

A Study of *Nafahāt -e- Tafsīr* by Dr. Muhammad Ishaq Qureshi

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Abstract

Tafsīr holds a central place in Islamic scholarship as the primary means through which the meanings, teachings, and divine guidance of the Qur'ān are understood and conveyed as per someones capacity. It enables readers to grasp the layers of linguistic, moral, legal, and spiritual wisdom embedded in the sacred text, ensuring that its message remains accessible and relevant across generations. The discipline of tafsīr has developed through a rich historical trajectory beginning in the Prophet's era, expanding through the explanations of the Companions, and maturing into a formalized science through the contributions of early mufasssīrīn such as al-Ṭabarī, al-Māturīdī,

al-Qurṭubī, and others. Over time, diverse methodologies—linguistic, juristic, theological, philosophical, and mystical—shaped the interpretive tradition and enriched its intellectual depth. Within this long continuum, *Nafhat e Tafseer* by Dr. Muhammad Ishaq Qureshi (d.2021): the taf̄sīr under study, outlining its scholarly aims, methodological foundations, and unique interpretive features. It explores the author’s approach to Qur’ānic exegesis, sources of reliance, thematic structuring, and contribution to contemporary Qur’ānic studies. By situating this taf̄sīr within the broader history of interpretation and clarifying its distinctive characteristics, provides readers with a coherent framework to appreciate its value and scholarly significance.

Keywords: Taf̄sīr, *Nafhat e Tafseer*, Dr. Muhammad Ishaq Qureshi, Qur’ānic exegesis, Dr. Muhammad Humayun Abbas Shams

Introduction

The scholars of the Indian subcontinent have made invaluable contributions to exegetical literature. This body of work exists not only in Urdu and other regional languages but also in Arabic and English. From *Tafsīr-e-Raufi* to the present day, if one were to compile the efforts of scholars representing diverse interpretive perspectives, even the list of such works would span over several volumes. The most recent addition to this long tradition is the *Nafahāt-e-Taf̄sīr*, authored by the renowned and distinguished teacher: Professor Dr. Muhammad Ishaq Qureshi, Born on 25 March 1938. Dr. Muhammad Ishaq Qureshi was widely regarded as a custodian of classical Islamic scholarship. He was indeed a true *ustādh al-asātidhah*. His erudition was recognized across the scholarly world: he possessed deep mastery of Arabic texts, comprehensive familiarity with the classical canon, and an intimate engagement with the foundational works of Islamic intellectual history. He

belonged to the last generation of traditional masters whose learning rested upon solid intellectual foundations, exhaustive study of the *ummahāt al-kutub*, and deep acquaintance with towering figures such as al-Ghazālī, Ibn Rushd, Ibn Khaldūn, al-Jāhīz, Ibn Rashīd, Ibn Qutaybah, Abū Hilāl al-‘Askarī, al-Jurjānī, Rashīd Riḍā, and ‘Aqqād. Without absorbing this intellectual heritage, he would insist, no serious or credible scholarship is possible. The refinement of his learning was shaped further by the company of his illustrious teachers, such as Shaykh ‘Ināyat Allāh, Syed Abū Bakr Ghaznawī, Professor ‘Abd al-Qayyūm and Ṣūfī Ziā’ al-Ḥaqq. These are the figures renowned for their breadth of vision, depth of reading, and spiritual generosity. His father, himself a student of the eminent scholar Allāmah Muhammad ‘Ālam Amritsari, nurtured in him from an early age a profound love for the Qur’ān and the Messenger of God ﷺ.

The intellectual and scholarly breadth of Dr. Ishaq Qureshi can be gauged from the following words of Dr. Yasin Mazhar Siddiqi:

“His knowledge is profound; he possesses a deep insight into the classical texts, and the principal works of the tradition have all passed under his study.”¹

Dr. Muhammad Ishaq Qureshi acquired his education under distinguished teachers, Consequently, his *tafsir* reflects intellectual maturity, eloquence of expression, the grace of Urdu literary style, purposeful insight, and relevance to contemporary realities. The aim of this *tafsir* was not to engage in intricate scholarly or technical debates, but rather to convey the message of the Qur’an to the general public and Dr. Muhammad Ishaq Qureshi accomplished this task most effectively. These lessons were later compiled by his student, Professor Dr. Muhammad Humayun Abbas Shams, currently serving as Dean

of the Faculty of Islamic and Oriental Learning at Government College University, Faisalabad.

