

The Trend, Style and Types of Qur'ānic Exegesis in Modern Times

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Abstract

After the revelation of the Qur'ān, there are different languages depending on the time and place. The series of explanations and interpretations have been going on which has helped the Muslim Ummah in understanding and act upon the Qur'ānic teachings. The first stage is the era of the Prophet, the second stage is the era of the Companions, the third stage is the era of the followers and the fourth stage is the era of the followers. The trend is a clear path which commentator sets for himself in the interpretation of the Holy Qur'ān is his method. The ideas and thoughts of the commentator play a fundamental role in a commentary. It is as the clear path that the commentator sets for himself in the interpretation of the Holy Qur'an is his Manhāj. The ideas and thoughts of the commentator play an essential role in this context. In this article the commentaries of modern times have been discussed under Style, Types, Manhaj and trends. There are many commentaries have been represents the modern style. Among them Tafsī r Tadabur Qur' n Amin Ahsan Isl h , Tafsī r Zia-ul-Qur' n by P r Karam Shah Al-Azhar , Matalib-al-Furq n by Ghulam Ahmad Pervez, Tafsī r-al-Bayan by Javed Ahmad Ghamd have been prominent in this respect.

Keywords: Tends, Types, Style of Qur'ānic Exegesis

The terms Manhāj, trend and style are commonly used. The difference between them must be clear. In Arabic, Manhāj, Minhāj, and Nāhj mean clear path. It is as if the clear path which commentator sets for himself in the interpretation of the Holy Qur'an is his method. The ideas

and thoughts of the commentator play a fundamental role. It is as the clear path that the commentator sets for himself in the interpretation of the Holy Qur'an is his Manhāj. The ideas and thoughts of the commentator play an essential role in this context. The trend is used in the Urdu language which is a translation of Atjāh (اتجاه) Al-Itjah (الاتجاه) is from 'Al-Wajhāt' ("الوجهات") and while explaining Wajhāt (وجهته) it is written in a famous book L^l s^l n Al-Arab.

والجته والوجهة جميعاً الموضوع الذي توجه اليه و تقصده²

Wajhāt, means, as a human being like a direction, destination or his Qiblāh.

Similarly, Fāhād Al-Room^l defined the word Ruj fān (Trend)

هو الهدف الذي يتجه اليه المفسرون بتفاسيرهم، ويجعلونه نصب اعيينهم وهم يكتبون ما يكتبون³

It is the goal that the commentators turn to with their interpretations and they make it their sight while they write what they write.

Therefore, it appears again and again in his commentary. If the commentator is an expert in Lughāt and literature, then the oral and literary color will be prominent in his commentary. That will be his tendency. If the purpose of the commentator is to collect A fād^l th and Al-Athār, then the effectual tendency will seem to prevail. Another important term is the style of tafs^l r, which can also be called the method of tafs^l r, it deals mostly with the appearance of the commentary, the interpretation arrangements, the choice of words and phrases and like same things. It is noteworthy that the dominant majority is seen in determining the commentary trend; otherwise, it is not possible to draw a definite distance between the trends.⁴ Shah Wal^l ullah in his famous book Al-Fauz Al-Kab^l r fi Usul^l Tafs^l r has mentioned seven types of Tafs^l r from an educational point of view. ā^l

It should be noted that there are several groups of commentators; some commentators want to narrate the Marfū, Mawqūf or Maqtū according to the relevance of the ayah nouns or qualities or some style of Israeli traditions or Muhadd^l th^l n. According to some other commentators, it is customary to interpret the verses of names and attributes. So, the verses which are not in harmony with their religion are divided by the apparent meaning. This is the style of theologians (Mutakal^l m^l n). Some commentators deduce the rules of jurisprudence; Ijt^l had prefers each other and respond to the opponent's argument. This is the method of interpretation of the

Jurists. Many commentators cite the complete and abundant evidence of the Arabic word on the subject of grammatical and lexical discussions of the Qur'ān. This is the style of Expert of Arabic Grammar. Some other commentators narrate Qur'ānic recitations transcribed from art experts and do not spare a single difficulty in this regard. This is the style of Qurā (Expert of Q^l rāt). There is also a group of commentators who discuss doctrines related to general behavior or you may say general facts of inferiority. This is called Sufis method. In the light of this reference, Shah Sahib said, although the field of commentary is wide its basic tendencies are as follows.

Effective Tendency

Some scholars narrate the relevant Marfū, Maqṭū and Mawqūf Ahad^l th related to each verse and mentions the Israel^l r^l wayat. This is the style of narrator's interpretation. We can call it "Athr^l Ruj fān."

