehemently. Commenting on the verse 5:3 he observes; This verse is indicated a clear argument for the Holy Prophet (ﷺ) as the last Prophet, because the religion has been finalized, perfect, true and completed and there is no room for changing in its injunction, which prevented the need of any new prophet. Allah has chosen for whole human in the world Islam as religion. So, He has interpreted in favour of this verse that completion of religion that means the finality of the Prophet.⁵⁹ He strongly expressed in interpretation on the verse 33:40 that “closing the long line of apostles. He is not ‘a prophet,’ but the Final Prophet and ‘The last of the prophets’”.⁶⁰

WORKS AND CONTRIBUTION

Mawlana ‘Abdul Majid Daryabadi wrote more than fifty books on different subjects of Islam and on Philosophy of Islam and on Psychology. Some of his books are in size of booklet. However, his writings are very much authentic, attractive, rational and deep most. First, he started to work as a journalist. He worked in ‘Udh Panch’ (estd. 1877AC, Lucknow), ‘Al-Hilal’ (estd. 1912AC, Kalkata), ‘Jamindar’ (estd. 1912AC, Lahore), ‘Hamdard’ (estd. 1913AC, Delhi), and worked as an editor of a weekly newspaper ‘Sach’ (estd. 1925AC, Lucknow) and then it became ‘Sidq’ and then ‘Sidq-i-Jadid’ to the end of his life. He contributed literary articles to prestigious Urdu journals “Ma’arif” of Azamgarh, “Al-Nazir” and “Hamdam” of Lucknow and “Hamdard” of Delhi. Besides he was the member of “Darul Musannifin”, (Shibli Academi) of Azamgarh, later he became the head of its Managing Committee. He also associated with the “Royal Asiatic Society”, London, “Hindustani Academy”, “Court of the Muslim University Aligarh”, “Khilafat Committee” and the “Nadwatul Ulama” of Lucknow. Then he became a prolific writer, Islamic scholar and a successful interpreter of the Holy Qur’an in English and in Urdu. His commentaries on the Holy Qur’an in Urdu and in English have marked out a place for him among the notable scholars of the modern age.⁶¹ His writings aer

⁵⁹ Daryabadi, *op. cit.*, Vol. I, pp.402-5

⁶⁰ *Ibid*, Vol. III, p.451.

⁶¹ Qasimi, *Khidmat-WA- Athar*, pp. 70-72.

divided into many subjects, discussed under the title. He was a versatile writer in modern era, especially in this subcontinent. They are all in below;

Qur’anic Sciences

Tafsir-Ul-Qur’an: Translation and Commentary of the Holy Qur’an, Vol. 1-4, published by Darul Isha‘at, Karachi-1, Pakistan: 1991AC after his death. Top of the cover page of this *tafsir* has been written ‘*Tafsir-i Majidi*’ by the publisher. Daryabadi wrote this *tafsir* in English first by the influence of Mawlana Sirajul Haq Machly Shahry. He knew very much about Daryabadi’s knowledge, personalities and good command in English language. It had been published by Darul Isha‘at, Urdu Bazar, Karachi, Pakistan in four volumes in 1991AC. The author himself wrote the Preface on December in 1941AC. The author observed that to translate the Qur’an is very difficult. So, he advised to the translators to follow the six main points and various sub-points to translate the holy Qur’an into English. Because he observed some problems to translate into English and he told that, there is no language in the world as well as Arabic. The Introduction was written by Mawlana Abul HaSan ‘Ali Nadawi on 16 August in 1981 AC/ 15th Shawwal in 1401 AH. The first volume had been started from *surah al-Fatihah* to *surah al-Ma’idah* of 82 verses. It is a brief exegesis of the holy Qur’an but a highly appreciated, admired, accepted and recommended *tafsir* to all.

Al-Qur’an Al-Hakim, Written in Urdu, this is a *tafsir* of complete set in one vol., published by Taj Company Limited, Lahore and Karachi, Pakistan in 1952AC. The pages are 1215 in total. The author himself has written a ‘Preface’ of this *tafsir*. He has cited a list of books those he has associated from, like Arabic and Urdu exegesis and the dictionaries in Arabic and in Urdu. He has written that he has associated more from ‘*Bayan al-Qur’an*’ of Hakim al-Ummah Mawlana Ashraf ‘Ali Thanawi. It has highly been recommended to all of the Urdu speaking Muslims in India and Pakistan as well as his *tafsir* in English.

Tafsir -I-Qur’an Tafsir-I-Majidi, it is his *tafsir*, written in Urdu, vol.1-3, not completed, published by Majlis-i-Nashriyat-i-Qur’an, Karachi, Pakistan in 1998AC. after his death. It is as same as his Urdu *tafsir* “*Al-Qur’an al-Hakim*”, which is a complete set in one volume, but it has not been completed. It has been

printed 1-3 volumes. However, title of the *tafsir* is different on cover page of this book.

The Glorious Qur’an: Text Translation & Commentary, It is an abridged version of his *tafsir* named ‘*Tafsir ul-Qur’an*’, published from Lucknow, Academy of Islamic Research and Publication, 4 volumes: 1981-85 AC.

Ard Al-Qur’an (ارض القرآن), Published by Na‘imur Rahman Siddiqui, Khatun Manjil, Haydar Mirza Road, Lucknow, India. There are informations about the places mentioned in the Qur’an.

Shakhsiyat-I Qur’an, (شخصیات قرآن) Published by Na‘imur Rahman Siddiqui, Khatun Manjil, Haydar Mirza Road, Lucknow, India. There are informations about the persons mentioned in the Qur’an. *A‘lam al-Qur’an*, published by Sidq-i-Jadid Book Agency, Lucknow, India.

Al-Hywanat Fi Al-Qur’an or Hywanat-I-Qur’ani, Published by Majlis-i-Nashriyat-i-Islam, Karachi, Pakistan, and Edition: 2006AC. He has written this book after finishing his *tafsir* in English and in Urdu. He has mentioned in the ‘Preface’ of this book that “After finishing my *tafsir* in English and in Urdu I realised that needed another contribution to the study of Qur’an. In this why this book has been written about the animals information’s mentioned in the Qur’an.”⁶² He has discussed about the animals those are discussed in the Holy Qur’an and discussed their characteristics, activities and their names derived from the languages and related to. He has discussed them linguistically and alphabetically. First of all he has written the meaning of the word, then the name of Surah and number of the verses used in the Holy Qur’an, and then he has written the purpose of the discussion in the Holy Qur’an. Then he has written their characteristics. There are 176 words have been included for discussion in this book. The author has also written ‘The Preface’ of this book on 27 June in 1954AC.

