

Review of the Style/Minhaj of Tafsir of Bil-Mathur of Tafsīr Sirat ul-Jinan fi Tafsīr al-Qur'ān

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Abstract

The Holy Qur'ān is the source of guidance for the people of Islam and humanity in the matters of this world and the hereafter. When the light of Islam reached the land of the Arab Peninsula, the religious scholars wrote commentaries in other languages to explain the rules of the Holy Qur'ān to the non-Arabs, especially given the development of the Urdu language. Tafsir "Sirat ul-Jinan fi Tafsīr al-Qur'ān" is one of them. The author of this commentary belongs to the Hanafi school of thought. In this commentary, the author has made special use of the sayings of the Companions and the Aasar of the followers. That is why "Sirat ul-Jinan fi Tafsir al-Qur'ān" is a comprehensive commentary and it seems to be a beautiful combination of Tafsīr al-Mathur and Tafsīr al-Rai. This commentary is the result of the study and the efforts of the author. The special feature of this commentary is two Urdu

translations. In light of the collection of books containing modern and previous commentaries and other Islamic sciences, this commentary is easy to explain the demands and meanings of the verses of the Holy Quran and the teachings and problems according to the requirements of the present time. 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 Qur'ān and Hadith, the sayings of the Companions, followers and other religious leaders. In this research article, the Style of Qur'ānic Exegesis of tafsir Bil Al-Mathur is described in the context of several verses of this noticeable tafsir. This article covers all aspects of this tafsir related to tafsir Al-Mathur.

Keywords: Methodology, Review, Style, Minhaj, Tafsir Bil-Mathur

Introduction:

The real source of the Qur'ān is the Allah Almighty and His revelation. According to the scholars and commentators, the most correct way to write a commentary on the Qur'ān is to interpret the Qur'ān by Qur'ānic verse. If the interpretation of a verse in the Qur'ān is not found in another verse of the Holy Qur'ān then an effort to interpret it from other sources is utilized because what is stated briefly in one place in the Qur'ān is the same thing in another place in a very rational and clear manner. In other words, the Qur'ān interprets itself. Scholars and commentators have called it Tafsīr Bil Al-Māthūr. The author of Tafsir "Sirat ul-Jinan fi Tafsir al-Qur'ān" says:

The Holy Qur'ān should be interpreted from Qur'ānic verses because in some places in the Qur'ān a command is stated and in another place the end of the period of that command is mentioned. Similarly at some places something is said vaguely, therefore, the highest level of commentary on the Qur'ān is to interpret the Qur'ān from its own verses.¹

The literal Meanings of Tafsir

The word "tafsīr" is basically the word *fasr* (f, s, r) and the word "taf'il" is the root of this chapter, which means to reveal, uncover, expose, explain, elaborate, and clarify the meaning of a sentence.² In Arabic term "Tafsīr" is composed of the three-letter word

"Fasr" (ف،س،ر). Its meaning includes unveiling, clarifying, elaborating, declaring freely, opening something that was previously closed, and uncovering.³ The Qur'ān says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا-⁴

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

Allama Muhammad Ibn Jarir al-Tabari (615-694 AH) assumed that according to this verse, in the

Narration of Hazrat Ibn-e-'Abbās (RA):

Tafsīr means: "detail" and in the narration of Hazrat Mujahid, tafsīr means *"statement"*.⁵

The term tafsīr means to interpret the Qur'an. Explain the meaning of a sentence. Explain the meaning and content of their difficult words and phrases. Scholars have well-defined the word tafsīr according to their taste. Allama Badruddin Zarkashi (794 AH) in his famous book Al-Burhan fi 'Alum ul-Qur'ān has cleared the interpretation in these words:

التفسير علم يعرف به فهم كتاب الله المنزل على نبيه محمد ﷺ و بيان معنيه و استخراج احكامه و حكمة و استعداد ذلك من علم اللغة والنحو والتصريف و علم البيان و اصول لفقته والقراءت و يحتاج المفسر لمعرفة اسباب النزول والناسخ والمنسوك-⁶

Interpretation is a science known for understanding the Book of Allah revealed to the Prophet Muhammad, (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 Nasikh wa Mansukh.

Tafsīr is an awareness that helps to know the demands and meanings of the Qur'ān and to deliberate its rules and regulations. 'Allama Abu Hayyan Al-Undlasi (745 AH) describes,

*Tafsīr is the knowledge in which the words of the Qur'an are discussed in terms of their pronunciation, their meanings, their singular, and compound rules their meanings in syntactic form and their conclusions.*⁷

It is clear from the explanation above that interpretation references to the knowledge that discusses the preconditions listed below.

- The state of reciting the words of the Qur'ān.
- Discuss the meanings of the words.