Kal^l m^l Trend

Some commentators use interpretations of the names and attributes of the Almighty in the verses and refute their opponents. This is the theologian's tendency of commentary. It can also be called a Kal^l m^l trend.

Jurisprudential Trend

Some commentators deduce jurisprudential rules and issues from the verses of the Holy Qur'ān. This is the style of jurist's interpretation.

Grammatical Methods

Some commentators are familiar with the grammatical lexicon. They focus on grammatical lexical discussions and poetic pieces of evidence in their commentary on the Qur'ān. This is the method of grammar and lexicography.

Literary Trend

One of the classes of commentators is the one who mention the points of knowledge, meanings, and expressions in the commentary of the Qur'ān's mysteries and secrets. This is the method of literature.

Trend of Q^l rāt

Many Commentators mention the authentic recitation of the Qur'an. This is another style of interpretation of the Qur'ān.

Behavioral or Indicative Trend

The Commentators state the points and jokes of Sufism and the science of facts. Even the slightest relevance to the verses of Mubārakāh is, they describe the teachings of Sufism related to it. This is the style of Sufism interpretation.

The Division of Commentary Trends According to Dr. Muhammad Hussain

Al-Dāhāb¹ (1977)

Dr. Muhammad Hussain Al-Dhahāb¹, the author of Tarīkh Tafsīr al-Mufasīrīn and a renowned scholar of the Arab world, has written in detail on the trends of Tafsīr and the history of Tafsīr. Following is a summary of the interpretive trends that have come to his notice. According to Dr. Sahib, these are the basic kinds/types of commentary:

Tafsīr Bil-Math¹r: 2. Tafsīr Bi-alra¹ Al-Ja¹z.⁵

The representative interpretations of this trend are as under:

Tafsīr Baizav¹, Tafsīr Khazan, Al-Bahr Al-Muh¹t. Tafsīr Nishāpur¹ and Tafsīr Jalal¹n.

Tafsīr Balra¹ Al-Mazumum

Representative commentaries of this trend include Mu'tazilah's Tafsīr al-Kashaf Zamakhshar¹, Tafsīr of Babia and Baha'¹yyah, Tafsīr of Zayd¹a, and Interpretation of the Khar¹j¹n. Dr. Muhammad Hussain Al-Dhahab¹ has given details of other commentary trends which are as follows:

Sof¹ ā Trends

Sufi commentary also has two types: Nazari-Rujhan: Ibn Arabi's commentary is included at the top of the list in which he presents his theory of Sufism in on Qur'anic verses.

Indicative Fāiz¹ Trend

In this, Sufis present their revelations (Ilham) and Fayyuz under the commentary of the Qur'an instead of theories.

The tendency of the philosopher:

It mentions the philosophical ideas of Farabi and Ibn-e-Sina etc.

The Tendency of Jurists

The interpretive tendencies of the jurists are different. The jurists before the imitative religions had their particular interpretive tendencies and the imitators of jurists had their own specific interpretive professional tendencies.

Scientific Trend

From Imam al-Ghazal[ؒ] to the present day, there have been two different perspectives on the support and refutation of scientific commentary, but in any case, it is also a commentary trend.

Atheistic Tendency

The trend of denial of miracles, angels, demons, and devils as well as a deviation in Islamic boundaries and concepts has been termed as an atheistic trend by Dr. Muhammad Hussain Al-Dhāhāb[ؒ].

Literary Collective Trend

According to Dr. Muhammad Hussain Dhāhāb[ؒ], the literary collective trend is a prominent contemporary commentary trend in the present time.⁶

Tafsīr[ؒ] Principles in the Subcontinent of Different School of Thought

When the British left the subcontinent, the seeds of hatred were sown among the people here. They plundered the wealth of India and left India impoverished.

The massacre of the Undulas[ؒ] on the occasion of the demise of the population at the time of the formation of Pakistan was the result of the British mentality. During this period, the seeds of Deoband[ؒ], Barelv[ؒ], Wahhabi, Shia, Sunni, and Qadiān[ؒ] were sown among the Muslims.

Even the British originator and supporter of a great Fittan like Qadīān[ؒ] yyat. Despite having the Hanafi creed, the Hanafis were divided into two groups namely Deoband[ؒ] and Barelv[ؒ].

The seeds of linguistics were sown by the British. The Urdu language was developed by the Englishman. Otherwise, its official language in Muslim rule was Persian. By sowing religious sects, seeds of division were sown among Muslims. Separate problems were created between Shia and Sunni. All these can be seen in the commentary of any sect today.

