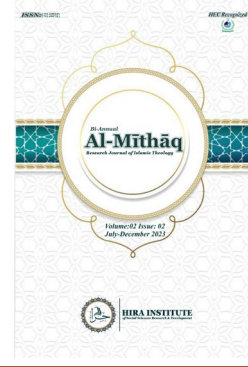




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## *An Overview of the General Aspects of Şīrāt-al-Jinān fī Tafṣīr-al-Qur’ān in the Context of Contemporary Tafṣīrī Literature*

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## ***An Overview of the General Aspects of Şirāt-al-Jinān fī Tafsīr-al-Qur'ān in the Context of Contemporary Tafsīrī Literature***

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### **Abstract:**

*Tafsīr Şirāt-al-Jinān fī Tafsīr-al-Qur'ān*, is an outstanding work of Islamic exegesis, occupies a unique place in modern *Tafsīrī* literature. This abstract provides an overview of the general aspects of this landmark work and highlights its meaning and relevance in the context of modern *Qur'ānic* interpretation. *Tafsīr Şirāt-al-Jinān* provides a comprehensive approach to *Qur'ān* interpretation that combines traditional and modern methods. It delves deeply into the text of the *Qur'ān*, exploring linguistic, historical and theological aspects, giving readers a deep understanding of the Bible's message and teachings. Known for its meticulous attention to Arabic, this work reveals nuances that often remain hidden. In the context of modern *Tafsīrī* literature, *Tafsīr Şirāt-al-Jinān* stands out for its progressive approach. It addresses contemporary challenges and questions and provides insights and guidance that resonate with current intellectual and societal concerns. Adaptability to modern issues ensures continued relevance in an ever-evolving world. The work also shows a strong commitment to interreligious dialogue and harmony. It seeks commonalities with other religious traditions and promotes inclusivity and mutual understanding. This approach has earned *Tafsīr Şirāt-al-Jinān* much praise and made it an influential resource for scholars, students, and practitioners of Islam interested in interreligious relations. In conclusion, *Tafsīr Şirāt-al-Jinān* is a valuable contribution to modern *Tafsīrī* literature. It bridges the gap between tradition and modernity and provides a comprehensive, linguistically accurate and socially engaged interpretation of the *Qur'ān*. Our commitment to inclusivity and interreligious dialogue increases our relevance in a globalized world where mutual understanding and respect are paramount. This book serves as a guide for anyone who wants to deepen their understanding of the *Qur'ān* in modern times. This commentary has been written by *Muftī Muhammad Qāsim Qādrī* on the movement of *Mawlānā Muhammad Ilyās Qādrī* and his comrades. This ten-volume commentary was published in May 2017 in its entirety by *Faiḍān-e-Madīnah* Karachi.

**Keywords:** *Qur'ān, Tafsīr, Modern, Meaning, Literature, Comprehensive.*

### **Introduction:**

The commentator has beautifully included the translation of the *Qur'ān* by *Imām Aḥmad Raḍa Khān* in his commentary under the name of *Kanz al 'Irfān* with minor language changes. This is a good attempt for the people to understand the *Qur'ān*. A brief review of Urdu commentaries clearly shows that the scholars have written commentaries in accordance with their circumstances, scientific experience and the requirements of the present day. In the commentaries used to direct his commentaries in the same manner in which they had their personal inclination or scholarly attention.

Keeping in view a particular aspect, but a study of Urdu commentaries makes it clear that *Tafṣīr bil Māthūr* has tried to fulfill all the conditions. The aspect of *Tafṣīr bil Māthūr* is also weak in *Tafṣīr Ṣirāt-al-Jinān*. Urdu commentaries have also presented solutions to modern problems arising in the present day. *Qur'ānic* understanding, jurisprudential insight and *Ijtihād* power of reasoning as well as the aspect of the mystical style of commentary can be seen in these commentaries.

### **Prominent Principles of *Tafṣīr* and ‘*Ulūm-al-Qur'ān* Adopted by the Mufassir**

*Muftī Muhammad Qāsim Qādrī*, while writing the commentary, has tried to highlight various aspects. In the eyes of the scholar, the following aspects of this commentary are very prominent:

- Writing style and arrangement of articles
- Statement of invitation and encouragement
- Scientific topics

All of the above aspects are reviewed in the *Tafṣīr* under different sub-headings.

### **Writing Style and Arranging Articles**

#### **Introduction of *Sūrah* and *Shān-e-Nazūl***

The Mufassir has introduced the *Sūrah* after translating the verses of the *Qur'ān* in his commentary so that the meaning of the *Sūrah* comes to mind. The number of words and letters, wisdom and purpose are adorning the pages with their illuminations and manifestations everywhere. Which are sufficient for the satisfaction of the soul of the seeker of truth and the satisfaction of the heart? In the introduction to *Sūrah*, he describes case of the surah, *Shān-e-Nazūl*, number of *Āyah*, *Rakū* 'and number of letters. It is first determined that it is *Makkī* or *Madanī*. The commentator has adopted more or less the same style in the introduction of each *Sūrah*.<sup>1</sup> *Qur'ānic* commentator *Pīr Muhammad Karam Shāh-al-Azharī* has adopted the same style in his commentary *Ḍiāl-Qur'ān*.<sup>2</sup> This style of introduction to the *Sūrah* is extremely appealing to the general reader because in such a short time a map of the entire Surah comes to light.