- With knowledge of rules that is with compound words individual and syntactic rules are given.
- Recognize the meanings that are in the state of synthesis.

Kinds of Tafsīr

There are three basic groups of Tafsīr: Tafsīr Al-Māthūr, Tafsīr Al-Rā'y, and Tafsīr Al-Ishārah.

Tafsīr bi al-Māthūr

The main style of interpretation of the Qur'ān is known "Tafsīr bi al-Māthūr". In Urdu, it is called "Māthūri or traditional or imitative style". It is also known as tafsīr bi al-Riwāyah". Amin al-Kholī defines: The first thing that appeared in the form of Tafsīr was the based narration which is called Tafsīr Māthūr or Tafsīr Ath'ri.⁸

“Therefore, the scholars of Hadīth are the first to appear in the field of commentary”⁹

The makers of this style are the narrators. Shah Wali Ullah Muhadith Dehlvi says about this style that

“There are different groups of commentators.” One group (in the commentary) narrates the verses that tie with the verses whether it is a narrated Hadīth or a pause, the sayings of a Tab'i, or an Israeli narration. This is the set of narrators.¹⁰

According to Dr. Muhammad Hussain Dhahabi, the effective interpretation of the Holy Qur'ān consists of four issues:

i. Qur'ānic verses, ii. Ahadīth of the Prophet, iii- Aasar of the Companions and vi. The sayings of the Tab'in.¹¹

The evaluator of Tafsīr bi al-Māthūr is described in the following stages.

The Era of the Prophethood (ﷺ)

The Qur'ān was revealed in the clear Arabic language and according to the style and expression of the Arabic vocabulary, so that the Companions would have understood this great word and know the aims and objectives of the Qur'ānic verses. There was a difference in their rank in terms of knowledge, intellectually and understanding. 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. In the same way, sometimes the Holy prophet (ﷺ) himself explained the meaning of the Qur'ānic verses and this is the period when commentary of the Qur'ān began to be clarified when the Quran was revealed; The Holy Prophet (ﷺ) used to explain it at the demand of various Companions. Thus, the Ahadīth of the Prophet (ﷺ) is an interpretation of numerous verses of the Qur'ān.

The Era of the Companions

When the Holy Prophet (ﷺ) passed away from this mortal world in 11 A.H, the era of the Companions began. During this time, 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. This does not mean that only oral interpretations were given to each other. Rather, contemporary research has shown that various Ahadīth collections were made in book form during the era of Prophethood and Companions period.¹² Among the Companions, some scholars interpreted the Qur'ān in the light of the Ahadīth of the Prophet, later called "Tafsīr-ul-Qur'ān bil-Hadīth" and Tafsīr-al-Māthūr. These Companions would also interpret from their own view. The same opinions were later on called "Tafsīr-ul-Qur'ān ba-aqwal-e-Sahaba R.A" and the third type of Tafsīr Bil Māthūr was determined.

The Era of the Tābi'īn

As for the followers, are concerned, some scholars paid unusual attention to the interpretation of the Holy Qur'ān and collected as much material as they could from the Ahadīth of the Prophet (ﷺ) and the *Asar* of the *Sahabah* and added *Ijtihād* in it.¹³ This increase later led to a permanent type of tafsīr al-Māthūr, which was called "tafsīr al-Qur'ān ba-aqwal Tābi'īn". The Tābi'īn added their opinion and *Ijtihād* to the same extent. Much ambiguity had arisen in the Qur'ān, the cause for this was the distance from the era of the Prophet and the era of the Companions¹⁴ then Tābi'īn solved the problems.

The Era of Taba Tābi'īn

As far as the Tābi'īn are concerned, they narrated the commentary/sayings of the tābi'īn and tried to clarify the claims and concepts of the Qur'ān. This work continued in style and each succeeding class continued to count the interpretive sayings of the previous class.¹⁵ The Taba Tab'īn complement the sayings of the Tab'īn. This addition is known as "Tafsīr-ul-Qur'ān Ba-ḡ qwḡ l Tab'a Tābi'īn". Tafsīr is known as a type of Bil-Rawit or Bil-Māthūr.

From the above discussion, it can be concluded that this is a brief evolutionary picture of Tafsīr Bil al-Mathur from the time of Prophethood to the time of tābi'īn. Commentary work was done in these four periods (classes) later called Tafsīr Bil Māthūr or Tafsīr Bil Manqul. The author of the tafsīr "*Sirat ul-Jinan*" has also adopted this style in his commentary from many verses at various places. Examples of Qur'ānic exegesis are frequently found in this *Tafsīr*. A few examples are being mentioned here.

