

***Tafsīr Bayān al-Qur'ān* of Maulānā Ashraf 'Alī Thānavī  
(Rah.A.): Some Main Characteristics**

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**Abstract**

The present article aims at giving a brief introduction to *Tafsīr Bayān al-Qur'ān* of Maulānā Ashraf 'Alī Thānavī, a great Muslim scholar of India. The article throws ample light on the main characteristics and methodology of this *Tafsīr* (exegesis). Maulānā Thānavī has taken full advantage of the fundamental principles of *tafsīr*, like *tafsīr al-Qur'ān bi al-Qur'ān*, *tafsīr al-Qur'ān bi al-Ma'thūr*, etc. for the interpretation of the Qur'ānic *āyāt*. Some examples are given to show how he has maintained and applied these principles throughout his *Tafsīr*. Some examples are also given to show how Maulānā Thānavī explains the *rabṭ* (connectivity) of one *sūrah* (chapter) with the other / others and of one *āyah* (verse) with the other / others. Examples are also given to show the methodology of Maulānā in removing the doubts and misconceptions, and in answering the objections. The article also deals with the explanation of Maulānā Thānavī's methodology with respect to bringing conformity among different Traditions of exegesis (*aḥādīth* of *tafsīr* / explanation) and different Traditions of causes of revelation (*aḥādīth* of *asbāb al-nuzūl*).

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

*Tafsīr Bayān al-Qur'ān* is an elaborate exegesis of the Holy Qur'ān written by Maulānā Ashraf 'Alī Thānavī (Rah.A.)<sup>1</sup>, a great Muslim scholar of India. Maulānā himself, in the preface of this *tafsīr*, says that he began to write this translation and *tafsīr* of the Holy Qur'ān in the month of *Rabī' al-Awwal*,<sup>2</sup> 1320 A.H. But when he completed the translation and *tafsīr* of only one fourth of the first part (*pārah*)<sup>3</sup> of the Holy Qur'ān, a break of about three years halted the work. Then, he resumed this auspicious work again in the month of *Muḥarram*,<sup>4</sup> 1323 A.H. and completed the writing of exegesis of the whole text of Holy Qur'ān in just two and a half years in 1325 A.H.

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It was first published in 1326 A.H. and was received well by the scholars as well as the common public. Before sending it for the second publication the author revised it and made some useful additions to it. In the second edition the author also added his two useful treatises namely: *Masā'il al-Sulūk min Kalām Malik al-Mulūk* (and its translation in Urdu titled as *Raf' al-Shukūk*) on the margins of the *tafsīr*<sup>5</sup> and a second one namely: *Wujūh al-Maḥānī Ma'a Tawjīh al-Kalimāt wa al-Ma'ānī*<sup>6</sup> at the end of every volume in which he has discussed the seven different readings of the Holy Qur'ān. Each portion of this treatise covers the discussion of different readings of that much text of the Holy Qur'ān that is contained in the particular volume. The revised edition along with these two treatises was published in 1353 A.H. This edition was named by the author as *Mukammal Bayān al-Qur'ān*. According to him, after revision and addition, it has become complete and comprehensive *tafsīr* of the Holy Qur'ān.

It is a complete exegesis of the Holy Qur'ān. It is actually written in twelve volumes each volume consists of the translation and *tafsīr* of two and a half parts (*pārahs*) of the Holy Qur'ān. It is basically written in Urdu language but it has also a large number of Arabic marginal notes (*hawāshī*) discussing the subjects like: *asbāb al-nuzūl*, *aḥādīth of tafsīr*, *balāghah* of Qur'ānic *āyāt*<sup>7</sup>, meanings of rare and difficult words, *Fiqhī* issues, *'Ilm al-Kalām*, etc. Its passages are written in a highly technical and solid language which are highly comprehensive, eradicating almost all the misconceptions and doubts and answering the objections raised by different sects among Muslims as well as non-Muslims. It's most prominent feature is that besides being written in the twentieth century C.E. it does not deviate from the traditional methodology and takes note of the needs and requirements of the modern day.<sup>8</sup>

This *Tafsīr* has earned such a high rank among the scholars with respect to its adopting authentic and accepted methodology, embracing all the important discussions of *tafsīr* and using all the authentic sources to explain the meanings of the Holy Qur'ān, that it can be, without any exaggeration, placed under the category of *tafsīr bi al-Ma'thūr*, *tafsīr bi al-Rā'y*, *tafsīr al-Fiqhī* as well as *tafsīr al-'Ilmī* at the same time. The main purpose of the author is to provide the real picture of Islam and to define

its real objective to do away with misconceptions found in the discussions of the deviant groups and their interpretations.

### **Main characteristics of *Bayān al-Qur'ān***

Maulānā Ashraf 'Alī Thānavī, in the preface of his *tafsīr*, says that the following books were available with him while writing *Tafsīr Bayān al-Qur'ān*. He says:

During the preparation of this *Tafsīr* the following books were available with me: *Tafsīr Baiḍāwī*, *Tafsīr Jalālayn*, *Tafsīr Raḥmānī*, *Al-Itqān*, *Tafsīr Mu'ālim al-Tanzīl*, *Tafsīr Rūḥ al-Ma'ānī*, *Tafsīr Madārik*, *Tafsīr Khāzin*, *Tafsīr Faṭḥ al-Mannān*, *Tafsīr Ibn Kathīr*, *Lubāb al-Nuqūl*, *Tafsīr Al-Durr Al-Manthūr*, *Tafsīr Al-Kashshāf*, *Al-Qāmūs*, and some translations of the Holy Qur'ān. Some of these books were available right from the beginning, some came in between and some others towards the end. Besides the above mentioned books, other books like the books of *Ḥadīth*, *Fiqh* and *Siyar* were also used as per the need and requirement.<sup>9</sup>

Maulānā Thānavī himself has enumerated about twenty characteristics of his *Tafsīr Bayān al-Qur'ān* the mention of which is sufficient for providing a detailed introduction to it, its importance, and methodology. However, there are some characteristics of it which are of high value and importance. Some of such characteristics have been mentioned explicitly by the author in the preface, many others are implicit in it. Still there are some others which the Maulānā has not mentioned at all, but those can be found when one studies it (*Tafsīr Bayān al-Qur'ān*) seriously. This article attempts to discuss some of the main and most important characteristics of Maulānā Thānavī's *Tafsīr Bayān al-Qur'ān*.

#### **I. *Tafsīr al-Qur'ān bi al-Qur'ān***

*Tafsīr al-Qur'ān bi al-Qur'ān*, i.e., interpretation of the Qur'ān by the Qur'ān, is the fundamental principle of the exegesis of the Holy Qur'ān. It has many aspects; sometimes one word is explained and understood on the basis of another word, sometimes one *āyah* on the basis of another *āyah*, sometimes the connotation of one *āyah* is clarified by another *āyah*, sometimes the meaning of a particular subject is understood completely only after connecting many *āyāt* and explaining them collectively, and

sometimes many of the questions which may arise out of a certain passage of the Qur'ān have their answers and explanation in other parts of the very same Book.<sup>10</sup>

Maulānā Thānavī was well aware of this principle, its manifold facets and its importance in the exegesis of the Holy Qur'ān. He had a strong hold on this principle and a natural aptitude to apply it while explaining the meanings of the Qur'ānic *āyāt*. Since he was a *Hāfiz*<sup>11</sup> and therefore could easily relate one *āyah* with the other / others for the clarification of the connotation. He has throughout his *Tafsīr* maintained this principle. For example:

(a) Explaining *āyah* no. 6 of *sūrah*<sup>12</sup> *al-Fātiḥah*<sup>13</sup>, Maulānā writes as:

رست اُن لوگوں کا جن پر آپ نے انعام فرمایا ہے۔ ف: مراد دین کا انعام ہے۔

The path of those on whom You have bestowed Your grace (means the grace in matters of religion).<sup>14</sup>

Then, describing and specifying such favored people, Maulānā, producing another *āyah* of the Holy Qur'ān, writes as follows:

ان انعام والوں کا پتہ اللہ تعالیٰ نے قرآن شریف میں دوسری جگہ بتلادیا ہے کہ وہ انبیاء اور صدیقین اور شہداء اور صالحین ہیں۔ وہ آیت یہ ہے: وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ﴿سورة النساء ٤﴾

Allah has given the identification of such people at another place in the Qur'ān. They are: the Prophets, the Siddiqīn (the constantly true), the *Shuhadā'* (martyrs or who bear witness to the truth, as the word admits of both meanings), and the Righteous. {*Sūrah al-Nisā'* (4): 69}.<sup>15</sup>

(b) Summarizing the purpose underlying *āyah* no. 6 of *Sūrah al-Kahf*<sup>16</sup> Maulānā writes as:

The summary of the meanings of this *āyah* is that Allah wants to comfort his Messenger by saying: You (O Prophet!) perform your job of preaching the true doctrines and expounding the Message, and do not grieve over the fate of the rejecters that they will be punished. Leave their case to Our custody.<sup>17</sup>

Then, in support of this inference, Maulānā produces another *āyah* of the Holy Qur'ān, and writes as:

جیسا کہ دوسری جگہ فرمایا: إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿سورة البقرة ٢: ١١٩﴾

As is mentioned at another place in the Holy Qur'ān: "Surely We have sent thee (O Prophet!) with the truth (to be preached to mankind) as a

bearer of glad tidings (to the believers) and a warner (to the rejecters), and thou shalt not be questioned about inmates of the Flame (so do not grieve over their fate or their doings)".<sup>18</sup> {*Sūrah al-Baqarah* (2): 119}<sup>19</sup>

(c) Apparently there seems an ambiguity as to who are meant by 'the two parties' mentioned in *āyah* no. 12 of *Sūrah al-Kahf*<sup>20</sup>. Specifying them on the basis of *āyah* no. 19 of the same *Sūrah* Maulānā writes as:

پھر (سال ہا سال کے بعد) ہم نے ان کو (نیند سے) اٹھایا تاکہ ہم (ظاہری طور پر بھی) معلوم کر لیں کہ ان (کے) دونوں گروہ میں سے جن میں ایک کا قول تھا: لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ، اور دوسرے کا قول تھا: رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ (کون سا گروہ ان کی (اس حالت میں) رہنے کی مدت سے زیادہ واقف تھا۔

Then (after many years) We awakened them up (from the sleep) that We might know which of the two parties (of the sleepers; the statement of one among these two parties was: 'we have stayed a day or part of a day' and of other was: 'your Lord knows best how long you have stayed') was best at reckoning the time that they had tarried (in the cave).<sup>21</sup>

That is, here Maulānā holds the view that these two parties were amongst themselves (people of the cave); one is that who said, regarding the duration of their stay / sleep in the cave, as: لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ (we have stayed a day or part of a day) and the second is that who said: رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ (your Lord knows best how long you have stayed).

(d) Maulānā has translated *āyah* no. 33 of *Sūrah al-Baqarah*<sup>22</sup> as under:

اور (میں) جانتا ہوں جس بات کو ظاہر کر دیتے ہو اور جس کو دل میں رکھتے ہو۔

And (I) know that which you disclose and that which you keep in the bosoms.

Here, Maulānā has not translated the word "كُنْتُمْ", the ninth form of incomplete verb *kāna* (كَانَ) which usually could be translated as 'you were'. Then regarding the reason of not translating this word he writes as:

اشارة إلى أن لفظة "كُنْتُمْ" زائدة كما في قوله تعالى: مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿سورة مريم ١٩ : ٢٩﴾

There (not translating the word كُنْتُمْ) is an indication towards the fact that the word كُنْتُمْ here is used as adjunct (زائدة) as has been used in

another *āyah* of the Holy Qur'ān, and that is the twenty ninth *āyah* of *Sūrah Maryam*: “مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا” (who is in the cradle, a mere child).<sup>23</sup>

(e) Maulānā has translated *āyah* no. 3 of *Sūrah al-Dukhān*<sup>24</sup> as:

ہم نے اس کو (لوح محفوظ سے آسمان دنیا پر) ایک برکت والی رات (یعنی شب قدر) میں اتارا ہے۔

We have sent it down (from the Preserved Tablet to the nethermost heaven) on a Blessed Night (i.e., the Night of Power)

That is, here Maulānā takes the *Laylah Mubārakah* as the same night which is mentioned in another *Sūrah* of the Holy Qur'ān as *Laylah al-Qadr*. In support of this view he writes in his commentary, as:

اور لیلة مبارکة کی تفسیر اکثر نے شب قدر سے کی ہے اور اس باب میں آثار بھی ہیں۔۔۔۔۔۔ اور شب قدر میں (قرآن کا)

نزول خود قرآن میں مذکور ہے: إنا أنزلناه في ليلة القدر ﴿سورة القدر ۹۷: ۱﴾

*Laylah Mubārakah*, according to the majority of the commentators, refers to *Laylah al-Qadr* (Night of Power), and there are also some *Āthār* (statements of Ṣaḥābah) to this effect. . . . . and that the Qur'ān was revealed in the *Laylah al-Qadr* is explicitly mentioned in another *āyah* of the Holy Qur'ān, that is the first *āyah* of *Sūrah al-Qadr*: ‘We sent it (the Qur'ān) down in the Night of Qadr.’<sup>25</sup>

Thus from the above examples (a to e) it became clear that Maulānā, in his *Tafsīr Bayān al-Qur'ān*, has taken full advantage of the principle ‘*Tafsīr al-Qur'ān bi al-Qur'ān*’ in explaining the meanings and purport of the Qur'ānic *āyāt*. He has not only explained one *āyah* referring to the other *āyah* / *āyāt*, or resolved the ambiguity of one *āyah* using other *āyāt* of the Qur'ān, but sometimes he has also determined the grammatical position of some particular Qur'ānic words on the basis of this very principle and has accordingly translated the *āyāt* as is evident from the example ‘e’ cited above.

## II. *Tafsīr al-Qur'ān bi al-Riwāyah*

*Tafsīr al-Qur'ān bi al-Riwāyah*, i.e., interpretation of the Qur'ān by the Traditions, is another fundamental principle of the exegesis of the Holy Qur'ān. But all the *aḥādīth* are not of the same rank of authenticity. There are weak and even fabricated *aḥādīth* which if used can affect the authenticity of *tafsīr*, rendering it weak and unreliable. There is another type of *Tafsīrī Riwāyāt* (exegetic traditions) which is known as *Isrā'iliyāt*

(Jewish Traditions) which again is a weak and unauthentic source of *tafsīr*. The *mufasssīr* (exegete) has to choose only *Ṣaḥīḥ* (authentic) and *Marfū‘ aḥādīth* (having continuous chain of narration) while interpreting the meanings of the Holy Qur’ān. Maulānā Ashraf ‘Alī Thānavī has taken highly meticulous steps in this regard. He has relied only upon *Ṣaḥīḥ* and *Marfū‘ aḥādīth* in the interpretation of the Qur’ānic *āyāt*. Regarding his methodology in using the *aḥādīth* for the interpretation of the Qur’ānic *āyāt*, Maulānā, in the preface of his *Tafsīr Bayān al-Qur’ān*, says:

The *āyāt* which are categorically dependent upon the *aḥādīth* for their explanation, for them the *Ṣaḥīḥ* (authentic) *aḥādīth* are used only. 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 such *āyāt* other types of *aḥādīth* like *Ḥasan* and *Gharīb* (besides *Ṣaḥīḥ* ones) are also used to support the connotation they produce themselves. Where there are *Marfū‘* (continuous) *aḥādīth* available in the *tafsīr* of the *āyāt*, other types of *aḥādīth* are not used in the explanation such *āyāt*.<sup>26</sup>

Below are given some examples from *Tafsīr Bayān Qur’ān* to show how Maulānā Thānavī has based his *Tafsīr* on the *aḥādīth*.

(a) In *āyah* no. 129 of *Sūrah al-Baqarah* there is a mention of the prayer made by Prophet Ibrāhīm (A.S.)<sup>27</sup> and Prophet Ismā’īl (A.S.) for the Prophet to be raised up among their descendants. They prayed in these words:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ  
الْعَزِيزُ الْحَكِيمُ ﴿سورة البقرة ٢ : ١٢٩﴾

And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and make them pure. Indeed You, and You alone, are the All-Mighty, the All-Wise. {*Sūrah al-Baqarah* (2): 129}

Maulānā Thānavī, in his commentary on this *āyah*, says that the only confirmation (*miṣdāq*) of this prayer of Prophet Ibrāhīm (A.S.) is found in Prophet Muhammad (S.A.A.<sup>w</sup>.S.)<sup>28</sup>. Then he also quotes a *Ṣaḥīḥ Ḥadīth*, here, in support of it, as:

That is why it appears in a *Ṣaḥīḥ Ḥadīth* that Prophet Muḥammad (S.A.A. <sup>w</sup>.S.) said: I am the manifestation of the prayer of my father, Ibrāhīm (A.S.).<sup>29</sup>

(b) Writing the *tafsīr* of *āyah* no. 172 of *Sūrah al-A‘rāf* Maulānā writes that by the covenant mentioned in this *āyah* is meant that great Heavenly Covenant which the Creator, Allah, made with all His created beings even before they took the form of their existence. This covenant is known as the covenant of *a-lus-tu* (أَلَسْتُ). After writing the explanation of these *āyāt* (172-174) and after writing the details of this Heavenly Covenant (عهد أ لست), Maulānā Thānavī says:

This very *tafsīr* (explanation) of these *āyāt* has come in the *aḥādīth* (Traditions). All the Pious Ancestors (*Salaf Ṣāliḥīn*) have explained these *āyāt* on this very pattern.<sup>30</sup>

Here he has also discussed many issues to remove doubts, and to reconcile many apparently contradictory matters in connection with these *āyāt* and their interpretation, and here also he has taken much help from the *Ṣaḥīḥ aḥādīth*.

