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- <sup>21</sup> Tafseer e Muhammadi, Vol. 1, P 7  
<sup>22</sup> Ibid, Vol. 1, P 88  
<sup>23</sup> Ibid, P 423  
<sup>24</sup> Ibid, P 424  
<sup>25</sup> Ibid, P 424  
<sup>26</sup> Ibid, Vol. 1, P 6-7  
<sup>27</sup> Ibid, P 11-12  
<sup>28</sup> Ibid, P 8  
<sup>29</sup> Ibid, P 120  
<sup>30</sup> Radd e Naturi, P 5-6  
<sup>31</sup> Ibid, P 10  
<sup>32</sup> Tafseer e Muhammadi, Vol. 7, P454  
<sup>33</sup> Tafseer e Muhammadi, Vol. 1, P 6-7  
<sup>34</sup> Ibid, P 138-139  
<sup>35</sup> Ibid, Vol. 2, P 169  
<sup>36</sup> Ibid, Vol. 7, P 453  
<sup>37</sup> Ibid, P 454  
<sup>38</sup> Ibid, Vol. 1, P 184  
<sup>39</sup> Ibid, Vol. 7, P 306  
<sup>40</sup> Hafiz Muhammad, Ahwal ul Aakhirat, Malik Bashir Ahmed Tajran e Kutb  
Lahore, P 6  
<sup>41</sup> Ibid, P 12  
<sup>42</sup> Ibid, P 13  
<sup>43</sup> Ibid, P 14  
<sup>44</sup> Ibid, P 20 & P 23  
<sup>45</sup> Ahwal ul Aakhirat, P 27-30  
<sup>46</sup> Ibid, P 33 & Tafseer e Muhammadi, Vol. 1, P 292  
<sup>47</sup> Ahwal ul Aakhirat, P 32  
<sup>48</sup> Ibid, P 37&39 & Tafseer e Muhammadi, Vol. 4, P 100  
<sup>49</sup> Ibid, P 64 & ibid, P 144  
<sup>50</sup> Tafseer e Muhammadi, Vol. 4, P 196 & Vol. 2, P 152  
<sup>51</sup> Ibid, Vol. 5, P 274.

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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.

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

<sup>2</sup> Muhammad Mian, Maulana, Ulema e Haque, Muradabad UP, Vol. 1, P 33

<sup>3</sup> Iqbal Ahmed Farooqi, Tazkarah Ulema Ahl e Sunnat, Maktaba Nabwya Lahore, 1975, P 163

<sup>4</sup> Mahamid ul Islam, P 30

<sup>5</sup> Muhammad Mian, Ulema e Hind ka Shandar Mazi, Al-Jamia book depot Delhi, 1960, Vol. 4, P 124

<sup>6</sup> M. Ya'qoob Nanotwi, Biography of Maulana Muhammad Qasim Nanotwi, Deoband, Vol. 2, P 510

<sup>7</sup> Fazal ur Rehman, Maulana Sanaullah Amratsari, Al-Maktaba tus Salfiyya Lahore, 1987, P 85

<sup>8</sup> Sheikh Muhammad Ikram, Mauj e Kausar, Idara Saqafat e Islamia Lahore, 2000, P 199

<sup>9</sup> Abdul Haye Lakhnawi, Nuzhat ul Khwatir, Noor M. Karkhana Tijarat e Kutab Karachi, Vol. 8, P 232

<sup>10</sup> 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

<sup>11</sup> Tafseer e Muhammadi, Vol. 1, P 21

<sup>12</sup> Ibid, Vol. 1, P 164

<sup>13</sup> Ibid, Vol. 1, P 2

<sup>14</sup> Ibid, Vol. 1, P 2

<sup>15</sup> Ibid, Vol. 1, P 2

<sup>16</sup> Ibid, Vol. 1, P 1

<sup>17</sup> Ibid, Vol. 1, P 1

<sup>18</sup> Mueen-ud-Din, Muttahida Punjab ka aik Azeem Musleh ( Preface to Ahwal ul A'akhirah), Islami Academy Lahore, 1974, P 7

<sup>19</sup> Jameel Naqwi, Urdu Tafaseer( Kitabiyat), Muqtadirah Qaumi Zuban Islamabad, 1992, P 141-145

<sup>20</sup> Mofakhkhar Hussain Khan, Dr, The Holy Quran in south Asia, Bibi Akhtar prakasani, Dhaka, 2001, P 176