The Reward of Patience and Forgiveness

Patience means controlling oneself in times of happiness, trouble, sorrow and distress, etc., and avoiding actions that are against the *Shari'ah*. The author says the prominence and benefits of patience in this world and the hereafter can be explained from the fact that Allah Almighty has ordered us in the Holy Qur'an many times and in different situations of our lives to be patient, Allah Almighty says

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا.¹⁶

If you do a good act openly or do it in secret, or forgive an evil deed, then, Allah is All-Forgiving, All-Powerful.

Commenting on the above verse in the Qur'an, the commentator cites four verses from the Qur'an for the interpretation of this verse, two of them are mentioned here.

وَأَنْ عَاقِبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ. وَإِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ.¹⁷

And if you were to harm (them) in retaliation, harm them to the measure you were harmed. And if you opt for patience, it is definitely much better for those who are patient.

وَلَكِنْ صَبْرٌ وَعَفْوَانٌ ذَلِكَ لِمَنْ عَزَمَ الْأُمُورَ.¹⁸

And if one observes patience and forgives, it is, of course, one of the courageous conducts.

The recitation of the above verses reinforce in the mind of the reader the belief that the reward of patience and forgiveness is great, and the command and consent of Allah is that there should be no revenge but forgiveness.

Qur'anic Good News for Refugees

People who move from one place to another are called refugees. There can be many reasons of migration but the word migration is associated with the early migration of the Muslims. Great reward of this has been stated in the Holy Qur'an. Allah Almighty says

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ، أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ، وَاللَّهُ عَفُورٌ رَحِيمٌ.¹⁹

As for those who believed and those who migrated and carried out Jihad in the way of Allah, they hope for Allah's mercy: and Allah is Forgiving, Very-Merciful.

Commenting on this verse, the commentator writes that in this verse faith, migration and jihad are mentioned as three major deeds. To interpret it, the author refers to another verse of the Holy Qur'an which says in another place about the performers of these three deeds.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ..... إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.²⁰

Those who believed and emigrated and carried out Jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful. Their Lord gives them the happy news of Mercy from Him, and of (His) Pleasure, and of Gardens having an everlasting bliss for them, where they shall dwell forever, surely, it is Allah with whom lies a great reward.

Summarizing the above two verses, commentator describes, it is clear from this that it is not obligatory to give reward to Allah by doing deeds, but giving a reward is only the grace of Allah Almighty.

Ruling on Avoiding Non-Sense Conversation

Lughve/Non-sense talks refers to everything that is useless, unusable words and deeds which have no benefit in this world and in the Hereafter, and through no helpful result is expected, those with no real need and do not have any good purpose. Allah Almighty says

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا، وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا.²¹

They will not hear anything absurd therein, but a word of peace, and there they will have their provision at morn and eve.

The commentator, while interpreting this verse, he describes the perfect believers in the light of the following verses of the Holy Qur'an

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا.²²

And those who do not witness falsehood, and when they pass by the ,absurd things, Pass by them with dignity

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ - سَلَامٌ عَلَيْكُمْ - لَا نَبْتَغِي الْجَاهِلِينَ.²³

And when they hear absurd talk, they withdraw from it and say, "Our deeds are for us and your deeds are for you. Peace be on you. We do not desire (to be entangled with) the ignorant people." "

A study of the above two verses shows that nonsense not only causes the wrath of Allah Almighty but also the cause of the persecution of the believers. That is why believers are prevented from paying attention to nonsense.

Promise to those who Make Fun of Religious Symbols

The jokes with symbols of Islam are another thing and a person's mockery is another thing. The first is disbelief and the second is sin. For example, making fun of a beard is unbelief (disbeliever). However, making fun of a person's beard because of its specific shape is *Fisq*. The Allah says

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا - ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ.²⁴

When you call for Salah, they take it in jest and fun. That is because they are a people who do not understand.

The commentators write that in the above verse there is a strong reaction of those who make fun of religious things. Unfortunately, the same thing that the Jews and the hypocrites used to do is coming to the so-called Muslims. Sorry to say that the Muslims make fun of Islam religious Marks/Symbols i.e. is disbelieving (*Kufr*).²⁵ Explaining this, the author explains by the following Qur'ānic verse:

وَأِذَا عَلِمَ مِنْ آيَاتِنَا-----أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ.²⁶

When he learns about something of Our verses, he takes it as a laughing stock. For such people, there is a humiliating punishment.

The study is concluded from the above verses that the author is used the style of tafisr al Qur'ān bil Qur'ān in his commentary in many places.

Reasons for Celebrating in the Shari'ah

It is permissible to rejoice within the sphere of *Shari'ah*, but it is permissible to rejoice by violating the limits of *Shari'ah*, as in some cases, Allah forbids, Drinking, dancing, singing, mixing of men and women, bareness and obscenity, fireworks and aerial firing. Any occasion of happiness or any gathering that is celebrated in this way is unlawful.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ.²⁷

Thereafter, when they forgot the advice, they were given, We opened for them doors of everything, so that when they became proud of what they were given, We seized them suddenly and they were left in despair.

