



A CRITICAL STUDY OF ‘ABDUL MĀJID DARYĀBĀDĪ’S EXEGETICAL NOTES ON THE HOLY QUR’ĀN

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**A CRITICAL STUDY OF ‘ABDUL MĀJID DARYĀBĀDĪ’S EXEGETICAL
NOTES ON THE HOLY QUR’ĀN**

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ABSTRACT:

There have been multiple translations of the Holy Qur’ān in recent times. The process of English translations began after the crusades. Then, Muslims came to the fore and translated the Qur’ān to refute the allegations of the west. Mirza Abul Fazl, Hairat Dhillawi and Ghulam Sarwar are few Muslim translators of the Holy Qur’ān. Later works of the translations were a mature effort by Muslim translators. Among them, one who belonged to the subcontinent was ‘Abdul Mājid Daryābādī (1892-1977). He rendered the Holy Qur’ān in English with the title “The Holy Qur’ān” and later entitled it “Tafsir-ul-Qur’ān”. According to many researchers, he was the first scholar to contribute a commentary in English with comprehensive exegetical notes. This paper highlights a critical study of his translation and exegetical notes.

KEYWORDS: Daryābādī, atheist, exegesis, interpreter, commentator

1. INTRODUCTION:

Abdul Mājid Daryābādī was an Islamic scholar of varied abilities. He was a journalist, a critic, a translator and commentator, a writer and poet, and an editor. He was born on 16th March 1892 at Daryābād. He got his early education in Sitāpūr School. Hakim Muḥammad Zakī was his first Arabic teacher. He got admission to Intermediate at Canning College. He was a very social person and established good relationship with multiple

personalities, such as ‘Abdul Barī. Because of him, Daryābādī’s interest in Arabic was revised. As Daryābādī wrote in his autobiography: “Abdul Barī was keen about learning English. So, they decided to help each other in Arabic and English.”¹

In the college days, Daryābādī gained the company of Allama Shiblī, Mawlānā Abul Kalām Āzād, ‘Abdul Halīm Sharar, Mirza Muḥammad Hadī Ruswa and Akbar Allahābādī. He graduated in 1912 and enrolled himself at the Muḥammadan Anglo Oriental College in MA in

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Philosophy. In this college, he developed an association with Joseph Horovitz, Maulvi Ahsanullah Khan, Dr.Zafrul Hassan, Shaykh Abdur Raheem and Aftab Ahmad Khān. Daryābādī was not impressed by the competence of his teachers. So, he didn’t appear in the examination. In 1913, he joined the St. Stephen College. Daryābādī wrote: “College Professors were best philosophy teacher and he accepted them by heart.”¹

After the sudden death of Daryābādī’s father, he faced financial crises and had to stop his formal education. Munshi Burj Bukhan Lal writes in his book:

“After the college life he got the membership of Royal Asiatic Society and Aristotelian Society London. Both of

¹ ‘Naqoosh, Aapbeeti Number, p.1069’.

these societies were very dominant and only specific for a particular field of research.”²

So, he decided to work as Assistant Professor at Canning College, Lucknow. But he didn’t get a job due to his freelance behaviour. He started to write in two monthly magazines “*Al-Adeeb*” and “*Al-Nazr*”. Mawlana Shiblī appointed him against a salary of fifty rupees per month. In 1916, his book “*Psychology of Leadership*”³ was published. From 1908 to 1918, he remained an atheist. Two personalities played a vital role in his revivalism. As Daryābādī stated in his book:

“In all religious and spiritual sphere I was attached mostly with Mawlānā Thānawī. However, as to my love and devotion it was always reserved only for Mawlana Muḥammad ‘Alī. Thānawī was my mentor and Muḥammad ‘Alī my ideal.”⁴

After 1918, he started to write about Islam. He wrote almost 68 books and most of the books were about Islam. Daryābādī’s approach towards Islam is clearly manifested in most of his writings. Daryābādī’s contribution in the field of Islamic Studies always remained unacknowledged. His English translation and commentary of the Holy Qur’ān is a good addition in the field of English translations of the Holy Qur’ān. As about the rendering of the Holy Qur’ān, he wrote in his autobiography:

“Mawlawi Sirajul Haq first suggested to me to render the English translation of the Qur’ān. As I was fully aware of

² ‘Munshī, BurjBukhanLal, *Tārīkh-i-Daryābād* (Lucknow: Nami Press, 1965)p.297’.

