

Impact of *Tafsīr Rūḥ al-Ma‘ānī* on *Tafsīr Bayān al-Qur’ān* – with Special Reference to the Science of *Balāghah*

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ABSTRACT

The present article deals with the explanation of one special aspect, from the multi-faceted impact, of Tafsīr Rūḥ al-Ma‘ānī of ‘Allāmah Maḥmūd al-Ālūsī on Tafsīr Bayān al-Qur’ān of Maulānā Ashraf ‘Alī Thānavī, i.e., the former’s impact on the latter with respect to the explanation of the literal niceties and excellences in the wonderful style of the Qur’ānic verses (āyāt). Though, after reading Tafsīr Bayān al-Qur’ān thoroughly, it becomes clear to the reader that Maulānā Ashraf ‘Alī Thānavī takes the related discussions from many tafāsīr like, al-Kashshāf, Tafsīr Abī Sa‘ūd, Tafsīr al-Baidāwī, al-Itqān, Tafsīr I‘rāb al-Qur’ān, etc. He has himself made valuable discussions of his own at a number places related to the various aspects of the Qur’ānic āyāt. However, in the explanation of the discussions related to the Balāghah of the holy Qur’ān, Maulānā Thānavī has extensively taken material from Rūḥ al-Ma‘ānī and has adjusted it, after some additions from his own research, wherever needed, at proper places in his own tafsīr Bayān al-Qur’ān.

Science of Balāghah has three components viz, ‘Ilm al-Ma‘ānī, ‘Ilm al-Bayān and ‘Ilm al-Badī’. One can find all of these components in the finest quality in the style of the Qur’ānic āyāt. This fact has been elaborated by the great scholars of Islam, especially the Mufasssīrūn (exegetes / commentators), the most famous among them are al-Jurjānī, al-Baqillani, al-Zamakhsharī, Abū Ḥayyān, Imām Rāzī, Muḥiuddīn al-Darwaish, Muṣṭafa al-Rāfi‘ī, etc. ‘Allāmah Maḥmūd al-Ālūsī’s tafsīr Rūḥ al-Ma‘ānī written during 1252-1267 A.H. (1836-1851 C.E.) is a comprehensive tafsīr which explains besides many things this aspect of the Qur’ānic āyāt in a refined and finer manner, after consulting all the previous material written on the subject, and has succeeded in it to the greatest extent. From this tafsīr, Maulānā Ashraf ‘Alī Thānavī has selected some important discussions related to the Balāghah of the Qur’ānic āyāt and has, after proper adjustment, incorporated in his own tafsīr Bayān al-Qur’ān. In the present paper, after giving a brief introduction to the life and works of Maulānā Ashraf ‘Alī Thānavī, focusing especially on his tafsīr (exegesis) of the holy Qur’ān, attempt is made to highlight the impact of Rūḥ al-Ma‘ānī on Bayān al-Qur’ān with regards to the explanation of the Balāghah of the Qur’ānic āyāt. Many examples have

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been cited along with the references to both of these tafāsīr to elaborate the contents of the paper. At the end it has also been made clear that Maulānā Ashraf ‘Alī Thānavī has even added his own views and explanations to many of the views and explanations of ‘Allāmah al-Ālūsī in connection with the explanation of the Balāghah of the Qur’ānic āyāt. Some examples have also been cited to elaborate this fact as well.

Keywords: Balāghah, Word-Contrast, Particles (Ḥurūf), Word-Arrangement, Combined, Isolated, Singular, Plural, Grammatical Construction.

1. Introduction to the Life and Works of Maulānā Ashraf ‘Alī Thānavī (Raḥ.A.)

1.1 Maulānā Ashraf ‘Alī Thānavī: Early Life and Education, Teaching and Reformative Activities, Students and Disciples.

Maulānā Ashraf ‘Alī Thānavī was a great Muslim scholar of Indian sub-continent. He was born in 1280 A.H. (1863 C.E.) in a well-off family in the area of Thāna Bhawan, Uttar Pradesh, India. He was educated in the Dār al-‘Ulūm of Deoband (U.P.), India. He completed his graduation (complete course of *Dars-i-Nizāmī*) from there in 1301 A.H. (1883 C.E.). He studied under the guidance of the most erudite Islamic theologians of his time. Among his teachers were: Maulānā Muḥammad Ya‘qūb Nānoutwī, the then Principal, Dār al-‘Ulūm, Deoband, Shaikh al-Hind Maulānā Maḥmūd al-Ḥasan, Maulānā Manfā‘at ‘Alī, and Maulānā Rashīd Aḥmad Gangohī. Maulānā Thānavī spent five years at Dār al-‘Ulūm, Deoband, under the tutorship and guidance of God-fearing men, many of whom were the disciples of Ḥājī Imdādullah Muḥājir Makkī (Raḥ.A.), and completed his graduation (*Dars-i-Nizāmī* course) in the month of Muḥarram, 1301 A.H. (1883 C.E.). He was twenty years of age at that time.¹

Meanwhile he mastered the art of recitation (*Qirā’āt*) of the holy Qur’ān under Qārī Muḥammad ‘Abdullah Muḥājir Makkī at Makkah during his first Ḥajj in 1301 A.H. Qārī Muḥammad ‘Abdullah was a renowned *Qārī* (Reciter) of his time. His expertise in the sciences of *Qirā’āt* and the art of Recitation of the holy Qur’ān was acknowledged even by the Arabs.²

After the completion of studies at Dār al-‘Ulūm Deoband Maulānā Thānavī shifted to Kanpur where, on the direction of the elders, he laid the foundation of a Madrasah, *Madrasah Jāmi‘ al-‘Ulūm*. His fame spread all over the area of Kanpur and its adjacent areas in a short span of time and he gained popularity among the masses as a sound and sincere religious scholar.³

Maulānā Thānavī rendered religious services for full fourteen years (1301-1315 A.H. / 1884-1897 C.E.) during his stay at Kanpur by way of teaching the students in his *Madrasah*, delivering lectures and sermons in the *Masājid* and gatherings, writings books and legal verdicts (*fatāwā*), and guiding the masses in the proper performance of religious duties.

In these fourteen years, he traveled to many cities and villages, delivering lectures to reform the people. Printed versions of his lectures and discourses would usually become available shortly after these tours. Until then, very few scholars in the history of Islam had their lectures printed and widely circulated in their own lifetimes. The desire to reform the masses intensified in his heart during his stay at Kanpur.

During this period of fourteen years at Kanpur, hundreds of students, from near and far, benefited from the ocean of his knowledge and received certificates of Graduation and other short courses from his Madrasah, *Madrasah Jāmi‘ al-‘Ulūm*.

Eventually, in the month of *Şafar*, 1315 A.H. (1897 C.E.) he retired from teaching and devoted himself to re-establishing the spiritual centre (*khānqah*) of his Shaikh / mentor, Ḥājī Imdādullah, in Thāna Bhawan his hometown. Upon this transition, Ḥājī Imdādullah (*Raḥ.A.*) remarked:

It is good that you came to Thāna Bhawan. It is hoped that the masses will benefit from you spiritually and physically. You should engage yourself in revitalizing our school (*madrasah*) and spiritual centre (*khānqah*) once more in Thāna Bhawan. As for myself, I am always praying for you and am attentive toward you.⁴

Maulānā Thānavī’s students and disciples constitute a generation of leading scholars of South Asia. His disciples settled in all parts of South Asia and served humanity in many different ways. Among his famous disciples are: Qārī Muḥammad Ṭayyib Qāsimī (grandson of the founder of Dār al-‘Ulūm Deoband, Maulānā Muḥammad Qāsim Nānoutwī, and head principal of Dār al-‘Ulūm Deoband for over fifty years, from the early 1930s to the early 1980s), Maulānā Muḥammad Masīḥullah Khān (founder of Madrasah Miftāḥ al-‘Ulūm in Jalālabād, India, and a leading spiritual figure of the past century), Muftī Muḥammad Shafī‘ (head Muftī of Dār al-‘Ulūm Deoband before partition and, after migrating to Pakistan, founder of Dār al-‘Ulūm Karachi, one of the largest academies of religious sciences today in Pakistan, and, also the former Grand Muftī of Pakistan), Maulānā ‘Abd al-Bārī Nadawī (renowned theologian and

philosopher in India who taught modern philosophy at ‘Usmania University in Hyderabad and translated the books of Western philosophers, such as Descartes, into Urdu and left behind many valuable literary tracts), ‘Allāmah Sayyid Sulaymān Nadawī (great researcher and the outstanding student of ‘Allāmah Shibli Nu‘mānī who turned to Maulānā Thānavī for spiritual reformation), Maulānā Muḥammad Ilyās (founder of the Tabligh Movement), Maulānā ‘Abd al-Mājid Daryābādī, Khawaja ‘Azīz al-Ḥasan Majdhūb (great poet and mystic, author of *Ashraf al-Sawānih*, a four volume biography of Maulānā Thānavī), Maulānā Muḥammad Idrīs Kandhlawī (author of *Ma‘ārif al-Qur’ān* [Idrīsī], a commentary of the Qur’ān, and *Al-Ta‘līq Al-Sabih*, a commentary of Tabrizī’s Ḥadīth collection *Mishkāt al-Maṣābih*), Maulānā Zafar Aḥmad ‘Uṭhmānī (author of the twenty-two volume compendium in Ḥanafī Law, *I‘lā’ al-Sunan*), Dr. ‘Abd al-Ḥayy ‘Ārifī, Maulānā Muḥammad Yūsuf Binnorī (author of *Ma‘ārif al-Sunan*, a commentary on the *Sunan* of Imām Tirmidhī), etc.⁵

Maulānā Thānavī toiled to reform the masses and trained a large number of disciples who spread all over the South Asia. Allāh helped him and through his efforts a large number of Muslims returned back towards the true teachings of Islam and practicing them properly in accordance with instructions given in Qur’ān and Sunnah.