#### **General Order**

- The case is written at the beginning of the commentary.
- A case is also written at the beginning of each *Sūrah*. In this case of *Sūrah*, specific topics are discussed which are adopted at the beginning of each *Sūrah*.
- Generally, the distribution of articles and sequences based on *Sūrah* is taken into account in the commentaries. However, in this commentary, the order of the *Pārah* has also been taken into account, so the number of the *Pārah* under discussion has been written on each page of the commentary and similarly, the volume of *Tafṣīr* has been divided according to the order of the *Pārah*.
- It became clear that the main reason for keeping the order of the verses in mind is to facilitate commentary and public understanding so that ordinary Urdu Muslims can easily read the commentary because ordinary Muslims can also read the *Qur'ānic* order of *Sūrah* by name. It is the purpose of the *Mufassir* that common man is to well aware of the sequence of the *Qur'ānic* verses and is to give access to ordinary Muslims to the meaning of the *Qur'ānic* verses.

### Order of the Case of *Sūrah*

At the beginning of each *Sūrah*, seven things about the *Sūrah* are clearly stated by the *Mufassir*:

1. The place of revelation of the *Sūrah*.
2. Verses of the *Sūrah*, number of words and letters.
3. Numerous names of *Sūrah* and their reason for naming.
4. Virtues of this *Sūrah*.
5. Articles of *Sūrah*.
6. Rules of *Sharī'ah*
7. Relation and relevance of each new *Sūrah* to the previous one.

For example, in the case of *Sūrah Āl-'Imrān*, it is stated that *Sūrah Āl-'Imrān* was revealed in *Madīnah*. There are 200 hundred verses, 3480 words and 1452 letters. In the verses No 33 to 54 describes the life and *Sīrah* of Maryam A.S, and her father. Three *Aḥādīth* have also been written on the virtues of *Sūrah Āl-'Imrān*. In addition, twelve *Maḍāmīn* of this *Sūrah* have been mentioned:

1. The *Qaṣaṣ* of Maryam A.S and Jesus A.S.
2. Evidence of *Tawḥīd* and Prophet Hood.
3. Proofs of the authenticity of the *Qur'ān*.
4. The popularity of Islam.
5. Condemnation of the arrogance of the Holy Prophet and Jesus.
6. Promise of Alast.
7. The city of Makkah and the virtue of the Muslim Ummah.
8. The humiliation of the Jews.
9. Obligation of *Jihād*, Prohibition of usury and obligation of *Zakāt*.
10. Mention of the Battle of *Badr* and the Battle of *Uḥud*.
11. Spending for the sake of Allah and the virtues of the martyrs.
12. An invitation to reflect on the system of the universe.

### Suit of *Sūrah Al-Baqarah* and *Āl-'Imrān*

- The *Mufassir* describes four similarities between the two *Sūrah*. The revelation of the *Qur'ān* is mentioned at the beginning of both and the difference is that the revelation in *Baqarah* is a brief mention of the division of the *Qur'ān* in *Āl-'Imrān*.
- *Jihād* is mentioned in both of them. The difference is that in *Sūrah Al-Baqarah* there is a brief description of *Jihād* and in *Āl-'Imrān* there is a mention of the battle of *Uḥud*.
- The *Sharī'ah* rules have been stated in both of them and the difference is that there is a brief description of the rules in *Baqarah* and a detailed description in *Āl-'Imrān*.
- Both mention the *Ahl-e-Kitāb*. The difference is that Jews are mentioned in *Baqarah* and Christianity in *Āl-'Imrān*.

### The *Mufassir's* Interpretive Purposes

Interpreter of the *Barelvī* school of thought. In this regard, he has considered the translation of *Fāḍil Barelvī's Kanz-al-Īmān* and other works as well as the commentary footnotes of *Muftī Na 'īm-ud-Dīn Murād Abādī* and *Muftī Aḥmad Yār Khān Na 'īmī* as the source of his commentary.<sup>3</sup>

### Simple and Easy Style

The commentary is written in simple language and a simple manner. The commentator did not resort to difficult words to enhance his knowledge. Rather, humility and

submission are evident in words. The *Mufasssir* has translated the terminological words in the commentary, for example, in the issue of *Fātiḥah Khalf al-Imām*, the word *Fātiḥah Khalf al-Imām* is usually used in the discussion, but the *Mufasssir* wrote “The one who prays alone will recite *Sūrah Al-Fātiḥah* with his tongue while the follower will remain silent behind the Imam”.<sup>4</sup> It is clear from the above text that *Mufasssir* makes the statement in the light of ease.

### Easy *Qur'ānic* Understanding

This is clear from the general Urdu-speaking class's reformation of the *Mufasssir's* composition, writing, allocation, selection of sources, references and in every respect, it is also mentioned in the case of *Tafsīr* that he has taken into account the ease of these references:

- I. The difficulty that the common man had in understanding the footnotes of the *Qur'ān* has been changed to simple words.
- II. In the interpretation of the *Qur'ān*, the scientific and technical discourses which were beyond the comprehension of the common man have been omitted.
- III. Different words and difficult techniques of Urdu language are also used in general interpretations in which literary sentences and scientific terms of Arabic and Persian are presented. The *Mufasssir* has turned such techniques into simple words.
- IV. In general, the practical rules of *Shari'ah* are explained in detail in light of modern requirements which is difficult for an ordinary Muslim to understand. These issues are described simply and concisely in *Tafsīr Ṣirāt-al-Jinān*.
- V. In this commentary, keeping in view the convenience of the readers, it has been written in the light of the *Aḥādīth* of the Prophet (ﷺ), the Prophet (ﷺ) and his Companions, to make it easier to understand for a man.