(c) Maulānā has explained the purport of the word *manāfi* / منافع (benefits) in *āyah* no. 28 of *Sūrah al-Ḥajj* (22)<sup>31</sup> on the basis *Ḥadīth* collected by Imām Ibn Abī Ḥātim reported from ‘Abdullah bin ‘Abbās, as:

That they may witness the **benefits** (primarily spiritual and moral, and secondarily material) to them (e.g., religious benefits include: performing of *Ḥajj* (the fifth pillar of Islam), achieving its reward and gaining the pleasure of Allah, and worldly benefits include: eating the meat of the sacrificed animals, and doing business etc. This *tafsīr* is proved from a *Ḥadīth* collected by Imām Ibn Abī Ḥātim reported from ‘Abdullah bin ‘Abbās.<sup>32</sup>

(d) In the same way, he has taken the meaning of the adjectival phrase ‘*ma‘īshatan ḍākan* / مَعِيشَةٌ ضَنْكًا (straitened, harsh and rigorous life)’ in *āyah* no. 124 of *Sūrah Ṭāhā* (20)<sup>33</sup> as: “the punishment before the Day of Resurrection / *Qiyāmah*; the punishment in this world and in the grave.”

This *tafsīr* is actually based on the *aḥādīth* collected by Imām ‘Abd al-Razzāq, Imām Al-Ḥākim, Imām Al-Baihaqī and others.<sup>34</sup>

(e) Maulānā has translated and explained *āyah* no. 74 of *Sūrah al-Anbiyā'* (21)<sup>35</sup> as:

And as to Lūt; We gave him judgement and knowledge (commensurate with his dignity as a prophet), and We delivered him out of the city the dwellers of which had been working foul deeds (the most heinous among these deeds was sodomy, and they were habitual of other bad habits such as: drinking, singing, shaving off beard, growing moustaches, wearing silk clothes, stone throwing, whistling, etc. as is clear from the *Hadīth* quoted in *Rūḥ al-Ma'ānī*), verily they were a people evil, wicked.<sup>36</sup>

Here, in this *āyah*, the word used is *al-Khabā'ith* / الحَبَائِثُ (wicked things / foul deeds) which is the plural of *al-Khabīthah* / الخبيثة (wickedness). Maulānā says that as per *Hadīth* quoted in *Rūḥ al-Ma'ānī* it means that the people of Sodom besides homosexuality indulged in other bad habits such as: drinking, singing, shaving off beard, growing moustaches, wearing silk clothes, stone throwing, whistling, etc.<sup>37</sup>

(f) Explaining the meaning of the word “ازكى” in *āyah* no. 19 of *Sūrah al-Kahf*<sup>38</sup> as “أحلُّ و المراد الحلال” i.e., permissible”. This he has done on the basis of a *Hadīth* collected by Imām Al-Ṭabarī reported from Sa'īd bin Jubayr. Maulānā writes as:

پھر وہ (وہاں پہنچ کر) تحقیق کرے کہ کون سا کھانا حلال ہے (اخراجہ الطبری عن سعید بن جبیر و رجحہ کیونکہ اُن کے زمانہ پوشیدگی غار میں توں کا ذبیحہ کمزرت کھاتا تھا)

And let him (after reaching the city) find which food is the *Halāl* (permissible). This meaning is according to a *Hadīth* collected by Imām Al-Ṭabarī reported from Sa'īd bin Jubayr and preferred by him because in the time of their flight to the cave the meat of the animals sacrificed for the idols was sold in the market.<sup>39</sup>

(g) Explaining the cause of revelation (*Sabab al-Nuzūl*) of *āyah* no. 9 of *Sūrah al-Kahf*<sup>40</sup>, Maulānā quotes from *Lubāb al-Nuqūl* as:

چنانچہ کفار قریش نے، تعلیم یہود امتحان نبوت ہی کے لئے آپ ﷺ سے یہ تین سوال کئے بھی تھے ایک روح کے متعلق جس کا جواب سورت سابقہ میں گزر چکا ایک اصحاب کہف کا قصہ جو ابھی مذکور ہوتا ہے ایک ذوالقرنین کا قصہ جو اس سورت کے آخر میں آوے گا کذا فی اللباب عن ابن عباس بروایت ابن جویر۔

On the instigation of the Jews, Quraysh of Makkah asked Prophet Muḥammad (S.A.A. 'S.) three questions to test his prophethood. The first

question they asked was regarding the nature of the soul which was answered in the previous *Sūrah* (chapter No. 17), the second was about the sleepers of the cave which is being discussed in these *āyāt* and the third was about Dhū al-Qarnayn which will be discussed towards the end of this *Sūrah*. These traditions are mentioned in *Lubāb al-Nuqūl* reported from ‘Abdullah bin ‘Abbās.

Then at the end Maulānā writes as:

اور اُس روایت میں یہود کا اصحاب کہف کے بارے میں یہ قول بھی ہے فانہ کان لهم امر عجیب، اور عجب نہیں کہ اسی واسطے اس کی تمہید میں "اُمّ حَسْبَتْ... اِلٰی عَجَبًا" فرمایا گیا ہو۔

And in that tradition it is also mentioned that the Jews had said about the sleepers of cave that "there story is a unique 'عجبا' one". There is no wonder that the description of their story begins in the Holy Qur’ān as: "Do you think ... were unusual out of Our signs?" using the same word "عجبا (unusual / marvel)".<sup>41</sup>

Maulānā has totally avoided using *Isrā’iliyāt* (Jewish Traditions) in the explanation of the Qur’ānic *āyāt*. The *Isrā’iliyāt* (Jewish Traditions) have been used by many commentators in their *Tafāsīr* especially to elucidate the details of certain events of the Prophets (A.S.) of past of which only a particular aspect is mentioned or alluded to in the Qur’ān, but these *Isrā’iliyāt* also contain unsound and worthless material, and even such things are also therein in them which are against the dignity and honor of the Prophets (A.S.). Therefore, Maulānā has taken help only from authentic *aḥādīth* to give the details of these incidents. In this way, on the one hand, he has totally avoided using *Isrā’iliyāt* and, on the other hand, he has brought into conformity the different parts of these events in such a way that all the doubts and confusions are removed automatically. Moreover, he has taken utmost care to use such a civilized language to safeguard the dignity and honor of the Prophets (A.S.). Its evident example is that where Maulānā explains the incidents related to the life of Prophet Dāwūd (A.S.) and Prophet Sulaymān (A.S.) which are just mentioned partially or simply alluded to in *Sūrah Ṣād*, the thirty eighth chapter of the Holy Qur’ān.

(h) In *āyāt* 17 to 40 of *Sūrah Ṣād* (chapter No. 38) there is a mention of some incidents related to the life of Prophet Dāwūd (A.S.) and Prophet Sulaymān (A.S.). In connection to the description of these incidents many

unauthentic *Isrā'iliyāt* (Jewish Traditions) have come in the literature of *tafsīr*. In which there are such statements which speak totally against the dignity and honor of the Prophets (A.S.), and some shameful and blasphemous things are attributed to them also. Therefore, Maulānā has avoided such unauthentic *Riwāyāt* and instead he has based his *tafsīr* on *Ṣaḥīḥ* and *Marfū' riwāyāt*. He has interpreted these *āyāt* in such a way that all the doubts and confusions are removed on the one hand and the dignity and honor of the Prophets (A.S.) are safeguarded on the other hand.<sup>42</sup>

Thus, from the above discussion and from the examples (a to h) which we have cited under it, the fact that *Tafsīr Bayān al-Qur'ān* falls under the category of *Tafsīr bi al-Ma'thūr* in real sense becomes crystal clear. Moreover, it also becomes clear that Maulānā has used only authentic *aḥādīth* at almost every place and has avoided using *Isrā'iliyāt* in his *Tafsīr*. The example 'g' is a peculiar example of *Tafsīr bi al-Ma'thūr* which on the one hand shows the utmost concern of Maulānā to explain the Qur'ānic *āyāt* in the light of *aḥādīth* and at the same time on the other hand it also becomes obvious from it that Maulānā keeps full concentration on remembering even the words of *aḥādīth* and subsequently relating them to the Qur'ānic words.

### III. *Rabṭ* (connectivity) in *āyāt* and *sūrahs*

*Rabṭ* (connectivity) is an important issue discussed in the discipline of '*Ulūm al-Qur'ān* (Qur'ānic Sciences). It means the connectivity and continuity of the Qur'ānic *āyāt* and *sūrahs* and the subjects discussed therein. Maulānā Thānavī has his own investigation and view in this matter. He writes in the preface of his *Tafsīr* as:

There is obviously wisdom in the order and arrangement of the *āyāt* and *sūrahs* of the Holy Qur'ān. The logical proof of this fact is that, had there been no wisdom behind it, the present order of the Qur'ānic *āyāt* would not have been kept different from the order of their revelation. This fact is also proven traditionally as there are many *aḥādīth* speaking to this effect. From these *aḥādīth* it is also proven that this present order of the *āyāt* is *tawqīfī*, i.e., properly arranged by the Holy Prophet (S.A.A.<sup>w</sup>.S.) himself or under his orders. There is also wisdom in the present order and arrangement of the *sūrahs* of the Holy Qur'ān but this arrangement is not *tawqīfī* instead it is based on the *Ijtihād* (due diligence / deliberation) and consensus of the *Ṣaḥābah*



this *sūrah* is commenced and on this same subject the previous *sūrah* (*Sūrah al-Shu‘arā’*) was concluded. In connection with this first subject the mention is made of some events related to the lives of the Prophets (A.S.).