وڑے دندے کیریاں آگھیں صورت بری سیاہی  
 بولن کڑکن بجلی داگھوں رکھ پناہ الہی<sup>42</sup>

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 کھاوے شیر بلائیں  
 یادچہ پانی ڈب مرے اس مجھ یا کچھو کھاوے  
 یا کوئی سڑکر سواہ ہووے فردا اکں ساہ اڈاؤن<sup>43</sup>

### 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.<sup>44</sup>

### 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.<sup>45</sup>

### 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),<sup>46</sup> Yajooj Majooj (a terrible monster crowd),<sup>47</sup> Hashr e Ajsad (Resurrection),<sup>48</sup> Pul-Sirat (extremely narrow bridge),<sup>49</sup> Meezan (Pair of scales),<sup>50</sup> and other metaphysical signs of the day of Judgment expected to happen near to it.<sup>51</sup> Tafseer e Muhammadi is

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. 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:

پہلی گھائی جان کنڈن دی سخت مصیبت ہماری  
 امیر فقیر جو بھلا برا سب نقصان وارو واری  
 اس گھائی بن راہ نہ دو جا جہول کوئی جاوے  
 نبی ولی ہور شاہ گدا سبھ اوتھوں نگھ سدھاوے<sup>40</sup>

**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".

دو جی گھائی قبر ایہائی جسدی بیبت ہماری  
 حضرت نبی عذاب قبر تھیں نت احوذ پکاری<sup>41</sup>

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

جاں وچہ قبر اتارن میت ہو فارغ مڑ چلے  
 مگر ہور نکیر فرشتے آدن رب دے گلے

ادہ کے کہو راہ بتاؤں بھنے حکم دتاؤں  
 جوگر حال بیمار موافق دار و فرق بتاؤں  
 توحید مثال صحت دی شرک گناہ مثال بیماری  
 ہر ہر مرض جدا ہے دارو مطلب صحت ساری  
 پرچہ قرآن جو آخر بھیجیا دارو ساریاں مرضاں  
 حاجت ہو کتاب نہ چھوڑی حاصل کے غرضاں

38

### 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 Aakhirat 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 Aakhirat in following words:

ٹھیک ادہ فیصلید ا دینہ ہے میعاد صمیمن والا  
 جسدن وچہ قرناڈ پہو کسی آڈ ٹولا ٹولا  
 ادہ فیصلے دا دینہ روز قیامت ہے میعاد تماں  
 بدیاں نوں بریاں ملن سزائیں یکانوں انعاماں  
 جسدن دوچی واری وچہ قرناو دے پھوکیا جاسی  
 اوسدن فیصلے دا دینہ ہوسی ہر کوئی بدلہ پاسی  
 تانوجاں فوجاں ٹولے ٹولے ہوسی خلقت ساری  
 ہنود یہود مجوس نصاری فوجاں ہون جاری<sup>39</sup>

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

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  
 کہ کہن صمد سردار وڈا جس سہ تھیں دودہ سرداری  
 جتنی قسم ابھی سرداری اودہ سہ اوسوچہ جاری  
 کہ کہن جو کامل سب مکتا نوچہ سب کما نوچہ تالے  
 کہ کہن جو مقصد ہر داہر کوئی حاجت اوتیں بہالے  
 ہے اودہ مقصود جو کل مرداں ہر کوئی اوتھیں سنے  
 ہی تہی وقت پکارن اسنوں سہ مندے تے چنے  
 کہ کہن صمد جو باقی دائم چھے طلق فنا تھیں  
 کہ کہن جو سب تھیں اپرنا کوئی اپرناک خدا تھیں 37

**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:

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. He replied at once that "استوى على 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 "استوى على العرش" in Soorat ul A'araf.<sup>35</sup>

### **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 آ کہ محمدؐ اودہ ہی اللہ واحد ہک ہکلا  
 اللہ صد نہ کہاوی بیوی تاکہ حاجت اللہ  
 نہ جنیا اوس کسبوں تا اودہ جنیا گیا کے تمیں  
 تے تا کوئی اوسدا کفو برابر جنس شریک اوسے تمیں<sup>36</sup>

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخُزْيِيرِ وَمَا أُؤْتِيَ بِهِ