### Interpretation of verses

The method of interpreting the verses has been adopted that the *Mufasssir* interprets each verse separately, while on the contrary, the style of most commentators is that a collection of verses is recorded and then translated into these verses. Sub-descriptions are provided. This method has been adopted in *Tadabbur-al-Qur'ān* and *Ma'ārif-al-Qur'ān*. The fact is that in Urdu commentaries, three methods of interpreting verses have been adopted:

- I. The text of the *Qur'ān* is written in sequence on each page and translated below it and the commentary notes are written at the bottom of the same page by numbering with specific words of specific verses. Such as *Shabbīr Aḥmad 'Uthmānī* in his *Tafsīr*, *Mawlānā Maudūdī* in *Tafhīm-al-Qur'ān* and *Mawlānā Abdul Mājīd Daryabadi* in *Tafsīr Mājīdī* have adopted this style.
- II. The second method is to compose a collection of verses by translating the collection of verses and interpreting the verses according to them, as is the case in *Tadabbur-al-Qur'ān* and *Ma'ārif-al-Qur'ān*.
- III. This is the third style that has been adopted in *Ṣirāt-al-Jinān* and the following style has been adopted in it.
  - The first, verse is written.
  - It has been translated.
  - After this, the brief meaning of the verse and the meanings of the important words are explained.



- Under this verse, various sub-headings are established and under each heading, a relevant important issue is discussed in detail.

It should be noted that under some verses no sub-headings have been established. For example, under verse 3 of *Sūrah Al-Fātiḥah*, no title has been made. Similarly, no subheading has been made under all the verses from 209 to 216 of *Sūrah Al-Baqarah*. Similarly, many verses do not have titles. But we can say that titles have been established under many verses. For example, under verse number 260 of *Sūrah Al-Baqarah*, only one title has been established and that is “Abraham and four birds”.

Similarly, under verse 103 of *Sūrah Al-Baqarah*, two titles have been brought:

- *Sharī'ah* issues related to the remembrance of *Allāh* Almighty.
- The *Sharī'ah* ruling on combining two prayers while traveling.

While in some verses more titles have been listed, under verse 4 of *Sūrah Al-Fātiḥah* five titles have been written:

- The difference between worship and reverence.
- Important things to know from the verses of *إِيَّاكَ نَعْبُدُ*.
- Blessing to present the means before *Allāh* Almighty.
- Necessary instructions regarding the word *Yā Muhammad* that is mentioned in the *Hadīth*.
- To help the man with the gift of *Allāh* is to help *Allāh*.

### The Pain of the Muslim Ummah

The pain of the Muslim Ummah is deeply ingrained in the heart of the commentator, a reflection of which can be seen in his commentary. In the interpretation of verse no. 46 of *Sūrah al-Anfāl*, he writes: The ruling of this verse is about war, but even under normal circumstances, Muslims should avoid differences and take the path of unity. The countries of the infidels are united, but unfortunately, there is no mutual unity among the Muslims, but their condition is such that if the infidels oppress a Muslim country, then the Muslims of other countries should support their Muslim brothers and their infidels.<sup>5</sup> The recent resolution of European countries against Pakistan and the silence of the rulers of Muslim countries on the atrocities against Muslims in the *Masjid Al-Aqṣā* is a testament to this.

### A Reflection of Beautiful Literature

Reviewing the commentary, it is evident that the *Mufasssir* has expressed good literature with the names of *Allāh* and His Messenger. In most places, the words "عَزَّوَجَلَّ" are used with the name of Allah. He has used *Darūd* with the name of the Holy Prophet (ﷺ). The words "رضى" have been added to the names of the Companions and the words "رحمة الله عليهم" have been arranged with the names of the saints. This style, while reflecting good literature, also provides training material for the reader.

### Invitational and Corrective Aspect of the Commentary

The *Da'wah* trend is the dominant trend in this commentary. The commentators are particularly interested in the treatment of collective and societal evils. Therefore, as soon as we interpret a verse related to collective issues, he informs them in great detail about the dangers of this disease and then suggests a cure for it. All these things are inferred from the *Qur'ān* and conveyed. In order to get them on the right path, he writes down whatever corrective and *Da'wah* points come to mind in accordance with the verse, especially the *Aḥādīth* of the Companions and the sayings of the Sufis about the

publication of well-known and *Istishʿhād*. The *Mufasssir* has stated important points in the context of wisdom and invitation. Scientific and corrective teachings and articles have made this commentary more attractive for scholars, preachers, preachers and preachers. This commentary convinces the less educated class of the legitimacy of Islam. The points derived from the verses and other essentials are mentioned separately. As the reader reads this information and essentials, his knowledge increases.

### Avoid Narrow Mind in Preaching of Religion

In verse number two of *Sūrah Al-Aʿrāf*, the *Mufasssir* writes that preaching the religion should be avoided with narrow-mindedness because of *Taklīf*. That preaching the religion should not be bothersome because of the disobedience of the people. The work of inviting goodness is such that there must be trouble in it. That is why all the Prophets suffered immensely. Such incidents abound in the *Qurʿān*. Suffering is a common thing in preaching and it is the *Sunnah* of the Prophets to bear it. The *Qurʿān* is a warning for the believers. Now-a-days, consider their situation and deeds. Are they seeking advice from the *Qurʿān*? Or do they not have the ability to open, read, understand and act on the *Qurʿān*?<sup>6</sup>

### An Aspect of the Greatness of the Holy Qurʿān

The *Mufasssir's* greatest interest and devotion to Islamic studies are evident from the *Qurʿān*. Wherever the verses based on the greatness and authenticity of the *Qurʿān* have appeared, the *Mufasssir* has explained them in a very eloquent manner. At the beginning of the first volume, the commentator has written a detailed preface. This case consists of three chapters.