Commenting on the *Qur'ān bil Qur'ān*, the author writes a title of the command to be happy with the blessings of Allah and being happy with the blessings of Allah is bad if it is haunted by thought arrogance and boasting leads to the way of the disbelievers. If it is thanksgiving, then it is better and the way of the righteous rather, it is a divine command. Interpreting this verse, the commentator mentions these verses.

وَأَمَّا بِبِنِعْمَةِ رَبِّكَ فَحَدِّثْ.²⁸

And about the bounty of your Lord, do talk.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلِتَفَرِّحُوا.²⁹

Say, "With the grace of Allah and with His mercy (this book has been revealed). So, they should rejoice in it.

This leads to the conclusion that it is not forbidden in the *Shari'ah* to rejoice and proud, but such happiness in which there is hypocrisy and arrogance is not allowed in the *Shari'ah*.

Fear of Hardship in Religion is a Sign of Hypocrites

Islam urges its followers to work hard and be patient in hardships. Religion is easy because it is in accordance with nature and whatever is in accordance with nature is easy. The *Shari'ah* rules are easy in terms of power and superstition, although some rules are more difficult than others or in some situations, they are never so difficult that they

become unbearable and the reality in most of the world's affairs is that for every work, one has to have some courage, effort and hard work. The Allah says

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكُمْ وَلَكِنْ بَعَدْتُ عَنْهُمْ الشَّقَّةَ وَسَيَحْلِفُونَ بِاللَّهِ لَوْ
اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ³⁰

Had it been a gain at hand or an average journey, they would have certainly followed you, but the distance seemed too far to them. They will swear by Allah: "We would have certainly set out with you, if we were able to." They are putting themselves to ruin. 16 Allah knows that they are liars.

Commenting on the above verse of the Qur'ān, the commentator writes and to adopt only the simple things. It was also learned that hypocrites used to go to Jihad but not for the sake of Allah Almighty but for the sake of booty. It was also learned that the followers of the Holy Prophet (ﷺ) should be those who are with heartfelt love. Even the hypocrites used to follow them out of fear of worldly greed or punishment.³¹ The commentator mentions evidence from the Qur'ān:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ³²

Say (O Prophet): "If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful."

This proves that Allah Almighty loves obedience and submission to His Prophet so much that He forgives the sins of those who obey His messenger and turns His anger into His pleasure.

The Place of *Araf* between Heaven and Hell

The upper part of the barrier between Heaven and Hell is called *Araf*. At this place, there will be some people who will be watching the situation on both sides of Heaven and Hell. There are many sayings in it but the correct view is that these will be the people with equal scale of good and evil. The commentator describes verses from the Holy Qur'ān

وَبَيْنَهُمَا حَبَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَتَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَّمَ
عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ³³

Between the two groups there will be a barrier. And on *Araf* (the Heights) there shall be people who will recognize each group through their signs, and they will call out to the people of Paradise, "Peace on you." They will not have entered it, yet they will hope to.

The commentator writes regarding the fact that there is a veil between heaven and hell so that the effect of hell is not in heaven and vice versa. It will be high, so it is known as the name of *Araf*. Because *Araf* means high place, it is also mentioned in *Sūrah Al-Hadeed*.

Qur'ānic Challenge to Deniers of the Qur'ān

It is a fact that in the style of narration of the Qur'ān, Allah Almighty has had an effect that cannot be found in other words. There can be no word like the verses of the Qur'ān and no one can make such a word. The Qur'ān says

أَمْ يَقُولُونَ افْتَرَاهُ، قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْنَ وَادْعُوا مَنِ اسْتَدْعَيْتُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ³⁴

Do they say that he has fabricated it? Say (to them), "Then bring ten Surahs like this, fabricated. And call whomsoever you can, other than Allah, if you are true."

Commenting on the above verse, the commentator writes that the Qur'ān is a challenge for the deniers of the Qur'ān until the Day of Resurrection. If this is not the word of Allah according to your belief, then make some verses like this Qur'ān:

قُلْ لَنْ اِجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلَيَّ اَنْ يَّاتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَأْتُوْنَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظٰلِمِيْنَ³⁵

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

Challenged to bring the likeness of ten Sūrah as in the verse under this comment and challenged to bring also like in Sūrah Baqara and surah Yunus. The Qur'ān is true in its above claim. The whole world of disbelief has not been able to present a single verse in comparison to the Qur'ānic verses, nor will they be able to present it till the Day of Judgment.

