

*Methodology of Tafseer Muhammadi
and Contemporary Trends
of Qur'anic Interpretations*

*Dr. Muhammad Hammad Lakhvi**

Introduction of the author and his works

The author of Tafseer-e- Muhammadi, Hafiz Muhammad bin Barakallah belongs to a renowned religious and erudite Family of Indo-Pak Subcontinent that rendered its services towards preaching and dissemination of Islam for centuries. Having genealogical connection with the fourth Caliph of Orthodox Caliphate of Islam,² the author's family has always been the resort of all regarding its services to Islam. Famous religious historian, Muhammad Ishaq Bhatti introduces this family mentioning its glorious services towards Islam that shows the impact of Hafiz Muhammad's Family on the society of Indo-Pak subcontinent and the Punjab particularly.³ Syed Nisar Ali, an Indian historian of 19th century, also described this family's short history as pious, knowledgeable and well-known family of undivided Punjab.⁴

¹ Department of Islamic Studies, University of the Punjab, Lahore (PAKISTAN), E-Mail: hammad@is.pu.edu.pk, mhlakhvi@hotmail.com

² Mueen-ud-Din, Muttahida Punjab ka aik Azeem Musleh (Preface to Ahwal ul A'akhirah), Islami Academy Lahore, 1974, P 3

³ Bhatti, Muhammad Ishaq, Fuqahaa e Pak o Hind, Idara Saqfat e Islamia, Lahore, 1982, Vol. 1, P 119

⁴ Nisar Ali, Syed, Tarekh Pargana Muktsar o Mamdot, Lahore, 1873, P 8

Some of author's ancestors also worked in collaboration with Mughal Emperors for propagation and diffusion of the Islamic teachings. All these efforts and services were centralized and concentrated, when Hafiz Muhammad bin Barakallah, one of the family's scions, started struggling at Lakho ke, a village of District Ferozepur (India) for the cause of Islam and to give currency of position to the Islamic teachings in the lives of the masses of Punjab particularly. For this noble cause, he started working in two dimensions i.e. writing books and establishing institution to educate the people. He laid the foundation of an institution in 1856 AD, named 'Jamia Muhammadia' which is still serving Islam for the public good at Okara (Pakistan) after shifting here due to partition of the Subcontinent in 1947. As far the second dimension of his efforts is concerned, he commenced writing books on various aspects of Islam.

Hafiz Muhammad bin Barakallah was born in 1221AH¹ or 1231 AH² at Lakho ke District Ferozepur India. His father Hafiz Barakallah was a renowned scholar of Islamic Studies and had been struggling for the propagation of Islam. Hafiz Muhammad got his early education from his father. He learnt all the basic aspects of Islamic knowledge including Quraan, Hadith, Sarf o Nahw, Fiqh & Usool ul Fiqh, Logic, Rhetoric and Tajweed etc. from his father being at home during his early age. He learnt the Holy Quran by heart just within one month as he was ordered by his father to read out the whole Quran in night prayers of Ramadhan, which indicates his intelligence, memory and his concern with Quran and Islamic knowledge.³ Afterwards he went to Ludhiana⁴ for higher education in Islamic Studies that he obtained from Maulana Muhammad bin AbdulQadir who was ancestor of Maulana Habib ur Rehman Ahrari and father of Maulana Muhammad Zakariyya, a famous scholar and active Muslim preacher of the Subcontinent. Then he went to Delhi while coming back from Ludhiana to get highest degrees of knowledge, authority, grant and permission by different scholars who were the Pillars of knowledge

¹ Ibrahim Khalil, Al Fyooz ul Muhammadia, Maktaba Azizia Hujrah Distt:Okara, 1406 AH, P 51

² AlHusseini, Tazkrah-tul-Mufasssireen, Dar ul Irshad Attock, 1401 AH, P 186

³ Maula Bakhsh Kushta, Punjabi Shairan da Tazkrah, Aziz Publishers Lahore, 1988, P 173

⁴ Al Fyooz ul Muhammadia, P 52

and skill at that time. Hafiz Muhammad bin barakallah spent a long time with Syed Nazir Hussain Muhaddis Dehlwi. He learnt a lot of knowledge and Islamic wisdom from him. Hafiz Muhammad achieved the certificate and authority to narrate the Hadith traditions being at Delhi. He is connected to the chain of narrators of Hadith Traditions with reference to Shah Abdul Ghani and Shah Abdul Aziz. Mr Khuda Bakhsh states the fact in his versified style as follows:

علم حدیث پیو توں پڑھیا سند انہاں توں پائی
تے اونہاں نوں شاہ عبدالغنی ہور احمد علی توں ساھی
شاہ اسحاق مہاجر تائیں نسبت علم حدیثوں
تے میر محبوب علی توں لے کے عبدعزیز ریکسوں¹

It means that Hafiz Muhammad got the authority of Hadith from his father, and his father's authority of Hadith was through Shah Abdul Ghani, Shah Ishaq and Shah Abdul Aziz. It is described by other sources that Hafiz Muhammad had the authority of Hadith from Shah Abdul Ghani directly and was connected with this Chain of Hadith narrators onwards. This fact is authenticated by Maulana Abdul Haque Maleer kotalwi² and Abdul Ghafoor Quraishi³ as well. His series of narrators reaches Imam Maalik and it is a shorter series than the other sequences of Hadith Traditions up to Imam Maalik.⁴

After the completion of higher stages of his education and learning, he dedicated his residual years of life for the propagation of Islam, teaching in "Jamia Muhammadia" and writing books on various aspects of Islamic knowledge and Quranic teachings. He targeted the territory of united Punjab for his reformation movement and observed keenly about the taste, behavior and psyche of the people of Punjab and reached the result that they had a sharp taste of folk poetry. He started converting all the religious knowledge of Islam into Punjabi

¹ Khuda Bakhsh, Tohfah e Waaidh, Matba'a Islamia Lahore, 1321 AH, P 5

² Abdul Haque Maleer Kotalwi, Eeqaz Ghufala uz Zaman, Matba'a Khwaja Ahmed Shah, Indian Army Press Ludhiana, 1312 AH, P 6

³ Quraishi, Abdul Ghafoor, Punjabi Adab de Kahani, Aziz Book depot Urdu Bazar Lahore, 1972, P 339

⁴ Al Fyooz ul Muhammadia, P 69-70

verse, so that liking and taste of the people of the Punjab can be knocked and used for the propagation of Islam. He took it up as a mission and wrote about 30 voluminous or petite books on a variety of Islamic topics to achieve the target. Here is a list of Hafiz Muhammad's works.

Tafseer e Muhammadi:

This is the most prominent work of the author. It is exegesis of Quran in seven huge volumes and is in Punjabi verse. The author opted "Moodheh e Furqan" as a historical name for this book that indicates its year of beginning through numbers of its alphabetical letters. Hafiz Muhammad himself stated this fact in the start of this book in his typical versified style:

”ہے موضح فرقان موافق نام تاریخ شروعی

۱۲۸۵ ہاراں سو پچاسی ہجری بھی موافق موضوعی“¹

The name "Moodheh e Furqan" is according to the date of start i.e.1285 AH and is a suitable title.

Methodology of this Quranic interpretation is discussed in the coming pages.

Other Works of the Author:

Abwab us Sarf: This is a distinguished book of Arabic grammar written in Persian. This is, once again, a very first book of its kind ever written in the world. The book comprises the principles of word-building and Etymology of Arabic language. Deriving the patterns of Arabic words, their collection according to the set patterns and division of all Arabic words into groups (Abwab) and hence, making Arabic language easy to learn for all non-Arabs is a memorable and legendary life-work of Hafiz Muhammad. All other books of this

¹ Lakhvi, hafiz Muhammad, Tafseer e Muhammadi mulaqqab behi Moodheh e Furqan, Maktaba Ashab ul Hadith Urdu Bazar Lahore, 2002, Vol. 1, P 2

style and subject are after products and imitations of the author's "Abwab us Sarf".¹

Ahwaal ul Akhirah: It is very effective writing in Punjabi verse on the subject of death and life after death widely read all over the Punjab. This was first book on its subject ever written in Punjabi. All other books written in Punjabi or Urdu on this subject are mere imitations of "Ahwaal ul Akhirah".²

Commentary on "Sunan e Abi-Dawood": This book comprises explanatory marginal notes in Arabic on a renowned Hadith book "Sunan e Abi-Dawood".³

Mahasin ul Islam: it is about attributes of Allah Almighty.

