

QUR'ANIC CONTEMPLATION (TADABBUR): THE INTELLECTUAL THOUGHT OF TAHA JABIR AL-ALWANI

¹SHAH JUNAID AHMAD HASHIMI, ²HUSAIN BIN IBRAHIM/ HAN HU CAI

¹Associate Professor, Department of Tafsir and Qur'anic Sciences,

International Islamic University Islamabad

shah.junaid@iiu.edu.pk

²PhD Scholar Islamic Studies, International Islamic University Islamabad.

hanhucai123@gmail.com

Abstract

This study examines the concept of Qur'anic contemplation (*tadabbur*) within the intellectual thought and civilizational project of Shaykh Taha Jabir al-Alwani. It argues that *tadabbur*, as articulated by al-Alwani, transcends conventional exegetical practice to become a comprehensive epistemological and methodological framework for engaging the Qur'an as a living, guiding text. Rejecting rigid definitional constraints, al-Alwani views *tadabbur* as an open, dynamic process rooted in the interaction between the absolute divine discourse and the relative human intellect, mediated by ethical, cognitive, and spiritual preparedness.

The paper highlights al-Alwani's insistence on the sovereignty of the Qur'an as the ultimate reference after the closure of prophethood, and his call to integrate the reading of revelation with the reading of the cosmos in order to fulfill humanity's role of stewardship and civilizational responsibility. Central to his approach is the affirmation of the Qur'an's structural unity, universality of source, and global scope of address, alongside a focus on its higher objectives—monotheism, moral purification, and civilization-building.

Furthermore, the study explores how al-Alwani employs *tadabbur* as a tool for addressing contemporary intellectual, legislative, and moral crises, including issues of family disintegration, ethical decay, economic injustice, environmental degradation, and global conflict. By advocating methodological review, critical reassessment of inherited interpretive paradigms, and the application of Qur'anic universals to modern realities, al-Alwani presents *tadabbur* as a transformative civilizational project aimed at reconstructing human consciousness and restoring the Qur'an to its role as a comprehensive source of guidance, justice, and peace.

Keywords: Qur'anic Contemplation (Tadabbur); Taha Jabir al-Alwani; Qur'anic Methodology; Civilizational Renewal; Unity of Revelation and Cosmos; Higher Objectives of the Qur'an; Contemporary Crises; Islamic Thought; Epistemology

1. INTRODUCTION

The renowned Iraqi thinker Taha Jabir al-Alwani¹ was born in 1935 in the city of Fallujah, Iraq. He passed away on Friday, 4 March 2016, at the age of 81. He received his education from leading scholars in Iraq and earned a PhD in Usul al-Fiqh (Principles of Islamic Jurisprudence) from Al-Azhar University in 1973. From 1985 onward, he served for ten years as a professor of Usul al-Fiqh at Imam Muhammad ibn Saud Islamic University.

In 1981, The International Institute of Islamic Thought (IIIT) was established in the United States, and Dr. Taha Jabir was among its founding members. Its first president was the well-known Islamic thinker Dr. Ismail Raji al-Faruqi (1921-1986). After his martyrdom, Dr. Taha Jabir remained the most prominent figure of the institute. He was also a member of the Constituent Council of the Muslim World League, in addition to being affiliated with several other institutions.



His wife, Dr. Mona Abu al-Fadl, passed away on 23 September 2008. She herself was a highly accomplished scholar and the author of several books in both English and Arabic.

Dr. Taha Jabir authored numerous books on various scholarly and intellectual subjects². In addition, his scholarly introductions to many books published by the International Institute of Islamic Thought are highly worthy of study.

Dr. Taha Jabir was among those thinkers who longed for the renaissance of the Muslim Ummah. For this reason, he remained closely associated with the movement for the Islamization of knowledge in the Muslim world. Through IIIT, many of his works were published in both Arabic and English. Usul al-Fiqh was his primary field of specialization, and he regarded the maqasidi (objectives-based) approach as fundamental for addressing contemporary issues. With regard to the intellectual profile of Dr. Taha, there is a strong need for students of Islamic thought to undertake research on his diverse intellectual dimensions.

