

## Contemporary Approaches to Exegesis: An Overview of Modern

### Scholarship

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### Abstract

The Holy Qur'ān is the source of directions for the people of Islam as well as for humanity in the matters of this world and the hereafter. When the light of Islam reached out 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 in view of the development of Urdu language. The twentieth century A.D. was a very important period for Muslims in this respect. In accordance with the demands of the time, the style of Exegesis of the Holy Qur'ān also changes according to the understanding, communication needs and current circumstances of people of all ages. After the establishment of the Islamic Republic of Pakistan, the tradition of studying the Qur'ān continued to develop. The leading scholars of various sects began to defend their

teaching and legal position. Scholars of science began in their own way the process of understanding the Qur'ān, which brought scientific and theological interpretations to the fore. Some modernists based their interpretation of the Qur'ān on their modern activities in the field of Islamic Studies of various institutions or universities, which began to specialize in the study of the Qur'ān and the sciences of the Qur'ān. The upshot of this work is that a large body of commentary literature has emerged in this region over the past half century. Urdu is one of the most popular languages in the world after Arabic, Persian, and Turkish, in which not only have these comments been translated into world languages, but also the legitimacy of said comments. The reality has also gained popularity around the world. This article introduces and describes the style of modern Urdu language commentaries.

**Keywords:** Contemporary Approaches, Exegesis, Modern Scholarship, Overview, Trends, Survey, Scholarly Approaches

### Introduction

The commentaries of modern times have been discussed briefly under two headings, firstly new commentaries, secondly modern commentaries. Here we present Tafsir Zia-ul- Qur'ān by Pir Karam Shah Al-Azhari, Tafsir Tadabar Al-Qur'ān by Amin Ahsan Islahi and Tafsir Tashil-ul-Baiyan by Maulana Aslam Sheikhpuri as a new commentary.

### Tafsir Tadabur Al-Qur'ān by Amin Ahsan Islahi

Maulana Islahi possessed a universal personality and the required religious and scholarly quotations. The commentator has left a deep and lasting impression on his ideas and thoughts in various spheres of his religious and scholarly life. Tafsir Tadabur Al-Qur'ān is a milestone in history. According to his established principles and methodology, Maulana Amin Ahsan Islahi proved in this Tafsir that the Qur'ān is not a theoretical philosophy but a practical theory.<sup>1</sup> Maulana belonged to Bamhoor village in Azamgarh district of UP India, where he was born in 1904 A.D.

His father, Hafiz Muhammad Murtaza, was a member of the Rajput community and a middle-class landowner. Maulana, who was highly respected in the village, received his early education in the same village. At the age of ten, he enrolled in

the Madrasa al-Islah, a few miles from the village, for religious and modern education. Maulana Islahi's intellectual life, intellectual development and intellectual pliftmen were greatly influenced by the specific scientific and intellectual tendencies and attitudes found in this mother of knowledge. When he entered in this madrassa in 1914 A.D, it was the first day of this seminary. This madrasa was completely under the influence of Maulana Shibli. Here his educational policy was continued and enforced by his students. In this environment, his intellectual abilities were developed. The teachers who played an important role in his development and training were all among the special apprentices of Dabbistan Shibli.<sup>2</sup>

One of his famous teachers is Maulana Abdul Rehman Nagrami Nadvi. Maulana Hameed ud-Din Farahi was among the teachers of Madrasa. Maulana Abdul Rahman Nagrami Nadvi Created interest and ability in Maoulana Islahi, through him, Maulana Islahi also became acquainted with the trends of Indian politics of that period and his temperament expanded. Influenced by scientific, literary, and intellectual traditions, Maulana's writings generally target language and expression. This initial stage of his education covers a brief period of eight years.

### **Tafsir Tadabur Al-Qur'ān as Representative of Nazam-e-Qur'ān (The Concept of the Pairing of the Surahs)**

A review of Maulana Islahi's commentary reveals that his commentary contains a comprehensive concept of poetry, and in his commentary, he describes the general order and appropriateness of the verses as well as the unity of each Surah and the entire Qur'ān. The Word is presented in the singular form. He has discussed all the types of verses and their important aspects from which the overall system of the Qur'ān emerges. Not just the name of a nearby verse. This link does not only show what the verse is related to the caravan verse. Rather, its main purpose is to clarify the interconnectedness of the components of religion and morality.