Maulānā Thānavī passed away in his hometown of Thāna Bhawan in the night between 16th and 17th *Rajab*, 1362 A.H. (night of July 19-20, 1943 C.E.). His funeral prayer was led by his nephew, the great scholar of *Ḥadīth* Maulānā Zafar Aḥmad ‘Uṭhmānī, and he was buried in his own garden which is adjacent to the graveyard of Ḥāfiz Ḍāmin *Shahīd*. He was 82 years of age at the time death.⁶

1.2 Works of Maulānā Ashraf ‘Alī Thānavī

Maulānā Ashraf ‘Alī Thānavī was a prolific author. His literary contributions range from 800 to 1000 in the form of sermons, discussions, discourses, treatises, and books of high standard and quality. He has written almost on every discipline of Islamic knowledge; on *Tafsīr*, *Uṣūl al-Tafsīr*, *Ulūm al-Qur’ān*, *Ḥadīth*, *Uṣūl al-Ḥadīth*, *Fiqh*, *Uṣūl al-Fiqh*, *Fatāwā*, *Sīrah* and *Sawānih*, and *Taṣawwuf* and *Sulūk*, etc. He has practically left no field of Islamic learning and its different aspects in their varied shades of thought which he has not explored and explained. He was a voluminous writer who had a deep insight into Islamic tenets and as such has dealt with them in details touching almost every aspect, i.e., social, economic, political, mental, moral and spiritual and has assigned to each

its proper place, value and weight from the view point of directions of the holy Qur'ān and Sunnah of the holy Prophet (S.A.A.^{W.S}) and the sayings of great saints and sages who had a deep insight into Islamic teachings.⁷ He had strong hold over three languages and thus has written books in Arabic, Persian and Urdu, mostly in Urdu.

His most famous books include: *Tafsīr: Mukammal Bayān al-Qur'ān* (12 vols), *Sabq al-Ghāyāt fī Nasq al-Āyāt*⁸, *Jamāl al-Qur'ān*⁹, *Wujūh al-Mathānī ma'ā Tawjīh al-Kalimāt wa al-Ma'ānī*, *Tajwīd al-Qur'ān*¹⁰, *Iṣlāḥ tarjumah Dehlaviyyah*¹¹, *Tanshīṭ al-ṭaba' fī Ijrā' al-Saba'*¹², *Ḥaqīqah al-Ṭarīqah min al-Sunnah al-Anīfah*¹³, *Al-Taṣharruf bi Ma'rifah Aḥādīth al-Taṣawwuf*, *Ta'īm al-Dīn*¹⁴, *Furū' al-Īmān*, *Jazā' al-A'māl*, *Aḥkām-i-Islam 'Aql Kī Naẓar Main*, *Iksīr fī Iḥbāt al-Taqdīr*, *Bihishtī Zewar*¹⁵, *Imdād al-Fatāwā*, *Hīlah al-Nājizah li al-Hilyah al-Ājizah*, *Dīn Kī Bātain*, *Al-Takashshuf 'an Muhimmāt al-Taṣawwuf*¹⁶, *Tarbiyat al-Sālik*¹⁷, *Kalīd Mathnavī*, *Qaṣd al-Sabīl Ilā al-Moulā al-Jalīl*, *Bawādir al-Nawādir*, *Masā'il al-Sulūk min Kalām Malik al-Mulūk*¹⁸, *Sharī'at wa Ṭarīqat*, *Taysīr al-Mantiq*, *Talkhīṣ al-Mirqāt*, *Tadh'īl Sharāḥ 'Aqā'id*, *Tashīl al-Ma'ānī*, *Ashraf al-Jawāb*, *Al-Intibāhāt al-Mufīdah 'an al-Ishtibāhāt al-Jadīdah*¹⁹, *Ādāb al-Mu'āshirat*, *Ḥayāt al-Muslimīn*²⁰, *Aghlāt al-'Awām*, *Ṣiyānah al-Muslimīn*, *Nashr al-Ṭīb fī Dhikr al-Nabī al-Ḥabīb*²¹, *Arwāḥ Thalāthah (Hikāyāt Awliyā')*, *Qīṣaṣ al-Awliyā' (Nuzhah al-Basāṭīn)*, *A'māl-i-Qur'ānī*²², *Munājāt-i-Maqbūl*²³, *Majmū'ah Khuṭbāt Ma'thūrah*²⁴, etc.

1.3 Maulānā Thānavī's Interests in *Tafsīr*

Though Maulānā Thānavī had strong hold on almost every branch of Islamic knowledge and has written books on the subjects related to *'Aqā'id* (beliefs), *Qur'ānic* sciences, *Fiqh* (Jurisprudence), *Uṣūl al-Fiqh* (principles of Jurisprudence), *Ḥadīth*, *Uṣūl al-Ḥadīth* (principles of *Ḥadīth*), *Tafsīr* (exegesis), *Uṣūl al-Tafsīr* (principles of *Tafsīr*), *Ilm al-Kalām* (scholastics), Islamic ethics, *Taṣawwuf* and *Sulūk*, etc. But it is the fact that the field of his main concern was Sciences (*'Ulūm*) of Qur'ān, Exegesis (*Tafsīr*) of Qur'ān, and *Taṣawwuf* and *Sulūk* which is testified by his books on different subjects related to the holy Qur'ān (as mentioned above) especially his twelve volume exegesis of the holy Qur'ān, *Bayān al-Qur'ān*" and his numerous books on *Taṣawwuf* and *Sulūk*.

'Allāmah Sayyid Sulaymān Nadawī has said: "He (Maulānā Thānavī) not only memorized the words of the Qur'ān but also memorized the deeper significance of these words." He further said:

He was an exceptional reciter (*Qārī*) of the Qur'ān who had mastered the art of recitation.... The uniqueness of Maulānā Thānavī's recitation of the Qur'ān was such that each letter was uttered from its proper place of pronunciation (*makhraj*). There was no imitation or overly exertive effort to make his voice melodious. He would rather recite in his normal voice, which was full of inspiration and absorbed in reflection.²⁵

Maulānā Thānavī's profound knowledge and insight in the Qur'ān is reflected in his Urdu translation of the meanings of the holy Qur'ān. His twelve volume exegesis, *Bayān al-Qur'ān*, can only be appreciated by a scholar who studies it after having read more than twenty classical commentaries on the Qur'ān.²⁶ 'Allāmah Sayyid Sulaymān Nadawī has also said, "His commentary relies heavily on *Rūḥ al-Ma'ānī* of 'Allāmah Ālūsī al-Baghdādī, and because it was written in the mid-thirteenth century A.H., it encompasses all previous explanations of the Qur'ān."²⁷

2. *Tafsīr Bayān al-Qur'ān*

2.1 Brief Introduction to *Tafsīr Bayān al-Qur'ān*

Maulānā Ashraf 'Alī Thānavī possessed profound knowledge and insight in the Qur'ānic sciences and exegesis which is reflected in his translation and *tafsīr* of the holy Qur'ān entitled *Bayān al-Qur'ān*. This is a complete *tafsīr* of the holy Qur'ān which constitutes of twelve volumes, each volume contains the translation and *tafsīr* of two and a half parts (*pārahs*) of the holy Qur'ān.

Maulānā himself in the preface of this *tafsīr* says that he began to write this translation and *tafsīr* in the month of *Rabī' al-Awwal*, 1320 A.H. and could have written *tafsīr* of only one fourth of the first part (*pārah*) that a break of about three years halted the work. Then he resumed the work in the month of *Muḥarram*, 1323 A.H. and completed it just in two and a half years in 1325 A.H. He has added two of his treatises namely *Masā'il al-Sulūk min Kalām-i Malik al-Mulūk* and *Raf' al-Shukūk* on the margins of this *tafsīr*²⁸ and a third one namely *Wujūh al-Mathānī ma'a Tawjīh al-Kalimāt wa al-Ma'ānī* at the end of every volume in which he has discussed the different readings of the Qur'ān.