2. The General Methodology of Qur'anic Contemplation and the Salient Features of Qur'anic Thought

The central focus of his Qur'anic thought is how our collective, human, and transmitted sciences can be connected to Qur'anic guidance by recognizing it as the central reference point, so that the achievement of the Qur'an's three fundamental objectives—*tawhīd* (divine unity), *tazkiyah* (moral and spiritual purification), and social growth/progress (*'imrān*)—may become possible.

He emphasizes the need to put an end to the present condition of Muslims' estrangement from the Noble Qur'an and to cultivate awareness and consciousness among them along with their methodological and intellectual characteristics, so that they may understand how to read the Qur'an at the level of their own historical moment and how to combine this reading with the study of the universe. This is necessary so that they may safeguard their identity in the face of those processes that seek to erase their existence—processes whose reins lie in the hands of the West, which strives to shape the world according to its own conception of life and power.³

With regard to contemplation of the Noble Qur'an, he held a distinctive perspective. He advocated the methodology of thematic unity for Qur'anic contemplation, the foundational idea of which he presented in his book *al-Waḥdah al-Binā'iyyah fī al-Qur'ān* (The Structural Unity of the Qur'an).⁴

Among his notable works related to the Qur'an is *al-Jam' bayna al-Qirā'atayn: Qirā'at al-Wahy wa Qirā'at al-Kawn* (Combining the Two Readings: The Reading of Revelation and the Reading of the Universe). That is, one Qur'an is the one revealed by God, and the other is the open book before us in the form of the universe, a vast table spread for the knowledge of God. According to Taha Jabir, it is essential to combine these two "readings."

Exegetes who advocate thematic unity in the Qur'an also maintain that this method of interpretation facilitates the selection of the most sound interpretation among the multiple possible meanings and explanations of a single verse. This approach is also vital for resolving internal differences of interpretation. It is precisely because of this mode of contemplation that Dr. Taha Jabir hesitates to accept the characterization of the Qur'an as *ḥammāl dhū wujūh* (a text bearing multiple, conflicting meanings). Put differently, this is essentially the same position that Mawlana Farahi expressed by describing the Qur'an as definitive in its indication (*qaṭ'ī al-dalālah*).⁵

A few years ago, a book by Dr. Taha's younger brother, Mustafa Jabir Fayyad al-Alwani, titled *'Ālamiyyat al-Khiṭāb al-Qur'ānī: Dirāsah Taḥlīliyyah fī al-Suwar al-Musabbiḥāt* (The Universality of Qur'anic Discourse: An Analytical Study of the Musabbiḥāt Surahs), was published, for which Dr. Taha Jabir wrote the foreword. In one place, he writes:

"The generation of transmission handed knowledge over to the generation of jurisprudence, and the outcomes of fiqh and fatwa began to emerge, along with which certain erroneous notions also



entered—such as the principle that ‘the texts are limited whereas events are unlimited,’ and the claim that ‘the Qur’an is a text capable of multiple conflicting meanings.’”⁶

Along with advocating thematic unity in the Qur’an, Dr. Taha Jabir also calls for viewing the Qur’an in relation to modern knowledge. In his book *Combining the Two Readings: The Reading of Revelation and the Reading of the Universe*—a theme also addressed in Pakistan by Dr. Ghulam Jilani Barq in his book *Do Qur’an* (Two Qur’ans)—he presents the same idea. Barq writes:

“As the title suggests, *Two Qur’ans* explains that there is not one Qur’an, but two: one in the form of a book present in every Muslim household and preserved in the hearts of the memorizers, and the other in the form of the universe of earth and heavens spread before our eyes... One Qur’an contains written verses, while the other contains verses in action and motion; one Qur’an is a code of principles and laws, and the other is its practical exposition.”⁷

With regard to the Noble Qur’an, it is a well-known principle that the Qur’an explains itself (*al-Qur’ān yufassiru ba’dahu ba’dan*). However, in the modern period, greater attention has been given to the various dimensions of applying this principle. According to Dr. Taha Jabir, when dealing with the linguistic styles and rhetorical features of the Qur’an, it is essential to make the language of the Qur’an itself the governing authority, rather than linguistic rules formulated outside of it. The practical consequence of ignoring this principle has been that, from the classical period to the present day, Orientalists have found opportunities to raise objections regarding the syntactic construction of certain Qur’anic verses. Prior to Dr. Taha Jabir, this same point had already been articulated by Imam Shah Wali Allah al-Dihlawi.⁸

