

An Analytical Study of Tafsīr “*Tibayān al-Qurān*”

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Abstract

Allāma Saeedī was a versatile personality in the field of Islamic sciences. He was simultaneously an authentic scholar, a rare writer, a great hadith scholar, an unparalleled orator, an excellent teacher, a broad-minded jurist, a mature historian, a master of literature, logic and philosophy. He was an expert in education and teaching, and was a comprehensive, reasonable and personable personality. All his writings are full of scientific and jurisprudential research. One of these works is the commentary “*Tibayān al-Qurān*” in which Allāma Sāhib has presented hundreds of hadith interpretations and a summary of the Qurān, This Tafsīr consists of twelve thick volumes and about twelve thousand pages, this Tafsīr is a great scholarly and jurisprudential encyclopedia of ancient and modern research. Especially, the best and correct solution to the complex and precise problems of the present age has been presented. In this article, a brief overview of the format, style and features of this commentary is presented.

Keywords: *Tibayān al-Qurān*, Tafsīr, Ghulām Rasūl Saeedī

Introduction

Allāma Ghulām Rasūl Saeedī's Tafsīr "*Tibayān Al-Qurān*" which consists of twelve thick volumes and approximately twelve thousand pages of Rajahazi size. Indexes and indexes are also included. This Tafsīr is a great scholarly and jurisprudential encyclopedia of ancient and modern research, in which the verses of the Qurān are translated in a clear and idiomatic Urdu manner, and then a comprehensive and comprehensive interpretation of these verses is given. Especially, the best and correct solution to the complex and precise problems of the present age has been presented. Nowadays, since research has been presented in the form of a formal art in universities and colleges and its regular rules and regulations have been defined, so there was a need for an interpretation that meets the standard of research in universities. Allah T'ālā granted Maulānā Ghulām Rasūl Saeedī the opportunity to achieve such a great feat of tafsīr by adopting the modern research method. It is the result of his hard work that today by adopting his style of research, other writers also try to present complete references in their books. What is the authority? It should also be clear that this method of research is not an easy task, if a writer starts writing in this style, he will get worried in a few days. But Allāma Sāhib alone not only wrote thousands of pages according to modern research methods but also decorated each page with twenty references. Then the important thing is that he did not leave any religious subject wanting, wrote on almost every subject and wrote very well. However, Tafsīr Tabiyān al-Qurān can be considered as the best ijtiḥad encyclopedia of important discussions of hundreds of imḥat al-kitāb.

Some features of Tafsīr Tabiyān al-Qurān

This interpretation is a beautiful combination of all the ancient and modern interpretations. And it has numerous characteristics. It is difficult to present an example of it especially in jurisprudential debates. (Detailed discussion on jurisprudential discussions will come later) Some important features of this commentary (Tafsīr) are as follows.

- * The blessed verses have been translated into simple and eloquent Urdu.
- * In the light of the interpretations of the scholars, a brief, comprehensive and clear interpretation of each verse has been given.

* In the light of Ilm Usūl Tafsīr, a technical discussion has been made on the verses and the necessary points have been pointed out with reference to Usūl Tafsīr.

* Arguments have been given from the Qurān and Ḥadith on the Mujtahids of Hanafī jurisprudence.

* Scientific and research style of writing has been adopted in controversial issues and civilized discussions have been held with arguments.

* Objective research has been adopted in every problem. Every problem has been written in the light of the Qurān, Aḥādīth, Antiquities, Sayings of the Tabi'in, Islamic Jurisprudence and Ḥanafī Jurisprudence.

* Politeness has been observed, no frivolous tone has been adopted against anyone.

* Reasoned and logical answers to the objections of Orientalists have been given.

* Many arguments have been presented in important debates.

* Consecration of divinity, position of prophethood, infallibility of prophets and respect for companions have been taken care of.

* Fourteen hundred years of important interpretations have been obtained and summarized.

* Many problems of the present day have been discussed in detail and reasoned, and their comprehensive solutions have been presented. For example.