Sabeel ul Irshad: This is a Persian translation of an Arabic book entitled "Tatheer ul Aiteqad".⁴

Anwa'a Barakallah: This is a comprehensive book of Islamic Jurisprudence in which problems of practical life are discussed in the light of Hanafi interpretational methodology of Islamic Law.⁵

Anwa'a Muhammadi: This Punjabi book is mainly a versified translation of Hadith book "Bloogh ul Maram".⁶

Shair e Tareeqat (Lion of Islamic mysticism): This book is comprised on marginal notes on Maulana Noor Muhammad Sotri's book entitled "Shahbaz e Shari'at".⁷

Commentary on Anwa'a Abdullah Lahori: This is a comprehensive commentary in Persian language on a renowned book of its time

¹ Ibid, P 178

² Al Fyooz ul Muhammadia, P 158

³ Ibid, P 152, Tohfa e Waa'iz, P 3, & Muttahida Punjab ka aik Azeem Musleh, P 7

⁴ Muttahida Punjab ka aik Azeem Musleh, P 6

⁵ Al Fyooz ul Muhammadia, P 142

⁶ Ibid, P 169

⁷ Ibid, P 146

“Anwa’a Maulvi Abdullah Lahori” publically entitled as “Baran Anwa’a” (Twelve Verieties).¹

Commentary on “Mishkat ul Masabih”: This is detailed explanation in marginal notes on famed compilation of Ahadith “Mishkat ul Masabih”.²

Saif us Sunnah (Sword of Sunnah): The work “Saif us Sunnah” is also in Punjabi verse and actually it is a rebuttal of false creeds of dissenters.³

Hisn ul Eeman: This book is also in Punjabi verse and is a collection of diverse topics and aspects of “Tauheed”.⁴

Zeenat ul Islam: This book actually possesses the attribute implicit in its name, the beauty of Islam. It is a beautiful description and explanation of Islamic Faith in Punjabi verse.⁵

Mahamid ul Islam: It is a collection of precided recitals and prayers and covers almost all aspects of Islamic rituals.⁶

Radd e Natyry (Rebuttal of Naturalism): This versified Punjabi booklet is repudiation of philosophical misconceptions in metaphysical thoughts of Islam.⁷

Firqah Ismaeelia: it is a critical manuscript about thoughts and creeds of Ismaeeli school of thought.

¹ Lahori, Abdullah, Maulana, Anwa’a Abdullah Lahori, Matba’a Muhammadi Jalandhar, 1277AH, P Last

² Al Fyooz ul Muhammadia, P 157

³ Ibid, P 157, Muttahida Punjab ka aik Azeem Musleh, P 6, &

Hafiz Muhammad, Saif us Sunnah, Lexiton printing press Lahore, 1922, P 2

⁴ Ibid, P 160-162, Tohfa e Waa’iz, P 4, &

Noor Muhammad Mokalwi, Tareekh Wafat e Hafiz Muhammad, Muhammadi Press Lahore, 1311AH, P7

⁵ Al Fyooz ul Muhammadia, P 162, Muttahida Punjab ka aik Azeem Musleh, P 6

⁶ Ibid, P 172

⁷ Ibid, P 172-173

Wasiyyat Nama(1): This is versified Punjabi translation of Imam Abu Hanifa's "Al Fiqh ul Akbar".

Wasiyyat Nama(2): This is a collection of advices made by the author to the people of Punjab in Punjabi poem.

Fazayl e Abu-Hanifa: This is about Imam Abu-Hanifa's honor and excellence.

Ujalah e Dhadiya: This is about difference of recitation of a letter of Quranic alphabet.

Qissa Sheikh Qusoori & Khwaja Namah: written about some personalities of his time.

Maut da Garwa: A Punjabi poem about stages and facts of death.

Qwaneen us Sarf: It possesses principles of Arabic grammar.

Ilm us Sarf & Ilm un Nahw: These two books were also about Arabic grammar.

Ilm ul Ma'ani: It is a hand-written Persian book of Rhetoric.¹

Methodology of Tafseer e Muhammadi

Basic Facts

"Tafseer-e-Muhammadi" is a detailed interpretation of The Holy Quran comprising seven volumes and more than three thousand full size pages. It is divided into seven volumes according to the stages (Manazil) of the Holy Quran. Every volume covers a stage i.e. Manzil of Holy Quran. This sense of division while writing the exegesis of Holy Quran is very rare and makes this aspect of the Tafseer distinctive too. It was first detailed commentary of the Quran ever written in Punjabi language in the shape of verse. It is written in

¹ Al Fyooz ul Muhammadi, P 150-179, Muttahida Punjab ka aik Azeem Musleh, P 6-7, & Tohfa e Waa'iz, P 2-3, & Tareekh Wafat e Hafiz Muhammad, P 7

Punjabi couplet keeping in view the mental level and acceptability of the people of the province of the Punjab in Pakistan. As mentioned earlier, Tafseer Muhammadi is one of author's wide range of work in Punjabi poem keeping in view the fondness for poetry and its recitation as the basic taste and trend of the general public of the Punjab.

The style of "Tafseer-e-Muhammadi" is poetic and expressive based on versified text. There are two translations included in the book. First translation is taken from Shah Waliullah Muhaddis Dehlvi called 'Fateh-ur-Rehman' with a quantity of modifications that is in Persian dialect and the second translation is author's own translation that is in Punjabi prose. Marginal note in Punjabi parlance are also added to explain and elucidate the important points for more comprehension and understanding. Every page of the Tafseer has all these five objects i.e. Quranic Text, Farsi translation, Punjabi translation, Interpretation in Punjabi verse and Marginal notes in Punjabi prose, arranged in such a manner that a common reader may have maximum benefit from it. Tafseer is free from any impression of the poetic exaggeration and does not go down of its scholarship through out of it, even if it comprises thousands of couplets.

Ideological Back ground & Rationale behind Tafseer e Muhammadi:

Nineteenth century was full of perplexity, confusion and embarrassment for the Muslims of Indo-Pak Subcontinent. English rulers were Christians and always tried to make Muslims disgusted and displaced from Islam as the Muslims of subcontinent proved to be the orthodox and radical Muslims. Christian Missionaries were working on Muslim youth particularly for the purpose and hence, the situation for Muslim thinkers was very embarrassing. Therefore, they had to play an effective role to rebut the Christianity on intellectual as well as practical grounds. Scholarly efforts were made by the Muslim scholars and Tafseeri literature of the time also indicates the shielding trend for Islamic Faith against Christian suppression. Maulana Rahmatullah Kiranwi,¹ Hafiz Waliullah,¹ Hafiz Muhammad bin

¹ Muhammad Mian, Maulana, Ulema e Haque, Muradabad UP, Vol. 1, P 33

Barakallah Lakhvi,² Hafiz Ahmed Shah Betalwi,³ Maulana Muhammad Qasim Nanotwi,⁴ Maulana Sanaullah Amratsari,⁵ Maulana Mansoor Ali Dehlwi⁶ and Maulana Abdul Haque Haqqani⁷ took it up as a mission at that time and shown deep concern to prevent the Muslims from displacement and annoyance to Islam.

After the freedom War of 1857, English regime blamed Muslims of this freedom movement and started revengeful actions against Muslims. Therefore, it was need of the time to guide the Muslim Nation towards right path to revive its distinctive values.