3. The Concept of Qur’anic Tadabbur in the Thought of Shaykh Ṭāhā Jābir al-‘Alwānī:

Al-‘Alwānī explains that *tadabbur* (deep, reflective engagement with the Qur’an) cannot be confined within a rigid, all-inclusive logical definition, because the Qur’an is absolute while the human being is relative, and the relative can never fully encompass the absolute. For this reason, *tadabbur* is not something that can be strictly delimited; rather, it can only be approximated and understood through a wide constellation of Qur’anic concepts such as reflection, contemplation, remembrance, reasoning, understanding, jurisprudential insight, and knowledge. *Tadabbur* is thus a gradual process that begins with comprehension and may ascend to deep juridical understanding and comprehensive insight into consequences, ends, and ultimate outcomes.⁹

Al-‘Alwānī emphasizes that *tadabbur* is fundamentally the interpretation of the Qur’an by the Qur’an itself, accompanied by the psychological, intellectual, and ethical preparation of the reader to receive its meanings. This occurs through what he terms *tadabbur-based opening* (*al-fath al-tadabburī*), meaning the unfolding of Qur’anic meanings as a result of the purification of the faculties of consciousness—without invoking a mystical or esoteric sense. *Tadabbur*, in his view, is not the search for a pre-existing, hidden meaning waiting to be uncovered, but rather the emergence of meaning through the dynamic interaction between a qualified reader and the Qur’anic discourse, such that meaning becomes a living reality capable of embodiment and practice.

He stresses that the Qur’an is a Book whose meanings are never exhausted by a single reading, and that its verses contain latent dimensions that are disclosed only through sustained *tadabbur*. Among the means of *tadabbur* that al-‘Alwānī highlights are reading in the presence and name of God, deliberation without haste, recalling the state in which the Prophet ﷺ received revelation, perseverance in prayer, continual acquisition of knowledge, attentiveness to the Names of God and the names of the Qur’anic surahs, and conscious exploration of the multiple entry points through which the Qur’an addresses the human being.¹⁰

Central to al-‘Alwānī’s thought is the principle of combining the two readings: the reading of revelation and the reading of the universe and creation. This principle is clearly indicated in the opening verses of Sūrat al-‘Alaq, where revelation, knowledge, the pen, and cumulative human



understanding converge. He further clarifies that the Qur'an established a civilization of the Word rather than a civilization of the image, and that the Qur'anic word is a divine word elevated to the level of conceptual meaning; it must not be treated as an ordinary human utterance.¹¹

Al-'Alwānī underscores the distinctiveness of the Qur'anic language, warning that subjecting it indiscriminately to modern linguistic theories without regard for its divine and miraculous qualities results in deficient tadabbur. He argues that classical Islamic rhetorical studies are often closer to the spirit of the Qur'an than many contemporary linguistic approaches. He also highlights the role of the Qur'an's names and attributes in preparing both heart and mind for tadabbur, stressing that the multiplicity of names does not imply redundancy, but rather a diversity of meanings and perspectives.¹²

He addresses the etiquette of recitation and listening, emphasizing the necessity of slow, measured recitation and cautioning against fragmented or superficial reading. True tadabbur, he asserts, is grounded in allowing the Qur'an to descend upon the heart. The Qur'an is not read merely with the tongue or received solely by the ear; it must descend into the heart with sincerity of intention, purity of devotion, and freedom from egotistical inclinations, alongside careful examination of the effects of recitation upon consciousness and moral awareness.¹³

Al-'Alwānī further observes that despite the abundance of works produced by the Muslim community in the sciences of the Qur'an, it has failed to present the Qur'an to humanity as a Book of stewardship, civilization-building, and civilizational witness. He attributes this failure to methodological flaws in understanding and tadabbur, including the exaggeration of issues such as abrogation and ambiguity in ways that have discouraged meaningful engagement with the Qur'an.¹⁴

He outlines conditions for renewing one's intention in tadabbur, including sincerity, intellectual honesty in seeking knowledge, reliance upon God, supplication, early Qur'anic education, and the rejection of arrogance and factionalism. He concludes by identifying obstacles to tadabbur, such as turning away from God's path, heedlessness of the heart, arrogance toward listening, and preoccupation with trivialities. Conscious listening, he emphasizes, is the primary gateway to understanding and faith, and its obstruction prevents the meanings of the Qur'anic discourse from reaching the heart.¹⁵