### **Organization of Surahs of Qur'ān**

The commentator seems to be satisfied with the fact that the Surahs of the Qur'ān is organized into seven groups. Each group has its own distinctive features and has its specific topics. The group begins with Surah Makki. And it ends with the Madani Sūrah or Sūrah. The Makki Surahs shed special light on the real principles of religion. The rules and regulations of Islam are stated in the Madani Surahs. According to Maulana, these seven groups are like chapters of the Qur'ān. In which Surahs have the status of crops. The chapters and their chapters share articles. And each chapter has its own special distinction which distinguishes it from other chapters. These seven groups of the Qur'ān together form the great Qur'ān. He believes that the verses of the Qur'ān:

وَلَقَدْ آتَيْنَكَ سَبْعًا مِنَ الْمَتَانِ.<sup>3</sup>

And the Hadith

فقال رسول الله صلى الله عليه وسلم: كذلك انزلت إن هذا القرآن انزل على سبعة احرف.<sup>4</sup>

The reference is to these seven groups<sup>4</sup> which is clear to the interpreters.

### Pillars of Surah in Every Surah Is a Main Topic

In the concept system of Maulana Farahi, the concept of vertical has a special importance. This means that each Surah has a central theme around which all its constituent parts revolve. The commentator has tried to use it as much as possible to interpret all the Surah's of the Qur'ān. Before interpreting the verse of a surah, he tries to clarify the main theme. He analyzes the basic contents of the Surah and illuminates its connections. They then divide the surah into different assemblages and take care of its translation, interpretation, and explanation. After that, they divide the verses of the Surah into smaller parts and interpret them. For example, if their interpretations of the chapters of Surah An-Nisa 'are put forward and their concept and method of discussion regarding the overall system of the Surah are studied, then Maulana Islahi's concept of poetry can be easily understood. Three things stand out from the details given by Maulana Islahi regarding the verse of Surah.

- Maolana Islahi, as his teacher, has done his best to put into practice the interpretation of the Surah, taking into account the pillars and the overall system of the entire Surah and other principles of poetry. Even to organize and discuss the different sets of verses of the Surah and then interpreting the small parts of the Surah in the light of the poem according to its distribution.
- Another notable aspect of his commentary is that despite the full use of maolana Farahi's principles and usefulness in researching various aspects of the Surah in the poem, the Urdu translation of the Qur'ān in terms of language, rhetoric and logical style is his own certain color emerges which is a distinguishing feature of the Qur'ān.
- In the first part of the Surah, he mentions the reforms that were proposed in the Qur'ān for the Arab Islamic society. It is worth mentioning here that all the commands and instructions mentioned in it have been explained by the excellent commentator in such a way that it seems appropriate from the beginning to the end.<sup>5</sup>

### Utilization from Frahi Benefits

Maolana Islahi's concept of Nazam (The concept of the pairing of the Surahs) is based on Maulana Farahi's theory of poetry. The effect of this can be easily seen not only in his case but also in the entire commentary and those who know Maulana Farahi's Qur'ānic thoughts are not unaware of the fact that the most of Maulana Islahi's Qur'ānic teachings are based on Farahi's thought. He has referred to Farahi both there and where he has not given it. The effect of Farahi's utterances on the verses of the Qur'ān is so profound that it can be felt even in the physical sense. But some scholars

have concluded that Maulana Islahi (in his commentary) has explored many new parts of the Qur'ān that are not present in Farahi.