The first chapter gives a brief introduction to the *Qurʿān* and the eleven greatness of the *Qurʿān* is explained in the light of various *Qurʿānic* verses.<sup>7</sup> For example, while describing the third greatness, he writes that all the Jinn and Humans cannot bring a *Qurʿān* like the great *Qurʿān* even if they work together and help each other.<sup>8</sup> Then this blessed verse is written:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ بِدَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا<sup>9</sup>

Say, "If all the humans and Jinn join together to produce anything like this *Qurʿān*, they will not (be able to) come up with anything like it, even if they assist one another.

The *Mufasssir* Says "Surely, if all mankind and Jinn were to get together to produce the like of this *Qurʿān*, they will never be able to produce the like of it, howsoever they might help one another."<sup>10</sup>

After this, three *Aḥādīth* have been recorded in the description of the virtues of the Holy *Qurʿān*. Two *Aḥādīth* are from *Jāmʿay al-Tirmidhī* and one *Ḥadīth* is from the *Muṣanaf Ibn-e-Abī Shaybah*. The purpose of describing the greatness of the Holy *Qurʿān* is to make people think about its meanings and reflect on its facts because it has been observed that if the message to be sent is very great then the message is very important and is listened to attentively and obeyed whole heartedly and when the one who revealed the *Holy Qurʿān* is the greatest, then the great *Qurʿān* sent by him should be listened to with the utmost attention and It should be carefully considered and its instructions should be followed perfectly. Sorry to say! Today there are several Muslims who are deprived of reciting the *Qurʿān* and those who do recite it do not recite it correctly and so are those who recite it correctly. That they understand the *Qurʿān*, do not think on it and do not follow its commands.<sup>11</sup>

### Sources of Guidance

In the commentary of *Sūrah Al-Fātiḥah*, verse No. 5, the *Mufasssir* stated that Allah Almighty has given many sources for guidance, some of which are as follows:

- Man can get guidance by using outward and inward abilities.
- Man can be guided by meditating on the signs that indicate the power and unity of Allah in the Heavens and the Earth.
- Before the revelation of the *Holy Qur'ān*, the books revealed by Allah Almighty were a source of guidance for the people and now the *Qur'ān* is a source of guidance for the people.
- The Prophets and Messengers sent by Allah Almighty were the sources of guidance for their respective nations and our Prophet is the source of guidance for all people till the Day of Judgment.<sup>12</sup>

### The Meaning of Believing in the Quran

Explain in the interpretation of *Sūrah Al-Baqarah* verse No 93. That believing in the Book of Allah means that all its commands and requirements should be followed and not violated.

With this in mind, every Muslim should consider whether what he is claiming to believe in the *Qur'ān* in his language confirms this claim. What is the permissible method that is not common among Muslims in any way? The *Qur'ān* forbids killing anyone unjustly, but today killings are so common among Muslims that those who do not die to know why I was killed and those who do not kill know why I killed. The *Qur'ān* commands Muslim women to stay in their homes and cover themselves but is there any section of our society today where Muslim woman does not appear in front of strangers? Today some Muslims are considering the veiling of women a stereotype and narrow-mindedness. I wish that we too would be able to understand the contradiction and difference between our verbal claims of faith and love between inaction and misconduct, and we too would be fortunate enough to consider whether our deeds are like our faith. Or is there something else in our faith?<sup>13</sup>

### Advice for Preachers

The *Mufasssir* has written advice in many places to invite people towards Islam. In the light of *Sūrah Yāsīn* verse 22, the preachers address as: “No one should adopt a style of preaching and admonishing in such a way that he opposes the admonisher instead of meditating just as this benevolent believer did not tell the people here that you are misguided and erring. There is a mistake in belief but it is said that Allāh Almighty has created me and this is proof of His true *Allāh* and the right to be worshiped so if I do not acknowledge His Oneness and worship Him alone then I am wrong. Ungrateful is my negligence. He says this so that the people would consider that if it was a wrong way to acknowledge the oneness of *Allāh* Almighty and to consider only Him worthy of worship, then this person would not have adopted it for himself”.<sup>14</sup> Man always chooses the right thing for himself. Gentle and reasoned style attracts a man to think. In Islam, too, there is a command to invite people with wisdom, admonition and in a good manner.

### The Purposes of the Qur'ān

The commentator has the light on all aspects of the *Qur'ān* while writing the case commentary. Referring to the revelation of the *Qur'ān*, he writes that there are four purposes for the revelation of the *Qur'ān*:



- To warn of Torment.
- From disbelief to faith.
- Delivering the commands of *Allāh* Almighty and settling the differences.
- To meditate on the verses and seek advice.<sup>15</sup>

### ***Ādāb-e-Qur'ān***

The *Mufasssir* has mentioned six etiquettes of the Holy *Qur'ān* in this case, the first of which is money style while writing literature. The writing of the Holy *Qur'ān* should be done in very happy and clear letters, the paper should also be very good, and the ink should also be very good so that the viewer knows it well. This should not happen at all.<sup>16</sup> The rights of the *Qur'ān* are mentioned in the commentary of verse 121 of *Sūrah Al-Baqarah* and the recitation of the *Qur'ān* also mentions six outward and six inward manners.<sup>17</sup>

### **The Glory of the *Qur'ān***

The commentator sheds light on all aspects of the *Qur'ān* while writing the commentary. While writing the commentary of *Sūrah Al-An'ām* verse 115, he has mentioned four aspects of the Holy *Qur'ān*:

- The *Qur'ān* is complete; no aspect of it is incomplete.
- Everything said in the Holy *Qur'ān* is based on truth and truth.
- The *Shari'ah* rules stated in the Holy *Qur'ān* are based on justice in all respects.
- The Holy *Qur'ān* is forever protected from any kind of change and distortion.<sup>18</sup>

In these points, the *Mufasssir* has highlighted the beauty of the *Qur'ān* such as completeness, authenticity, confirmation of the rules and change and distortion.