4. A Summary of the Governing Principles of Qur'anic Tadabbur According to Shaykh Ṭāhā Jābir al-'Alwānī

Al-'Alwānī's approach to Qur'anic tadabbur rests upon foundational methodological principles that frame engagement with the Qur'an as a Book of guidance, stewardship, and civilization, rather than merely a text for recitation or partial interpretation.¹⁶

At the heart of these principles lies the sovereignty of the Qur'an. Al-'Alwānī distinguishes between divine sovereignty, which was historically misused to legitimize tyranny, and Qur'anic sovereignty, which emerged with the final revelation. With the sealing of prophethood, the Qur'an became the supreme reference for humanity—read, contemplated, understood, and applied through disciplined human reason safeguarded by a methodology that prevents deviation, rather than through clerical mediation or religious despotism.¹⁷

Equally central is the principle of integrating the two readings: revelation and the universe. The Qur'an was revealed to guide human movement within creation, directing the fulfillment of the trust of stewardship, the harnessing of natural forces, and the realization of Qur'anic values in lived reality. Authentic tadabbur cannot be achieved without linking the verses of revelation to the laws governing the cosmos.¹⁸

Al-'Alwānī also affirms the universality of the Qur'anic source. The Qur'an is a cosmic Book emanating from a transcendent source, unrestricted by a particular nation or historical moment,



encompassing the movement of the universe and humanity across time and space, and calling humankind back to belief in the unity of the Creator and the unity of humanity.¹⁹

Correspondingly, the Qur'anic خطاب (discourse) is universal in scope, addressing all human beings rather than a single people or era. God Himself has guaranteed its preservation so that it may remain an enduring source of guidance, unlike previous scriptures that were tied to specific communities.²⁰

5. Methodological Features of Al-'Alwānī's Approach to Tadabbur:

Al-'Alwānī centers Qur'anic understanding on overarching universals, identifying the supreme objectives of the Qur'an as monotheism, moral purification, and civilization-building. These universals provide the framework within which particular rulings and verses are properly understood.²¹

He affirms the structural unity of the Qur'an, insisting that no real contradiction exists between its verses, nor between the Qur'an, the Sunnah, and human nature. Apparent contradictions arise from limitations in human understanding and must be resolved through synthesis, contextualization, or methodological reassessment.²²

He emphasizes that Qur'anic law is fundamentally grounded in mercy and the removal of hardship, necessitating a renewal of legal concepts related to facilitation, difficulty, burden, and constraint, and their rigorous methodological application.²³

For al-'Alwānī, reading constitutes the gateway to tadabbur. It encompasses linguistic, rhetorical, and intellectual engagement, since words serve as bridges to meaning, and tadabbur is the responsibility of scholars and those capable of sound inference.

He insists on reliance upon proof and evidence, rejecting claims unsupported by textual, rational, or empirical proof, and criticizing the expansion of conjecture within scholarly discourse.²⁴

The Qur'an, in his view, must be continuously applied to contemporary realities. As a timeless Book of guidance, its meanings must be interpreted and brought to bear upon modern intellectual, social, and civilizational challenges.

Finally, al-'Alwānī calls for an ongoing discipline of review and reassessment, advocating the re-examination of many exegetical, legal, and methodological assumptions in light of a renewed Qur'anic epistemology.²⁵

6. Tadabbur and the Treatment of Contemporary Crises

6.1. Intellectual Crises

Al-'Alwānī regards warfare and conflict as among the gravest crises of the modern age, asserting that contemporary human solutions—such as conflict-resolution theories—have failed because they lack Qur'anic foundations. The Qur'an establishes the unity of human origin, the unity of the extended human family, and the unity of the earth with its limited resources. Were this Qur'anic consciousness to be transformed into lived culture and ethical practice, human diversity would become a means of mutual recognition and cooperation rather than conflict. Profound tadabbur grounded in these universals, he argues, is capable of offering genuine solutions to global crises and laying the foundations for lasting peace.²⁶

6.2. Tadabbur and the Legislative Crisis

Al-'Alwānī views the legislative crisis as one of the most severe challenges confronting the modern world, for it penetrates the very moral, social, and civilizational fabric of human life. Though it first crystallized in Western societies, its effects have spread into the Muslim world, disrupting family structures, ethical norms, and legal frameworks.