The Commentator Method by Hadīth

Interpretation of the Holy Qur'ān in the light of the sayings and deeds of the Holy Prophet (PBUH), the commentary of the Qur'ān is called Hadīth and Sirah. In many verses of the Holy Qur'ān itself, it has been made clear that the purpose of sending the Prophet (ﷺ) into the world is to explain the verses of the Qur'ān through his words, deeds and practical life. Due to his good manners and morals he presents the *Ummah* with a practical interpretation and an unprecedented image of the perfect degree of devotion obedience and submission just as the word of Allah is wonderful and superior to all human words. Like every act and deed of His practical life has a miraculous superiority over all human life. The author in his commentary should explain from the *Ahadīth* of the Holy Prophet.³⁶ Following the Sunnah, the author has given special consideration to this method of his interpretation of the Qur'ān.

The Test of Believers' Lack of Worldly Things

The world is the place of action and the hereafter is the reward. That is why Allah Almighty has a method of testing His servants by putting them to hardship and trial in

order to know who is a believer and who is a disbeliever. To distinguish between the liar and the true, the author describes an interpretation from the Holy Qur'an

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ³⁷

Surely, We will test you with a bit of fear and hunger, and loss in wealth and lives and fruits, and give good tidings to the patient.

A man's test is whether or not he spends the wealth that Allah Almighty has given to him for the sake of Allah Almighty and a poor man's test is that whether or not he shows patience and gratitude for his poverty and in need. The commentator quotes a *Hadith* in this respect. It is narrated from *Hazrat Hassan (R.A)* that the Holy Prophet (ﷺ) said "If Allah willed, He would have made you all rich and none of you would have been in need. He would have made it and none of you would have been rich, but Allah has tested some of you through others."³⁸

From the above discussion it is clear that someone who has been made needy by Allah Almighty should hold on to patience and perseverance and try to pass this test being satisfied with the pleasure of Allah Almighty.

Ending Hours of Sehri (Fasting Time)

Time of pre-dawn (*Sehri*) is before early *Subh Sadiq* and the time of *Iftar* is before night comes. The night starts from sunset and the day starts from *Subh Sadiq* and the fast is observed during the day. In the Holy Qur'an:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ³⁹.

Eat and drink until the white thread of the dawn becomes distinct from the black thread; then complete the fast up to the night.

The author mentioned that the above verse was revealed in favor of *Hazrat Sarma bin Qais (R.A)*. He (R.A) was a hardworking man. One day, while fasting, he worked all day in his land and came home in the evening. He asked his wife for food. She was busy cooking and he was tired so fell asleep. The wife prepared the food and woke him up. He refused to eat because in those days it was forbidden to eat or drink after fasting. So, in the same state, he fasted for the second time, which reached the point of weakness and he fainted at noon. His condition was described in the presence of the Holy Prophet (ﷺ) and this verse was revealed about him.⁴⁰

Condemnation Making Wealth by Unfair Means

Falsehood refers to how the acquisition of wealth is forbidden by the *Shari'ah*, such as the acquisition of wealth through usury, theft and gambling, the acquisition of wealth through false oaths, false advocacy, treachery and anger, and the reward for singing. All this is false and unlawful. Similarly, eating one's wealth in the wrong way, that is, spending it in sin and disobedience is also included in it.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ
وَأَنْتُمْ تَعْلَمُونَ. 41

Do not eat up each other's property by false means, nor approach with it the authorities to eat up a portion of the property of the people sinfully, while you know (that you are unjust in doing so).

The commenter says that in the verse above it is unfair to acquire one's property by false means whether it be looting or snatching stealing or gambling or unfair (*Haram*) deeds or unfair things or bribery or perjury is forbidden.⁴² Then there is a *Hadith* narrated from *Hazrat Abu Bakr Siddiq (R.A)*, the Holy Prophet said "the cursed person is who harms his Muslim brother or deceive with him."⁴³ From the above, it became clear that it is unlawful and unfair to sue someone for illegal gain and to take him to the authorities. False Evidence

Further, proof of false evidence is that those who have access to the Authorities should keep in mind the command of this verse. It was also learned that the rewards of false witness and fibulas legal practice and prosecution are unlawful.

Intercession of Prophets and Saints

Intercession means to intercede for one's younger in the presence of one's elder. Intercession does not mean persuasion through threats and pressure, nor is intercession done out of fear or repression. The intercession of Allah, in particular is the truth, there is consensus on it and many verses of the Qur'an bear witness to it. The Allah Almighty says

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْ بَدَأَ ذَلِكَ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَتَذَكَّرُونَ. 44

There is no one who could intercede before Him, except after His permission. That is Allah, your Lord. So, worship Him. Would you still pay no heed?