Bashriyat-i Anbiyah (بشريت انبياء) published by Maktabah Islam, Lucknow. There are thirteen chapters and fore worded by Hakim ‘Abdul Qawi daryabadi, editor of ‘Sidq Jadid’ and ‘The Preface’ was written by the Author himself. He has focused in the book that Allah sent his apostle as a human not an Angel. He has established it in the light of Qur’an. He has

⁶² Daryabadi, *Hywanat-i-Qur’ani*, Majlis-i-Nashriyat-i-Islam, Karachi, Pakistan, Edition: 2006AD. p. Preface.

written this book after completion of his *tafsir* in English and in Urdu. First edition has been published by Sidq Jadid book agency in 1959AC or 1960AC. He has written this book to purify the faith of people upon oneness of Allah (*Tawhid*). He has focused in the book that the apostles were not God they were selected from human society, but they were the best of all. It was written in proper time when the faith of Muslim people was going to be wrong. In that time, Daryabadi wanted to save the faith of Muslim people upon Allah.

Qasas Wa-Masa’il, Published by Islamic Publishers, Lucknow, India.

Mashkilat Al-Qur’an, Published by Islamic Research Foundation, Madras, India.

Islamic Philosophy

Sachchi Bati, (true speech) vol.1, published by Na’imur Rahman Siddiqui > Nadawi, Khatun Manjil, Haydar Mirza Road, Gulaganj, Lucknow.

Sachchi Bati, (True speech), published by Nafis Academy, Kimbal Road, Karachi. Second edition, 1982AC. The total pages of this book are 312. This book is a compilation of short editorial notes published in his weekly “*Sach*”. There are 130 notes compiled with different titles.

Murshid-Ki Talash, (مرشد کی تلاش), It means, to look for a guide to almighty Allah, published by Khatun Manjil, Haydar Mirza Road, Gulaganj, Lucknow, India. He has written in this topic for becoming near to almighty Allah with a good Islamic guide. However, nowadays activities of Islamic guide are not legal obviously illegal (بدعت). He said, if a Muslim needs to control him in the right way to almighty Allah, he has to follow a good Islamic guide. He argued that an Islamic spiritual guide must be qualified to develop and purify the inner world of the human being. All companies of the Prophet (ﷺ) were guided by the Prophet Muhammad (ﷺ).⁶³ The Prophet Muhammad (ﷺ) has said, من مات وليس في عنقه بيعة مات ميتة جاهلية “Who was died but he had not in the pledge of allegiance, died just as ignorance.”⁶⁴

Tamaddun-I Islam Ki Kahani, Published by Tanjim-i Islahi Mu’ashirah, Lucknow.

Qatli Masyh-Sy-Ihud Ki Buriyat, Published by Islami Mission. Sunnat Nagar, Lahore,

Pakistan. He has discussed about the death of son of Maryam, ‘Isa (عليه السلام). He proved in this book that the ill activities of Israilits killing the Prophet of almighty Allah.

6Zikr-I Rasul (ع), Published by Madani Kutub Khanah, Karachi, Pakistan. The total pages of this book are 136. This is a compilation of various topics on the life of the Prophet Muhammad (ﷺ). It is not a continuation of the Prophet’s life.

Mashwary Awr Gujarishi, Published by al-‘Ilm Publishers, Lucknow.

Tasawuf-I Islam, (تصوف اسلام), Published by Nim Book Dipu, Lucknow; Daru Matba’ a Ma’arif, ‘Azamgar, 1929AC. There are eight chapters in this book. In this book, he has discussed on written books by some famous Islamic philosophers and scholars on *Tasawuf*. In the first chapter, he has analyzed the Arabic book on *Tasawuf*, named; “Kitab al-Luma’if-al-Tasawuf” (كتاب اللمع في التصوف) by Shaykh Abu Nasar Siraj (b.378AH). It is the oldest book on *Tasawuf* in Arabic and translated in Urdu. In the second chapter, he has discussed the famous Persian book, named; “Kashf al- Mahjub” (كشف المحجوب) [Revelation of the Veiled] by Shykh Abul Hassan ‘Ali Ibn Uthman Hujwiri Ghaznawi (b. 470AH/990AC). He is as famous as called Data Ganj Bakhsh (d.552AH/1072AC). It is the oldest book on *Tasawuf* in Persian language. In the third chapter, he has discussed the book, named; “Risala-i Qushairiah” (رساله قشيريہ) by Imam Abul Qasim al-Qushairi (376-465AH). It is also the oldest one on *Tasawuf* that means Sufism in Islam. In the fourth chapter, he has discussed the book, named; “Fatuh al-Gayb” (فتوح الغيب) by Shykh Mahiuddin ‘Abdul Quadir Jilani Mahbub-i Subhani (471-561AH). In the fifth chapter, he has discussed the book, named; “Awarif al-Ma’arif” (عوارف المعارف) by Shykh Shahab Uddin Suhrawardi (531-632AH). In the sixth chapter, he has discussed on the book, named; “Fawaid al-Fuwad” (فوائد الفوائد) by Khajah Nizam Uddin Mahbub Ilahi (1238-1325AC). In the seventh chapter, he has discussed on the book named; “Mantaq al-Tayr” (منطق الطير) by Shykh Farid Uddin ‘Attar (513-627AH). He was a famous Persian Muslim Sufi in Islam and a mystic poet and a theoretician of Sufism. In the eighth and the last chapter, he has discussed on the book, named; “Lawa’ih” (لوائح) by Mawlana Jami (718AH/1414AC-898AH/1492AC), his actual name is Nuruddin ‘Abdur Rahman Jami, he was prolific scholar and writer

⁶³ Daryabadi, *Tasawuf-i Islam*, pp.170-88.

⁶⁴ Sahih Muslim, H.N. 3441, Vol. IX, p.393. Maktaba al-Shamilah.

of mystical Sufi literature. Mawlana ‘Abdul Majid Daryabadi has tried to establish that Islam and Tasawuf are correlated each other. One is not separated from other. Above those were Sufi saints, they practiced Sufism in the light of Islam.

PHILOSOPHY AND PSYCHOLOGY

Ghaja-I Insani, Published by Wakil Bek Trading Agency, Omitsar: 1910 AC. It had been written while he was a student of intermediate at Canning College. It has been taken references in medical sciences, especially in Anatomical sciences. In this book, he had discussed about the organs of human body. It was printed as a booklet in 1910 AC.⁶⁵ It was his second book in his early life.

Falsafa-I Jadhbat, published by Anjuman-i-Traqqi-i-Urdu, Delhi. He wrote this book on Philosophy in 1913 AC, while he was a student of BA. It was published first in 1914 AC in Urdu, then in 1919 AC, then in 1930 AC. It was with 100 pages. Then it was published by Matba-i Institute, Aligarh in 1920AC. It was with 264 pages. It is a famous book in Philosophy. This reflects his philosophical thoughts. He took help from 10 or 12 books in English.⁶⁶

Falsafa-I Ijtima‘, Published by Anjuman-i-Traqqi-e-Urdu, Delhi.

Falsafa Ki Ta‘Lim Guzashtah Awr Mawjudah, published by al-Najir Book Agency, Lucknow.

Falsafayanah Madamin, Published by al-Najir Book Agency, Lucknow.

Mubadi-I Falsafah, (مبادی فلسفہ),

It was the preliminary book of philosophy, Vol.1, published by Matba‘Malaria Press, ‘Azamgardi: 1931AC. The total pages of this book are 185. There are six chapters included in this book.