This crisis is most evident in the collapse of the family and the erosion of its human meaning. The family has been reduced from a relationship founded upon tranquility, affection, and mercy into a numerical or contractual arrangement stripped of purpose, even extending to the normalization of relationships that contradict human nature. Political and ideological attempts to restore the “traditional family” have failed because they addressed symptoms rather than roots, while certain religious reactions descended into sectarian rigidity that intensified division rather than healing.²⁷

In contrast, al-‘Alwānī asserts that the Qur’an, with its universal vision, offers a comprehensive remedy. It reconstructs the human being from within, affirming human dignity, moral responsibility, and ethical purpose, and restoring the family as the foundational unit of society. Freedom, in this vision, is redefined as responsible freedom, governed by values that safeguard the collective good.²⁸

The legislative crisis also extends to humanity’s relationship with the environment. Modern civilization has transformed the earth from a trust into a threatened entity, and global efforts have failed because they remain captive to competitive, profit-driven paradigms. The Qur’an redefines civilization as stewardship, reminding humanity that corruption of the earth is betrayal of the divine trust.

From this holistic perspective, al-‘Alwānī calls for profound revisions in Qur’anic studies and legal heritage, rejecting exaggerated notions of abrogation and misunderstanding of ambiguity, and advocating principled reinterpretation rooted in objectives, context, and function. He extends this critique to legal doctrines historically employed to justify coercion, arguing—after extensive study—that freedom of belief is a Qur’anic principle.

6.3. Tadabbur and the Moral Crisis

The moral crisis, in al-‘Alwānī’s analysis, is among the most destructive afflictions of modern humanity. It manifests in illness, ignorance, poverty, crime, and psychological fragmentation, all symptoms of a deeper “desertification of life” that afflicts hearts, minds, and spirits.²⁹

Humanity has lost the spirit of brotherhood, replaced higher values with consumption and desire, and failed to find healing in distorted religiosity or value-neutral science. This moral collapse is mirrored in economic injustice, exploitation, and environmental devastation. Al-‘Alwānī maintains that only the Qur’an—the cosmic Book—can provide a genuine cure by reforming the heart, from which all corruption originates.³⁰

The Qur’an did not descend upon the tongue, but upon the heart of the Prophet ﷺ. True engagement with it requires heartfelt receptivity, humility, and moral purification. When hearts harden through distance from revelation, life becomes barren, stewardship collapses, and humanity turns against itself.³¹

Despite centuries of scholarship, the Qur’an has not yet been fully rediscovered as a comprehensive guide for human civilization. Its role has too often been confined to ritual and partial legal application, neglecting its transformative civilizational power.

7. CONCLUSION

This study demonstrates that tadabbur, in the thought of Shaykh Ṭāhā Jābir al-‘Alwānī, constitutes a comprehensive civilizational project grounded in the sovereignty of the Qur’an, the universality of its source and message, and the integration of revelation and the cosmos. Through this approach, al-‘Alwānī seeks to reconstruct human consciousness, heal intellectual, legislative, and moral crises, and present the Qur’an to humanity as a Book of guidance, stewardship, civilization, and peace for all ages.