Photography - Radio-Television-Video command - Prayers in trains and airplanes - Post-mortem - Allopathic medicine. Blood transfusion, organ transplantation, abortion, reproductive arrest, test tube baby. Announcements of Rit Ḥilāl Committee. Differences in Pakistan and other countries, various rulings related to Rit-Ḥilāl - Zakāt on Provident Fund - Zakāt on repayment of term loans. Rules of fasting and prayer in Qutabīn. Nikah on telephone. Insurance. The status of Kafu in Islam. Three divorces in one assembly. Judicial Divorce - Interest and Limitations - Reward Bonds - Complications of Bank Notes and Inflation. Research on taking wages for studying the Qurān and other acts of worship. Shariah rule of English medicines and perfumes etc. Research on fortune telling and omens. Is the palace of intellect

the heart or the mind? Research on non-ownership in Zakāt. And besides, research discussions on many other issues.

* The number of sources and references of this commentary (Tafsīr) is more or less four hundred. Some of these books have 10, 12, 12 or 20 volumes. And these books are not of a particular era but of every era.

* The topic of exploring the sources of knowledge and art of fourteen centuries has been presented in modern style and style under contemporary requirements.

* This commentary (Tafsīr) has also been translated by Ṣāhib Tafsīr himself. Translating the Holy Qur ān is not an ordinary thing. For this, where the Arabic dictionary should come, there should also be a thorough look at the modern and ancient literature and its related aspects. In this translation, the changing requirements of modern Urdu literature have also been kept in mind. While translating, brackets have been given at various places and in this way an attempt has been made to establish the semantic link of the Holy Qurān, which has made it easier to understand the Holy Qurān.

Tafsīr and its translation in the eyes of the author himself

Explaining why there was a need to write a commentary (Tafsīr) on the Qur'an, Allāma Saeedī writes:

"Our scholars have done so much and great work on the subject of commentary (Tafsīr) that no significant addition can be made to it." However, it can be said that most of the efforts of our scholars are in the Arabic language, which is common to the general public. There is no access of the Urdu scholar class, so it was definitely necessary that these jewels of knowledge and knowledge should be transferred into Urdu language in an easy and understandable manner according to the modern style of writing. In the same way, the translation of the Holy Qurān is the case. Our senior scholars in their respective times transferred the concepts of the Holy Qurān into Urdu language according to the language of that era and their efforts are very valuable and worthy of envy. But the style and mood of the language keeps changing with the time, that's why I felt that the Qurān should be translated according to the mood and style of the Urdu readers of that time, so that for the readers, that translation would be foreign and Don't be a

stranger." The author explains the issues he kept in mind while translating the Holy Qurān and writes: "I have not translated the Holy Qurān under Al-Alifāz, nor have I done such a thing that the meaning of the Holy Qurān should be interpreted completely apart from the words of the Holy Qurān and without discounting the Arabic text. I have committed myself to the Holy Qurān the words and text have been bound but not translated literally.¹ The author mentions which translations and interpretations he especially kept in mind while translating and interpreting, and writes: In the translation, I have mostly used the translation of Allāma Sayyid Aḥmad Saeed Kāzmī Quds Surah, Al Bayān, and in the commentary (Tafsīr), most of the rulings of the Qurān, Al-Jāmi Laḥkam Al-Qurān, Al-Baḥr Al-Muhīt, Tafsīr Kabīr, Al-Dār al-Manthūr and Rūh al-Mānī. Among the modern interpretations, Tafsīr Munīr 'Marāghī' in the Shadows of the Qurān and Tafsīr Qāsmī have been in front of me. In the explanation of the reasons for revelation, what is the most trusted on "Jam'ī Al Bayān". Many books of hadiths which we used to hear only the names, Alḥamdulillah, now they have been hidden and are available to us. I have mostly tried to mention the hadiths with their original references in the commentary (Tafsīr) of the Qurān. has listed them with reference to the original books.² Allāma Ṣāḥib writes about the writing style and style of his commentary (Tafsīr): "I have written this Tafsīr in a moderate way" in it there is too much detail and not too brief "I have written about the present issues with a lot of detail in "Sharḥ Ṣāḥih Muslim" Similarly, Ibādat and A well-rounded discussion on the issues has also been included in it, but the issues and discussions that have remained in it, God willing, I will mention them in detail in it. I have kept before me the researches and writings of the contemporaries and commentators (Mufasrīn) of the near era and where my opinion could not agree with them, I have expressed my opinion with politeness and respect.³ He further writes: "During the writing of Tabiyān Al-Qurān, the most important of the commentaries that I have used are Imām Rāzī's Tafsīr Kabīr and Allāma Qurtubī's Al-Jāmi Laḥkam Al-Qurān." Almost all the available commentaries have been given for reinforcement. I have also made great use of Allāma Jalāluddīn Suyūṭī's al-Dur al-Manthūr, Imām Abū Mansūr