³ *Daryābādī, ‘Abdul Mājid, Psychology of Leadership* (London: T. Fisher, n.d.).

⁴ ‘Daryābādī, ‘Abdul Mājid Hakim al Ummat: NuqushwaTathurat (Allahabad: Sidq Book Depot, 1990)p.144’.

my inadequacies, especially of my command over Arabic. However, he kept insisting on the need for this work. I embarked upon this project... I closed down my other engagements. I studied books on geography, history, world religions, culture and civilizations, Tafsīr, Hadith scholasticism and jurisprudence etc., for writing the commentary on the Qur’ān. The job of translation proved to be very tough; the translations by Pickthall, Sale, Bell and Syed Hussain Bilgrami’s unpublished ones were helpful.”⁵

Daryābādī’s “The Holy Qur’ān” was published in 1957. Then, three reprints were issued in 1962, 1970 and 1971. Later, he changed the title of his English translation and entitled it *Tafsir-ul-Qur’ān*. After his death, Abul Hassan ‘al-Nadwi published this translation in four volumes. The Islamic Foundation, Leicester, UK also published this translation in a single volume in 2001 with a new title, “The Glorious Qur’ān”⁶. Daryābādī’s translation is admired by many scholars. As Maryam Jameelah has accepted that the part of his commentary which deals with comparative religion is informative and illuminating. She learned much from it.⁷

Daryābādī has explained the reason behind his work in the preface. He was writing this translation with exegetical notes for Muslim and non-Muslims readers whose first language was English. As they lived in a different cultural background and enjoy a different educational upbringing

⁵ ‘Daryābādī, ‘Abdul Mājīd, *Āapbeeti*, p.292-295’.

⁶ ‘Daryābādī, ‘Abdul Mājīd, *The Glorious Qur’Ān* (Leicester: Islamic Foundation, 2001)’.

⁷ ‘Maryam Jameelah, *Why I Embrace Islam* (New Delhi: Crescent Publishing, n.d.)p.3-5’.

they need a translation in English which could help them in understanding the message.⁸

Daryābādī added extensive notes as a running English commentary of the Holy Qur’ān. A critical analysis of translation and exegetical notes is given below:

2. AN INTRODUCTION OF THE SURAH:

In the exegetical notes, Daryābādī used to write precise introduction of the *surahs*. However, he has given an exclusive introduction of just fourteen *surahs*. For example, he introduces *surah al-Tawbah* as follows:

“This is the only surat in the Qur’ān without the usual auspiciatory formula which marks off each separate chapter. Since it was felt doubtful by the compilers of Qur’ān if this formed a new chapter at all or merely a continuation of the last one. As a matter of compromise between the two opposing views, the companions agreed to separate the two chapters, but not to interpose the distinction of the Bismillah.”⁹

In the introduction, the translator writes about the distinct feature of the *surah* but didn’t mention the reason of the difference of this *Surah* from the rest of the 113 *surahs*.

Daryābādī writes precise introduction to most of *surahs* for comfort of readers and simple understanding of the Holy Qur’ān. Because in his point

⁸ ‘Daryābādī, ‘Abdul Mājīd, Tafsīr-Ul-Qur’Ān (Karachi: DarulIshaat, 1991)Vol.1, p.Xii’.

⁹ ‘Ibid, Vol.II, p.213’.

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of view, specific reason for the revelation of each *surah* is not known. In the introduction to *surah al-Anfal*, he wrote:

“The title is taken from the question of the division of the property obtained at the first battle of Islam, fought at Badr. The body consisted of 115 camels 14 horses, an endless store of vestments and carpets, article of fine leather, with much equipage and armour.”¹⁰

Daryābādī quoted mostly from ‘Abdullah Yūsuf ‘Alī’s commentary. Among the fourteen *surahs* he has introduced, four are copied from Yūsuf ‘Alī’s commentary.