Mubadi-I Falsafah, (مبادی فلسفہ), it was the preliminary book of philosophy, Vol. 2, published by Matba‘Ma‘arif Press, ‘Azamgardi: 1934AC. The total pages of this book are 151. There are seven chapters included in this book.

Ham ‘Ap (Popular Psychology), published by Hindustani Academy, Alahabad.

Faraidh Wa-Din, Published by Nul Kishur Book Dipu, Lucknow. It was written by the

advice of his college friend. It is a learning booklet and published as an article, named; “Ik Khadim-i-Ta‘lim”. Dr. Akhlaqur Rahman Qidwayi said that ‘Abdul Majid Daryabadi’s philosophical thought is relevant even today. He hoped that both the country and the community would continue to be benefited from his views and writings.⁶⁷

The Psychology of Leadership, It was printed by a famous publisher ‘T. Fisher Unwin, London (UK) in 1915 AC. At that time, the Psychology was a branch of Philosophy; later it has been become science. Therefore, he wrote this book on Psychology. It is his famous book on Psychology.⁶⁸

“*J S Mill: A Bibliographical Sketch with the Critical Review of Some of His Writings*”. This book was written on J S Mill, a great western philosopher. He was influenced by J S Mill’s thought. Therefore, he read out his all writings deeply and wrote this small book on him. Above those books were written during his rationalistic period. He wrote many books in philosophy before he returned to Islam. After returning to Islam, he felt shame about his rationalistic writings above those books and wanted to wipe the list of those books up from his memory. He has focused rationalistic thoughts and western philosophical thoughts in those books.⁶⁹

Auto Biography and Biography

Siratun Nababiyy ρ Qur’an Ki Rushni Mye (سیرة نبوی صلی اللہ علیہ وسلم قرآن کی روشنی می ن), Karachi: Siddiqi House, 1958AC/1378AH. He has expressed his deepest love to the Prophet Muhammad (ρ). Total pages of this book are 264. It has been written a short biography of the Prophet Muhammad (ρ) in the light of the Holy Qur’an.

‘Ap Biti, (آپ بیٹی) Published by Maktabah Firdaws, Mukarram Nagar, Lucknow: 1978AC. It is a book of autobiography. The total pages of this book are 402.

⁶⁷ <http://www.seminar on ‘Abdul Majid Daryabadi.com> accessed on 22/11/2010

⁶⁸ Daryabadi, *A ‘p Biti*, p. 277.

⁶⁹ Daryabadi said, ہا اور کئی برس بعد جب ہوش آیا اور از سر نو مشرف بہ اسلام ہوا تو سب سے پہلے اس گندہ کتاب پر لاجول

پڑھی اور اعلان کے ساتھ اس کو اپنی فہرست تصنیفات سے خارج کر دیا۔ اللہ سے پناہ مانگتا ہوں اس کتاب اور اس دور کے دوسرے کفریات سے Daryabadi, *A ‘p Biti*, p. 278.

⁶⁵ Daryabadi, *‘Ap Biti*, p. 274.

⁶⁶ Daryabadi, *‘Ap Biti*, p. 276.

Chanda Sawanah Tahriri, Published by Mawlana ‘Abdul Majid Daryabadi Academy, Lucknow.

Hakimul Ummat, (حكيم الامت) Published by Maktaba Madaniyah, Urdu Bazar, and Lahore, Pakistan. This book has been written on the biography of Mawlana Ashraf ‘Ali Thanawi (1863-1943AC). He was Daryabadi’s spiritual guide. He has written the life of Mawlana Ashraf ‘Ali Thanawi from 1927-1943AC. The total pages are 547.

Muhammad ‘Ali, Published by Sidq Foundation, Lucknow, India. The total pages of this book are 672. This book has been written on the biography of Mawlana Muhammad ‘Ali Jawhar (1878-1931AC). He was Daryabadi’s political guide and a great leader of Indian Muslim. Daryabadi has written his life from 1912 to 1930AC.

Mahmud Ghaznawi, (محمود غزنوی) Published by Wakil Book Trading Agency, Amritsar, India. It was his first book in his early writing life.⁷⁰

Mu‘Asirin, (معاصرین), Published by Idara-i-Insha-i-Majidi, Rabindra Sarani, and Kolkata, India. It is a biographical book of contemporary persons. Forty three persons are there elder to him, twenty nine persons are as old as to him and eight persons are younger to him.

Wafiyat-I Majidi, Published by Idara-i-Insha-i-Majidi, Rabindra Sarani, and Kolkata: 2002AC, India. It is a compilation of selected sixty two articles of hundreds from his weekly ‘Sidq’ and ‘Sidq-e-Jadid. There are 288 pages in this book. The persons are from different categories. First chapter was written for ten persons of his family; like his mother, elder brother, elder sister, wife and relatives. Second chapter was written for twelve persons of respected ‘Ulama’ and persons of *Sufi* order. Third chapter was written for sixteen personalities from political leaders. Fourth chapter was written for fourteen personalities, those were from the famous poets, literati and journalists. Fifth chapter was written for four personalities, who were Doctorates and physicians. Then the sixth and last chapter was written for seven personalities, who were from different field.

Akbar Namah, (اکبر نامہ) Published by Idara-i-Insha-i-Majidi, Rabindra Sarani, Kolkata, India:

2008AC/1429AH. This is the book of biography of famous Indian Urdu poet Akbar Alahabadi. The total pages of this book are 311. There are sixteen chapters included in this book.

Traveling

Safar-I Hijaz, (سفر حجاز), Published by Idara-i-Insha-i-Majidi, Rabindra Sarani, and Kolkata, India. This book has been written on his traveling to Hijaz for pilgrimage (حج).

Sayahat-I Majidi, (سیاحات ماجدی) Published by Sidq Foundation, Khatun Manjil, Haydar Mirza Road, Lucknow: 2006. It is a book on traveling into many places. There are eleven places of India he traveled; Mumbai, Bihar, Bhopal, Hyderabad, Delhi, Kolkata, Madras, Aligarh, and Agra. It are the first chapter of this book. There are 360 pages and 15 topics in this book. He also traveled to Pakistan and Lahore for two weeks and a half. In this purpose, he has written a book “ڈھائی ہفتہ پاکستان میں”⁷¹

Mubarak Safar, (مبارک سفر) Published by Sidq-i-Jadid book Agency, Lucknow, India. Another name is “ڈھائی ہفتہ پاکستان میں” (two weeks and a half in Pakistan).

Books in English

The Psychology of Leadership, Published by T. Fisher Unwin, London (U.K.).

The Glorious Quran: Text Translation & Commentary, It is an abridged version of ‘Abdul Majid Daryabadi’s *Tafsir al-Qur’an*, published by Academy of Islamic Research and Publications, Lucknow, 4 Volumes, 1981-85 AD.