(c) In the beginning of *Sūrah al-Ḍuḥā* (chapter no. 93) Maulānā has written a comprehensive passage discussing the *rabṭ* of it with its following as well as preceding *sūrahs*. He has also discussed the suitability / consistency among the subject matters of these *sūrahs*. He writes as:

In the previous *sūrah* (i.e., *Sūrah al-Layl* / chapter no. 92) the Principles (i.e., beliefs) and the Branches (i.e., worships) were discussed briefly and concisely. The reward for those who accept them and the punishment for those who reject them was also discussed in it. Thus, on the one hand it serves as a comprehensive summary of all the *sūrahs* of the Holy Qur’ān, and on the other hand it serves as a short explanation to the end of *Sūrah al-Nās* (chapter no. 114). The issue of Prophethood which is discussed in this *sūrah* (i.e., *Sūrah al-Ḍuḥā* / chapter no. 93) is among the important issues (which are discussed in the Holy Qur’ān). In the same way other important matters and their elements are discussed in the next *sūrahs*. In connection with these important matters some relevant subjects are also discussed in them as has been indicated (by me) at the beginning of every *sūrah*. From this passage the connectivity among these *sūrahs* and their relation with the previous one has become evident. Now there is no need to write the *rabṭ* of every *sūrah* separately; the reference to this passage will suffice. Now, since very short *sūrahs* have remained, it was suitable to write the *rabṭ* of all of them collectively here as has been done by Imām Rāzī (in his *Tafsīr Kabīr*) but his passage is very technical, deep and lengthy, and this passage of mine is easy and brief.<sup>47</sup>

(d) At the end of *Sūrah al-Nās* (chapter no. 114, the last chapter of the Holy Qur’ān), Maulānā writes a few lines under the caption ‘عجيب لطيف’ to show the suitability / consistency of this last *sūrah* of the Holy Qur’ān with its first *sūrah* (i.e., *Sūrah al-Fātiḥah*). In this way he also highlights the special kind of relation between the Prologue and the Epilogue of the Holy Qur’ān. He writes as:

There is an extraordinary nicety in this *sūrah* which shows the consistency and suitability of the subjects of this *sūrah* (the last chapter of the Holy Qur’ān) with *Sūrah al-Fātiḥah* (the first chapter of the Holy Qur’ān), and which also shows the excellence of the Prologue (حسن آغاز)

and the Epilogue (حُسن انجام) of the Holy Qur'ān. Hence "Lord of the mankind" suites in its connotation with "the Lord of all the worlds", "the King of mankind" with "The Master of the Day of Judgment", "the God of mankind" is in consistency with "You alone we worship", "seeking refuge with Allah from devil" is in compatibility with "to You alone we pray for help", "I seek refuge with Allah from the mischief of the sneaking whisperer (devil)" up to the end of the *Sūrah al-Nās* prepares one to pray in this way "Guide us in the straight path ..." up to the end of the *Sūrah al-Fātiḥah*.<sup>48</sup>

From the above mentioned examples (a to d) it becomes clear that Maulānā has most wonderfully explained the *rabṭ* (connectivity) and *naẓm* (order) of the Qur'ānic *āyāt* and *sūrahs* and the subjects discussed therein. He has also solved many difficult areas where one really gets confused with regards to the connectivity of one *āyah* with the other / others. Maulānā 'Abdul Bārī Nadawī has loudly commended his wonderfulness in solving the difficult places of *rabṭ* between the *āyāt* and the subjects discussed therein. He writes:

"بیان القرآن" نے یہ خدمت بقدر ضرورت پوری فرمادی کہ ہر چھوٹا بڑا حصہ اور ہر چھوٹی بڑی آیت دوسری سے اس طرح مربوط ہو گئی ہے کہ متن قرآن اور اس کے تحتائی ترجمہ کے بعد ہر آیت کا قوسین کے ساتھ جو تفسیری ترجمہ فرمایا گیا ہے، اگر اس کو آدمی پڑھتا چلا جائے تو معلوم ہو گا کہ بے تکلف ایک مسلسل و مربوط کتاب پڑھ رہا ہے۔

*Bayān al-Quran* has rendered this service wonderfully that every short or long portion, and every short or long *āyah* became in such a continuous connectivity to each other that if one reads the text of the Holy Qur'ān along with his (Maulānā Thānavī's) translation and *tafsīr* he will feel that he is reading a continuous and coherent book.<sup>49</sup>

#### IV. *Taḥbīq* (reconciliation) among *Tafsīrī Riwāyāt* (Traditions of explanation)

Maulānā Thānavī has brought conformity among the different Traditions of explanation (*Tafsīrī Riwāyāt*) and among different Traditions of causes of revelation (*aḥādīth* of *asbāb al-nuzūl*) which are cited by the commentators under the explanation of particular verses (*āyāt*) of the Holy Qur'ān and which apparently seem differing and sometimes contradictory to each other. For example:

(a) The term *al-Kauthar* in *Sūrah al-Kauthar* (Chapter no. 108)<sup>50</sup> is described differently in different *aḥādīth*. In some *aḥādīth* its meaning is

described as “abundant goodness”, in others as “a river in Paradise” and still in others as “a fountain on the Plain of Gathering”.

Maulānā Thānavī has taken all of these explanations into consideration and has made their reconciliation. He writes:

*Kauthar* means ‘abundance of good’ and it also includes, in its connotation, that fountain / river which is famous by this name. Both these *tafāsīr* regarding the meaning of this term have been recorded in the *Ṣiḥāḥ* (authentic books of Traditions) and that the latter is included in the connotation of the former is also mentioned there. Moreover, in some *aḥādīth* it is mentioned that this fountain / river is situated in the Paradise while from other *aḥādīth* it appears that it is a river in the Plain of Gathering (*Hashr*). Both these meanings can be reconciled by saying that that originally this river is situated in the Paradise and (by the will of Allah) its branch will gush in the Plain of Gathering, and both are called *Kauthar*.<sup>51</sup>

(b) There are many Traditions (*aḥādīth*) regarding the cause of revelation (*asbāb al-nuzūl*) of verses (*āyāt*) 6 to 10 of *Sūrah al-Nūr* (chapter no. 24) where the law of *Li‘ān*<sup>52</sup> is mentioned. In some *aḥādīth* it is said that these verses (*āyāt*) were revealed in connection with the incident of ‘Uwaimir al-‘Ajlānī, and in others it said that they were revealed in connection with the incident of Hilāl bin Umayyah and his wife. Making congruity among these traditions (*aḥādīth*), Maulānā Thānavī writes as:

الروايات: اختلف العلماء في شأن نزول الآية فقبل نزلت في عويمر و قيل في هلال و وفق أن قصة هلال وقعت أولاً ثم في قريب منه قصة عويمر فصح النسبة إليهما.<sup>53</sup>

There is a difference of opinion among the scholars regarding the cause of revelation of these verses (*āyāt*). It is said that they were revealed in connection with the incident of ‘Uwaimir al-‘Ajlānī, and it is also said that they were revealed in connection with the incident of Hilāl bin Umayyah and his wife. Since both the statements agree in this that the incident of Hilāl occurred first and then immediately after it the incident of ‘Uwaimir took place. Thus it is right to take both these incidents as the cause of revelation of these verses (*āyāt*).<sup>54</sup>

(c) In his commentary on *āyah* no. 123 of *Sūrah al-Nisā’* (chapter no. 4)<sup>55</sup> Maulānā discusses many *aḥādīth* which are related to the *āyah*. He explains how these *aḥādīth* are pertinent to the subjects discussed in this

*āyah*. He has also brought conformity among these *aḥādīth* because from some of these narrations it appears that this *āyah* was revealed for Jews and Christians, some others reveal that it was revealed in connection with the incident of the Quraish of Makkah and still some others indicate that it was revealed for Muslims. Maulānā Thānvī writes as:

It is recorded in *Lubāb al-Nuqūl* (of Jalāluddīn al-Suyūfī) that, once it so happened that some Christians and Muslims started talking to each other in a vainglorious strain. The Muslims said that they were superior to the Christians, and the Christians said that they were superior to the Muslims. Thereupon, the verse (*āyah*) cited above was revealed. In another version it is said that some Jews, some Christians and some Muslims started talking to each other in a vainglorious strain. I (Maulānā Thānavī) say that I also have mentioned this Tradition (*Ḥadīth*) in my *tafsīr* above. It is also recorded in *Lubāb al-Nuqūl* from Ibn ‘Abbās that the Jews and Christians said that none could enter the Paradise except them (Jews and Christians), and the Quraish said that they could not be raised after death. Then Allah revealed this *āyah*.