Matridi's commentary (Tafsīr) was published during the twelfth volume of Tabayān. I have used it as much as I could. My desire in explaining the Qurān was to include as many hadiths and works of the Companions as possible in the interpretation of the Qurān. Commentators (Mufasrīn) before me have also done this. But my uniqueness is that I have listed all the hadiths with their complete and detailed references and have given a thorough explanation of each hadith. It is a necessary and natural process that when a person writes on a subject, he also disagrees with his predecessors at certain points and almost all the correct commentators (Mufsrīn) have disagreed with their predecessors at certain points. Inevitably, but wherever I disagreed, I did not let respect slip away. Its readership is increasing day by day. Man's knowledge keeps increasing day by day and his thinking keeps changing. "Now in my life Tabiyān Al-Qurān and Sharḥ Ṣaḥīḥ Muslim are being printed. Therefore, when my opinion changes at some point, I edit it. I give 'but this has rarely happened'.⁴

Diary of Author of Tabiyān Al-Qurān

It is the way of Ṣaḥīb Tabiyān al-Qurān that you have compiled a diary at the beginning of the draft in order to compile a complete description of each volume of your commentary (Tafsīr), including the start and end dates of each volume, the total duration of the work and other essentials. Things have been explained. Where other things are known from this diary, it is also known what is the ratio of dates and days in the work of interpretation. Similarly, it is the method of Ṣaḥīb Tabayān that before starting the commentary (Tafsīr) of any volume, he estimates how many surahs will appear in this volume, how many verses will be in total and how many pages will be in the manuscript. Estimate how many pages the commentary (Tafsīr) of a verse will be on average, then write the commentary (Tafsīr) accordingly. The complete diary of the commentary (Tafsīr) is here: After the introduction of Tafsīr Tabiyan al-Qur'an, we now write the opinions of scholars about it.

Opinions of scholars about Tafsīr Tabiyan al-Qur'an

What are the opinions of scholars about any book has its own importance. Few of the opinions expressed by eminent scholars about this commentary

(Tafsīr) are mentioned.⁵ The President of Madaris Organization Pakistan Prof. Mufti Muneebur Rahman writes: "Tabayan al-Qur'an" is a very comprehensive, perfect and complete commentary (Tafsīr) of the modern era. According to my limited study, there is no such collection of information in any commentary (Tafsīr) of Urdu and Arabic. Related information will be found, but in general, some color is dominant in each commentary (Tafsīr), for example, in the commentaries of Ibn Jarir al-Tabari and Ibn Kathir, there is more reliance on hadiths and traditions, in the commentary (Tafsīr) of Allama Jarullah Zamakhshari, the literature and eloquence of the Qur'an are emphasized. Glory has been highlighted more, Imām Raghīb Isfahani has limited himself to the description of the dictionary, Allama Zaj has made rhetorical and syntactical analysis his subject, Allama Tha'alabi has collected Israelite and historical Ritb and Yabs. In the commentary (Tafsīr) of Allama Abu Bakr Jisas, jurisprudence is dominant, he has proved the superiority of Hanafi jurisprudence, Allama Qurtubi's commentary (Tafsīr) is so comprehensive, but Maliki jurisprudence is preferred in it, Allama Ahmad Jiwan's commentary (Tafsīr) is also on the verses of rulings. It contains, Imām Razi has given preference to Shafi'i jurisprudence in jurisprudential topics along with his magnificence, but the specialty of his interpretation is the arguments of the false sects are refuted by reasoning and imitation. In Tafsīr al-Ruh al-Ma'ani, much attention has been paid to syntactical composition, apart from other issues, Sufism is dominant in Tafsīr Ruh al-Bayan and Tafsīr al-Muzhari. Sayyid Qutb's main theme is Orientalists. Answers to the objections and the focus of Jawaharlal Tanzawi is the Quran and its application in science. With reference to different schools of thought and walks of life in the subcontinent, he writes: "In the Urdu interpretations of this region, Pakistan and India, each commentator's mind is dominated by his particular school of thought, creed, religion and political thought, so they study the Qur'an in this context and interpret the Qur'an. Comprehensiveness, universality, eternity and compassion cannot be fulfilled. Therefore, it is very difficult to comprehensively cover all the fields of interpretation of the "Kalam-e-Rabani" in a single commentary (Tafsīr), and no commentary (Tafsīr) can be said to be the final word. However, it can be

