The Genesis and Development of the *Maqāṣid al-Qur'ān*

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Abstract

Maqāṣid al-Qur'ān is an emerging science that promotes an understanding of the Qur'anic discourse's purposive (maqasidic) angle. Beginning with preliminary ideas in the fifth Islamic century, it has now achieved the status, in the eyes of many prominent contemporary Muslims, of being a specific science. Having been the subject of scholarly discussion in articles, books, television programs, seminars and conferences, this subject has created a new academic debate in the very contemporary field of Qur'anic studies. This study explores its genesis and conceptual developments over time by analyzing the root of this science as well as how it has fared at the hands of early and modern scholarship of the Qur'an. Its findings are expected to contribute to presenting this field to the public in a compact form.

Introduction

The terms *maqāṣid al-Qur'ān* (the higher objectives of the Qur'an) and *maqāṣid al-Sharī'ah* (the higher objectives of Islamic law) regularly appear in the works of prominent contemporary Muslim scholars. They did not invent the former term, however, for it was used as far back as the eleventh century. Perhaps the celebrated scholar al-Ghazali (d. 1111), among others, pioneered its use in his *Jawāhir al-Qur'ān* and introduced a theoretical framework on this subject. After him, such well-known traditional scholars as al-Baghawi, al-Razi, al-Biqa'i also paid some attention to this subject, a practice that continued until the encounter with modern Qur'anic scholarship. Muhammad

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Abduh (d. 1905) may be the first modern scholar who deals with this issue, but many others, among them Rashid Rida (d. 1935), Sa'id Nursi (d. 1960), Ibn Ashur (d. 1973), Hasan al-Banna (d. 1949), Muhammad Iqbal (d. 1938), Sayyid Qutb (d. 1966), Abul A'la Mawdudi (d. 1989), Izzat Darwazah (d. 1987), Muhammad al-Ghazali (d. 1996), and Yusuf al-Qaradawi (b. 1926), have made significant contributions to it.

But it seems that contemporary scholarship is somewhat reluctant to take full advantage of the early scholarship, as modern scholars seldom refer to it in their discussion and there is hardly any similarity between the core theses of both sides. This is pretty much the case with modern scholarship as well, for the works of modern scholars are notably diversified and mostly dissimilar from each other. For example, those scholars who enumerate the Qur'an's objectives provide anywhere from one to twenty-five such objectives. The themes also vary from scholar to scholar and are highly influenced by their time and intellectual makeup.

In both early and modern scholarship, however, *maqāṣid al-Qur'ān* received a brilliant breakthrough in terms of conceptual development. A prolonged succession of this term's use and conceptual development has so far left a rich sizable and insightful legacy of literature on this subject. Prominent Muslim scholars considered *maqāṣid al-Qur'ān* a type of Islamic science, a lofty axis of the Qur'an and a particular approach to the Qur'an that promotes an exclusive maqasidic (purposive) understanding of the Qur'anic discourse. The genesis of this concept formally came to the light when, perhaps for the first time, this precise term apparently occurred in al-Ghazali's treatise *Jawāhir al-Qur'ān*. Since then, it has kept abreast with every fresh development in Qur'anic literature. At some point in time, it finally reached the stage where some prominent Qur'anic exegetes (e.g., Ibn Ashur and Darwazah) included it in the prerequisite principles of Qur'anic exegesis (*adab al-tafsīr*).

Moreover, a popular maqasidic trend has become an almost common feature of a number of contemporary *tafsīr* (Qur'anic commentary) works, such as Rida's *Tafsīr al-Manār*, Ibn Ashur's *Tafsīr al-Taḥrīr wa al-Tanwīr*, Mawdudi's *Tafhīm al-Qur'ān*, Qutb's *Fī Ẓilāl al-Qur'ān*, Darwazah's *Al-Tafsīr al-Ḥadīth*, and others. Thus this trend should be seen as an approach to understanding Qur'anic concepts and precepts, as has been the case with such recent studies as Hanan Lahham's *Maqāṣid al-Qur'ān al-Karīm* (2004) and Abd al-Karim Hamidi's *Maqāṣid al-Qur'ān al-Karīm min Tashrī' al-Aḥkām* (2009). Although these authors treated the topic comprehensively and profoundly, they seem mostly reluctant to deal with its origin and develop-

ment. In an attempt to fill this gap, this study ventures to explore this particular angle.

Definition of *Maqāṣid al-Qur'ān*

The term *maqāṣid* is the plural form of *maqṣid*,[1] a passive participle derived from the root *qaṣd*. With several shades of meanings, the Qur'an and Sunnah both use *qaṣd* in different ways, such as:

> (1) Straightforwardness of the way[2]: "And upon Allah is the responsibility to explain [*qaṣd*] the Straight Path" (Q. 16:9). Commenting literally on its phrase *qaṣd al-sabīl*, some scholars understand it as "a straight path that has no curve."[3]
> (2) Moderation[4]: "And be moderate [*aqṣid*] in your pace" (Q. 31:19). *Qaṣd* here refers to "not making hasty pace"[5] and "balancing between hastiness and slowness."[6] Some prophetic traditions corroborate this denotation: "And always adopt a middle, moderate, regular course (*al-qaṣd*) whereby you will reach your target (paradise)"[7] and "you must follow a moderate path (*qaṣidān*)."[8] According to some interpreters, the term *qaṣd* in these traditions refers to "moderation in word and action"[9] as well as "the middle between two ways."[10]
> (3) Intending to head for a destination[11]: The Arabs use the phrase *aqṣid al-sahm* (The arrow hits the target) with reference to this meaning.[12]

However, being a passive participle, *maqāṣid* literally signifies intentions, purposes, aims, ends, goals, and objectives.[13] Muslim scholars who are engaged in developing maqasidic thought[14] use it to indicate intents or objectives, as can be seen by such phrases as *maqāṣid al-Shāri'*[15] (the intents of the Lawgiver), *maqāṣid al-Sharī'ah*[16] (the purposes of Islamic law), *al-maqāṣid al-shar'īyah*[17] (legal intents), *maqāṣid al-tashrī'ī*[18] (the purposes of legislation), and *maqāṣid al-Qur'ān*[19] (the objectives of the Qur'an).[20]

Some scholars of Qur'anic studies have tried to formulate a definition for *maqāṣid al-Qur'ān*. For example, Muhammad Khalil defines it as "the intents of God that are taken from the Qur'anic texts because those texts consist of sentences and phrases that have connotations of meanings and substances that revolve around an objective or some objectives that form that objective or those objectives."[21] Abd al-Karim Hamidi points out that "*Maqāṣid al-Qur'ān* is the intents for which the Qur'an was revealed, so that the interests of the people are actualized."[22] He then further explains "intents" as referring to the "intended meanings and wisdoms behind revelation of the Qur'an, which are

distributed over general, specific, and partial categories."[23] According to him, the general intents can be noticed in the entire Qur'an (or at least in most of it), the specific intents can be seen in a specific case of Qur'anic legislation, and the partial intents can be observed in a single case of Qur'anic laws.[24]