3. A SCIENTIFIC APPROACH:

Daryābādī interpreted “*surah Yūnus*” 10:4 in a scientific way as follows:

“The moon has no light of its own. It only shines by the reflected light of the sun. Hence, its appearances vary according to the amount of illuminated surface visible to us, which depends on its position relative to the sun. The Holy Qur’ān indicates this distinction by the use of two different expressions ضياء signifies that light which exists by itself, while نور signifies that which subsists by some other thing.”¹¹

Daryābādī interpreted many verses in the context of science. He translated verse 67:3 as follows:

¹⁰ ‘Ibid, p.179’.

¹¹ ‘Ibid, p.276’.

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خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ ۚ هَلْ تَرَىٰ مِن فُطُورٍ²

“(He) Who has created the seven heavens in storeys. Thou shalt not find any oversight in the creation of the compassionate. Then repeat thy look, dost thou find any crack?¹²

Daryābādī is such a translator of the Holy Qur’ān who possessed knowledge of other religious books as well. In description of scientific approach Daryābādī gave references from the Bible and from few books of biology as well. In “*surah al-Nisa*” he quoted from Darwin’s “Descent of Men” as well. In exegetical notes of “*surah al-Nisa*” 4:1 he quoted:

“All mankind is descended from one original stock and from a single pair, a fact corroborated by modern anthropology. Naturalists believing in evolution, will feel no doubt that all races of men are descended from a single primitive stock (Darwin, Descent of Man, p. 273).”¹³

Daryābādī was surely aware of Darwin’s Theory of Evolution but he didn’t refute it. In fact, in the exegetical notes for an explanation of the verse حَلَقَهُ مِنْ نَفْسٍ وَاحِدَةٍ he gave the reference of Darwin’s Descent of Men.

According to him, for a translator it is necessary to be aware of scientific inventions. He was never in the favour of rendering the Holy Qur’ān only in the light of science and avoiding other subjects of the Holy Qur’ān. That can be the reason that in his *tafsir* that he wrote too precise exegetical notes for the scientific description.

¹² *Opcit*, Vol.Iv, p.385.

¹³ *Ibid*, Vol.I, p.299.

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4. A COMPARATIVE STUDY OF RELIGIONS:

‘Abdul Mājīd Daryābādī wrote numerous books in the field of comparative religions. For instance, “*Qasas wa Masā’il*”¹⁴, “*Qatl-i-Masih se Yahud ki Barīyat*”³ and “*Yahudiyat wa Nasraniyat*”¹⁵ are a few prominent books. The introduction of *Tafsir-ul-Qur’ān* highlights the reason of comparative study of religions. He remained an atheist for almost nine years and his exegetical notes provide material for debate on western literature.

In the exegetical notes, he discussed Jewish doctrines and compared them with Islam and Christianity. He wrote:

“In the Jewish scheme of salvation, the excellences of the three patriarchs (those of the matriarchs also, though this idea is far less emphasized) and indeed of all the righteous Israelites of the past are supposed to be thrown into a common stock for the benefit of their people, collectively and individually, in every age.”¹⁶

In the exegetical notes, Daryābādī not only compared religions, but also quoted the rituals of different societies. In “*surah al-Noor*” the punishment of a fornicator is discussed. In the exegetical notes, Daryābādī stated:

“In the pagan society of Arabia different classes of married women used to lead a profligate life with the connivance, or even active approval, of their husbands, for the sake of

¹⁴ ‘Daryābādī, ‘Abdul Mājīd, *QasasWaMasail* (Hyderabad Deccan: Idara-Ishat-i-Urdu, 1944)’.

¹⁵ ‘Daryābādī, ‘Abdul Mājīd, *YahydiyatwaNasraniat* (Lucknow: Al-Mahad Li-al-Dirasat al-Islamia, 2009)’.

¹⁶ ‘Daryābādī, ‘Abdul Mājīd, *Tafsir-Ul-Qur’Ān* (Karachi: DarulIshaat, 1991)Vol.1, p.Xii’ (n 8).

