



Article QR



The Use of the Style of Tafsīr Al-Rāi'y (Interpretation Methodology) in Tafsīr Šīrāt al-Jīn'ān fī Tafsīr al Qur'ān

1. Dr. Abdul Hameed

abdulhameedqureshi169@gmail.com

Administrative Officer, Faculty of Law /
Visiting Faculty Member,
The Islamia University of Bahawalpur.

2. Mian Saadat Ali Nadeem

miansaadatali@yahoo.com

Doctoral Candidate,
Department of Law, The Islamia University of Bahawalpur.

How to Cite:

Dr. Abdul Hameed and Mian Saadat Ali Nadeem. 2024: "The Use of the Style of Tafsīr Al-Rāi'y (Interpretation Methodology) in Tafsīr Šīrāt al-Jīn'ān fī Tafsīr al Qur'ān". *Al-Mithāq (Research Journal of Islamic Theology)* 3 (01):68-81.

Article History:

Received:
20-03-2024

Accepted:
19-04-2024

Published:
06-05-2024

Copyright:

©The Authors

Licensing:



This work is licensed under a Creative Commons Attribution
4.0 International License

Conflict of Interest:

Author(s) declared no conflict of interest

Abstract & Indexing



Publisher



HIRA INSTITUTE
of Social Sciences Research & Development

The Use of the Style of Tafsīr Al-Rāi'y (Interpretation Methodology) in Tafsīr Şīrāt al-Jīn'ān fī Tafsīr al Qur'ān

1. Dr. Abdul Hameed

Administrative Officer, Faculty of Law /
Visiting Faculty Member, The Islamia University of Bahawalpur.
abdulhameedqureshi169@gmail.com

2. Mian Saadat Ali Nadeem

Doctoral Candidate, Department of Law, The Islamia University of Bahawalpur.
miansaadatali@yahoo.com

Abstract:

Exegesis is the science of clarification of the *Qur'ān*, the Holy Scripture of Islam. Duration of the era of the Holy Prophet PBUH, no other source for exegesis of the *Qur'ānic* revelations was known by the Muslim Ummah. But after the Holy Prophet PBUH, commentaries were needed because the verses, when it achieved in written, needed historical order in the arrangement of the Surah, suffered from difficulty in text and meaning. Various Muslims in the early time sought to explain the *Qur'ān* on the basis of pure individual assumption known as *Tafsīr Bil Al-Rāi'y* and such explanation, though generally disapproved, has persisted down to the present time. Some clarified *Qur'ānic* passages using stories drawn from Christian and especially from Jewish sources i.e. *Isrā'īliyyāt*. With the passage of time this science developed a number of methods and forms of its own. Numerous sectarian groups interpreted the *Qur'ān* to develop their own aberrant theological viewpoints; most noteworthy among them were the *Mu'tazilah*, or rationalists, who believed that the *Qur'ān's* interpretation (*Ta'wīl*) must conform to reason. *Ta'wīl* was a discipline that differed greatly from a merely exterior analysis and was also practiced by Sufis (Muslim mystics) with esoteric tendencies. The basic and remarkable commentary compiled by the *Imām al-Ṭabarī* assembled all the traditional scholarship that had been produced until his time. This important work is continue till today and will remain till the day after. *Tafsīr "Şīrāt al-Jīn'ān fī Tafsīr al-Qur'ān"* is one of them. This *Tafsīr* is a broad commentary and it seems to be a beautiful combination of *Tafsīr Bil-Ma'thūr* and *Tafsīr al-Rāi'y*. This commentary is also comprehensive commentary in the light of the beliefs of the Muslims, the characteristics of the religion of Islam, the ideologies and practices of the *Ahl al-Sunnah*, in the light of the Holy *Qur'ān* and *Ḥadīth*, the sayings of the Companions, followers and *Ijtihādi* opinions of the prominent religious leaders. In this research article, the Style of *Qur'ānic* Exegesis of *Tafsīr al-Rāi'y* is evident in the context of several Ayah of this noticeable *Tafsīr*. It covers all the characteristics of this *Tafsīr* related to *Tafsīr al-Rāi'y*.

Keywords: *Tafsīr al-Rāi'y*, *Exegesis*, *Interpretation*, *Ta'wīl*, *Rationalists*.

Introduction

The Book which was revealed to the enlightened heart of the *Khātam-un-Nabīyeen Ḥaḍrat Muḥammad* (ﷺ) by Allah Almighty for the guidance of the humanity is unique. Its splendour illuminates the heart of the world and the day after with its manifestations. Its teachings have described how to maintain the balance between the needs of the soul and the body and the interests of the individual and society as a whole. Explanations

and interpretations of the Holy *Qur'ān* have been going on everywhere in terms of time and space. Allah Almighty revealed the Holy *Qur'ān* in Arabic and it is translated into world languages to understand. When the series of commentaries began, without any doubt, in addition, to explaining the *Qur'ānic* injunctions and jurisprudential issues, there were many difficulties in the interpretation of the meaning. Because the *Qur'ānic* vocabulary and its alternatives did not exist in other languages, it was sufficient to create an air of ambiance. The process of interpretation continued according to the requirements of each era.