There is a *Ḥadīth* in *Ṣaḥīḥ Muslim*, *al-Tirmidhī*, *al-Nasā’ī* and *Musnad Aḥmad* that when this verse (*āyah*) was revealed Abū Bakr and other Companions were deeply grieved and concerned. Then Prophet (S.A.A. .S.) consoled them by saying that the worldly hardships and afflictions would be expiation for their sins. Therefore, this *Ḥadīth* is a clear proof that the address in this *āyah* is to the Muslims. Now, the conformity among these *aḥādīth* is that it can be said that the purpose of this *āyah* is to address the Muslims but at the same time it nullifies the wishful thinking and mere aspirations of the polytheists (*Mushriqūn*) in the sense that when the self-glorification, self-congratulation and mere wishful thinking (without performing any good deeds) is of no avail for the people who have knowledge (*Ahl al-‘Ilm*) then what is the stand of such things for those people who are illiterate and ignorant (*Ahl al-Jahl*). And the meaning of the word “الأمانى” which I have adopted in the *tafsīr*, is common for associators as well as for others.<sup>56</sup>

(d) Under the *āyāt* of inheritance i.e., *āyāt* 11-12 of *Sūrah al-Nisā’* (chapter no. 4), Maulānā, in the beginning, cited a *Ḥadīth* from *Tafsīr Rūḥ al-Ma‘ānī* in connection with the cause of revelation (*Sabab al-Nuzūl*) of *āyāt* of inheritance, as:

It is recorded by Aḥmad, al-Tirmidhī, Abū Dāwūd and Ibn Mājah from Jābir (*Rad.A*) that the widow of Sa‘d bin al-Rabī‘ came to the Prophet (S.A.A. <sup>w</sup>.S.) and said: Messenger of Allah, these two girls are daughters of Sa‘d (my husband) who fell a martyr at the battle of Uḥad. The uncle of these girls has taken possession of whatever they had of their entire inheritance and has left nothing for them. These girls can never hope to be taken in marriage by anyone unless they have some assets. Then, the Holy Prophet (S.A.A. <sup>w</sup>.S.) said: Allah will decide in this matter. Then this *āyah* (*Āyah al-Mīrāth*) was revealed. Then, the Holy Prophet (S.A.A. <sup>w</sup>.S.) called their uncle and said to him: Give the girls two thirds of the entire property; their mother, one-eighth and what remains is for you.<sup>57</sup>

Then, at the end of *āyah* no. 12 where the ruling regarding the inheritance of *Kalālah*<sup>58</sup> is mentioned, Maulānā cited another *Ḥadīth* from *Lubāb al-Nuqūl* in connection to the cause of revelation (*Sabab al-Nuzūl*) of this *āyah*.

It is reported by Jābir bin ‘Abdullah (that): The Prophet (S.A.A. <sup>w</sup>.S) and Abu Bakr visited me (when I was sick). Prophet (S.A.A. <sup>w</sup>.S) found me unconscious. He asked for water for the ablution. After making ablution he showered (some water) on me due to which I came to senses. I asked the Messenger (S.A.A. <sup>w</sup>.S): What should I do with my property / wealth? At that time the *āyah* {يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ} was revealed.<sup>59</sup>

Apparently there seems confusion as to which of these two incidents was the original cause of revelation of the verses of inheritance. Maulānā Thānavī, explaining the conformity among these *aḥādīth* and their connection with these *āyāt*, writes as:

I say that from the first mentioned *Ḥadīth* it appears that the cause of revelation of *Āyah al-Mīrāth* was the incident of Sa‘d bin al-Rabī‘ (and from the second *Ḥadīth*, the incident of Jābir bin ‘Abdullah). The answer to this confusion is that it is possible to take the incident of Sa‘d bin al-Rabī‘ as the cause of revelation of the first part of this *āyah* (i.e.: (يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ) and the incident of Jābir bin ‘Abdullah as the cause of revelation of its last part (i.e.: (وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً)). Then

the meaning of Jābir's saying "at that time {يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ} was revealed" can be taken as that he meant the last part of this *āyah* which discusses the inheritance of *Kalālah*.<sup>60</sup>

From the above discussion we conclude that Maulānā has made reconciliation between the different *aḥādīth*, whether they are *Tafsīrī Riwāyāt* or *Riwāyāt* related to *Asbāb al-Nuzūl*. Maulānā has also explained the relationship of many *aḥādīth* which the early commentators have cited under the explanation of certain *āyāt* without making explicit their connection with those *āyāt*. He has also brought reconciliation among the subjects of different *āyāt* which apparently seem different or sometimes contradictory to each other.

## V. Removal of Doubts and Misconceptions

One more special characteristic of *Tafsīr Bayān al-Qur'ān* is that it responds to the objections and misconceptions of the people which have crept in their understanding in one way or the other. Maulānā himself seems keenly concerned about this and tries his best to clarify these issues. Maulānā Thānavī, in the preface of his *tafsīr*, writes regarding his methodology to remove the doubts and misconceptions and to answer the objections, as:

Only those doubts and objections are resolved and answered which were based on some reasonable arguments. Those doubts and objections which are not based on any sound argument were not taken into consideration for answer. Demand for sound argument was considered sufficient for the rebuttal and refutation of such unsound and baseless objections.<sup>61</sup>

For example:

(a) After writing the complete *tafsīr* (explanation) of the first *rukū'* (section)<sup>62</sup> of *Sūrah Maryam* (chapter no. 19) Maulānā has devoted a full passage on discussing the doubts and objections and their answers. He writes as:

The prayer was made in private (in a low tone of voice) because it is well-nigh to be accepted (according to *Hadīth*: the best way to make

supplication to Allah is in undertone). And the word “نَادَى” does not always mean a loud proclamation but in the meaning of “prayer / supplication” it is common (it can be loud or it can be undertone). And to pray for having a pious son and not to pray for the reformation of the irreligious and impious relatives, despite the fact that it was also the means of preservation of the religion, is because the one who is pious right from the childhood is more influential and beneficial with respect to the reformation of the people. There are both traditional as well as logical proofs to the fact that his (Zakariyyā’s) prayer / wish of having a pious son was not because of the concern of worldly property and wealth. The presence of the words “مِنْ آلٍ يَغْتُوبُ” in this *Āyah* is a traditional proof because there were other closer relatives in the family of Ya‘qūb who could inherit the property of the family of Ya‘qūb whereas Yaḥyā was a distant relative. (It is against the law of inheritance for distant relations to receive any part of inheritance in the presence of close relatives). The common trait ‘not indulging in the worldly property and wealth’ among all the Prophets is its logical proof. Do they wish for a son only that their property and wealth should transfer to him? From *Sūrah Āl-i-‘Imrān* (chapter no. 3) it appears that he was instigated for this prayers after seeing the miracles of Maryam, and here it appears that it was because of his concern for the preservation of the religion. There is no contradiction, because it is possible that originally he was prepared for this prayer because of his concern for the preservation of the religion and after seeing the miracles of Maryam he expressed his wish in the form prayer. From the words “يَرْتُدِّي” (he will inherit me)” it appears that Zakariyyā’s prayer meant that his son should also outlive him, and from the words “فَاسْتَجَبْنَا لَهُ” (So We listened to him)” of *Sūrah al-Anbiyā’* (chapter no. 21) it appears that his prayer was accepted. Now the confusion is that Yaḥyā (the son of Zakariyyā) was killed before the death of Zakariyyā. The answer to this confusion is that the meaning of “يَرْتُدِّي” is common, it applies to the survival of the person as well as of its influences / impressions, or it can be said that the prayer was partially accepted, or it can be said that the killing of Yaḥyā before the death of Zakariyyā is not proved. If again someone questions that why he prayed for a son only so that his (son’s) impressions / influences should survive for long while this purpose could have been achieved by the survival of his own impressions. The answer is that usually the teachings of many reformers and in the same

way the survival of the impressions of many reformers is more influential and beneficial for the reformation of irreligious and impious people as compared to the survival of one and his impressions.<sup>63</sup>

(b) In *Sūrah al-Nāzi‘āt* (chapter no. 79) the phrase “وَالنَّازِعَاتِ غَرْظًا” (by the angels who drag forth vehemently)” indicates that the soul of a dying infidel will be pulled out vigorously by the angels, and the phrase “وَالنَّاشِطَاتِ نَشْطًا” (by the angels who release most gently)” indicates that the soul of a dying believer will be released from his body smoothly by the angels. Maulānā, after completing the *tafsīr* of this *Sūrah*, writes under the caption “ف” as:

ف: والنازعات، والناشطات سے یہ شبہ نہ کیا جاوے کہ بعض اوقات کفار کا نزع آسمان اور مؤمنین کا سخت دیکھا جاتا ہے۔ اصل یہ ہے کہ یہ سختی اور سہولت جسمانی ظاہری ہوتی ہے اور آیت میں شدت و سہولت روحانی و حقیقی مراد ہے۔<sup>64</sup>

If one questions that many infidels die an easy death and many believers die a severe death. The answer is that the easiness and the severity described in this *Āyah* is spiritual and real which is felt only by the dying person, and which cannot be felt or perceived by the people around him.