The scholars' views and portrayals of *maqāṣid al-Qur'ān* provide some salient features that help devise a definition for it. For instance, al-Ghazali presents the *maqāṣid al-Qur'ān* as a science (*'ilm*) and the loftiest core of the Qur'an,[25] Rida considers it a type of *fiqh*,[26] Darwazah sees it as a unity between *maqāṣid* and *wasā'il* (means) representing the entire Qur'an,[27] and Ibn Ashur introduces it as a method to understanding God's intents and a criteria and principle of Qur'anic exegesis.[28] In light of these aforementioned clues, the *maqāṣid al-Qur'ān* could be defined as "a science of understanding the Qur'anic discourse in light of its purposes (*maqāṣid*), which represent the core of the Qur'an and are corroborated by their means, and distributed among the understandable (*muḥkam*) verses of the Qur'an."[29]

Given the above, two decisive clues are rather clear: (1) the *maqāṣid al-Qur'ān* has been recognized as a science and that "the term 'science' is used in al-Ghazali's *Jawāhir al-Qur'ān* in a loose sense; it means knowledge, the subject of study or intellectual discipline."[30] Being a science, it is therefore a systematically organized body of knowledge that deals with the Qur'an's conceptual framework, and (2) considering the *maqāṣid al-Qur'ān* as the Qur'an's core, any attempt to approach the Qur'an's subject matter that does not contain a maqasidic perspective would be considered a peripheral undertaking.

Maqāṣid al-Qur'ān and *Maqāṣid al-Sharī'ah*

Maqāṣid al-Qur'ān and *maqāṣid al-Sharī'ah* are distinctive terms. While the former is concerned with understanding Qur'anic concepts, precepts, and exegesis, the latter is very much engaged in understanding Islam's legal concerns, as reflected in Ibn Ashur's definition:

> The *maqāṣid* of the *sharī'ah* generally are the meanings and instances of wise purposes on the part of the Lawgiver (Allah) which can be discerned in all cases of legislation or in the majority of them to which the Law applies such that they can be seen not to apply excessively to a particular type of ruling. Included here are the occasions for the Law's establishment, its overall aim, and the meanings which can be discerned throughout the Law. It likewise includes objectives which are not observable in all types of rulings, although they are observable in many of them.[31]

Here, its scope is restricted to Islam's legal domain (*al-aḥkām*). Thus, it does not necessarily represent the totality of the Qur'an in the sense that the sacred text has only some 500 "normative" verses.[32] The scope of the *maqāṣid al-Qur'ān*, however, goes beyond the legal sphere since the sacred text contains many issues that have no connection with laws, such as stories of past nations or historical events, ethos, the Hereafter, natural phenomena, scientific indications, and description of God's attributes.

The distinctive use of *maqāṣid al-Sharī'ah* and *maqāṣid al-Qur'ān* is evident in the works of prominent Muslim scholars who, over the centuries, have made pioneering contributions to both subjects. Their identification of the Qur'an's basic objectives, as well as the terms, enumeration, scope, and thematic horizon, are mostly unlike those of the Shari'ah's higher objectives. For example, al-Ghazali points out that there are six Qur'anic *maqāṣid*: introduce God, introduce the Straight Path, describe the situation in the Hereafter,[33] describe the state of those who respond the God's call, describe the condition of the deniers, and teach the way-stations on the journey to God.[34] On the other hand, he describes those of the Shari'ah as: preserve religion, preserve life, preserve the faculty of reason, preserve chastity, and preserve property.[35]

In his view, in terms of scope and extent, the *maqāṣid al-Qur'ān* comprehends both the normative and non-normative coverage of the entire Qur'an, such as knowledge of God, His attributes[36] and works,[37] people's condition in the Hereafter, the mention of the preceding conditions of the deniers and the believers (i.e., the people of Hell and the people of Paradise], humiliation and punishment, resurrection, the raising of the dead, the reckoning, the balance, the bridge, the arguments of the non-Muslims against the truth, a clear explanation of their humiliation by obvious proofs, and the striking disclosure of their falsehood and self-deceit, morals, lawful and unlawful injunctions, and so on. Meanwhile, the *maqāṣid al-Sharī'ah* cover only the Qur'an's normative portion. It should be noted that although al-Ghazali includes the dimensions of the *maqāṣid al-Sharī'ah* in the *maqāṣid al-Qur'ān*, he relegates the former to a secondary category in his classification of the latter, which means that it also has a narrower scope.

This same tendency is also seen in Ibn Ashur's[38] identification of these terms. In his words, the *maqāṣid al-Qur'ān* number eight in total: reforming the belief system and educating the correct contract; purifiying morals; legislation (general and specific rulings); the ummatic polity reforming the ummah and preserving its order; stories and information about the past to reveal their good deeds and warn against their evil deeds; educating the listeners in an

age-appropriate manner so they can understand and spread the Shari'ah; advising, warning, restraining, and encouraging (*al-wa'd* and *al-wa'īd*), (*al-targhīb* and *al-tarhīb*); and exposing the Qur'an's inimitability so that it will serve as a sign of the Prophet's veracity.[39] As for the *maqāṣid al-Sharī'ah*, he classified them into three categories: (1) *ḍarūrīyah* (safeguarding the religion [*dīn*]), life (*nufūs*), intellect (*'uqūl*), property (*amwāl*), and lineage (*ansāb*); *hājīyah* and *taḥsinīyah*; (2) with regard to their relationship with the entire community or its groups and individuals, they are divided into particular (*juz'īyah*) and universal (*kullīyah*); and (3) that which is certain (*qaṭ'īyah*), probable (*ẓannīyah*), and illusionary (*wahmīyah*).[40]

Ibn Ashur's thesis of *maqāṣid al-Qur'ān* covers a wide range of major Qur'anic themes, such as reforming the belief system (*'aqīdah*), purifying morals (*akhlāq*), legislating laws (*aḥkām*), relating stories of ancient nations (*qaṣaṣ*), reward and requital (*al-targhīb* and *al-tarhīb*), and the Qur'an's inimitability (*i'jāz*). Like al-Ghazali, he regards the Qur'an's legal portion as one of its many objectives. While discussing *maqāṣid al-Sharī'ah*, he deals with none of the moral, theological, historical, or metaphysical issues as he did for the *maqāṣid al-Qur'ān*. The same tendency can be found in the works of such other prominent Muslim scholars like al-Shatibi (d. 1388), Said Nursi, Rida, and al-Qaradawi, all of whom have contributed to both subjects. Thus, in their views, these subjects are distinctive and differ from each other in their classifications, functional scopes, implications, and nature.