said without fear of denial that "Tabayan Al-Qur'an" has no second in the glory of comprehensiveness and perfection among the existing and available interpretations of the Holy Quran. So much great research material has been collected, which is not available anywhere else, any commentator of the future can disagree with any result of the thought of "Sahib-e-Tabayan Al-Qur'an" and this is his right. But it cannot be ignored. In all the existing interpretations of "Tabayan Al-Qur'an" in all languages, it is also distinguished that everything in it has been copied according to modern research standards, with references to the book, page, author, edition and date of publication. In other books of interpretations, you will find gaps in specific topics, but it will not be fully adhered to.⁶ Maulana Abdul Malik, president of the Islamic Jamaat Al-Madaris, writes: "Sheikh Al-Hadith Maulana Mufti Ghulam Rasool Saeedi is a prominent commentator of the present era, a great muhaddith and a broad-minded jurist. Many valuable scientific works are his remains. He has a special place in knowledge, depth and knowledge. Presents an exemplary and comprehensive academic book in a short period of time. By studying the commentary (Tafsīr), it becomes evident that the author Madzala al-Ali has fully followed these characteristics and principles. Perhaps he is one of the few contemporary commentators (Mufasrīn) who, despite belonging to one religion, did not fall victim to religious prejudice and despite being attached to his own religion, he respects other religions as well.⁷ Maulana Ghulam Muhammad Sialvi, Director of Examinations Organization of Schools, writes: Maulana Ghulam Rasool Saeedi Jalil-ul-Qadr is a Muhaddith, Commentator, Khatib-e-Azam, a renowned researcher and a well-versed religious scholar. Allah Ta'ala has given him immense power of lofty thought, innovation, breadth of study and expression of conscience. Allama Saeedi's scholarly glory is seen at its peak. You have not only maintained the continuity of the research approach, but also taken it forward. The measure by which any commentary (Tafsīr), hadith and jurisprudential effort is judged is how much it adds to the exegetical efforts and research of earlier commentators (Mufasrīn) and researchers. Tafsīr Tabiyan Al-Qur'an meets this standard, in Tafsīr Tabiyan Al-Qur'an, current issues, acts of worship, issues have been discussed

extensively. Apart from this, the Imāms of all religions are mentioned in the rulings and issues with reference to their original books. In Tafsīr Tabiyan al-Qur'an, the Muslim beliefs of Islam are embellished with arguments. The above hadiths have been rejected in the commentary (Tafsīr). The list of sources and sources is compiled in the order of the year of death, this is an individual list of this type, through which it is known from which era and from which era the muhadith, commentator, jurist and author belong.⁸ Allama Jameel Ahmed Naeimi, Director of Teachings at Darul Uloom Naeimi, Karachi writes: "A famous scholar, a great muhadith, an unparalleled scholar of jurisprudence, Abulofa Allama Ghulam Rasool Sa'eedi, to whom Mulay Karim gave an abundant share of the wealth of his beloved Habib ﷺ. He has said, also that the blessedness with which Muqaddi Fayyaz praised Allama Mosawuf with his intelligent mind, eloquent nature, critical temperament and fluid pen is also his example. **ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ** That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty. Perhaps this is the reason why some of the contemporaries became jealous. By the grace of Allah and the blessing of the Messenger of Allah ﷺ, when he takes up a pen on a subject or a problem, he pays the right to research, scrutinize, interpret and explain, especially (incidents and nawazal) i.e. modern issues on which he Sharh Muslim' and Tabayan al-Qur'an are Shahid Adil, not only a scholar and commentator but also a writer. Ignoring the mujtahids and researches of Allama, Akhtar submits that the two books of Allama Saeedi, Sharh Sahih Muslim and Tabayan Al-Qur'an, are a treasure of facts and details, meanings and knowledge, and a treasure of research and creativity. If Akhr combines the above letters, words and text, then such a personality is formed which is a combination of knowledge and understanding, thought and vision, intelligence and intelligence, wisdom and thinking and understanding of religion.⁹ Maulana Abd al-Rashid, Shaykh al-Hadith of Jamia Ghousia Hidayat al-Qur'an Multan, writes: "Allama Ghulam Rasool Saeedi Damat Fayuzham's greatness of knowledge is not hidden from anyone, so Tabiyan Al-Qur'an is a great masterpiece of his greatness of knowledge." No reader

can deny this fact, compared to other interpretations, it has uniqueness in the following matters:

- (1) No issue is left unaddressed (especially contemporary issues).
- (2) Pointed out the best and most reliable and auspicious opinion and that too in the light of arguments.
- (3) The spirit of the Qur'an, i.e., the miracles of the Qur'an and the place of Muhammad ﷺ were well explained.
- (4) A great collection of blessed hadiths was presented and it is important for the commentator to give importance to the interpretation of the hadiths because the interpretation of the Holy Qur'an without hadiths is certainly difficult. Mufti Muhammad Sher Khan of Darul Uloom Muhammadiyah Ghousia Bhaira writes: "The majority of Ahl-e-Sunnah and Jama'at seem to recognize the work of Allama Ghulam Rasool Saeedi and are also grateful. This little thing is also related to those people who are praying for Allama Saeedi from the heart that may Allah, the Exalted, grant him a long life." May He grant and guide you at every turn. Although differences of opinion are possible in some issues, and scholars have also disagreed, but this does not mean that this difference of opinion should be given the color of antagonism. These fall under the category of "Discord Ummi Rahmat". Saeedi Sahib tried to establish an argument on what he wrote and attributed his opinion to himself and repeatedly pleaded with Allah the Almighty to accept it if it is true. This is from Allah. 'And if there is a mistake, forgive me.' And his main quality is that he does not hesitate to refer to his opinion, but has the courage to refer to his opinion with great courage, while this attribute has disappeared to a large extent in modern times, although some He disagreed with the elders in matters, but he also took a cautious approach in this matter. He tried to control his speech and tone of writing. If you express your opinion based on the arguments, it will be very appropriate. He adorned the pages of many modern topics and informed the Muslim Ummah with his valuable opinions.¹⁰ The opinions of the leading scholars of different schools of thought on Tafsīr Tabiyan al-Qur'an show that they recognize the academic importance of this commentary (Tafsīr) and its merits and value its

discussions. Walking is especially admired. Likewise, his polite style of writing has also been praised by everyone.

Style and Methodology of Tafsīr Tabiyan al-Qur'an

1. Smooth and fluent translation:-

In Tafsīr Tabiyan al-Qur'an, the text of the Qur'an has been translated into eloquent and fluent Urdu language. While translating, the divine purpose has been kept in mind. The commentator has combined the idiomatic and literal translation and has not allowed ambiguity in the text.

2. Commentary (Tafsīr) on points requiring interpretation

By putting footnotes on the points of interpretation and interpretation, efforts have been made to explain its footnotes on the same page so that the style of footnotes remains balanced.

3. Tafsīr Qur'an by Qur'an

An attempt has been made to interpret the Qur'an first from the Qur'an, as it is said to the Companions, "إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا" While interpreting this verse, in the journey of migration, Sahib means Siddiq Akbar (may Allah be pleased with him), answering the doubts of those who object to it, he says that if the words of these friends are accepted that the word "companion" or "companion" is used and he can be any ill-intentioned, selfish or even "kafir" (unbeliever), then not only the word "صاحب" but many words will lose their dignity and honor, for example, take the word "إيمان". The meaning is to confirm. This confirmation can be of the monotheism of Allah, and also of Taghut. Then refer to this verse:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُمُ لَا هُدًى مِنَ الَّذِينَ آمَنُوا سَبِيلٌ﴾¹²

Translation: Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?

4. Tafsīr of the Qur'an with Hadith

In the interpretation of the verses, the second source after the Qur'an is the Hadith, for example, ¹³ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ This hadith is sufficient to explain this verse, which was narrated from Hazrat Abu Huraira, may Allah

be pleased with him, that: "Whoever has gold and silver but does not pay for it, then on the Day of Resurrection, plates will be made for him and they will be heated in the fire of hell and will be marked on his side, forehead and back".