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² His notable works in Qur'anic studies include: *Ḥiwār Ma'a al-Qur'ān* (A Dialogue with the Qur'an), *al-Ḥākimiyyah wa al-Haymanah* (Sovereignty and Hegemony), *al-Imām Fakhr al-Dīn al-Rāzī wa Muṣannafātuh* (Imam Fakhr al-Din al-Razi and His Works), *Tafsīr Sūrat al-Rūm* (Commentary on Surah al-Rum), *Tafsīr Sūrat al-'Ankabūt* (Commentary on Surah al-'Ankabut), *Azamāt al-Insāniyyah wa al-Ḥall al-Qur'ānī* (The Crises of Humanity and the Qur'anic Solution), *Tafsīr Sūrat al-An'ām* (Commentary on Surah al-An'am), *Lisān al-Qur'ān wa Mustaqbal al-Ummah al-Quṭb* (The Language of the Qur'an and the Future of the Ummah: The Central Axis), *Naḥwa Manhajīyyah Ma'rifiyyah Qur'āniyyah* (Toward a Qur'anic Epistemological Methodology), *Naḥwa Mawqif Qur'ānī min Ishkāliyyat al-Muḥkam wa al-Mutashābih* (Toward a Qur'anic Position on the Problem of the Clear and the Ambiguous), *Afalā Yatadabbarūna al-Qur'ān* (Do They Not Contemplate the Qur'an?), *Ma'ālim fī al-Manhaj al-Qur'ānī* (Landmarks of the Qur'anic Methodology), *Naḥwa al-Ijtihād wa al-Tajdīd* (Thāniyan): *min al-Ta'līl al-Qur'ānī ilā al-Maqāsid al-Qur'āniyyah al-'Ulyā al-Ḥākimah* (Toward Ijtihad and Renewal (Part Two): From Qur'anic Reasoning to the Supreme Governing Qur'anic Objectives), *Naḥwa Mawqif Qur'ānī min al-Naskh* (Toward a Qur'anic Position on Abrogation), *al-Waḥdah al-Binā'iyyah li-l-Qur'ān al-Majīd* (The Structural Unity of the Glorious Qur'an), *al-Jam' bayna al-Qirā'atayn: Qirā'at al-Waḥy wa Qirā'at al-Kawn* (Combining the Two Readings: The Reading of Revelation and the Reading of the Universe), *Azmat al-Insāniyyah wa Dawr al-Qur'ān fī al-Khalāṣ Minhā* (The Crisis of Humanity and the Role of the Qur'an in Deliverance from It), *Lā Ikrāha fī al-Dīn: Ishkāliyyat al-Riddah wa al-Murtaddīn min Ṣadr al-Islām ilā al-Yawm* (There Is No Compulsion in Religion: The Problem of Apostasy and Apostates from the Early Islamic Period to the Present), *al-Tawḥīd wa al-Tazkiyah wa al-'Umrān* (Monotheism, Moral Purification, and Civilizational Development), *Ḥākimiyyat al-Qur'ān* (The Sovereignty of the Qur'an). Taha al-Alwani Academy for Qur'anic Studies. "Selected Works of Taha Jabir al-Alwani."

³ Al-Alwani, Taha Jabir. "Why the Islamization of Knowledge?" *Islamization of Knowledge*, 29. Vol. 1 No. 1 (1995) <https://doi.org/10.35632/citj.v1i1.2235>, Published 1995-06-01.

⁴ This idea was presented in the most systematic form in the Muslim world by Mawlana Hamid al-Din Farahi. (Farahi referred to thematic unity in the Qur'an as *nazm* or *system*. His principles in this regard may be seen in his works *Dalā'il al-Niẓām*, *al-Takmil fī Uṣūl al-Ta'wīl*, and his unfinished commentary *Niẓām al-Qur'ān wa Tafsīr al-Furqān bi-l-Furqān*. His student, Mawlana Amin Ahsan Islahi, further developed these principles and authored his well-known Urdu commentary *Tadabbur-e-Qur'an*.) Hamid al-Din Farahi, *Muqaddimah Tafsīr Niẓām al-Qur'ān*, trans. Amin Ahsan Islahi (Lahore: Faran Foundation, n.d.), 45.

In the Arab world, the contemplative approaches of Sayyid Qutb and Shaykh Sa'id Hawwa are also part of this methodological trend. Today, the Muslim world at large has increasingly turned toward this style of Qur'anic interpretation. In Iran, particularly the names of 'Allamah Baqir al-Sadr and Shaykh Husayn al-Tabataba'i are noteworthy in this context. Dr. Taha Jabir traced the foundations of this approach among the classical scholars, especially 'Abd al-Qahir al-Jurjani and Abu 'Ali al-Farisi.

⁵ Hamid al-Din Farahi, *Muqaddimah Tafsīr Niẓām al-Qur'ān* (Lahore: Faran Foundation, n.d.), 45.

⁶ Here it is also important to note that Dr. Taha Jabir distinguishes between the fixed and variable meanings of the Qur'anic text. From the latter perspective, he considers it necessary to undertake the preparation of a lexicon of the Qur'an's *reading of its meanings* (*qirā'at mafāhīmih*). In this aspect of his thought, one can discern the influence of modern principles of semantics in textual study, whose foundations are also found in the Islamic intellectual tradition, particularly in scholars such as al-Shatibi.

