

## A Critical Analysis of the Tafseer, “ Tdabur-ul-Quran and Maarif ul Quran

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### **Abstract**

*Molina Amin Ahsan Islahi and Mufti Muhammad Shai Usmani are the well-known and renowned religious scholars not in the sub-continent but also in the whole World due to their unique styles of writings and the different types of theologies. Both the Mufasireen have their importance due to their efforts for the wellwishing of the Muslims. It can be said that the purpose of tafseer is to elaborate the principles which the Quran came to clarify:*

*1) The elaboration of a perfect set of beliefs with regards to the Creator, and the relationship of the created with the Creator.*

*2) The perfection of personal conduct and good morals.*

*3) The establishment of a set of laws and code of conduct to govern individual and familiar relations.*

*4) The establishment of laws governing societal and political dealings between communities and nations.*

*(5) The narrations of the history of the previous nations, so that the pious among them may be followed, and the impious to act as a warning.*

*(6) To give the good news of Paradise and the blessings in store for the believers, and the evil tidings of the punishment of Hell in store for the disbelievers.*

*(7) To prove the truthfulness of the Prophet (salallahu alayhi wa sallam) and this is done by explaining the miraculous nature of the Quran (ijaz) Therefore, the job of mufassir is to explain all of the above points to mankind.*

*Key words: Molina Islahi, Coherence, tadabur-e-Quran, Hadith Mutawatir, Maarif ul Quran, Mufti Muhammad Shafi*

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## 1.Introduction

The list of the personalities of sub-continent who have bestowed by Allah Almighty to serve the Holy Quran, Molina Amin Ahsan Islahi was one of them. He has written the Tafseer tadabur-e-Quran in Urdu language which is comprises in nine volumes. It has been published many times. The other well known tafseer is Maarif ul Quran by Mufti Muhammad Shafi Usmani which comprises on 8 volumes. The topic of my today conversation is, “A Critical Analysis Of Tafseer Tadaburul Quran” and Maarif ul Quran.

### 1.1 Molina Amin Ahsan Islahi

He was born on 1940, in the Indian village Bhambhar Distt. Azam Garh.(<sup>1</sup>)

He got his education in the religious institute Madrassatul-Islah (<sup>2</sup>) which is situated in Sirai-mir Azam Garh. He was deputed as a teacher after completion his education from the Madrassatul-Alislah. He also continued to learn from Molina Abdul Hameed (<sup>3</sup>) Farahi (<sup>4</sup>). After the death of Molina Farahi(<sup>5</sup>) in 1930, he had started learning from Molina Abdul-Rehman Mubarak puri(<sup>6</sup>), and learnt(<sup>7</sup>) Sunne-Tarmazi(<sup>8</sup>). During this period, he met Molina Moudoodi(<sup>9</sup>) when the Jamat-e-Islami was inaugurated in 1941, he had got its membership. He remained busy in the section of its publication. After a long time company of Jamat-e-Islami he had resign from its membership due to some serious issues (<sup>10</sup>). He had started to write the Tafseer Tadabur-e-Quran, which was completed in 1980. It is a sacred relevancy that the revelation period of Quran was 23 years and the completion period of his Tafseer Tadabur-e-Quran is also 23 years. After the completing Tafseer, he had launched an institution, “Tadabur-i-Quran and Hadith.” He has started his lectures on usool-e-Tafseer and Tafsee, Hadith and usool-e-Hadith. He had taught Mouta-Imam Malik (<sup>11</sup>). After this he has started to teach Alsaheh-al-Bukhari(<sup>12</sup>). These all lectures are publishing from the monthly magazine Tadabbur from Lahore (<sup>13</sup>). Molina Islahi was the founder and the head of this institution (<sup>14</sup>). Besides, Tafseer Tadabbur-e-Quran, Molina Islahi had written almost twenty books on different religious, literary and political issues (<sup>15</sup>). He had translated his teacher’s Tafseer, “Nizam-ul-Quran.” (<sup>16</sup>). In Urdu which is the comprises on some Surahs only (<sup>17</sup>). It was published in his magazine, “Al-Islahi.” (<sup>18</sup>). Molina Islahi was died on 14<sup>th</sup> December 1997 in Lahore.