5. Tafsīr (Interpretation) of the Qur'an by the sayings of the companions

In the interpretation of the verses of the Qur'an, they also list the sayings of the Companions, but they do not list their references from the books of Hadith, for example, this verse of Surah Towbah., for example this verse of Surah At-Tawbah, بِرَآءَةٍ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ¹⁴ While explaining the commentary (Tafsīr), he records the following sermon of Hazrat Ali (RA) but does not quote it: "O people! I have come as a messenger of the Messenger of Allah (ﷺ) and I have been told to give you this order:

1. After this year, no polytheist should come to Hajj Kaaba
2. No one should circumambulate naked
3. No one will enter Paradise without the believers."

6. Quotation from Arabic dictionary

While commenting on the Holy Qur'an, commentators (Mufasrīn) refer to the Arabic dictionary and have long discussions, examples of which can be seen many times in the Qur'an.

7. Love of the Prophet

While interpreting the Qur'anic verses, the commentator has kept in mind the glory, attributes and behavior of the Messenger of Allah (peace and blessings of Allah be upon him) from every aspect and has pointed out the naat of the Messenger of Allah (peace and blessings of Allah be upon him) from place to place. This interpretation of the commentator is a beautiful expression of the love of the Prophet.

8. Nuances of Arabic Grammar

In his commentary (Tafsīr), the commentator has explained the nuances of grammar in the light of the principles of syntax, for example, اِنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ¹⁵ e explains the word "وَرَسُولُهُ" that "وَرَسُولُهُ" is a Matuf and Matuf (reference and its referent) is the word of "اللَّهُ" which is the اسم of "اِنَّ" and is منصوب. The rule of syntax is that the Arabs of Matuf and Matuf

(reference and its referent) are the same. According to this rule, it should have been "رَسُولُهُ" (proposed), but here it is "رَسُولُهُ" (marfu'). What is the reason for this? The short answer to this is that, indeed, "رَسُولُهُ" is inflected, but it is not singular inflected, but it is the مبتدا, and its خبر "بَرِيءٌ" is removed. رَسُولُهُ including his خبر is referred to as a sentence and أَنَّ اللَّهَ بَرِيءٌ is referred to as a sentence. Therefore, this problem does not arise here.

9. Explanations of Shaykh al-Tafseer Hazrat Ibn Abbas (RA)

In the description of words, not only the books of grammar have been mentioned, but in some places, the explanation given by Shaykh al-Tafseer Hazrat Ibn Abbas (may Allah be pleased with him) has also been recorded, which gives the most authentic meaning, for example.. كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً¹⁶, the verse of Surah At-Tawbah (How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection?) says in his commentary (Tafsīr), "al" Used here in the sense of relative.

10. Opinions of pioneers

During the Tafsīr, the commentator usually records the opinions of the pioneers commentators (Mufasrīn), which fully represent his point of view, as well as the original Arabic texts of the Tafsīr of the commentators (Mufasrīn) he records. For example, see this text of Tafsīr al-Muzhari, which the commentator has included in the Tafsīr of verse 4 of Surah Taubah: (تعليل وتنبيه على ان اتمام عهدهم من باب التقوى). nApart from this, the opinions of countless commentators (Mufasrīn) are recorded along with Arabic texts from time to time, for example, Ibn-e-Habban's Bahr al-Muhait, Tafsīr Kabir, Tafsīr al-Manar, Tafsīr Ibn Arabi, Tafsīr al-Qurtubi and Tafsīr Jasas, and others.

11. Quotation from other divine books

During the commentary (Tafsīr), the commentator refers to other divine books as well and tries hard to prove his position, such as the verse of Surah Towbah. إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ¹⁷

Explaining the interpretation of this verse, he says that although Christians claim that this verse has nothing to do with truth and righteousness, but see

the power of God that there are many verses in the Gospel on this position that confirm the subject of this verse, such as. "Give charity by selling your possessions and make for yourself wallets that do not grow old, that is, a treasure in the sky that is never empty, where a thief does not approach and clothes do not spoil, because where your treasure is, there your heart will also be.