The commentator describes in the response of the above verse on the Day of Judgment the Holy Prophets (ﷺ) the saints and the righteous and other people of Paradise will recommend (*Shifaat*) and the leaders and masters of these relatives will be present. Therefore, it is narrated from *Hazrat Ubayy ibn Ka'b (R.A)*, that the Holy Prophet (PBUH) said,

إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ، غَيْرَ فَخْرٍ. 45

"I will be the Imam, Khatib and Shafi'i of the Prophets on the Day of Resurrection and I am not proud of that.

It is narrated on the Authority of *Hazrat Abu Darda (R.A)* that the Holy Prophet (ﷺ) said

يَشْفَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ. 46

The intercession of the martyr will be popular among his seventy close relatives.

In the light of above *Qur'ānic* verses and *Ahadīth*, it is clear that the intercession of the saints and the prophets is true. On the Doomsday, when Allah Almighty will be angry, He will be pleased with Muhammad (ﷺ) praise and supplication.

The Fate of Those who Commit Sins

The disbelievers who deny Allah and are heedless of the Hereafter have not traveled in the land to see to the end of those who denied the messenger before them. They were killed for denying the apostles and now their ruined lands and the traces of their demise are a lesson.

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّؤَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ⁴⁷

There is no one who could intercede before Him, except after His permission. That is Allah, your Lord. So, worship Him. Would you still pay no heed?

The author describes that one of the meanings of this verse is that the result of those who keep on committing sins is that Allah has sealed their hearts, so much so that they started denying the verses of Allah because of their evil deeds. In this regard, a *Hadīth* has been quoted. It is narrated on the Authority of *Numan ibn Bashir (R.A)* that the Holy prophet (PBUH) said, so he who avoids doubts will save his religion and his honour, and he who falls into doubt will be caught in unlawful. Listen, every king has a limit to his pasture appointed by Allah Almighty are his forbidden things.⁴⁸

From the interpretation of above mentioned verse, it is known that due to insistence on bad deeds, a person adopts bad beliefs. Therefore, everyone desperately needs to avoid evil deeds in order to be safe from apostasy. In order to avoid disbelief, one should avoid sins and in order to avoid sins, one should avoid skeptical things.

Style of Tafsīr ul Qur'ān Sayings of Companions (Ba-Aqwal Sahaba) Wa-Tabein's

The Companions used to interpret the Qur'ān in such a way that when they did not find the interpretation of any verse of the Qur'ān in the Holy Qur'ān nor did the Holy Prophet (ﷺ) said anything about it in *Hadīth* and *Sunnah*. In this case the Companions set their opinion based on *Ijtihad*. Imam Jalal-ud-Din Sayyuti quoted statement of Imam Hakim about the commentary of the Companions that the student of *Hadīth* should know very well that the commentary of the Companions who are present at the time of the revelation of the Holy Qur'ān is the commentary of Imam *Bukhari* and Imam *Muslim*. According to him, the status of the *Hadīth* has of *Marfū*.⁴⁹

Muhadith Ibn slash relates this to the reasons for the revelation of the Qur'ānic verse. Matters which cannot be obtained from anyone other than the Holy Prophet (ﷺ) and which do not involve the human intellect, Otherwise, as far as the other commentaries of the Companions are concerned, which have not been attributed to you. So, they will be considered *Mauqūf* of and will not be considered *Marfū*.⁵⁰ *Imam Ibn-e-Taymiyyah* says when we do not find a commentary on a verse of the Qur'ān in the Qur'ān and *Sunnah*, we should look for it from the sayings of the Companions.⁵¹

Jalalud din Sayyuti in his book Tafsir Jalalain says that out of all the Companions, ten Companions became famous. Then there are more narrations from Hazrat Ali than the last three caliphs the Rightly Guided Caliphs. Because the three rightly guided Caliphs died before Hazrat Ali. Very few narrations have been narrated from Hazrat Abu Bakr Siddiq (R.A). Therefore, the number of traditions I have received regarding the interpretation of the Qur'an does not exceed ten.⁵² When the interpretation of the Qur'an does not match with the Qur'anic verses and the Ahadith of the Holy Prophet, the interpretation of the Qur'anic verses should be explain in the light of the sayings of the Companions.⁵³

As far as the commentary of the tabi'ien is concerned, there is a difference of opinion among the scholars as to whether it is acceptable or not. *Dr. Muhammad Hussain, Dhahbi* while quoting the arguments of religious scholars, says:

Since the followers did not directly benefit from him, their thoughts and opinions could not be heard from him like the sayings of the Companions, because they did not see the situation themselves when the Qur'an was revealed. Therefore, it is not far-fetched that they have made a mistake in understanding the purpose. And what is not an argument has been taken as an argument. Above all, as the Adal of the Companions is proved by the text, there is no text about the followers. According to *Imam Abu Hanifa*, whatever is narrated from the Messenger of Allah (ﷺ) is submissive, and whatever is narrated from the Companions, let us follows the words of our choice. As far as Tabien words are concerned, they are also a man and we are human too.⁵⁴