The Literal Meanings of Tafsīr

Scholars have defined the word *Tafsīr* according to their knowledge and wisdom. *Ibn-e-Manzūr*, defined the word *Tafsīr* in his famous book *Lisān ul- 'Arab*:

الفسر كشف المغطى والتفسير كشف المراد عن اللفظ المشكل.¹

Fasr means to reveal what is covered, to explain, to elaborate, and clarify the meaning of a phrase.

Tafsīr is an Arabic word and is made up of the three-letters word, the meanings of which are to reveal, to open something closed, to unveil, to explain, and intricate.² In the Holy *Qur'ān*:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا.³

They bring to you no hypothesis, but We bring to you the correct position and (an answer) better explained.

Ibn-e-Jarīr al-Ṭabarī said that according to this *Ayah*, in the description of Ḥaḍrat Ibn-e-'Abbās (RA) *Tafsīr* means “detail” and in the account of Ḥaḍrat Mujāhid *Tafsīr* means “statement”.⁴ 'Allāma Abū Ḥayyān describes, *Tafsīr* is the knowledge in which the words of the Qur'an are argued in terms of their pronunciation, meanings, their singular and compound rules, their meanings in syntactic form and their conclusions.⁵ In the light of above discussion it can be concluded that *Tafsīr* is a knowledge that helps to know the stresses and meanings of the Holy *Qur'ān* and to discuss its rules and regulations.

Kinds of Tafsīr

Researchers have defined the word *Tafsīr* according to their intellect of taste. *Imām Badr al Dīn Zarkashī* has praised the commentary in these words:

التفسير علم يعرف به فهم كتاب الله المنزل على نبيه محمد ﷺ وبيان معنيه واستخراج احكامه و حكمة واستعداد ذلك من علم اللغة والنحو والتصريف و علم البيان و اصول لفقہ والقراءات و يحتاج المفسر

لمعرفة اسباب النزول والناسخ والمنسوخ.⁶

Interpretation is a science known for understanding the Book of Allah revealed to the Prophet Muḥammad, (PBUH), explaining its meaning, extracting its rulings and wisdom, and preparing for that from the science of linguistics, pronunciation, morphology, the science of rhetoric, the foundations of jurisprudence, and readings. The interpreter needs to know the reasons for the revelation and *Nāsikh* and *Mansūkh*.

It can be concluded that the interpretation is the knowledge that helps to know the demands and meanings of the *Qur'ān* and to discuss its rules and regulations. The term *Tafsīr* means to explain the Qur'an. Explain the meaning of a sentence and content of their difficult words and phrases. There are three basic kinds of *Tafsīr*:

- *Tafsīr bil-Māthūr*,
- *Tafsīr bil-Rāi'y*,
- *Tafsīr bil-Ishārah*

Tafsīr bil-Māthūr

The first style of *Tafsīr* of the *Qur'ān* is known "*Tafsīr bil-Māthūr*". In Urdu, it is called "Māthūri or traditional or imitative style". It is also known as *Tafsīr bil-Riwāyah*". The first thing that appeared in the form of *Tafsīr* was the based narration which is called *Tafsīr Māthūr* or *Tafsīr Ath'rī*. Therefore, the scholars of *Hadīth* are the first to appear in the field of commentary.

The founders of this style are the narrators. *Shāh Walī Ullāh* says about this style that "there are different groups of commentators. One group (in the commentary) narrates the verses that match with the verses whether it is a narrated *Hadīth* or a pause, the sayings of a *Tābī'ī*, or an *Isrāelī* narration. This is the clique of narrators."⁷

According to *Dr. Muḥammad Hussain Dhahbī*, the effective interpretation of the Holy *Qur'ān* consists of four issues: *Qur'ānic* verses, *Aḥādīth* of the Prophet, *Aāthār* of the Companions, and the sayings of the *Tābī'īn*.⁸ the evolution of *Tafsīr bil-Māthūr* is described in the following stages.

The Era of the Prophethood (ﷺ)

The Holy *Qur'ān* was revealed in the clear Arabic language and according to the style and expression of the Arabic dictionary, so that the Companions would have understood this great word and know the aims and objectives of the *Qur'ānic* verses, when a Companion (R.A.) had difficulty in understanding the meaning of a word in the *Qur'ān*, he would go to the Prophet (ﷺ) and ask for the explanation, the Prophet (ﷺ) would explain its meaning. Thus, the *Aḥādīth* of the Prophet (ﷺ) is an interpretation of many verses of the *Qur'ān*.

The Era of the Companions

After the Holy Prophet (ﷺ), the era of the pure Companions began. During this, the Companions used to ask each other about the difficulties in the meanings and demands of the Holy *Qur'ān*. In this way, the Prophet's statements about *Tafsīr* were transmitted from one Companion to another. Here it is important to keep in mind that the first commentator on the Holy *Qur'ān* is the Holy Prophet (ﷺ) and the first commentary is His *Aḥādīth*. Researchers have written that the base of each *Hadīth* is in the Holy *Qur'ān*. The Companions would also interpret from their own opinion. The same views were later on called "*Tafsīr-ul-Qur'ān bi-aqwāl-e-Ṣaḥāba R.A*" and the third type of *Tafsīr bil Māthūr* was determined.