### 1.2 . Mufti Muhammad Shafi Usmani

The great Islamic scholar Muhammad Shafi, was born in mid night of 20-21 Shaaban 1314 i.e January 25, 1897 in a town Deoband of the district Saharanpur, the British India. His Grandfather named him as Mohammad Mubeen, while the name

“Muhammad Shafi”, was proposed by Molana Rashid Ahmad Gangohi, a great religious scholar and saint of his times. <sup>(19)</sup> Mufti Mohammad learnt and memorized some initial Chapters of the holy book from Hafiz Mohammad Azim. He learnt basic books of Persian from his father, Math from his uncle Munshi Manzoor and Arabic from his friend Qari Mohammad Yousuf Mirathi in Darul Uloom Deoband where his father was working as teacher.( Rafi,2000) In 1325 AH (1907/1908) he was formally admitted into Darul Uloom Deoband from where he graduated in 1336 AH (1918) at the age of 21. He was taught from the following renowned teachers in Darul Uloom Deoband, the British India. <sup>(20)</sup>

Allam Mohammad Anwar Shah• Kashmiri(died: 1352 AH)

Azizur Rahman Usmani• (died: 1347 AH)

Mohammad Qasim Nanotvi• (died: 1347 AH)

Shabbir Ahmad Usmani• (died: 1369 AH)

Syed Mian Asghar Hussain• (died: 1364 AH)

Aizaz Ali• (died: 1374 AH)

Rasool Khan• (died: 1391AH)

Mohammad Ibrahim Balyavi• (died: 1383 AH) <sup>(21)</sup>

In 1336 AH (1917/1918) or 1337 AH (1918/19) he was appointed as a teacher of the primary classes at Darul Uloom Deoband, though he quickly reached a position of teaching higher classes. He had an attraction in Fiqh and Fatawa, so he frequently assisted Mufti AzizurRahman Usmani, the grand Mufti of Darul Ifta (the Fartwa department of Darul Uloom Deoband). Therefore, keeping in view his ability in this field, Muhammad Shafi was appointed to the position of Grand Mufti of Darul Uloom Deoband in 1350 AH (1932). He held this position until 1354 AH (1935/36), and again from 1359 AH (1940/1941) to (1362AH 1943). ( <sup>22</sup>) While holding this position, it is estimated that number of fatwas that he issued was ranged from 26,000 to over 40,000. Some of Muhammad Shafi's fatwas have been published in eight large volumes titled as Imdad al-Muftin, while the majority remained unpublished. <sup>(23)</sup> After Partition when he immigrated to Pakistan he founded Darul Uloom Karachi in June 1951 and become the first president of this institute. Being head of this Institute, he also established the department of Ifta over here. He was succeeded by his grandson Mohammad Rafi Usmani being president of this institute after his sad demise in 1976.(Akbar,1999) Mohammad Shafi not only worked for Islamic theology

but also actively participated in the national politics for the purpose to frame the constitution in light of the teachings of the Holy Prophet Muhammad (PBUH) and the Holy Qur'an for the newly established Islamic state Pakistan. Therefore he actively participated to pass the first Objective Resolution in light of Islamic principles from the National Assembly of Pakistan. (24)

## 2. Literature Review

Sub-continent is the most important and unique part of South Asia, people of the region had been interconnected with Arabs since ancient times. Trade nexus had been developed between both for long ages. However, this region is enlightened with Islam by Muhammad bin Qasim's arrival in 91 AH. Indeed, Islamic teachings had been spread and promoted here with the arrival of Arabs. Although it is not known by authentic and certifiable sources that in sub-continent when the Holy Qur'an was first translated? Who wrote the first commentary? However, according to the available sources, we can say that Abd bin Humaid bin Nasr (d.249 AH)<sup>(25)</sup> was the first scholar who wrote the first Tafsir of Qur'an in sub-continent as Ibne Hajar Asqalāni mentioned it in his renowned book "Tahzīb at Tahzīb"<sup>(26)</sup> After that a series of translation and commentaries have been started in the region. This trend is still in progress. These tafāsīrs have been written not only in Arabic, Persian and Urdu but also in some local languages. It is worth mentioning, that Shah Waliullah Dehlavī (d. 1176 A.H.) and his family has contributed a lot and played a significant role to promote the Qurānic Sciences in Sub-continent. In the region commentaries and interpretations of the Holy Qur'an have been written in both forms of tafsir i.e. commentary in the light of Qur'an, Hadith and explanations of Sahaba (Tafsīr bil Mathūr) "and the self explanatory interpretation of Qur'an (Tafsīr bir Rai). The above mentioned topic is related the second type of Tafsīr.