تحقیق حرام کتیس اپر ساڈے مرزار تے ہوتے گوشت خودا

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	محمد	مجتہد	جگ	جانے	
شمس	الہند	کہن	تس	عالم	عربی	دور	نکاتے
بھی	والد	اوسدا	شاہ	ولی	اللہ	بجر	ایہاں
تے	شاہ	رفیع	الدين	تے	عبدالقادر	اسدا	بھائی
تے	اسلعل	شہید	بستیجا	ٹھاٹھاں	علم	ابھارے	
تے	مولانا	اسحاق	نواسہ	جگانے	جگ	تارے	
پورب	ہند	پنجاب	بگلہ	دکن	سندھ	ولایت	
خوشہ	چین	انہانے	گھر دے	عالم	اہل	ہدایت	
ایسا	عالی	شان	گھرانہ	ہور	ندیان	کوئی	
لسبھاں	مکان	اندر	ہر	نوں	فیض	انہاں	تھیں
ایہ	سارے	سنے	شاگرداں	قائل	حرمت	اس	حیوانے
جو	غیر اللہ	دیکارن	مشرک	کردے	نذر	دیوانے	34

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 Mufasssir 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



ہن	شاہ	ولی	اللہ	دہلوی	اندر	فوز	کبیر	لیایا
جو	وچہ	قرآن	بیان	علم	ہے	پنجے	قسم	ٹھہرایا
اول	علم	احکام	شریعت	واجب	استحابوں			
ہور	مباح	کردہ	حراموں	ہویا	بیان	صوابوں		
ادہ	قسم	عبادت	تھیں	احکام	یا	معاہدائی	قسموں	
یا	تدبیر	معاش	گمراں	یا	ملک	سیاست	رسوں	
اسدی	سب	تفصیل	فقہ	وچہ	کیتی	شرح	فقہیاں	
دوجا	جھگڑا	چونہ	فرقیاندا	جو	گمراہ	سفہیاں		
بیود	نصاری	مشرک	ہور	منافق	فرتے	چارے		
وچہ	علم	کلام	تھاں	جھگڑیانے	وکیہ	فروع	پیارے	
ترجیا	ذکر	آلاء	اللہ	خود	ذکر	کرے	انعاماں	
زمین	آسان	پیدائش	ذکر	صفات	کمال	تماماں		
چوتھا	ذکر	ایام	اللہ	جو	اگلیاں	توہماں	قصے	
بے	فرماناں	تہر	عذاب	تے	نیکاں	فضلوں	حصے	
پنجواں	ذکر	جو	موتوں	چھپے	حشروں	نشر	حسابوں	
جنت	دوزخ	وزن	اعمال	صراط	عذاب	ثوابوں	33	

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:

Pantheism in a logical way observing simplicity of words as follows:

کہن وجودی ہر شی اللہ اوس بن ہو نہ کوئی  
تے ہر شے ہے محتاج اللہ صمد کویں پھر ہوئی  
ایہ کہن جہانوں اللہ اوہ سہ دن پیندے کھاندے  
بھی حمدے جندے دھیال پھر پیار ہوندے مر جانے  
پھر جو کہن انہانوں اللہ دینوں عقلموں 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 خدائی 32

**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. 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:

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 تمہیں گندا  
جو مٹی نہیں وجود فرشتیاں کنوں یہوداں مندا  
انہاں فلسفیاندا طعن قرآنوں کر تدبیر ہٹایا  
ایہ خیر خواہی اسلام ہوئی یا صاف کفر وچ پایا  
ایہ خیر خواہی اسلام ایہی جس بخ ایمان اکھاڑے  
تے من والیاں نیچریاندا جھگے دین اجاڑے<sup>30</sup>

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 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 لئی کرے آسماناں مکاں جتاں تے شیطاناں  
ایہ فلسفیاں سگ رلے تے کرے تاویل حدیث قرآناں<sup>31</sup>

#### 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

”الحق یا خبر ہے مبتدا محذوف دی یعنی خدا الحق ایہ صحیح ہے۔ من ربک حال یا خبر دو جملی ہے۔ یا الحق مبتدا ہے۔ من ربک خبر ہے۔ مبتدا دی یعنی حق اوہ چیز ہے جو ثابت ہے۔ رب تیرے تھیں جو توں اوپر اوسدے ہیں۔ نا اوہ جو اہل کتاب اوپر اوسدے ہیں۔ ایہ دوچہ مظہری دے لکھیا ہے۔“

29

**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



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 تابعیاں بھی وچہ اماماں بھائی  
 . یک فاتحہ واجب آکھن بھادیں وقت بلند قرأت  
 ایہ عمر علی عثمان معاذ بھی ابن عباس روایت  
 ایہ پنج اصحاب تے شافعی ہور اوزاعی ایہ فرمادے  
 تے بھنے وقت بلند نموشی ہولی وقت پڑھادے

