CHAPTER - III

HIS KALAMI SYSTEM OF THOUGHT

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HIS KALAMI SYSTEM OF THOUGHT

1. A MUTAKALLIM OR A KALAMI PHILOSOPHER:

It is rather paradoxical to realize that Maulana Mohd. Qasim has been case to oblivion as much for his contribution to Islamic thought - particularly al-Kalam - as he is well-remembered for his founding Feoband Institution. One of the reasons, generally stated in the learned circles of Feoband itself for his books remaining un-attended is that the language of his writings is a little too difficult for the average scholars even.

This, however, is not the fact. Ironically it is the subtle reasoning, scientific approach and the logical sequence of his arguments — revealing in the process the fallacious grounds of certain misconceptions or distortions, regarding a truth — which are rather discouraging for the escaping attention. Not the language — which is fluent, easy and spontaneous in general. Exception may be made of a few places however, where the brevity of style or abundant use of technical

1. One of his comments about himself revealingly shows his love of seclusion and embarrassment from renown: "This knowledge spoiled me or else I would have given away myself to such anonymity that none about me would have ever known." Tarikh Darul Uloom, Vol.I, p.116.
terms seem to conspire against easy comprehension and fluency of style, particularly in the case of his treatise ۸ب‌-ه-هایت or some sections of تاقیر-ه-تیلپازکر. Hadیth al-'یمک and قبرا نمک.

Another reason of neglecting his rationalistic genius in outer circles on academic grounds is related to a misconception of the academic worth of his contribution. Generally classed as معاذیزیناه or polemical, his works have been ignored by the less informed as the product of a debatist environment created by the aggressive Missionaryism and revivalist Hinduism. Shaikh Mohd. Iکرم writes:

"Maulانا Mohd. Qاسیم did not live long enough. ۸Whatever time of this borrowed life he was granted, much of that too was spent in polemical debates and other comotions. He never had time enough in the true sense of the word to write and compile. The few short expositions that he left behind carry a pre-dominantly debatist element."

The above statement like several other statements contained in the book about Maulانا Mohd. Qاسیم is far from the facts - indicating only an unauthentic and a casual

1. Mawی-کاوییات, pp.199-200
treatment of the subject. As for his writings the Maulāna in spite of his rather brief span of life wrote more than 25 books running into over 1500 printed pages — even if we exclude the unprinted pages as well as his orations and speeches reported by others such as Mubāhitha-e-Shāh Jahānpūr, Brahi -e-Qāsmiyyah and Guftugu-e-Madhhabi etc. as we shall shortly see.

As regards "Pre-dominantly a debatist element" — the statement reflects a partial truth and technically refers the motivating force only. For in the first place, the above mentioned and certain other of his books are partially a debater's pride no doubt. For instance, Intisār al-Islām and Qibla Numa, written by himself contain replies to 11 objections to Islamic faith and Shari'āh raised by Pandit Dayānand Saraswati, the founder of Ārya Samāji cult. These books however are not fully a debater's exposition. Both comprise of two answers to each question, which are in fact two different levels of treating the same subject. The first

1. For example, the writer of Mawj-e-Kauthar says: "A lecture delivered at Roorkee, was published under the title Qibla Numa." This book, however was not a "lecture" but an independent exposition motivated though by the Ārya Samāji objection in Roorkee on the nature of Qibla in Islām. Moreover Shaikh Ikrām quotes without mentioning his source "It is wellknown that Maulāna Qāsim was employed in Deoband Institution at Rs. 50/-" whereas all contemporary and other sources and biographies speak unanimously of his never having accepted that position. See Mawj-e-Kauthar, pp.199-200; Cf. Tarikh-e-Darul 'Uloom, Vol.I, p.116; Sawaneh Qasmi, Vol.I, p.536.

2. Many such unprinted pages are preserved in the personal library of Late Maulana Abdal-Mughni at Phalawda (Dist. Meerut) and other places. See Palanpuri, p.23.

3. Bis Bade Musalman, pp.131-34.
of each set of answers certainly is in the nature of a 'tit for tat' necessitated by the implied disdain in the question or the inner folly of the objection itself. The second answer in reality represents a much higher level, particularly in Qibla Numā where the debator or polemic is left far below and a Mutakallim par excellent takes over.