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gain. Islam condemns the life of lewdness unreservedly and categorically forbids the believers to marry any such women unless they repent and reform and once more begin to live a life of purity.”¹⁷

In the exegetical notes, Daryābādī not merely compared Islam with Christianity but also compared Islam with Hinduism and Judaism and refuted their concepts. While commenting on verse 16 of “*surah al-Ambiya*”, he elucidated:

“The universe is not the outcome of a mere creative sport, but is created with wisdom and purpose, and is a serious reality to be reckoned with. This repudiates the Indian doctrine of Maya and its implication.”¹⁸

In Indian philosophy, Maya has multiple concepts, in the Vedic text Maya means a magic and an illusion where things appear to be present. In Hinduism, Maya is also the name of a goddess. Daryābādī repudiated religious misconception of Hinduism

5. A SOCIO-HISTORICAL CONTEXT:

Daryābādī also highlights the social historical context of some verses in the interpretation of the Holy Qur’ān. As he defined “*Zul-Qarnain*” in notes as follows:

“The King Zul-Qarnain was a man of God, is implied all through his story in the Qur’ān: and if his identification with Alexander the Great be correct, the fact accords well

¹⁷ ‘Ibid, Vol.III, p.212’.

¹⁸ ‘Ibid,p.130’.

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with a reference in the Bible (On.11:3). It is supposed that the Book of Daniel alludes to Alexander when it refers to a mighty King that “Shall stand up, that shall rule with great dominion” whose kingdom shall be destroyed after his death. (JE.1.P.34) Jews, the only monotheistic people of his time, were even ready to recognize him as the promised Messiah.”¹⁹

Daryābādī used historical and social context to illuminate the Qur’ānic text with full understanding. In “*surah al-Fath*” the word victory is used. Daryābādī wrote:

“The reference is to the truce of Hudaibiya which, though at the time it seemed a set back to the Muslims, proved in fact the greatest victory for al-Islam. In the sixth year of the Hijra, the Prophet set out with some 1400 Muslims from al-Madinah and the country round in the grab of pilgrims, not for war, but to visit the Kab’ah... Making a detour through gullies of hills, they escaped the cavalry and coming into the valley of Mecca, encamped at al-Hudeybiyeh below the city.”²⁰

Daryābādī’s exegetical notes in the historical context refer to the time of the Prophet (Peace be upon him) and earlier period of Muslim history. At the same time the lessons learned from history are relevant as of today. As ‘Abdullah Saeed rightly suggested that it is important for an understanding

¹⁹ Daryābādī, ‘Abdul Mājid, *The Holy Qur’ān* (Karachi: Taj Company, 1971) p.286A.

²⁰ ‘Daryābādī, *Tafsir-Ul-Qur’ān*, Vol.IV, p.212’.

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the text of the Quran to understand the socio-cultural context in which the same was revealed to mankind.²¹

Most interestingly, Daryābādī wrote two books on the social and historical context of Qur’ānic texture. As compared to the exegetical notes of “*Tafsir-ul-Qur’ān*”, books are rich with social and historical literature.

6. . A MYSTICAL APPROACH:

Daryābādī translated few verses with a mystical approach and added exegetical notes as well. As in “*Surah al-Nisa*” verse No. 4:59 the word “Signs” is used. Daryābādī described it as “special miracles” and wrote:

“The vision may refer either to the miraculous experience of Ascension or to any other miraculous spiritual experience stoutly rejected and scoffed at by the pagans.”²²

Daryābādī described that the need of a spiritual mentor is mandatory. In his exegetical notes, he summarized the role of such pious personalities. In “*surah al-Hajj*” the obligation of pilgrimage is defined. He connected this obligation with spirituality. As in exegetical notes of verse No. 28 of *surah al-Hajj*, he writes that the House is to be kept always perfectly clean. This cleanliness includes removal of all material and spiritual filth from it. It is made clean for the worshippers who believe in One God, and come in a large number every year. The House is not an object of worship only; it is place where all worshippers bow down for One God.²³

²¹ ‘Abdullah Saeed, *Interpreting the Qur’ān: Towards a Contemporary Approach* (London: Routledge, 2006) p.118’.

²² ‘Daryābādī, ‘Abdul Mājid, *QasasWaMasail* (Hyderabad Deccan: Idara-Ishat-i-Urdu, 1944)’ (n 14).

²³ *Ibid*, p.165.

Daryābādī wrote books like “*Murshad ki Talash*”²⁴, “*Taswuf-i-Islam*”²⁵ and “*Sachchi Batien*”²⁶ which are the best example of Daryābādī’s mystical approach.