Imam Ibn Taymiyyah, stated in this regard, when the commentary is not found in the *Qur'an*, nor the *Sunnah*, nor the sayings of the Companions, then many Imams turn to the sayings of the followers. For example, *Muhammad bin Ishaq* narrated from *Mujahid ibn Habar*, who was a sign of Allah in the science of commentary, that Mujahid used to say that he presented the Qur'an to Abdullah ibn 'Abbās three times from beginning to end. He would stop them at each verse and ask for commentary.

According to *Dr. Muhammad Hussain Dhahabi* Since we see that the Imams of Tafsir who have limited their books of Tafsir to narrations, such as Imam Ibn Jarir, etc., they also included in their Tafsir not only the Hadiths and sayings of the Companions but also the relics of the tabien but also been given space to the Aqwal Tab'ien. Therefore, it is more prudent to count the sayings of the followers in the Tafsir al-Mathur.⁵⁵

Now, below, the style of Tafsir ul Qur'an Ba-aqwal Sahaba and Tab'ien of the commentator is presented.

Statement of the Vast knowledge of Allah

It speaks of the great knowledge of Allah and his awareness of everything. The knowledge, that is the source of creation the wonders of creation and the evidences of monotheism. That knowledge is the basis of the afterlife and the Day of the judgment. The Allah says in the Holy Qur'an,

سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ-⁵⁶

Alike (for Him) is he, from among you, who speak quietly, and he who speaks aloud, and he who hides in the night and he who walks out in the day.

In the commentary of the above verse, the commentator has narrated an incident by *Hazrat Aslam (R.A)*, the slave of *Hazrat Umar bin Khattab (R.A)*. *Hazrat Aslam (R.A)* says that *Hazrat Umar bin Khattab (R.A)* used to visit *Madinah* at night so that if anyone has any need, he can fulfill it. One night he was with them, as he was walking, he suddenly stopped at a house. A woman's voice was coming from inside saying, "Daughter, mix a little water to milk." The girl heard this and said, "O Mother! Don't you know that *Hazrat Umar bin Khattab (R.A)* has issued an order that no one should mix water to milk? The mother heard this and said Daughter! Now *Hazrat Umar (R.A)* is not seeing you, does He know that you have mixed water in milk, go and mix water in milk? The girl heard this and said "By Allah! I can never do this that I obey him in front of him and disobey him in his absence. At that time, even though *Hazrat Umar bin Khattab (R.A)* is not looking at me, but my Lord Almighty is looking at me, I will never mix water in milk. *Hazrat Umar Farooq (R.A)* had listened to all the conversations between mother and daughter. When He (R.A) got information about the marriage of this girl, he found out that she was not married yet. So, he sent a message to the house of this girl to marry his son *Hazrat Asim, (R.A)*. So, they gladly accepted. Thus *Hazrat Asim (R.A)* married this girl and then a daughter was born to him from whom *Hazrat Umar bin Abdul Aziz (R.A)* was born.⁵⁷

Conclusion:

A review of the commentary of Mufti Muhammad Qasim Qadri on "Sirat ul-Jinan fi Tafsir al-Qur'an" clearly shows that he has written the said Tafsir fulfilling his circumstances, erudition and contemporary requirements. In the earlier commentaries the commentators would direct their commentaries in the same manner in which they had a personal tendency or scholarly consideration, keeping in view a particular aspect. But from the study of this commentary, it is unblemished that the author has fulfilled all the conditions of the commentary not only keeping in view the basic features of the Qur'an, but has also offered a solution to the modern problems arising in the current day. The Qur'anic understanding, jurisprudential insight and Ijtihad power of reasoning as well as the beautiful aspect of the spiritual style of interpretation distinguish his commentary from other Exegesis. In this explanation, the main subject of the Qur'an, the completion of the religion of Al-Islam, has been mapped out. While scientific and religious terms have been used for researchers, on the other hand, such a inclusive and easy commentary has been given that a common reader can understand, whether he belongs to any school of thought or to any ancient or contemporary thought.