Significant work has been done in the field of exegesis in the subcontinent. One group considers the method of Tafsīr[ؒ] Bil-Almāthur to be correct and is continuing its efforts in Tafsīr[ؒ] accordingly, while another group is following the rational method and, in this method, Tafsīr[ؒ] Bilmathur does not even come to mind.

At this stage of evolution and change, three clear and definite schools of thought came into being which we can call the basic Manahaj Tafsīr of the subcontinent.

1. Minhaj Tafsīr Bilmthoor, 2. Farāh school of thought, 2. Deviation school of thought.⁷

The schools of thought mentioned by Dr. Muhammad Habībullah Qazi in his Ph.D. dissertation, although they fall into the basic divisions of these three Manahaj, the scholarly taste demands to mention their presentation. According to him:

1. Shah Waliullah's school of thought, 2. The efforts of Deobandi scholars in the field of Qur'anic exegesis. 3. Qur'ānic Thought of Sir Syed Ahmad Khan, 4. School of Thought of Ghulam Ahmad Qadianī, 5. School of Thought of Maulvi Muhammad Ali Lahore, 6. Maulana Abul Kalam Azad Tafsīr, 7. The Bareilvi School of Thought and its Interpretive Methodology in the Field of Understanding the Qur'an, 8. Haqqanī Commentary, 9. Maulana Hussain Ali's school of thought, 10. Maulana Obaidullah Sindhī's school of thought, 11. Maulana Syed Abul Aala Maududi's school of thought 12. Ghulam Ahmad Pervez's School of thought.⁸

All of them have mentioned the principles of Tafsīr in their Tafsīr cases based on their understanding of the Qur'an and ideology. Below is a summary of the principles of Tafsīr of each school of thought which have been issued by the scholars of this school of thought. So that a clear pattern of diversity emerges. The first name among the authors of the field of Tafsīr on the methodology of Tafsīr Bilmathur is Shah Walīullah Muhaddīth Dehlavī (1762). Al-Muqaddama fi Tafsīr (Persian), Shah Abdul Aziz Muhaddith Dehlavi (1823), Shah Abdul Qadir Muhaddith Dehlavī, Shah Rafī'ud-Dīn Dehlavī (1818), Nawab Siddīq Hassan Khan Qanojī (1832), Syed Amīr Al-Malīh-Abadī (1919), Syed Ahmad Hassan Muhaddīth Dehlavī (1920 Maulana Idrīs kandhalvī, Maulana Muhammad Malik Kandhalvī, Maulana Abdullah Rupaī (Muhaddīth) and Maulana Abdul Haq Sialkotī are prominent names in this respect. After that, Madrasa Tafsīr Bal Nazm came to the fore. Representatives of Madrasā Tafsīr Bil Nazm include Abdul Hameed Farāhī (1930), Maulana Amīn Ahsan Islahī. Maulānā Abul Kalam Azad (1958) and Syed Abul Alī Māududī (1979) are the leading figures in Tafsīr Balrai. Sir Syed Ahmed Khan (1898), Ghulam Ahmed Pervez (1985) is prominent among the representative personalities.

Principles of Style of Tafsi r Bil-Almāthur

Different scholars have stated the principles of tafsi r of Minhaj of Tafsi r Bilmathur. These are briefly cited after the study.

Interpretation of the Qur'ān by the Qur'an⁹

Tafsi r-ul-Qurān Bil Hād¹⁰

Interpretation of the Qur'ān in the words of the Companions and Tābi.¹¹

Knowledge and application of the causes of Revelation.¹²

Knowledge of Arābic Dictionary¹³

The sayings of the latter which are against the Sālāf will not be taken in this respect.¹⁴

In the case of various sayings of the commentators, the one which is closer to the tradition or taste of Arabic will be chosen.¹⁵ The commentator himself should be by the Sālāf-e-Sāl^h n in belief and be trustworthy in deeds.¹⁶ It is unlawful (Illegal/Haraam) to interpret based on reason, wisdom, and opinion.¹⁷

Madrasā Tafsi r Bil Nazm (Farah^l School of Thought)

In the subcontinent, Tafsi r al-Nazm is well-known from the Farah^l school of thought. This school of thought makes the inner Nazm of the Qur'an a decisive factor in its interpretation. This school of thought strongly believed that every surah of the Qur'an has a central theme and all the verses of this surah are connected with it. In their terminology, it is called Nazm-ul-Qur'ān or Nizam-ul- Qur'ān. He has a rule that until this verse is understood, the value and wisdom of this surah is not clear and the correct interpretation of the miscellaneous verses of this surah is not determined.¹⁸