Tafsir-UI-Qur’an: Translation and Commentary of the Holy Qur’an, (Karachi: 1991, Darul Isha‘at, Urdu Bazar Pakistan. It is a complete set in four volumes.⁷²

A CHARISMATIC MUFASSIR OF THE HOLY QUR’AN

Background of His Tafsir

‘Abdul Majid Daryabadi (1892-1977AC) was an eminent scholar in Islamic learning and sciences. He was one of the wisest scholars among his contemporary due to his deepest study, knowledge and writings, in addition, for his quick-sighted and quick-witted personalities. His analytical discussion and research works from his knowledge and experience have been

⁷⁰ Qadwayi, Dr. Hashim, *Maktubat-i-Majidi*, Vol.5, compilation, (Calcutta: Idara-E-Insha-E-Majidi: 2008), p.200.

⁷¹ Daryabadi, ‘Ap B>iti, pp. 327-333.

⁷² http://www.sidq_foundation.com/page_3; accessed on 21 July’ 2009. I have found the list of his books from this website.

widely reputed and commented to the Muslim Community. He had contributed successfully in various subject of the Islamic literature and especially in exegesis of the Holy *Qur’an*. He had devoted his whole life of his last day to the cause of Islam after returning from atheism, and then he had published scores of books and articles both in English and in Urdu for Islamic literature, which bring out the excellence of Islam. It is too difficult to indicate that which the best of his works of Islamic literature is! However, it can be expressed in a deep analytical study that his *tafsir* in English and in Urdu both are the best contribution to Islamic literature among his works. It is his excellent and brilliant achievement and memorable contribution to the study of *tafsir* literature. We find his inclination of knowledge and religion in his *tafsir* in English and as well as in Urdu.⁷³ It is his highest contribution to the study of *tafsir* literature in English and in Urdu. He had written *tafsir* in English (1933-1939AC) first. Then he had written *tafsir* in his mother tongue ‘Urdu’. It has highly been recommended to all of the Urdu speaking Muslims in India and Pakistan as well as his English. It was published in one set from Taj Company Limited, Lahore and Karachi, Pakistan. It was named ‘*al-Qur’an al-Hakim*’, (القرآن الحكيم) which is known as *Tafsir-i Majidi* (تفسير ماجدی), and it was completed in total 1215 pages in one complete volume. The author, ‘Abdul Majid Daryabadi himself has written a ‘Preface’ of this *tafsir*. He has cited a number of books, from which he has been associated, like ‘Arabic and Urdu exegesis, dictionaries in Arabic and in Urdu. He has been associated more to translate his Urdu *tafsir* from ‘*Bayan al-Qur’an*’ of Hakimul Ummat Mawlana Ashraf ‘Ali Thanawi.⁷⁴

The *tafsir* in English was written with the influence of Mawlana Sirajul Haq MachliShahri.⁷⁵ He knew very much about Daryabadi’s knowledge, personalities and good commanding in English language. Therefore, once he requested him to write a *tafsir*, which will be a modern and comparison of religions, because there is no English translation of the Qur’an for the Ahl al-Sunnah and whole Muslims. Then he had started to write this *tafsir* in English and taken six/seven years to write this *tafsir* from July 1933AC to 1939AC. It is

his great unforgettable attainments in his life of his literary works. He has written this *tafsir* during the Second World War (1939-1945AC). He had written this *tafsir* by the suggestions of his several esteemed friends and scholars.⁷⁶ It was completed with four volumes and was published first in 1941AD by Darul Isha‘at, Urdu Bazar, Karachi, Pakistan. On December, in 1941AC, the Introduction had been written by Mawlana Abul Hasan ‘Ali Nadawi and it had been published on 16 August, in 1981AC/ on 15 Shawwal, in 1401AH. Then it was published in 1991AC. The Author himself has written the ‘Preface’. In the preface, the Author has advised to the translators to follow the six main points and various sub-points about how to translate the Qur’an into English, because he has observed some problems to translate the Qur’an from Arabic into English. So, he has thought, there is no language in the world as well as Arabic.

The first volume is started from *Surah al-Fatihah* to 82 verses of *Surah al-Ma’idah*. As if it is brief exegesis of the Holy Qur’an but it is highly appreciated, admired, accepted and recommended. In the volume number 1, the pages are 454 and the index is 10 pages in addition. He had started to write this *tafsir* from 1933 AC and finished it in 1939AC and published in 1941AC.⁷⁷ It is titled ‘*Tafsir-ul-Qur’an: Translation and Commentary of the Holy Qur’ān*’ and in Urdu, title is *al-Qur’an al-Hakim*, completed in one volume. It was printed and published first in 1944AC by Taj Company, Lahore, Pakistan. There is an **appendix on Trade and interest** (بيع و ربا) after the end of *Surah al-Baqarah*.⁷⁸ It was written by Mawlana Abul A‘ala Mawdudi, it is 2 pages in total, who was an editor of *Tarjuman al-Qur’an*, Lahore, Pakistan. It is related to the verse no. 275 of *Surah al-Baqarah*. He has interpreted the verse under the footnote no. 141-152, end of the footnote no. 145, in addition, the readers have been requested to see appendix at the end of the *Surah* to learn details from this verse no. 275. Mawlana ‘Abdul Majid Daryabadi was a broad minded and a person of simplicity. In as much as, he has included an appendix on Trade and Interest, written by Mawlana Abul A‘ala Mawdudi in the interpretation of the verse no. 275 of *Surah al-Baqarah*, but he was a man of

⁷³ Qasimi, *op. cit.*, p.60

⁷⁴ Daryabadi, ‘*op. cit.*’, Vol. I, Preface of Author.

⁷⁵ He was a teacher of Majidia Intermediate College, Alahabad, India. Daryabadi, ‘*Ap Biti*’, p.292.

⁷⁶ Daryabadi, *op. cit.*, p.vii.

⁷⁷ Daryabadi, Hakim Abdul Qawi, *Wafi’at-i-Majidi*, p.15.

⁷⁸ Daryabadi, *op. cit.*, Vol. I, pp. 201-2.

different school of thought. Therefore, his point of view was towards the famous and real Arabic proverb انظر الى ما قيل ولا تنظر الى من قال “Look on what was said, but not to look at who said”. However, in his Urdu *tafsir*, there is no appendix on Trade and Interest by Mawlana Abul A’ala Mawdudi in the interpretation of the verse no. 275 of Surah al-Baqarah, there is his own interpretation in the footnote no. 1066-73. In his Urdu *tafsir*, he included six articles, against the interpretation of verse no. 183 of Surah al-Baqarah, those are published in his weekly magazine ‘*Sach*’ (سچ), from Lucknow, edited by ‘Abdul Majid Daryabadi, in several dates; first is on 3 April in 1925AC, second is on 3 April in 1926AC, third is on 26 March in 1926AC, fourth is on 3 March in 1928AC, fifth is on 14 March in 1927AC and sixth is on 21 March in 1927AC.⁷⁹ But in his English *tafsir*, there are no articles included against the verse no. 183 of Surah al-Baqarah.