The Genisis and Development of *Maqāṣid al-Qur'ān*

Abu Hamid al-Ghazali was probably the first Muslim scholar to use the term *maqāṣid al-Qur'ān*. It appeared in his *Jawāhir al-Qur'ān*,[41] a treatise that he had produced "at an advanced age, when he had already composed numerous works on many of these Islamic intellectual disciplines and … and thus had already ascended to the highest peak of intellectual and spiritual achievement."[42] Its main thesis revolves around the "method of apprehending the Holy Book, i.e. upon penetrating into the depth of the inner, hidden meanings of the Qur'anic verses, without merely being content with their outward meanings."[43] The theory of *maqāṣid al-Qur'ān* is used as tool for understanding these inner meanings, as he arranged the Qur'anic verses into six categories and then further subdivided these six *maqāṣid* into "primary" and "secondary."

The main objectives are as follows:

> The definition of God to Whom man is called; the definition of the straight path perseverance which is required when advancing towards Him; the definition of the condition at the time of attaining to Him. The secondary objectives are: the conditions of those who answer to the call to God, and His delicate dealings with them; the conditions of those who deny God; definition of the stages of the path to God; and the manner of taking provision and preparation for it.[44]
>
> The concept of *maqāṣid al-Qur'ān* in al-Ghazali's view is entirely concerned with one of the two categories of religious sciences prescribed in the Qur'an, first, the sciences of the shell, denoting an allegorical meaning of the exterior knowledge branches of five sciences as follows: (1) Arabic linguistics stemmed from the Qur'anic words; (2) Arabic grammar stemmed from the Qur'anic syntax; (3) the science of readings stemmed from the various syntaxes of the Qur'an; (4) the science of phonetics stemmed from the manner of pronouncing Qur'anic letters; and (5) outward exegesis of a word carrying an apparent meaning. These are the sciences of the shell and the rind and the exterior of the Qur'an.[45] Secondly, the sciences of the core [of the Qur'an] which has two grades: higher and lower. The lower grade includes three sciences: (1) the knowledge of the stories [narrated] in the Qur'an; (2) God's argument with the infidels and His dispute with them. The science of theology (*'ilm al-kalām*) stems from this division; and (3) the knowledge of the bounds (*ḥudūd*) [of legal judgments]. The higher grade of the sciences of the core [of the Qur'an] consists in those important sciences which are the precedents and roots [of the three sciences already mentioned]. The noblest of these higher sciences is knowledge of God and the Last Day, knowledge of the straight path and of the manner of traversing it."[46]

According to al-Ghazali, the first category has hardly any connection with *maqāṣid al-Qur'ān* because it is, in fact, an organic structure of the Qur'an. However, the second is totally engaged with it and consists of the Qur'an's conceptual framework. Al-Ghazali asserts that this category represents its core and the *maqāṣid al-Qur'ān*; in his presentation, it is synonymous with its underlying wisdom and its purest core.[47] His illustration of this core includes all of the sacred text's universal purposes,[48] which he has identified as knowledge of God[49] and the Last Day, and knowledge of the Straight Path. This theory is recognized as important and is often quoted by al-Suyuti (d. 911) and other later scholars.[50]

Although it is hard to trace the precise term *maqāṣid al-Qur'ān* in pre-Ghazalian studies of the Qur'an, this does not necessarily mean that the maqasidic understanding was absent. Rather, it should be argued that the Qur'an's objectives were better known to the Prophet and his Companions

for a variety of reasons: (1) they were the revelation's direct addressees; (2) they understood its genuine message by virtue of their high literary taste for Arabic, which gave them direct access to the revelation's lofty literary standards[51]; and (3) they knew the context of the revelation. Al-Shatibi points out that the Companions' profound skill in Arabic linguistics and close proximity to the Prophet enabled them to fully understand the Qur'an's *maqāṣid* and secrets.[52]

It seems that even though this understanding was available, it lacked translation into the text. This remained the case during the subsequent era, because those Qur'anic studies, even the full length of exegetical works,[53] were mostly characterized by brief explanatory comments on specific Qur'anic words or phrases that appeared unclear, difficult, or ambiguous[54]; paraphrastic and linguistic exegesis; and delineating grammatical and philological aspects of Qur'anic words.[55] The lexicographical nature of such exegeses might not express the Qur'an's universal *maqāṣid*, or even a *maqṣad* of any specific verse, because it leaves no room for indentifying the tools of *maqāṣid*, such as thematic induction, wisdom (*ḥikmah*), and raison d'être (*'illah*), to function. Evidently, the mere semantic denotation of the verses is very narrow for these tools' full-fledged functional scope. Hence, the genre of abovementioned exegetical works has little to contribute to the maqasidic understanding of the Qur'an.

This situation changed when "hypothetical exegesis" (*tafsīr bi al-rāy'*) emerged. Many woks contain some implicit indications of the *maqāṣid al-Qur'ān* verses. The term *maqāṣid* was rarely used in their works, but terminologies like a*l-murād*, *al-ma'anī*, *al-dalālah*, and others provided a distance understanding of maqasidic denotation. One example of this can be seen in what al-Tabari means by *al-ma'ānī*, which contemporary scholars view as *maqāṣid*. He points out that the Qur'an contains all *al-ma'ānī* of the previous divine books, such as the import of advice (*mawa'iẓ*) in the Torah, of extolment (*taḥmīd*) in the Zabur, and of advice and reminders (*mawa'iẓ* and *tadhkīr*) in the Injil (Gospels). The Qur'an gathers all of these specific imports and adds some more, such as encouragement (*targhīb*), warning (*tarhīb*), commands (*'amr*), admonition (*zajr*), and such.[56] Medieval and contemporary scholars of Qur'anic studies randomly identify most of these themes as *maqāṣid al-Qur'ān*.

Among al-Ghazali's contemporaries, the well-known Qur'anic exegete al-Baghawi (d. 1116) dealt with this subject. Yet instead of categorically defining or classifying the *maqāṣid al-Qur'ān*, he made some interesting points, such as specifying some major Qur'anic themes and issues followed

by specific *maqāṣid*. He outlined how these *maqāṣid* could be known based on the following criterion. The Qur'an contains commands, warnings, good tidings, and advice, all of which are directed to remembrance (*tadhakkur*); stories of past nations designed to teach a lesson (*i'tibār*); examples that cause one to ponder (*tadabbur*); and indications of God's Unity to inspire thinking (*tafakkur*). According to him, these *maqāṣid* cannot be known in the absence of the sound knowledge of Qur'anic exegesis, context of its revelation, comprehension of its abrogation, and understanding of its generality and particularity.[57] This methodological approach sets al-Baghawi apart from al-Ghazali and such later scholars as Fakhr al-Din al-Razi (d. 1209).