### **Encouragement of Good Deeds**

The *Mufasssir* encourages restorative action in his commentary. Some call it the urge to read the *Qur'ān*, some call it the benefits of night worship<sup>19</sup> and some call it the standard of honour and humiliation.<sup>20</sup> The motivation for good deeds is found in many places in the commentary.

### **Statement of Islamic Teachings and Incentives**

In his commentary on verse 46 of *Sūrah Al-Anfāl*, he urges Muslims to avoid differences and take the path of unity. The ruling in this verse is about war, but even in general, Muslims should avoid differences. The path of consensus and unity must be taken. The countries of the infidels are united, but unfortunately, there is no mutual unity among the Muslims, but their condition is such that if the infidels oppress a Muslim country, then the Muslims of another country should support their Muslim brothers and oppose these infidels. Instead of fighting, they support the disbelievers,<sup>21</sup> as is happening today with *Masjid Al-Aqṣā* and the Muslims of Palestine.

## **Correctional Articles**

In the commentary of verse No. 151 of *Sūrah Al-An'ām*, the beautiful teachings of Islam on women's rights are stated. This verse addresses those who used to kill girls out of poverty and those who killed their daughters out of wealth and shame are mentioned in the next verse. How beautiful the teachings of Islam are compared to them and how Islam has given rights to children and women. For this, three *Aḥādīth* are listed with reference.<sup>22</sup>

### Encouragement to Follow the Rules of the *Qur'ān*

In his commentary on verses No. 62 to 63 of *Sūrah Al-Baqarah*, quotes 'Allāma Isma'īl al-Ḥaqqī: "An example of this is when a king sends a letter to a ruler of his kingdom and orders that a palace be built for him in a certain city and when that letter reaches that ruler, he should not build a palace according to the order given. However, if he continues to read this letter daily, and when the king arrives there and does not find the palace it is clear that he will be punished by the ruler. If they do not act, then the *Qur'ān* is like the same letter in which *Allāh* Almighty instructed His men to build the pillars of the religion such as prayer and fasting, etc., and the men should only recite the *Qur'ān* and not following the command of *Allāh* Almighty. Doing so, just reciting the *Qur'ān* is not really beneficial."<sup>23</sup>

### Statement of the Philosophy of Rising and Fall

The *Mufasssīr* here from verse number 40 to verse number 150, In most of the verses, he mentions the rise and fall of the children of Israel, honour and humiliation, Iqbāl-o-Adbār, part and punishment, and national and collective good and bad deeds. This has been repeated many times in the *Qur'ān*. One of the great pearls of wisdom in this repetition is to explain the philosophy of the rise and fall of nations and honour and humiliation and to teach Muslims a lesson from it. Today, everyone asks why Muslims are oppressed, humiliated and degraded? Compare the national and collective character of the children of Israel as described in the *Qur'ān* and the national and collective character of the Muslims of today. It will be self-evident that if the ban Israel got thorns for sowing thorns, then why would we get mangoes for thorns?<sup>24</sup>

### To Warn of the Hell

Where the torments of Hell and the rewards of Paradise are mentioned, the articles on avoiding the torments of Hell and seeking heavenly blessings are presented simply and persuasively. In the commentary of *Sūrah Al-Baqarah* verse No. 150, it is stated that: It is known that man should always keep in view the punishment of *Allāh* Almighty and before doing or doing any work, he must consider whether it is to do Failure to do so will bring the pleasure of *Allāh* Almighty or the result will be manifested in the form of *Allāh*'s displeasure.<sup>25</sup> Then after that, he writes about the death of *Ḥaḍrat Mu'ādh Bin Jabal RA* and encourages him to prepare for death.

### Mention of Social Evils

The commentator has frequently included in his commentary the work of reforming humanity. Attempts have been made to correct social evils. Since the commentator belongs to a reformist group (*Da'wah Islami*) and the majority of the readers of this commentary will also belong to that group. Therefore suitable and correct material has been included for the betterment of the people of his party. Finally, the *Shari'ah* issues related to evil have been stated.<sup>26</sup> It can be said with all honesty that this aspect is very prominent and dominant in the whole commentary regarding the reformation of humanity wherever social evils have been mentioned; the necessary instructions regarding them have been well explained. The deadly sins and esoteric diseases found in the Muslim Ummah, such as arrogance, jealousy, malice, stinginess and selfishness, have been discussed in some detail.

### Islam and Human Rights

In the commentary of *Sūrah Al-Nisā*, verse 112, stating the high moral principles of Islam, he writes: "From this verse, on the one hand, it became clear that it is un law to

slander and on the other hand it revealed the high moral principles of Islam. These incidents and verses present the blessed infidels to see how beautiful and excellent the teachings of Islam are”.<sup>27</sup>

### The Virtues of Islamic Society

The *Mufasssīr* has beautifully described good manners, mutual rights and duties, etc. in this commentary. These virtues have been discussed through scholarly and corrective articles. This approach has made the commentary more attractive. For example, in the commentary of verse 6 of *Sūrah Al-Hujurāt*, it is stated that the religion of Islam forbids things that are an obstacle to social peace and commands them to do things. From which society becomes the cradle of peace and tranquillity.<sup>28</sup> Conflicts and rebellion in our society can also be terminated if we investigate everything and never listen to whisperers and slanderers.