## 3. Theoretical Framework

Molina Islahi said in the preface of Tadabbur-e-Quran, "Bu this Tafseer I have struggled to highlight the meaning of Every verse which is its real meaning without any bias and prejudice. It is the basic aim of mine and these meaning are also in the Quran." (27)

### 3.2 The Tafseeri sources of Tadabbur Quran and the way to get benefit

Molina Islahi had mentioned all these Tfaseer by which, he had compiled his Tafseer are

1. Tafseer-e-Tabri by Abu-Jaffar Muhammad Bin Jarir Al-Tabri.

2. Tafseer “Alkashaf” which is famous with the name of Tafseer “Zamakhri” by Imam Jarullah Mehmood Bin Umar Alzamkhri.
3. Tafseer Mfatihul-Ghaib which is famous with the name of Tafseer-e- Kabir by Imam Fakharuddin Alrazi.

Besides the above mentioned Tafseer, Molina Islahi had benefited from his sheikh Abdul-Hameed Farahi. In many places, he has quoted as it is from the, the tafseer “Nozamuldin” by Farahi. <sup>(28)</sup>. For example in the tafseer of Surah Alfeel he has adopted different point of view from the Jahoor Mufasireen like his sheikh Farahi.

Molina Islahi said “ It is our methodology of tafseer that we focus on every verse its context, its thematic and the similies in Quran. By this way, the things we understand, we see them in these tafseer. If we see favor for our findings, we declare them. If these tafseer do not pay favor us, we continue our consideration until the truth has become clear. It is the best way to get benefit from the tafseer <sup>(29)</sup>” . in the context of Uloom-ul-Quran, Molina Islahi had got a lot of learning from, “Dlail-ul-Alnizam <sup>(30)</sup> mufradatul Quran <sup>(31)</sup> and Fatiha Nizamul Quran <sup>(32)</sup>. And in the dictionary books, he had trusted on “Lsanul-Arab” <sup>(33)</sup> and “Aqrabul-Mwarid” <sup>(34)</sup>.

### 3.3 His point of view about Ahadith

Molina Islahi had divided Ahadith into two parts.

1. Hadith Mutwatir
2. Khabr-e-Wahid.

In the context of Hadith Mutwatir he believed on Mutwatir Amlī and reflected the Twature Nagli(Often simulation). <sup>(35)</sup>

He rarely trusted on Khabr-e-Wahid. That is why in his tafseer, the Ahadith are very less. It is a great surprising thing that he has left the Ahadith against the vocabulary and his perception, which had present in Alsaheh-Al-Bukhari and Muslim. Especially, the Ahadith which are comprises the Hilat of Mutalqa Salasa and adulterer stand to death. <sup>(36)</sup>

### 3.4 The Clasical reveled Booklets

The classical revealed books like Torat, Injeel etc are benefited by Molina Islahi a lot. He has said in the preface of his tafseer: “ there are many reference in Quran from the revealed books like Taurat, Injeel and Zaboor. There are many stories of the prophets of Bani-Israeel. In many places, the criticism and rejection about distorted are present. In such places, I have focused the original sources of Taurat and Injeel. In spite of the distortedness, the treasures of wisdom are still present. After

readings these books, it has become clear that the source of both kinds of books is the same. After reading these things many times, I confess that both sources have the same taste of Eman in them <sup>(37)</sup>. To judge, the historical status of these books, we have to read the pages of 5,6,7 Khutbat-e-Bahawalpur by Dr. Hamidullah.

It is a fact that Molina Islahi had preferred these books a lot after the Arabic Lughat <sup>(38)</sup>. While the Quran has mentioned the distortedness of these books at many places. To prove his claim, Molina had presented many Examples from Taurat and Injeel. But, when the issue of stoned came, he ignored it inspite of distortedness is still present in these books <sup>(39)</sup>. Some persons still insist that tafseer Tadabbur-ul-Quran is the tafseer Bil-massor inspite of the least material of the Ahadith and the sayings of the Sahaba.

Molina Islahi had the great vision about the revealed books but did not pay focus on the Ahadith and the sayings of Sahaba about the tafseer-e- Quran <sup>(40)</sup>. Because, the tafseer of Quran in the contxt of Ahadith-e-Nabvi is better than these books <sup>(41)</sup>.

All the previous and the present Mufasireen Quran have admitted this principle. In 15 December 1951, Molina himself said while he was addressing the students of the university of Punjab and classified the Mufasireen into four groups <sup>(42)</sup>. He said “first of All the Ashabu-Revat are discussed. It is an admitted fact that this method of tafseer is the most secure and sacred, because in this method, the sayings of Rasoolullah(S.A.W.W) Sahaba and the self are presented. Every person knows that the right and responsibility of tafseer has the most trustable of Rasool(S.A.W.W) and Sahaba and it is the most confidential way. But this methodology has same flaws in it:

1. The direct tafseer of Quran from the Prophet(PBUH) is very less.
2. In the same way, Sahaba have less directly said about Quranic verses our tafseer books are full of un-authentic revayat and it is difficult to distinguish between right and wrong.
3. If after the evaluation, we get the essence which is present in them, then we can not trust on them as a decisive thing. So, after fulfilling the criteria of sihat, these are not void from the dupl. If we regarded them the final thing, it is fatal for the accuracy of Quran. This thing cannot be accepted at any cost <sup>(43)</sup>.