Principles of Tafsi r of Farah^l School of Thought

According to Maulānā Hameed-ud-D^l n Farāh^l , the founder of the Farah^l school of thought, the principles of Tafsi r can be divided into three categories: proficiency

Basic principles

- i. Nazm Qur'ān and context
- ii. Determining the meaning in the light of Qur'an^l c view
- iii. Correct determination of the addressee in the Words
- iv. Rationale of Rare Meanings of Words.¹⁹

These are the basic principles that are used when it is not possible to take more than one meaning of a phrase. They must be adopted in general.

Principles of Priority/Preference

When there is a possibility of multiple meanings in the word, the following principles will be adopted:

1. In case of disagreement of reasons, the meaning which is closer to the context and the wording of the word will be taken.
2. In the case of probabilities in the word, the probability will be taken which has a precedent similar to the rest of the Qur'an, which does not agree with the Qur'an will be abandoned.
3. If a concept requires a phrase other than the one in the text, it will be preferred.
4. The best commentary will be taken.

Literally proven meanings will be adopted. Taking well-known meanings of words is also included in adopting proven meanings. In the same way, the word Shaaz and Munk^l r will be abandoned.²⁰

Wrong Principle

Allama Farah^l has stated two false principles and said about them that people have faith in false principles even though they have no status; we are mentioning them only to avoid them.

Should Hadith be understood in the light of the Qur'an or vice versa? That is, reading the hadiths and then understanding the Qur'an in their light. The result of this is that the Ahād^l th does not add anything to the Qur'an, but it reveals its hidden corners which remain hidden from those who do not think. The status of Ahād^l th is only additional support.

Understanding the Qur'an in the light of the sayings narrated from the Salaf-e-Sāl^l heen, even though they are weak.²¹ At the same time, some principles have been mentioned in the name of internal and external principles, which are the Qur'an^l c verses, ignoring the hadiths, commentary from the dictionary and continuous Sunnāh, hadiths and relics of the Companions, revelation, books of commentary, divine scriptures, The history of Arabia is the same.

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Internal rules

Three internal principles of commentary are stated:

Allāmā Farāh^l says that the only thing that determines the right direction is the Qur'ānic verse. Only through this can the evils of the people of innovation and misguidance and the companions of distortion be rectified. ²²The Farah^l school of thought interprets Nizam-ul-Qur'ān in such a way that each surah is interpreted in such a way that the whole surah becomes one word and that surah is connected with its preceding Surāhs, which are either before or after the verse. However, just as some verses come as objections, so to some Surāhs come as objections in between. If you look at the Qur'an with this point in mind, you will see the whole Qur'an in the form of an organized word, and from beginning to end you will find a very strong, strong fit and order in all its components. The principle or knowledge of the system is knowledge other than the knowledge of the order and suitability of the components. Which Farah^l Sah^l b considers being far superior to the knowledge of coherence and appropriateness.

Maulānā Islāh^l says that the first principle is that the first source of the commentary should be the language in which the Holy Qur'an has been revealed. It does not refer to the common Arabic language which is considered to be spoken nowadays, but it refers to the words of Amr al-Qais, Lab^l d, Zuhair, Amr ibn Kulthum and Har^l th, etc., the sermons of the Arabs of Jah^l l^l yyah. And you have to communicate this word to the extent that you can distinguish between the original and the copy. ²³

The third internal and definite principle of the Farah^l school of thought is to interpret the Qur'an from the Qur'an. In the Qur'an, one thing comes with conciseness and sometimes with detail. Somewhere with something, if a person tries to solve the problems of the Qur'an with the Qur'an itself, then in one place if the order of something is not clear then in another place its order becomes clear. Sometimes even the difficulties of its style and idiom become apparent due to its repeated prominence in different cases. ²⁴

According to the Farah¹ school of thought, the source of the commentary which is considered as a source after the original is the Ahād¹ th of the Prophet which were accepted by the scholars of the ummāh, the proven and agreed-upon conditions of the nations, and the scriptures of the previous prophets which are preserved.

If guess (Zan) and suspicion had not interfered in these three, then we would not have considered them as subordinates, but the status of all of them would have been considered as original and all of them would have supported each other without any difference.²⁵

Hadith is also taken as a branch and Hadiths and traditions are presented as support. The rule of the people²⁶ is that statements and statements are of equal rank. Therefore, if the Hadith is proven by authentic traditions, such as the famous KHABER, etc., then they will also have the ruling of the Qur'an. Because the Qur'ān says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا²⁷

And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it).