### **Nazam (The Concept of the Pairing of the Surahs) of Connected Surahs**

In his commentary, Maulana Islahi has made arrangements to explain the connection of each Surah with the previous Surahs before its tafsir. In two words, he pays special attention to the interpretation of the poem of each of the two connected verbs, and in his case commentary, he has introduced a special concept that every Surahs of the Qur'an is "زوج زوج".<sup>6</sup> It is the concept of the pairing of the Surahs. Maulana Islahi made it difficult for him to fit all the Surahs in his scheme. And those cases which they have not been able to distribute according to the scheme, they call them sub-surahs of other surahs.<sup>7</sup>

### **Explanation of the Methods of the Qur'ān**

"Tadabur Al-Qur'ān" highlights some of the important styles of the Qur'ān that are necessary to understand the Qur'ān. An example is given. The Qur'ān sometimes omits the beginner in a sentence, meaning that the addressee's entire attention should be focused on the news (*khabar*), for example

الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا.<sup>8</sup>

*(He is) the Rahman (the All-Merciful, Allah). So ask about Him someone who knows.*

In this verse Al-Rahman is Khabar Muftada Makhzuf. The omission of the Muftada here means that the addressee should focus all his attention on the news and say about Allah that He is the Al-Rehman. This is not to say that the universe is not purposeless, but that Allah Almighty created it for His mercy.<sup>9</sup> Another drawback is the inconsistency in research and statement. Maulana has written the commentary of the first few Surahs with such detail. The commentary of other surah does not contain such details. After interpreting the text of the Qur'ān or a little more than that, they have progressed and the power of reasoning has become lighter.

It is also important to draw attention to a contradiction in the case of Tadabur. Regarding the usefulness of the Torah and the Injeel, Sahib Tafsir has written that after reading them over and over again, I express the opinion that it is hard to find anything else.<sup>10</sup> There is a strange contradiction in Islahi's view. Explaining the importance of poetry in his commentary on the Qur'ān, he wrote, he who reads the Qur'ān without guidance will get the most out of it. There are some unique rules and unique types of instructions.<sup>11</sup> Now, if the wisdom is hidden in the Nazam and its perception is stopped at the opening of the Nazam (The Concept of the Pairing of the Surahs), then it is wrong to say that the earlier divine scriptures help in understanding the wisdom of the Qur'ān. Despite these few weaknesses of tact, it has a unique interpretation in terms of

its wide range of features. He has done the work of enlightening the world of knowledge with the commentary ideas of Maulana Farahi.

### Interpretation of Zia-ul-Qur'ān by Pir Karam Shah Al-Azhari

Zia-ul-Qur'ān is the work of contemporary Sufi saint and great religious scholar Pir Muhammad Karam Shah Al-Azhari. Pir Muhammad Karam Shah was born on July 1, 1918 AD, in 12 Ramadan 1436 AH in Bh<sup>l</sup>ra, Sargodha district. He was named Muhammad Karam Shah with the Nisbat of P<sup>l</sup>r Muhammad Karam Shah almaroof Topiwala.<sup>12</sup> He passed the exam of primary, Middle, FA, and B.A, in 1941 A.D; he entered the Oriental College, Lahore, and obtained 512 marks out of 600 in the Fazil Arabic examination and secured the first position in Punjab. He began religious education with the Holy Qur'ān.<sup>13</sup> He started reciting Holy Qur'ān from Hafiz Dost Muhammad Sahib. Maulana Muhammad Qasim Balakoti, resident was of Thanda Kaat, Balakot, province of Khyber Pakhtunkhwa. He started his studies in Arabic and religion. He read Dars-e-Nizami books from teachers with different and diverse academic and regional backgrounds. In 1942 A.D, he went to Muradabad for a Hadīth tour and after serving in the service of President Sadar-Al-Afazil Maulana Syed Naeem-ud-Din Moradabadi, he graduated in 1943 and attained Dastar-e-Fazilat. Apart from reading books of Ahadith from Sayed Muhammad Na'eem-ud-Din Moradabadi, he also received basic teachings about Sufism and the social and moral system of Islam.