From the above cited examples it is clear that Maulānā Thānavī discusses many issues in a comprehensive way sometimes through short and precise passages and sometimes lengthy and detailed ones. He has best tried to remove the doubts, resolve the ambiguities, and answer the objections. He has used the principle of cross-references of the Quranic *āyāt* in these discussions as well. He has also employed the logical sciences and other Islamic disciplines to answer the objections raised by the different sects of the Muslims, modernists, naturalists and other groups of different religions.

## Notes and References

<sup>1</sup> (Rah.A.): is an abbreviation for the Arabic expression: رحمة الله عليه which is translated in English as: "May Allah's Mercy be upon him."

<sup>2</sup> *Rabī' al-Awwal*: It is the third month in the Islamic (Lunar) calendar, the first being *Muḥarram* and the last being *Dhū al-Hijjah*.

<sup>3</sup> *Pārah*: The Holy Qur'ān is divided, for convenience' sake, in thirty parts or *Pārahs* of almost equal length. {Daryābādī, Maulānā Abdul Mājīd, (*English*) *Tafsīr al-Qur'ān* (4 vols), Academy of Islamic Research And Publications, Nadwatul-Ulama, Lucknow-226007, India, Ed. 2011., vol. 1, p. 2}

<sup>4</sup> *Muḥarram*: It is the first month in the Islamic (Lunar) calendar, the last being *Dhū al-Hijjah*.

<sup>5</sup> These are the short notes under certain *āyāt* of the Holy Qur'ān from which the rules and regulations regarding *Tasawwuf* are extracted. These short 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*". Maulānā has also pointed out to the wrong elements that have crept into the pure Islamic *Ṣūfism* in this treatise. It has been translated into Urdu language by the author himself and has been titled as: "*Raf' al-Shukūk*".

<sup>6</sup> *Wujūh al-Mathānī*. It is a treatise discussing variant readings of the Holy Qur'ān. It is written in Arabic language.

<sup>7</sup> *Āyāt* is the plural of *āyah*. *Āyah*: A verse of the Qur'ān is, like a verse of the Bible, one of the short divisions of a chapter. {Daryābādī, op. cit., vol. 1, p. 2}

<sup>8</sup> Maulānā Thānavī himself says: The methodology of *Salaf Ṣāliḥīn* (Pious Ancestors) is maintained throughout this *tafsīr*. The statements of the *Khalaf* (latter day scholars) which seemed contradictory to the *tafsīr* of *Salaf Ṣāliḥīn*, have been avoided altogether in this *tafsīr*. {Thānavī, Maulānā Ashraf 'Alī, (*Mukammal Bayān al-Qur'ān* (12 vols), Taj Publishers, Delhi-6, India, vol. 1, p. ۵, (*Khuṭbah-i-Tafsīr*)}

<sup>9</sup> Thānavī, op. cit. vol. 1, p. ۵, (*Khuṭbah-i-Tafsīr*). Maulānā's actual words are: اس تفسیر کے لکھنے کے وقت یہ کتابیں میرے پاس رہتی تھیں: بیضاوی، جلالیس، تفسیر رحمانی، الاتقان، معالم التنزیل، روح المعانی، مدارک، خازن، تفسیر فتح المنان، تفسیر ابن کثیر، باب التقول، درمنثور، الکشاف، قاموس، بعض تراجم قرآن۔ ان میں سے بعض کتابیں اول سے پاس رہیں اور بعض کچھ لکھنے کے بعد آئیں اور بعض بالکل اخیر میں آئیں چنانچہ حوالوں سے اس کی تفصیل و تعیین معلوم ہو سکتی ہے اور ضرورت کے وقت کتب حدیث و فقہ و سیر کی مراجعت بھی کی جاتی تھی۔

<sup>10</sup> Denfer, Ahmad Von, '*Ulūm al-Qur'ān: An introduction to the sciences of the Qur'ān*, Millat Book Centre, New Delhi, India, p. 124.

<sup>11</sup> *Hāfiẓ*: A person who has committed the whole text of the Holy Qur'ān to his memory.

<sup>12</sup> *Sūrah*: A *Sūrah* is a chapter. There are 114 chapters in the Book, each chapter having been named and assigned its proper place by the Holy Prophet (ﷺ) himself. {Daryābādī, op. cit., vol. 1, p. 2}

<sup>13</sup> *Āyah* and its Translation: صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ [the path of those whom Thou hast favored (in the matter of right guidance such as Thy prophets and saints)]

on whom Thy indignation has not befallen (in consequence of their willful and deliberate choice of the path of perdition), and who have not gone astray (i.e., those who have deviated from the right course owing to their heedlessness and want of proper serious thinking)]. {Daryābādī, op. cit., vol. 1, p. 2}

<sup>14</sup> Thānavī, op. cit. vol. 1, p. 1.

<sup>15</sup> These are the four categories of those who find favor with Allah. Among them all, the prophets are the greatest. The *Siddīqīn* (the constantly true) are those who acquire spiritual perfection, and thus attain the highest rank among the followers of a prophet. In common parlance, they are called Men of Allah, or saints. The *Shuhadā'* (martyrs) are those who sacrifice even their lives for the sake of their faith (or, who bear witness to the truth, as the word admits of both meanings). The righteous (the *Ṣāliḥīn*) are those who follow the *Sharī'ah* completely, not only in the matter of obligations (*wājibāt*) but also with regard to commendable (*mustahabb*) actions. In everyday language they are called the pious or the virtuous or the good. {Shafī', Muftī Muḥammad, *Ma'ārif al-Qur'ān* (8 vols; English translation), Farid Exports, New Delhi, India, vol. 1, p. 78}

<sup>16</sup> *Āyah* and its translation: فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا [Thou art, as if going to kill thyself over their footsteps out of sorrow (i.e., in thy extreme solicitude and earnest zeal for their conversion) for they do not believe in this discourse (i.e., in the Qur'ān)]. {Daryābādī, op. cit., vol. 3, p. 35}

<sup>17</sup> Thānavī, op. cit. vol. 6, p. 108. Maulānā's actual words are: خلاصہ یہ کہ آپ ﷺ تبلیغ کیجئے ہوں نہ سوچئے کہ ہائے ان پر عذاب ہوگا، وہ ہماری متعلق ہے۔

<sup>18</sup> Here, Maulānā Abdul Mājīd Daryābādī writes as: The holy Prophet (S.A.A.<sup>w</sup>.S) in the tenderness of his heart was exceedingly solicitous for the unbelievers. He is told now that his responsibility as a Prophet ended with his preaching the true doctrines and expounding the Message. Everyone was accountable for his own actions. Why should the Prophet (S.A.A.<sup>w</sup>.S) burden his heart with anxiety on their account? {Daryābādī, op. cit., vol. 1, p. 78}

<sup>19</sup> Thānavī, op. cit. vol. 6, p. 108.

<sup>20</sup> *Āyah* and its translation: ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا [Thereafter We raised them up that We might know which of the two parties (of the sleepers) was best at reckoning the time that they had tarried (in the cave)]. {Daryābādī, op. cit., vol. 3, p. 35}

<sup>21</sup> Thānavī, op. cit. vol. 6, p. 109.

<sup>22</sup> *Āyah* and its translation: وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ [And (I) know that which you disclose and that which you keep in the bosoms].

<sup>23</sup> Thānavī, op. cit. vol. 1, p. 21.

<sup>24</sup> *Āyah* and its translation: إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ [We have sent it (i.e., the Holy Quran; the luminous Book) down (from the Preserved Tablet to the nethermost heaven) on a blessed night (which is one of the odd nights in the last ten days of the month of *Ramādān*); verily We were to become warners (in Our extreme loving-kindness to Our creatures).] {Daryābādī, op. cit., vol. 4, p. 177}

<sup>25</sup> Thānavī, op. cit. vol. 10, pp. 98-99.

<sup>26</sup> Thānavī, op. cit. vol. 1, p. ۵۰۲.

<sup>27</sup> (A.S.): is an abbreviation for the Arabic expression: *عليه الصلوة والسلام* which is translated in English as: "May Allah's blessings and peace be upon him."

<sup>28</sup> (S.A.A.".S.): is an abbreviation for Arabic expression: *صلى الله عليه وسلم* which is translated in English as: "May Allah's blessings and peace be upon him".

<sup>29</sup> Thānavī, op. cit. vol. 1, p. 71. The full version of this *Hadīth* is: According to a *Hadīth* reported by Imām Ahmad in his "*Musnad*", the Holy Prophet (S.A.A.".S) has said that Allah had chosen him as the Last Prophet at a time when Sayyidnā Ādam (A.S.) was not yet created and only his clay was being prepared, and that he was the manifestation of the prayer of his father, Sayyidnā Ibrāhīm (A.S.), of the good tidings brought by Sayyidnā 'Īsā (A.S.) (Jesus Christ), and of the dream seen by his mother. {*Shafī*, Muftī Muḥammad, op. cit. vol. 1, p. 333}.