The Era of the Tābī'īn

As for the followers, are concerned, some scholars paid special attention to the interpretation of the Holy *Qur'ān* and collected as much material as they could from the *Aḥādīth* of the Prophet (ﷺ) and the *Aāthār* of the companion and added *Ijtihād* in it.⁹ This increase later led to a permanent type of *Tafsīr al-Māthūr*, which was called "*Tafsīr al-Qur'ān bi-aqwāl Tābī'īn*". The *Tābī'īn* added their opinion and *Ijtihād* to the same extent. This work continued in style and each succeeding class continued to count the interpretive sayings of the previous class.¹⁰

Tafsīr bil-Rāi'y

The word "*bil-Rāi'y*" is applied to belief, *Ijtihād* and *Qiyās*. It is also known as *Tafsīr bil-Dirāyah*. Believers of the same conjecture are also called *Aṣḥāb al-Ra'i*. But in the terminology of *Tafsīr*, *Tafsīr bil-Rāi'y* means the *Tafsīr* of the *Qur'ān* that should be done not only with the help of traditional narrative but also with the help of *Ijtihād* according to the new requirements. This is only possible if the commentator is well

acquainted with the Arabic speaking style, the Arabic words, and their implications. At the same time, he does not be unaware of the poetry of the age of ignorance, the causes of revelation, *Nāsikh-o-Mansukh* and the matters that are very important to the commentator. In other words, *Tafsīr bil-Rāi'y*, also called *Tafsīr bil-Dirāyah*, *Tafsīr al-Aql*, or *Tafsīr al-Ijtihād*, refers to the *Tafsīr* of the *Qur'ān* which contains the commentator's *Ijtihād*. This tendency of *Tafsīr* is also called *Ijtihād* or rational or theoretical tendency.

Types of *Tafsīr bil-Rāi'y*

There are two types of *Tafsīr bil-Rāi'y*:

- *Tafsīr bil-Rāi'y al-Maḥmūd*
- *Tafsīr bil-Rāi'y al-Madhmūm*

Tafsīr bil-Rāi'y al-Maḥmūd

In the commentary, the Holy *Qur'ān*, *Aḥādīth* and sayings of the Companions, etc. should be used, but at the same time, *Ijtihād* should be performed in the light of the religious texts according to the new themes and the new way of thought and opinion should be used, such commentary is called *Tafsīr bi al-Rāi'y al-Maḥmūd*.

For *bil-Rāi'y al-Maḥmūd* commentary, the opinion must be used only to solve modern problems and to apply Islamic rules. The importance and supremacy of religious texts must be preserved and the interpreter must be familiar with the *Qur'ān*, *Hadīth* and the *Aāthār* of the Companions as well as Arabic poetry, the Arabic language, the means of revelation, *Nāsikh-o-Mansūkh*, to be able to understand the eloquence of the languages of the Holy *Qur'ān*. *Tafsīr bil-Rai'y al-Maḥmūd* is also called praiseworthy, permissible, correct, and acceptable. Scholars have set some conditions for this.¹¹

Tafsīr bil-Rāi'y al-Madhmūm

Another way to use the opinions in the commentary is to interpret them without considering the supremacy of the religious texts and the true spirit of the *Qur'ān* and *Sunnah*. Rely on Arabic vocabulary and poetry more than texts and this commentary should not be supported by religious texts. This commentary is called *Tafsīr bil-Rāi'y al-Madhmūm*. People have different ideas about it. One type is praiseworthy and the other is reprehensible. The commentary is praiseworthy if close to the *Qur'ānic* guidance, and it is reprehensible if it is far from the Quranic Guidance.¹² *Tafsīr bil-Rāi'y al-Maḥmūd* is permissible where the commentary based on *Tafsīr bil-Rāi'y al-Madhmūm* is not considered reliable and preferable. These types of commentaries are labelled as unappreciated, illegitimate, incorrect, and unpopular because they do not take into account the conditions set by the scholars for interpretation. In short, this type of commentary is called "*Tafsīr bil Rai'y*".

The Holy *Qur'ān* is the last and only message of instructions for human being from Allah Almighty and the dictates of Shari'ah which are in it their only source of authentic interpretation have been told the good model of life and sayings of our Holy Prophet (ﷺ), although it is not possible without it understanding the dictates *Shari'ah*. Yet the verses in which the essence of Allah Almighty and His beautiful names and His manifestations of qualities have been declared to this universe. Human heart and wisdom have been addressed again and again in it that they should think and mediate, but living in a limit not considering it the book of science involving in the search of hidden things of the universe they should not forget the real creator of the universe and basic aim of His revealed book may be ended. So the companions of our Holy prophet (ﷺ) and elders of shivered with fear leaving the Holy Quran without any hurdle and their souls trembled to present their personal opinion about a verse. Therefore, we can

guess it from the thoughtful sayings in well manner of *Ḥaḍrat Abū Bakr Ṣiddīq* (RA):

وَأَيُّ أَرْضٍ تَقْلِي وَآيَ سَمَاءٍ تَظْلِي؟ إِذَا أَقْلَتِ فِي كِتَابِ اللَّهِ مَا لَا أَعْلَمُ.¹³

Which earth will raise me and which sky will give me shade when I say something about the Holy *Qur'ān* which I do not know.