The verse no. 3 of the Surah al-Nisa, in the footnote no. 498, he has requested the readers to see **appendix on polygamy** at the end of the Surah al-Nisa.⁸⁰ It is 4 pages in total, but well written and logical and natural and physical also. He has made three questions about polygamy. They are; (i) **Is polygamy unnatural?** (ii) **Is it immoral?** (iii) **Is it irrational?** Then he has positively answered and proved strongly and logically that the adoption of polygamy as a necessity and after the war the population was greatly reduced and there was considerable surplus of females, so, it was real phenomena that for dignity and security of females and save the society from wild like sexual activities. In addition, it is limited in four against the activities of Jews and Christian. However, in his Urdu *tafsir*, there is no appendix on polygamy against the verse no. 3 of Surah al-Nisa; he has interpreted the verse in the footnote no. 10 of the Surah.⁸¹

The volume number II has been started from the verse no. 83 of *Surah al-Ma’idah* upto the end of the *Surah al-Nahl*. There are 497 pages in total and the index is within 10 pages. There is no appendix in this volume.

The volume III has been started from the *Surah Bani Isra’il* up to the end of the *Surah Fatir* and the pages are 503 along with the references and the four appendices had been included. First of

the four appendices is ‘*Seven Sleepers*’ written by S. Abul Hasan ‘Ali Nadvi and second is ‘*Identification of Zul-Qarnain*’ by S. Abul Hasan ‘Ali Nadvi. The third is ‘*Historicity of Haman as mentioned in the Qur’an*’ by Sher Mohammad Syed and the fourth is ‘*Was Muhammad Literate?*’ by S.G. Muhiuddin. He has introduced himself a broad-minded personality for including other’s articles, related to the interpretation of the verses of the Holy Qur’an in his *tafsir*.

The volume number IV is the last one; it has been started from *Surah Yasin* up to the *Surah al-Nas*, the end of the Qur’an. The pages are 543, a bibliography of 4 pages had been included, and an index is in 10 pages. The number of footnotes in all the earlier volumes began and ended with a part (*Para*) of the Holy Qur’an. As, however, the third volume was terminated with the *Surah al-Fatir*, a portion of *Surah Yasin*, which has been included in part XXII, had to be brought out into this volume. Consequently the footnotes begin with the *Surah Yasin* and continue into part XXIII. In subsequent parts, the usual practice of giving the footnotes by Qur’anic *Paras* has been followed. Then the number of footnotes was begun with part XXIV and continued at the end of the part XXIV. There is no appendix in this volume.

A Unique ‘Preface’

The unique ‘Preface’ was written by the author himself on December in 1941 AC. The Introduction was written by Mawlana Abul HaSan ‘Ali Nadawi on 16 August in 1981 AC/ 15th Shawwal in 1401 AH. Here is a long distance between Preface and Introduction, 40 years after Mawlana Abul HaSan ‘Ali Nadawi has written an Introduction on Daryabadi’s *tafsir* in English. It was published in 1991 AC as First Edition. Although it is a brief exegesis of the Holy Qur’an, but it is a highly appreciated, admired, accepted and recommended *tafsir* to all. In addition, the author has interpreted many verses of the Holy Qur’an in the light of comparative religion. There is no other *tafsir* in this subcontinent as like as it and it is more authentic than other is also.

In his Urdu *tafsir*, he has also written a ‘preface’, but it is different from the ‘preface’ of his English *tafsir*. In it, he has discussed elaborately. He had revised the first part of his *tafsir* on December’ 1944AC/ Dhu al-Hijjah’1363AH and on October’1946AC/Dhu al-Qa’dah’ 1365AH, he has finished revision of the five parts of the Holy Qur’an.

⁷⁹ Daryabadi, *Ibid*. pp. 102-4.

⁸⁰ *Ibid*. pp. 397-400.

⁸¹ *Ibid*. p. 178, footnote -427.

THE EVALUATION OF HIS METHODOLOGY

In the Light of Other Verses of the Qur'an

Interpretation in the light of other verses of the Qur'an is called تفسير القرآن. When an interpreter of the Qur'an starts to interpret then it is considered to interpret by the other verses of the Qur'an first as the foremost source for interpreting the Qur'an. Daryabadi has applied it mainly in linguistic and legislative explanations of the Qur'an very prudently, e.g. in illustrating the meaning of 'اعزّة' with the synonym of 'أشداء' and 'أدلة' with the antonym of 'رحماء' in this verse;

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ
O you who believe! Whoever of you apostates from his religion, then Allah shall soon bring a people whom He shall love and who shall love Him, gentle towards the believers, stern towards the infidels, striving hard in the way of Allah, and unheeding the report of any reprove. This is the grace of Allah; He bestows it on whom so He will. And Allah is Bountiful, Knowing."⁸² The author has interpreted this verse with the other verse of the Qur'an in the same meaning. He has cited the other verse;

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
Mohammad is the messenger of Allah. And those who are with him are stern against the infidels and merciful among themselves."⁸³

In The Light of Sunnah

In the most of the verses of the Qur'an have been explained based on what the Companions had learnt from the Prophet (ﷺ) as to the explanation of the Qur'an.⁸⁴

أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَاسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ
Allowed to you, on the night of fasts, is consorting with your women; they are a garment for you and you are a garment for them. Allah knows that you have been defrauding yourselves, so He has relented towards you and pardoned you. So now copulate with them, and seek what Allah has ordained for you"⁸⁵ In this verse, he has proved

that what is the purpose of marital act? In addition, everyone wants his successors and his future generation. So, he said that the word 'ف' is used against the 'Birth Control'. He opposed the systems created upto 1943AD. In addition, he opined against the 'azle (عزل). He has said that every couple must have patience to wait for the natural result of sexual intercourse. Because, the meaning of the above word is in favour of upcoming off spring. He has cited the sayings of Prophet (ﷺ) in his *tafsir* in Urdu, he said, "تزوجوا الولود اللود" "Get marry to fertile and attractive women".⁸⁶ He has interpreted the verses with the point of view of the Prophet (ﷺ). But the author did not mention *isnad* (chain of authorities) of the quoted *hadith* and often remained satisfied with mentioning the name of only one *rawi* who related *hadith* directly from the Prophet (ﷺ). This *hadith* has not been mentioned in his *tafsir* in English. In the most cases, the author did not mention the sources from which he collected the *hadith*. He has written some conditions to receive contraceptive methods for controlling the birth.⁸⁷ In the verse no.133 of surah al-Baqarah, Allah stated the situation before the death of Ya'qub (Jacob) ﷺ ;

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
Were you witnesses when death presented itself to Ya'qub, and when he said to his sons: what will you worship after me? They said: 'we shall worship thy God, the God of thy father, Ibrahim and Isma'il and Ishaq the one and only God, and to Him we are submissive"⁸⁸

Here he interpreted the word أَبَانِكَ that means 'your father', Isma'il ﷺ was a brother of Ya'qub (ﷺ) but his sons addressed him as father. Daryabadi interpreted that our Prophet Muhammad (ﷺ) also addressed father to his father's brother 'Abbas (ﷺ). He cited that the Prophet (ﷺ) said, "هذا بقية آبائي، You are rest of my father's".⁸⁹ Prophet addressed his paternal uncle 'Abbas (ﷺ) as father. There is no reference of this *hadith* in his *tafsir* in Urdu. However, I found this *hadith* like;

قال رسول الله صلى الله عليه وسلم : " احفظوني في العباس، The Prophet ﷺ said، "إن عم الرجل صنو أبيه" "Keep me on Abbas, surely he is the rest of

⁸² Al-Qur'an, 5:54; Daryabadi, *Ibid*. Vol.1, p. 438.