### Adhkār and Wazāif

The commentator has mentioned the virtue of dhikr in his commentary on several verses of the *Qur'ān*. The *Mufasssīr* has also taught in his commentary the intentions and benefits. Verse No. 41 of *Sūrah Al-Ahzāb* mentions three virtues of remembering *Allāh* Almighty.<sup>29</sup> In the context of this verse, forty blessings of remembering *Allāh* Almighty have been mentioned.<sup>30</sup> The virtue of reciting “لَا إِلَهَ إِلَّا اللَّهُ” is mentioned in the commentary of *Sūrah Fāṭir* verse no 24.<sup>31</sup> In verse 56 of *Sūrah Al-Ahzāb*, four virtues and forty four blessings of *Durūd* are mentioned.<sup>32</sup> Arrangements have also been made to recite the *Qur'ān* and *Ḥadīth* at various places on the occasion of the occasion. The *Wazīfa* of being safe from scorpion stings and poisonous animals,<sup>33</sup> the duty of accepting prayers<sup>34</sup> as well as the essence of meditation and walking have been tried to be taken from the *Qur'ān*. From the evil of the creatures, three benefits have been mentioned for the child.<sup>35</sup>

## Educational Topics

### Scientific Knowledge and Cause of Reward

In the commentary of *Sūrah Al-Baqarah* verse 164, he states that acquiring scientific knowledge is the source of knowledge of *Allāh* and states that scientific knowledge also becomes the source of divine knowledge. The more scientific knowledge there is, the greater will be the recognition of the greatness and power of *Allāh*. Therefore, if a person learns scientific knowledge to serve the religion of Islam and know *Allāh*, then this will also be a great act of worship and the fulfilment of this command which *Allāh* Almighty has commanded in the universe.<sup>36</sup> In the commentary of *Sūrah Āl-Imrān*, verse No. 190, he states that acquiring scientific knowledge is a reward, but it does not contradict Islamic beliefs.<sup>37</sup>

### Arguing Over Religious Issues without Knowledge

In the commentary of verse No. 121 of *Sūrah Al-An'ām*, it is written that arguing in religious matters without the knowledge or arguing to argue is the work of devil people, but arguing for the truth is worship.<sup>38</sup> Similarly, in the commentary of *Sūrah* 86, verse 86, it is stated that if the scholar does not know any problem, he should remain silent and not fabricate it himself.<sup>39</sup>

### Tafṣīr of Holy Qur'ān

Muftī Muhammad Qāsim has described four periods of *Qur'ānic* exegesis. Concerning the first period, he writes: “At this stage, first of all, the interpretation of the *Qur'ān* and its meaning should be explained by *Allāh* Almighty to His Beloved, because *Allāh* Almighty knows the meaning of His word best and then the Holy Prophet. The Prophet (ﷺ) explained the interpretation of the *Qur'ān* to the Companions.<sup>40</sup>

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ.<sup>41</sup>

And we sent down the Reminder (The Qur'an) to you, so that you explain to the people what has been revealed for them.

The first period is the period in which the Holy Prophet himself continued to interpret the verses of the Holy *Qur'ān*. At a time when people had difficulty in understanding the meaning of *Qur'ānic* verses, they visited the Companions and learned the *Qur'ān* from these people who were blessed with the source of the Prophet Hood.<sup>42</sup> Referring to the third period, the commentator writes: "After the Companions the time came of the followers, although they had a commentary on the *Qur'ān*, it was not a commentary on the entire *Qur'ān* but a commentary on certain verses.<sup>43</sup>

### The Style of the Commentators is Described as Follows

First of all, the interpretation of the *Qur'ān* is explained from the *Qur'ānic* verses, then he narrated from the *Aḥādīth* of the Holy Prophet and further adopted the method that where he did not find the interpretation of the *Qur'ānic* verses from the verses of the Holy *Qur'ān* and the *Aḥādīth* of the Holy Prophet, he explained the interpretation of the Holy *Qur'ān* from the *Āthār* of the Companions and where he interpreted them. It was not found in the works of the Companions regarding the *Qur'ān*. There they used *Ijtihād* and inference and in the same period, a collection of books of commentary came into existence.<sup>44</sup>

From the time of the Umayyad and Abbasid caliphs onwards, the work on the interpretation of the *Qur'ān* has been included in the fourth period.<sup>45</sup> The *Mufasssīr* has mentioned here 26 *Tafṣīr* of the Arabic language and the names of their *Mufasssīrīn*.

### Differences between Commentary and Interpretation

The *Mufasssīr* has also given definitions of *Tafṣīr* and *Tāwīl*. While praising *Tafṣīr*, he writes that narrating the details of the Holy *Qur'ān* cannot be known by reason but need to be copied in them, such as the revelation of verses or abrogation of verses.<sup>46</sup> To describe interpretation of the *Qur'ān* defines as follows: “The subjects of the *Qur'ānic* verses and their tone should be explained and various points should be drawn from the *Qur'ānic* verses through grammatical rules and other sciences”.<sup>47</sup>

### Levels of Commentary

Muftī Muhammad Qāsim Qādrī in his commentary on the degrees of the *Qur'ān* has stated that the commentary of the *Qur'ān* mentions several degrees out of which five degrees are mentioned, *Tafṣīr-al-Qur'ān* with *Qur'ān*, *Tafṣīr-al-Qur'ān* with *Ḥadīth*, Interpretation of the *Qur'ān* by the Companions, Interpretation of the *Qur'ān* by the *Tabyīn* and Interpretation of the *Qur'ān* with the Arabic language.<sup>48</sup>

### The Need and Importance of Interpretation

Explaining the need and importance of commentary, he writes that understanding the *Qur'ān* is a great act of worship and happiness, so one should try to understand the

meanings of the *Qur'ān* through authentic commentaries along with the recitation of the *Qur'ān*. *Ayās Bin Mu'āwiyah (RA)* said: “That who recite the *Qur'ān* and do not know its interpretation, their example is like those who received a letter from their king at night and they do not have a lamp in its light. When they read this letter, their hearts became frightened and they did not know what was written in this letter”. The example of the person who reads the *Qur'ān* and knows its interpretation is like that of this nation when the messengers came to him with a lamp, they read what was written in the letter by the light of the lamp and they knew what was written in the letter.<sup>49</sup>