Therefore, due to the inaccessibility of the human wisdom about many facts of the *Qur'ān*, its limit has been prescribed, because beyond this limit, only the thinking of the wisdom more has been declared to be a *Tafsīr bil-Rāi'y* and which has been forbidden strictly. This *Hadīth* is also noteworthy in this regard.

اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.¹⁴

Beware of narrating *Aḥādīth* from me except what you know but whoever deliberately lied to me, he should make his abode in hell, and whoever says something in the Holy *Qur'ān* with his opinion, he should also make his abode in hell.

The question is that in order to explain the meaning of *Tafsīr bil-Rāi'y*, many commentators have explained its meaning in their own way but the satisfactory answer is thought-provoking and considerable of *Mawlānā Abul Kalām Āzād*. People have difficulty understanding the meaning of *Tafsīr bil-Rāi'y*. The prohibition of *Tafsīr bil-Rāi'y* was not meant to use wisdom and insight in the demands of the *Qur'ān*, because if it is meant, then the teaching and study of the *Qur'ān* will be useless. However, the *Qur'ān* itself states that from the beginning to the end, there is a call for reason, thought and it demands everywhere.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَيَّ قُلُوبٌ أَقْفَالُهَا.¹⁵

Then, do they not give serious thought to the *Qur'an*, or do they have locks on their hearts?

In fact, in *Tafsīr bil-Rāi'y* is not in the literal sense, but the term *Rāi'y* (opinion) is means to be a commentary, not because of what the *Qur'ān* itself says, but because of what the established opinion wants. And how the *Qur'ān* can be prolonged and adapted to it. For example, when the chapter on beliefs began to revolve around different theological religions, the views of each religion wanted to dig up the *Qur'ānic* texts on their religion, they were not in search of what the *Qur'ān* says, but all the effort was to somehow show him the support of his religion, such as the interpretation of *Tafsīr bil-Rāi'y*.¹⁶

From the above discussion, it is clear that *Tafsīr bil-Rāi'y* means interpreting the *Qur'ān* through *Ijtihād*. Opinion means *Ijtihād*. The word *Rāi'y* (opinion) is also used in the sense of conjecture. Some have taken *Tafsīr bil-Rāi'y* to mean a *Tafsīr* in which the commentator of the *Qur'ān* has deduced from his special and single understanding in the statement of meaning. In both cases, it is clear that opinion and *Qiyās* if subject to the *Shari'ah*, do not affect the spirit of the *Shari'ah* rather it is beneficial. But if *Rāi'y* (opinion) and *Ijtihād* are misused, it is against the spirit of *Shari'ah*. Scholars have termed it as *Tafsīr bil-Rāi'y Maḥmūd* and *Tafsīr bil-Rāi'y Madhmūm*. If *Tafsīr bil-Rāi'y* is stated with mediation and thoughtful way, this is service of *Din*, and there are also answers of atheists in it. The following are some examples of *Tafsīr bil-Rāi'y* from *Ṣīrāt al-Jinān fī Tafsīr al-Qur'ān*.

Evidence for Debating in Beliefs

In the Holy *Qur'ān*, the light and darkness described and now their example is being given. The leader of the light was *Ibrāhīm* (A.S) and the leader of the darkness was *Namrūd*. *Namrūd* was given the great kingdom by Allah Almighty, but instead of

thanking and obeying him, he chose the path of arrogance and pride until he started claiming to be his Lord. The first is the one with the crown on his head.

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَاهِيمَ فِي رَبِّهِ أَنْ أَنبأَهُ اللهُ الْمُلْكَ..... وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ¹⁷

Do you not know the one who argued with *Ibrāhīm* about his Lord, because Allah had given him kingship? When *Ibrāhīm* said: “My Lord is the One Who gives life and brings death,” he said: “I give life and I bring death.” Said *Ibrāhīm*, “Allah brings the sun out from the East; now, you bring it out from the West.” Here, baffled was the one who disbelieved, and Allah does not bring the wrongdoers to the right path.

The author concluded it has become clear to those who have wisdom and consciousness that the argument established by *Ibrāhīm* is to dispel all doubts and the answer, to this is not possible but *Namrūd* gave some answers to remove the shame. Although it was completely false, *Ibrāhīm* argued that creating death and life is not in His power, O false claimant of Allah! So, you do something easier than that and change the motion of a moving body, that is, the sun that rises from the east. Let it rise from the west. *Namrūd* was shocked to hear this and could not answer.¹⁸

This verse proves to debate in beliefs and this is the *Sunnah* of the Prophets. Most of the Prophets (AS) debated with the disbelievers of their nation, but the Holy Prophet (ﷺ) himself also debated with the Christians of *Najrān*. Therefore, it is not bad to debate, but it is the *Sunnah* of the Prophets (ﷺ). It is clear from this that debating with someone on beliefs and ideologies, is correct according to Islam.

Statement of the *Shari'ah* punishment of *Hirābah*

Islam has prescribed the punishment of every offence different from his nature. It has imposed severe punishment according to the volume of major crime and less punishment of a minor crime so that there may be peace on the earth and the people may lead their lives with comfort and peace without fear. In the Holy Quran says:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ... ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ.¹⁹

Those who fight against Allah and His Messenger and run about trying to spread disorder on the earth, their punishment is no other than that they shall be killed, or be crucified, or their hands and legs be cut off from different sides, or they be kept away from the land (they live in). That is a humiliation for them in this world, and for them there is a great punishment in the Hereafter.