It is not a difficult thing that Molina Islahi, regarded the Ahadith an authentic source for Tafseer-i-Quran, but practically, he is not ready to give the weightage to it, he has adopted for other Usool-e-Tafseer. For example, in his third paragraph of Usool-e-Tafseer. When Molina Islahi is not ready to give the importance of the authentic Revayat, how much he beared with the sayings and incidents of Sahaba. It is the

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result that Molina language about the incidents of Hazrat Maaiz Aslami <sup>(44)</sup> and Ghamdia <sup>(45)</sup>. We cannot repeat them in our words.

### **3.5 Shan-e-Nazool(cause of revelation)**

In the context of Shan-e-Nazool Molina Islahi has followed the principle of his teacher Molina farahi which is mentioned in the preface of the tafseer “Nizam-ul-Quran”

This is the same point of view Allama Jalaluddin Syoti in his masterpiece book “Al-iteqan-Fe-UloomulQuran” which was transmitted from Allama Zakashi in his book. “Alburhan-Fe-uloomulQuran”. The summary is here:

It was the custom of Sahaba and Tabeen that when they said that this verse is for this person or thing, it is meant that this verse comprises that Hukm(order). It was not meant, that thing is the real cause of the revelation of the verse. This is actually a reasoning on the Hukm from the verse. Its purpose was not to narrate that incident <sup>(46)</sup>.

### **3.6Tadabbur-i-Quran and Asrayalyat**

Tadabbur-i-Quran has the distinguishness that it was prevented from those Israyalyat which were against the infallibility of prophets. Or the immoral texts which are not acceptable in the moral perspective had relevancy with the tafseer-e-Quran.

### **3.7 Molina Islahi’s Point of View about Naskh(Cancellation)**

The summary of the point of view of Islahi about Naskh-Quran is that, “He neither rejected it nor accept it vastly but he has adopted the moderate way in this context. He just accepts the Naskh-ul-Quran by Quran. They denied all the kinds of Naskh-ul-Quran <sup>(47)</sup>. He is not convinced the Naskh-ul-Quran by Sunnali <sup>(48)</sup>. Imam Muhammad bin Idrees Alshalie was also adopted this concept <sup>(49)</sup>.

### **3.8 The Thematic Nazm-e-Quran(Coherence)**

Molina Islahi has focused on Nazm-e-Quran in his tafseer. He has done the whole tafseer of Quran in the light of this Nazm-e-Quran. Except Molina Farahi, he is not satisfied with the whole Mufasireen who were adopted the method of Nazm-e-Quran. He says that this job is very difficult because every person cannot fulfill the requirements of this Nazm-e-Quran inspite of regarding their efforts, they have not succeeded to offer a unique thing which was admirable before Molina Islahi, who were the promoter of Nazm-e-Quran were Imam Razi, Allama Makhdoom Mehaimi were the most prominent. Molina Islahi said that mostly, I studied the Tafseer-i-

Kabeer and the Tafseer-i-Mehaimi. He said that these Tafseer had not helped me to solve any difficulty. Their pattern to create resemblance between the Ayat is possible in irrelevant Verses also <sup>(50)</sup>.

Molina Islahi said that the first most successful effort was my teacher Molina Abdul Hameed Farahi in this context <sup>(51)</sup>.

Islahi said that Quran is the Systematic book. All the verses of every Surah have the link between them. Which he has tried to highlight them. He says more that likewise the verses of every Surah. The whole Surah also has the linking between them. He called them the "Zauj". He says that if one part of any incident is narrated in the one Surah, the other part of that incident is revealed in the next Surah. In sometime, if the compact is in the one surah, its detail is in the next Surah. Beyond this, he says that Quran is a specific system, whose one phase is totally revealed which open for every person but as well as, its dimension is hidden which is revealed after consideration <sup>(52)</sup>. Islahi said about the composite system that there are seven groups of Makki and Madni Surahs. In every group, first are the Makki Surahs and after that there are Madani Surahs <sup>(53)</sup>.