A Mutakallim or a Philosopher of Faith:

Equipped though with a thorough knowledge of Islāmic sciences,¹ the Maulāna yet hardly refers an āyah of Qur'ān or Hadīth of the Prophet in his Kālāmi expositions.² On the other hand, he builds up his theorization on the basis of inferences drawn from his systematic reflections. This is a continued and equally spontaneous process of subtle reasoning - initially difficult to understand but for another characteristic of his writings: his unique exemplification and extremely vivid illustrations. To this aspect we shall return shortly after.

But to call him Mutakallim is to bring him down from his true and still higher place of the Philosopher of Islāmic

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faith. He is a philosopher not in the general sense of the word, but a philosopher who has knit together the ingredients of Islamic faith in a rational whole. No doubt when he spoke or wrote on questions Islamic beliefs in response to some query or challenge, he appeared a Mutakallim. But when he theorises the issues of Islamic faith one by one into a harmonious whole in the perspective of his broad vision, equitable treatment, piercing mind and above all his surprisingly subtle and yet clear reasoning, he seems to outshine the brightest scholars of Islamic history, and deserves to be called a Kalāmi philosopher rather than a Mutakallim.

The postulates of his interpretation of Islamic faith-system are grounded in pure reason and rationalism. As such their appeal is not confined to Muslims only but they have a potential appeal to non-Muslims also. His colleague and friend Maulana Yaqūb says: “The Maulana’s frame of mind was naturally and essentially philosophical. Therefore to his mind came inadvertently only philosophical thoughts – even small things awakened in him the broadest philosophical principles capable to solve many such other issues.”

One of his disciple Hakīm Mansoor 'Ali Khan gives his assessment of Nanautvi in the following words:

"I have seen Maulāna Mohd. Qāsim Nanautvi very well. I have also listened to his speeches and reflected on his ideas and personal merits. His mind was even higher than the mind of those who were the compilers of philosophy. He had such a power to prove every problem of Shari'ah and to refute every issue of philosophy contradictory to Islam through rational arguments that I have never seen another scholar of this calibre with such a power of reasoning and such a force of expression."¹

The same author says further:

"Maulāna Mohammad Qāsim had turned all injunctions of Shari'ah into issues of reason and rationalism. He used to say that all divine injunctions and Prophetic provisions are purely rational, but that every reason does not have access there. In this regard when he proved some problems through his rational arguments, even the most learned listened in dazed amazement. If a question seemed, apparently against reason, it seemed after his lecture absolutely in agreement with reason. When he started to refute by rational arguments those principles of philosophy which go against Islamic faith or Shari'ah, it seemed at that time as if Aristotle and Plato were but only kids before him."²

² Ibid.
Reason and rationalism in the Western world has been the inner spirit of all progressive thought termed as 'Modernism' which is often confused with westernism. Briefly it refers to scientific outlook and rational approach. This approach is mainly based on rational perception and critical analysis of an issue. This helps ultimately to conclude and reach certain inferences giving to know the synthetic value of that issue or the total frame-work of many issues in a particular field. In this process personal and local views or partial feelings are continuously set aside or eliminated. Obviously this kind of treatment of an issue on grounds of reason and rationalism imparts it a universal value which can be appreciated not by a community or a section of people alone but by all human beings at large. In so defining modernism, westernism which has come to be a part and parcel of it, must also be eliminated as a local value. What remains then is nothing but a process of universal reasoning and judgement.

If seen in sociological perspective, this scientific outlook and rational approach characterised by modernism, which was due to dominate all academic developments throughout the world, needed a re-assessment of religious view also. In the case of Christianity it was the same old dilemma experienced by it earlier in medieval times also, which had produced but
a dogmatic rationalization known as scholasticism, which had hardly anything to do with universal reason.

In the case of Islamic faith however, it presented no paradox or self-contradiction. For reason and religion in Islam are no two different things. This is even true in respect of Islamic faith and its corollaries. However it needed a genius capable of differentiating the real from the falacious, the right from the wrong and the good from the bad.

It was destined for Maulana Mohd. Qasim Nanautvi to come up with this need of reassessing and re-interpreting the concepts of Islamic faith in a rational frame-work capable of being appreciated even by the un-believers.