In July 1951AD, he left Darul 'Alum Muhammadiyah Ghauthi Bhira and went to Al-Azhar University in Egypt to acquire knowledge. During his stay in Egypt in 1952 A.D, the deniers of the Sunnah wrote his famous book "Sunna Khair Al-Anam" in response to the Sunnah.<sup>14</sup> He started the revival of Darul 'Ulum Muhammadia Ghousia Bhira in 1957. In October 1970, he launched the monthly Zia-e-Haram at the journalistic level. He continued to write under the name of "Sirr-e-dilbran" for the rest of his life. As a result of rigging the general elections in March 1977, he played a very active role in the Tehrik-e-Nizam-e-Mustafa and was arrested. He was sentenced to four months in prison. During the tenure of General Muhammad Zia-ul-Haq, he held the post of Federal Shariah Court, Ruiat-e-Hilal Committee and other government posts.<sup>15</sup>

He passed away in Islamabad on April 7, 1998, according to Dhul-Hijjah 1418 AH. He was buried with his father Pir Muhammad Shah Shrine adjacent to Amir-ul-Salkin Mosque in Bhira city.<sup>16</sup>

### Commentary Methods of Zia-ul-Qur'ān

Tafsir Zia-ul-Qur'ān is a complete commentary of the Holy Qur'ān from Surah Al-Fatihah to Surah Al-Nas. It has five volumes and consists of thirty-five hundred and eighty pages. The language and style of commentary have been kept very simple so that even an ordinary reader can easily understand the Holy Qur'ān, and its

meanings can find their way into his heart and mind. The following are some of the important aspects of the methodology adopted by the eminent commentator.

### Zia-ul-Qur'ān as Tafsir Bil Al-Mathur

The commentator has adopted the style of Qur'ānic commentary in a few places. In the explanation of a verse, it is sufficient to refer to the verses which are presented as commentaries.<sup>17</sup> The commentator has paid special attention to the method of Tafsir-ul-Qur'ān in Hadith. He has proved that there is a very deep and strong connection between the Qur'ān and the Sunnah and has given some examples of acts of worship such as Hajj prayers, the details of which cannot be understood without Hadith.<sup>18</sup> In the interpretation of the verse, the sayings of the Companions and Tabien are also mentioned. In their light, the Qur'ānic words explain the words, the understanding of the verses and the Shari'ah rules. He has quoted these sayings from various books in some places, instead of quoting different sayings, it is sufficient to quote only the correct ones.<sup>19</sup>

### Statement of Merits of Companions of Prophet

The esteemed companions of the Holy Prophet (ﷺ) have innumerable virtues and perfections. He has been praised in many verses of the Holy Qur'ān. The Holy Prophet (ﷺ) himself has described the names of his devoted companions. Books full of Ahadith. Considering the same grace and perfection of the Companions, wherever a verse in their honor came before the commentator, he should describe their virtues and virtues in a very pleasant manner. And he described his virtues in such a way that the greatness of the Companions (R.A) becomes apparent to the reader. And the words are so beautifully and beautifully chosen that it is as if a string of pearls has been put in a row. The following examples can be seen in this regard.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ  
عَلَيْهِمْ وَأَتَاهُمُ فَتْحًا قَرِيبًا.<sup>20</sup>

*Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree, and He knew what was in their hearts, so He sent down tranquility upon them, and rewarded them with a victory, near at hand.*

Under this verse, the Commentator describes the Bayat Rizwan's allegiance on the occasion of the peace treaty of Hudaibiyah and the state of sacrifices of the Companions as follows. Congratulations! Congratulations! Your Lord is pleased with you. Congratulations! O students of Muhammadan school! You have passed the test of

your life. Congratulations! You have illuminated the path of love with the colorful flowers of your good deeds and sincerity. You have lit such lamps in the path of Arbab Wafaa till the Day of Judgment that no wind will be able to extinguish them. The world of love will be inhabited by your self-sacrifices; the travelers of Jada-e-Haq will continue to benefit from your deeds forever.<sup>21</sup> There are many examples of this in the commentary of Surah Al-Asr.<sup>22</sup>

### Contents of the Qur'ān

The Commentator's main focus has been on analyzing and explaining difficult words with the help of dictionary books. The books he used in the dictionary include Imam Ragheb Asfahani's *Mufradat-ul-Qur'ān*, Ibn Manzur's *Lisan-ul-'Arab*, Zubeidi's *Taj-ul-Urus* and Johari's *Al-Sahih*. Statements about revelation due to verses are also present in the commentary, verse 219 of Surah Al-Baqarah and verse 34 of Surah An-Nisa is an example in this respect.<sup>23</sup>

### Interpretation of Zia-ul-Qur'ān and Statement of Jurisprudential Issues

Due to his affiliation with the Hanafi religion, he only includes the opinion of Imam Abu Hanifa (RA) in the rulings, and even if he mentions someone else's opinion. Arguments and reasons do not mention in priority. It can be said that his focus has been on the general reader instead of the scholars.