Daryābādī did a marvellous job for the readers of Sufism because he was one of those personalities from the subcontinent who connected the chain of Sufism with major religions of the world. His work developed a chain of connectivity between the mystical teachings of Christianity, Buddhism, Confucius, Hinduism and Judaism. He concluded that only Islamic mysticism is able to answer all questions of confusion.

In his view, both the Qur’ānic text and the *Sunnah* are in the favour of mysticism. His Urdu commentary “*Tafsir-i-Mājidī*” gave detailed description of Islamic Sufism while there are precise exegetical notes in the English commentary.

7. ON ISLAMIC JURISPRUDENCE:

A.R. Kidwai writes, “Daryābādī is the first scholar to contribute a commentary in English, which is total accord with the consensus view of *Ummah*. Moreover, far from being a loose or lax paraphrase his translation is faithful to the original to the extent possible.”²⁷

In “*surah al-Nisa*” the law of inheritance is defined. In the description of law, Daryābādī quoted from Wherry’s commentary and then defined the importance of law. According to him, the law of inheritance should be viewed as a legal and social reform. In pre-Islamic Arabia, women of all

²⁴ Daryābādī, Abdul Mājid, *MurshidkiTalash* (Lucknow: Sidq Foundation, 2002).

²⁵ ‘Daryābādī, Abdul Mājid, *Taswuf-i-Islam* (Lucknow: Nasim Book Depot, 1965)’.

²⁶ Daryābādī, Abdul Mājid, *MurshidkiTalash* (Lucknow: Sidq Foundation, 2002) (n 24).

²⁷ Kidwā’ī, A. R., *Tafsīr-ul-Qur’ān: Translation and Commentary*, *Muslim World Book Review*, 5:2, 1985, p.14.

ages and minor boys, had no share in their husbands and in their father's inheritance, on the principle that they alone had the right to inherit who could bear arms. Thus wives, daughters and sisters were excluded altogether and so were minor sons and brothers. In Islam, however, the law was established to distribute the property among the near relative in specified shares so that it is not accumulated in the eldest son's hands only. In this way, an effective check was placed on capitalism.²⁸

Daryābādī defined specific Islamic law in his exegetical notes. Most of them are quoted from 'Abdullah Yūsuf 'Alī's "The Holy Qur'ān" and Abdur Rahim's "Mohammadan Jurisprudence". Daryābādī's book "*Taqleed aur Hadod-i-Taqleed*" also defines few approaches on this subject. Although, in his autobiography this book is not mentioned. But Daryābādī's "*Taqleed* was published in 2008". In exegetical notes, Daryābādī compared most of Islamic law with law of the Bible.

8. A PHILOSOPHICAL INTERPRETATION:

Daryābādī wrote many books on philosophy. After his book, "The Psychology of Leadership," he wrote "*Falsafa-i-Ijtima*"²⁹, "*Falsafa Ki Talim*"³⁰ and "*Falsfiyana Mazamin*"³¹. After 1920, he produced philosophy based on logics. For example, in the exegetical notes of "*al-Hadid*" verse No. 20, he described three phases of life as follows:

²⁸ 'Daryābādī, Tafsir-Ul-Qur'ān, Vol.IV, p.212' (n 20).

²⁹ 'Daryābādī, 'Abdul Mājīd, Falsafa-i-Ijtima (New Delhi: AnjumanTaraqqi Urdu Hindi, 1915)'.

³⁰ 'Daryābādī, 'Abdul Mājīd, FalsafakiTalim: Guzishta Aur Maujuda (Lucknow: Al-Nazir Book Agency, n.d.)'.

³¹ Ibid.

“The three aspects of the worldly life mentioned here correspond broadly with the three period of man’s life. As a boy, he is enamoured of sports and play, in adult age he is seized with feelings of self-display, and in old age he is dominated by pride of wealth and offspring.”³²

Although in his books of philosophy, he has commented about the philosophical phase of man’s life. But unfortunately, his work lacks the introduction of Muslim philosophers. As he was bilingual, he could have integrated Muslim and Western philosophy in his work.