2. RELEVENCE AND MAIN FEATURES OF HIS AL-KALĀṆ:

His rational expositions can be divided mainly into three categories:

(1) Questions of Sharī'ah. Many hundred of pages written by him are related to questions of Sharī'ah involving an explanation of their rational bases such as the question of Riba (usuary) in India, the issue of Fidak, the commentary on last sections of Bukhāri, the exegesis (Tafsīr) of certain sūrahs of the Holy Qur'ān etc.
(2) Kalāmi discussions or rational statement of the issues of Islamic faith. It may be sub-divided further into two kinds:

a) Single issues of faith, where the rational bases of a particular question or objection is brought out and explained.

b) Theorization of Islamic faith as a whole. This is where the ultimate genius of Maulāna Mohd Qāsim comes into full light and Islam as a 'reasoned faith' is profoundly explained.

Most of these discussions which come under the last mentioned two categories are generally scattered in various books and Rasāil. It is, however, painstakingly difficult to find out the discussion of a particular problem or question in these otherwise logically arranged writings. Still more difficult perhaps is the effort to get a broad spectrum or complete frame-work of his rational thought. This is because of the fact that most of his writings are without chapterization and sub-titles and other well-defined indications.

Maulāna Qārī Tayyab says in this respect:

"Maulāna Mohd Qāsim's philosophy is a land full of treasures of learning, cognition and knowledge. But it
is a land which has almost no signs or symbols indicating the path or making it accessible. His books due to the absence of chapters, titles, sub-titles, paragraphs, necessary explanations, annotations, list of contents, translations etc. are mostly inaccessible even to the average scholars, much less a common literate Muslim.¹

A unique characteristic of his rational style in which he is unmatched in the whole Islamic history is his exemplification of a subtle rational theory through perceptible illustration. It would have been perhaps most difficult to fully understand his rational thought without these vivid examples and strikingly imaginative illustrations. What is rational and subtle turns through his unique and continuous illustrations perceptible for the senses and simple to understand.² The following illustration will give an idea of this unique feature of his writings:

"Having accepted that the existence of God is His own and not borrowed from some other source, then doubtless His Existence must be inseparably so attached to His

1. Masābih al-Tarāvīh, ed. by Maulana Ishtiyaq Ahmad, Deoband, 1976, see preface, p.16.
2. Ibid., p.15.
Essence as the light with the sun and the heat with fire. Just as it is not possible that the sun is there and the light is not or the fire is there and heat is not, in the same way it will also not be possible that His Essence is there and His existence is not. Rather the very concept of there being the essence of God without His existence - must be wrong and unthinkable, for God is none other than this very existence and beingness."

"Thus, the relation between God's essence and His existence is like the relation between numeral two and its duality. Just as duality can never separate from numeral two in any condition or at any time - neither in mind nor in outside, similarly the existence of God can never separate from His essence. This is so because just as the duality of numeral two is not the same as that of its numerable - i.e. things countable as two -, likewise the existence of God is not the same as that of the creation's existence. It follows then that the duality of the numerable and the existence of the created both are perishable, but the duality of numeral two and the existence of God are ever-lasting imperishable and inseparable."

The last category of Maulana Qasim's writings, as cited above — theorization of Islamic faith on rational grounds as a whole — forms our subject matter. This we have selected because it has the greatest relevance to this era of hours which seeks to know and understand everything through a rational plan, be it the physical facts of life, moral conflicts of human nature or the rational basis of a religious faith, if at all a faith has to offer one, as does Islam. Islamic faith has no doubt become more understandable rationally through his writing than ever before.

We have confined our study mainly to the sphere of his Kalami ideas as it fulfills a genuine need of this day. A number of his biographies have been written. In spite of the wide range of treating his works none of these biographers or other commentators on him, gives the true scope of his contribution in the sphere of al-Kalam — except to the extent of giving expression to this realization and desire.

In this sphere we have tried further to concentrate our attention to the rational whole of his interpretation rather

1. The oldest and the briefest is Sawaneh Qasmi by Maulana Mohd. Yaqub Nanautvi, a friend of Maulana Qasim and a learned scholar. The second is Sawaneh Qasmi in 3 Vols. by Maulana Munazir A. Gilani. A third is Anwar-e-Qasmi by Prof. Anwar al-Hasan Shairkoti, in 2 Vols, published in Pakistan. The second volume could not be made available to us so far if at all it has been published.

than to the single issues picked up from here and there as has been the case so far.