Orientalists and their poisonous movement had its impact to create ambiguity and distrust about Islamic Teachings in the minds of Muslim youth particularly through modern style and syllabus of education in the name of research. Aligarh college of Sir Syed Ahmed Khan, apart from its services to Muslims in the field of education, slanted the ideological approach of Muslims being over awed by the Orientalism and weakened the religious ties of Muslim youth.⁸ Western system of education, impact of Western civilization and ambiguous thoughts and ideas lead to the way that Muslim leadership and intellectuals divided into two sorts of groups 'old' and 'modern'. There started a conflict of ideas and work between these two. One group comprised Ulema and religious scholars, who concentrated on conventional way of thought and education. They started opening

¹ Iqbal Ahmed Farooqi, Tazkarah Ulema Ahl e Sunnat, Maktaba Nabwya Lahore, 1975, P 163

² Mahamid ul Islam, P 30

³ Muhammad Mian, Ulema e Hind ka Shandar Mazi, Al-Jamia book depot Delhi, 1960, Vol. 4, P 124

⁴ M. Ya'qoob Nanotwi, Biography of Maulana Muhammad Qasim Nanotwi, Deoband, Vol. 2, P 510

⁵ Fazal ur Rehman, Maulana Sanaullah Amratsari, Al-Maktaba tus Salfiyya Lahore, 1987, P 85

⁶ Sheikh Muhammad Ikram, Mauj e Kausar, Idara Saqafat e Islamia Lahore, 2000, P 199

⁷ Abdul Haye Lakhnawi, Nuzhat ul Khwatir, Noor M. Karkhana Tijarat e Kutab Karachi, Vol. 8, P 232

⁸ Nadwi, Abul Hassan Ali, Muslim Mumalik mein Islamiyyat aur Maghrabiyyat ki Kashmakash, Majlis Nashriyat e Islam Karachi, 1981, P 256

Syed Muhammad Saleem, Tarikh Nazriya e Pakistan, Idara Ta'leemi Tehqiq Lahore, 1985, P 132

Arabic institutions and tried to maintain a religious and spiritual trend based upon the knowledge of Quran, Hadith, Fiqh, Arabic language, and some traditional rational skills. This was called old educated class. The second group had modernistic approach in all fields of knowledge; thoughts and actions based upon English language and civilization and were called modern educated class. These two classes or groups were entirely different and contrary to each other.¹ 'Aligarh' and 'Deoband' were not only two institutions but regular centers of two opposite schools of thought.² This educational, social and cultural gap among the Muslims of Subcontinent and ideological conflict remained widening with the passage of time.

Hafiz Muhammad bin Barakallah observed the situation keenly and had purposeful visits of all the areas of Punjab to know the intellectual and practical status of the masses. He knew the fact through his thorough tour of Punjab that illiteracy and schism and innovations in religion are also prominent curses of the society. In these circumstances, he came forward and started educating people through his institution and paid special attention to write books converting original Islamic knowledge into Punjabi language according to the taste and trend of the people of Punjab. Hafiz Muhammad believed that Holy Quran is a living miracle and base of all the Islamic knowledge and divine guidance. Therefore, he wanted to serve the Holy Quran as well as to equip the illiterate people of Punjab with the Quranic wisdom and knowledge. Hafiz Muhammad himself denotes the fact in the preface of his Tafseer as follows:

اس معجزے قائم دائم دی کچھ خدمت کرن میں چاہاں
نفس پلیدیوں شر شیطانوں رب تھیں منگ پناہاں
جو واضح کر تفسیر لکھاں کچھ نال زبان پنجابی
جو لوگ پنجاب نہ جانن عربی جاہل رہن خرابی³

¹ Gilani, Manazir Ahsan, Pak o Hind mein Mulmanon ka Nizam e Taleem o Tarbiyyat, Maktaba Rahmania Lahore, Vol. 1, P 5 & Muslim Mumalik mein Islamiyyat aur Maghrabiyyat ki Kashmakash, P 87

² Nadwi, Masud Alim, Barr e Sagheer Hind o Pakistan mein Islami Tehrik ki Tareekh, Islamic publications Lahore, 1980, P 23

³ Tafseer e Muhammadi, Vol. 1, P 21

I want to serve this everlasting miracle having the shelter of Allah Almighty from impious desires and evil of Satan. Therefore, I want to write exegesis (Tafseer) in Punjabi language as it is a flaw and depravity that people of the Punjab are illiterate and unaware of Arabic.

He also states that his Tafseer is first Tafseer ever written in Punjabi language. There are so many Quranic interpretations in different languages but no one was in Punjabi. So the purpose of this Tafseer is to guide Punjabi people in preventing from polytheism, infidelity and schism etc. In his own words:

فارسی، ترکی، سندھی اردو ہور پنجابی
دور کیتی علماواں ہر ہر ملکوں جہل خرابی
ترجمہ بھی قرآن حدیثاں ہر ہر بولی علماواں
باتوفیق الہی جت خیر خواہی جہلاواں
پر اج لگ کسے پنجابی بولی نہ تفسیر بنائی
ہن اس عاجز توفیق اللہ تھیں سن پیری وچ پائی
تا اہل پنجاب ہدایت پاون سمجھ کلام الہی
شکر کفر بدعت سب چھوڑن کل حرام تہا ہی¹

Translation and Explanation Methodology:

Basically entire Tafseer is in Punjabi language but a Persian translation is also included in it. There are two translations integrated in the book. First translation is taken from Shah Waliullah Muhaddis Dehlvi called “Fateh-ur-Rehman” with a quantity of modifications that is in Persian dialect. Modifications are made just to make this translation easy, simple and intelligible to the common man. Translation of Shah Rafiuddin Dehlwi is also kept in view at certain places while making changes in “Fateh-ur-Rehman”. The second

¹ Ibid, Vol. 1, P 164

translation is author's own translation that is in Punjabi prose. The author has maintained very simple and plain Punjabi language in this translation that is easy to understand. This translation is made in the light of Shah Waliullah's as well as Shah Rafiuddin's translations. Tafseer "Mualim ut Tanzeel" and "Tafseer Mazhari" are also kept in sight to fix the meanings in this Punjabi translation. The author himself indicated it introducing his Translation:

انیوں پہلی سطر پنجابی نثر دوہاں تھیں لکھی
بعضے جا لحاظ معالم مظہری نظر بھی رکھی¹

First line of Punjabi parlance is written from the both "Mualim" and "Mazhari" that kept in sight at certain places.

Marginal notes in Punjabi parlance are also added to explain and elucidate the important points for more comprehension and understanding. Explanatory material with the help of other Interpretations (Tafaseer) of Quran is given in these marginal notes. Circumstances of the revelation and solution of the lexicon is also explained in these marginal notes in the light of basic and original tafseeri literature. This very fact is expressed by the author in a marginal note of the early pages in the first volume of Tafseer e Muhammadi as follows:

”تفسیر مظہری بہت عمدہ ہے۔ تصنیف قاضی ثناء اللہ پانی پتی رحمۃ اللہ علیہ یعنی شان نزول آیات دے تے اختلاف اقوال اہل علم دے وچہ اس تفسیر پنجابی دے اکثر تفسیر معالم التنزیل تھیں لکھے گئے ہیں۔ اگرچہ بعض جگہ نام کتاباں دا مذکور نہیں۔ تے جو مسئلہ سوا معالم دے ہو کتاباں تھیں لکھیا گیا ہے۔ او تھے نام کتاب منقول عنہ دا ضرور ہوویگا۔ جو تفسیر مظہری تے عباس تے موضح القرآن تے تفسیر عزیزی تے تفسیر جلالین تے بیضاوی تے تفسیر مدارک تے تفسیر کبیر تے احمدی تے فوز الکبیر تے مانند انہاں دی اپرا اکثر مطالب حاشیہ دے مظہری تھیں لکھے گئے ہیں۔ تے وچہ حل دے بھی معالم تھیں کچھ مظہری تھیں منقول ہیں۔ الا ماشاء اللہ ۱۲ منہ۔“²

¹ Ibid, Vol. 1, P 2

² Ibid, Vol. 1, P 2

Tafseer Mazhari is very fine that is authored by Qazi Sanaullah Panipati. Circumstances of revelation and difference of opinion among scholars is taken mostly from “Mualim ut Tanzeel” in this Punjabi exegesis. Although at certain places the name of book is not mentioned but if the opinion is taken from other than “Mualim”, the name of the book will be mentioned compulsorily. For instance, Tafseer Mazhari, (Tafseer Ibn e) Abbas, Moodheh ul Quran, Tafseer Azeezi, Tafseer Jalalain, Baidhawi, Tafseer Mudarik, Tafseer Kabeer, (Tafseer) Ahmedi and Al Foz ul Kabeer etc. But most of the marginal notes are taken from Mazhari and in the solution of the lexicon notes are firstly from “Mualim” and then from “Mazhari”. Exception is there by the will of Allah Almighty. The note ends by him (the author).