### Israilites in Tafsīr

Turning the page of Zia-ul-Qur'ān, it is known that the *Mufasssīr* does not like to imitate Israeli traditions, but has largely avoided them. Likewise, he denied the narration of *Zuhra* and the two angels which have been narrated by some commentators in this respect. Similarly, he denied the *Gharaniq* incident, which has been narrated by some commentators in their commentaries.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيًّا إِذَا تَمَتَّى أَلْفَى الشَّيْطَانُ فِي أُمَّيَّتِهِ.<sup>24</sup>

*We did not send any messenger before you nor a prophet, but (he faced a situation that) when he recited (the revelation), the Satan cast (doubts in the hearts of his opponents) about what he recited.*

Denying this is an exaggeration in his commentary, although some other scholars have justified it. Similarly, in verse 30 of the Surah Al-'Araf, after quoting the Israeli tradition, he finally says that time should not be wasted with them.<sup>25</sup> The same style is found in verse 27 of Surah Maryam.<sup>26</sup> In the *Mufasssīr*'s opinion, Israeli traditions have two possibilities. It is better not to copy a tradition that is allowed to be copied, but whose copy is not useful.



## Comprehensive Commentary Literature, Used and Criticism

Modern commentators have been criticized in some places.<sup>27</sup> The Brelvi School of thought was his general identity. However, he had great respect for the scholars of other sects. In this regard, he has quoted excerpts from the books of some famous personalities. These personalities include Allama Shabbir Ahmad Uthmani, Mulana Anwar Shah Kashmiri and Maulana Abul Kalam Azad well-known biographer Qazi Muhammad Sulaiman Mansur Puri Maulana Abdul Majid Darya Abadi and Syed Abul Ala Maududi.<sup>28</sup>

## The Doctrinal and Theological Trend in Zia-ul-Qur'ān

Like other commentators on the Qur'ān, the commentator has made theological doctrinal questions the subject of discussion. Such as the issue of the finality of prophethood, the miracles of the previous prophets, the infallibility of the prophets, the vision of the Almighty in the resurrection and other beliefs and issues, the doubts and the objections of Orientalists and their intellectual students on Islam have also been specially analyzed. What is the account of the early views of the Orientalists? Like other scholars, he responded to the objections of the Orientalists against the Qur'ān and its Mufassir.

## Rejection of Orientalist Doubts

In the commentary of verse no. 67 of Surah Hood and in the commentary of some other verses, scholars like Sir Syed, who were influenced by Western ideas, have disputed a point of contention.<sup>29</sup> The commentator has briefly refuted and used the suspicions of the Orientalists on other topics such as the incident of cutting off the hand of a thief, the incident of Isra and Miraj, etc. In the first verse of Surah Bani Isra'il, the Mufasir analyzes in detail the miracles and the laws of nature, taking into account the thinking of the Orientalists and their like-minded thinkers about the miracles and the laws of nature. They call nature a breaker, although the definition of a miracle by Islamic scholars is not that a miracle goes against the laws of nature and fights against the laws of nature, but according to this, the appearance of a Work who is against the habit to prove the truth of the claim of the Prophet is called a Miracle.