### ‘Aqāid Ahl-al-Sunnah

Theories and practices of *Ahl al-Sunnah* have been presented with arguments. Therefore, the usefulness of *Tafṣīr* has been enhanced by specifically describing the various aspects and virtues and virtues of *Ṣirah* of the Holy Prophet in *Ṣirāt-al-Jinān*. They are no less than a priceless treasure for those who prepare for the Hereafter. In the commentary of verse number one of *Sūrah Al-Tawbah*, he writes that in this incident there is a subtle hint towards the caliphate of *Haḍrat Abu Bakr Ṣiddīq*.<sup>50</sup>

### Belief in the Infallibility of the Prophets

In the commentary of *Sūrah Al Baqarah* verse 26, regarding the infallibility of the Holy Prophets, the commentator has written that “The prophets are infallible and do not commit any sin”. One of the three arguments mentioned is: “Prophets are superior to angels, and when sin is not committed by angels, it is important that sin is not committed by the prophets, because if sin is also committed by the prophets, they will not be superior to the angels”.<sup>51</sup>

### The Glory of the *Qur'ānic* Style

Explaining the *Qur'ānic* style in the commentary of *Sūrah Al-Nahl* verse 22, he writes that there is a very sophisticated arrangement in the verses that first the arguments were explained in abundance and now the most important result of all these arguments is in the case of *Tawhīd*. It was stated in the arguments and conclusions that no argument was made that the details of logic and philosophy were not explained but the matter was explained in very common sense by gathering the arguments closest to human nature. This is the *Qur'ānic* style that is going to conquer the heart and mind.<sup>52</sup>

### Statement of Rules and Jurisprudential Issues

The *Mufassir* has also mentioned the rules and issues in his commentary. Jurisprudential issues are mentioned in many places in the commentary. Since *Mufīṭ Muhammad Qāsīm* is related to *Hanafi* School of thought, he prefers it when describing *Sharī'ah* rules. For example, in the commentary of *Sūrah Al-Fātiḥah*, some traditions have been narrated in favour of not reciting *Sūrah Al-Fātiḥah* in congregational prayers behind the *Imām*.<sup>53</sup> In *Fatāwā 'Ālamgīrī* describe if the funeral prayer is not remembered in the funeral, then only *Sūrah Al-Fātiḥah* should be recited, not with the intention of recitation, but with the intention of prayer.<sup>54</sup>

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا.<sup>55</sup>

Give the orphans their property, and do not substitute what is bad for what is good, and do not eat up their property along with your own. It is, surely, a great sin.

Explaining the verse of *Sūrah Al-Nisā*, the commentator has stated some important issues related to orphans.<sup>56</sup> However, the issues are show that the commentators rely



too much on the leaders of their profession in matters of jurisprudence and do not present the arguments of the jurists with other views in a comparative manner. It would have been better if his position had been presented after analysing the evidence.

### **Sīrah of the Prophet (ﷺ)**

The *Mufasssir* has described the *Sunnah* and the *Sīrah* of the Prophet as the most important source of commentary. In his view, the commentary is not acceptable without the *Sunnah* of the Prophet. The commentator's commentary contains references to the circumstances of the Prophet's life and the events of the life of the Companions. The characteristics of the Holy Prophet and his good character have been mentioned. As it is written about the biography of the Holy Prophet (ﷺ) that despite being given special Authority to do or not to do justice in the spouses of the Holy Prophet (ﷺ), it was the blessed act of the Holy Prophet (ﷺ) that all the spouses of the Holy Prophet (ﷺ) He used to do justice to the Almighty and keep his turn equal. The *Mufasssir* writes that in this blessed act of Prophet, there is a piece of great advice for the later people that the Holy Prophet (ﷺ) did justice to his wives despite his Authority, but those who do not have this authority but justice to them. What level of justice do they need to do? Sorry to say! In our society, people get married two or three times, but not all wives are treated fairly.<sup>57</sup>

### **An Attempt to Popularize Islamic Teachings**

The *Mufasssir* has tried his best to popularize the teachings of Islam in his *Tafsīr*. Whispering in front of someone makes him anxious and sad, so it should be avoided.<sup>58</sup> Then it is narrated on the Authority of *Abdullāh Bin Abbās* (RA) that Holy Prophet (ﷺ) said: "When you are three men, leave the third and do not whisper to each other".<sup>59</sup> In the commentary of *Sūrah Al-Tahrīm* verse 6, it is written that every Muslim must have Islamic education and training for his family. He further writes that while it is necessary for a Muslim to reform himself, it is also necessary for him to educate and train his family in Islam, every Muslim should take care of his wife, children and those in his household to teach Islamic teachings to all in the shadow of Islamic teachings so that they too will be safe from the fires of Hell.<sup>60</sup>

### **Miracles of the Qur'ān**

In the commentary of verse No. 50 of *Sūrah Sabā*, referring to the miracle of the Holy *Qur'ān*, quoting *Rūḥul Bayān* a narration has been stated that: "A famous Arab poet accepted Islam. Disbelievers said to him, "Did you turn away from your religion and believe in *Muṣṭafā*, a great poet and linguist?" He said, "Yes." He overcame me, I heard three verses of the *Holy Qur'ān* and wanted to recite three verses from his rhyme, I tried my best, I did my best but it was not possible then I became convinced that this is not the word of a human being. Those verses consists from 48 to 50."<sup>61</sup>