Maulānā Thānavī himself, in the preface of his *tafsīr*, says that he consulted the following *Tafāsīr* of the holy Qur'ān during the writing of his own *Tafsīr*, *Bayān al-Qur'ān*:

- (1) *Tafsīr al-Baiḍāwī*, (2) *Tafsīr Jalālayn*, (3) *Tafsīr Raḥmānī*, (4) *Mu'ālim al-Tanzīl*, (5) *Rūḥ al-Ma'ānī*, (6) *Tafsīr al-Madārik*, (7) *Tafsīr al-Khāzin*, (8)

Tafsīr Fath al-Mannān, (9) *Tafsīr Ibn al-Kathīr*, (10) *Tafsīr al-Durr al-Manthūr*, (11) *Tafsīr al-Kashshāf*, etc.

Some main characteristics of *Tafsīr Bayān al-Qur'ān* as described by Maulānā Thānavī himself, in the preface of his *tafsīr*, are as follows:

The discussions related to the subjects like: meanings of rare words, determination of Makkan and Madīnan *āyāt*, *Balāghah* of the Qur'ānic *āyāt*, grammatical constructions of the Qur'ānic *āyāt*, different recitations, *Fiqhī* deductions, *Asbāb al-Nuzūl*, *Ilm al-Kalām* and Traditions (*Riwāyāt*) etc. are written mostly in Arabic language in the marginal notes.

The verses (*āyāt*) which are exclusively dependent upon the *aḥādīth* for their explanation, for such type of verses (*āyāt*) nothing less than the *Ṣaḥīḥ* (authentic) *aḥādīth* is taken into consideration. The *āyāt* which are evident in their meanings, and can be understood from their apparent text, and are not dependent upon the *aḥādīth* for their explanation, for the explanation of such type of *āyāt*, *aḥādīth* lesser in degree of authenticity like *Ḥasan* and *Gharīb* (besides *Ṣaḥīḥ* ones) are also used to support the connotation they provide on the basis of their text. Where there are *Marfū'* (continuous) *aḥādīth* available related to the *tafsīr* of any *āyah*, other types of *aḥādīth* are not used in the explanation such *āyāt*.

The methodology of *Salaf Ṣāliḥīn* (Pious Ancestors) is maintained throughout this *tafsīr*. The statements of the *Khalaf* (later day scholars) which seemed contradictory to the *tafsīr* of *Salaf Ṣāliḥīn*, have been avoided in this *tafsīr*.²⁹

2.2 Importance and Significance of *Tafsīr Bayān al-Qur'ān*

Maulānā Aṣhrāf 'Alī Thānavī himself says about the importance and comprehensiveness of his *Tafsīr*, *Bayān al-Qur'ān*, as:

I have written this *tafsīr* open heartedly. Its value will be cognizable to those people who have studied at least twenty classical authentic *tafsīr*. They will see how the doubts, at difficult places, are easily removed and differences are solved just by adding some words in the brackets. This is nothing but the blessings and favors of Allāh Ta'ālā.³⁰

'Allāmah Anwar Shāh Kashmīrī's hold and cognizance of the Islamic knowledge is well-known. He has been reported to have said that after reading *Bayān al-Qur'ān* he had become eager to read the Urdu books as well, while, previously he had thought that there was no sound religious knowledge available in Urdu literature.³¹

‘Allāmah Kashmīrī is also reported to have said: I thought that *Bayān al-Qur’ān* was written for the common man but after reading it I say that scholars can also benefit from it.³²

Muftī Muḥammad Taqī ‘Uthmānī says:

In Urdu language Maulānā Ashraf ‘Alī Thānavī’s *Bayān al-Qur’ān* is unique exegesis in respect to its subjects; and its greatness can be felt only when one turns towards it after passing through the voluminous books on exegesis. However, since its language is high flown and technical, general Urdu readers felt difficulty in understanding it.³³

Muftī Sa‘īd Aḥmad Pālanpūrī in his preface to *Al-Khair al-Kathīr*, the Urdu commentary of *Al-Fauz al-Kabīr* of Shāh Walīyullah of Delhi, says: An individual *Bayān al-Qur’ān* of Maulānā Ashraf ‘Alī Thānavī is heavier than almost ten *tafāsīr* collectively.³⁴

3. Impact of *Tafsīr Rūḥ al-Ma‘ānī* on *Tafsīr Bayān al-Qur’ān* – with Special Reference to the Science of *Balāghah*

Maulānā Ashraf ‘Alī Thānavī took help from many exegeses (*tafāsīr*) of the holy Qur’ān, as discussed above, when he was writing his own *tafāsīr Bayān al-Qur’ān*. But while explaining the literal excellences of the Qur’ānic verses (*āyāt*), the wisdom behind the use of peculiar style found in the Qur’ānic *āyāt*, highly suited usage of words and elegance of novel grammatical constructions of its passages, Maulānā Thānavī mostly relied upon *Tafsīr Rūḥ al-Ma‘ānī* of ‘Allāmah Maḥmūd al-Ālūsī al-Baḡhdādī.³⁵ Here, we are reproducing some examples to illustrate how Maulānā Thānavī takes the *Balāghah* discussions from *Rūḥ al-Ma‘ānī* and how wonderfully he adds his own views to them:

3.1 *Balāghah* in the Contrast of the Words

Maulānā has translated *āyah* 21 of *Sūrah al-Sajdah* (32): [وَلَذِيقُهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ [الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ], as:

And surely We shall make them taste the nearer torment as well (which is of this world, e.g., diseases, sufferings and calamities etc.) before the (coming of that) greater torment (which will be of the Hereafter) that haply they may yet return (from infidelity).³⁶

Here, the adjectival phrase *al-‘adhāb al-akbar* (العذاب الأكبر)³⁷ is used in contrast to *al-‘adhāb al-adnā* (العذاب الأدنى), while the exact antonym of *al-‘adhāb al-akbar* is

al-‘adhāb al-aṣghar (العذاب الأصغر). Similarly, the word *akbar* is used in contrast to *adnā*, while the exact antonym of *adnā* is *ab‘ad* (أبعد). The reason is that the aim of this *āyah* is to frighten, threaten and warn the rebellious and wicked people (and those who used to belie the signs of Allāh). This aim is achieved in an effective and forceful manner by using the word *adnā* (and not by using the word *aṣghar*), similarly by using the word *akbar* (and not by using the word *ab‘ad*). Maulānā says that he has taken this discussion from *Rūḥ al-Ma‘ānī*.³⁸

3.2 Balāghah in the Use of Various Particles (حروف)

(1) In *āyāt* 79 to 81 of *Sūrah al-Anbiyā’* (21) Allāh Ta‘ālā relates the miracles of Prophet Dāwūd (A.S.) and Prophet Sulaymān (A.S.). In *Āyah* No. 79 [وَسَخَّرْنَا مَعَ دَاوُودَ [الْجِبَالِ يُسَبِّحُنَ وَالطَّيْرِ 39], while expressing the miracles of Dāwūd (A.S.), the verb ‘*sakhkhar-nā* / سَخَّرْنَا (We subjected)’ is used followed by the particle ‘*ma‘a* / مَعَ (with)’. In *āyah* 81 [وَلَسَلِمَاتَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا 40] the particle used is ‘*li* / لِ (for)’ while expressing the miracles of Sulaymān (A.S.). Regarding the wisdom lying behind the use of these two different particles, Maulānā, with reference to *Rūḥ al-Ma‘ānī*, writes as:

In this (i.e., in the use of different particles) there is a subtle hint that the subservience in both these cases was different. In the case of Dāwūd (A.S.) the birds and hills used to sing praise of Allāh with him simultaneously without any command from him [Dāwūd (A.S.)]. But in the case of Sulaymān (A.S.) the wind acted according to his commands and carried him where and when he desired.⁴¹

(2) In the same way, regarding the wisdom lying behind the use of ‘*lahū* / لَهُ (as a *ṣilah*⁴²: a connecting word)’ after the verb ‘*yaghūṣūna* / يَغُوصُونَ (they dive)’ in *āyah* 82 [وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ 43] of the same *Sūrah* (21), Maulānā quotes *Rūḥ al-Ma‘ānī* as:

It is well known that a diver dives in the rivers either for his own benefit or for the benefit of others, the use of the *ṣilah* لَهُ (for him) here makes it clear that the diving of the devils (of Sulaymān’s time) was specific for Sulaymān (A.S.) only. They used to dive in the rivers fishing pearls for him (and not for their own selves).⁴⁴

And then to this explanation, Maulānā has added one more point of his own, he writes that from this it can be inferred that the implication of the conjunction

“وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ” which simply means: “and they used to perform other jobs” is “وَيَعْمَلُونَ لَهُ عَمَلًا دُونَ ذَلِكَ” which can be translation as: “they used to perform other jobs as well for him”. Following this, Maulānā has translated this part of the *āyah* “وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ” as:

And of the devils (i.e., genii) there were some who dived (in the rivers to bring to him precious stones, etc.) for Sulaymān, and worked other works besides that (for Sulaymān); and of them We were the Watchers (i.e., it was We who controlled the unruly genii, and subjected them to Sulaymān’s control; so the fact need not look incredible).⁴⁵