According to Iṣlāḥī every word of the Qur'an is definite (قطعى الدلالة)²⁸

External Rules

External sources of Qur'ān¹ c exegesis include Sunnah, Hadith Mutwatera, Ahad¹ th and Asaar of Sahaba, Shan-e-Nuzool, Books of Tafsīr, Heavenly scriptures, History of Arab are included.²⁹

Madrasa Bilrai Al-Mazmoom

This means that in Tafsīr's opinion, the Qur'an and Sunnah, the style of the Arabic word, and the conditions of Tafsīr should be kept above the odds. Although the use of intellect in interpreting the Qur'ānic meaning is desirable, it must be subordinated to other references and places in the Qur'an and Sunnāh Such use is called Tafsīr Balra¹ Al-Mazmoom. This school of thought emerged with the same superiority of intellect over transitions. Due to this superiority of the intellect, the people affiliated with this school of thought drew meanings from the verses of the Qur'an which were in line with the prevailing ideas but differed from the concepts of the majority of the ummah in basic matters such as Pillars of Islam and faith.

Madrasā Bilrā¹ Al-Mahmood

The interpretation of the Qur'an by the commentator through his intellect and ijtihad and contemplation is called Tafsi'r Bilra'y. The first is Tafsi'r Bilra'y Mahmood which means that the Tafsi'r opinion should be subordinated to the Book and Sunnah, the styles and conditions of the Arabic word, and the conditions of Tafsi'r. The collection of various commentary narrations narrated from the Companions indicates that they used to interpret the Divine Word even with their Ijtihad and opinion.

Principles of Tafsi'r of the Rational School of Thought of Sir Syed Ahmad Khan

This school of thought is also called Mu'tazilite or irregular school of thought. The historical background of this school of thought is associated with the Mu'tazilite sect. Since the Mu'tazila are deniers of Taqdir, they are also called Qadr'iyya by attributing them to the Qadr'iyya sect. The basic principle of Mu'tazilah is the first principle of Tafsi'r. The source of knowledge and wisdom is intellect, not imitation³⁰ the second principle is to interpret or deny everything against one's supposed beliefs and reason.³¹ The third principle is to accept and reject the hadiths and relics of the Companions based on reason.³² The fourth rule is to despise the commentary of the forefathers.³³

The earlier sect of Mu'tazilites came into being based on an external influence (Greek philosophy). In the same way, the modern Mu'tazilite, deviant school of thought also emerged as a reaction to modern Western thought and ideology.

Sir Syed Ahmad Khan is considered to be the founder of this school of thought and Ghulam Ahmad Pervez is the best name in cultivating it. Along with them, the names Abdullāh Chatralvi, Allama Inayatullah Mashraqi, and Aslam Jiraj Puri are very prominent. The principles of Tafsi'r of the different schools of thought are explained only up to the principles of Tafsi'r of Sir Syed and Ghulam Ahmad Pervez because all the other principles are similar to each other.

Sir Syed and Usul Tafsi'r

The political and imperialist conditions of the subcontinent which arose due to the occupation of the British nation and the reaction in this atmosphere of subjugation or the idea of harmony were also interpreted by the Holy Qur'an. After the establishment of the East India Company government, when Christian missionary figures and institutions heated the market of atheism and skepticism, Muslim scholars responded to this movement in both speech and writing. This

was the period when Sir Syed Ahmad Khān became depressed after reading Sir William Meyer's book *The Life of Muhammad* and started the work of Ahmadīyyā sermons to give a permanent answer. About understanding the Qur'an, Sir Syed felt the need for people to become atheists with the objections raised by the missionaries, and when he began to feel the need to question the authenticity and safety of the Qur'an, he started writing his commentary.

When there were objections to the interpretations given in this commentary, Sir Syed Ahmad Khan explained his commentary principles. Responding to a query, he outlined his commentary principles, which were later published under the titles *Muqadama Tafsīr* and *Tahrīr fi Usul al-Tafsīr*. This writing was conflicted with the doctrine and opinion of the majority of the ummah and these principles seemed to be instrumental in the destruction of many Muslims. I wanted to present. However, a new chapter began in *Tafsīr* and *Usul Tafsīr* as their principles of *Tafsīr* were not acceptable to the masses. For this reason, the commentary of Sir Syed Ahmad Khan is considered as *Tafsīr Balrā' Al-Mazumum*. Sir Syed Ahmad Khan has stated fifteen principles of *Tafsīr* which have been printed in the form of *Tahrīr Fī Usul Tafsīr*. Which are presented as two basic principles?