This random treatment of his Kalāmi ideas and books has done unwillingly more damage than any homage to his real contribution. Being the easier and more well-known side of his Kalāmi ideas, his speeches delivered at polemical gatherings, reproduced in the form of reports by others, have come to be highlighted as his main contribution. In reality it represents a small section of his al-Kalām. This is why through such books as were not even written by him, he came to be recognized as a religious debatist and his contribution as polemical. These speeches are no doubt representative of his style, but do not give the true scope of his al-Kalām.

His al-Kalām on the other hand if seen and studied in his own books, emerges as a complete and positive rational philosophy of Islamic Faith. His postulates of reason and characteristic treatment together, provide a universal accessibility to the inner rational view of Islamic conception of faith.

Another unique feature of his Kalāmi system of philosophy is that it does not seek to outstretch the beliefs to fit to
a particular rational mould, nor it attempts to twist the rational principles to suit to the Faith and Sharī'ah of Islam. In his system, both — Sharī'ah and Reason — remain where they are. Yet their mutual correspondence and complementary relation has been brought into focus.

Still remarkable is the fact that this apparently difficult task has been achieved on almost a visible level. What is rational is perceptible too in his philosophical system. This perceptibility has been brought to bear by the means of exemplifying the theoretical through the physical phenomena. The process of this visualization is so continuous in his ideas that his rational theories and statements may well be defined as a 'Picture-panorama'. The most difficult on theoretical level consequently turns far easier to grasp on perceptible level. This can be most vividly seen in his such books as Taqrīr Dilpazīr (Urdu), Hadīth al 'Ima (Persian), Qibla Numa, Hujjat al-Islām (Urdu), al-Hazz al-Maqsoom (Arabic) etc.

Notwithstanding this 'picturesque-theorization', the sheer subtleness of his ideas in certain books and risālahs or sections of them, seems to make it difficult sometimes for even persons with more than average of scholarship or under-
standing to fully comprehend. Professor Anwar al-Hasan of Shairkot, in his brief introduction to Hadīth al-'Ima, sums up by saying:

"Whatever we could comprehend, we have written down a summary of it. Now whatever you can grasp, try it for yourself through."¹

This difficult comprehension in his books, apart from the subtleties of his ideas, is nevertheless related to the mysterious nature of the subject also, as is the case in the above cited books. The subject of identity and relativity of things, nature and purpose of creation, essence and attributes of God in itself involves mysteries of the highest level. Any conception, discussion or comprehension of them on rational plane is bound to have its own obscurities. In the words of Maulāna Qāsim himself, "all divine and prophetic injunctions (involving all this) are rationally comprehensible, but not every individual's reason has access there."² In this work we have rather confined ourselves to the basic faith of Islām as interpreted in his Kalāmi writings. Thus, the

¹. Anwar al-Nujūm, p.434.
discussions of divine essence and attributes involving issues upon of pure philosophy have not been touched here. Moreover this subject has been treated at length by the Maulanā and as such requires separate treatment, which our limited scope here does not allow us.

The writings of Maulanā Qasim are usually based on rational arguments rather than Riwayat (traditions). He had realised that Muslim trend of Islāmic thought ought to change as the people would not confine themselves to traditions only in the wake of rationalist revolution already knocking at the door. They would seek to know the inner wisdom and the rational basis of everything. Hujjatullah al-Baligah of Shāh Waliullah anticipated this changing trend, while Maulanā Qasim a century later stood at the threshold of Western revolution of ideas. His response forms precious additions to the understanding of Islāmic Faith and Shari‘ah on rational plane.¹

Maulanā Qasim's contribution to Islāmic thought is different from that of Shāh Waliullah mainly from three angles.

1) Shāh Waliullah did not make al-Kalām a subject of his independent contribution. Maulanā Qasim however,

¹ S.A. Palanpuri, pp.18-19.
contributed profusely in this field of Islamic learning.\(^1\) This he did not only in keeping with the basic rules of al-Kalam but he raised the status of this discipline to a height where it became a positive philosophy of Islam. For he did not speak merely on single issues of Islamic faith or on particular questions of it as hitherto had generally been the case. Rather he has brought out the inner rationalism of the Faith in its totality. Islam in his writings is not a traditional faith inherited through generations but a rational science where every aspect - even its faith system - is perfectly in agreement with human reason. This is in fact his main contribution, more important still than his other contributions to the propagation and preservation of Islamic learning in the form of Deoband Institution.