(3) Explaining the *balāghah* in the use of “لَمَّا” and “الصَّابِرِينَ” in *āyah* 142 of *Sūrah Āl-i-‘Imrān*⁴⁶, Maulānā Thānavī quotes *Rūḥ al-Ma‘ānī* as:

In the selection of “لَمَّا” and not “لَمَّ”, there is an indication that *Jihād* is expected from them in the future. This is what is understood from the opinion of Sībawaih regarding the meaning and implication of the word “لَمَّا” that there is expectation of the occurrence of the action (verb) with which it (لَمَّا) is used. And bringing the word “الصَّابِرِينَ” and not “الَّذِينَ صَبَرُوا” (as has been done in the preceding part “الَّذِينَ جَاهَدُوا”), there is indication that it is the continuation and persistence in case of *Ṣabr* which is desirable. And “الصَّابِرِينَ” is also used in consonance with the rhythm of the preceding *āyāt* – عَاقِبَةُ الْمُكَذِّبِينَ – وَمَوْعِظَةٌ لِّلْمُتَّقِينَ – وَيَعْلَمُ الصَّابِرِينَ -- وَيَمْحَقُ الْكَافِرِينَ -- وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ -- إِنْ كُنْتُمْ مُؤْمِنِينَ -- .etc.⁴⁷

3.3 *Balāghah* in the Use of Ordinary Words to Express Great Things

In the first *āyah* of *Sūrah al-Ḥajj* (22), the word used to allude to the ‘Day of Resurrection’ is ‘*shay’un* / شَيْءٌ (a thing)’.⁴⁸

Regarding the wisdom lying behind the use of such an ambiguous word ‘*shay’un* (a thing)’ for such a Great Day [Last Hour / Day of Judgment], Maulānā after quoting *Rūḥ al-Ma‘ānī* writes as:

The wisdom behind using such an ambiguous word for the ‘Day of Resurrection’ is to stress on the fact that its essence cannot be perceived by the sense. The words are strain to express fully its essence and reality.⁴⁹

3.4 *Balāghah* in the Order and Arrangement of the Words

Regarding the wisdom lying behind the order and arrangement of the words: *Ṣawāmi'ū* (صَوَامِعُ), *Biya'un* (بَيْعُ), *Ṣalawātun* (صَلَوَاتُ), and *Masājidu* (مَسَاجِدُ) respectively, in *āyah* 40 of *Sūrah al-Ḥajj* (22),⁵⁰ Maulānā, with the reference of *Rūḥ al-Ma'ānī*, writes as:

Here the word *Masājidu* is mentioned at the last, while it appears that due to its extreme honor and dignity it should have been mentioned first. The reason, perhaps, is that these places of worship (*Ṣawāmi'ū*, *Biya'un*, *Ṣalawātun*, and *Masājidu*) are mentioned here following their existential order, or to bring it (*Masājidu*) nearer to the next *āyah* (which praises the upholders and maintainers of these *Masājid*), or to keep the word *Masājidu* farther from the verb 'huddimat (have been pulled down / demolished)' out of reverence and honor to them (*Masājid*)⁵¹

3.5 *Balāghah* in the Use of Words in Combined and Isolated Form

(1) In *āyāt* 42 to 44 of the same *Sūrah* (22) there is a mention of how the various nations of the past belied their Prophets (A.S.) and how (after their disbelief and strong hostility against the Prophets) they were seized by the divine torment / punishment. These *āyāt* are:

وَإِنْ يَكْذِبُونَكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ. وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ. وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ.

and if they belie thee (O Prophet!), surely there have belied before them the people of Nūḥ and the 'Ād and the Thamūd (their prophets). And the people of Ibrāhīm and the people of Lūṭ. And the inhabitants of Madyan (i.e., the people of Shu'aib); and belied was Mūsā. I gave rein to the infidels (in each instance), then I seized them, so how has been My wrath (upon their conduct)!⁵²

Here, in these *āyāt* the word *qawmu* / قَوْمُ (nation / people) is used as *Mudāf* (prefixed noun) with Nūḥ (نُوحٍ), Ibrāhīm (إِبْرَاهِيمَ) and Lūṭ (لُوطٍ) as: *qawm-u Nūḥin* (قَوْمُ نُوحٍ), *qawm-u Ibrāhīma* (قَوْمُ إِبْرَاهِيمَ), and *qawm-u Lūṭin* (قَوْمُ لُوطٍ). But this word *qawm* is neither used as *Mudāf* with 'Ād (عَادٌ) nor with Thamūd (ثَمُودٌ). These two words (عَادٌ and ثَمُودٌ) are used in single form and not in the combined form with another word (as their *mudāf*). And instead of saying *qawm-u Shu'aibin* (قَوْمُ شَعِيبَ) the phrase 'aṣḥāb-u Madyana (أَصْحَابُ مَدْيَنَ)' is used, and instead of saying *qawm-u*

Mūsā (قَوْمٌ مُوسَى) or *aṣḥāb-u Mūsā* (أَصْحَابُ مُوسَى) the *āyah* simply says ‘*wa kudhḥiba Mūsā* (وَكَذَّبَ مُوسَى)’. The possible wisdom in the background of all this, is written in *Bayān al-Qur’ān* on the authority of *Rūḥ al-Ma’ānī* as:

The word *qawm* (nation / people) is not used with ‘Ād and Thamūd because they were famous by these names (‘Ād and Thamūd). They are mentioned, here, like this, following their fame and proper name “‘Ād and Thamūd” and this is the reason that they are not called as *qawm-u Ṣāliḥ* and *qawm-u Hūd*. And others (i.e., *qawmu Nūḥin*, *qawmu Ibrāhīma*, and *qawmu Lūṭin*) had not any proper name of their own, therefore, they are attributed to their respective Prophets. In the same way, here, *aṣḥābu Madyana* is said instead of saying *qawmu Shu’āibin* to allude to the fact that those who belied him were not of his *qawm* but were strangers; the name of his nation was *Al-Aykah*. Again, the word *qawm* is not used with *Mūsā* as *Mudāf*, because those who belied him were Copts while his *qawm* (nation / people) was Banū Isrā’īl. Though some of them (Banū Isrā’īl) also belied him but mostly they repented in the end.⁵³

3.6 *Balāghah* in Using Some Words as Singular and Some Others as Plural in the same *āyah*

(1) In *āyah* 14 of *Sūrah al-Mu’minūn* (23)⁵⁴ the (seven) different stages of the development of a child in the mother’s womb is being mentioned. In this *āyah* all the words like *nutḥah* / نَطْفَةٌ (sperm-drop), ‘*alaqah* / عَلَقَةٌ (clot / germ-cell), *muḍghah* / مُضْغَةٌ (fetus-lump), and *lahm* / لَحْمًا (flesh) are used in singular form / مفرد while only the word *īzām* / عِظَامًا (bones) is used in plural form (the singular of *īzām* being ‘*azm* / عِظْم). Discussing the wisdom lying behind it, Maulānā writes on the authority of *Rūḥ al-Ma’ānī* as:

Here, only the word *īzām* is used in the plural form whereas the other words like *nutḥah* (sperm-drop), ‘*alaqah* (clot), etc. are not used in plural form (instead they are used in singular form only). The reason is that these (bones) are of different shape and strength. This fact will become clear to everyone when the shape and strength of the bones of shank, finger and rib are compared. Moreover, these (bones in human body) are numerous while other things are not. The total number of bones in a human body, according to some, is 248.⁵⁵

3.7 *Balāghah* in the Use of Various Grammatical Constructions and Various Verb-Patterns (*Abwāb*)

(1) From *āyah* 38 of *Sūrah al-An’ām* (6)⁵⁶ it appears that, on the Day of Resurrection, animals will also be given life along with the human beings. All the

matters will be judged between them with justice, and none of them will be wronged.⁵⁷

Regarding the wisdom lying behind the use of adjectives (*ṣifāt*): *fī al-‘araḍ* / فِي الْأَرْضِ (on the earth) and *yaṭīru bi-janāḥayhi* / يَطِيرُ بِجَنَاحَيْهِ (flying with its two wings) with *dābbah* / دَابَّةٌ (animal) and *ṭā’ir* / طَائِرٌ (bird) respectively; and regarding the use of *fī al-‘araḍ* with *dābbah* and not using *fī al-samā’* / فِي السَّمَاءِ (in the sky) with *ṭā’ir* (in contrast to *dābbah fī al-‘araḍ* / دَابَّةٌ فِي الْأَرْضِ), Maulānā writes what he has understood from *Rūḥ al-Ma‘ānī* as under:

These two *ṣifāt* (adjectives) are used, here, for expressing more generality, i.e., any animal (big or small) and any bird (big or small) come under this generality. And the reason behind not mentioning *fī al-samā’* (in the sky) with *ṭā’ir* (bird) is that there are some of them which do not fly in the sky. To indicate towards the generality of *ṭā’ir* the phrase *fī al-samā’* is omitted here.⁵⁸