This work has been published in three volumes by *Zia-ul-Quran Publications*, one of the renowned publishing institutions of our beloved homeland. At the beginning of the work, Dr. Humayun Abbas has written an extensive preface. In this 29-page introduction, he presents certain new dimensions of Qur'anic exegesis. These fresh insights into the science of *tafsir* are expected to open new avenues of research for university students and beyond. The various categories of *tafsir* have been examined from a novel perspective, making the discussion well worth reading. While highlighting the distinctive features of *Nafahāt -e-Tafsīr*, the compiler has identified the following points:

2.Citation from the Qur'an

Examples of this can be observed at numerous places.²

2.Lexical Elucidation

Lexical Elucidation is the most important feature of *Nafahāt -e-Tafsīr*. For instance: at one point explaining the Quranic term *RABB*, says:

The term "*Rabb*" encompasses the meaning of sustaining and nurturing through all stages of development and evolution. From the very act of granting existence, through every phase of growth, to the attainment of perfection, it is Allah Almighty alone who undertakes the responsibility of nurturing. It is thus He alone who rightfully deserves that all expressions and acts of praise and gratitude be directed solely to Him throughout every stage of life. It is further clarified that *Rubūbiyyah* (Divine Lordship) is not a limited or exclusive process confined to a particular group; rather, this nurturing mercy extends to all the worlds. Whatever the form, condition, or

location of any realm, the Divine Lordship of Allah encompasses all. The plural form of *'ālam* is *'ālamūn*, which, by being annexed, becomes *'ālamīn* — a plural that already denotes comprehensiveness. Yet observe the eloquence of the Qur'anic expression: the definite article “*al*” is prefixed to *'ālamīn*, thereby intensifying the sense of vastness and universality. The meaning, therefore, is that Allah Almighty is the Sustainer of all worlds — indeed, of every single realm, and of every particle and component within it. How impatient and short-sighted is man, who fails to present himself before such a Nurturing Lord, thereby depriving himself of His blessings. Following the mention of *Rubūbiyyah*, two further Divine attributes are discussed.³

On the basis of linguistic interpretation alone, some individuals have erred in understanding the true meaning of the Qur'ān. The learned exegete has clarified for such readers that reliance solely on lexicography is insufficient; the chosen meaning must also be supported by sound scholarly evidence.

For instance, regarding the word “*mutawaffika*” (مُتَوَفِّيكَ), some—accustomed to consulting dictionaries for the most common meanings—have interpreted it to mean “*I will cause you to die.*” However, the context of the discourse indicates otherwise. The enemies sought to kill, and death indeed occurs only by the decree of the Creator. If their hostile intent had been fulfilled, it would imply that their plot had succeeded—yet where then would be the manifestation of the Divine wisdom that overturns human schemes and establishes a superior plan? The context clearly suggests that such an outcome was not intended. The verse conveys reassurance: “Why the anxiety? The completion of life rests in the hands of the Creator alone; life must reach its destined completion, and no conspiracy can prevent it. The phrase “*rāfi'uka ilayya*” (رَافِعُكَ إِلَيَّ) points precisely to this wisdom — that the perfection and completion of life is determined by us (i.e., by God). Until that destined moment arrives, elevation in rank and station will be

maintained. The righteous scholars of the ummah have derived from this very expression the affirmation of the continued life of Isa (‘alayhi al-salām).⁴