آمین آکھن فاتحہ پچھے سنت وچہ نمازاں  
 اس معنی یارب کرتوں ایٹیں کریں قبول نیازاں  
 ہولی کہن یا اچی سنت اختلاف ایہائی  
 اصل ادا ہر صورت وچہ تا کر جھڑا بھائی 27

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 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  
 یعنی کہن دو واری نصی کے اور مدینے  
 پہلا قول صحیح زیادہ عالم کہن کھینے  
 نال اجماع ایہی ست آیت پہلی ہے بسم اللہ  
 اہمت علیہم اوپر نہ آیت قول علی عبد اللہ  
 تے یعنی آ کہن ست آیت بسم اللہ باجہ ایہائی  
 اہمت علیہم اوپر آیت ستویں انہاں ٹھہرائی

26

پہلے کہن دلیل جو اول مصحف وچہ لکھیے  
 فیر قرآن نہ مصحف اندر لکھن روا رکھیے

#### 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 the pious ancestors but avoided to give his own opinion. He

جو نبی کہیا فرما تیرداری میری طاعت رب ذی  
 ہے میری بے فرمانی کرنی ہے معصیت رب ذی  
 جس دنیاں حکم امیر سو اس نے سنیاں آکھیا میرا  
 جو بے فرمان امیر سو میرا بے فرمان دو میرا

24

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 آدے حکم نبی تمہیں سر آکھیں پر من آیا  
 بھی روضۃ العلماء اندر ایہ قول امام ایہائی  
 جو چھوڑو قول میرے نوں نال حدیث نبی دے بھائی  
 بھی قول میرے نوں چھوڑو جدتوں پنےے قول اصحاباں  
 بھی جداں حدیث صحیح لے سو میرا مذہب تاہاں  
 ہن کہے حنفی قول نہ چھوڑن الٹ حدیث قرآنوں  
 جو صحیح حنفی ابوحنیفہؒ من مت ایمانوں

25

#### 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



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 ہمیں جد بھگڑا اہل علم نوں  
 پورے تا طرف قرآن حدیث لیاون اوس حکم نوں  
 جو نال قرآن حدیث موافق پاون عمل کماون  
 خلاف قرآن حدیث جے حاکم کہے تا پاس نجاون

23

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:

عام مفسر ہر آیت دا شان نزول بتاؤن  
 ہر آیت دی نال موافق قصہ کہ لیاؤن  
 انہاں قصیاں بہت ضرورت ناہیں ہر آیت بیانوں  
 جو وچ حقیقت پاکی نفساں ہے مقصود قرآنوں  
 ہور عقائد باطل توڑن بھی فاسد اعمالاں  
 وجود ناپاکی نفساں ہور عقائد بد انفعالاں  
 ہے وچ حقیقت شان نزول قرآن وجود انہاں  
 ہے دور کرن مقصود قرآنوں انہاں بد چیزاں دا  
 ہے تہذیب نفوس بند یا ندی غرض نزول قرآنے  
 رب ایہ کتاب مبارک بھیجی مجھن سوچن دانے 21

#### 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.

وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَّشَاءُ ۗ وَاللّٰهُ 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 دانے شازینت“ 22

جوانک مدت دے وچہ جگ تمیں تیخ فساد اٹھائی  
 تریو یہ ۲۳ سالوں دے وچہ لاکھاں لوکی ولی بنائی ۱۷

### **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."<sup>18</sup>

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.<sup>19</sup>

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 Tafsir Muhammadi masummah mudhi-i-furqan bazaban punjabi ma'a Tarjamah Farsi was published in Lahore in 1871".<sup>20</sup>

#### **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:

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 پالہار جاناں  
جس کن تمہیں کل مخلوق اپائی قادر پاک توانا  
اودہ واحد لا شریک الہی عزت عظمت والا  
اودہ عالی شان عظیم معظم مالک ملک تعالیٰ  
اودہ شاہنشاہ شاہاں دا والی مالک زمین آسماناں  
بھی کرسی عرش معلیٰ مالک شنوا پینا دانا“