In the previous verses, one type of murder, i.e., unlawful killings, has been mentioned. Now, another type, i.e., lawful killings, is being mentioned. The glory of the revelation of this verse is that as per narrated Abū Qilāba: Anas said, some people of `Ukl or `Uraina tribe came to Medina and its climate did not suit them. So the Prophet ordered them to go to the herd of camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet and drove away all the camels. The news reached the Prophet early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron, they were put in “*Al-Harra*” and when they asked for water, no water was given to them. Abū Qilāba said, Those people committed theft and murder, became infidels after embracing Islam and fought against Allah and His Apostle.

The Holy Prophet (ﷺ) told them to go to the pasture of the camels of charity and drink their milk and urine. When they did so, they recovered. Then they apostatized (*Murtad*)

attacked the shepherds, killed them and fled with the camels. When the news of this incident was informed the Holy Prophet, He sent his followers to arrest them and bring them back. He cut off their hands and feet, put hot stitches in their eyes and then left them in the hot field until they died.²⁰ According to the author, above verse describes the punishment of a robber. Here are some conditions for a bandit to be punished by Shari'ah:

- The dacoit has so much power that the passenger cannot fight or compete with them now whether he is a dacoit with a weapon or with a stick or with stones, etc.
- Outside the city robbery or armed robbery at night in the city.
- Robbery be in *Dār ul Islam*.
- Find all the conditions of theft.
- The king of Islam may have arrested them before they repented or returned the property.²¹

The *Qur'ān* prescribes four punishments for those who meet all the above conditions:

- They should be killed.
- To be crucified.
- The right hand and left foot should be amputated.
- Be deported, in our case it means to be imprisoned.
- Be deported

The detail of this punishment is, if the dacoits kill a Muslim or a *Dhimmī* (Non-Muslim citizen of a Muslim state) and if the property is not received, they should be killed. If he commits murder and loots property, then the king of Islam has the option to cut off his hands and feet and kill him. If only the property was looted, and not murdered his right hand and left foot should be amputated. If they do not loot or threaten to kill, then they should be punished until they truly repent.²² Because of not being punishments of *Shari'ah*, the circumstances have become so weak that anyone who takes money from the bank, he looted in the way, if anyone is walking, he is snatched from net cash and mobile. Anyone who is the rider of a bus he is also not safe there.

The Wonderful Miracles of Allah's Power

There were three hundred and sixty idols of the polytheists around the Ka'aba. They were shocked to hear that there is only one Allah and there is no God except Allah. Therefore, they sought a verse from the Holy Prophet (ﷺ) to prove the Oneness of Allah. This verse was revealed to them:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ وَالْمَاجِئِ الْمُنْتَهِي وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ.²³

Surely, in the creation of heavens and earth, and the alternation of night and day, and the ships that sail in the sea, carrying that which benefits men, and in the water, Allah sent down from the sky, then revived with it the earth after it was dead, and in every creature, He has scattered on it, and in turning of winds, and in the clouds employed to serve between heaven and earth, there are signs for those who have sense.

And he will explain that the creation of the heavens and the earth, the shining stars of the sky, the formation of its pillars, the sun, the moon, and its adornment by the stars are all signs of Allah's power.²⁴ It is also known that, if one learns scientific knowledge to serve the religion of Islam and know Allah, then it will also be a great act of worship. The command of contemplation in the universe which Allah Almighty has commanded will also be considered as obedience to this command.²⁵

Harder Heart than Stones

Those People who listen to the *Qur'ānic* teachings and do not follow them, the *Qur'ān* says that their hearts are harder than stone because stones despite being hard burst accepting the effect of water. Allah Almighty says in Holy *Qur'ān*:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً...²⁶

When, even after that, your hearts were hardened, as if they were rocks, or still worse in hardness. For surely among the rocks there are some from which rivers gush forth and there are others that crack open and water flows from them, and there are still others that fall down in fear of Allah. And Allah is not unaware of what you do.

It was said that after hearing the instructive incidents of your forefathers, your hearts became harder in accept the truth. These are hard as stones and even harder because stones also accept the effect that some stones cause rivers to flow. There are those who fall from above in fear of Allah, while your hearts neither are inclined to obedience, neither soft nor fear Allah.²⁷ The second interpretation of this verse is that this verse refers to the people of the *Banī Isrā'īl*. It was said about them that they did not learn a lesson even after seeing the great signs and the miracles of Prophet *Mūsā* (AS). Their hearts have become like stones, and even harder than that they do not come to obey and worship Allah Almighty.²⁸

No Compulsion in Religion

It is not permissible to force a disbeliever to become a Muslim, but it is necessary to keep a Muslim forcibly because this is an insult to Islam and a way of rebellion for others, which must be stopped. So, no Muslim can be allowed to *Murtad*.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ... وَاللَّهُ سَمِيعٌ عَلِيمٌ.²⁹

There is no compulsion in Faith. The correct way has become distinct from the erroneous. Now, whoever rejects the *Tāghūt* (the Rebel, the Satan) and believes in Allah has a firm grasp on the strongest ring that never breaks. Allah is All-Hearing, All-Knowing.