3. Firmness of Belief

The phrase of *istighātha* (seeking divine help) is both an expression of one’s acknowledgment of servitude and a declaration of perpetual supplication at the Divine threshold. It is a message of healing for every afflicted and sorrowful soul: that no matter what happens when strength fails, resolve weakens, and no ray of hope remains the believer must, in any case, stand as a supplicant before this very Door. When the search for assistance is directed solely toward that Sacred Court, salvation is assured. When all supports have collapsed and, in such moments, one cries out at the Door of Mercy, calling: “O my Creator and Master, when will Your help arrive? the response comes at once: “Be aware! Indeed, the help of Allah is near.” In that plea were focus, sincerity, and utter humility; therefore, help descended without delay. This is the lesson imparted: O weary ones! Call upon your Lord for aid. Divine mercy actively seeks such heartfelt supplications. Would that human beings learn the true manner of calling upon Him for therein lies deliverance.⁵

4. Instilling the Emotion of Love for the Messenger ﷺ

In every line of *Nafahāt-e-Tafsīr*, one can distinctly sense the author’s desire to inspire love for the Noble Messenger ﷺ. Whether in writing or in speech—no matter what the topic of discussion—the outcome was always the stirring of devotion to the Prophet ﷺ. Consider the following excerpt:

“It becomes clear from this that showing even the slightest indifference regarding the honour of the Messenger—even to the extent of deviating from

the bounds of reverence in the choice of words—is an act of disbelief. It is for this reason that Mawlānā Hālī said:

یاں جنبش لب خارج از آهنگ خطا ہے

Even the slightest movement of the lips here, if out of tune, becomes a mistake.⁶

5. The Connection Between the *Asmā' al-Husnā* (Divine Names) and Qur'ānic Verses

The endings of many verses of the Noble Qur'ān conclude with the *Asmā' al-Husnā* (Most Beautiful Names of Allah). At times they appear in compound form, and at times as single attributes. These Names have a profound and intricate connection with the ruling or theme mentioned before them. This subtle scholarly point is illustrated in the following two excerpts:

“At the end, it was submitted that this supplication for Prophethood and the manifestation of the rank of Messengership is being made to that Lord who is ‘Mighty’ and ‘Wise’. ‘Al-‘Azīz’ signifies dominance and the display of power, such that no opposing force can obstruct the manifestation of His Will. Yet His power is also accompanied by wisdom; wherever His wisdom decides, there He manifests His power.”⁷

And it reads:

“At the end, two attributes are mentioned: the One whose help the Muslims possess is AL-AZIZ Mighty His command prevails over every phenomenon of the universe, and the power of dominance belongs to Him. However, if at times this power does not immediately manifest, one should not lose heart, for He is also ‘Wise’; every one of His decisions is governed by wisdom. Power He possesses, but He employs it with wisdom. Therefore, if ever there appears to be a delay in the display of His power, one should not be distressed; it must be understood as a requirement of wisdom. It has been

made clear that power is inseparable from wisdom, and this is the approach humans must adopt as well. Power alone or unrestrained power opens many doors to oppression; power must at all times remain accompanied by wisdom.”⁸

6. Appropriate Use of Poetry

Consider this excerpt from the story of Yūsuf:

If examined closely, it is not merely a story but an academic model illustrating how the dust of trials clouds the path of every person of resolve. It shows how the hostile attitudes of those opposed to uprightness obstruct one’s steps at every stage and attempt to stain the garment of chastity; how compulsions cling to a person, and how evils provoke one toward deviation. This path—upon which only the steadfast dare to tread—is indeed filled with thorns.

یہ رستہ ذمہ داری کا بہت پر خار رستہ ہے
کٹھن رستہ ہے بے شک ناہموار رستہ ہے

*This path of responsibility is a path most full of thorns,
A difficult path indeed, a road exceedingly uneven.*

And it is not difficult because comforts are absent or incentives are lacking, but because:

بچھے ہیں سینکڑوں مکروہ ترغیبوں کے جال اس میں
ہے غافل کے لیے پھنک کر نکل جانا محال اس میں

*Hundreds of vile temptations have laid their snares upon it;
For the heedless, it is impossible to pass through safely.*

It is also difficult because the schemes of one’s own people and the estrangement of those close to him make the journey arduous:

بہت حیلہ گر راہ زن کمین گاہوں میں بیٹھے ہیں
تیرے بد خواہ بھی اکثر بھی خواہوں میں بیٹھے ہیں