<sup>30</sup> Thānavī, op. cit. vol. 4, p. 51. Maulānā Thānavī's actual words are: *ان آیتوں کی یہی تفسیر حدیثوں میں*

آئی ہے اور یہی تمام اکابر سلف اہل حق سے منقول ہے

<sup>31</sup> *Āyah* and its translation: *لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ* [that they may witness the benefits (primarily spiritual and moral, and secondarily material) to them and may mention (in gratitude) the name of Allah on the days known (i.e., the 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> of *Dhū al-Hijjah* when the sacrifices are to be slain) over the beast cattle (i.e., cows, camels, goats and sheep) with which He has provided them. So eat of it, and feed the hungry poor.] {*Daryābādī*, op. cit., vol. 3, p. 180}

<sup>32</sup> Thānavī, op. cit. vol. 7, p. 70.

<sup>33</sup> *Āyah* and its translation: *وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ* [And whoever turns away from that guidance of Mine, verily for him will be a shrunken livelihood (before *Qiyāmah*, in this very world, and in the grave), and We shall raise him up sightless (from the grave) on the Day of Judgement.]

<sup>34</sup> Thānavī, op. cit. vol. 7, p. 36. The actual words of these *ahādīth* are: *أخرج عبد الرزاق و سعيد بن منصور و مسدد في مسنده و عبد بن حميد و الحاكم و صححه و البيهقي في كتاب عذاب القبر و جماعة عن أبي سعيد قال: قال رسول الله صلى الله عليه و سلم في قوله تعالى: "مَعِيشَةً ضَنْكًا" عذاب القبر.*

**Note:** Muftī Muḥammad Shafī, in his *Tafsīr Ma'ārif al-Qur'ān* gives another interpretation of *مَعِيشَةً ضَنْكًا*, he writes: Another interpretation given to these words by Sayyidnā Sa'd ibn Jubayr (*Rah.A.*) is that these people will be deprived of the gift of contentment which will result in an overpowering greed for worldly goods (*Tafsīr al-Maḥzarī*) but no amount of wealth will ever give them peace and content. The constant desire to augment their worldly possessions and the fear of any decrease in their size will always keep them anxious and uneasy. It is generally observed that the wealthy people who have all the means of comfort at their disposal actually are unable to enjoy comfort



بالتوقيف بل باجتهاد الصحابة مع إجماعهم عليه فيما أراه و الدليل الكافي عليه ما أخرجه أحمد و الترمذي و أبو داؤد و النسائي و ابن حبان و الحاكم قال قلت لعثمان ما حملكم على أن عمدتم إلى الأنفال و هي من المثاني و إلى براءة و هي من المثني فقرنتم بينهما و لم تكتبوا بينهما سطر "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" و وضعتموها في السبع الطوال الحديث. فهذا يدل على أن الاجتهاد له دخل في ترتيب السور و أيضًا وردت روايات مرفوعة و موقوفة مختلفة في ترتيب السور فدل على كونه غير توقيفي تركه الشارع مسكوتًا عنه ثم أجمعوا على هذا الترتيب و الآن لا يجوز مخالفته.

<sup>44</sup> Thānavī, op. cit. vol. 1, p. 2. ج، د (Preface).

<sup>45</sup> Thānavī, op. cit. vol. 1, p. 2.

<sup>46</sup> Thānavī, op. cit. vol. 8, p. 79.

<sup>47</sup> Thānavī, op. cit. vol. 12, p. 103. Maulānā's actual words are: ربط: اُور سورہ والیل کی آیت فاما من أعطی سے اللعسری تک میں مہمات اصول و فروع کا عنوان کُلی سے بیان اور ان کی تصدیق و انتہال یا تکذیب و اغلال پر وعدہ و وعید مذکور ہے جو کہ ما قبل کی سورتوں کی بلکہ تمام قرآن مجید کے لئے بمنزلہ تخیض جامع کی بھی ہے اور اس سورہ و الضحیٰ سے سورہ ناس تک کے لئے بمنزلہ تفصیل مختصر کے بھی ہے۔ چنانچہ مہمات مذکورہ میں سے ایک مسئلہ رسالت کا بھی ہے جس کا بیان مع دوسرے بعض مضامین مناسبہ کے جیسے حضور صلی اللہ علیہ وسلم پر بعض انعامات کا فائز فرمانا اور جیسے اُن کے شکر یہ میں آپ کو بعض اواخر و نوائی کا مخاطب فرمانا اس سورت میں آیا ہے۔ اسی طرح بقیہ جمع سورتوں میں اُن مہمات کلیہ کے خاص جزئیات اور اُن کے مناسب مضامین مذکور ہیں جیسا کہ ہر سورت کے شروع سے اُن جزئیات و مناسبات کی تعیین بھی معلوم ہو جاوے گی اور اس تقریر سے آئندہ تمام سورتوں کا ارتباط باہمی اور ما قبل کے ساتھ واضح ہو گیا اب مجد اہر سورت کے لئے مستقل تقریر ربط کی ضرورت نہ ہوگی صرف اسی تقریر کی طرف اشارہ کر دینا کافی ہوگا گویا ہم سب سورتوں میں مستقل ربط بھی ادنیٰ تامل سے معلوم ہو سکتا ہے۔ چونکہ آگے چھوٹی چھوٹی پاس پاس سورتیں رہ گئی ہیں اس لئے سب کا تقریر واحد میں منسلک کر دینا زیادہ مناسب معلوم ہوا جیسا امام رازی نے بھی تفسیر سورہ کوثر میں والضحیٰ سے آخر تک کا ربط ایک ہی تقریر میں لکھا ہے لیکن وہ تقریر عالی اور غامض اور اطوال ہے اور یہ تقریر اقرب و اخضر و اہل ہے؛ و للناس فیما یعشقون مذاہب و قالوا و قلت الفضل للمتقدم۔

<sup>48</sup> Ibid. pp. 126-27. Maulānā's actual words are: اور ایک عجیب لطیفہ اس سورت میں جس سے قرآن کا حسن آغاز و انجام بھی ظاہر ہوتا ہے یہ ہے کہ اس کے اور فاتحہ کے مضامین میں غایت درجہ کا تقارب کہ حکم امتداد میں ہے متحقق ہے۔ چنانچہ رب الناس کے مناسب رب العلمین اور ملک الناس کے مناسب مالک یوم الدین اور الہ الناس کے مناسب ایاک نعبد اور استعاذہ کے مناسب ایاک نستعین اور الوسواس الخناس الخ کے مناسب اهدنا الخ ہے۔

<sup>49</sup> Nadawī, Maulānā Abdul Bari, *Tajdīd Mu'āshirah*, Academy of Islamic Research and Publications, Lucknow-226007 (U.P.), India. Vol. 1, p. 119.

<sup>50</sup> إِنَّآ أَعْطَيْنَاكَ الْكَوْثَرَ [Verily We have bestowed on thee (O Prophet!) *al-Kauthar* ('abundance of good')]. *Kauthar* is literally 'A large quantity, or number of property or cattle.' And *al-Kauthar*, as a proper name, signifies 'A certain river in Paradise, from which flow all the other rivers thereof, pertaining specially to the Prophet, described as being whiter than milk and sweeter than honey and as having its margin composed of pavilions of hollowed pearls.' {Lane's Arabic-English Lexicon, p. 5549}.

<sup>51</sup> Thānavī, op. cit. vol. 12, p. 121. Maulānā's actual words are: ف: کوثر کے معنی خیر کثیر کے ہیں اور اس خیر کثیر میں دو نوں تفسیریں اور ایک تفسیر کا دوسری تفسیر میں داخل ہونا آیا ہے اور بعض حدیثوں سے اس

نہر کا جنت میں ہونا اور بعض سے میدان حشر میں ہونا معلوم ہوتا ہے۔ دونوں میں یہ تطبیق ہو سکتی ہے کہ اصل نہر جنت میں ہے اور اس کی ایک شاخ میدان حشر میں باذن الہی آ جاوے گی دونوں کو کوثر کہہ دیا گیا۔

<sup>52</sup> *Li'ān*: The meaning of *Li'ān* and *Mulā'anah* is to curse and praying for Allah's wrath on each other. Certain specific types of oaths between husband and wife with special connotation are called *Li'ān* in Islamic law. {*Shafi'*, Mufti Muḥammad, op. cit., vol. 6, p. 363}

<sup>53</sup> Thānavī, op. cit. vol. 8, p. 4.