(2) In *āyah* 33 of *Sūrah al-Mā’idah* (5)⁵⁹ the verbs *yuqattalū* / يُقَاتَلُونَ (that they should be slain), *yuṣallabū* / يُصَلَّبُونَ (that they should be crucified), and *tuqatta‘a* / تُقَطَّعُ (that their hands and feet should be cut off) are used to define the punishment for those high-way robbers who commit murder, or murder and robbery both, or robbery alone. Now, the discussion is that why these words are used from *bāb-i-tafīl* instead of simple *bāb*; *bāb-i-naṣara* as *qatala yaqtulu* / قَتَلَ يَقْتُلُ and *ṣalaba yaṣlubu* / صَلَبَ يَصْلُبُ. Explaining the wisdom behind the use of *bāb-i-tafīl*, here, instead of *bāb thulāthī mujarrad* (absolute trilateral), Maulānā quotes *Rūḥ al-Ma‘ānī* as:

The use of these verbs from *bāb-i-tafīl*, here, is the indicative of the fact that the punishments for such crime should be harder than a simple *Qiṣāṣ* (retaliation), because this (crime) is the breach of the right of *Sharī‘ah* which cannot be dropped or nullified even after the forgiveness of the *walī* (legal guardian of the victim).⁶⁰

Then adding to it, Maulānā says: I say that the verb *qaṭa‘a* / قَطَّعَ (to cut off) is also used here from *bāb-i-tafīl* (as *qaṭṭa‘a yuqattī‘u* / قَطَّعَ يُقَطِّعُ) for the same purpose.⁶¹

3.8 *Balāghah* in the Use of Various Types of Pronoun (*Ḍamā’ir*)

(1) In *Sūrah al-An‘ām* (6) from *āyah* 74 to 81, there is the mention of a debate (*munāzarah*) between Prophet Ibrāhīm (A.S.) and the star-worshippers of his

nation. In this debate Prophet Ibrāhīm (A.S.) proved the goodness of *Tauhīd* (monotheism) and the defilement of *Shirk* (polytheism) with sound, genuine and real arguments, then, at the end, he says: فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ (then which of the two parties is worthier of security, if you but knew?). Here, he did not say:

فَأَيُّنَا أَحَقُّ بِالْأَمْنِ (then which of us is worthier of security) but he, instead of using first person, used third person and said: فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ (which of the two parties is worthier of security). Further, for expressing the deserving / entitlement of security, here, the word used is *aḥaqqu* / أَحَقُّ, which is a comparative degree of adjective / اسم التفضيل. Regarding the wisdom lying behind all this, Maulānā quotes from *Rūḥ al-Ma'ānī* as under:

He (Prophet Ibrāhīm) did not say which one of us is more deserving of the security but instead he said ‘which of the two parties (believers or infidels) is more deserving of the security’. The reason is that he wanted them to get attracted towards the belief in *Tauhīd* (monotheism) (and wanted to avoid any repulsive behavior towards them on his part).⁶²

3.9 *Balāghah* in Different Styles of Address

In *āyah* 98 and 99 of *Sūrah Āl-i-‘Imrān*⁶³, the address is to ‘the people of the Book’. These two *āyāt* (verses) begin with the imperative (فعل أمر) “قُلْ” (say)”, that means, the Prophet is commanded to speak to the people of the book saying to them so and so. Then in the next two *āyāt*, the address is to the believers / faithful and the *āyāt* begin directly with the words “يَا أَيُّهَا الَّذِينَ آمَنُوا”⁶⁴, that is, Allāh Himself addresses the believers without the word “قُلْ” (say)”. Explaining the *balāghah* in these two styles of speech / address, Maulānā Thānavī quotes *Rūḥ al-Ma'ānī* as:

Allah addressed the believers by Himself after that He commanded His Messenger to speak to ‘the people of the Book’ in order to show the grandness of their (believers’) worth and to allude to the fact that it is they who are qualified that Allah may address them directly.⁶⁵

4. Maulānā Thānavī’s Annotations to the Views of ‘Allāmah Al-Ālūsī

After studying *Bayān al-Qur’ān* of Maulānā Ashraf ‘Alī Thānavī deeply and thoroughly, and while making a comparison of it with *Tafsīr Rūḥ al-Ma'ānī* of ‘Allāmah Maḥmūd al-Ālūsī, it becomes obvious to us that while on the one hand Maulānā seems to be deeply influenced from *Rūḥ al-Ma'ānī* and takes many

things from it especially the discussions related to the explanation of *Balāghah* points of the Qur'ānic *āyāt* and adjust them properly in his own *Tafsīr*, *Bayān al-Qur'ān*, but on the other hand he also adds his own views to the views, opinions and research (*taḥqīq*) of 'Allāmah Maḥmūd al-Ālūsī at many places. Here, we are reproducing some examples to show how Maulānā adds his own views to the research and views of 'Allāmah Maḥmūd al-Ālūsī. For example:

(1) In *āyah* 185 of *Sūrah al-Baqarah*, there is the injunction of fast of *Ramaḍān*. And in favour of a sick or a traveler there is a relaxation mentioned in this *āyah* that he is allowed not to keep fast during his sickness or journey. But when the sick person regains his health and the traveler returns home, they can make up for the days they have missed in any part of the year after the *Ramaḍān* is over.

Regarding the relaxation in favour of a sick person or one on a journey, and the compensation of the missed fasts, the words used are as under:

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Here we see that the particle “و” is used with “لَا يُرِيدُ بِكُمُ الْعُسْرَ”, then with “لِتُكْمِلُوا”, then with “لِتُكَبِّرُوا”, and in the end with “لَعَلَّكُمْ تَشْكُرُونَ”.

Maulānā Thānavī, regarding the *balāghah* in the use of the particle “و” frequently in this *āyah*, quotes *Rūḥ al-Ma'ānī* as:

This is the finest kind of folding / involution (*laffun*). Very rarely is reached to its wisdom, because apparently the text doesn't demand the use of the particle “و” for what comes after it, here, is the cause / reason of that which is before it.

The reason behind selecting the use of this “و” here is to express extreme care for the injunctions mentioned in this *āyah* despite the inability to perform them at some particular situation, e.g., during illness or during journey.⁶⁶

Then Maulānā Thānavī adds his own observations, saying:

The extreme care regarding the *aḥkām* mentioned in this *āyah* is evident from the fact that, firstly, the verbs / deeds are mentioned separately, then this detail has been totalized by an implicit (hidden / مقدر) verb, i.e., شرع (enjoin / enact), then the causes of these verbs / deeds are mentioned separately.⁶⁷

(2) *Āyāt* 198 and 199 of *Sūrah al-Baqarah* were revealed in a particular background. The members of Quraysh tribe used to stop at Muzdalifah and not to

proceed to ‘Arafāt during the performance of *Hajj* rites, just to demonstrate their unusual importance, and it was from there that they used to return back. The truth was that they loved to show off their pride and arrogance and made it a point to keep common people at a distance. Their erroneous conduct thus apprehended, Allāh Almighty commanded them to go where everyone goes, that is, into the plain of ‘Arafāt, and then, return from there with everyone else. In these *āyāt* the verb “أَفَاصَ” has been used thrice. With the second one, in the beginning of *āyah* 199, it is preceded by the word “ثُمَّ”. Regarding the *balāghah* in the use of this “ثُمَّ”, Maulānā Thānavī quotes *Rūḥ al-Ma‘ānī* as:

Then “ثُمَّ” has been used here to indicate the difference between the two “flowing down / returning back” in terms of grade / degree, that is, one is correct and the other is wrong. (one إفاضة is of the common people in which they proceed to ‘Arafāt and stay there for prescribed time and then return back, and this إفاضة is correct; another إفاضة is yours according to your customs and the sense of pride in which you stop at Muzdalifah and do not proceed with other people to the plain of ‘Arafāt, and that إفاضة is wrong).⁶⁸

Then Maulānā Thānavī adds his own view saying: “I say, it is also correct to say that “ثُمَّ” is used, here, for succession in mention only as I have taken it in my translation.⁶⁹

(3) Explaining the *balāghah* points in the words “إِنِّي نَذَرْتُ لَكَ مَا” of 35th *āyah* of *Sūrah Āl-i-‘Imrān*, the 3rd chapter⁷⁰ of the holy Qur’ān, Maulānā Thānavī first quotes from *Rūḥ al-Ma‘ānī* as:

That is, the “ل” in the preposition phrase “لَكَ” is for تعليل (justification / explanation), and thus the meaning is “for the purpose of the service of your house”, in this way لَكَ is linked with مُحَرَّرًا (the word that comes in the next part of the *ayah* “مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي”). And the precedence of the preposition phrase “لَكَ” over the word to which it is linked, i.e., “مُحَرَّرًا” is to express great care, attention and interest with the matter.⁷¹

Then Maulānā Thānavī adds his own observation, saying:

I say: And it is possible that it (لَكَ) is linked with “نَذَرْتُ”. And the meaning is that “I have made a vow for the purpose of my adoration of you” because the vow (نَذَر) is also a part of worship. I chose this grammatical construction

because of the closeness of the regent (العامل) and because to keep the order of the words intact on their original.⁷²

5. Conclusion

These are some examples which we have reproduced here to show briefly how Maulānā Thānavī has taken discussions related to the *Balāghah* of the Qur'ānic *Āyāt* from *Rūḥ al-Ma'ānī* of 'Allāmah Maḥmūd al-Ālūsī and adjusted them at suitable places in his own Tafsīr, *Bayān al-Qur'ān*. In fact, there are hundreds of such examples in *Bayān al-Qur'ān* where we find Maulānā Thānavī using *Rūḥ al-Ma'ānī* for the explanation of the *Balāghah* points, the wisdom lying behind the excellent selection and usage of the words, and the novelty of the grammatical constructions of the Qur'ānic *Āyāt*.⁷³ We have also given some examples to show that Maulānā Thānavī has not simply copied these discussions but has also made valuable observations and additions to them.

