

Analysis of Interpretations Literature of 21st Century of Selected Commentaries
of Brelvī and Deoband School of Thought Written in the 21st Century

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Abstract

Different active religious groups in the subcontinent such as *Deobandi*, *Brelvi*, *Jamaat-e-Islami*, *Dawat-e-Islami*, *Ahl-alhādīth* and *Shiā* are the main sects. A group of people rather than one person can be called a sect. The term sect is used literally to refer to groups, congregations, families and tribes. The formation of parties or organizations to attain different goals or establish a single party for a particular purpose is not wrong and harmful according to *Shari'āh* but in the *Qur'ān* sectarianism and factionalism are considered flawed and prevented from doing so because these destroys the unity of the *Ummah*. And creates disunity and division among the Muslims as a result of which their power is lost. In the Holy *Qur'ān*, the words, "وَلَا تَفَرَّقُوا" forbid this sectarianism, as is the case with the *Ummah* at present time. There are defenses against each other and Muslim countries are fighting against themselves. The claim of each of the different parties or sects in the world and Pakistan in particular is that they are the representative of Islam and the preacher of the *Qur'ān* and *Sunnah* but it is not about names or sects because no one can stop sectarianism formation and organization of groups. Everyone has the right to preach the religion and to establish their organization or group on the basis of the *Qur'ān* and *Sunnah* but the problem arises when an ordinary Muslim hears or reads everyone's claims. It is difficult to decide who to support or accept. It is not easy for a person to make this decision about multitude of sects but like other problems, one should turn to the Holy *Qur'ān* and *Hadīth* to solve this problem. Among these sects and parties whose names are well-known in our society are *Brelvi*, and *Deobandi* sect in the subcontinent. Jurisprudentially, *Brelvi*, and *Deobandi* both are Hanafī. In this research article we analyses the two prominent Exegesis of each sect *Brelvi* and *Deobandi* written in the 21st Century.

Keyword: Analysis, Interpretation, Literature, Brelvī and Deoband School of Thought

Introduction

Most of the commentaries on the Holy *Qur'ān* written at any time in Islamic history are influenced by the ideas and minerals that were prevalent among Muslims at that time. Discussions have been held to refute or support these ideas and beliefs. An important trend in the Urdu commentary literature is also a professional and doctrinal trend. Scholars from each

sect and school tried to formulate a comment based on their beliefs that could prove their beliefs and practices. The following is a review of the interpretations of Brelvi, and Deobandi, scholars of the major sects of Ahl-e-Sunnat, whose dominant tendency is sectarian. In this research article we will introduce and describe the Style of Selected Commentaries of Well-Known Schools of Thought i.e. Brelvi and Deobandi Written in the 21st Century. For this article one Tafsir of Brelvi School of thought, Tabiyan-ul-Qur'an by Ghulam Rasool Saeedi, and one Tafsir of Deobandi school of thought, Tawzeeh-ul-Qur'an (Easy Translation of Qur'an) by Mufti Muhammad Taqi Uthmani have selected.

Interpretation of the Brelvi School of Thought

Muslims early Sunni class in South Asia was called Brelvi in modern times they have more than 200 million followers. An India Times report states that the majority of Muslims in India belong to the Brelvi school of thought. The majority of Pakistani and Kashmiri immigrants in the UK are Barelvi, who come from rural areas. The word Brelvi is an identity term for Sunni Muslims. The reason for this is the scholarly work of a religious scholar born in 1857 according to Islamic calendar in 1272 AH. Brelvi was his hometown. His name was Maolana Ahmad Raza Khan. He was a resident of Bareilly, a city in the northern part of India (British India). He died in 1340 AH and according to Gregorian calendar in 1921. He is remembered by the titles of Imam Ahl-e-Sunnat and His Highness. Below is an introduction to the selected commentary of the Brelvi sect.