Pir Sahib praised the Orientalist and Modernist ideology of cause and effect in proving miracles. The commentary on verse no 50 of Surah Al-Baqarah and verse no 49 of Surah Al-Imran refer to Newton's statement as proof of the limited imperfection of human knowledge and experience. Concluding, he said that even if it is assumed for a moment that all the links in the chain of causes and effects have come down to our scholars, there is still no reason to deny miracles, because Almighty Allah, by His perfect wisdom, one thing has become an addiction. He also has the power to link the creation of this thing to something other than that.<sup>30</sup>

## Rejection of Darwin's Theory of Evolution

Pir Karam Shah Al-Azhari, in contrast to the theory of direct creation, termed Darwin's theory of evolution as completely unscientific and based on guesswork and conjecture, and refuted it in his commentary on verse seven no of Surah Al-Sajdah.<sup>31</sup>

## Miscellaneous Points

The commentators use interpretations in the verses related to the attributes of the Almighty, and in this sense, they prefer the doctrine of the latter. An example of this style is the commentary on verse no. 210 of Surah Baqarah.<sup>32</sup> Sahib Tafsir has been participating in the movement for the finality of prophethood. He has also made the subject of Qadianiyyah the focus of his attention in his commentary *Zia-ul-Qur'ān*. He has nominated Mirza Qadiani's evils, lies, Cleverness and deceit? The arguments of the earlier and modern commentators on the authenticity of the Qur'ān, and the prophethood of the Prophet of the End Times have been presented in his commentary concisely and comprehensively.<sup>33</sup>

He has briefly mentioned the Shia beliefs, their accusations, and objections in the light of his rational arguments in the Qur'ān, and Sunnah and *Seerat* and history. After reviewing them, he has been canceled. Such as the meaning of the word *Wali*,<sup>34</sup> the argument of the Caliphate of Abu Bakr Siddiq (R.A) and *Hazrat Umar Farooq* (R.A) from the Qur'ān, and Sunnah,<sup>35</sup> the meaning of the verse *Mubahala*,<sup>36</sup> the inclusion of the wives of the purified ones in the *Ahl al-Bayt*.<sup>37</sup> In the same way, the commentator has adopted the above-mentioned argument based on the Prophet's position, the position of the Companions, the affirmation of the *Shaykhian*, and the inviolability of *Mutta*, mourning and *Taqia*. The commentary sheds light on the important points of Hadith and its importance in many places. Hadith and Sunnah have made it a topic of discussion by explaining the relevant verses in the context of specific thought objections. These details are contained in the commentary footnote have been seen of Surah Al-Baqara verse no. 3 and verse 129 of Surah Najm.<sup>38</sup>

## Literary and Mystical Colors

The language of Tafsir *Zia-ul-Qur'ān* is polite and charming. The Qur'ān is adorned with both the qualities of understanding and excellent language. Significantly, if any color is reflected in it, it is the use of excellent and refined words according to one's taste and liking from the vocabulary. The Mufasir has chosen beautiful words and techniques in the commentary from which he embellishes his commentary. Examples of this are available in the commentary.<sup>39</sup> Pir Karam Shah Al-Azhari's personality had many characteristics.

The color of the Sufis and their thoughts plays a prominent role in his commentary. Such as Abu Bakr bin Abdullah bin Muhammad Al-Asadi's interpretations of Najmiya, Ahmad bin Muhammad 'Asman Al-Ma'ruf Al-Dawla Rukn-ud-Din's books, Sheikh Ismail Haqi's Ruhul Bayan, Tafsir Mazhari and a few other such Sufi commentaries have been fully utilized. Sufi interpretations have also been used in many places. Such as the commentary of verse 30 of Sūrah Al-Ra'd and verse 54 of Surah Al-A'raf and the commentary of verse 72 of Surah Al-Ahzab is an example of mystical color and literature in this commentary.<sup>40</sup>

In the short commentary of Zia-ul-Qur'ān, innovations, and rituals such as dancing, singing in common sense gatherings have been denied. Literary research has been done with the help of reliable dictionary books. Before the beginning of each Surah, when was the definition of each Surah revealed? How many words are there, how many verses are there, whether it is Makki Sūrah or Madani, it contains the subjects and topics of Surah. The inclusion of maps of different places of the Holy Qur'ān also included in the commentary, such as maps of the houses of the Arab tribes in the places of the Prophet's time, etc. Special attention has been paid to social issues. At the end of each volume, there is a list of lexical research, syntactic research, and then a list of topics and topics in each component.