16

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

جس کل رسول پیغمبر بھیجے جہت ہدایت عااماں  
تے خاص حبیب محمد خاتم نبیاں رسل تمااں  
اودہ نال قرآن کتاب حقانی بہیجیسا رب دا آیا  
کس حل حرام تے بھلا براسب امت توں سمجھایا  
توں لکھ درود سلام کروڑاں استوں بھیج الہی  
بھی آل اصحاب بھی تابعداراں امت پشت پناہی  
جاں کل دنیا تے کفر شرک ہور ظلم فساد ہزاراں  
زنا لواطت چوری دھاڑا کر مصلی بدکاراں  
جادو سحر تے ناحق خون بھی گوناگون بلائیں  
سب دنیا وچہ پھیل گئی لا مشرق مغرب تائیں  
تا ہادی خاص مرئی کال سرچیا رب تعالیٰ  
اودہ قدرت کامل رب نمونہ اسم محمد والا

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 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.

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 وچہیں معنے میں لکھ پائے  
فارسی ہک تے ہور پنجابی نثر نظم وچہ آئے

ہے موضع فرقان موافق نام تاریخ شروع  
۱۲۸۵ھ باراں سو پچاسی ہجری بھی موافق موضوعی  
پہلی سطر زبان جو فارس ہے فتح الرحمانوں  
پر وچہ عبارت کجہ تفسیر جہت آسان بیانوں  
وچہ بعضے جا لحاظ رفیع الدین دے ترجمے والا  
پر اکثر شاہ ولی اللہ ترجمہ اول سطرے والا  
انہویں 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  
ایہو طور سمجھی 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

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:

14

”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۔ اوتھے نام کتاب منقول عندا ضرور ہووے گا۔ جویں 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 انہاندی اپرا اکثر مطالب حاشیے دے مظہری تھیں لکھے گئے ہیں۔ تے وچہ حل دے بھی معالم تھیں پچھے مظہری تھیں منقول ہیں۔ الا ماشاء اللہ ۱۲ منہ۔“

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).

### **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 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:

انہوں نے پہلی سطر پنجابی نثر دوہاں حصیں لکھی  
بعضے جا لحاظ معالم مظہری نظر بھی رکھی 13

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



اس معجزے قائم دائم دی کچھ خدمت کرن میں چاہاں  
 نفس پلیدیوں شر شیطانوں رب تمہیں منگ پناہاں  
 جو واضح کر تفسیر لکھاں کجھ تال زبان پنجابی  
 11 جو لوگ پنجاب نہ جانن عربی جا مل رہن خرابی

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 بتائی  
 ہن اس عاجز توفیق اللہ تمہیں سن پیری وچ پائی  
 تا اہل پنجاب ہدایت پاون سمجھ کلام الہی  
 12 شرک کفر بدعت سب چھوڑن کل حرام تہاوی

Hafiz Waliullah,<sup>3</sup> Hafiz Muhammad bin Barakallah Lakhvi,<sup>4</sup> Hafiz Ahmed Shah Betalwi,<sup>5</sup> Maulana Muhammad Qasim Nanotwi,<sup>6</sup> Maulana Sanaullah Amratsari,<sup>7</sup> Maulana Mansoor Ali Dehlwi<sup>8</sup> and Maulana Abdul Haque Haqqani<sup>9</sup> took it up as a mission at that time and shown deep concern to prevent the Muslims from displacement and annoyance to Islam. 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.<sup>10</sup> 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'. 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. 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:

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. The 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,<sup>2</sup>

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 شروی  
 ۱۲۸۵ ہاراں سو پچاسی اجری بھی موافق موضوعی“<sup>۱</sup>

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

### **Basic Facts about Tafseer e Muhammadi**

“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 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 a range of works 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

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. Hafiz Muhammad bin Barakallah 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. 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 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. The most prominent work of the author is Tafseer-e- Muhammadi which is the 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

## Methodology of Tafseer e Muhammadi \*

DR. Muhammad Hammad Lakhvi \*\*

"Tafseer-e-Muhammadi" is a detailed interpretation of The Holy Quran comprising seven volumes and more than three thousand full size pages written by Hafiz Muhammad bin Barakallah Lakhvi. It is divided into seven volumes according to the stages (Manazil) of the Holy Quran. It was first detailed commentary of the Quran ever written in Punjabi language in the shape of verse. The Tafseer is written in Punjabi couplet keeping in view the mental level and acceptability of the people of the province of the Punjab. The style of "Tafseer-e-Muhammadi" is poetic and expressive based on versified text. The 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. Tafseer e Muhammadi is a traditional (bil-mathoor) Tafsir in true sense and the author has avoided giving his own opinion and reinterpretations (Ta'wilat). 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.

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