Interpretation of the Holy Qur'an by Ghulam Rasul Saeedi

Allama Ghulam Rasul Saeedi was born in Dehli on Friday, November 14; 1937 A.D. Allama Saeedi's was first named "Ahmad Munir" after his father. Later, his name was changed to "Shams-ul-Zaman Najmi". He was 21 years old and was attracted to worship and piety. Later, he changed his name to "Ghulam Rasool"¹ out of love for the Prophet (ﷺ). Ghulam Rasool Saeedi is one of the leading scholars of the Barelvi school of thought in modern times. He got teaching opportunities in famous madrassas (an Islamic college) of Lahore and Karachi. He provided a wealth of arguments in support of his profession. He mentioned the objections rose against his profession and then refuted them. He was educated till primary school in Delhi. Immigrated in 1947 and moved to Karachi, Pakistan with his family. He could not continue his education here due to economic problems and worked in different places in Karachi for about eight years. his study in Rahim Yar Khan's Madrasa Jamia Muhammadia Rizvia and Jamia Naeemia Lahore.

After graduating in philosophy Hadith, history and jurisprudence in 1966, he started teaching at Jamia Naeemia, Lahore. After that, he took over the duties of teaching and learning at Darul Uloom Naeemia, Karachi. Furthermore, he continued his study from Rahim Yar Khan's Madrasa Jamia Muhammadia Rizvia and Jamia Naeemia in Lahore. He completed his education there. Qur'anic Sciences, Knowledge of Tafsir, Principles of Tafsir, Knowledge of Hadith, Principles of Hadith, Knowledge of Theology, Knowledge of Ilm-ul-Fraiz, Jurisprudence,

Principles of Jurisprudence, Logic, Philosophy, he also had access to important disciplines such as innovation, virtues, ifta', ritual ifta', names of men, debate, medicine, geometry, literature, politics, essays, economics.² He was a member of the Islamic Ideological Council from 1997 to 1999. Tafsir Tabiyan-ul-Qur'an is one of his comprehensive commentaries. The author started this commentary in 1994 and completed it in 1996. The exegesis's style is to estimate the number of verses, Surahs and pages before starting any peculiar volume, in order to write commentaries accordingly. If the interpretation of a verse is extensive, he tries to maintain the required average of abbreviations in other places. Fareed Book Stall Lahore has published this commentary.

General Trends and Characteristics of Commentary

The author of Tafsir Tibyan-ul-Qur'an has given preference to Hanafi jurisprudence in legal matters. In this regard assistance was requested from Ummaha tul Kutub. This commentary is characterized by a detailed and well-researched investigation. The greatness and love of the Holy Prophet and the virtue of Ahlul Bayt and his Companions derive from the verses. He rejected the opinions of his opponents. The subjects mentioned in this commentary are well thought out and detailed. Many scientific views are conveyed in the commentary on the verses. The arguments are dominated by logic, philosophy and debate. Most of the commentaries on the revelation of verses have used the commentaries of Ibn Jarir, Ibn Abi Hatim and other authentic commentaries, but in many places they differ from the commentaries of Kabir al-Razi. Traditions and Ahadith have been narrated many times. The professional and theological tendency is very clear, weak traditions are recorded in his commentary. The connection between verses and Surah's has been kept in view. There is also a research discussion on modern contemporary issues. To clarify the meaning of the famous terms of the Qur'an, he collects all the verses in which the word is used with the help of the index of the Qur'an al-Hakim. Then he mentions different aspects of the meaning of the word. Fifteen verses have been written to explain the literal meaning of piety. The theoretical, professional, jurisprudential and general trend of this commentary is discussed below.

Jurisprudential Style of Tafsir Tibyān ul-Qur'ān

Tafsir Tibyān-ul-Qur'ān is an intellectual commentary in the Urdu language. Due to his jurisprudential temperament, he often interprets the verses of the Qur'ān and expresses his views on modern issues by quoting the rules derived from the jurists, which are summarized under the following headings.