### **Interpretation of Tashil-al-Bayan by Maulana Muhammad Aslam Sheikhpuri**

Maulana Muhammad Aslam Sheikhpuri belonged to a landowning family. He was born on January 1, 1960, in the village of Ladhar in the Nankana district. Around the age of about three and a half, his legs were unable to walk due to a sudden onset of illness. This condition has been with him all his life. As a child, he memorized the Holy Qur'ān, in a short period of eleven months. He received Opportunities to get religious education at Jamia 'Alum Al Islamia Banuri Town, Karachi and Jamia Nusratul 'Alum Gujranwala. Prominent teachers like Maulana Abdul Qayyum, Maulana Sarfraz Khan Safdar, and Sufi Abdul Hameed Swati provided opportunities for religious education. Instead of accepting job offers in madrasa, he camped in the mosque of his illiterate village and devoted himself to the religious education and training of the people.

However, some influential people did not like this reform and training work, so they were forced to leave the village. He came to Karachi and became involved in teaching at a well-known madrasa, Jamia Banoria Site. He started teaching Qur'ān, in this Madrasa. He started a business to earn a living. However, in the love of the Divine Word, he devoted all his heart, linguistic and mental abilities to the publication of the knowledge and teachings of the Divine Word. Your language and pen were used in the promotion and publication of Qur'ānic understanding. In addition to the weekly Qur'ānic lessons, a three-day, and a ten-day workshop on understanding the Qur'ān,

began. His lessons have been broadcast on the website. The most important of your scholarly services is the interpretation of the Qur'ān, which could not be completed.<sup>41</sup>

### Highlights of the Style of Tafsir Tashil-al-Bayan

Only four volumes of Tafsir "Tashil al-Bayan" have been completed. On May 13, 2012, on his return from teaching the Qur'ān in Bahadurabad, he was martyred near Liaquat National Hospital. The full name of this four-volume commentary is "Tafsir al-Bayan fi Tafsir al- Qur'ān ". This commentary is a combination of narration and commentary. What is the application of Qur'ānic texts on the collective and developmental issues of the Islamic world? The Holy Qur'ān, is a guide for human beings until the Day of Judgment. Therefore, for the people of the present time, the blessings and wisdom of this holy book have been highlighted specially. In the context of the translation of the Qur'ān included in the commentary, an attempt has been made to make it smooth by satisfying the translation of Maulana Mahmood Al-Hassan. Sahib-e-Tafsir has explained the meaning of Shaykh-ul-Hind, including various translations, summary commentary of Thanvi and the context of the verses. Further features of Tafsir Tashil al- Bayan are mentioned below.

### Summary and Articles of Surah

In the commentary literature of the subcontinent, like the previous style, the commentators summarize and mention the important subjects of the said Surah at the beginning of each Surah in order. In addition to a brief introduction to the existing articles, the events described in the case are mentioned. As the important articles of Surah An-Nisa have been explained under sixteen points.<sup>42</sup>

### Thematic Commentary

Attempts have been made to describe the commentary material under topics. Such as the attributes of the pious, the signs of the hypocrites, the crimes of the Jews, the conversion of the *Qiblah*, the rules of Hajj, *Jihad* and the rights of women, etc. Thematic detail not only makes it easier to memorize an important lesson from the verses. On the contrary, it facilitates those who do scientific work. Moreover, there are many aspects of its usefulness for the teachers of the Qur'ān.

### Tafsir Bil Al-Mathur

The Commentator has adopted the method and style of Tafsir-ul-Qur'ān, with Qur'ān, Tafsir-ul-Qur'ān with Hadith and Tafsir-ul-Qur'ān with the sayings of the Companions and Tab'ien.<sup>43</sup>

### Issues of Jurisprudence

The commentator has mentioned many issues during the commentary, but he has not referred to the books of jurisprudence. Generally, the sayings of Imam Abu Hanifa (R.A) have been mentioned. In some places, the sayings of other Imams have been mentioned. In some issues, along with Hanafi jurisprudence, Shafi jurisprudence and Hanbali jurisprudence have been mentioned. Examples of this are found in various places in the commentary.<sup>44</sup>