Every page of the Tafseer has all these five objects i.e. Quranic Text, Farsi translation, Punjabi translation, Interpretation in Punjabi verse and Marginal notes in Punjabi prose, arranged in such a manner that a common reader may have maximum benefit from it. The author himself narrates all these factors and gives the logic of its arrangements in the beginning of first volume of his Tafseer in his versified Punjabi style as follows:

ہر آیت دے تری ترے وجہیں معنے میں لکھ پائے
فارسی کہ تے ہور پنجابی نثر نظم وچہ آئے

ہے موضح فرقان موافق نام تاریخ شرعی
۱۲۸۵ھ باراں سو پچاسی ہجری بھی موافق موضوعی
پہلی سطر زبان جو فارس ہے فتح الرحمنوں
پر وچہ عبارت کجہ تغیر جہت آسان بیانوں
وچہ بعضے جا لحاظ رفیع الدین دے ترجمے والا
پر اکثر شاہ ولی اللہ ترجمہ اول سطرے والا
انیویں پہلی سطر پنجابی نثر دوہاں تھیں لکھی
بعضے جا لحاظ معالم مظہری نظر بھی رکھی
پر لفظی معنے اس وچہ لکھے نثر پنجاب زبانی
ترجمی سطر مرادی معنے بندیاں جہت آسانی
اس تھیں کچھے شان نزول معالم کنوں لیاندے
جو مظہری کنوں یا ہور کتابوں لکھے نام تھاندے
بھی حل لغات انہاں تھیں لکھی جتھے حاجت ہوئی
۱ ایہو طور لکھیسی اکثر جیکر فکر کیتوئی

In the last verse the author elaborates that all the arrangements of Tafseer have a fixed pattern and a typical style that is consistently maintained through out the Tafseer. No changes in style and methodology could be observed even if some body analyzes minutely and intensively. It means that methodology of Tafseer e Muhammadi is unique in style and nature which is different and distinctive among other interpretations of the Holy Quran.

Literary aspect of Tafseer e Muhammadi:

The Tafseer encloses all the linguistic qualities and writing elegance and hence, proves itself to be a best literary masterpiece of Punjabi literature. Although the main text of the Tafseer under discussion is versified and rhymed but even that the author has avoided using difficult words and turgid language. The language used in this Tafseer

¹ Ibid, Vol. 1, P 2

is very simple, plain and intelligible to the common man. Tafseer is written in couplet. Rhythmic and rhymed words are used to maintain the versified text. Rhythm of the versified text is also maintained through out the Tafseer and does not lose the attraction and literary enjoyment of the reader. In spite of all these literary qualities, the Tafseer is free from any impression of the poetic exaggeration and does not go down of its scholarship entirely, even if it comprises thousands of couplets. Comprehensiveness and brevity are the basic factors applied to the text language of the Tafseer both in poem and parlance. The author's selection of the words and typical style shows that priority is given to the comprehension and facility of the object reader. Rhapsody, gentleness, austerity, impression, effectiveness and other situational needs are observed along with the rhyming principles in selecting and using the words into sentences and verses. Islamic terminology is used frequently with out affecting the poetic art; rather it is adjusted with in the rhyming principles. In short, The Tafseer is a beautiful combination of erudition and poetic art. Have a look on the following verses from the first page and feel the quality of literary language used for Allah Almighty's Praise and depiction of His Attributes.

”سب حمد ثنا تعریف اللہ نوں پالٹہار جاناں
 جس کن تھیں کل مخلوق اپائی قادر پاک توانا
 اوہ واحد لا شریک الہی عزت عظمت والا
 اوہ عالی شان عظیم معظم مالک ملک تعالیٰ
 اوہ شاہنشاہ شاہاں دا والی مالک زمین آسماناں
 بھی کرسی عرشی معلیٰ مالک شنوا بیٹا دانا“¹

Some verses are in praise of the Holy Prophet (SAW); observe the beauty of description with comprehensiveness of words.

¹ Ibid, Vol. 1, P 1

جس کل رسول پیغمبر بھیجے جہت ہدایت عاموں
تے خاص حبیب محمد خاتم نبیاں رسل تماموں
اودنال قرآن کتاب حقانی بھیجیارسب دا آیا
کس حل حرام تے بھلا براسب امت توں سمجھایا
توں لکھ درود سلام کروڑاں اسنوں بھیج الہی
بھی آل اصحاب بھی تابعداراں امت پشت پناہی
جاں کل دنیا تے کفر شرک ہو رظلم فساد ہزاروں
زنا لواطت چوری دھاڑا مکر ٹھگی بدکاروں
جادو سحر تے ناحق خون بھی گوناگون بلائیں
سب دنیا وچ پھیل گئی لامشرق مغرب تائیں
تا ہادی خاص مربی کال سر جیا رب تعالیٰ
اود قدرت کامل رب نمونہ اسم محمد والا
جو اندک مدت دے وچ جگ تھیں تیخ فساد اٹھائی
تریویہ ۲۳ سالوں دے وچ لاکھاں لوکی ولی بنائی ۱

General Methodology of Tafseer e Muhammadi:

Inventiveness:

Tafseer e Muhammadi has the distinction to be the first complete Tafseer ever written in Punjabi language. "Shah Walullah was the pioneer in translating the Holy Quran in Persian; similarly Hafiz Muhammad is the pioneer in writing Tafseer in Punjabi. There is no working example of it in the past history."²

In a book printed by a government institution "Muqtadirah Qumi Zuban", Jameel Naqwi (The writer) has given a list of 24 Punjabi Tafaseer in the Annexure 'A' of the book, according to which Tafseer e Muhammadi is the first complete Punjabi Tafseer in the history of Tafseer Literature.³

¹ Ibid, Vol. 1, P 1

² Muttahida Punjab ka aik Azeem Musleh, P 7

³ Jameel Naqwi, Urdu Tafaseer(Kitabiyat), Muqtadirah Qaumi Zuban Islamabad, 1992, P 141-145

A renowned Bengali researcher Mufakhir Hussain expresses the fact as follows:

“The earliest Punjabi translation of the Quran is in verse. It was Hafiz Muhammad bin Barikullah who made this translation. His versified rendition entitled Tafseer Muhammadi masummah mudhi-i-furqan bazaban punjabi ma'a Tarjamah Farsi was published in Lahore in 1871”.¹

Simplicity:

The language of Tafseer is simple, plain and easy to understand. Complex issues and points of high level scholarship are knocked in an easy way and simple words. The following verses disclose the simplicity of language as well as point of view:

عام مفسر ہر آیت دا شان نزول بتاون
 ہر آیت دی نال موافق قصہ کہ لیاون
 انہاں قصیاں بہت ضرورت ناپیں ہر آیت بیانون
 جو وچہ حقیقت پاکی نفساں ہے مقصود قرانوں
 ہور عقائد باطل توڑن بھی فاسد اعمالاں
 وجود ناپاکی نفساں ہور عقائد بد افعلالاں
 ہے وچہ حقیقت شان نزول قرآن وجود انہاندا
 ہے دور کرن مقصود قرآنوں اینہاں بد چیزاں دا
 ہے تہذیب نفوس بندیاں دی غرض نزول قرآنے
 رب ایہ کتاب مبارک بھیجی تھن سوچن دانے 2

Brevity & Comprehensiveness:

Brevity and comprehensiveness are also prominent characteristics of Tafseer e Muhammadi. The words used to explain the meanings of Quranic Text are very simple and short but unveil the facts in a comprehensive and scholarly manner. For example, elaborating the meanings of the part of a Quranic verse (Al Baqarah 2:105) i.e.

¹ Mofakhkhar Hussain Khan, Dr, The Holy Quran in south Asia, Bibi Akhtar prakasani, Dhaka, 2001,

P 176

² Tafseer e Muhammadi, Vol. 1, P 7

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ - وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

the following one Punjabi couplet is considered sufficient and the meaning is completely explained comprehensively.