The Superiority of Hanafi Jurisprudence

Giving priority to Hanafi jurisprudence in issues and matters, he has quoted the objections of the opponents on the position of the Hanafis Fiqh and stated the arguments against them. For this purpose, he used to benefit from Hanfi Kutub Fat-Hul Qadeer, Hadaya, Radul Mukhtar and Ahkam ul Qur'ān. For example by giving the detailed position of the three imams and the reason for disagreement on the question of the judgment on the abandonment of prayer a hadith was presented and validated in support of the position of Hanafi's lawyers.³ Similarly, in the issue of

prohibition of narcotics, the Ahadith and various relics of the Companions have been summarized. Similarly, the issue of prohibition of narcotics has been summarized in the hadiths and various relics of the Companions.⁴ In this context, a small amount of alcohol and spirits in English medicines and perfumes has been declared permissible without any haste according to the fatwa of Imam Abu Hanifa and Imam Abu Yusuf. Hanafi jurisprudence has been supported by quoting the sayings of jurists on the issue of the condition and sanctity of different animals.⁵ Despite the above-mentioned support of Hanafi jurisprudence, the interpreter has adopted the fatwas of other religions instead of his own. An example of issuing fatwas on a religion other than the Hanafis is the commentary on Surah Al-Baqarah, verse 196.⁶

Modern Jurisprudential Issues

Modern jurisprudential issues and matters have also been discussed in Tafsir Tabyan-ul- Qur'an such as the matter of using foreign soap and fast breaking by injection. According to the interpreter's research,⁷ injecting breaks the fast. In antiquated times, the study on human anatomy was not enough. And their theories were based on mere assumptions, and now modern researches and experiments have proved their theories wrong.⁸ Other modern issues are also discussed in this commentary, for example, in the commentary of verse No. 91 of Surah Al-Ma'ida, determination of permissible and impermissible matters in sports and exercise.⁹ In the commentary of verse No. 187 of Surah Al-Baqarah, topic of leased mosques is discussed that these are not Shariah mosques because they are owned by the government.¹⁰ Explaining verse 219 of Surah Al-Baqarah in this way Lottery, justification of prize bonds by giving details of prize bonds and investing in defeats in horse racing, playing cards, chess, carom and other sports, cricket, football and squash, etc. Gambling in national and international sports has been declared a grave sin and absolutely forbidden.¹¹

وَأَتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ.¹²

And gives wealth, despite (His) love for it, to relatives, and to orphans, the helpless, the wayfarer, and to those who ask, and (spends) in (freeing) slaves.

In the explanation of the above verse, including the meaning of orphan, poor and traveler (Ibn Sabeel), the permissible limits of asking questions are discussed in detail. The issues have been clarified in the light of the Ahādith and Aāsār of the Companions.

Theory of Invocation and Supplication except Allah

In the context of the verse of Surah Al-Fatihah,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.¹³

You alone do we worship, and from You alone do we seek help.

Interpreter has given a long discussion about thirty pages regarding help and aid from someone other than Allah. Regarding the help from the Prophets and the saints that we have quoted from the Ahadith and the sayings of the jurists of Islam, it is only our intention that ordinary Muslims when in anguish and affliction and call on *Ya Rasool Allah* so declaring this act as a shirk would

be great injustice because they consider the Messenger of Allah as a creature of Allah and His close Man. They believe that the real benefactor is only Allah Almighty and that every action and disposition of the Prophets and the saints is subject to the permission of Allah, His will and His given power.¹⁴

With this belief, it is permissible for anyone to seek help from the Prophets and the saints. But *Afzal*, *Ahsan* and first foremost priority is to ask Allah Almighty in every situation and matter to seek help and guidance from Him.¹⁵

Knowing the Holy Prophet as a Present Observer

Maulana Ghulam Rasool Saeedi has also mentioned these sayings of the scholars in this matter and has tried to prove that He ﷺ is alive in His sacred chamber and Allah has blessed Him with many powers and go wherever He wants.¹⁶

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ. أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ.¹⁷

When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path.

In the commentary to this verse of the Qur'an it is written that the ignorant people of our time instead of praying to Allah Almighty look for their needs from the saint. They go to graves and shrines to express their needs and make sacred vows. However everything must be prayed to Allah Almighty and His vows must be accepted as both prayers and vows are acts of worship and no one other than Allah is allowed to worship. However, the means of the great prophets and saints should be presented in the prayers.¹⁸

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ، إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا.¹⁹

O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Surely Allah is All-Knowing, All-Wise.