While interpreting *Sūrat al-Fātiḥah* in his *Tafsīr Mafātiḥ al-Ghayb*, al-Razi points out that this *sūrah* is called "the mother of the Qur'an" because it comprises the entire Qur'anic theme and its *maqāṣid*. According to him, the *maqāṣid* are four: theology (*al-ilāhīyāt*), the Last Day (*al-mī'ād*), prophesy (*al-nabawāt*), and divine determinism (*al-qaḍā wa al-qadar*). He writes: "All praise is due to God alone, the Sustainer of all the worlds, The Most Gracious, the Dispenser of Grace" indicates the theology; "Lord of the Day of Judgment," which refers to the Last Day; "You alone do we worship; and unto You alone do we turn for aid" and "Guide us the straight way, the way of those upon whom You have bestowed Your blessings" indicate divine determining.[58] His thesis remains restricted to indentifying the *maqāṣid* and locating them, without referring to how they could be known.

Like al-Razi, the prominent scholar Izz al-Din ibn Abd al-Salam (d. 1261) stated where *maqāṣid al-Qur'ān* could be found. Being a pioneer theorist of *maṣlaḥah* and *mafsadah*, his whole thesis is overshadowed by the *maqāsid al-Sharī'ah* without identifying the *maqāṣid al-Qur'ān*. In his remarkable *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām*, he states that "most of the *maqāṣid* of the Qur'an are manifested either through the commands in pursuit of achieving what is beneficial and the causes that contribute to it, or through the prohibitions against the pursuit of what is harmful and the causes that contribute to it." He further adds that "if we explore the *maqāṣid* of the Qur'an and Sunnah, then we come to know that God commands the pursuit of what is good and prohibits the pursuit of what is evil."[59] However, he seems to restrict the scope of *maqāṣid al-Qur'ān* within the extent of Shari'ah, which might undermine the former's universality since the Qur'an's extent is wider than the Shari'ah.

Two centuries later, Burhan al-Din Abu al-Hasan Ibrahim al-Biqa'i (d. 1480) devised a method of applying the maqasidic theory to Qur'anic exegesis. One finds this tendency in his *Maṣā'id al-Naẓar li al-Ishrāf 'alā Maqāṣid*

al-Suwar and *Naẓm al-Durar*, which comprehensively focus on the *maqāṣid al-Qur'ān*. The first book, which is totally devoted to outlining the specific *maqṣad* of each *sūrah*, reflects his belief that each *sūrah* has a particular purpose and that all of its verses reflect that purpose.[60] Moreover, he places the *maqāṣid* in an attributive position while pointing to the reasons why the Qur'an is glorious. He then includes "the highness and abundance of purposes (*maqāṣid*)" in some other reasons, such as the Qur'an's miraculous reach as regards its unity of meanings, sublimity of synthesis, grandness of vocabularies, harmony in alphabets, loftiness of coherence, and artistic beauty of minute exposition, which make the Qur'an so exalted.[61]

But his views of the higher purposes of the Qur'an seem inconsistent, because he, like al-Razi, mentions that these are a recognition of four fundamentals: divinities, prophecies, the Hereafter, and determinism.[62] With an apparent variation of the first, he further mentions, as did al-Ghazali, that the sacred text's higher purpose is to enlighten minds with knowledge.[63] He further asserts that *maqāṣid* are centralized within the illustration of the Qur'an's belief system, stories, and laws.[64] As he frequently quotes al-Ghazali and al-Razi, it should be assumed that his view of *maqāṣid* is influenced by them. Al-Biqa'i's outstanding contribution is his unique application of a maqasidic interpretation of the Qur'an and its necessity to understand the Qur'an's contents. Thus the integration of *maqāṣid* with *tafsīr* is clearly reflected in practical terms.

In short, these prominent Muslim scholars treated *maqāṣid al-Qur'ān* in a very serious manner. Their contributions are reflected in both its theory and application. These works provided some important basic theoretical understandings, such as the precise use of the term *maqāṣid al-Qur'ān*; its classification into "primary" and "secondary"; its identification and illustrations, although they usually are not corroborated by sufficient evidence from the Qur'an or sound persuasive logical arguments; and its function and relation with Qur'anic exegesis, which mainly indicates the rank of maqasidic exegesis without referring to any methodological formula.

The *Maqāṣid al-Qur'ān* in Modern Qur'anic Scholarship

Over time, contemporary exegetical and non-exegetical Qur'anic studies developed to such an extent that Qur'anic issues finally began to be treated with new approaches and perspectives. However, the *maqāṣid al-Qur'ān* in this era could attract attention from Islamic scholarship. The most pioneering works

have been produced by various prolific authors and pioneers of contemporary Islamic scholarship, such as Abduh, Rida, Nursi, Ibn Ashur, al-Banna, Iqbal, Qutb, Mawdudi, Darwazah, Muhammad al-Ghazali, al-Qaradawi, and others. The noteworthy developments in this period are discussed further.

Identifying the Maqāṣid al-Qur'ān

Traditional Muslim scholars, as mentioned above, usually imprinted their own theological understandings on what they identified as the *maqāṣid al-Qur'ān*. In their views, such major theological issues as *tawḥīd*, prophethood, reward and requital in the Hereafter, and divine determinism[65] were considered universal *maqāṣid* of the Qur'an. In contemporary literature, there is a paramount conceptual and numerical extension over identifying these *maqāṣid* in the premodern era. In fact, the numerical variations range from one to ten. In addition, the conceptual diversity exceeds the theological boundary and reaches ethics, education (*tarbiyah*), sociopolitical reform, the Qur'an's inimitability, civil rights, and establishing Qur'anic laws. A brief detail of these variations is presented in the following paragraphs.

Iqbal detects only one main purpose of the Qur'an: to awaken humanity's higher consciousness of its manifold relations with God and the universe.[66] Muhammad Husain al-Dhahabi (d. 1977) identifies two universal purposes: to be the miracle (*mu'jizah*) for the Prophet and thereby testify to the authenticity of *da'wah* and his messengership, and to be a constitution for the ummah from which one can derive guidance (*hidāyah*), righteousness, dignity in this world, and happiness in the Hereafter.[67]

Mawdudi proposes three fundamental purposes: establishing God's law on Earth, making humanity true vicegerents according to His guidance, and making Qur'anic observers superior in this world.[68] Mahmud Shaltut (d. 1963) also finds three purposes: the belief system, which purifies the mind from the seeds of polytheism and paganism, encompasses it with a pure spirituality, and comprises what is obligatory to believe in as regards God and His attributes, revelation, angels, divine books, prophets, resurrection, and requital; ethics, which disciplines the mind, upraises the honor of persons and society, and strengthens unity and cooperation among people. It includes truthfulness, patience, fulfilling one's covenant, tolerance, and similar things; and *aḥkām*, the rulings mentioned in the Qur'an (e.g., worship, social norms, judicial laws, financial interactions, and military rules).[69]