Mandatory compatibility between the Qur'an and nature and the interpretation of the verses of nature against the law, because the Qur'an, the word of God, and the work of God and the universe should not conflict with each other, nor can it be. Sir Syed has denied all the miracles and superstitious matters mentioned in the Qur'an on this principle.

The superiority of the intellect and if a verse is colliding with the intellect, then its interpretation should be by the intellect. Sir Syed Sahib himself in a letter addressed to Nawab Mohsin-ul-Mulk has recognized these principles as the foremost principle of Qur'anic exegesis.

34

Ghulam Ahmad Pervez and *Usul Tafsīr*

Ghulam Ahmad Pervez in his *usul Tafsīr* has mentioned the first principle of *Tafsīr-ul-Qurān* in the Qur'an but its interpretation or practical form is in complete disagreement with the people. The second principle is the complete avoidance of *Tafsīr Al-R' wāyā*.³⁵ Their third principle is the complete avoidance of the difference of recitation (*Q' rat*). The fourth principle is not to exceed the limits of the Qurānī c words. 36

The fourth principle is not to exceed the limits of the Qur'ān^l c words. In addition to this, according to the meanings of the words of the Qur'an, the meaning of the language, the contradiction of the Qur'an, the interpretation of which is unacceptable, etc. are their basic principles.³⁷ There are some common principles in Tafsīr mentioned in the above lines while some are different in sharing. In sharing also verbal sharing has been used more while there is a considerable difference in the interpretation of the word.

There are some common principles in Tafsīr mentioned in the above lines while some are different. In sharing also verbal sharing has been used more while there is a considerable difference in the interpretation of the word.

For example, the style of Tafsīr-ul-Qur'ān-Bal-Qur'an is not only characteristic of those who make Tafsīr-e-Bal-Mathoor but also Farāh^l and Aql-e-Aql-e-Fikr follow these principles. However, the first group in interpreting the Qur'anic verses is in the light of the hadiths of the Prophet, whereas in the Farāh^l school of thought, the hadiths will be used only for support. In the same way, the rational school of thought, Tafsīr-ul-Qur'ān Bil-Qur'ān, means to determine the meaning from the ignorant literature and to test it on the test of reason. The second principle of Tafsīr-ul-Qur'ān-bil-Hadith is not considered by one class as illogical and the other is considered for supportive purposes. While the third class considers them as the source of Shari'ah and with some conditions also considers the Hadith as superior to the Qur'ān.

The commentators adhere to the sayings of the Salaf-Saliheen. They consider it unlawful to interpret only based on intellect and vocabulary, while the Farāh^l school of thought considers understanding the Qur'an as a false principle in the light of the sayings narrated from the Salaf-e-Sāl^l heen and command to avoid it. In the same way, the deviant school of thought ridicules and taunts the Sāhābā, no matter they take their sayings.

For the commentary of Farāh^l school of thought and rational school of thought, full reference is made to Jah^l l^l Arabic literature. While the commentators, although they think of the dictionary.

But they consider the Qur'an to be the source of the dictionary and only this meaning is taken from the ignorant Arabic. One who does not in any way negate the whole system of Shar^l 'āh such as miracles, jinn, the event of Fail, the burning of Abraham (A.S), the slaughter of Hazrat

Ismail (A.S), all these Qur'ānic interpretations and events with the help of dictionary The Qur'an and the Farah^l school of thought have interpreted it but have completely rejected the clear and authentic traditions and hadiths about it. Whereas the commentators of Bilmathur narrate all these interpretations in the same way as they were narrated from the Holy Prophet and his companions.

Qadiān^l School of Thought

The Qadian^l school of thought was founded by Mirza Ghulam Ahmad Qadiani. He was a resident of the Qadian tehsil of the Gurdaspur district. There were separation patients in life. He made five claims about himself in his life. I. The preacher of Islam as a scholar. II. Claiming to be the Mahdi-claiming to be a prophet-claiming to be before Christ-to be Christ. III. He claimed that the religion in which the chain of Prophethood was cut off is dead. In that sense, Judaism, Christianity and Hinduism are all dead religions. But Islam is not dead. Therefore, he claimed to be a common prophet. He did not consider Muslims to be Muslims in his writings. He said that just as the Qur'an calls Jews and Christians, so we call Muslims.