⁸³ Al-Qur'an, 48:29; *Ibid*, Vol.1V, p. 227.

⁸⁴ adh-Dhahabi, *op. cit.*, pp.45-46; Manna'al-QaTTan, *op. cit.*, p.335; Amin, AHmad, *op. cit.*, p.196.

⁸⁵ Al-Qur'an, 2:187; Daryabadi, *op. cit.*, Vol.1, p. 118.

⁸⁶ Sunan al-Nasa'i, Vol.10, p.326, H.N. 3175; Sunan Abu Da'ud, Vol.5, p.431, H.N.1754.

⁸⁷ Daryabadi, *Ibid*. Vol.1, p. 120.

⁸⁸ *Ibid*. p. 87.

⁸⁹ *Ibid*. p.52.

my fathers, and what the uncle of man synonymous with his father”.⁹⁰ Here he interpreted this verse in the light of Prophet’s saying. Imam Tirmidhi said that this hadith is Hasan.

In The Light Of Sayings of Sahabah and Tabi‘un

Companions of Prophet (ﷺ) have known well the system of the revelation of the Qur’an and witness the background of the event of the different verses revealed. So, their interpretation of the verses of the Qur’an is very much authentic and acceptable to the renowned ‘Ulama’. In this reason Imam Ibn Jarir al-Tabari (224-310AH), Imam al-Huda al-Samarkandi (d.375AH), Galib Ibn ‘Atiah al-Andalusi (d.546AH), Imamuddin Isma‘il Ibn Kathir (d.774AH), Imam al-Sa‘alabi (d.876AH), Jalaluddin al-Suyuti (d.911AH) have given importance the sayings of Sahabah and Tabi‘un side by side the verses of the Qur’an and Hadith. In this method, Mawlana Daryabadi followed in his *Tafsir*. In example, Allah says,

وَأَدْعَيْنَا النَّبِيَّ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخَذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ
مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

“And re-call when we appointed the House a resort to mankind and a place of security, and said, ‘take the station of Ibrahim for a place of prayer. And we covenanted with Ibrahim and Isma‘il saying: ‘purify you twain My House for those who circumambulate it and those who will stay and those who will bow down and prostrate themselves.”⁹¹

In this verse, the meaning of مقام إبراهيم is that stone, standing on which Ibrahim (ﷺ) built the House of Allah (كعبة), and at present the stone has been preserving in a small room at a distance of few feet from the Ka‘ba. In front of this room, to pray two rak‘ats are compulsory (واجب) in the light of Hanafi and Maliki school and sunnah (سنة) in the light of Shafi‘i’s school. But some of the Sahabah and Tabi‘un think that it means whole Ka‘ba, that means all sceneries and all mash hads. He interpreted⁹² with the reference of Sahabah and Tabi‘un;

قال ابن عباس رضي الله عنهما الحرم كله وروي عن عطاء و
مجاهد مثل ذلك (ابن كثير) وذهب النخعي و مجاهد الى ان

⁹⁰MuSannaf Ibn ‘Abi Shaybah, Vol. 7, H.N. 26, p. 518, al-Maktabah al-Shamilah.

⁹¹Al-Qur’an, 2:125; Ibid, p. 80.

⁹²Daryabadi, Ibid. Vol.1, footnote no. 451, p. 49.

المراد من مقام ابراهيم الحرم كله وابن عباس وعطاء الى انه موافق الحج كلها (روح)

Here Hazarat Ibn ‘Abbas (رضي الله عنهما) is a famous Sahabah and Hazarat Mujahid and ‘Ata’ (رضي الله عنهما) are from Tabi‘un.

In the Light of Renowned Previous Tafsir

Mawlana Daryabadi’s *Tafsir* is an authentic and source reliable. In his *Tafsir*, he has taken sources from contemporary and previous *Tafasir* for authenticating his speech and interpretation. The sources of ‘*Tafsir-ul-Qur’an*’ and in Urdu *Tafsir-i Majidi* (تفسير ماجدي) have been mentioned by the author himself at various places in the *tafsir* and cited in his preface. To translate the Qur’an, he has taken help from ‘*Bayan al-Qur’an*’ of Hakimul Ummat Mawlana ‘Ashraf ‘Ali Thanawi. He expressed that he has taken help from some traditional sources of *tafsirs* in ‘Arabic and Urdu. They are; *Tanwir al-Miqyas* or ‘*Tafsir-i Ibn ‘Abbas*’ (تنوير المقياس يا تفسير ابن عباس) written by ‘Abdullah Ibn ‘Abbas (رضي الله عنهما) (d.78 AH), *Jami‘ al-Bayan fi al-Tafsir al-Qur’an* or *Tafsir-i Ibn Jarir Tabari* (جامع البيان يا تفسير ابن جرير طبرى) written by Ibn Jarir al-Tabari (d.310 AH), *Tafsir al-Kashshaf* (تفسير الكشاف) written by ‘Allamah Jarullah Mahmud Ibn ‘Umar al-Zamakhshari (d.815AH), *Mafatihul Gayb* or *Tafsir-i Kabir* (مفاتيح الغيب يا تفسير كبير) written by Imam Fakhruddin ‘Umar Razi (d. 606AH), *Ma‘alim al-Tanzil* or Condensed *Tafsir-i Ma‘alim* (معالم التنزيل) written by Mahius Sunnah Husain Ibn Masud Abu Muhammad NaqawiShafi‘i (d. 516AH), *Tafsir al-Qur’an al ‘Azim* or *Tafsir-i Ibn Kathir* (تفسير ابن كثير) written by Hafiz ‘Imad al-din Abul Fida’ Isma‘il Ibn Kathir Damashki (d. 774AH), *Madarik al-Tanjil* or *Tafsir-i Madarik* (تفسير مدارك) written by Hafiz al-din Mahmud Abul Barakat NasafiHanafi (d. 686AH), *Anwar al-Tanjil* or *Tafsir-i Baydawi* (تفسير بيضاوى) written by Qadi Nasir Uddin Abu Sayyid ‘Abdullah Ibn ‘Umar Baydawi (d.791AH), *Al-Bahr al-Muhit* (البحر المحيط) written by Athir Uddin Abu ‘Abdullah Muhammad Ibn Yusuf Ibn Haiyan Andalusi (d. 654AH), *Tafsir Abi Sa‘ud* (تفسير ابي سعود) written by Abu Sa‘ud ‘Imadi, *Tafsir Ruh al-Ma‘ani* (روح المعاني) written by ‘Allamah Shihab Uddin Sayyid Mahmud ‘Alusi (d. 1291AH), *Tafsiru Jalalyn ma‘ Kamalyn* (تفسير جلالين- مع) (كمالين), *Ghara‘ib al-Qur’an* or *tafsir-i Nishapuri* (غرائب القرآن يا تفسير نيشاپورى), *Tafsir Fath al-Qadir* (تفسير فتح القدير) written by Shawkani, *Tafsir-i Khazin* (شرح معالم) etc. Except above these *tafsirs*, he has associated from others in the subject of Islamic jurisprudence