O Prophet, fear Allah and do not obey the disbelievers and the hypocrites and in other places, in Surah 'Anfal, verses No. 64, 65 and 70 and Surah Tawba, verse 73, from the word of (يَا أَيُّهَا النَّبِيُّ) he has been tried to prove the call the Nida Ya Rasool Allah.

Issue of Eid Milad-un-Nabi

The question is asked that the twelfth Rabiul Awwal is the birthday of the Holy Prophet (ﷺ) and according to some sayings also the day of his death. Instead of mourning people celebrate the birth of the Holy Prophet (ﷺ). Why don't we mourn his death on this day? Firstly the answer is that the Shari'ah commands us to rejoice over the blessing to express it and forbids us to mourn the loss of a blessing. Secondly why should we grieve and mourn? As the Holy Prophet (ﷺ) is still alive as he was before.²⁰ According to the commentator, every person who is sincere in his love should be happy on the arrival of the month of His birth and should hold a gathering in that month and narrate the authentic ahadith about his birth and the strong signs in it. That

such a person will have intercession.²¹ The interpreter has spoken on almost all the different issues of Ahl-e-Sunnah Wal-Jamaat in the subcontinent and has endorsed his doctrine.

Explanation/Interpretation of Deobandī Sect

Scholars with different intellectual tendencies in the subcontinent, including Muhadith, jurists, mystics, philosophers, and scientists all turned to the Qur'ānic scholars according to their tastes, needs and requirements. He conveyed them to people of different tastes and opinions in the form of his Tafsir. Based on which in addition to general commentaries a large number of thematic commentaries of various types have come to the fore. A review of Mufti Muhammad Taqi Uthmani, who tends to understand and interpret the Holy Qur'ān, has been presented.

The Holy Qur'ān (Easy Translation of the Qur'ān) by Muftī Muhammad Taqī Uthmānī

Mufti Muhammad Taqi Uthmani is one of the leading and eminent scholars of Pakistan. He is seen at about 78 years old. His commentary work gained equal popularity among scholars and the general public. The Name of this book is " Tauzih ul Qur'ān: The book is a mirror of his Qur'ānic comprehension and interpretation skills. In the book under review, the interpreter has tried to explain the Qur'ānic verses and words in simple and straightforward words.

Brief Introduction of the Interpreter

Mufti Sahib opened his eyes on 25th October, 1943 in Deoband, in a famous town of Deoband, Saharanpur District, UP, India. He is one of the leading religious scholars of Pakistan. He Serve as a Judge in the Shariah Appellate Bench of the Federal Shariah Court and the Supreme Court of Pakistan. His specialization was in Islamic law, Islamic economics, mysticism and Ahadith. He has also been active in the Islamic Ideological Council and other Islamic legislative bodies. After completing the course of teaching in Dar-ul-Uloom Karachi from the institute established by his father Mufti Mohammad Shafi, he achieved a degree in specialization in jurisprudence and affiliation under the supervision of his father. He attained his Bachelor's degree with distinction. He passed M.A., Arabic examination from the University of Punjab with distinction. In his teachers and scholars, Mufti Muhammad Shafi, Muhammad Idrees Khan Halvi, Qari Muhammad Tayyab and Maulana Saleemullah Khan. Mufti Rasheed Ahmad Ludhyanvi, Maulana Seman Mahmood, Maulana Zafar Ahmad Uthmani, Muhammad Zakaria Alvi, Hassan Al-Shat, Abdul Fattah Abu Ghada, and B. Faiz Muhammad Yaseen Al-Ghanani Al-Shafi' are included. He has been associated with Maulana Abdul Hai Aarfi and Maulana Masihullah. He has continued his series of spiritual and corrective sermons according to the method of these gentlemen.