Nursi sees its universal purposes as *tawḥīd*, prophethood, resurrection, and justice.[70] Al-Banna proposes four purposes: a comprehensive and practical

exposition of Islamic rulings in conjunction with contemporary style; the introduction of Islam as a complete social code, as opposed to a theoretical dogmatic religion; the preservation of true belief in God during times of atheism; and helping the human mind during the period of transgression characterized by materialism.[71]

Abduh asserts that the main purposes are divine unity; promising a generous reward for embracing the Qur'an, as well as admonishing and threatening those who do not embrace it with punishment; worship, which revives the heart by affirming divine unity and establishing it firmly in one's soul; explaining how that path should be followed, which is the way of happiness and leads to the bounties of the Hereafter; and stories of those who followed God's path and those who did not.[72]

Ibn Ashur finds eight purposes: amending beliefs and educating the intellect in line with the straight path; purifying morals; legislating general and particular rulings; ensuring the ummah's welfare and observing its order so that a sound unity develops; relating stories and information about past nations, thereby encouraging people to emulate good and warning against evil; educating its audience in a manner that is suitable for the conditions of their time; advising, warning, restraining, and encouraging them; and presenting the Qur'an's inimitability as a sign of the Prophet's veracity.[73]

Al-Qaradawi identifies the following eight purposes: correcting beliefs and the conceptions of deity, prophethood, and requital; acknowledging humanity's position on Earth and the rights of human beings, particularly of the weak; inspiring humanity to worship and be conscious of God; inviting people to purify their souls; establishing a sound family structure and preserving women's rights; building of a model ummah; and summoning people to cooperate with each other. [74]

Rida indentifies ten purposes: explaining Islam's basic pillars; prophethood and divine messengership, and the prophets' missions; perfecting a person's mind; pursuing humanistic, sociopolitical, and national reforms; clarifying Islam's view of responsibility and the general benefit of its prohibitions; explaining the manners, foundations, and general principles of universal Islamic political ruling; providing guidance on matters of financial reform; reforming the policy and philosophy of war and eliminating its evils and predicaments; giving women all of the human, religious, and civil rights enjoyed by men; and guiding one toward ending the institution of slavery.[75]

Scholars have corroborated their views by relating Qur'an's verses, but without revealing enough methodological supports in favor of their compatibility with the universal *maqāṣid* of the Qur'an. This fundamental gap may

undermine the soundness and authenticity of their views, or at least raise a question about their acceptability. Surely, some of their views (e.g., *tawḥīd*, prophethood, the Hereafter, and justice) are cardinal Qur'anic issues and can be considered among its universal purposes; however, some of their other ones (e.g., ending slavery as well as respecting women's rights and the rules related to warfare) may not fall among these universal *maqāṣid*. Rather, they come under other universal issues; for instance, the first two fall under the category of human rights. Thus, introducing these types of secondary purposes as universal purposes may not be logically acceptable, as it might undermine the universality of the Qur'an's *maqāṣid*. Yet, the range of their views also widens the functional scope for the *maqāṣid al-Qur'ān*.

The Maqāṣid al-Qur'ān *as a Principle of* Tafsīr

Muslim scholars have laid down certain basic principles that are required to produce an acceptable exegesis. Any Qur'anic "exegesis (which) disregards these principles must be viewed with great caution."[76] Some general and cardinal principles suggested by both traditional and contemporary Qur'anic scholars include the proper standard of belief in Islam (*ṣiḥḥat al-i'tiqād*), for this keeps exegetes on the right track and saves them from projecting distorted, false, and biased concepts on the sacred text[77]; a sound knowledge of Arabic and its branches (e.g., syntax, rhetoric, and lexicons); knowledge of other Islamic sciences (e.g., the Prophet's biography, theology, and principles of jurisprudence); abstinence from whim and caprice; knowledge of the context of the revelation and abrogation; and prioritizing *tafsīr bi al-ma'thūr*.[78] There is hardly any specific mention of *maqāṣid al-Qur'ān* as a principle of exegesis. Those contemporary scholars who have argued strongly that the *maqāṣid al-Qur'ān* should be included in the principles of *tafsīr* (e.g., Abduh, Ibn Ashur, Mawdudi, and Darwazah) are exceptions to this general rule.

Abduh grounds his argument on the logic that a proper exegesis should be based on an understanding of the Qur'an's higher objective, namely, guiding humanity toward happiness in this world and the Hereafter.[79] According to him, the usual type of *tafsīr* looks into the Qur'an's styles, syntax, past stories, *gharīb al-Qur'ān*, all kinds of laws, theological discussions, advice and mysticism, and similar things. But an excessive focus on any of these issues might cause one to be unaware of its main purpose and original meanings.[80]

Thus he divides *tafsīr* into two groups. This first one comprises those that are barren and do not pay enough attention to God and His Book due to

their almost exclusive focus on semantic details as well as syntactic and artistic indications of the verses. He asserts that these should not be considered *tafsīr*. The second type is concerned with the semantic denotation as understood in the Prophet's time, the high artistic style, the people's life status, revealing the right path, and knowledge of the Prophet's biography in order to achieve His intents, as stated in the Qur'an, and to illustrate the wisdom behind those verses that deal with belief, ethics, and other elements of human life.[81] Abduh seems to call for employing all of these elements of exegesis in highlighting the Qur'an's purposes,[82] an approach that is explicitly reflected in his interpretation of *Sūrat al-Fātiḥah*. In fact, he analyzes the entire *sūrah* by showing the engagement of the five universal *maqāṣid* of the Qur'an with the text.[83]

Ibn Ashur expounds his view while discussing what objective an exegete should have. He sees the whole concept of *maqāṣid al-Qur'ān* as being concerned with the methodology of *tafsīr*. Although he champions *tafsīr bi al-rāy'*, he strongly opposes any interpretation that contradicts the Qur'an's objectives. He asserts that the exegete's main task should be to clarify the Qur'an's objective and that the value of his *tafsīr* should be based on this maqasidic dimension. In other words, the exegete must possess knowledge of the *maqāṣid al-Qur'ān*.[84] The above statements clearly indicate two important points: First, it seems that the *maqāṣid al-Qur'ān* is considered a criterion of *tafsīr* that should be employed while interpreting the Qur'an and, second, it is regarded as a criteria of evaluating the value of any Qur'anic exegesis. Apparently, Ibn Ashur links the whole concept of the *maqāṣid al-Qur'ān* with the methodology of *tafsīr*, for he introduces it as a principle of *tafsīr* and regards it as a criteria for evaluating the work's value.