*Many cunning waylayers sit in ambush along the road;
Your ill-wishers too often sit among your well-wishers.*

To walk such a challenging path requires steadfastness, complete commitment to the mission, and the courage to remain indifferent to oppression and coercion, temptations and inducements. In the story of Prophet Yūsuf (peace be upon him), the injustices of both insiders and outsiders are revealed in such clarity that no ambiguity remains for the traveller in search of truth.⁹

7. Identifying Contemporary Needs

People have confined Islam merely to the mosque and have regarded acts of worship as the entirety of religion. Critiquing this attitude, the esteemed teacher writes:

“That is, if you have accepted Islam, then accept all of its rulings, all of its commands, and all of its prohibitions. It should not be that inside the mosque you become emotionally charged at every step of the Prophet’s ﷺ Sunnah, become a fearless reformer and a sincere preacher, and present yourself as a caller to Islam — but when you step outside the mosque, every aspect of your conduct clashes with Islamic teachings. In economics you adopt usury, unjust profiteering, deception, fraud, and the satanic approach of securing benefit at all costs. In social dealings you usurp rights, cause unnecessary harm, and cast aside every moral teaching. This is a denial of Islam’s doctrine of Tawḥīd; it is, in fact, dualism — the belief in two gods. It was precisely such attitudes that once gave rise to the concepts of Yazdān and Ahriman as two deities. You are commanded: if you have entered Islam, then

submit with all your emotions, inclinations, and behaviours. Every action of life must be subordinate to Islamic teachings. Therefore, keep these teachings in view at every step. For further emphasis, it is proclaimed. . .”¹⁰

Below are several excerpts from the commentary: Commenting on verses 174–176 of Sūrat al-Nisā’, he writes:

“In the second part of the verse, the revelation of the *Clear Light* (*Nūr Mubīn*) is mentioned: when the *Burhān* (conclusive proof) arrived, We sent down the Clear Light as well. This is a subtle indication that the bearer of the Clear Light must himself be a *Burhān*, and that the revelation of the Qur’an is a blessing from that Lord who first created a noble being and then honoured him with the radiance of His Light. This verse also presents a hierarchy of stages: if the coming of the *Burhān* is acknowledged, then one will benefit from the light of the Qur’an. If there is no faith in the *Burhān*, then the Clear Light will not illuminate the darkness of disbelief. The existence of Prophethood and the revelation of the Qur’an are expressed in very brief yet comprehensive words, leaving no room for doctrinal deficiency. Now it is the duty of the believers to demonstrate their faith in Allah through bonds of devotion to this *Burhān* and through a relationship of submission to this Qur’an. If they do so, the Lord of the universe will admit those who bow before His revelation and its bearer into His boundless mercy, grant them favour and grace, and bestow upon them steadfastness on the straight path. It becomes evident that this alone is the path to salvation. Now, for the human being, accepting the finality of Prophethood and taking the last Divine Scripture as guide and leader is the very announcement of success. The essence of all the rulings of Sūrat al-Nisā’ lies in this verse: faith in the Divine Being, conviction in the Messenger of Allah as the Messenger and Manifestation, and resolute determination to tread the luminous paths of the Qur’an—these are the foundations of belief.”¹¹

Similarly, while explaining verses 71–75 of Sūrat al-Şāffāt, he states:

“It becomes clear that no matter how severe circumstances may become, the highway of righteousness remains open; the only condition is to tread upon it with sincerity. A pure heart, pure character, and moral chastity are manifestations of this sincerity. A Muslim may detach himself from anyone, but his connection with the Divine Court remains unshaken, for he does not forget that incident from the life of ‘Umar Farūq (may Allah be pleased with him): the Messenger of Allah ﷺ once asked him how much he loved him. He replied that except for his own life, the Prophet ﷺ was dearer to him than everything else. The Prophet ﷺ said, ‘Your faith is not yet complete, O Farūq.’ ‘Umar then proclaimed, ‘You are dearer to me even than my own life.’ The Prophet ﷺ responded, ‘Now your faith is complete.’ It becomes clear that faith requires sincerity, demands exclusive love, and calls for sacrificing all personal interests. May Allah grant every Muslim this wealth of sincerity, for this is the criterion of true success. Āmīn.”¹²