It is pertinent to mention, here, that in addition to *Rūḥ al-Ma'ānī*, Maulānā Thānavī has also taken help from *Tafsīr al-Kashshāf*⁷⁴, *Tafsīr al-Baidāvī*⁷⁵, *Tafsīr Abī Sa'ūd* and other *Tafsīr* for the explanation of *Balāghah* points of the Quranic *āyāt*. And at many places he has also explained the *Balāghah* points after his own research (*taḥqīq*) which also shows that he himself possessed profound knowledge of the sciences of *Balāghah* and successfully presented their explanation at suitable places in his *Tafsīr*.

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- ² Ibid. vol. 1, p. 66.
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- ⁴ Ibid. vol. 1, p. 276 & 281.
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- ⁶ (1) ‘Abdullah, Prof. Muḥammad, *The life and teaching of Maulānā Ashraf ‘Alī Thānavī*, Adam publishers and distributors, New Delhi-2, India, Ed. 2007, p. 12., (2) ‘Alī, Dr. Sayyid Abrār, *Ḥaḍrat Maulānā Ashraf ‘Alī Thānavī: Ṭarīqah-i-İslāḥ*, Areeb Publications, New Delhi-2 (India), Ed. 2012, p. 61., (3) Majdhūb, op. cit. vol. 4, p. 116., (4) Khān Munshī, ‘Abd al-Raḥmān, *Sīrat Ḥakīm al-Ummat Mujaddid al-Millat Ḥaḍrat Maulānā Ashraf ‘Alī Thānavī* (2 vols.), Farid Book Depot (Pvt.) Ltd., New Delhi-2, India, vol. 2, p. 389.
- ⁷ Khawāja, Aḥmad ‘Alī, *Maulānā Ashraf ‘Alī Thānavī: His views on Religious and Moral Philosophy and Taṣawwuf*, Kitab Bhawan, New Delhi-110002 (India), Ed. 1999, p. 1 (Preface)., Majdhūb, op. cit. vol. 3, p. 78.
- ⁸ It deals with the connection and affinity of one verse (*āyah*) of the holy Qur’ān to its subsequent verses (*āyāt*) and in the same way of one chapter (*sūrah*) to its subsequent chapter (*sūrah*).
- ⁹ It is a book which explains all the rules and regulations regarding the correct pronunciation of the Qur’ānic words.
- ¹⁰ A brief poetry book for children on Qur’ānic recitation.
- ¹¹ There appeared in Maulānā Thānavī’s time some unauthentic, rather, incorrect and misleading translations of the holy Qur’ān especially those of Sir Sayyid Ahmad Khan and Deputy Nazir Ahmad. Maulānā Thānavī, in this treatise, pointed out to the incorrectness of these translations and to the misinterpretation of the Qur’ānic *āyāt* made by these authors.
- ¹² The seven recitations (*saba‘ qirā’āt*) are discussed in this book.
- ¹³ This book was compiled by Maulānā Thānavī in 1327 A.H. In it 330 such *Aḥādīth* are collected from which the rules and regulations of *Taṣawwuf* can be extracted. It is in ten chapters discussing the subjects like: morals, *aḥwāl* (states), *ashghāl* (exercises), teachings, signs, virtues, habits, customs, rules, statements, reform, etc.
- ¹⁴ This is small but comprehensive book which deals with the explanation of beliefs, worships, dealings, way of life, morals and *Taṣawwuf* etc. in the light of Qur’ān and Ḥadīth.
- ¹⁵ It is a complete encyclopedia covering the explanation of the rules and regulations of all aspects of Muslim life. It particularly deals with the explanation of the day to day issues of Muslim women. It deals in a nice way with the issues and requirements of Muslim women to live a perfect Muslim life. It has eleven parts.
- ¹⁶ The very title of this book suggests that it is an exposition of the important subtleties and intricacies of the Ṣūfistic path which the way-farer has to traverse to reach the object of his pursuit in spiritual realm. This book has been divided into five parts and deals separately and independently with the significance of *Ṭarīqah*, the method of its practice and attainment, the meaning of miracle and its performance and the way of its attainment.

¹⁷ This is a voluminous work consisting of three volumes suggesting to the way-farer various practices of training and spiritual development and the various courses that he has to adopt to save himself from destruction and embarrassment. It contains the admonitions and advices for the seeker against all apprehensions, doubts and delusions that he may have to meet with and confront in the path of his spiritual progress.

¹⁸ These are the short notes under certain *āyāt* of the holy Qur'ān from which the rules and regulations regarding *Taṣawwuf* are extracted. These notes are written on the margin of leafs of *Bayān al-Qur'ān* and have also been collected in a separate volume under the title "*Masā'il al-Sulūk min Kalām Malik al-Mulūk*".

¹⁹ It is a comprehensive book on the answers of the questions and objections raised by the orientalist and modernists. It is very useful book for the modern educated people.

²⁰ It is very brief treatise, but it is very comprehensive and useful. If one acts in his life according to the instructions given in this book he will surely attain religious as well as worldly prosperity. It contains the remedies for the worries Muslims are suffering from now a days. The author says: "No work of mine exhausted me more than the preparation of *Ḥayāt al-Muslimīn*." He further says: "Regarding no book of mine can I say that it can be a means of salvation for me except *Ḥayāt al-Muslimīn*. I hope that the writing of *Ḥayāt al-Muslimīn* will bring about my salvation in the Hereafter." ('Alī, op. cit. p. 222-23, 'Abdullah, op. cit. p. 55-56).

²¹ It is a brief but complete book on the life of Prophet Muḥammad (S.A.A.^{W.S}). At the end of every chapter the author has also added some verses from poetry. The author himself says about the blessedness of this book: "that house in which this book is read with interest, enthusiasm and reverence, will be filled with the blessings of Allāh." ('Alī, op. cit. p. 226).

²² It is a small book in which some particular verses (*āyāt*) of the holy Qur'ān are presented and their medical virtues, as experienced by the pious ancients, are described.

²³ This is a brief compilation of *Du'ās* (supplications) from the holy Qur'ān, Ḥadīth and *Āthār*. It is very useful for the common people. It is shorter and easier than *Ḥiṣn Ḥaṣin* of 'Allāmah Jazrī and *Ḥizb al-A ḡam* of Mulla 'Alī Qārī.

²⁴ The sermons of the holy Prophet (S.A.A.^{W.S}) and the Pious Caliphs (*Raḍ.A*) are compiled and rearranged in this book. It is very useful for the *Imāms* of the *Masājid* so that they can deliver sermons on Fridays which are proved by *Sunnah* and *Āthār*.

²⁵ Alwī, Mas'ūd Aḡsan, *Ma'āthir-e-Ḥakīm al-Ummat*, Idara Islamiyyat, Lahore, Pakistan, Ed. 1986. p. 323. Maulānā Thānavī was also an expert in the various recitations of the Qur'ānic *āyāt*. In fact, he compiled the famous narrations of the different recitations in his book "*Wujūh al-Mathānī*" and the rare narrations in his book "*Ziyādāt 'Alā Kutub al-Riwāyāt*". Maulānā Thānavī's books on recitation of the holy Qur'ān also included *Jamāl al-Qur'ān*, *Tajwīd al-Qur'ān*, *Raf' al-khilāf fī ḥukum al-awqāf*, *Tanshīḥ al-ṭaba' fī Ijrā' al-Saba'*, *Yadgār-i-Ḥaqq al-Qur'ān*, *Mutaṣhābihāt al-Qur'ān lī Tarāwīḥ Ramaḍān*, and *Ādāb al-Qur'ān*.

²⁶ Alwī, Mas'ūd Aḡsan, *Ma'āthir-e-Ḥakīm al-Ummat*, Idara Islamiyyat, Lahore, Pakistan, Ed. 1986. p. 323.

²⁷ Ibid. p. 299.

²⁸ These two treatises are pertaining to offering evidences from the Qur'ānic *āyāt* for Ṣūfī concepts and practices. He has also pointed out, in these treatises, to the wrong elements that have crept into the pure Islamic Ṣūfism.