Mufti Muhammad Taqi Uthmani has written research articles on Islamic economy and Islamic banking. He is one of the founders of Islamic banking in Pakistan, and consider famous all over the world. Mufti is one of the world's leading experts on Islamic economics. In 1989, he was awarded by the President of the United Arab Emirates. In 2019, he was awarded Sitara-e-Imtiaz by the President of Pakistan. Many more have been awarded. In 1974, he was a key

member of the National Assembly's campaign to declare Ahmadis non-Muslims, of which he was responsible for providing rational arguments. He was also involved in the compilation of the Hudood and Qisas Ordinance during the tenure of General Muhammad Zia-ul-Haq. He is currently the director of several organizations, chairman of the Board of Governors and holds several positions in the international arena. Hundreds of his works are in Urdu, English and Arabic and he has covered almost all aspects of Islamic sciences, Qur'ān, Quranic sciences, commentary, Ahadith, biography, jurisprudence, law, money, economy, politics, history, comparison. He has also written on religions, education, sociology, tourism and Sufism.

The Purpose of Taozih ul Qur'ān

In the book "Easy Translation of the Qur'ān", Muft¹ Sahib, while explaining the purpose, wrote that the friends from different quarters expressed the view that the most authentic Ajam of Urdu existing at present is beyond the comprehension of ordinary Muslims. And requires a simple translation that can be understood even by a person with average level of language understanding so after a regular review of present-day Jammu, the interpreter began to think seriously about this project and when the English translation of the Holy Qur'ān was completed and published, he started this work. After starting the work of translation, the interpreter felt the need for short explanations and thus short annotated footnotes were also written.²² The aim was to write a simple translation and commentary for Muslims who have an understanding of religious or Qur'ānic sciences. The interpreter has been successful in this endeavor.

The problem was that the language of the teaching scholars and the translations of the Qur'ān offered in it were in "Arabic Urdu" or Persian Urdu. And the audience was accustomed to "Anglo-Urdu". The teachers used scholarly words and beautiful phrases of Persian and Arabic in their discourse while the modern educated class who were present before them as students were unable to process the fine standard of Urdu.²³ According to the interpreter, there was no such translation and interpretation available in the Urdu language, which on the one hand is scientifically authentic and on the other hand, its language should be simple and standard that the people with different levels of understanding capacity can have the honor to understand the Quran in a best way. There was so little attention paid to the subject that required the greatest combination of knowledge and literature. With these objectives in mind, he embarked on this important and responsible task.²⁴ The interpreter had these questions in his mind, how to explain the simple translation of the Holy Qur'ān to the common reader? What is the brief interpretation that conveys the basic message of the Qur'ān to their hearts? As if the translation of the Qur'ān was the main reason and motivation for the compilation of the aforesaid footnote, the detailed description of the translation in the footnote is given below.

Features of Translation of the Qur'ān

Proficiency in religious sciences, especially Arabic sciences, and proficiency in other related languages and a keen eye on its nuances are the prerequisites for translating the Qur'ān. The religious sciences are the sciences mentioned by Islamic scholars. Which are necessary for the interpretation of the Holy Qur'ān, including beliefs, recitation, hadith, jurisprudence, principles of jurisprudence, causes of revelation, abrogation and abrogation and the seven sciences of Arabic (i.e., only grammar, dictionary, derivation and meanings, statement, innovation). The Mufti is well versed in the sciences required for translation and interpretation. He has spent his entire life teaching and learning religious sciences at Darul Uloom Karachi. Numerous city-wide travelogues collection of columns and personal sketches are excellent examples of his academic standard. Whether it is a literary work a poem a dissertation a memoir he has proved his worth in every field. For the translation and interpretation of the Qur'ān, mastery in Arabic, as well as mastery in literature, is important, without any doubt Mufti Taqi Osmani possess these qualities. Simple and eloquent translation, simplicity of sentences, smooth and heartfelt writing techniques, close to the original words, full explanation of meaning and concept have been included in the beautiful paragraph.