Darwazah outlines an "exemplary methodology of understanding the Qur'an and its exegesis" in the introduction of his *Al-Tafsīr al-Ḥadīth* (*The Modern Exegesis*) and *Al-Qur'ān al-Majīd*. He then delineates the best ways of understanding the Qur'an,[85] among which is "the Qur'an's fundamentals (*usus*) and their means."[86] These two, according to him, represent all of its contents. The former is the essence, because it comprises the purposes of the revelation and the Prophet's mission; the latter is the secondary (means). "[O]servance of this distinction between the fundamentals and (the) means is very important for the reader of the Qur'an in order not to lose sight of the trunk and get lost in the undergrowth. The exegetes should pay more attention to what is essential, because any discourse about the secondary, auxiliary things leads nowhere."[87]

The Maqasidic Approach to Qur'anic Exegesis

There are many types of *tafsīr* – jurisprudential, rhetorical, thematic, linguistic, sociopolitical, sectarian, and so on. They have been developed by countless scholars who pursued their understanding the Qur'an from different angles. Each trend has its distinctive role and has contributed to our understanding of the Qur'an's exclusive axis, focus, and objective: *Tafsīr al-Bayḍāwī* mainly focuses on linguistic explanations, *Al-Kashshāf* primarily concentrates on the rhetorical aspects, *Fī Ẓilāl al-Qur'ān* mainly analyzes the worldview and artistic beauty of the sacred text, and *Al-Jāmi' li Aḥkām al-Qur'ān* exclusively highlights the legal aspects of the jurisprudential verses. Thus, one can say that every approach is distinctively characterized by its author's particular color and exclusiveness.

There is also a popular maqasidic trend in contemporary exegetical studies of the Qur'an, that of applying the maqasidic approach. This is reflected in several popular contemporary exegetical works, such as *Tafsīr al-Manār*, *Al-Taḥrīr wa al-Tanwīr*, *Tafhīm al-Qur'ān*, *Al-Tafsīr al-Ḥadīth*, *Tadabbur-i-Qur'ān*, and *Fī Ẓilāl al-Qur'ān*. Exegetes of this trend follow two approaches: describing the themes and objectives of the entire *sūrah* at the forefront of their exegesis of it, and focusing on the objectives of each verse. For example, while interpreting *Sūrat al-Baqarah* Ibn Ashur says that most of its main objectives fall into two categories: proving Islam's loftiness over other religions, as well as the sublimity of its guidance and principles for purifying oneself, and then explaining Islamic laws and reforming its followers' society.[88]

However, despite these gradual developments, the *maqāṣid al-Qur'ān* theory still lacks a sound methodological approach. As a result, an exclusive maqasidic approach of Qur'anic interpretation has not yet emerged.

Conclusion

Through a chronological search in Qur'anic literature throughout the centuries, this study finds that there is hardly any theoretical work on the *maqāṣid al-Qur'ān* in very early studies of the Qur'an. Yet surely the Muslims were able to understand the *maqāṣid* both in theory and in practice because the all-exclusive changes that were occurring at that time reflected them. The exegetical works written during the formative period of Qur'anic literature are mostly dominated by the linguistic aspects and therefore have little to contribute to explaining the sacred text's maqasidic dimensions. Thus the literature of that times contains hardly any explicit discussion of the *maqāṣid al-Qur'ān*.

The classical period of Qur'anic literature could be seen as a formative period of these *maqāṣid* because the term *maqāṣid al-Qur'ān* existed and its basic concepts (e.g., its classification into "primary" and "secondary") were outlined. However, the discussion of the *maqāṣid al-Qur'ān* during this period is not corroborated by sufficient logical and methodological process; rather, it serves as a cornerstone for further development. In modern Qur'anic literature, prominent Muslim scholars finally began to use this approach, which represented a significant breakthrough for this theory. The concept denoted by this term is now argued to be a principle of *tafsīr*, according to such contemporary scholars as Abduh, Ibn Ashur, Mawdudi, and Darwazah. In addition, the maqasidic approach in Qur'anic exegesis is widely manifested in such contemporary exegetical works as *Tafsīr al-Manār*, *Al-Taḥrīr wa al-Tanwīr*, *Tafhīm al-Qur'ān*, *Al-Tafsīr al-Ḥadīth*, *Tadabbur-i-Qur'ān*, *Fī Ẓilāl al-Qur'ān*, and others.

But despite these gradual developments, the *maqāṣid al-Qur'ān* is still not introduced as a complete concept for understanding the Qur'an. In fact, hardly any exclusive maqasidic approach to Qur'anic interpretation has been produced. Its salient features, as portrayed by prominent Muslim scholars, set it apart as a distinctive science of understanding the Qur'anic core through a particular methodological process.

Endnotes

1. Muhammad ibn Muhammad al-Zabidi, *Tāj al-'Arūs* (Riyadh: Dar al-Hidayah, n.d.), vol. 1: 66.
2. Abu Abd al-Rahman al-Khalil al-Farahidi, *Kitāb al-'Ayn*, ed. Mahdi al-Makhzumi (Beirut: Dar wa Maktabah al-Hilal, n.d.), 5:54.
3. Muhammad ibn Jarir al-Tabari, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, ed. Muhammad Ahmad Shakir (Damascus: Mu'assasat al-Risalah, 2000), 17:174; Abu Hafs Umar, *Al-Lubāb fī 'Ulūm al-Kitāb* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 12:19. Sayyid Qutb, *Fī Ẓilāl al-Qur'ān* (Cairo: Dar al-Shuruq, n.d.), 4:2162.
4. Al-Zabidi, *Tāj al-'Arūs*, 9:39.
5. Al-Tabari, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, 20:146.
6. Shams al-Din al-Qurtubi, *Al-Jāmi' li Aḥkām al-Qur'ān*, ed. Hisham Samir al-Bukhari (Riyadh: Dar 'Alam al-Kutub, 2003), 14:71. Fakhr al-Din al-Razi, Muhammad al-Shawkani, Abu al-Barakat al-Nasafi, and some others interpreted this term in the same way.
7. Abu Hurayrah narrated: Allah's Messenger said, "The deeds of anyone of you will not save you (from the (hell) fire)." They said, "Even you (will not be saved by your deeds), O Allah's Messenger?" He said, "No, even I (will not be saved)

unless and until Allah bestows his mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (paradise)." Muhammad ibn Isma'il al-Bukhari, *Al-Jāmī' al-Ṣaḥiḥ al-Mukhtaṣar* (Beirut: Dar ibn Kathir, 1987), vol. 5, hadith no. 6098.