In the summary of the final chapters of the Qur’an, he writes:

“The command is that the recitation and understanding of the Qur’an must continue unceasingly; when the final verse is completed, the recitation of the opening verses should begin anew, for a believer is one who is always starting the Qur’an afresh, and he cannot tolerate the notion that the Qur’an has been ‘finished.’ It is a continuous journey—lifelong, uninterrupted, and without pause.¹³

After studying these excerpts from the commentary, it becomes evident that if this tafsīr is viewed in the light of contemporary intellectual needs, it will be seen as a beautiful addition to the corpus of exegetical literature. If it is read from the perspective of Urdu literature, the reader will derive abundant delight. And for those seeking an understanding of linguistic discussions, this

commentary serves as a supportive and beneficial work for the *Understanding the Qur'an* course made compulsory by the Higher Education Commission.

Regarding this tafsīr, Dr. Asif Raza writes:

“An elegant and beautiful addition to the Urdu school of Qur'anic exegesis—an exceptional and effective effort to engrave in the reader's mind the deeper meanings of the Qur'an in a simple, accessible manner while maintaining sensitivity to the subtleties of language and expression. May Allah, the Exalted, grant Qibla Qureshi Sahib the blessings of the Qur'an and the intercession of the Master of the Qur'an. Āmīn, thumma Āmīn. My heartfelt gratitude and sincere prayers are also for our revered and honoured Dr. Humayun Abbas Shams, whose continuous scholarly and spiritual efforts have enabled all of us to benefit from this intellectual treasure and literary heritage.”

Regarding this tafsīr, and author, M. Zubair writes:

Dr. Qureshi's intellectual and spiritual life revolved around one focal point: the Qur'ān and the Messenger of the Qur'ān ﷺ. Far from being technical treatises or purely academic analyses, they were designed to make the luminous guidance of the Qur'ān accessible to the ordinary believer. Whether speaking on Sūrat al-Isrā', Sūrat al-An'ām, or Sūrat al-A'rāf, Dr. Qureshi consistently adopted a clear tripartite method: an accessible and faithful translation, a concise but incisive explanatory note, and extraction of practical guidance from each verse. Throughout, he affirmed that the Qur'ān is humanity's final and conclusive source of guidance, and that striving towards its comprehension constitutes a form of sacred labour. *Nufahāt al-Tafsīr* is replete with examples of Dr. Qureshi's clarity of exposition. His analysis of the distinction between al-Raḥmān and al-Raḥīm, the former expressing the intensity of divine mercy, the latter its continuity, is characteristic of his methodological neatness. Similarly, his treatment of the

term *rā'inā* masterfully combines linguistic, historical, and ethical considerations to illuminate how a seemingly innocuous word was manipulated into an instrument of disrespect. His discussions on creed display intellectual sobriety and spiritual sensitivity. When explaining Qur'ānic engagements with Christian theology, he emphasized how the Qur'ān restores the equilibrium of *tawḥīd* by reminding believers that all created beings, however honoured, remain subject to the divine will. His insights into Qur'ānic spirituality are equally compelling. He observed that: "The Qur'ān unveils its light only when its words penetrate the heart." And he warned that: *"Knowledge, if it ceases to cultivate harmony and begins to generate discord, becomes a burden rather than a mercy."* Such remarks demonstrate his intellectual depth, moral intuition, and pedagogical compassion. *Nufāḥāt-e-Tafsīr* is thus far more than a compilation of Qur'ānic commentaries. It is a spiritual inheritance, an educational trust, a revival of decades of oral scholarship, and, for both its author and its compiler, a continuing charity (*ṣadaqah jāriyah*). May Allah Almighty elevate Dr. Muhammad Ishaq Qureshi (RA) in the gardens of Paradise, and reward Dr. Muhammad Humayun Abbas Shams for his extraordinary labour in bringing this monumental contribution to the world of modern tafsīr.¹⁴