### **The Statement of the Great Companions**

*Abdullāh Bin Mas'ūd* (RA) said: *Allāh* Almighty looked into the hearts of His servant and found the heart of Muhammad (ﷺ) better than all the hearts, so He chose us for Himself and did not send us with His Messenger. Looking at the hearts of the servants after the heart of Muhammad, he found the hearts of his companions better than the hearts of other people. He did not make his prophet a minister. People fight in support of his religion. So, whatever the Muslims consider good, it is good in the sight of *Allāh* and whatever the Muslims consider bad, it is bad in the sight of Allah.<sup>62</sup> In the

commentary of *Sūrah Al-Aḥzāb* verse no.58 to avoid persecuting Muslims, two incidents have been stated for persuasion from the *Sīrah* of the Companions.<sup>63</sup>

### The Importance of Knowledge of History

In the commentary of *Sūrah Āl'Imrān*, verse No 65, he explains the importance of knowledge of history as follows: “From this blessed verse, the importance of knowledge of history becomes clear. Because many misguided people of our time are misleading people by distorting history. That is how the knowledge of names of men really depends on history. Also, the rise and fall of nations and their causes are known from history. However, not everyone has to tell history on their own, because the present history contains many misleading things. An ignorant person will be killed by reading and singing. History should be read under the guidance of an Authoritative scholar”.<sup>64</sup>

### Style of Littoral Discussion

The *Mufasssir* has explained some of the words and their literal meaning in a simple and easy way. Everywhere the literal meanings of the word have been applied to the meaning of the verse of the *Qur'ān* and the word has been interpreted in such a way that it's complete meaning and its related topics have been explained comprehensively. Occurs in context like the meaning of the word *Raḥmān*<sup>65</sup> in *Sūrah Al-Fātiḥah*, the literal meaning of the word *Al-Ḥamd*,<sup>66</sup> *Allāh*, *Rabb*, *Mālik*<sup>67</sup> *Tawbah* is explained under verse no16 of *Sūrah Āl'Imrān*.<sup>68</sup> The difference between worship and reverence<sup>69</sup> refers to the straight path.<sup>70</sup> The meaning of *Taqwā* is explained below in verse number two of *Sūrah Al Baqarah*.<sup>71</sup> This is an important way in which the literal meaning of the word *Qur'ān* and *Shari'ah* is clear. The general reader gets complete information and a scientific attachment is created to Islam. Differences in various matters are understood from global facts and arguments.

### Mentioning of Shari'ah Rules

The *Mufasssir* has mentioned six *Shari'ah* issues regarding *Bismillāh*, one of which is that, it is *Sunnah* to recite *Bismillāh* at the beginning of the *Sūrah*, otherwise, it is *Mustaḥab*.<sup>72</sup> Regarding praise, he writes that in the sermon praise is obligatory, *Mustaḥab* after eating, *Sunnah* after sneezing, un law after work, and in some cases *Kufr*.<sup>73</sup> There are three *Shari'ah* issues related to *Āmīn*, one of which is that, it is *Sunnah* to say *Āmīn* inside and outside the prayers whenever *Sūrah Al-Fātiḥah* is recited.<sup>74</sup>

### Social Rules

The commentator has openly discussed all the social rules. In verse 282-283 of *Sūrah Al-Baqarah*, in which it is mentioned that dealings, especially credit transactions, are mentioned. Learning to write and calculate is very useful and if one learns accounting in good faith then he deserves a reward.<sup>75</sup> Goodwill has shed light on the subject of mutual rights and duties. Matters of interest, marriage and divorce are discussed in detail.

### Statement of Points Taken from Verses

This commentary is very friendly to the readers. The whole article which is narrated in connection with a long verse or verses is explained in simple language and in the form of points in short words. It is easy for any reader to understand this article. This feature is present in the entire commentary. For example, in verses No. 45, 33, 29 and 46 of *Sūrah Āl'Imrān*, the attributes of *Mūsā* (A.S) are described in fourteen points.<sup>76</sup>

### Conclusion:

This commentary is extremely important for the betterment of the younger generation. The interpretation of the *Qur'ān* is presented in a very simple passage. The commentator has kept in mind the Adāb of the Holy Prophet. Wherever the name of Prophet is mentioned, the pen of the commentator pays homage and respect. It has been made noticeable to the public only by looking at complex issues and detailed discussions, which is commendable. Controversial issues have been largely avoided. However, it cannot be denied that this division is a representative interpretation of the *Barelvi* school of thought.

In Urdu commentaries, the main subject of the *Qur'ān*, the completion of Islam, has been mapped out. While scientific and religious terms have been used by scholars, on the other hand, such a comprehensive and easy interpretation has also been given which is necessary for an ordinary reader to understand, whether it belongs to any school of thought or any earlier and modern thought.

The commentator covers personal and collective life. The *Mufassir* has also included innovations in his commentary. The language of translation and interpretation is simple and Urdu translation is fluent and idiomatic. Transitional words are defined as needed with a literal translation. The common language and rhetoric used is *Tafṣīr*. Since it consists of a *Da'wah* style, its style of narration is generally simple, smooth and free from complexity. The style of narration is not artificial. The attitude of inconsistency in the sub-issues is obvious. One of the main reasons for the differences and disagreements among the Muslim Ummah is the unwarranted criticism of the opposing religion and sect and the harshness and sharpness of the language. Since the commentator is attached to *Hanaḥī* school of thought, he has defended his school of jurisprudence with full arguments and proofs in his commentary. The opinion of the opposing party has been criticized without naming it. Over all this *Tafṣīr* has extremely important role in Urdu Contemporary Exegesis for the guidance and betterment of the Muslim Ummah.

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