The conclusion of this verse is that whoever denies the devil and believes in Allah, then he has taken hold of strong support and it is not going to be broken except that the servant abandons it himself.³⁰ The following are the commandments known from the above verse:

- The word "disbelief" literally means to deny from this it is clear that the disbeliever must first repent of his disbelief and be disgusted with the faith. .
- This verse about avoiding idolatry shows that the only one who can stand firm on Islam is the one who is far from associating with the nonbelievers, their love, looking at their books, listening to their sermons. Who will wield knives on the rope of his faith? It's hard to avoid cutting the rope.³¹

Worshipping idols, proving the attributes of Allah to them, slaughtering animals in their name, doing things that are special to Allah alone with their idols, waiting to die for them, all this is false reject able. Remember that love for the loved ones of Allah is due to Allah, so the love that we have for the Holy Prophet (ﷺ) cannot be counted separately, it is the love of Allah. The author explained verse no. 165 of *Sūrah Al-Baqarah*:

The beloved men love Allah more than all other creatures. To be thankful for blessings, to be patient in adversity, to rely on Allah in all circumstances, to be ready at all times, to keep the heart free from the love of others, that's why giving something to someone. There are hundreds of other works that are evidence of divine love and its requirements.³²

Shari'ah Etiquette of 'Amr Bil-Ma'ruf

There are many forms of 'Amr Bil-Ma'ruf. If the prevailing opinion is that he will tell them, then they will obey him and will refrain from evil. It is obligatory to forbid him from speaking evil. The Allah Almighty says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ..... وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ³³

Invite (people) to the way of your Lord with wisdom and good counsel, and argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path.

The author writes under this verse, discussing the etiquette of the well-known matter and some Shari'ah issues:

- 'Amr Bil-Ma'ruf is to order someone to say something good, such as asking someone to offer prayers.
- Nahī 'Anil-Munkar means to forbid evil.
- If sees someone sinning, he should gently forbid it and explain it to him. Then, if this method does not work, say harsh words to him, but do not abuse him, nor utter obscene words.
- It is the purpose to please Allah and to uphold the religion of Islam.
- He should show compassion and kindness to those whom he commands and speak gently.
- The ruler should be patient and tolerant.
- The one who rules should act on this matter himself, otherwise, this command of the Qur'an will become true. Why do you say that which you do not do yourself?³⁴

The Test of Believers in This Worldly Life

لَتَبْلُوَنَّ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ----- وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ³⁵

Of course, you shall be tested in your wealth and yourselves; and, of course, you shall hear hurting statements from those who have been given the Book before you, and from those who associate (others with Allah in His divinity). If you observe patience and fear Allah, then this (observance) is among the matters of firm resolution.

The author describes that Muslims have been told that they will be assigned duties and will have to pay your duties. You will be greatly troubled by the polytheists, the Jews and the Christians in matters of religion. In these matters and all other matters of life, if you are patient, fear Allah Almighty and keep abstinence. It will be very good for you because it is a work of great courage.³⁶

Comparison of the Worst Condition of the Dog

In the Qur'an, the ignorant scholars are likened to the worst condition of a dog that sells their religion for the benefit of the lowly world and violates Islamic teachings as well as disobeys the prophets of Allah. The Almighty says

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ: إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ³⁷

So, his example is like the example of a dog, if you attack him, he pants with his tongue protruding, and if you leave him alone, he still pants with his tongue protruding.

The author describes in this verse, it is clear from the verse that the arrogant prophet of the Mūsā (AS) is like a dog in the sight of Allah that he should not be honoured in this world or in the Hereafter because he did not deny Allah Almighty when He became an

opponent of Prophet *Mūsā* (AS), Allah compared him to the worst condition of a dog.³⁸

Shari‘ah Justification for Build a House

Build a house is also a *Sunnah* of the Prophets (ﷺ) but the condition is that it should not be for pride but for fulfilling needs.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّأْ لِقَوْمِكَ مِمَّا بِيَمِينِكَ بَيْوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً.³⁹

And We revealed to Musa and his brother: “Have houses for your people in Egypt, and make your houses worship oriented.”

The commentator states that the information obtained from the above verse reveals that:

- Build a domestic mosque in the living quarters, called Masjid-e-Bait, is an earlier method, so it should be that Muslims keep a part of their house clean and tidy for prayers and a woman observes *I'tikāf* in it.
- It is permissible to offer prayers in secret at the time of fear because the *Banī Isrā'īl* used to offer such prayers in those days.
- Good news should be told in times of trouble so that people are encouraged.
- Prayers were obligatory in the religion of Prophet *Mūsā* (A.S). At that time, Zakat was not commanded because the *Banī Isrā'īl* was poor and needy⁴⁰.

Islamic Society and Way of Life

Remember that the tricks of pride and arrogance and sitting like arrogant people are all forbidden. We should be humble and humble in our walking, sitting and getting up. Our conversation should be gentle and we should walk slowly and with dignity. Allah Almighty dislikes the arrogant and arrogant tricks.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا.⁴¹

Do not walk on the earth in haughty style. You can neither tear the earth apart, nor can you match the mountains in height.