²⁹ Thānavī, Maulānā Ashraf 'Alī, (*Mukammal*) *Bayān al-Qur'ān* (12 vols), Taj Publishers, Delhi-6, India, vol. 1, p. ۵، ۴، ج، ب، (in the preface).

³⁰ 'Alī, op. cit. p. 226. His actual words in Urdu are: اس کی قدر تو ان یہ تفسیر میں نے کامل شرح صدر کے ساتھ لکھی ہے۔ اس کی قدر تو ان لوگوں کو ہوگی جنہوں نے کم از کم بیس معتبر تفاسیر کا مطالعہ کیا ہو وہ دیکھیں گے کہ وہ مقامات جہاں سخت اشکالات و اختلافات واقع ہوئے ہیں ان کا حل کیسی سہولت کے ساتھ تو سین کے اندر صرف چند الفاظ بڑھا دینے سے ہو گیا۔ یہ اللہ تعالیٰ کا محض فضل ہے

³¹ Majdhūb, op. cit. vol. 3, p. 82.

³² Māhnāmāh al-Rashīd Lahore, Dār al-'Ulūm Deoband Number, Maktabah Maḥmūdiyyah, Lahore, February & March, 1976 C.E., p. 574.

³³ 'Uṭhmānī, Maulānā Muḥammad Taqī, '*Ulūm al-Qur'ān*, Maktabah Thānvi Deoband (U.P.), India; Ed. 2004. p. 507.

³⁴ Pālanpūrī, Maulānā Muḥammad Amīn, *Al-Khāir al-Kathīr Sharah Al-Fauz Al-Kabīr*, Al-Amin Kitabistan, Deoband, U.P. (India), p 18. His actual words in Urdu are: ایک بیان القرآن ہی دسیوں تفسیروں پر بھاری ہے۔

³⁵ 'Allāmah Ālūsī and his *Tafsīr*: 'Allāmah Maḥmūd al-Ālūsī was a great Arab Islamic scholar. He was born on 10th December, 1802 CE (14th of *Sha bān*, 1217 A.H.) at Baghdād in Iraq. He was equally expert in the knowledge of Traditions (*manqūlāt* / منقولات) and Logics (*ma'qūlāt* / معقولات). He had complete knowledge of the principles (*uṣūl* / أصول) and the branches (*furū'* / فروع) of the Islamic Jurisprudence. He was a peerless *Muḥadith* (Traditionist), a great *Mufasssīr* (Exegete) and a deep thinker (*Mufakkir*) of Islam of his time. He had acquired extraordinary scholarship in the field of Qur'ānic Sciences especially Science of *Tafsīr* (exegesis) and wrote down commentary of the holy Qur'ān in 30 volumes. According to his own statement he started to write down this *tafsīr* from 16th of *Sha bān* 1252 A.H., when he was thirty four years of age and this blessed work thus was accomplished on the 4th of *Rabī' al-Awwal* 1267 A.H. Since this *tafsīr* is written in the mid-thirteen century after *Hijrah* (Prophet's migration to Madīnah), it encompasses all important discussions of previous *Tafāsīr* (exegeses). Hence elaborate discussions have been carried out on language, grammar, literature, rhetoric, jurisprudence, beliefs, etymology, geophysics, astronomy, philosophy, spiritualism, and relevant narrations. A successful attempt has been made that no scientific and literary problem should remain unanswered. The scholars have unanimously appreciated and accepted this *tafsīr* as valid, authentic and highly useful so much so that Muftī Muḥammad Taqī 'Uṭhmānī says that the comprehensive study of this *tafsīr* makes independent of other *tafāsīr*.

³⁶ This is the English translation of Maulānā Thānavī's Urdu expression. His actual words are: اور ہم ان کو قریب کا عذاب (یعنی دنیا میں آنے والا) بھی اُس بڑے عذاب (موعود فی الآخرة) سے پہلے چکھاویں گے (جیسے امراض و اسقام و مصائب وغیرہ: جو معاصی کے سبب آتے ہیں) تاکہ یہ لوگ (متاثر ہو کر کفر سے) باز آویں۔

³⁷ The meaning of some words used in this discussion is given here: '*adhāb* (عذاب) means: torment / punishment, *akbar* (أكبر) means: bigger / greater, *adnā* (أدنى) means: nearer, *ab'ūd* (أبعد) means: farther, *aṣghar* (أصغر) means: smaller / lighter.

³⁸ *Bayān*, vol. 9, p. 29, and *Rūḥ*, vol. 12, p. 205 (*Al-Juz al-Ḥadī w al-Ishrūn*). Maulānā's words are: البلاغة: قوله: الأذني مع الأكبر في الروح: وإنما لم يقل الأصغر في مقابلة الأكبر أو الأبعد في مقابلة الأذني لأن المقصود: هو التخويف والتهديد وذلك إنما يحصل بالقرب لا بالصغر وبالأكبر لا بالبعد.

³⁹ **Translation:** and with Dāwūd We subjugated the mountains that proclaimed the purity of Allāh, and the birds as well.

⁴⁰ **Translation:** and to Sulaymān We subjected the wind, strongly raging, running at his command towards the land, wherein We had placed Our blessing (i.e., the land of Syria, whither he returned from his excursion).

⁴¹ *Bayān*, vol. 7, p. 53, and *Rūḥ*, vol. 10, p. 115 (*Al-Juz al-Sābi 'Ashar*). The actual words are: البلاغة: قوله: في قصة داؤد سخرنه مع داؤد و في قصة سليمان و لسليمان (أي وسخرنا له الريح) الريح في الروح وجيء باللام هنا دون الأول للدلالة على ما بين السخريين من التفاوت فإن تسخير ما سخر له عليه السلام كان بطريق الإنقياد الكلي له والإمتثال بأمره ونهيه بخلاف تسخير الجبال والطير لداؤد عليه السلام فإنه كان بطريق التبعية والإقتداء به عليه السلام في عبادة الله عز و جل.

⁴² *Ṣilah* is a grammatical term translated in English as: attributive relative clause.

⁴³ **Translation:** and of the devils were some who dived for him, and worked a work besides that.

⁴⁴ *Bayān*, vol. 7, p. 53-54, and *Rūḥ*, vol. 10, p. 117 (*Al-Juz Al-Sābi 'Ashar*). These are the actual words: قوله: يغوصون له: في الروح لما كان الغائص يغوص لنفسه و لغيره قيل له للإيدان بأن الغوص ليس لأنفسهم بل لأجله عليه السلام وقد كان عليه السلام يأمرهم فيغوصون في البحار ويستخرجون له من نفائسه.

⁴⁵ *Bayān*, vol. 7, p. 54. اور بعضے بعضے شیطان (یعنی جن) ایسے تھے کہ سلیمان (علیہ السلام) کے لئے (دریاؤں میں) غوطے لگاتے تھے (تا کہ موتی نکال کر:۔) Bayān, vol. 7, p. 54. ان کے پاس لاویں اور وہ اور کام بھی اس کے علاوہ (سلیمان کے لئے) کیا کرتے تھے اور (گودہ جن بڑے سرکش اور شریر تھے مگر) ان کے سنبھالنے والے ہم تھے (اس لئے وہ یوں نہیں کر سکتے تھے).

⁴⁶ 3:142 (Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?).

⁴⁷ *Bayān*, vol. 2, p. 60, and *Rūḥ*, vol. 3, p. 11 (*Al-Juz al-Rābi*).

في اختيار "لما" على لم إشارة إلى أن الجهاد متوقع منهم فيما يستقبل بناء على ما يفهم من كلام سيبويه إن "لما" تدل على توقع الفعل المنفي بها، و إتيان الصابرين على الذين صبروا للإيدان بأن المعبر هو الاستمرار على الصبر و للمحافظة على رؤوس الآي. قلت: بخلاف الجهاد فإنه ينكشف عن قريب أما عن الفرع أو عن الترح.

⁴⁸ **Āyah and its translation:** [O mankind! Fear your Lord, إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ] the quake of the Hour is to be a thing mighty].

⁴⁹ *Bayān*, vol. 7, p. 61, and *Rūḥ*, vol. 10, p. 166 (*Al-Juz Al-Sābi 'Ashar*).

⁵⁰ **Āyah and its translation:** وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا [and were it not for Allāh's repelling (every now and then) of some (i.e., of the ungodly ones) by means of others (i.e., by men of faith), cloisters and churches, synagogues (- all places of worship where God alone used to be worshipped in the remote past -) and mosques wherein the name of Allāh is mentioned much, would have been pulled down (by the ungodly oppressors)].

Note: In this *Āyah*: صوامع is the plural of صومعة, which means a monastery which is a place of worship meant for Christian monks and hermits. بيع is the plural of بيعة, which means a Christian church. صلوات is the plural of صلوة, which means a Jewish synagogue, and of course مساجد is the place of worship of the Muslims. [Shaffī, Muftī Muḥammad, *Ma'ārif al-Qur'ān* (8 vols; English translation), Farid Exports, New Delhi, India, vol, 6, p. 275].