12. The connection between the verses of Visor and the glory of revelation

In this commentary (Tafsīr), the connection between suras and verses has been maintained and the reason for their revelation has also been explained and it has also been mentioned in what environment a verse or surah was revealed and what are its purposes and objectives.¹⁸

13. Derivation from jurisprudence

From the verses from which jurisprudential rulings are deduced, they generally record the opinions of Imām Abū Bakr Jaṣāṣ, Imām Qurtubī Ibn al-‘Arabī, etc. Often, the explanation of the rulings derived from Jiṣāṣ has also been recorded, for example, in verse 6 of Surah At-Tawbah, there is a commandment of God regarding dealing with polytheists: وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ فَاجِرُهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ¹⁹ Translation: And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. Explaining the interpretation of this verse, he says that Imām Abu Bakr Jisas has deduced many rulings from this verse, the mention of which will not be without benefit:

1. From this verse, it is known that if a disbeliever wants to know the authenticity of Islam, then it is our duty to give him this opportunity and to do our best to clear his doubts.
2. During this period, the responsibility of its protection will be on the Islamic government.
3. That person can stay in the Islamic Empire only for a certain time, he will not be allowed to stay here for an indefinite time.
4. If he stays for a long time, he will have to accept the citizenship of the state.

I4. Mention of dissenting scholars

The commentator mentions different scholars in his commentary (Tafsīr) and presents their arguments as evidence, which doubles the beauty of the commentary (Tafsīr), for example, quotes from the commentary (Tafsīr) of Allama Sanaullah Panipati and other scholars.

I5. Historical and Political Events

The historical, political, cultural and religious situations and events mentioned in the Holy Qur'an. While commenting on them, the commentator has described their entire background and has also given maps for their explanation and interpretation at various places.²⁰

I6. Honor and respect for the Prophet ﷺ

During the commentary (Tafsīr), the author respects the Prophet ﷺ and wherever the Prophet ﷺ is mentioned, instead of his name, he writes the words "حضور کریم ﷺ" or "رحمت عالمیان ﷺ", which shows his love for the Prophet ﷺ. Devotion is estimated. In addition, while translating the word "Qul" they use the words "آپ فرما دیجئے" instead of "تو کہہ دے".

Conclusion

In many different places throughout his book, the author made a commitment to narrate correct hadiths. Nevertheless, in a few spots, shaky (ضعیف) hadiths have been brought up in order to provide a description of admirable qualities. Additionally, both syntax and usage points have been explained, and corrective aspects have been arranged so that they can be explained. Commentary sayings and points from a variety of Companions of the Prophet (ﷺ) and elders of the religion have also been recorded, the sayings of Salaf Salihin have also been copied, and it will not be incorrect if this commentary is called the Bilmathur commentary, as it has been done. The Tafsīr is expounded upon in a way that is uncomplicated, lucid, and productive. Arabic in its most basic form is used, when attempting to explain the commentary, we have also taken into consideration the writing style of the Salaf-e-Saliheen. The heart of the matter as well as the outcomes of various interpretations are broken down and discussed in detail. Both beliefs and actions are described using an approach that is both effective and efficient. A significant amount of emphasis has also been placed on the

cultivation of ethical qualities and This commentary contributes to the process of societal transformation. Additionally, it is structured in such a way as to provide a condensed description of the descent.

References

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- ² Saeedī, *Tibyān al-Qurān*, I: 38.
- ³ Saeedī, *Tibyān al-Qurān*, I: 38.
- ⁴ Saeedī, *Tibyān al-Qurān*, 12: 156.
- ⁵ Saeedī, *Tibyān al-Qurān*, I: 10.
- ⁶ Saeedī, *Tibyān al-Qurān*, I: 32.
- ⁷ Monthly Journal of the Interpreter of the Qur'an, April (1999), Lahore, 70-65
- ⁸ Muhammad Nāsir Khān Chishtī; Ḥayāt Saeed Millat (Lahore: Farīd Bookstall, 2004AD), 34.
- ⁹ Millat, 38, 39.
- ¹⁰ Fakhr al-Dīn Rāzī, *Tafsīr al-Kabīr* (Beirūt: Dar al-Aḥyā al-Turāth, 1415AH), I: 6.
- ¹¹ Al-Tauba 9 :40.
- ¹² Al-Nisā 4: 51.
- ¹³ Al-Tauba 9: 35.
- ¹⁴ Al-Tauba 9: 01.
- ¹⁵ Al-Tauba 9: 03.
- ¹⁶ Al-Tauba 9: 08.
- ¹⁷ Al-Tauba 9: 111.
- ¹⁸ Faqīr Muhammad, *Principles of Tafsīr and Tārīkh Tafsīr* (Lahore: Every Book Palace), 147.
- ¹⁹ Al-Tauba 9: 06.
- ²⁰ Muhammad, *Principles of Tafsīr and Tārīkh Tafsīr*, 147.