8. Ahmad ibn Hanbal, *Musnad Aḥmad*, Hadith no: 23755.
9. Ahmad ibn Ali ibn Hajar al-Asqalani, *Fatḥ al-Bārī* (Beirut: Dar al-Ma'rifah, 1379), 1:94.
10. Abu al-Sa'adat al-Mubark ibn Muhammad al-Jazri, *Al-Nihāyah fī Gharīb al-Hadīth wa al-Athar* (Beirut: al-Maktabah al-'Ilmiyyah, 1979), 4:11.
11. Muhammad ibn Mukarram ibn Manzur, *Lisān al-'Arab* (Beirut: Dar Sadar, 1968), 3:353; Ahmad ibn Muhammad al-Fayumi, *Al-Miṣbah al-Munīr* (Beirut: al-Maktabah 'Ilmiyyah, n.d.), 2:505.
12. Abu al-Qasim al-Hussain ibn Muhammad, *Mufradāt fī Gharīb al-Qur'ān* (Beirut: Dar al-Ma'rifah, n.d.), 404.
13. Ruhi Ba'labakki, *Al-Mawrid* (Beirut: Dar al-'Ilm li al-Malayin, 2001), 862.
14. Maqasidic thought refers to *maqāṣid al-Sharī'ah*, which seems to be an independent discipline of study in Islamic studies.
15. Ibrahim ibn Musa al-Shatibi, *Al-Muwāfqāt*, ed. Abu 'Ubaydah (Dar ibn Affan: 1997), 3:133, 183, and 411; 4:24; 5:135, 229, and 401.
16. Rashid Rida, *Tafsīr al-Manār* (Egypt: al-Hay'ah al-Misriyyah, 1990), 4:12 and 69.
17. Muhammad al-Tahir ibn Ashur, *Al-Taḥrīr wa al-Tanwīr* (Tunisia: Dar Sahnun, 1997), 2:400 and 17:267.
18. Al-Shatibi, *Al-Muwāfqāt*, 2:556.
19. Abu Hamid al-Ghazali, *Jawāhir al-Qur'ān* (Beirut: Dar Ihya' al-'Ulum, 1985), 23 and 25. Some of the many other notable works that contain this term are Al-Izz ibn Abd al-Salam, *Qawa'id al-Aḥkām*; al-Shatibi, *Al-Muwāfqāt*; Ibn Ashur, *Al-Taḥrīr wa al-Tanwīr*; Rashid Rida, *Tafsīr al-Manār*; and Mahmud Shaltut, *Ilā al-Qur'ān al-Karīm*.
20. Abdallah ibn Bayyah, *'Alāqah Maqāṣid al-Sharī'ah bi Uṣūl al-Fiqh* (London: Al-Furqan Islamic Heritage Foundation), 12-14.
21. Muhammad Khalil, "Al-Maqāṣid al-Qur'ānīyah 'inda al-Ustaz al-Nursi wa Maqṣad al-Risalāh Namuzajān," in *Fiqh al-Maqāṣid wa al-Ḥikam fī Badī'uz-zamān al-Nūrsī* (Istanbul: Yenibosna-Bahcelievler, 2009), 153.
22. Abd al-Karim Hamidi, *Al-Madkhal ilā Maqāṣid al-Qur'ān* (Beirut: Maktabah al-Rashad, 2007), 33.
23. Ibid.
24. Ibid.
25. Al-Ghazali, *Jawāhir al-Qur'ān*, 23.
26. Rashid Rida, *Tafsīr al-Manār* (Egypt: al-Hay'ah al-Misriyyah, 1990), 5:329.
27. Izzat Darwaza, *Al-Tafsīr al-Ḥadith*, 1:157.

28. Ibn Ashur, *Al-Taḥrīr wa al-Tanwīr*, 1:36.
29. Tazul Islam, "Maqāṣid al-Qur'ān: A Search for a Scholarly Definition," *Al-Bayan: Journal al-Quran and Hadith* 9, University of Malaya (May 2011): 203.
30. Ibid., 20.
31. Ibn Ashur's definition is a very popular and comprehensive one in this regard. This translated except is taken, with a slight change, from Ahmad Raysuni, *Imam al-Shatibi's Theory of Higher Objectives and Intents of Islamic Law*, tr. Nancy Roberts (Kuala Lumpur: Islamic Book Trust, 2006), xxii; Ibn Ashur, *Maqāṣid al- Sharī'ah* (Tunis: al-Dar al-Tunisiyyah, 1946), 50.
32. Yusuf al-Qaradawi, *Madkhal li Dirāsat al-Sharī'ah al-Islāmīyah* (Beirut: Mu'assasat al-Risalah, 1993), 11.
33. Al-Ghazali, *Jawāhir*, 23.
34. Ibid., 24.
35. Abu Hamid al-Ghazali, *Al-Mustaṣfā fī 'Ilm al-Uṣūl*, ed. Muhammad Abd al-Salam Abd al-Shaqi (Beirut: Dar al-Kutub al-'Ilmiyyah, 1413 AH), 174.
36. Their scope is wider, and the girdle of speech concerning them is broader. This is why the verses describing divine knowledge, power, life, speech, wisdom, hearing, seeing, and so on, are rather numerous.
37. The Qur'an, however, includes the obvious of them existing in the visible world such as the mention of the heavens, stars, Earth, mountains, trees, animals, seas, plants, sending down sweet water [from the clouds], and all other means of maintaining plants and [other forms of] life.
38. Ibn Ashur is a contemporary pioneer of *maqāṣid al-Sharī'ah*, and his treatise is frequently referred to as one of the main source books in this discipline. In addition, he has made considerable contributions to the study of *maqāṣid al-Qur'ān*.
39. Ibn Ashur, *Al-Taḥrīr wa al-Tanwīr*, 1:37-39.
40. Ibn Ashur, *Treatise on Maqāṣid al-Sharī'ah*, tr. Muhammad El-Tahir El-Mesawi (Kuala Lumpur: Islamic Book Trust, 2006), 113.
41. He expressed his own understanding of the Qur'an through *Jawāhir al-Qur'ān*.
42. Muhammad Abul Quasem, *The Jewels of the Qur'ān: Al-Ghazali's Theory* (London: Kegan Paul International, 1989), 10.
43. Ibid., 11.
44. Ibid., 21-22.
45. Ibid., 34-35.
46. Ibid., 37-40.
47. Al-Ghazali, *Jawāhir al-Qur'ān*, 23.
48. Ibid. Along with the universal ones, there are three secondary or complementary *maqāṣid*: description of the state of those who responded to God's call, description of the condition of those who denied God's call, and teaching about the way-stations on the journey to God.
49. According to al-Ghazali, knowledge of God includes three things: knowledge of His Self, knowledge of His Attributes, and knowledge of His Actions.