In my (Zabīḥullāh Qādrī) opinion:

"Nufāḥāt-e-Tafsīr is a rare manifestation of the scholarly, intellectual, and spiritual insight of Professor Dr. Muhammad Ishāq Qureshi رحمه الله. This tafsīr is not merely an explanation of Qur'ānic verses; rather, it is an academic and mystical journey imbued with the fragrance of the author's profound understanding, religious devotion, and love for the Qur'an. It is filled with knowledge and gnosis, reflection and balance of thought, and deep Qur'ānic passion. In this work, there is a beautiful combination of transmitted and rational sciences. On one hand, the author is deeply connected with the ideas

of the early exegetes, and on the other, he provides answers to the questions of the contemporary mind in a Qur’anic style. Dr. Sahib has presented Qur’anic insight at the intersection of rigorous scholarship and modern awareness, causing each page to instill warmth of conviction in the heart and illumination in thought. *‘Nafahāt-e-Tafsīr’* is a fragrance of knowledge and gnosis that perfumes hearts and enlightens minds. It is not merely a commentary—it is a journey of light, where words become remembrance and meanings take on the form of divine radiance. These Qur’anic breezes flowing from the pen of Dr. Professor Ishāq Qureshi kindle the light of reflection in the reader’s heart and the warmth of conviction in the soul. His style carries both the depth of a researcher’s insight and the heartbeat of a lover of the Qur’an. This tafsīr will surely provide guidance to scholars, seekers, and writers alike. Professor Dr. Humāyūn Abbās Shams—himself a writer of distinctive style, a diver in the ocean of Sīrah, and a researcher with a refined literary touch—has brought this tafsīr to light through his dedicated efforts. This work is a testament to his love for knowledge and his scholarly attachment to the predecessors. May Allah Almighty reward both the author and the editor with goodness. God willing, this tafsīr will open new avenues of thought.”

The Editorial Achievement: Dr. Muhammad Humayun Abbas Shams

No review of *Nufahāt-e-Tafsīr* would be complete without a detailed appreciation of the extraordinary scholarly labour undertaken by Dr. Muhammad Humayun Abbas Shams, the compiler and editor of these three volumes. His work represents a rare combination of devotion, scholarly discipline, and editorial finesse. Transcribing is, in itself, an arduous and meticulous task: words must be captured faithfully; context must be reconstructed; implicit references must be clarified; and the rhythm must be shaped into coherent written discourse. Yet Dr. Shams went far beyond

transcription. He painstakingly transformed ideas, into a polished, readable, and academically rigorous text. This required not merely linguistic competence but a deep understanding of Dr. Qureshi's thought, tone, and exegetical priorities. He organized dispersed material into structured chapters, corrected textual irregularities, cross-checked citations, and provided references. Such editorial reconstruction is a form of scholarship in its own right.

Conclusion

Dr. Shams succeeded in preserving Dr. Qureshi's work, his sincerity, clarity, and spiritual tone, while simultaneously ensuring that the work met the standards of modern academic *tafsīr* literature. This delicate balance is exceptionally difficult, and he accomplished it with admirable sensitivity. He has produced a *magnum opus* that will secure its own niche in contemporary Qur'ānic studies. Such written scholarship are rare in modern times, and his contribution fills an important gap in the intellectual history of Pakistan. One cannot overlook the spiritual dimension of this undertaking. With scholarly humility and personal devotion, Dr. Shams revived the legacy of his teacher, allowing future generations to access these Qur'ānic insights. Such a contribution is not merely editorial; it is a form of *khidmat-e-dīn*, and, in its own right, a lasting *ṣadaqah jāriyah*. In short, this work would not have taken its present refined form without Dr. Humayun Abbas Shams's intellectual courage, editorial rigour, and heartfelt dedication.

It may be said that this commentary, representing the literary trend of Urdu, will provide new dimensions of thought, and in the times to come it will be counted among the primary books for understanding the Qur'an and gaining insight into Qur'anic vocabulary. In conclusion, I write that Ziā-ul-Qur'ān Publications deserves congratulations for bringing this scholarly work to public view through its platform.

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