The author, in his commentary on this verse writes that Islam also teaches our society and way of life. Islam not only teaches us beliefs and worships but also tells us about our society and way of life. It is said in the verse, "Do not walk pride and superiority way to the earth. Indeed, you will not tear the earth apart, nor will it reach the heights. This means that arrogance and Self-expression are of no use, but in many cases, sin becomes necessary, so stop being arrogant and accepts humility."⁴²

Similarly, in the commentary of this verse, these etiquettes should be memorized:

- Walk along the road if the opportunity arises.
- Do not walk so fast that people's eyes are raised or so slow that you look sick, but walk in the middle.
- Never open your collar like a drifting, never walk arrogantly that this is not the trick of the nobles but the trick of the foolish and arrogant people.
- When walking, be careful not to make the sound of shoes.
- Avoid looking around while walking.
- If two women are standing or walking on the road, do not pass between them.
- Do not walk in a bazar-style while walking, but walk in a dignified manner with your eyes downcast.⁴³

Qur'ānic Advice on Treating Parents Well

In Islam, special importance is given to serving parents and treating them kindly and special commands have been given to the Muslims in this regard. Even unbelieving parents have been taught to be kind, to serve them, to be tolerant of the hardships and ugliness that come their way and to be kind to them and forbade them from torturing them.

وَأَنْ جَاهِدَكَ عَلِيَّانَ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا - وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ - ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ.⁴⁴

However, if they force you to ascribe partners to Me about whom you (can) have no (source of) knowledge, then do not obey them. Remain with them in this world with due fairness, but follow the way of the one who has turned himself towards Me. Then, towards Me is your return, so I shall tell you what you had been doing.”

Although the service of parents is a great thing, in the case of disobedience to Allah, their word will not be obeyed, but the command of Allah will be followed and obeyed, so if shirk with Allah and Order to disbelieve, but this command will not be obeyed.⁴⁵

Today, proud children consider it a great difficulty to serve and take care of their old parents, to give them good food, good accommodation and comfort. In the light of these circumstances, if we look at the teachings of Islam given to parents it becomes clear that the right of parents in Islam. There is no other religion in the world that has given such an order to fulfil their rights.⁴⁶

Shari'ah Issues Concerning the Veil of a Woman

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أَوْلَادَهُمْ وَلَا إِخْوَاتِهِمْ وَلَا نِسَاءَهُمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ كَانَ عَلِيمًا غَنِيًّا شَدِيدًا.⁴⁷

There is no sin for them (the wives of the Prophet) in (appearing without Hijab before) their fathers, or their brothers, or the sons of their brothers, or the sons of their sisters, or their own (Muslim) women, or their slave-girls. And (O wives of the Prophet,) fear Allah. Surely, Allah is witness to everything.

The author described four legal issues related to the veil of a woman. The veiled is not compulsory from the *mahram* relatives except that there is a fear of sedition and the *mahram* refers to those relatives with whom it is unlawful to marry a woman forever. A Muslim woman can look at another Muslim woman and she has the same command to look at a man, that is, she cannot look from the navel to the knees, she can look at the rest of the limbs if there is no fear of lust. The author described legal issues related to the veil of a woman are:

- A pious woman should protect herself from seeing a wicked woman, that is, she should not take off her scarf in front of her, because when she sees it, she will mention her form in front of men.
- It is obligatory to cover one's body with the veil of infidel women, except for those parts of the body which must be opened for housework.⁴⁸

Explaining the Meaning of the Verses of the *Qur'an* According to One's Own Will

Deviating from the path of truth and truthfulness in explaining the meanings of the *Qur'an* is a great sin. The following verse is a great lesson for those who interpret the meanings of the verses of the *Qur'an* according to their own will.

إِنَّ الَّذِينَ يُلْجِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا - أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرًا أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ - اعْمَلُوا مَا شِئْتُمْ - إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.⁴⁹

Surely those who adopt perversity about Our verses are not hidden from Us. So, tell me which one is better: the one who is thrown into the Fire, or the one who will come safely on the Day of Judgment? Do whatever you wish. He is watchful of whatever you do.

The commentators have described different forms of Atheism three of which are as follows:

- In interpreting the verses of the Holy *Qur'ān* correctly and straightforwardly, deviating from them and applying them to false meanings.
- Talking about the verses of the Holy *Qur'ān* or listening to them and doing such things is not worthy of the glory of the youth, such as calling them magic poems or denying them or making noise by listening to the verses, etc.
- Objecting to the arguments of *Tawheed* and *Prophethood* mentioned in the Holy *Qur'ān* and turning away from them.⁵⁰

There is also a great lesson in this blessed verse for those who show asceticism, piety and abstinence, claim to be at the highest level of revelation and to be inspired, in a highly organized way of their spirituality and miracles among the people discuss and try to attract rich people. They look down on the scholars and make people hate them. They are devoid of the real wealth of knowledge and cognition and interpret the *Qur'ān* with their own opinion.⁵¹

Conclusion

From the above discussion, it is concluded that the *Tafsīr "Ṣirāt al-Jinān fī Tafsīr al-Qur'ān written by Mufti Muḥammad Qāsim Qādrī*, is more useful and informative in Urdu *Tafsīr* in the present era. However, even in this commentary, there is capacity for disagreement in some places because the free from error and slip is only the status of Allah Almighty and all other human beings are His sinful servants. By looking at the ancient books of explanations, it is known that opinion was also used in exegeses, even if it is the famous book of *Tafsīr Bil-Māthūr*, *Tafsīr al-Ṭabrī*. However, the majority of them are used *Ḥadīth* and the Sayings of the Companions. While the use of opinion in the books of interpretations of late scholars continued to increase, due to which two groups were born among the scholars. The fact of their disagreement is that if opinion is used in addition to the *Ḥadīth* and sayings of the Companions, then it will be correct and if only the opinion is used based on them, then it will be reprehensible.