2) Shāh Waliullah has explained the underlying wisdom of the main principles of Islam as well as the inner meaning of certain sections of the Prophetic traditions. But Maulāna Qāsim did not ignore even the most ordinary of these sections. Even those small things of Islamic jurisprudence (Fiqhī Furū'āt) as have been generally considered against all analogy, have found strong arguments in his system of rationalism. However, in this particular sphere not much work could be done as the

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1. Ibid.
Maulāna did not live long. But whatever was made possible it may serve as a guide to the direction.¹

3) The rational basis in the writings of Shah Waliullah is mostly theoretical. But in the case of Maulām Qāsim, even the most theoretical issues have been turned into perceptible facts i.e., they are made observable facts through his unique and perfect exemplification which is seen nowhere else.²

We bring to an end our discussion of the main characteristics of Maulāna Qāsim's rational statement of Islamic faith, and philosophy of Islam as a religion, by quoting a passage in this regard of Maulāna Qāri Muhammad Tayyab who has beautifully summarised the main features of Maulāna Qāsim's rational approach:

"The order of the preludes to the main discussion being natural, so that even the most important inferences seem to emanate by themselves. The discussion being rationalistic and orderly which appeals the mind and finds access directly to the heart. In addition to this the sectional ramifications of his discussion seem to spread in all directions covering all the sides of a particular problem and unveiling every aspect and

1. Ibid.
2. Ibid.
angle of the issue in question. This not only solves the problem in question but hundreds of other similar questions which come under that category get solved in principle through this interpretation. It seems to open new avenues of many other subjects of learning and cognitive knowledge which in turn seem to level the ground for still never issues."

"Faced with this situations one finds himself under compulsion to recognize that even a trifling section of Shari'ah is being supported by many rational principles or several principles of reason are working in this trifling section of Shari'ah. Due to all this, an issue of Shari'ah appears not only a section of reason but a part of nature itself." ¹

3. **CLASSIFICATION OF HIS WORKS:**

As for the books and other writings left by him, they have been counted variously. Some have counted all of his writings separately as about seventy five in all.² This is in case not only his books but also all his Rasails (letters) - many of them running into fifty or more pages - If counted

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1. Ḥikmate-Qāsmiyyah, pp.20-22.
subject-wise separately. Maulana Qari Tayyab, former Muhtamin of Darul Uloom, Deoband, has put the number of his books at thirty.\footnote{1} This is because he has counted many Risalahs bound together in a volume as one book. Sa'id Ahmad Palanpuri fixes the number of his works at thirty six.\footnote{2} We have put the number at thirty seven.

In all these are thirty seven books, counting every Risalah of Qasim al-'Uloom separately and deleting those mentioned more than once, is scattered the wide range of Maulana Qasim's philosophy of Islamic faith as well as his rational and analytical views on many issues of Sharī'ah which ranhe from Tafsīr, critical studies of various Ahadīth to rational discussion of juridical and Sufistic problems.

The writings of Maulana Muhammad Qasim can be divided into three kinds in so far as their comprehensibility is concerned. Clearly some of them are easily understandable by mediocres.In the same respective sequence we list his books in the following pages, giving briefly their subject, importance and other necessary and available details in separate columns. Although in this listing of his books we have mainly relied on Sa'id

\footnote{1} Ibid. \footnote{2} Sa'id Ahmad Palanpuri, p.20.
Ahmad Palanpuri rather good classification\(^1\) of the Maulana's works, yet we have added some more details wherever necessary and if available, and rectified certain details needing exactitude.

### Classification

**OF**

**HIS WORKS**

**A - EASILY COMPREHENSIBLE:**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the Books</th>
<th>Subject</th>
<th>Other details</th>
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<tbody>
<tr>
<td>1.</td>
<td>Qiblah Numa</td>
<td>Ka'bah is not worshipable. It only shows the direction of worship.</td>
<td>Only the first quarter of this book is easy.</td>
</tr>
<tr>
<td>2.</td>
<td>Hadiah al-Shī'ah (Urdu)</td>
<td>An equitable discussion on controversial issues with Shi'ahs.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Toḥfa-e-Lahmiyyah (Urdu)*</td>
<td>Eating of meat is in agreement with human nature.</td>
<td>Its authorship is common: by him and by one of his colleagues.</td>
</tr>
<tr>
<td>4.</td>
<td>Ajwibah-e-Arba'īn 2 vols.(Urdu)</td>
<td>Answers to the forty questions put by certain Shi'ahs.</td>
<td>The first part of this contains two answers to each question, one written by him and the other by Maulana Abdullah of Ambheta. The second volume was written by Maulāna Qāsim alone. The discussion of Jum'ah in the villages has been taken out from it and published separately as Ahkām al-Jum'ah.</td>
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5. **Fuyud-e-Qāsmīyyah (Urdu & Persian)**
   Fifteen letters on different subjects, some of them in Urdu others in Persian.