50. Abul Quasem, *The Jewels of the Qur'an*, 11.
51. The conversion of the majority of pagan Arab to Islam was a prime effect of their understanding the Qur'an's message. Mere listening of its recitation sometimes caused them to convert. Umar ibn Abd al-Aziz is the best example of this. Those Arabs who did not accept Islam but understood its message, among them al-Walid ibn Mughirah al-Makhzumi, are mentioned in the Qur'an: "Verily, he thought and plotted, then he thought, then frowned and scowled, then he turned back and was proud, and then he said: "This is nothing but magic from that of old." (Q. 74:18-24).
52. Al-Shatibi, *Al-Muwāfaqāt*, 1:6-7; Al-Biqa'i, *Naẓm al-Durar*, 7:689.
53. A number of works in this era had been conducted in an extended manner and sequentially organized. The major ones are al-Farra's (d. 822) *Ma'āni al-Qur'ān*; Abd al-Razzaq al-San'ani's (d. 827) *Tafsīr al-Qur'ān*; al-Akhfash al-Awsat's (d. 830) *Ma'āni al-Qur'ān*; and others. Along with these, many more "specialized Qur'anic literatures such as those by al-Kisa'i's (d. 803) *Mutasābih al-Qur'ān*; Abu Ubaydah (d. 825), *Majāz al-Qur'ān*; Abu Ubayd (d. 838), *Faḍā'il al-Qur'ān*; and Ibn Qutaybah's (d. 889) *Mushkil al-Qur'ān* and *Gharīb al-Qur'ān*, present exegetical material in literary forms dictated by specific concerns (which provide the basis for later *'Ulūm al-Qur'ān* works)."
54. Abdullah Saeed, *Islamic Thought: An Introduction* (New York: Routledge, 2006), 26-27.
55. Hussein Abdul-Raof, *Schools of Qur'anic Exegesis: Genesis and Development* (London and New York: Routledge, 2010), 29.
56. Al-Tabari, *Jāmi' al-Bayān*, 1:198-99.
57. Abu Muhammad al-Husayn al-Baghawi, *Ma'ālim al-Tanzīl*, ed. Abd al-Razzaq al-Mahdi (Beirut: Dar Ihya' al-Turath al-Arabi, 1420 ah), 1:45.
58. Al-Razi, *Mafātīh al-Ghayb*, 1:144.
59. Izz al-Din ibn Abd al-Salam, *Qawā'id al-Aḥkām fi Maṣāliḥ al-Anām* (Beirut: Dar al-Ma'arif, n.d.), 17.
60. Burhan al-Din Abu al-Hasan Ibrahim al-Biqa'i, *Maṣā'id al-Naẓr li al-Ishrāf 'alā Maqāṣid al-Suwar* (Riyadh: Maktabah al-Ma'arif, 1987), 1:182.
61. Ibid., 3:14-15.
62. Ibid., 4:282.
63. Ibid., 2:191.
64. Ibid., 8:593.
65. Ahmad ibn Muhammad ibn Hanbal, *Al-'Aqīdah* (Damascus: Dar Qutaybah, 1408 AH), 1-123; Jamal al-Din Ahmad al-Ghaznawi, *Kitāb Uṣūl al-Dīn* (Beirut: Dar al-Basha'ir al-Islamiyyah, 1998), 57. Discussion of these issues may be found in any general book of *'aqīdah*, *i'lām al-kalām*, or *uṣūl al-dīn*.
66. Muhammad Iqbal, *Reconstruction of Religious Thought in Islam*, ed. M. Saeed Sheikh (Lahore: Institute of Islamic Culture, 1996), 7.
67. Muhammad Husain al-Dhahabi, *Al-Waḥy wa al-Qur'ān al-Karīm* (Cairo: Maktab Wahbah, 1986), 39.

68. Abul A'la Mawdudi, *Fundamentals of Islam* (Lahore: Islamic Publications, 1982).
69. Shaltut, *Ilā al-Qur'ān al-Karīm* (Cairo: Dar al-Shuruq, n.d.), 5-6.
70. Nursi, *Signs of Miraculousness*, 19.
71. Hasan al-Banna, *Ḥadīth al-Thulāthā'*, comp. Ahmad Isa Ashur (Cairo: Maktabah al-Qur'an, 1999).
72. Muhammad Abduh, "Fī Tafsīr al-Qur'ān," *Al-A'māl al-Kāmilah li al-Imām Muḥammad Abduh*, ed. Muhammad 'Imarah (Cairo: Dar al-Shuruq, 1993), 4:23.
73. Ibn Ashur, *Al-Taḥrīr wa al-Tanwīr*, 1:36.
74. Yusuf al-Qaradawi, *Kayfa Nata'āmal ma'a al-Qur'ān al-'Aẓīm* (Qatar: Markaz al-Buhuth al-Sunnah wa al-Sirah, University of Qatar, 1997), 63.
75. Muhammad Rashid Rida, *Al-Waḥy al-Muḥammadī* (Beirut: Foundation of Izz al-Din, 1306 AH), 191.
76. Ahmad von Denffer, *'Ulūm al-Qur'ān: An Introduction to the Sciences of the Qur'an* (Markfield, UK: The Islamic Foundation, 1994), 122.
77. Muhammad ibn Lutfi Dabbagh, *Buḥūth fī Uṣūl al-Tafsīr* (Beirut: al-Maktab al-Islami, 1988), 11.
78. Jalal al-Din al-Suyuti, *Al-Itqān fī 'Ulūm al-Qur'ān* (Lebanon: al-Risalah Publishers, 2008), 763-765.
79. Muhammad Abduh, *Muqaddimah fī Tafsīr al-Qur'ān*, 4:7.
80. Ibid., 4:8.
81. Ibid., 4:9-13.
82. Uthman Amin, *Rā'id al-Fikr al-Miṣrī* (Egypt: al-Majlis al-A'la li al-Thaqafah, n.d.), 145.
83. Muhammad Abduh, *Fī Tafsīr al-Qur'ān*, 4:22-25.
84. Ibn Ashur, *Al-Taḥrīr wa al-Tanwīr*, 1:36.
85. His other exemplary methodologies of understanding the Qur'an and its exegesis consist of making connections between the Qur'an and the Prophet's biography; observing close connections between the Prophet's milieu and his mission on the one hand, and between Qur'anic revelation and the pre-Islamic milieu on the other; understanding the Qur'anic language as regards its vocabulary, idiom, style, and syntax; Qur'anic stories; the angels and the jinn in the Qur'an; phenomena of nature and its laws in the Qur'an; life in the Hereafter in the Qur'an; the Self of Allah in the Qur'an; the sequences and context of the Qur'anic verses; and understanding the Qur'an through the Qur'an.
86. Izzat Darwazah, *Al-Tafsīr al-Ḥadīth*, 1:141.
87. Ismail K. Poonawala, "Muḥammad 'Izzat Darwaza's Principles of Modern Exegesis," in *Approaches to the Qur'an*, ed. G. R. Hawting and Abdul Kader A. Shareef (London and New York: Routledge, 1993), 231.
88. Ibn Ashur, *Al-Taḥrīr wa al-Tanwīr*, 1:201.