### Comparative Study of Religions and Sects

Other religions, such as Hindus and Qadianis, and Jews and Christians, reject erroneous views and ideas. According to the Mufasir, some people think of some celebrities of the subcontinent as prophets, such as Krishna ji Maharaj, Ram Chandra, Buddha and Zoroaster, etc., but their so-called followers of the teachings that are prevalent at the moment. They do not correspond exactly to the office of prophecy. Therefore, based on these teachings, it is possible to recognize him as a prophet.<sup>45</sup> Raafid's views and his refutation have been discussed in many places.<sup>46</sup>

### Corrective and Invitational Aspects of This Tafsir

The invitational and correctional aspects are prominent in this tafsir. The Mufasir's adopted invitational style in this tafsir. The aspect of social and social reform is evident. The style of the statement shows that he had in his heart the spirit of true sympathy and benevolence of the Muslims. They seem to be tormented by the misery of the Muslims and think of reforming them. The Muslims who travel to the House of Allah are rich "If Muslims used their faith and spiritual center properly, it could strengthen the Islamic Brotherhood among Muslims living in the East and the West." And many of their economic, social, and political issues could have been right. But sadly, Muslims have not been able to take full advantage of this great center, which no other nation in the world can offer, and some have even given it the status of an Islamic way, without women's hijab, in the bazaars. One cannot imagine that these people have come here for spiritual purification, given their excessive attachment to free movement, food, and luxuries. So, after a few days of "enjoyment", the loaded shopping malls return home. There is a crowd that greets them and asks for their share of gifts more than their prayers,"<sup>47</sup> Those who go on Hajj and *Umrah* in the present age should learn a lesson from this and gain spiritual strength from this journey *Baitullah*, it is necessary to avoid other superstitions.

### Explanation with Maps

Tafsir "Tahsil al-Bayan" uses maps in many places to explain historical events. These maps are mostly derived from "Atlas of Qur'ān, Urdu" and "Impressions of Islamic History".<sup>48</sup> At one point, in the context of verse no 25 of Surah Al-Taubah, a

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map is presented to explain the battle of *Hunaen*. In it, the advances of the Islamic army towards *Hunaen*, the ambush of the polytheists in the *Hunaen* valley, and the route to Taif is explained with a map.<sup>49</sup> In the short commentary, the arrangement of chapters, selection of topics and summary of verses and verses under the heading of facilitation at the beginning of *Surah*, later under the heading of commentary and wisdom and guidance, the points and conclusions drawn from it are explained. The previous commentary has tried to summarize the understanding gained from the books concisely and comprehensively. In some places, more than one statement has been mentioned. Scientific problems and answers, points and minutes and long researches have been deliberately avoided. Although the *Mufasssir* is also disabled, due to his high determination, dedication and hard work day and night, he is a gift of knowledge and invitation to the academic circles.

### Summary

The Qur'ān is a source of guidance and principle of book for mankind. The eloquence of this expressive and powerful message, for the sake of human understanding and simplicity, gave rise to the science of interpretation and the principle of interpretation, which gave rise to the art of interpreting texts. In the twentieth century, the tradition of studying the Qur'ān entered a new era. This century began with the beginning of World War II, the concept of colonialism slowly began to die down, World War II sealed it and dozens of new nation-states emerged. Along with this global scenario, some new tribulations also arose on the subcontinent. A commentator cannot remain hidden from his position and his circumstances. And that is why this impression can also be seen in the comments of this time. In modern times, a separate term was coined for the style of writing in the linguistic context, which is known as "style." Each language is associated with the modern style/tone of its time. Of course, the style/tone of fifty years ago will be very different from today and the style/tone of one hundred or two hundred years ago will be very different from the style/tone of today. *Tafsir Tadabur Al-Qur'ān* by Amin Ahsan Islahi, *Interpretation of Zia-ul-Qur'ān* by Pir Karam Shah Al-Azhari and *Interpretation of Tashil Al-Bayan* by Maulana Muhammad Aslam Sheikhpuri representative interpretations in the series of modern commentaries.

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