”تے اللہ خاص کرے جس چاہے نال نبوت رحمت

تے اللہ صاحب فضل وڈے دا انت شمار نہ نعمت“¹

Combination of “Fiqh” & “Hadith”:

In this Quranic exegesis the priority is given to Hadith and Muhadditheen's point of view but the concern is shown to the opinions of “Fuqaha” (The Muslim Doctors) too. Hence, two different trends of Quranic interpretation are linked up with each other in this Tafseer. Hafiz Muhammad has observed a moderate way of opinion between these two honorable classes of scholars and tried to make them nearer to each other and suggested the Muslim scholars of diverse schools of thought to concentrate on Quran and Sunnah for elimination of all kinds of diversity among them. He stresses on unity of Muslim scholars based upon Quran and Sunnah in his verses under the interpretation of Quranic verse no 59 of Soorat un Nisa as follows:

ہے مقصود اس آیت تھیں جد جھگڑا اہل علم نوں

پوے تا طرف قرآن حدیث لیاون اوس حکم نوں

جو نال قرآن حدیث موافق پاون عمل کماون

2 خلاف قرآن حدیث جے حاکم کہے تا پاس نجاون

He urges in these verses that Quran and Sunnah must be followed. If any ruler orders against it one must disobey him without any reservation and fear. Even though, the obedience to the Muslim ruler is ordained divinely and is considered in Islam as the obedience of the Holy Prophet (SAW). He also indicated this fact to explain the authority of Hadith as follows:

¹ Ibid, Vol. 1, P 88

² Ibid, P 423

جو نبی کہیا فرمانبرداری میری طاعت رب دی
تے میری بے فرمانی کرنی ہے معصیت رب دی
جس منیاں حکم امیر سو اس نے سنیاں آکھیا میرا
1 جو بے فرمان امیر سو میرا بے فرمان ودھیرا

The author believes that origin of all the schools of thought is same and could be the source of unity and harmony of Muslim Ummah. This very fact is also narrated by Imam Abu Haneefa (RUA) to maintain harmonious point of view for the purpose. Hafiz Muhammad takes Imam Abu Haneefa's point of view as a source of propinquity between diverse trends of Fuqaha and Muhadditheen. He says that Hanafi is a main School of thought in Fiqhi schools and is expressed by its Imam that is based upon Hadith entirely. The author concludes that a true Hanafi always depends upon Hadith following his Imam.

جو ابن مبارک کہیا جو ابوحنیفہؒ خود فرمایا
جاں آوے حکم نبی تھیں سر اکھیں پر منن آیا
بھی روضۃ العلماء اندر ایہ قول امام ایہائی
جو چھوڑو قول میرے نوں نال حدیث نبی دے بھائی
بھی قول میرے نوں چھوڑو جدتساں پہنچے قول اصحاباں
بھی جداں حدیث صحیح ملے سو میرا مذہب تاباں
ہن کچے حنفی قول نہ چھوڑن الٹ حدیث قرآنوں
2 جو سچے حنفی ابوحنیفے منن مت ایمانوں

Priority to Methodology of ancestors:

Hafiz Muhammad has given the priority to the methodology of pious ancestors and doctors of Muslim history in interpretation of the Holy Quran. He maintained the method of concluding issues after quoting the Traditions of the Holy Prophet (SAW) and describing the sayings and opinions of Imams of different schools of thought. His conclusion

¹ Ibid, P 424

² Ibid, P 424

is always found upon revealed or precided knowledge so that the reader could reach the original information as well as conventional point of view linked up with the divine knowledge. For example, he writes about the circumstances of revelation of Soorat ul Fatiha as follows:

سورت	فاتحہ	قول	صحیح	وچہ	کے	نازل	ہوئی
ہک	مدنی	کہن	جو	وچہ	مدینے	آئی	شک نہ کوئی
بعضے	کہن	دو	واری	لتھی	کے	ہور	مدینے
پہلا	قول	صحیح	زیادہ	عالم	کہن	تکلیف	تکلیف
نال	اجماع	ابھی	ست	آیت	پہلی	ہے	بسم اللہ
انعت	علیہم	اوپر	نہ	آیت	قول	علی	عبداللہ
تے	بعضے	آکھن	ست	آیت	بسم	اللہ	باجہ
انعت	علیہم	اوپر	آیت	ستویں	انہاں	ٹھہرائی	ٹھہرائی
پہلے	کہن	دلیل	جو	اول	مصحف	وچہ	لکھیوے
غیر	قرآن	نہ	مصحف	اندر	لکھن	روا	رکھیوے
دوجے	کہن	جو	وچہ	نمازاں	پڑھن	بلند	نہ آئی
جے	فاتحہ	آیت	ہوندی	تا	اس	واگ	پڑھیدے
ترے	نام	اس	دے	ہک	فاتحہ	ام	کتاب بھی سبع
فاتحہ	یعنی	شروع	قرآن	تے	اصل	مڈھ	اس جانی
معنی	سبع	جو	ست	آیات	مثنی	کہن	دوبارہ
ہر	وچہ	نماز	دوبارہ	پڑھیوے	ہور	قرآن	اکارہ 1

Abstention from personal opinion:

As it may be observed in above mentioned verses, the author of Tafseer e Muhammadi has quoted traditions (Ahadith) of the Holy Prophet (SAW), Sayings of His venerable Companions, opinions of

¹ Ibid, Vol. 1, P 6-7

the pious ancestors but avoided to give his own opinion. He always tried to make the points clear in the light of Traditions and conventional point of view. He considered it necessary to maintain the original wisdom and spirit of Islamic Thought.

Comparison of Opinions about controversial Issues:

While resolving the controversial issues, the author has adopted the style of comparison among the different opinions of Muslim jurists and scholars who are the Imams of renowned schools of thought. He compares the inferences of all doctors honestly with out any prejudice and reaches a moderate point of view that suits to all mostly. Following long text is quoted here to elaborate the moderate comparative style of the Tafseer, when the author has discussed the controversial issue of saying Aamin in prayers loudly or silently.

اس مسئلے وچہ اہل علم نوں اختلاف ایہائی
 اصحاباں ہور تابعیناں بھی وچہ اماماں بھائی
 ہک فاتحہ واجب آکھن بھائیں وقت بلند قرأت
 ایہ عمر علیٰ عثمانؓ معاذ بھی ابن عباسؓ روایت
 ایہ پنج اصحاب تے شافعی ہور اوزاعی ایہ فرماون
 تے بعضے وقت بلند خوشی ہولی وقت پڑھاون

ایہ ابن عمرؓ ہور عروہ قاسمؓ ابو بکرؓ دے پوتے
بھی زہری مالک ابن مبارک احمد ڈر پوتے
تے بعضے کہن نہ ہولی وقت نہ وقت بلند پڑھیوے
ایہ جابرؓ تے سفیان ثوری ہور آکھن حنفی دیوے
منع والیاں دی سند جو سورت اعراف دے آخر آیت
فاستمعوا وانصتوا تمہیں پکھلیاں منع قرأت
جو واجب کہن سو فاتحہ باجھوں پڑھنا منع بتاون
فاتحہ پڑھن حدیثوں ثابت ترمذی کنوں جو لیاون
عبادہ کہے نماز فجر دی حضرت نبیؐ پڑھائی
بند قرأت ہوئی تا بعد سلاموں آکھیا بھائی
تسیں مگر امام قرأت پڑھدے یاراں آکھیا آہو
آکھیا نبیؐ جو فاتحہ باجھ نہ راہ قرأت جاہو
ہک فاتحہ پڑھو ضرور جو فاتحہ باجھ نماز نہ کائی
ایہہ سب تفسیر معالم اندر بغوی لکھیا بھائی
ہدائے وچہ محمد فاتحہ پڑھنا نیک بتایا
کارن احتیاط بھی احمد وچہ تفسیر لیا یا
جو صوفیاں ہور مشائخ حنفیاں طرف جے پکھیں پیارے
تا وانگ محمد فاتحہ پکھلیاں احسن جانن سارے
آمین آکھن فاتحہ پچھے سنت وچہ نمازاں
اس معنی یارب کرتوں اینویں کریں قبول نیازاں
ہولی کہن یا اپنی سنت اختلاف ایہائی
اصل ادا ہر صورت وچہ نا کر جھگڑا بھائی¹

He concludes the debate of Aameen in the prayers in a just and equitable manner that saying Aameen is compulsory and there is no

¹ Ibid, P 11-12

Free from Modernistic approach:

Hafiz Muhammad avoided explaining the Holy Quran based upon his own opinion irrespective of the Traditions and Tafseeri precedents. Modernistic approach in the methodologies of Quranic interpretations is hazardous for the comprehension and understanding Islam. Islam is entirely originated through the divine teachings and revealed knowledge. Hence, the original wisdom and true spirit of the Holy Quran can only be apprehended through the sound foundations and linkage to the traditions of revelation. Tafseer e Muhammadi is a traditional (bil-mathoor) Tafsir in true sense and the author has avoided giving his own opinion and reinterpretations. He believed that the interpretation of Qur'an is nothing but traditional and established one (bil Mathoor), based upon the sayings, perceptions and interpretations of the Holy Prophet (SAW) Himself, Venerable Companions of the Holy Prophet (SAW), their Successors and other doctors and scholars of Islam. He condemns the way of interpretation of the Holy Qur'an based upon the opinion, estimation and one's own attitude or belief (Tafsir bil-Raey) that has no credence and authority in Islam. Modern trends of Tafseer are once again rational, logical or philosophical those cause the refutation of some basic Islamic concepts and creeds. The author believed this kind of trends and thoughts must be denounced at intellectual as well as practical levels. He states his point of view in harsh words as follows:

معاذ اللہ! یہ نیچری مذہب ہر مذہب تھیں گندا
جو منی نہیں وجود فرشتیاں کنوں یہوداں مندا
انہاں فلسفیاندا طعن قرآنوں کر تدبیر ہٹایا
ایہ خیر خواہی اسلام ہوئی یا صاف کفر وچہ پایا
ایہ خیر خواہی اسلام ایہی جس تیخ ایمان اکھاڑے
تے من والیاں نیچر یاندے جھگے دین اجاڑے¹

Hafiz Muhammad states in this text that a religious behavior based on reason has not any credence in Islam. Denial of basic Islamic concepts like existence of Angels etc. is a kind of infidelity in itself. He

¹ Radd e Naturi, P 5-6

declares rationalists defying the Islamic creeds more harmful than Jews. This denial is the outcome of reinterpretation founded upon reason, estimation and self opinion. He clears more as follows:

بھی نفی کرے آسماناں ماکاں جناں تے شیطاناں

ایہ فلسفیاں سنگ رلے تے کرے تاویل حدیث قرآناں¹

Confutation of False Creeds:

Hafiz Muhammad has negated the false creeds particularly defying aptitude of so called scholars about Miracles, Existence of Angels, and Jinn & Satan. Objections on birth and life of Eesa Alaihissalam (Jesus), Polytheism and Pantheism are also refuted in this Tafseer in a scholarly and logical manner. For example, in the interpretation of Soorat ul Ikhlas, he negates the concept of Pantheism in a logical way observing simplicity of words as follows:

کہن وجودی ہر شی اللہ اوس بن ہور نہ کوئی

تے ہر شے ہے محتاج اللہ صمد کویں پھر ہوئی

ایہ کہن جہانوں اللہ اوہ سبہ دسن پیندے کھاندے

بھی جمدے چندے دھیاں پتر بیمار ہوندے مر جاندے

پھر جو کہن انہانوں اللہ دینوں عقلوں خالی

ایہ عقل تے نقل خلاف عقیدہ بات دیوانیانوالی

ہے اللہ ہک صمد جو اوسنوں حاجت مول نہ کائی

نہ جنے نہ جے خویش نہ جسوں لائق اوہ خدائی²

Endorsement of Waliullahi Thought:

Shah Waliullah Muhaddis Dehlwi and his family had a deep impact on the society of subcontinent particularly on religious minds. This impact became a specific school of thought. They tried their best and worked very hard for several years serving Islam in the fields of Quran, Hadith, Fiqh, Tasawwuf (Mysticism) and other practical fields

¹ Ibid, P 10

² Tafseer e Muhammadi, Vol. 7, P454

of life. Waliullahi family succeeded in maintaining a code of conduct for Muslim nation of the subcontinent which caused to minimize the controversies and mutual disputes of Muslims.

Hafiz Muhammad had also deep concern and relationship to Waliullahi school of thought that is very prominent in his Tafseer. Translation of Shah Waliullah, "Fateh ur Rehman" is included to the Tafseer with some modifications as a first line, and the second line Punjabi translation is also made in the light of "Fateh ur Rehman". "Al Foz ul Kabeer" is also kept in view and its principles are followed in the interpretation. Therefore, Tafseer e Muhammadi is called the representative Tafseer of Waliullahi school of thought. The author writes his words about "five knowledge" of "Al Foz ul Kabeer" as follows:

ہن	شاہ	ولی	اللہ	دہلوی	اندر	فوز	کبیر	لیایا
جو	وچہ	قرآن	بیان	علم	ہے	پنچے	قسم	ٹھہرایا
اول	علم	احکام	شریعت	واجب	استجابوں	صوابوں	بیان	ہو
اوه	قسم	عبادت	تھیں	احکام	یا	معاملیاندی	قسموں	یا
یا	تدبیر	معاش	گھراں	یا	ملک	سیاست	رسموں	

اسدی	سب	تفصیل	فقہ	وچہ	کیٹی	شرح	فقہیہاں
دوجا	بھگڑا	چونہ	فرقیاندا	جو	گمراہ	سفیہاں	
یہود	نصاری	مشرک	ہور	منافق	فرقے	چارے	
وچہ	علم	کلام	تہاں	بھگڑیاندا	ویکھ	فروع	پیارے
تریجا	ذکر	آلاء	اللہ	خود	ذکر	کرے	انعاماں
زمین	آسمان	پیدائش	ذکر	صفات	کمال	تماہاں	
چوتھا	ذکر	ایام	اللہ	جو	اگلیاں	توہاں	قصے
بے	فرماناں	تہر	عذاب	تے	نیکاں	فضلوں	حصے
پنچواں	ذکر	جو	موتوں	کچھ	حشروں	نشر	حسابوں
جنت	دوزخ	وزن	اعمال	صراط	عذاب	ثوابوں	¹

He also narrates the scholarship level and supremacy of Waliullahi Point of view in explaining the Quranic meanings in the Tafseer of verse No.173 of Soorat ul Baqarah in following words:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَالْخِنْزِيرَ وَمَا أُهْلَ بِهِ
تحقیق حرام کیتس اپر ساڈے مردار تے لہوتے گوشت خوکدا

جو	جہت	تقرب	غیر اللہ	دے	بندیاں	نذر	کر بندے
اوہ	بندے	نیک	بیزار	انہاں	تھیں	راہ	وہندے
جو	جہت	تقرب	غیر اللہ	دے	بندیاں	نذر	کر بندے
اوہ	بندے	نیک	بیزار	انہاں	تھیں	راہ	وہندے
عزیزی	والا	وڈا	محدث	مجہد	جگ	جانے	
شمس	الہند	کہن	تس	عالم	عربی	دور	ٹکانے
بھی	والد	اوسدا	شاہ	ولی	اللہ	بحر	ایہائی
تے	شاہ	رفیع	الدین	تے	عبدالقادر	اسدا	بھائی

¹ Tafseer e Muhammadi, Vol. 1, P 6-7

تے	اسلمعیل	شہید	بھتیجا	ٹھٹھاں	علم	ابھارے
تے	مولانا	اسحاق	نواسہ	جگانڈے	جگ	تارے
پورب	ہند	پنجاب	بنگلہ	دکن	سندھ	ولایت
خوشہ	چین	انہاندے	گھردے	عالم	اہل	ہدایت
ایسا	عالی	شان	گھرانہ	ہور	نہ	سنیاں
اسنہاں	مکان	اندر	ہر	نوں	فیض	انہاں
ایہ	سارے	سنے	شاگرداں	قائل	حرمیت	اس
جو	غیر اللہ	دیکارن	مشرک	کردے	نذر	دیوانے

It shows the author's relationship and devotion to the family of Shah Waliullah. The author has observed this family's point of view as most important to fix the meanings of the verses of the Holy Quran.

Seven Qualities of Tafseer e Muhammadi:

A renowned scholar and prominent Mufassir e Quran of Pakistan Maulana Abduhoo Al Fallah narrated one of his dreams that he met the author in dream and asked him about the characteristics of his Tafseer e Muhammadi. He replied (in the dream) there are seven distinctive qualities of this Tafseer. After these words he awakened and could not have the detail of these seven qualities. Afterwards, he got the chance to ask about these seven qualities from the grandson of the author who spent the last 45 years of his life at Madina Munawwarah teaching Hadith in Masjid e Nabwi for 45 years. He replied at once that "استوی علی العرش" is described in Quran for seven times and Hafiz Muhammad has not made any reinterpretation of this term; making these seven times no reinterpretation are the distinctive qualities of this Tafseer. This very fact can be observed in the marginal note No. 3 in Tafseer of "استوی علی العرش" in Soorat ul A'araf.²

¹ Ibid, P 138-139

² Ibid, Vol. 2, P 169

Methodology of Tafseer e Muhammadi in Metaphysical Issues:

Tauheed (Oneness of Allah):

Many questions are arisen by the philosophers and rationalistic minds about existence, oneness, personality and Attributes of Allah Almighty. The author of Tafseer e Muhammadi refutes the misconceptions created by the logical and philosophical minds in a simple descriptive way. In the Tafseer of Soorat ul Ikhlas he narrates as follows:

توں آکھ محمدؐ اوہ ہی اللہ واحد ہک ہکلا
 اللہ صمد نہ کہادی پیوی ناکچہ حاجت اللہ
 نہ جنیا اوس کسیوں نا اوہ جنیا گیا کسے تھیں
 تے ناکوئی اوسدا کفو برابر جنس شریک اوسے تھیں¹

Then he explains the meanings of 'Samad' in the light of traditions in simple words:

تے معنی صمد جو بے پرواہ نہ حاجت پینے کھانے
 کوئی لم یلد و لم یولد تفسیر صمد دی جانے
 ہک کہن صمد سردار وڈا جس سبہ تھیں وہ سرداری
 جتنی قسم ابھی سرداری اوہ سبہ اوسوچہ جاری
 ہک کہن جو کامل سب صفتا نوچہ سب کما نوچہ نالے
 ہک کہن جو مقصد ہر دا ہر کوئی حاجت اوسیں بہالے
 ہے اوہ مقصود جو کل مرداں ہر کوئی اوستھیں منگے
 بہی تختی وقت پوکارن اسنوں سبہ مندے تے چنگے
 ہک کہن صمد جو باقی دائم کچھے خلق فنا تھیں
 ہک کہن جو سب تھیں اپر ناکوئی اپر پاک خدا تھیں²

¹ Ibid, Vol. 7, P 453

² Ibid, P 454

Risalat(Apostleship):

Hafiz Muhammad considers the position of Prophet as entirely bestowed by Allah Almighty and can not be achieved by anybody through his own struggle. A Prophet is an ultimate source of guidance equipped with divine commandments. Purpose of annunciation of the Prophets is just to provide the humanity the proper guidance towards right path that leads to the ultimate triumph in this world and the Hereafter. Whenever the world became full of false creeds and deeds, the Prophets started coming to save them from destruction. The Holy Prophets are just like physicians and doctors who treat the ailments of human body and spirit simultaneously. In his own versified words he writes his point of view as follows:

وچونو زمانے کفر ہو یا تدبھیجیا نوح خدا نے
فر وارو وار پیغمبر آئے ہر کہ وچہ زمانے
کہ کہن جو کشتی نوح چڑھے کہ امت مومن آیا
فر نوح مرن تھیں کچھے بعضے کافر پئے کورا ہے
کہ کہن جو ابراہیم اگے سن کافر لوگ تہامی
تا ابراہیم نبی رب بھیجیا ہور پیغمبر نامی
کہ لکھ چویہ ہزار نبی وچہ مرسل تریسو تیراں
اٹھاویہ نیماں نام قرآن اندر مذکور نہ غیراں
اوہ سبھے ہکو راہ بتاون بعضے حکم وٹاون
جو نکر حال بیمار موافق دار و فرق بتاون
توحید مثال صحت دی شرک گناہ مثال بیماری
ہر ہر مرض جدا ہے دارو مطلب صحت ساری
پر وچہ قرآن جو آخربھیجیا دارو ساریاں مرضاں
حاجت ہور کتاب نہ چھوڑی حاصل سبھے غرضاں

1

¹ Ibid, Vol. 1, P 184

Aakhirat(The Judgment Day):

The author says that having faith on Aakhirat means to believe there is ultimate end of every thing that exists in this universe. This concept is absolutely according to the demand of reason that there must be some time and place when good and evil or wrong and right be decided. That's Akhirat nobody can be exempted from being there and asked about all his deeds. Therefore, all the human beings will gather there in groups with which they lead their lives. Elaborating the tafseer of verse No. 17 & 18 of Soorat un Naba, he states about Akhirat in following words:

ٹھیک اوہ فیصلید ا دینہ ہے میعاد معین والا
 جس دن وچہ قرناؤ پھو کیسی آؤ ٹولا ٹولا
 اوہ فیصلے دا دینہ روز قیامت ہے میعاد تماماں
 بدال نوں بریاں ملن سزائیں نیکانوں انعاماں
 جس دن دوجی واری وچہ قرناودے پھوکیا جاسی
 اوسدن فیصلے دا دینہ ہوسی ہر کوئی بدلہ پاسی
 تا فوجاں فوجاں ٹولے ٹولے ہوسی خلقت ساری
 ہنود یہود مجوس نصاری فوجاں ہوسن جاری¹

That is the true Day of Judgment when the clarion will be blown and all the people will come in groups and gather. It will mean end of all limits and respites. Then the clarion will sound for the second time and everyone will be given reward or punishment according to his deeds.

Naz'a (Agonies of Death):

The author has categorized the stages of the end of this life and shifting of to the Hereafter. He expresses these stages very agonic and painful if the man is not graced by the bounties of Allah Almighty.

¹ Ibid, Vol. 7, P 306

The time of Naz'a, when the spirit is separated out of the body is the first stage that every one is to pass through it. In his own words:

بہلی گھاٹی جان کندن دی سخت مصیبت بھاری
امیر فقیر جو بھلا برا سب لنگھن وارو واری
اس گھاٹی بن راہ نہ دوجا جتول کوئی جاوے
نبی ولی ہور شاہ گدا سبھ او تھوں لنگھ سدھاوے¹

Grave and Answerability in it:

The author states the second difficult pass is grave in which man will be asked some basic questions by two angels with typical and horrific look called "Munkir" & "Nakeer".

دوجی گھاٹی قبر ایہائی جسدی ہیبت بھاری
حضرت نبی عذاب قبر تھیں نت اعوذ پکاری²

Then he states in his typical style about the angels and their look as follows:

جاں وچہ قبر اتارن میت ہو فارغ مڑ چلے
منکر ہور نکیر فرشتے آون رب دے گلے
وڈے دندتے کبریاں اکھیں صورت بری سیاہی
بولن کردکن بجلی وانگول رکھ پناہ الہی³

Hafiz Muhammad believes that everybody will have to answer to Munkir and Nakeer even if he is not buried in a grave:

سوال جواب قبر دا ہووے ہر ہر میت تائیں
بھاویں اندر قبر نہ آوے کھاون شیر بلائیں
یاوچہ پانی ڈب مرے اس مجھ یا کچھو کھاون
یا کوئی سڑکر سواہ ہووے فراواؤل ساہ اڈاون⁴

¹ Hafiz Muhammad, Ahwal ul Aakhirat, Malik Bashir Ahmed Tajran e Kutb Lahore, P 6

² Ibid, P 12

³ Ibid, P 13

⁴ Ibid, P 14

Signs of Dooms day:

The author believes that there are two kinds of Dooms-day i.e. one is initial stage when all universe will be destructed and second is absolute gathering of all for Judgment. Both have separate nature and signs to occur.¹

Tribulation of Dajjal (Anti-Christ):

There will be a mysterious personality nearer to the dooms-day called Dajjal that will be a great deceiver and sent for the trials of Believers. Hafiz Muhammad has given all the details of this tribulation in the light of Quran and Sunnah.²

Other Metaphysical Concepts & Issues:

Hafiz Muhammad has also discussed in detail the issues and concepts of metaphysical nature in his Tafseer and other relevant books like ascent & descent of Eesa Alaihissalam (Jesus),³ Yajooj Majooj (a terrible monster crowd),⁴ Hashr e Ajsad (Resurrection),⁵ Pul-Sirat (extremely narrow bridge),⁶ Meezan (Pair of scales),⁷ and other metaphysical signs of the day of Judgment expected to happen near to it.⁸

Different Trends of Quranic Interpretations and “Tafseer e Muhammadi”

The word “Tafseer” is used for Qur’anic exegesis or interpretation that means to exhibit, to elaborate, to unveil, or to explain the meanings of the Qur’an, and the instructions given in it, so that the Quranic injunctions and commands could easily be understood by the readers.⁹

¹ Ibid, P 20 & P 23

² Ahwal ul Aakhirat, P 27-30

³ Ibid, P 33 & Tafseer e Muhammadi, Vol. 1, P 292

⁴ Ahwal ul Aakhirat, P 32

⁵ Ibid, P 37&39 & Tafseer e Muhammadi, Vol. 4, P 100

⁶ Ibid, P 64 & ibid, P 144

⁷ Tafseer e Muhammadi, Vol. 4, P 196 & Vol. 2, P 152

⁸ Ibid, Vol. 5, P 274

⁹ Ghulam Ahmad Hariri, Tareekh-e-Tafseer o Mufassirin, Malik Sons Tajiran e Kutb Faisalabad, 2004, P 3

This has become an independent and important Islamic discipline, after passing through different phases. There developed several styles and divergent trends of Qur'anic interpretations in the course of time which may be called different schools of thought or diverse methodologies in the field of *Tafseer*.