⁵¹ *Bayān*, vol. 7, p. 74, and *Rūḥ*, vol. 10, p. 243 (*Al-Juz al-Sābi' 'Ashar*). The full discussion as given by 'Allāmah Ālūsī is this: قوله: صوامع الخ: في الروح: و لعل تأخير ذكرها (أي: المساجد) مع أن الظاهر تقديمها لشرفها لأن الترتيب الوجودي كذلك أو لتقع في جوار مدح أهلها أو للتبعد من قرب التهديم ولعل تأخير صلوات عن بيع مع مخالفة الترتيب الوجودي له للمناسبة بينها وبين المساجد كذا قيل (أي لأن كلا من الشريعتين مستقل) وقيل إنما جيء (بهذه) المتعبدات على هذا النسق للإنتقال من شريف إلى أشرف فإن البيع أشرف من الصوامع لكثرة العباد فيها فإنها للربان وغيرهم والصوامع مع معبد للربان فقط وكنائس اليهود أشرف من البيع لأن حدودها أقدم وزمان العبادة فيها أطول والمساجد أشرف من الجميع لأن الله تعالى قد عبد فيها بما لم يعبد به في غيرها.

⁵² *Bayān*, vol. 7, p. 74.

⁵³ *Bayān*, vol. 7, p. 75, and *Rūḥ*, vol. 10, p. 245-46 (*Al-Juz Al-Sābi' 'Ashar*).

⁵⁴ **Āyah and its translation:** ثُمَّ خَلَقْنَا الطُّفْلَةَ عَلَقَةً فَخَلَقْنَا الْمُضْغَةَ فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ

[thereafter We made the sperm a clot; then We made the clot a lump of flesh; then We made the lump of flesh bones; then We clothed the bones with flesh; thereafter We brought him forth as another creation. Blest be then Allāh, the Best of Creators].

Note: There is also wisdom and supreme beauty of eloquence in the use of the particles: ثُمَّ and فَ in these *Āyāt*. Muftī Muḥammad Shaffī 'Uthmānī writes as: The supreme beauty and eloquence of the Qur'ānic language is evident from the fact that the seven stages of the creation of man have not all been described in the same manner. In describing the metamorphosis of the human foetus from one stage to the next, the word ثُمَّ (afterwards) has been used at some place which is a suggestion of some delay in the process, while at other places the particle فَ has been used as a prefix indicating uninterrupted succession in the process of change. Some of the changes in the human foetus in mother's womb take a long time to take place whereas other changes occur in relatively shorter periods. Thus the word ثُمَّ has been used in the context of the first two changes. First there is: سَلَالَةٌ مِّنْ طِينٍ (an extract of clay) which changes into the seed ثُمَّ جَعَلْنَاهُ نُطْفَةً (then We made him a sperm-drop). Now it is well known that the production of food from the earth, its absorption in the human body of that special element which changes into the seed is a long drawn out process. Similarly the third stage of the transformation from the sperm-drop نُطْفَةً to clot مُضْغَةً takes a long time to materialize and has been described by the Qur'ān in the words ثُمَّ خَلَقْنَا الطُّفْلَةَ عَلَقَةً (then We made the sperm-drop into a clot - 23:14). The next three stages, i.e. from عَلَقَةً (clot) to مُضْغَةً (foetus-lump), from مُضْغَةً to bones, and thirdly clothing flesh on bones occurring in short periods is not too remote a possibility, and in describing these three changes the particle فَ has been used which, as has been explained earlier, is indicative of uninterrupted succession. The final change in the condition of the unborn child comes when life and soul are breathed into it. And since, according to human reckoning, putting life and soul into a lifeless mass must necessarily take a long time, therefore, here again the word ثُمَّ has been used to describe this final stage of transformation. [Shaffī, op. cit, vol. 6, p. 309].

⁵⁵ *Bayān*, vol. 7, p. 87, and *Rūḥ*, vol. 10, p. 22 (*Al-Juz al-Thāmin 'Ashr*).

⁵⁶ **Āyah and its translation:** وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ [and there is not an animal on the earth (and on the sea) or a fowl (whether bird or insect) with its two wings but are communities like you (in this respect, that they also would be raised after their death and made to stand before God). And We have not been remiss in respect of aught in the Book (of Our eternal decree); then unto their Lord they (i.e., men and animals all) shall be gathered].

⁵⁷ Everyone knows that animals have not been obligated to observe the precepts of any *Sharī'ah* or code of laws. Only human beings and Jinni have been so obligated. And it is obvious that the jurisdiction of reward and punishment does not apply to the non-obligated. Therefore, 'Ulamā' (Islamic Scholars) have said that the retaliation against the behavior of animals on the day of Resurrection will not be because of their being obligated, but it will be because of the Lord's utmost regard for equity and justice - based on which the cruelty of one living creature against the other living creature will be recompensed, with no reward or punishment to follow for the rest of their behavior. This tells us that the matter of mutual rights, and their infringements, pertaining to the creation of Allāh is so serious that even non-obligated animals have not been left as exempted from it. But, it is regrettable that there are even many religiously-observing people who would act negligently about it. [Shafī', op. cit. vol. 3, pp. 333-34].

⁵⁸ *Bayān*, vol. 3, p. 91, and *Rūḥ*, vol. 5, p. 207-08 (*Al-Juz Al-Sābi* ').

⁵⁹ **Āyah and its translation:** إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ [The recompense of those who wage war against Allāh and His messenger (by violating the security granted by the Divine Law), and go about in the land making mischief (i.e., committing robbery and bloodshed) is only that they shall be slain (if they are guilty of murder only) or crucified (if they are guilty of murder and robbery both) or their hands and their feet be cut off (if they are guilty of robbery only) on the opposite sides (i.e., right hands and left feet), or be banished from the land (if they have not yet committed murder or robbery, but are on the point of doing so).].

⁶⁰ *Bayān*, vol. 3, p. 25, and *Rūḥ*, vol. 4, p. 176 (*Al-Juz al-Sādis*). These are the actual words: البلاغة: في الروح: يُقَتَّلُوا: الاتيان بصيغة الشفيع لما فيه من الزيادة على القصاص من أنه لكونه حق الشرع لا يسقط بعفو الولي وكذا التصليب. قلت وكذا التقطيع.

⁶¹ *Bayān*, vol. 3, p. 25: قلت وكذا التقطيع.

⁶² *Bayān*, vol. 3, p. 108, and *Rūḥ*, vol. 5, p. 300 (*Al-Juz Al-Sābi* ').

⁶³ قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ. قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبِعُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۗ وَاللَّهُ بِعَاقِلٍ عَمَّا تَعْمَلُونَ.

⁶⁴ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ. ... يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

⁶⁵ *Bayān*, vol. 2, p. 43, and *Rūḥ*, vol. 3, p. 25-26 (*Al-Juz Al-Rābi*). Arabic words of ‘Allāmah al-Ālūsī are: إظهارًا لجلالة قدرهم وإشعارًا بأنهم هم الأحقاء بأن يخاطبهم الله تعالى.

⁶⁶ *Bayān*, vol. 1, p. 104, and *Rūḥ*, vol. 2, p. 94-95 (*Al-Juz Al-Thani*). Arabic words of ‘Allāmah al-Ālūsī are: ... ووجه اختياره ... لما فيه من مزيد الإعتناء بالأحكام السابقة مع عدم التكلف.

⁶⁷ *Bayān*, vol. 1, p. 104: قلت وجه الاعتناء أنه فصل الأفعال أولاً ثم أجمل ذلك المفصل بالفعل المقدر أي شرع ثم فصل علل تلك الأفعال كما هو ظاهر.

⁶⁸ *Rūḥ*, vol. 2, p. 88 (*Al-Juz Al-Thānī*). ثم أتى بضم إيدانا بالتفاوت بين الإفاضتين في الرتبة بأن إحداهما صواب والأخرى خطأ.

⁶⁹ *Bayān*, vol. 1, p. 114: قلت و يصح أن يكون للتراخي الذكري كما حملت عليه في الترجمة.

⁷⁰ Full text of the *āyah* and its translation: إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things.").

⁷¹ *Rūḥ*, vol. 3, p. 215 (*Al-Juz Al-Thānī*). اللام في "لَكَ" للتعليل، والمراد لخدمة بيتك ((فهو متعلق لمحزراً))... و تقديم الجار و المجرور لكمال الاعتناء به.

⁷² *Bayān*, vol. 2, p. 13: قلت و يحتمل تعلقه بنذرت، أي نذرت لعبادتي إياك فإن النذر يكون بالعبادة، و اخترته في الترجمة لقرب العامل و بقاء الترتيب على الأصل.

⁷³ For more examples see: *Bayān al-Qur'ān*: vol. 2, pp. 166-67, vol. 3, p. 29, p. 91, vol. 9, p. 84, vol. 7, p. 44, etc.

⁷⁴ See for example: *Bayān al-Qur'ān*, vol. 1, pp. 34-35, etc.

⁷⁵ See for example: *Bayān al-Qur'ān*, vol. 1, p. 41, etc.