⁷ Ghulam Jilani Barq, *Do Qur'an*. Lahore: Idarah Tulu'-e-Islam, n.d.10.



⁸Shah Wali Allah al-Dihlawi, *al-Fawz al-Kabīr fī Uṣūl al-Tafsīr*, Karachi, baitul ilm, 2006]: 101.

⁹ Taha Jabir al-Alwani, *Afalā Yatadabbarūna al-Qurʾān?! Maʿālim Manhajīyyah fī al-Tadabbur wa al-Tadbīr* (Do They Not Contemplate the Qurʾān?! Methodological Landmarks in Reflection and Governance) (Cairo: Dār al-Salām li-l-Ṭibāʿah wa-l-Nashr wa-l-Tawzīʿ wa-l-Tarjamah, 2010), 20.

¹⁰ Ibid., 26.

¹¹ Ibid

¹² Ibid

¹³ Ruqayyah Taha Jabir al-Alwani, *Tadabbur al-Qurʾān bayna al-Naẓariyyah wa al-Taṭbīq* (Reflecting on the Qurʾān between Theory and Practice), 4th ed. (Cairo: Dār al-Salām, 2008), 36–37.

¹⁴ Ibid

¹⁵ Ruqayyah Taha Jabir al-Alwani, *Tadabbur al-Qurʾān bayna al-Naẓariyyah wa al-Taṭbīq* (Reflecting on the Qurʾān between Theory and Practice), 4th ed. (Cairo: Dār al-Salām, 2008), 40–41, 44.

¹⁶ Ibid., 44

¹⁷ Al-Tijani ʿAbd al-Qadir Hamid, *Qirāʾah fī Fikr Aʿlām al-Ummah: Riḥlah fī Manhajīyyat Taha Jabir al-Alwani* (A Study of the Thought of the Nation’s Scholars: A Journey into the Methodology of Taha Jabir al-Alwani), 1st ed. (Herndon, VA: Center for Islam in the Contemporary World, Shenandoah University, April 2022), 84.

¹⁸ Ibid 82

¹⁹ Ibid 87

²⁰ Ibid.

²¹ Taha Jabir al-Alwani, “Min al-Taʿlīl ilā al-Maqāṣid al-Qurʾāniyyah al-Ḥākimah” (From Reasoning to the Supreme Governing Qurʾānic Objectives), *al-Maʿrifah al-Islāmiyyah* 12, nos. 46–47 (Fall 2006–Winter 2007): 1.

²² Al-Tijani ʿAbd al-Qadir Hamid, *Riḥlah fī Fikr wa Manhajīyyat Taha Jabir al-Alwani* (A Journey into the Thought and Methodology of Taha Jabir al-Alwani) (Herndon, VA: Center for Islam in the Contemporary World, Shenandoah University, 2022), 83, 87.

²³ Ibid., 86

²⁴ Ibid., 74

²⁵ Ibid

²⁶ Taha Jabir al-Alwani, *Afalā Yatadabbarūna al-Qurʾān ... Maʿālim Manhajīyyah fī al-Tadīr wa al-Tadbīr* (Do They Not Contemplate the Qurʾān ... Methodological Landmarks in Reflection and Governance) (Cairo: Dār al-Salām li-l-Ṭibāʿah wa-l-Nashr wa-l-Tawzīʿ wa-l-Tarjamah, 2010), 90.

²⁷ Al-Tijani ʿAbd al-Qadir Hamid, *Qirāʾah fī Fikr Aʿlām al-Ummah: Riḥlah fī Fikr wa Manhajīyyat Taha Jabir al-Alwani* (A Study of the Thought of the Nation’s Scholars: A Journey into the Thought and Methodology of Taha Jabir al-Alwani) (Herndon, VA: Center for Islam in the Contemporary World, Shenandoah University, 2022), 137–138.



²⁸ Ibid

²⁹ Taha Jabir al-Alwani, *Afalā Yatadabbarūna al-Qurʾān ... Maʾālim Manhajyyah fī al-Tadīr wa al-Tadbīr* (Do They Not Contemplate the Qurʾan ... Methodological Landmarks in Reflection and Governance) (Cairo: Dār al-Salām li-l-Ṭibāʾah wa-l-Nashr wa-l-Tawzīʾ wa-l-Tarjamah, 2010), 93.

³⁰ Ibid

³¹ Ibid. 106