Primarily we have two important Tafseeri schools of thought. First is called the "Tafseer bil masoor". They mostly draw on the Ahaadith (Traditions) of the Prophet (SAW), the sayings of the Holy Companions of the Prophet (RAA), and other Tafseeri traditions.¹ They believe that the Holy Prophet (SAW) has explained the difficult points of the Quran. This elaboration on the part of Holy Prophet (SAW) was not only through words of mouth, but through his deeds also. Therefore, on the basis of His actions and words the explanation of the Qur'anic verses can be done more safely. This adherence to the Traditions of Holy Prophet (SAW) and the Companions is also a safeguard against any possible detraction and deflection. It will also hinder the way of personal opinions based on some prejudice or coloured by some personal selfish motives. The earlier Tafaaseer have been written following this very approach. "Jame Al-Bayan fi Tafseer-ul-Qur'an" by Ibne Jareer and "Tafseer Ibne Katheer" are the best known Tafasser that have followed this methodology of interpretation.

The second primary style of Tafseer is called "Tafseer bir-Raey". The adherents of this style of Tafseer put much emphasis on pondering and reflecting on the verses of the Quran. They use their own judgmental and discretionary powers. This approach is in fact derived from the Quran itself. The Quran repeatedly invites people to use their judgmental powers and use their faculties to know, think and decide. However, it is to be noted that the Muslim scholars have laid down some rules which are to be observed while using this method of Tafseer.² Therefore, they always restrict their opinions within the ambit of the Arabic syntax and lexicon and their interpretations are supported by the rules of the language and the definite injunctions of the Quran and Sunnah. "Mafaateeh ul Ghaib" by Imam Raazi,

¹ Subhi Saleh, Uloom-ul-Qur'an (Urdu trns. Ghulam A.Hriri), Kashmir Book depot Faisalabad, 1994, P415

² Ibid, P 418

“Taafseer Baidhawi”, “Tafseer-e-Khazin” are some of the famous Tafaseer¹ written following this specific approach. If any Tafseer is based on mere opinion and is not supported by the rules of the language and the definite injunctions of the Quran and Sunnah, it will have no acceptance, authority or credence among the Muslim scholars and is called “Tafseer bir Raey al Mazmum” (the condemned one). Tafseer is a very delicate and sensitive issue and it cannot be left to one’s whims and caprices.

Some Tafaaseer are written with a view to proving the standpoint of a particular sect. They resort to far-fetched hair splitting and sometimes even distortions. These Tafaseer often do not offer an objective study of the Qur’an. However, some of them may occasionally contain some very fine Tafseeri points and discussions. “Tafseer Al Kashshaf” by Zamakhshri is an example of such tafaaseer. This tafseer represents the Mu’atazli school of thought and rarely returns to the traditions of the Holy Prophet (SAW). However, the logical relations and rhetorical points have been very beautifully explained in it.²

There are some Tafaseer written by Sufis. These Tafaaseer in fact do not elucidate the Qur’anic verses, rather they try to mystify them. They claim to probe into the real nature of things and reach the ultimate reality. They take all the Qur’anic words and phrases as symbolic, representing something beyond their literal or obvious meanings. Most famous one among such tafaaseer is the tafseer by Mohayyuddin Ibne Arabi.³

Some Tafaseer are written in the light of modern scientific investigations. Though it is a relatively a new approach and may have its own benefits but it has its dangers too. Scientific theories are mostly changed time to time and cannot be depended over to explain Qur’anic teachings. Notable among such tafaaseer is Allama Tantawi’s “Jawaahir-ulQuran”.

¹ Ibid, P 418

² Ibid, P 421

³ Ibid, P 422,423

There are some Tafaaseer which claim to have tried to understand the Qur'an from a rational outlook and reject any interpretation of the Qur'an which in their opinion cannot be weighed against rational standards. "Tafseer e Ahmadiyah" by Sir Sayyed Ahmad Khan is one such Tafaseer.

Some interpreters do not believe in the Traditions of Holy Prophet (SAW) as a primary source of Islamic knowledge. They have given such interpretations as cannot be accepted by a common Muslim anywhere in the world. It opens the door for anyone to give such explanations which further only the personal whims of a particular person. "Mataalib-ul-Qur'an" by Ghulam Ahmad Pervez is one such tafseer.

There is a particular Tafseeri school of thought that lays much emphasis on "Nazm-i- Qur'an" (Order of the Qur'an). They hold the view that any point in the Qur'an can best be understood in the light of the context in which it comes. They also take support from the Sunnah of the Prophet (SAW) but they define Sunnah in their own manner. This definition excludes a large part of the Traditions of the Holy Prophet (SAW) from their particular domain and gives them ample chances to refuse to accept any Hadith on the basis of their own self-concocted rules. Maulana Amin Ahsan Islahi's "Tadabbur-i-Qur'an" and his teacher Maulana Farahi's tafseeri attempts are fine examples of such Tafaaseer but deplorably they often disregard and ignore the explanation given by the Prophet (SAW) and his Companions.

There are some Tafaaseer which give an in-depth analysis of the 'nahw' or syntax of the Quran. They give a detailed analysis of Qur'anic words, phrases and clauses. They attempt to point out all the various explanations possible in a given situation and try to bring out the finer shades of meanings through this analysis. "Baidhawi" is an example in this regard.

Some Tafaaseer have been written exclusively to discuss those verses of the Qur'an which issue some instruction or command. These are called "Tafaaseer-ul-Ahkam". Many of such Tafaaseer are in fact an attempt to explain the Qur'anic commands in the light of their own specific Fiqhi school of thought. For example, "Ahkaam-ul Qur'an"

by Imam Abu Bakr Jassas has been compiled in the light of “Fiqh e Hanfi” and “Ahkaam-ul-Qur’an” by Abu Bakr Ibn Al-Arabi has been compiled in the light of the “Malki” school of thought.

“Tafseer e Muhammadi” is a comprehensive and traditional Tafseer based on the knowledge associated to the Holy Prophet (SAW) through the incessant chain of narrators. Although the author has had more than twenty basic books of Tafseer and Uloom-ul-Quran as the fundamental sources of his Tafseer, the key sources of “Tafseer-e-Muhammadi” are “Tafseer Ma’alim-ul-Tanzeel” of Imam Baghwi and “Tafseer Mazhari” of Qazi Sanaullah Panipati. That’s why the author has given the references of “Ma’alim” and “Mazhari” in his Tafseer ubiquitously. The reason to have these Tafaseer as the main sources is mentioned by the author himself that he believes in Conventional methodology of Quranic interpretation based upon Tafseeri traditions of the Holy Prophet SAW and His Companions like Hazrat Abdullah bin Abbas (R.A.A.) etc. who had exceptional awareness in Tafseeri precedents. Circumstances of the revelation and solution of the lexicon in “Tafseer e Muhammadi” is quoted in the light of the references mainly taken from “Mazhari” and “Maalim”. The other sources of “Tafseer-e-Muhammadi” are also traditional, authentic, long-established, and time-honored e.g. “Tafseer Badhaawi”, “Tafseer Kabeer”, “Moodhih-ul-Quran”, “Tafseer Azizi” and “Tafseer Jalalain” etc. Hence, Tafseer e Muhammadi is a traditional (bil-mathoor) Tafsir in true sense and the author has avoided giving his own opinion and reinterpretations. He believed that the interpretation of Qur’an is nothing but traditional and established one (bil Mathoor), based upon the sayings, perceptions and interpretations of the Holy Prophet (SAW) Himself, Venerable Companions of the Holy Prophet (SAW), their Successors and other doctors and scholars of Islam. And the interpretation of the Holy Qur’an based upon the opinion, estimation and one’s own attitude or belief (Tafsir bil-Raey) has no credence and authority in Islam. Contemporary trends of interpretation of the Holy Quran are once again rational or logical more than traditional. Some modern schools of thought in Tafseer literature believe that Order of the Quran and Arabic lexicon is more important for Interpretation of the Quran than the established and conventional way of Tafseer. Islam has its fixed structure with evergreen interpretations of the Holy Quran. Islam’s talent, power and all capability to face the challenges

of emerging situations and to fulfill the needs of the modern age absolutely lies with the traditional way of guidance and conventional style of construal of the Holy Quran.