<sup>54</sup> Mufti Muḥammad *Shafi'*, in his *Tafsīr Ma'ārif al-Qur'ān*, writes: In both these incidents it is reported that the verses of *Li'ān* were revealed for that particular incident. Hāfiz Ibn Hajar and Shaikh al-Islam Imām al-Nawawī have noted the likeness in the two by explaining that it looks the first incident was that of Hilāl Ibn Umayyah, and the verses of *Li'ān* were revealed in that connection, and immediately after that 'Uwaimir was also confronted with a similar incident, which he presented before the Holy Prophet (ﷺ), perhaps not knowing Hilāl Ibn Umayyah's incident, which had occurred earlier. Then, the Holy Prophet (ﷺ) told him the judgement in his case. This appears plausible because, in the case of Hilāl Ibn Umayyah the wordings are فنزل جبرئیل (Then Jibrā'il descended with these verses), while in the case of 'Uwaimir the wordings are قد أنزل الله فيك (Allah has revealed about you), the meaning of which could be that Allah has enjoined His command in a case similar to yours. والله أعلم. (*Tafsīr al-Maḥzarī*) {*Shafi'*, op. cit. vol. 6, p. 368}

<sup>55</sup> *Āyāt* and their translation: لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ ۚ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا [Not by your vain desires nor by the vain desires of the people of the Book are the promise of Allah to be fulfilled (no mere wish and desire, shorn of acts and deeds, would avail anything); he who works an evil shall be requited therefor, and he shall not find, besides Allah, a protector nor a helper]. {Daryābādī, op. cit., vol. 1, p. 369}

<sup>56</sup> Thānavī, op. cit. vol. 2, p. 159. Maulānā's actual words are: الروايات: في اللباب أخرج ابن جرير عن مسروق قال: تفاخر النصراني وأهل الإسلام فقال هؤلاء: نحن أفضل منكم وقال هؤلاء نحن أفضل منكم فأنزل الله {ليس بآمانيكم ولا آماني أهل الكتاب}، و في لفظ جلس ناس من اليهود و ناس من النصراني و ناس من المسلمين الخ. قلت: و قد ذكرت هذه الرواية في المتن. و أيضاً في اللباب أخرج ابن أبي حاتم عن ابن عباس قال: قالت اليهود و النصراني لا يدخل الجنة غيرنا و قالت قريش: إنا لا نبعث فأنزل الله تعالى {ليس بآمانيكم ولا آماني أهل الكتاب}. قلت و من ثم قال بعض المفسرين إن الخطاب في الآية للمشركين و أيده بأنه لم يجر للمسلمين ذكر في الأماني لكن الذي رواه الترمذي و مسلم من كون الآية شاققة على أبي بكر الصديق و المسلمين و جوابه صلى الله عليه و سلم لهم بكون المصائب كفارة لهم في الدنيا أصرح دليل على كون الخطاب للمسلمين فالتوجيه أن يقال إن المقصود هو الخطاب للمسلمين و تدل الآية على بطلان آماني المشركين بالأولى لأن الأماني إذ لم يعتد بها و قد كانت من أهل العلم فما بالها إذا كانت من أهل الجهل فكان الخطاب للمشركين بهذا النمط. و أما ما أيده به فان الأماني بالتفسير الذي اخترته تكون عامة للمشركين و غيرهم فافهم.

<sup>57</sup> Ibid. p. 96. Maulānā's actual words are: الروايات: روى أحمد و الترمذي و أبو داؤد و ابن ماجه عن جابر رضي الله تعالى عنه قال: جاءت امرأة سعد بن الربيع إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله هاتان إبتنا سعد قتل أبوهما يوم

أحد وأن عمهما أخذ ماله ولم يدع لهما مالا ولا ينكحان إلا ولهما مال فقال صلى الله تعالى عليه وسلم: يقضي الله تعالى في ذلك فنزلت آية الميراث فبعث رسول الله إلى عمهما فقال: أعط لإبنتي سعد الثلثين وأعط أمهما الثمن وما بقي فهو لك.

<sup>58</sup> *Kalālah*: There have been many definitions of *Kalālah*. Imām Al-Qurtubī reports these in his *Tafsīr*. According to the most well-known definition, ‘a person who dies leaving no ascendants and descendants is *Kalālah*.’ ‘Allāmah al-Ālūsī, the author of *Rūḥ al-Ma‘ānī* says that *Kalālah* is really a verbal noun used in the sense of *Kalāl* meaning ‘to become exhausted’ which denotes ‘weakness.’ The name *Kalālah* has been applied to every relationship other than that of father and son because that relationship is weak as compared to the relationship of father and son.

Moreover, the word, *Kalālah* has also been applied to the deceased who left no son or father to inherit, as well as to the inheritor who is neither the son nor the father of the deceased. The lexical derivation requires that the word, *Dhū*, should be deemed as understood though not expressed explicitly. Thus *Kalālah* will be taken in the sense of *Dhū Kalālah*, meaning ‘one having weak relation’. Later on, the word also came to be applied to the property left as inheritance by a deceased having no son and father.

In gist, if a person, man or woman, dies and leaves behind neither father nor grandfather nor children, but does leave a brother or sister from the same mother and different father, the brother will get 1/6 and, if there is none, the sister will get 1/6. However, if they are more than one (for example, there may be one brother and one sister, or two brothers and two sisters) then, they all will share one-third of the entire property of the deceased. Here, the male will not get twice that of the female. {*Shāfi‘*, op. cit. vol. 2, pp. 347-48}

<sup>59</sup> *Tānāvī*, op. cit. vol. 2, p. 99. Maulānā’s actual words are: الروايات: أخرج الأئمة الستة عن جابر بن عبد الله قال عادي رسول الله صلى الله عليه وسلم و أبو بكر في بني سلمة ماشيين فوجدني النبي صلى الله عليه وسلم لا أعقل شيئاً فدعا بماء فتوضأ ثم رش علي فأفقت فقلت: ما تأمرني أن أصنع في مالي؟ فنزلت {يوصيكم الله في أولادكم للذكر مثل حظ الأنثيين}.

<sup>60</sup> *Tānāvī*, op. cit. vol. 2, p. 99. Maulānā’s actual words are: قلت و تقدم نزولها في قصة سعد بن الربيع و الجواب كما في لباب النقول أنه يحتمل أن يكون نزول أولها في قصة البنيتين و آخرها و هو قوله {و إن كان رجل يورث كلاله} في قصة جابر و يكون مراد جابر بقوله فنزلت {يوصيكم الله في أولادكم}: أي ذكر الكلاله المتصل بهذه الآية.

<sup>61</sup> *Tānāvī*, op. cit. vol. 1, p. 1, ج، د، ج (Preface).

<sup>62</sup> *Rukū‘*: Another structural division of every *Sūrah* (chapter of the Holy Qur’ān) is into ‘sections’ of various lengths. {*Daryābādī*, op. cit., vol. 1, p. 7}

<sup>63</sup> *Tānāvī*, op. cit. vol. 7, p. 3. Maulānā’s actual words are: ف: دعائفي اس لئے کی گئی کہ وہ اقرب الی الاجابت ہے (للحديث الذي رواه ابن حبان في صحيحه مرفوعاً: خير الدعاء الخفي كما في البحر الرائق) اور نادی سے اعلان کا بشرہ نہ ہو کیونکہ نداء بمعنی دعاء عام ہے۔ اور بجائے طلب ولد کے اصلاح موالی کی دعائے کرنا باوجود یہ کہ یہ بھی طریق حفاظت دین کا تھا شاید اس لئے ہو کہ جو ابتداء سے صالح ہو عوام پر اس کا اثر و عطا کا زیادہ ہوتا ہے۔ اور میں آل یعقوب بڑھانا دلیل نقلی ہے اس پر کہ وراثت مالیه مراد نہیں ہے کیونکہ یقیناً موالی مذکور فی الآیہ قرابت میں بہ نسبت یحیی علیہ السلام کے موروث منہم سے زیادہ قریب تھے پھر بعید کو کب میراث پہنچ سکتی ہے اور انبیاء علیہم السلام کی نظر سے مال و متاع کا متم بالشان نہ ہونا دلیل عقلی ہے وراثت مالیه کے مراد نہ ہونے پر کیا وہ اس لئے اولاد مانگتے کہ میرا روپیہ پیسہ میرے اور رشتہ داروں کو نہ ملے؟ اور (سورۃ) آل عمران میں اس دعا کا باعث ظہور خوارق مریم ہونا باعث مذکور فی ہذا المقام کے منافی نہیں، اصل رغبت اس سے ہوئی ہو اور اظہار اس کے سبب ہوا ہو۔ اگر شبہ ہو کہ ذکر یا کی دعائیں بڑھتی سے

معلوم ہوتا ہے کہ وہ میرے بعد بھی رہے اور سورہ انبیاء میں فَاَسْتَجِبْنَا لَهُ سے معلوم ہوتا ہے کہ یہ دعا قبول ہوئی حالانکہ یحییٰ پہلے قتل کئے گئے۔ جواب یہ ہے کہ یا تو یرثنی عام ہے بقاء ذات و بقاء آثار کو، یا فاستجبنا بعض اجزاء کے اعتبار سے ہے، یا قصہ تقدیم قتل یحییٰ کا ثابِت نہیں اور اگر جواب اول پر شبہ ہو کہ بقاء آثار تو خود حضرت زکریا کا بھی کافی تھا پس اس غرض سے تو اُن کا دعا کرنا بعید ہے بلکہ ظاہر یہ ہے کہ دعا سے مقصود یہ تھا کہ اُن کے بعد کوئی جانشین مصلح قوم باقی رہے کہ زندگی کی حالت میں خود وہی کافی تھے اور بعد وفات اُن کے آثار کا بقاء ظاہر ہے سو ممکن ہے کہ یہ جواب دیا جائے کہ چند مصلحین کی تعلیم اور اسی طرح اُن کے آثار کثیرہ کا باقی رہنا بہ نسبت مصلح واحد اور آثار واحد کے زیادہ مؤثر فی الاصلاح اور دیر پا ہوتا ہے۔

<sup>64</sup> Thānavī, op. cit. vol. 12, p. 75.