Daryābādī in the exegetical notes wrote about conscience in these words:

“Sufficient evidence apart from all records, his own conscience will testify to his guilt; every sin of his will be manifest unto him. Man is created self-conscious; he has in him the power of making or unmaking himself. The reference is here clearly to that inward judge conscience whose vigilance none can evade and from whose judgment there is no escape.”³³

He accepted the concept of paradise and hell. As there would be no apparatus in the hell to receive blessings, he remarked, its inhabitants would not be able to enjoy the pleasure and comfort of paradise.³⁴

In exegetical notes, Daryābādī quoted Western philosophy and compared both philosophical approaches. As. Dr.Ziadin Felahi writes:

“Daryābādī played a historical role in the promotion of Islamic philosophy in subcontinent.”³⁵

³² ‘Daryābādī, Tafsīr-Ul-Qur’ān, Vol IV, p.317’.

³³ ‘Ibid, p.441’.

³⁴ ‘Ibid, Vol.III, p.113’.

Daryābādī's philosophical work was published before 1920. That's the reason that in his exegetical notes there is no modern approach like his contemporaries. In his exegetical notes there is no integrity. He just quoted different philosophical quotations of different translators, commentators and philosopher.

9. SOURCES OF THE EXEGETICAL NOTES

‘Abdul Mājīd Daryābādī has mentioned the sources of his translation in the preface and in the bibliography as well. He has divided the bibliography in 6 parts; and 211 different books are mentioned. Umair Al-Sa’dīq wrote an article “The Standard Sources of *Tafsīr-e-Mājīdī*” which is published in a journal and included in a book of Naeem ur Rehman Siddiqui. In his article, he writes:

“When Māulānā started the work of Qur’ānic translation and commentary, he stopped the publication of his weekly journal Sach. He completely devoted his self for this noble work. With the help of multiple sources, he completed the translation in period of one and half year. In the sources, the Arabic English lexicon, History of Europea, Encyclopedia of Geography, History of Civilization, History of Arab History of comparative religion and History of Iran and Rome are included. Within the western literature. Daryābādī studied commentaries, Fiqh, Hadith and logic.”³⁶

³⁵ Dr.ZiadinFelahi, *IslamiFalsafa Main ‘Abdul Mājīd Daryābādī KeAtiya, Tehzib-Ul-Eklatq*, 36:11, 2017, p.79.

³⁶ ‘Naqoosh, Aapbeeti Number, p.1069’ (n 1).

For the exegetical notes, he used many books, but he didn't mention them. Similarly, in the bibliography, he has mentioned the names of few Arabic books, but he didn't refer to these books in the exegetical notes.

10. THE ORIGINALITY OF WORK:

‘Abdul Mājīd Daryābādī has reproduced the works of many English translators of the Holy Qur’ān. Following are a few examples:

(a) Mirza Abul Fazl rendered 112:1 as follows:

“Say thou, He is the one God”³⁷

And Daryābādī copied it:

“Say thou, He is Allah the one.”³⁸

Daryābādī copied Abul Fazl and changed word “God” with “Allah”. As he mentioned that the word ﷲ is monotheistic context therefore, I always retain in translation as Allah, and only rendered it by God when the context is distinctly pagan or polytheistic.”³⁹

(b) ‘Abdullah Yūsuf ‘Alī rendered verse 97:3 as:

“The Night of Power is better than a thousand Months.”⁴⁰

Daryābādī imitated:

“The Night of Power is better than a thousand Months.”⁴¹

(c) Daryābādī mostly copied from Mirza Abul Fazl and Muḥammad

‘Alī Lahorī. For instance, Muḥammad ‘Alī Lahorī rendered verse 106:1 as:

³⁷ Mirza Abul Fazl, *Selection from the Qur’ān* (Allahabad: G. A. Asghar & Co., 1910) p.333.

³⁸ Daryābādī, ‘Abdul Mājīd, *Tafsīr-ul-Qur’ān*, Vol. IV, p.540.

³⁹ Ibid, Vol. I, p.Vi’.

⁴⁰ ‘Abdullah Yūsuf ‘Alī, *The Holy Qur’ān* (Lahore: Sh. Muhammad Ashraf, 1973) p.1676’.

⁴¹ ‘Opcit, Vol. IV, p.518’.

“For the protection of the Quraish.”⁴²

Daryābādī copied:

“For the protection of the Quraish.”⁴³

(d) Daryābādī studied all the translations of the Holy Qur’ān. He copied Wherry’s rendering many times.