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- ² Ibn-e-Manzoor, Muhammad Ibn-e-Mukarram Al-Afriqi, Lisan ul-Arab, Nashr Adab Al-Hawza, Qom, Iran, 1405, 2/136
- ³ Thnawi, Muhammad Ali, Exploring the Terms of Arts and Sciences, Beirut, Maktab Lebanon, 1996, 1/491
- ⁴ Al-Qur'ān 25:33
- ⁵ Abu Ja'far Muhammad bin Jarir al-Tabari, Jāmi 'al-Bayān 'an ta'wil āy al-Qur'ān, Dar ul-Ma'rifah, Beirut, Lebanon, v-11, p-19
- ⁶ Zarkashi, Imam Badruddin Muhammad bin Abdullah, Al-Burhan Fi Uloom al-Qur'ān, Beirut, Lebanon, Dar Al-Fikr, Volume 1, Page 31
- ⁷ Abu Hayyan, Muhammad bin Yusuf Andalusi Granati, Bahr al-Muhait, Beirut, Lebanon, Dar al-Fikr, vol. 1, p. 26
- ⁸ The name Amin al-Kholi is popular as the reformer of Balaghah.
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- ¹¹ Dhahbi, Dr. Mu ʿammad Hussain, Al-Tafsīr al-Mufasssirin, Cairo, Egypt, Dar al-Kutab al-Ḥadīth, vol. 1, p. 541
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- ¹³ Dhahbi, Dr. Muhammad Hussain, Al-Tafsīr al-Mufasssirin, vol. 1, p. 53
- ¹⁴ Ibid.
- ¹⁵ Dhahbi, Dr. Mu ʿammad Hussain, Al-Tafsīr al-Mufasssiroon, vol. 1, p. 53
- ¹⁶ Al-Qur'ān 4:149
- ¹⁷ Al-Qur'ān 16:126
- ¹⁸ Al-Qur'ān 43:42
- ¹⁹ Al-Qur'ān 2:218
- ²⁰ Al-Qur'ān 9:20 to 22
- ²¹ Al-Qur'ān 19:62
- ²² Al-Qur'ān 25:72
- ²³ Al-Qur'ān 28:55
- ²⁴ Al-Qur'ān 5:58
- ²⁵ Qadri, Mufti Muhammad Qasim, Tafsir Sirat ul-Jinan fi Tafsir al Quran, V-1, P- 130
- ²⁶ Al-Qur'ān 45: 9
- ²⁷ Al-Qur'ān 6:44
- ²⁸ Al-Qur'ān 93:11

- ²⁹ Al-Qur'ān 10:58
- ³⁰ Al-Qur'ān 9:42
- ³¹ Qadri, Mufti Muhammad Qasim, Tafsir Sirat ul-Jinan fi Tafsir al Quran, V-4, P-132-133
- ³² Al-Qur'ān 3:31
- ³³ Al-Qur'ān 7:46
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- ³⁶ Qadri, Mufti Muhammad Qasim, Tafsir Sirat ul-Jinan fi Tafsir al Qur, ān, V-1, P-31
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- ³⁸ Ibn Abi Shaibah, Hafiz 'Abdullah bin Muhammad, Musannif Ibn-e-Abi Shaibah, kitab al-Zuhud, Maktabah al-Farooq al-Hadithiyah li al-Taba 'tah wa al-Nashar Qairo, vol.12, p.28, Hadith No.3533
- ³⁹ Al-Qur'ān 2:187
- ⁴⁰ Qadri, Mufti Muhammad Qasim, Tafsir Sirat ul-Jinan fi Tafsir al Quran, vol.1, p.126
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- ⁴³ Ibid.
- ⁴⁴ Al-Qur'ān 10:3
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- ⁴⁷ Al-Qur'ān 30:10
- ⁴⁸ Al-Qusheri, Muslim bin Hajaj, Muslim, Kitab al-Masakat, Bab Akhaz al-Hilal wa Tarak al-Shabhat, Dar Ibn-e Hazam, Berut, 1419 H, p.862, Bab 107, Ḥadīth No.1599
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- ⁵⁰ Ibn-e-Salah, Muqadma Ibn-e-Salah, p.24
- ⁵¹ Ibn-e-Taimiya, al-Imam, Muqadma fi Usul Tafsīr (Arabi), p.30-31
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- ⁵³ Qadri, Mufti Muhammad Qasim, Tafsir Sirat ul-Jinan fi Tafsir al Quran, vol.1, p.31
- ⁵⁴ Al-Dahbi, Dr. Muhammad Hussain, Al-Tafsīr al-Mufasirun, Cairo, Egypt, Dar al-Kutab al-Ḥadīth, vol.1, p.128
- ⁵⁵ Al-Dahbi, Dr. Muhammad Hussain, Al-Tafsīr al-Mufasirun, Cairo, Egypt, Dar al-Kutab al-Ḥadīth, vol.1, p.156
- ⁵⁶ Al-Qur'ān 13:10
- ⁵⁷ Qadri, Mufti Muhammad Qasim, Tafsir Sirat ul-Jinan fi Tafsir al Qur'ān, vol.5, p.87-88