(فقه). Specially those are; *Ahkam al-Qur’an* (احكام القرآن) written by ‘Allamah Abu Bakr Muhammad bin al-‘Arabi al-Masiki al-Andalusi (d. 573AH), *Ahkam al-Qur’an* (احكام القرآن) written by Imam Abu Bakr Ahmad bin ‘Ali JaSSaS RaziHanafi (d. 370AH), *Tafsir-i Ahmadi* (تفسير احمدى) written by Mulla Ahmad Jiyun Amitahwi. It had been written in 1075AH, *Al-Mufradat fiGharib al-Qur’an* (المفردات فى غريب القرآن) written by Abul Qasim Husayn bin al-Fadal Raghīb al-ISfahani (d. 502AH). He had actually benefited more from above those traditional Arabic *Tafsirs*.⁹³ However, he had conditional knowledge’s, potentialities and qualities to interpret the Qur’an. However, he had not taken help from the *tafsir bi al-ra’y*.⁹⁴ His *tafsir* in English is a unique one, because he did not follow the western translator of the Qur’an and exegete the Qur’an in the light of comparative religious study. So, his translation and interpretation are different from others. As I have gone through his *tafsir* in English and in Urdu, Daryabadi had adopted methods as follows; Often he quoted interpretation from the work mentioning him or his *tafsir*.

Sometimes he quoted exegesis from the various ancient famous *tafsir* and the religious books. The books, which has been written by renowned western writers mentioning him or his *tafsir* as the source, but he did not comment on his interpretation.

In the Light of Own Thoughts (*Tafsir Bi Al-Ra’y*)

Through this method, what the early exegetes really wanted to achieve was an explication of those parts of the Qur’an which were not brought to the Prophet’s (ﷺ) attention. This method had been employed mostly by the Companions and the Successors, as it is commonly known that many of them exerted their personal judgment in fathoming the meaning of several verses, to which they did not receive any transmission or explanation from the Prophet (ﷺ). However, after the development of Islamic theology, the method of *tafsir bi al-ra’y* has been gradually deviated from the sound to the unsound usage of *ra’y*. Allah said, “*And the Jews and the Nazarenes say, ‘We are the children of God and His loved ones’*”.⁹⁵

He has interpreted in this verse that, it is their religious believe in sense of a race or

community. He has quoted more from their religious books about their belief that they are the sons of God and His loved ones. In his Urdu *tafsir*, he has interpreted that, it has been told due to their status and closest to God. He has exemplified that in Hindus of this sub-continent as same as Brahman and Rajput and as well as in Muslim community, it has been called as same as Pirzadah, Mashayikhzadah, Makhdumzadah, these words are used in the same mentality and same point of view of the Jews and the Nazarenes.⁹⁶ He has made an example like above the customs in the people of Indian sub-Continent; he has interpreted the verses of the Holy Qur’an in his Urdu *tafsir* but not in his English *tafsir*. It has been observed that he has written *tafsir* first in English, then in Urdu in his mother tongue, and during of his decision to write a *tafsir* in Urdu, in that time people of this sub-Continent hugely adopted in this customs. It was the time of Second World War from 1939 to 1945 AC.

In the Light of Geography, History, *Isra’* *iliyats* and Archaeology

Daryabadi has interpreted some historical verses in the light of Geography and Archaeological evidence. The example is below; “*And recall when we separated for you the sea and delivered you and drowned Fir’awns’ house while you looked on*”.⁹⁷

In this verse, he interpreted that it was not an event of against the laws of nature. It was an action of earthquake on the sea. On 15 January in 1934 AC, he has cited a real example in his *tafsir*, which was observed at the city of Patna at 2 p.m. in India, in a broad daylight at a few minutes. Which was witnessed by many people of India, as same as which was happened in the ‘Red Sea’ of Egypt between the Prophet Musa (ﷺ) and Fir’awn (King of Egypt).⁹⁸ He interpreted the word البحر is **Red Sea**. He commented that the wrong interpretation against the word **River Nil** by the some Mufassirs. He cited that the time of the event of Fir’awn is about 15th century BC. However, some of interpreter of the Holy Qur’an interpreted bravely that it may be 1447 BC. In addition, the event of drowned the Fir’awns with his group in Red Sea was written in the Tawrat (Ex. 14:21-30).⁹⁹

⁹³ Daryabadi, *Ibid.* Author’s Preface; end of this *tafsir*.

⁹⁴ Qasimi, *op. cit.*, p.61.

⁹⁵ Al-Qur’an, 5:18.

⁹⁶ Daryabadi, *op. cit.*, footnote no. 82, p. 245.

⁹⁷ Al-Qur’an, 2:50.

⁹⁸ Daryabadi, *op. cit.*, Vol.1, pp. 32-34.

⁹⁹ *Ibid.*...

In his *tafsir*, he interpreted the verses of the Qur’an on Geography elaborately. He discussed and interpreted about the concept of Geography and the scenery of the natural land uncontestedly and newly. There is no example but he is the example of him. He expressed that the verse of the Qur’an;

“Say thou; go about in the land and see how has been end of the beliers”.¹⁰⁰ Therefore, without traveling the world how we can follow the above verses of the Qur’an. Another verse of the Qur’an;

“Verily in the creation of the heavens and the earth and in the alternation of the night and the day are signs for men of understanding”.¹⁰¹ He has interpreted on this verse that “The heavens and the earth are all created beings, and there is no such thing as a Sky-god or an Earth-god, as held by several polytheistic religions. In the Hindu cosmogony, for instance, ‘both Heaven and Earth are regarded as gods and as the parents of god even though they are said to have been generated by gods.” (Encyclopedia of Religion and Ethics, IV, p. 156).¹⁰²

If we want to understand to the verse we have to gather the knowledge of nature and revealed, he said. So, that of the knowledge has to prove that the Geographic authenticity needs an authentic references and witnesses, like the creation of the rivers and the forest, the trees and the stones, the solid and the soft, the botany and the zoology. There is a discussion about them in the Qur’an. To open the knowledge of science for analyzing the reality of these matter. He has not thought that the Geography is a separate and important subject, but he has taken it an analytical and synthesis subject. Besides of his *tafsir*, He has written a book on this subject titled; ‘جغرافيه قرآن’ or ‘ارض القرآن’ (Qur’anic Geography). It has been published in 1955AH. However, many writers of India have written books on this subject, like Sayyid Sulaiman Nadwi and Intezam Ullah Shihabi. But the book of Daryabadi is a unique and better than other because it is very much methodological. He had benefited from the book of Sulyman Nadwi and the other books; those have been written in English. He has analyzed Geography of the Qur’an with the help of Israiliats. Like the Kingdom of Saba, he has written about the Kingdom that is called now Yaman. He has

¹⁰⁰ Al-Qur’an, 6:11; 27:69; 30:42; 29:20. Daryabadi, *op. cit.*, Vol. II, p. 28.