Wherry wrote “Introduction” of “*Surah al-Fil*”:

“This chapter is remarkable for its allusion to an incident in the history of Makkah, as an example of how God deals with His enemies.”⁴⁴

Daryābādī changed last words and reproduced as:

“This chapter is remarkable for its allusion to an incident in the history of Makka, as an example how God deals with those who oppose His will.”⁴⁵

Mofakhar Hussain wrote:

“Daryābādī followed closely the style and phraseology of the authorized version of the English Bible. His commentary of lexical, grammatical, historical, geographical and general exegetical interests are given in the footnotes. While preparing his own translation, Daryābādī consulted Bell, Sale, Lane, Pickthall and

⁴² ‘Muhammad ‘Alī Lahorī, *The Holy Qur’Ān* (Lahore: Ahmadiyyah Ishaat Islam, 1973) p.1211’.

⁴³ Daryābādī, ‘*Abdul Mājid, Tafsīr-Ul-Qur’Ān, Vol. IV, p.531.*

⁴⁴ Kidwā’ī, A. R., *Tafsīr-Ul-Qur’ān: Translation and Commentary, Muslim World Book Review, 5:2, 1985, p.14* (n 27).

⁴⁵ ‘Daryābādī, *Tafsīr-Ul-Qur’ān, Vol.IV, p.529*’.

Bilgrami (unpublished). But he drew materials from Thanvi (Urdu), Wherry and Yūsuf ‘Alī for his commentary.”⁴⁶

Daryābādī reproduced the work of Mirza Abul Fazl, Muḥammad ‘AlīLahorī, ‘Abdullah Yūsuf ‘Alī, Pickthall. Daryābādī’s commentary is not an original, it is rather compilation from the rendering of different translators.

Daryābādī reproduced the work of Mirza Abul Fazl, Muḥammad ‘AlīLahorī, Pickthall, Wherry, ‘Abdullah Yūsuf ‘Alī and Arberry as well.

Dr.Tehsīn Firāqī concluded:

“I saw different books of Daryābādī. In these books there was Mirza Bashir-ud-Din Mehmood’sAhmadiyyat or the true Islam as well. In this book, I saw notes, which were written by ‘Abdul Mājīd Daryābādī on page No. 10 and 11. According to these notes one can conclude that at the early stage, Daryābādī was not a penitent as he became in later years... Daryābādī due to his mistaken legal reasoning didn’t considered Qadiyani Lahorī group as misleading. But at the end, he started to take both Qadiyani groups as misled.”⁴⁷

CONCLUSION

‘Abdul Mājīd Daryābādī is one of those translators who gave a philosophical interpretation of many verses of the Holy Qur’ān. His

⁴⁶ ‘MofakharHussain, English Translations of the Qur’ān: A Bio-Bibliographic Study, Islamic Quarterly, 1986, 30:2, p.40’.

⁴⁷ ‘Tehsīn Firāqī. Dr., ‘Abdul Mājīd Daryābādī: AḥwālwaAthār (Lahore: IdaraSqafat-e-Islamia, 2006) p.483’.

exegetical notes are a source of comparative religious studies. But unfortunately, Daryābādī was weak in reaching tangible conclusions in his exegetical notes. He quoted different abstracts from multiple books, but never concluded them with his final opinion. In his exegetical notes, he abstained from discussion on Islamic law in detail. This may be the fact that he rendered this translation for the Western reader for the understanding of Islam and avoided other discussions.

Daryābādī's translation and exegetical notes lacks the originality. In the exegetical notes, there are copied notes from multiple translators. The style of copying is different in different parts of the commentary. This work seems to be an encyclopaedia in which multiple books are mentioned without any conclusion and translator's definite opinion. In fact, he wrote many books on many Islamic concepts but in exegetical notes not all those concepts are briefed. However, he took it as a religious obligation to translate the Holy Qur'ān with exegetical notes. He did this job fairly for better understanding of the readers. But unfortunately, he was not an Islamic scholar, with complete depth of knowledge of Islamic sciences. Therefore, he didn't fulfil the requirements of the translation completely which he mentioned in the "Preface" of his translation.

In short, despite a few shortcomings of his work, Daryābādī has won a name in the history of subcontinent due to his contribution in the field of English translations of the Holy Qur'ān.



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