6. **Wāqi'ah-Mela-e-Khuda Shanāsi or Quftugū-e-Madhhabī (Urdu)**
   Kalami discussion of the truth of Islamic Faith.
   It contains the minutes and the speeches delivered during the first round of polemical discussion at Shahjahānpur in 1293 AH. The compilers were Munshi Mohd. Hāshim, proprietor of Matba' Hāshmi and Maulavi Mohd. Hayāt, Prop. Matba' dīnā.

7. **Mubahithah-e-Shāhjahānpūr (Urdu)**
   Kalāmi discussions and refutation of Christian Faith.
   In 1295 AH, the second round of polemical discussion was arranged again at Chandāpur in district Shāhjahānpūr. The minutes including the speeches of Maulāna Qāsim were compiled by his disciples Maulāna Fakhr al-Hasan of Gangoh and Shaikh al-Hind Maulāna Mahmūd al-Hasan.

8. **Latāif Qāsmīyyah (Persian)**
   A collection of nine letters on different topics.
   The last letter of it is also found in Fuyud-e-Qāsmīyyah. The two letters of al-Haqq al-Sarīḥ are also included in it, therefore, it has not been mentioned separately.
9. *Tasfiyah al-'Aqā'id* (Urdu)  
Kalāmi discussions of Islamic principles in reply to Sir Sayyid's query. It contains the letter of Sir Sayyid who put his fifteen principles governing his approach and writings on which he wanted to know if at all there was any fault of approach. Each of these principles has critically been elaborated upon by Maulana Qasim.

10. *Intisār al-Islām* (Urdu)  
Answers to ten different objections to Islamic teachings by Pandit Dayānand Saraswati, the founder of Āryā Samāj, a Hindu revivalist cult. The best of the editions is that published by Majlis Ma'arif al-Qur'ān, Deoband.

11. *Hujjah al-Islām* (Urdu)  
Kalāmi discussion of principles of faith. It is almost a summary of Maulana Qasim's Kalāmi thought and approach and as such a very important treatise published from different places, the best being the edition of Majlis Na'arif al-Qur'ān.

12. *Qasā'id Qāsmi* (Urdu, Persian, Arabic)  
Poetic compositions.

13. *Makātīb Qāsmi* (Persian)  
Some letters on questions of Sufi-ism.

14. *Al-Ajwībah al-Kāmilah* (Urdu)  
Answers to five questions of a Shi'ah.
15. Commentary on Sahih al-Bukhari

The last five or six sections of Sahih al-Bukhari have the Hāshiya (Commentary) of Maulāna Cāsim entrusted to him by Maulana Ahmad Ali Saharanpuri, who had completed the major part of this commentary himself.

All these works are easily understandable. The discussions are sublime. The language and the style is simple. People with little understanding can very well follow them.

B - RELATIVELY DIFFICULT WORKS:

16. Masābīh al-Tarāvīh

The topic is evident from the title itself i.e. Tarāvīh (prayer of Ramadān). In fact it is the philosophy of Salāt (prayer). It contains surprisingly curious discussions.

It has been translated into Urdu under the title Anwār al-Masābīh by Maulāna Ishtiyāq Ahmad. But the book still needs further clarification and annotations.

17. Taqrīr Dilpazīr

The framework of Kalāmī discussions is the widest and as such it is a masterpiece. It is the most representative of his Kalāmī thought and hence the basis of our present study also.

The writer wanted to add some more discussions but he did not live long to do that. Still it stands as the last word till now on the subject.
18. Brahin-e-Qasmiyyah (Jawab-e-Turki-e-Turki) (Urdu) Kalami discussions. The author of the book is Maulana Abd al-'Ali, a disciple of the Maulana, but the ideas are those of Maulana Hadi Qasim himself. This fact is evident from the style of the language also which does not have the level of culturedness characteristic of Maulana Qasim's writings.