Verbal Translation Methods and Techniques

A glimpse of proficiency in Urdu language and idiomatic translation is clear and evident in this translation and commentary. The translation of these verses is an example in this respect:

فَاقْضِ مَا أَنْتَ آصِيٌّ -²⁵ اهَيْتَ لَكَ -²⁶ - فَدَمَدَمَ عَلَيْهِمْ -²⁷ - نَسِيًا مَنَسِيًا -²⁸ مَا لِي لَأَ أَرَى الْهُدَى -²⁹

It is very difficult to explain the meanings and concepts while staying close to the original words. The fluency of the translator in some of the following verses is clear proof of such great work.

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا -³⁰ - فَتَادُوا وَاَلَاتِ جِيْنَ مَنَاصِي -³¹ وَيَقُولُونَ حِجْرًا مَّحْجُورًا -³²

The translation of these verses is an excellent example of presenting the tone of language and expression beautifully and excellently. These are just some of the goal settings of prominent examples.

Simplicity of Sentences

The simplicity of the sentences is clear from the following phrases,

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الدِّبْتُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ -³³

They said, "Father, we went racing with one another, and left Yusuf with our belongings, and the wolf ate him up. You will never believe us, howsoever truthful we may be."

أَيَّامًا مَّعْدُودَاتٍ. فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ -³⁴

for days few in number. However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones).

Similarly, the translation of verse 77 of Surah Ya-Seen is also the best example of this.³⁵

Match the words in Translation

The interpreter has tried in this commentary that the translation of the words should be in accordance with the Qur'ān and the words of the Qur'ān should be translated with their original meaning. The Mufti writes, this translation is not literal at all, nor it is free enough to deviate from the words of the Holy Qur'ān.³⁶

Interpretation of Multi-Meaning Words

In the commentary under consideration, the multi-meaning words have been interpreted in various ways. The Mufti states that: While there is a possibility of more than one interpretation in the words of the Holy Qur'ān, an attempt has also been made to keep those possibilities in the words of Translation. And where such was not possible, it was translated according to old expert (*Salaf's*) commentary, which was more correct and prevalent.³⁷ Interpretation of multi-meaning words is an important feature of this work.

Commentary Footer Layout

The interpreter introduces the foreword at the beginning of the commentary, then arranges the list according to the Qur'ānic Surahs, and introduces the preface. At the beginning of the preface, entitled "Revelation and its Reality" in which the interpreter wrote the Requirement of Revelation and the method of revelation to the Holy Prophet. This is followed by a discussion on the date of the revelation of the Qur'ān. In which he discussed the first revealed *Makki* and *Madani* verses, the gradual revelation of the Holy Qur'ān and the glorious revelation. Then the history of protection of the Qur'ān is discussed, Preservation of the Qur'ān in the era of Prophethood, writing of revelation, collection of Qur'ān in the era of Hazrat Abu Bakr (RA), method of Hazrat Zaid bin Thabit in connection with the collection of the Holy Qur'ān. He discussed important topics such as the collection of Qur'ān in the era of Hazrat Uthman Ghani (R.A) Manazil, Paras, Ruku and Punctuation." After providing the necessary and important information on the topic of "Knowledge of Tafsīr" and then Tafsir has started from the order of Surahs.

Describing of Style

The style of the interpreter in this commentary is that before the Surah the title of the introduction is "Summary of Surah" or "Central Message of the Surah". The case is written at the beginning of the Urdu translation. If a simple translation of the Qur'ān was just a translation, it would not be as useful as the short and comprehensive commentary that accompanies it. Wherever the student of the Holy Qur'ān may have difficulty in understanding the meaning of the verse while reading the translation, this difficulty has been removed through authentic scholarly interpretations. The focus in these verses is on the understanding and interpretation of the Qur'ān according to the mind of the contemporary man, instead of rhetorical interpretations and contradictory statements. The focus is on understanding and interpreting the Qur'ān

according to the intellect of the modern man. For example: According to the Arabic rule, "Rahman" means the one whose mercy is very wide, i.e., his mercy benefits everyone, and "Rahim" means the one whose mercy is very great.³⁸ At the beginning of the surah, it is also stated that the surah is Makki or Madani and its verses also list the number of ascending and descending order. For example, Surah Al-Imran is Madani and contains 200 verses and 20 Ruku.³⁹ In Urdu, he uses words those are similar to basic Arabic words. Explain two different interpretations of a word.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ-⁴⁰

Those who break the Covenant of Allah after it has been made binding, and cut off the relations Allah has commanded to be joined, and spread disorder on the earth -it is these who are the losers.