The use of opinion started from the time of the companions, even though the sayings of the Companions began to be called *Āthār*. As the scope of the Islamic Empire continued to expand away from *Madinah* and the people of the Arab peninsula began to enter the circle of Islam and at the same time distance from the Prophet and the Companions began to move away, then the need for *Ijtihād* to solve the problems began to be strongly felt. This is the reason why the use of opinions within later interpretation traditions also increased. Even this method of interpretations of the Holy *Qur'ān* continues till today and will continue until the Day of Judgment.

References

- ¹ Ibn-e-Manzūr, Muhammad Al-Afriqi, *Lisān al-'Arab*, (Beirut: Dar Sadir, 1999), 2/136.
Thānawī, Muḥammad 'Alī, *Exploring the Terms of Arts and Sciences*, (Multan: Idāra Tālīfāt e Asharfīa, 1996), 1/491.
- ³ Al-Qur'ān 25:33.
- ⁴ Al-Ṭabrī, Abu Ja'far Muḥammad Bin Jarīr, *Jāmi' al-Bayān*, (Beirut: Dar ul-Ma'rifah, 2009), 11/19.
- ⁵ Abū Ḥayyān, Muḥammad Bin Yūsuf Andlusī, *Al-Baḥr al-Muḥīṭ*, (Beirut: Dār al Fikr, 2008), 1/26.
- ⁶ Al-Zarkashī, Badr ud Dīn, Muḥammad Bin 'Abdullah, *Al-Burhān Fī 'Ulūm al-Qur'ān*, (Beirut: Dār al Fikr, 2008), 1/31.
Dehlavī, Shāh Walī Ullāh, *Al-Fauz Al-Kabīr Fī Uṣūl Al-Tafsīr*, (Lahore: Maktaba Rehmaniya, P.712.
- ⁸ Al Dhahbī, Muḥammad Ḥussain, *Al-Tafsīr wa al-Mufasssīrūn*, (Cairo: Dar al-Kutub al-Ḥadīth, 2013), 1/541.
- ⁹ Ibid, 1/53.

- 10 Ibid.
- 11 Ibid.
- 12 Ṣubḥī, Ṣāleḥ, Dr., **'Ulūm-al-Qur'ān**, Translated by: Ghulām Aḥmad Ḥarīrī, (Faisalabad: Malik 2000), P. 514.
- 13 Ibn e Kathīr, Ismā'īl Bin 'Umar, **Tafsīr al-Qur'ān al-'Aẓīm**, (Beirut: Dār al-Kutab al-'Ilmiyah, 1419H). 1/11.
- 14 Al-Tirmidhī, Muḥammad Bin 'Īsā, **Sunan al Tirmidhī**, (Riyadh: Dār al-Salām, 1414H), Abwab al-Tafsīr, Ḥadīth No.2951.
- 15 Al-Qur'ān 47:24.
- 16 Abul Kalām Āzād, **Tarjaman al-Qur'ān**, (Lahore: Islami Academy, 1989), 11/45.
- 17 Al-Qur'ān 2:258.
- 18 Qādrī, Muftī Muḥammad Qāsim, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, (Karachi: Maktaba-tul Madīna, 2013), 1/388.
- 19 Al-Qur'ān 5:33.
- 20 Al-Bukhārī, Muḥammad Bin Ismā'īl, Ṣaḥīḥ al Bukhārī, (Riyadh: Dār al-Salām, 1414H), Kitāb al-Maghāzi, Bāb Qissah 'Akal wa 'Urainah, Ḥadīth No. 4192.
- 21 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 2/422.
- 22 Ibid.
- 23 Al-Qur'ān 2:164.
- 24 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 1/262.
- 25 Ibid.
- 26 Al-Qur'ān 2:74.
- 27 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 1/146.
- 28 Ibid.
- 29 Al-Qur'ān 2:256.
- 30 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 1/385.
- 31 Ibid.
- 32 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 1/264.
- 33 Al-Qur'ān 16:125.
- 34 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 5/404.
- 35 Al-Qur'ān 3:186.
- 36 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 2/115.
- 37 Al-Qur'ān 7:176.
- 38 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 3/476.
- 39 Al-Qur'ān 10:87.
- 40 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 4/368.
- 41 Al-Qur'ān 17:37.
- 42 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 5/463.
- 43 Ibid, 1/464.
- 44 Al-Qur'ān 31:15.
- 45 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 7/492.
- 46 Ibid, 7/493.
- 47 Al-Qur'ān 33:55.
- 48 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 8/77.
- 49 Al-Qur'ān 41:40.
- 50 Qādrī, **Ṣirāt al-Jinān fī Tafsīr al-Qur'ān**, 8/649.
- 51 Ibid, 8/450.