¹⁰¹ Al-Qur’an, 3:190. Daryabadi, *op. cit.*, Vol. I, p.293.

¹⁰² Ibid.

discussed about Geography of the Qur’an in his book named; سفر حجاز (Traveling to Hijaz) very much attractively. He has described;

Methodological, Geographical and authentically in this book he has written Geographic interpretation about the graveyard of the Prophet (ﷺ) [روضه رسول] and described the system of Ziyarah and the modesty of Ziyarah, because of his love to the Prophet (ﷺ). In that book he has discussed about hills, rivers, waterfalls, forest, a sandy desert etc. and he has discussed about the culture of that area and their life style. He has written,

“... to know not only the Qurysh, but the social culture of Arab has to know very well, their faith and custom, fears and confident, poetry and style of speech etc. so, to have experience to interpret above the matter and to earn knowledge about these manners. An interpreter of the Qur’an has to know what the position of woman in politics, social was and what were their rights”? In his *tafsir*, he interpreted the verses of the Qur’an on History with happened evidence in India in the river Gangas. In the Qur’an, Allah says,

وَأَذْفَرْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

“And recall when we separated for you the sea and delivered you and drowned Fir’awns’ house, while you looked on.”¹⁰³

He has interpreted the verse mentioned above with an instance a similar event happened on smaller scale, the cleavage of water and made a path on the river Ganges on 15th January in 1934 AC/ Ramadan, 1352AH in the area of Bihar and the near, in the city of Patna in India. It was an earthquake at the time of 2:30 pm. The event was stabled 4 or 5 minutes in the eyes of the people gathered. The news of this event was published in the daily English ‘*The Pioneer*’ from Lucknow on 20 January in 1934AC. It was well reported in the daily press of India.¹⁰⁴

From above this discussion we can realize that Mawlana ‘Abdul Majid Daryabadi, he was the perfect person who had interpreted the verses very much successfully those were related to Geography and History.

In the Light of Philology and Grammar

He has interpreted in the verses of the Holy Qur’an in the light of Philology. In the verse no.

¹⁰³ Al-Qur’an, 2: 50; Daryabadi, *Ibid.*, Vol. I, p. 31.

¹⁰⁴ *Ibid*, p. 33.

26 of *Surah Baqarah*, he has written that the word فاسق is used first time in the Holy Qur’an. However, before Jahiliah, this word is not used in Arabic language. The word فاسق is not used in Arabic literature, even in the Arabic poem and poetry. He quoted,

Therefore, Allah has included a new word in the Arabic language. He said, “Many He sends astray thereby and many He guides thereby, and He sends not astray thereby any accept the transgressors”.¹⁰⁵

However, it is a word of pure Arabic language, but it was used against the solid things not in the human being. He quoted,

We have learnt from above this discussion that the Holy Qur’an adopted new words in Arabic language and enriched the language.

In the verse no. 105 of *surah al-Baqarah*, he rejected the other translation of this verse. He claimed that the translation of this verse by other is not grammatically correct but his translation is correct grammatically and in sense of the Holy Qur’an. Allah says,

مَا يُوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ

Daryabadi translated this verse; “Those who disbelieve, be they of the people of the Book or of the associators do not like that aught of good should be sent down you from your lord.” Moreover ‘Abdullah Yusuf ‘Ali translated this verse; “It is never the wish of those without faith among the people of the Book, nor of the Pagans, that anything good should come down to you from your lord.” He explained that اهل الكتاب is grammatically coupled with المشركين and is, in the objective case, governed by the preposition من not in the nominative and coupled with الذين كفروا as rendered by most of the English translators. His argument is reliable and grammatically proved. He wrote that ‘here the Jews are meant in particular.¹⁰⁶

CONCLUSION

Mawlana ‘Abdul Majid Daryabadi was a really a charismatic Mufassir of the Holy Qur’an. He was as one of the most influential Indian Muslim scholars (‘*Ulama*’) and was much concerned with modernism and comparative religions and orientalism in India. He was also a prolific writer, successful journalist and a famous philosopher and especially renowned a modern and charismatic interpreter of the Holy

Qur’an. In surprising that, he was an orientalist for ten years from 1909AC to 1918AC. After that, he returned to Islam and wrote a famous and a recognized *tafsir* ‘*TAFSIR-UL-QUR’AN*’ in English and ‘*Al-Qur’an Al-Hakim*’ (القرآن الحكيم) in Urdu. In this reason, the Prophet (ﷺ) said, “No one should call any Pagan, Pagan (كافر), perhaps he could return to or accept Islam.” His contribution to the study of *tafsir* is unique one. There are more information about the Bibel and the Jews religious books and intellectual war to any Islamic activities of European and Western people. No one comparison with his *tafsir* in modern era. It is a unique *tafsir* of comparative religion. His deep concern with this idea was reflected throughout his activities, which did not only include his sermons but also his writings. He wanted to purify the Muslim’s thinking to understand and implement true Islamic teachings and free from “foreign” and “un-Islamic” elements and to review the decision of previous scholars before blindly accepting them. In this commentary, Daryabadi was able to compromise between the *tafsir bi al-ma’tthur* and *tafsir bi al-ra’y* methods. As is well known, there are several methods employed in exegetical literature: *tafsir bi al-ma’tthur*, *tafsir bi al-ra’y*, *tafsir al-Ishari* and the modern method compromising with *al-Qur’an* and *al-Sunnah*. For Daryabadi, the application of the *al-ma’tthur* method only was tantamount to “textbook thinking” and was something he did not want to engage in. However, he did not want to follow solely the *tafsir bi al-ra’y* for fear of deviating from the purpose of the Holy Qur’an. Thus, he applied the modern method of interpretation, which is a compromise between the *ma’tthur* and *ra’y* and is a method, which tries to anticipate and answer the evolving needs of the *Muslim Ummah*. The purpose of the paper has been to present and analyze Daryabadi’s views with respect to his exegetical study of the Holy Qur’an. We have shown that his principles of interpreting the Qur’an are much concerned with the modern interpretation of the Holy Book. An interpretation firmly rooted in the belief that the Qur’an and the sound *Sunnah* of the Prophet (ﷺ), as well as the explanations of the Companions (رضي الله عنهم) and Successors (رضي الله عنهم) are the best interpreter of the Holy Qur’an. However, he advocates the application of both the *ma’tthur* and *ra’y* methods, in interpreting the Holy Qur’an, since either of them alone will not yield the required result. If it applied alone, the *tafsir bi al-ma’tthur* will not be sufficient, and recourse will have to

¹⁰⁵ *Ibid*, pp. 18-19; Daryabadi, *Tafsir-i Majidi*, p. 14.

¹⁰⁶ *Ibid*. p. 71.

be madetafsir bi al-ra’y when the need arises. He seems to advocate and promote the use of both *tafsir bi al-ma’thur* and *tafsir bi al-ra’y* as the ideal way for modern Muslim Exegetes. In addition, he adhered to the atomistic methodology with focusing comparative religion. He tried to make right track for the *Muslim Ummah* to save *Iman* from the thought of orientalism.

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