19. Tahdhir al-Nas (Urdu) It is a discussion of a Hadith narrated by Ibn 'Abbas. It is a wonderful discussion of the belief of 'discontinuation of prophecy.' The subtle discussions, however, could not be fully grasped by many and unfounded objections were raised which he answered. Even certain lines, originally different and separate, were conjoined out of their context and sent to get a Fatwa from al-Hijaz of his having turned a Kafir. In his own time this book became controversial. A number of objections were replied by the author. Some of his un-published answers are preserved at Phalawda (dist. Meerut) in the personal library of Maulana Abd al-Kughni.

20. Munazira-e-Ajibah (Urdu) It contains the answers to the 10 academic objections raised on Tahdhir al-Nas. These academic objections were raised by an eminent Muslim scholar, Maulana 'Abd al-'Aziz. It is evident from these ten objections that they were not directed for conflict, but to know the truth. He was finally convinced. The book contains the exchange of letters between him and Maulana Qasim. There are other objections, and their answers by Maulana Qasim whose manuscripts
are preserved by different people especially in the personal library of Maulāna ʿAbd al-Hughnī at Phalāwa, Distt. Meerut.

21. Asrār-e-Qurʾānī
(Persian)
Research based answers to questions on Qurʾān. This also includes commentary of the last two surahs of Qurʾān.

22. Intibāḥ al-Muʿminīn
(Persian)
It is a collection of two letters concerning a Hadīth of Mishkāt al-Masābih narrated by ʿAlī in connection of the Caliphs.

23. Jamāl-e-Qasmi
(Urdu)
A collection of two letters, one dealing with Wahdat al-Wujud and the nature of "life after death" of the Prophets, and the other dealing with the capability of the dead to listen.

24. Taʻṣḥīṣ al-Kalam
(or Al-Dalīl al-Muḥkam)
(Urdu)
A discussion of recitation of Qurʾān not being obligatory on Muqtādī (the one offering his prayer behind an Imam). Both names denote the same book but the former has some additional lines.
25. Qāsim al-'Uloom

These four volumes are comprised of eleven articles on such variegated topics as the discussion of (1) "Fidak" (2) Hadith of Imam Mahdi; (3) That which is not lawful for other than God; (4) Nature of Matter & Its Forms; (5) Correction between two Hadiths about Maktaba; (6) The meaning of miracles; (7) Usury in India; (8) Martyrdom of Hussain; (9) Meaning of Imamat; (10) Hadith Concerning "Imam of the period"; (11) The letters of Maulana Muhammad Husain Batalvi concerning questions and doubts about miracles. In 1977 Prof. Anwar al-Hasan Shairkoti has translated all the letters contained in Qasim's al-'Uloom into Urdu with necessary annotations and a valuable introduction, from Lahore.

26. Al Hazz al-Maqṣūm

A highly philosophical discussion of the indivisible particle. It also includes a discussion of Sim'a (Sufistic devotion to music).

A Collection of two letters addressed to Maulana Mohd. Rahimullah of Bijnaur, a disciple of Maulana Qasim. These letters are in fluent Arabic language.
C - STILL MORE DIFFICULT BOOKS:

27. Qiblah Numa
(Urdu)

The first fourth part of it is very easy to comprehend. But the last three fourths are very difficult to follow. It requires a good level of scholarship and concentration to understand its subtle discussions concerning the Ka'bah not being worshipable but that it shows only the direction of worship.

The edition with Maulana Ishtiyaaq Ahmad's annotations, published by Darul 'Uloom, Deoband, is good enough but does not solve the difficulty fully. Maulana Qari Tayyab had also written a commentary on this book but unfortunately it was lost. Its discussions of the abstract like that of Hadith al-'Ima are highly philosophical.

28. Hadith al-'Ima
(Persian)

This is one of the Risālahs contained in Qasim al-Uloom and deals with the meaning of a hadith narrated by Abu Razin. Its discussions are very difficult and mainly are related with such questions as existence, divine attributes and essence etc.

29. Ab-e-Hayat
(Urdu)

The subject of this book Shaikh al-Hind used to say about it that whoever comprehended this book, he discovered the books of Maulana Qasim.

The edition with Maulana Nanautvi.
PART TWO : CONTRIBUTION TO AL-KALAM

ISLAM — THE RATIONAL FAITH