This verse is interpreted on the one hand by the covenant of الست and on the other hand by another possible interpretation that it refers to the practical and silent covenant that every human being makes with his Creator from birth.⁴¹

They also use English words according to the requirements of modern times. The Mufti did not use the word tafsir in the whole book but used the word tafsir to explain any word. At the end of the commentary of a surah, he used to say the words of *du'aa* '.

Avoiding Long Discussions

He has avoided scholarly research and lengthy discussions. He has given commentary margins only in necessary places while interpreting. He writes: "The only thing that has been taken care of in the footnote is that where the reader has difficulty in understanding the meaning, he can get help from the interpretation of the footnote. Long commentary discussions and scientific research have not been touched upon. However, attempts have been made to attack these brief footnotes, which have been obtained after reading many books."⁴²

Sources and References

The interpreter does not mention the sources or any reference anywhere during the commentary, although he writes in the foreword to the commentary that "much of this service and perhaps most of it, has been performed between my various journeys, but by the grace of Allah Almighty, I had a collection of all the necessary books in the computer, so there was no problem in returning to the necessary books."⁴³

Summary

As soon as the illumination of Islam reached the land of the Arab Peninsula, the religious scholars wrote commentaries in other languages to explain the rules of the Qur'ān for Muslims. Especially in view of the development of the Urdu language, scholars also wrote many Urdu commentaries. In this regard, *Tiby'ān ul Qur'ān* written by Ghulam Rasool, Saeedī, and Aasan Tarjama Qur'ān by Maolanā, Muhammad Taqī, Usmani, are an important Urdu Tafasir of the present day. In Urdu commentaries, scientific and religious terms have been used by scholars, on

the other hand, such a comprehensive and easy interpretation has also been given which is necessary for an ordinary reader to understand, whether it belongs to only school of thought or any earlier and modern thought. Modern jurisprudential issues have been discussed in these Tafasir with jurisprudential insight and *Ijtihad* power of reasoning. The Interpreters have also included innovations in their commentaries. The language of translation and interpretation is simple and Urdu translation is fluent and idiomatic. Transitional words are defined as needed with a literal translation. The common and oratory language is used in these Tafasir. These styles of narration are generally simple, smooth and free from complexity. The style of narration is not artificial. The attitude of inconsistency in the sub-issues is obvious. The commentators are attached to Hanafi Jurisprudence; they have defended their school of jurisprudence with full arguments and proofs in their commentaries. Modern jurisprudential and social issues are discussed in these commentaries.

Both commentaries of the great commentators are jurisprudential. The dominant tendency of the commentators of these commentaries is Hanafi jurisprudence. However, they have tried to keep themselves away from religious, national, or regional prejudices in explaining the rules and issues. These commentaries give consciousness to the reader and are very important in understanding the Qur'ānic teachings. The footnotes under the commentary of Mufti Muhammad Taqi Uthmani have been compiled keeping in view the Qur'ān, contemporary scientific needs and style. Attempts have been made to generalize. The summary of Surahs has been written in concise words, the meanings of the terms, the use of modern terminology and the method of conveying the Qur'ānic message to the readers in simple words in these interprets. Both are very prominent and useful Tafasir among the contemporary literature of 21st century.

References

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- ⁹ *Ibid*, vol.3, p.306
- ¹⁰ *Ibid*, vol.1, p.706
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²⁸ Al-Qur'ān 19:23
²⁹ Al-Qur'ān 20:27
³⁰ Al-Qur'ān 33:53
³¹ Al-Qur'ān 38:3
³² Al-Qur'ān 25:22
³³ Al-Qur'ān 12:17
³⁴ Al-Qur'ān 2:184
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⁴² *Ibid.*
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