As far as sharia fatwas are concerned, they are not Muslims. They used to forbid their followers from praying behind Muslims for the sake of their religious identity. The innovation can be seen in his writings and commentaries. The innovation can be seen in his writings and commentaries. He proved his Prophet hood. The maturity of his profession is separation from Muslims. They preached denial of jihad and loyalty to the British. These details are taken from the scholarly accounting of the book Qadian^l lineage by Prof. Elias Burney. For details, Mirza Sahib's commentary on the Qur'an is in four volumes. Facts of the First Caliph Hakim Nooruddin Qadiani Al-Furqan Tafsīr Kabir of the second Caliph Mirza Bashiruddin which is in ten volumes can be studied.

Lahor^l School of Thought

Maulana Muhammad Ali was the Amir of the Lahore branch of the Lahori Ahmadi sect. His commentary on Bayan-ul- Qur'ān consists of three volumes. Although Mirza Ghulam Ahmad's prophecy is denied in his commentary method, However, Mirza Sahib must be considered as a modern Islam in his commentary. In his commentary, this modernist view contradicts the collective decisions of the Ummah.

Theological School of Thought

When the British came to India, according to their method, they called Christian missionaries here so that Christianity could be preached. The scholars dealt with this situation in a very scholarly manner. In this regard the scholars who protected the religion of Islam. The most prominent names are: Maulana Rehmatullah Kiranvi 1818, Shah Abdul Aziz 1832, Maulana Al Hassan 1872, Maulana Muhammad Qasim Nanotavi 1880 and Maulana Sanaullah Amritsar 1984 Abdul Majid Darya Badi 1977 Tafsīr Majidi is important.

This trend of inter-religious dialogue in India also influenced the art of interpretation. Maulana Sanaullah Amar Tasar¹ 's Tafseer Sanai Maulana Abdul Haq Haqqani's Tafseer Fateh-ul-Manan and Maulana Abdul Majid Daryabadi's Tafseer Majdi are the most important in this respect. The arrival of Christian rulers and preachers affected the art of interpretation.

In the art of Tafsīr, there was a trend of study in religions, which is still going on concerning Pir Karam Shah Tafsīr Zia-ul- Qur'ān. In the subcontinent, the oratorical style of writing in commentaries became popular due to social needs.

Sindh¹ School of Thought

Any writing is more a mirror of the author's feelings than facts. Maulana Obaidullah Sindhi's (1944) Tafsīr Maqam Mahmood has appeared in several volumes. The last fifty years of Maulana Sindhi's life were spent fulfilling his mission. He was the trustee of Shah Waliullah. Hazrat Shah Sahib witnessed the decline of Mughal rule. Therefore, they wanted to change this collective system. Its slogan was Fak total system. Maulana Obaidullah Sindhi also wanted a change of system and he was of the view that the West should also take advantage of the political systems of East and West i.e., Europe and Russia. The system of the province should be given to this population.

These views can be seen in both your writing and your commentary. He adhered to the ideas of Deobandi scholars in the subcontinent.

Thoughts of Syed Abul Ala Maudud¹

In this century, Syed Abul Ali Maududi became the most mature figure in the world of Islam. The destruction of the Muslim system of Ijtemai, its revival, and the destruction of Western civilization was in front of him. He claimed that the system of State (Existence of state) is very important for the growth of nations. He well understood that following the Western atheist culture is a poison to destruction for Muslims. To reclaim the supremacy of the past, he

considered the existence of an Islamic state necessary. He claimed that the system of State (Existence of the state) is very important for the development of nations. All this is reflected in his commentary tendencies rightly aroused the establishment and revival of the Islamic Empire. He termed the existence of the Islamic State as necessary for the protection of human beings. This deed of his will lives on in history forever. He has challenged Western civilization in the period of the West and it has been strongly criticized. The result of his efforts is that the Muslims stood up for survival. Syed Maududi's Tafseer Tafheem-ul- Qur'ān can be called intellectual writing. This Islamic thought is working behind the current rise of Muslims and the rights and protection of Muslims in different areas. Tafsi^l r Tafh^l m-ul- Qur'ān is a great emphasis on the revival of the Muslim government system (Islamic State).

Barelvi^l School of Thought

Outstanding and significant work has been done on Tafsi^l r and Qur'ān^l c sciences in the subcontinent, like other sciences and arts, commentaries of the Holy Qur'ān were written in large numbers. These commentaries were written in Persian, Arabic and Urdu. The work, Persian translation of the Qur'ān which Shah Wal^l ullah started in the subcontinent under the name of Fateh-ur-Rehman, as this tradition grew in the twentieth century, a rare translation of the Holy Qur'an was published under the name of Kunzul Emān. The author of which was Imam Ahmad Raza Khan Barelvi^l and it was this thing that perpetuated his knowledge and name and made him famous everywhere. Although Kanzul-Imān is merely a translation, the fact is that the Qur'ān is more standard, clear, reasoned, researched, popular and effective for comprehension than the great contemporary commentaries. Therefore, following in his footsteps and thinking, the Brailvi^l scholars of the Ahl-e-Sunnat school of thought started writing translations and commentaries of the Holy Qur'ān. In these commentaries Ashraf Tafsi^r, Tafsi^r Naeemi by Hakim-ul-Umat Mufti Ahmad Yār Khān Naeemi (1917) Tafsi^r Khazain-ul-Irfan by Maulana Naeem-ud-Din Muradabadi (13 October 1948) are included. Ziaul Qur'ān by Karam Shah Al-Azhari (April 17, 1998), Tafsi^r Tabiyan Al- Qur'ān by Ghulam Rasool Saeedi (2016) Tafsi^r Minhaj-ul- Qur'ān by Dr Muhammad Tahir-ul-Qadr^l , Tafsi^l r Najoom al-Furqan fi Tafsi^l r al- Qur'ān by Maulanā Abdul Razzaq Bhatralvi^l are prominent commentaries of this school of thought.

A cursory review of the commentaries of the Sunni scholars (Barailv^l) gives a good idea of the fact that the Sunni scholars have written the commentaries according to their circumstances, scholarly style, and the requirements of the present day. In the earlier commentaries, the commentator used to direct his commentary in the same manner in which he had a personal tendency or scholarly attention, keeping in view a particular aspect.

Studying the commentaries of contemporary scholars of Brailv^l's school of thought, it is clear that they have fulfilled all the conditions of Tafs^l r-Bilmāthur keeping in view not only the basic aspects of the Qur'ān but also offered solutions to the modern problems arising in the present day. The Qur'ān^l c understanding, jurisprudential insight, and Ijt^l hād^l power of reasoning as well as the beautiful aspect of the mystical style of interpretation distinguish these commentaries from other commentaries. In these commentaries, the main theme of the Qur'an is the completion of Islam. While scholarly and religious terms have been used for scholars, on the other hand, such a comprehensive and easy interpretation has been given which is necessary for an ordinary reader to understand, whether it belongs to any school of thought or any earlier and modern thought. Tafs^l r S^l rat al-J^l nan f^l Tafs^l r al-Qur'an by Muft^l Muhammad Qas^l m Qadr^l is also a link in the same chain.

Conclusion

From the above discussion, it can be concluded that after the revelation of the Qur'ān in different languages depending on the time and place. Its series of explanations and interpretations have been going on which has helped the Muslim Ummah in understanding and act upon the Qur'ānic teachings. The first stage is the era of the Prophet, the second stage is the era of the Companions, the third stage is the era of the followers and the fourth stage is the era of the followers. There are two major types of Tafs^l r: Tafs^l r Balr^l Mahm^l d and Tafs^l r Balr^l Al-Mazm^l m. Old commentaries describes the earlier manhaj of Tafs^l r and their style in which, Comprehensive Statement on the Interpretation of the Commentary of the Holy Qur' n by Ibn-e-Jarir and Bahr al-'Al^l m etc. Revelation and narration on the interpretation of the Qur' n from Thalbi, Moalam alTanz^l l by Baghwi, Al-Muharrar Al-Waj z F^l Tafs^l r Al-Kitab ul-Az z by Ibn-e-Atiyah Granati, Tafs^l r ul-Qur' n Al-Azeem Ibn-e-Katheer's have different styles. Earlier commentaries have been also described the Tafs^l r Bil-Almathur, Tafsir Bil Al-Rai and their style. The style/mnhaj of Qur' nic commentaries in modern times, in which, first of all, while

presenting a comparative study of earlier and modern commentary literature, it is stated that, in modern commentary literature, where there is a large collection of commentaries, this collection is increasing day by day. There are also some features of this interpretive heritage that are mentioned here. And it has been said that every language is associated with the modern style of its time. Of course, the style of fifty years ago will be very different from today and the style of one hundred and two hundred years ago will be very different from today's style. According to the requirements of time to times, the style also changes according to the understanding and transmission needs of human beings of every age.

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