Islahi has got deduction from the following Ayat to prove his claim

1. <sup>(54)</sup>ولقد آتيناك سبعاً من المثاني والقرآن العظيم
2. <sup>(55)</sup>الله انزل احسن الحديث كتاباً متشابهاً مثاني.....الخ

While in the tafseer of the first verse, there are many sayings and by the Hadith. It is said that "Saba Msori" means the Surah Fatiha <sup>(56)</sup>. But Islahi said that those persons who says that the meaning of Saba-e-Msoni is Surah Fatiha are correct. But it has a specific place because if we consider in it then, the seven verses completed while the to its part of surah Fatiha has the controversy.

In the view of the Qurah of Madina, Busra and Syric it is not part of any Surah of Quran while Bismillah has brought in the beginning of every Surah just for Barkah and the Symbol of detachment. It is the maslak of Imam Abu Hanifa.

On the contrary, the Qurah of Makkah and Kofa say that this is the part of Surah Fatiha. And also the part of other Surahs. This is the Mazhab of Imam Shafie and his companions.

Islahi says that the mazhab of Qurah of Madina is more accurate <sup>(57)</sup>. Islahi says that as every Surah has a specific theme by which all the verses are attached. Same wise, the every group has the special theme. All the Surah of that group are linked with that theme. The meanings and themes are common in every group but the comprehensive theme has its specific dimension. For example, the theme of law and



Shariah is dominant in one group, in the other group the History of Millat-e-Ibrahimi is discussed. If one group has the dominany of the Nabuwat and Risalat and its Characteristics while the other group is constituted by Tauheed and its components (<sup>58</sup>).

In short, Islahi categories the Nazm-e-Quran into three parts:

1. The interior Nazm of every Surah by which it seems organized and coordinated.
2. The common Nazm of one Surah to another which indicated the common concept of both.
3. The common theme of every group by which the whole Quran.

### **3.9 The methodology of Islahi about Fiq'hi Msail**

Molina Islahi has discussed limited Fiq'hi Msail in his tafseer. He has limitized the msail at its level on which the Quran indicated. However, he has differences from the Jamhooir Ulma and adopted the different way and he had also rejected the Sahih Ahidith. He considered only Nikah sufficient for Hilat (56), where it is clear from the Hadith Sahih that Mubashrat is compulsory for Hilat for the previous husband (<sup>59</sup>).

Molina Salihi says that if we imposed the adultery stoned punishment for the adult person the punishment of sticks (Koras) which is mentioned in Surah Noor verse no.2 will be abolished and the cancellation of Quran will be due to Hadith, and it is not lawful, you can say it a Takhsees(Exceptness) but actually, it is a Naskh (<sup>60</sup>).

Molina Islahi says that I am not the rejector of Naskh but fix it with adultery married person is not acceptable (<sup>61</sup>). Further this punishment is also proved from the Holy Quran in Surah Al-Maida. Moreover he says that the adultery punishment is for these who create the problem of law and order in the society (<sup>62</sup>). This is also Tafarud(individuality) of Islahi, otherwise nevertheless has not deducted the meanings of stoned punishment from the married adultery person (<sup>63</sup>).

On the other side, he is convinced the punishment of thief due to Hadith and leave the order of the verse of sarqa of Surah Al-Maida. He mentions it in his Dars-e-Hadith. He says that the punishment of cutting hand due to theft is not every kind of thief but its condition due to Hadith is that if the value of theft thing is less than the one fourth of Dinar, then the punishment would be abolished (<sup>64</sup>). But Tazeer would be implemented on it.

### **3.10 Some important features of his Tafsir are;**

1. It takes care of literal, metaphorical, literary, scholarly and interpretative aspects.
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2. It contains a valuable treasure of intellectual dynamisms and reconstruction.
3. It is comprehensive and a combination of the modern and ancient.
4. Thousands of the Quranic subjects have been organized into a coherent order of topics for the first time for better understanding of readers.

#### **4.The important Features of tafseer Maarif ul Quran**

Ma'ariful Qur'an; Compilation background Regarding compilation's background of Ma'ariful Qur'an, Mufti Muhammad shafi wrote in his forwarding note that he never thought himself able to write tafsir of the Qur'an being very difficult and technical job. However the origin of Ma'ariful Qur'an refers back to the third of Shawwal 1373 A.H. (the 2nd of July 1954) when I was invited to deliver weekly lectures on the Radio Pakistan to explain selected verses of the Holy Qur'an to the general audience. This invitation was accepted with the condition that no any remuneration for this service will be accepted and that my lectures would be broadcast without any sensor /interference by the editing authorities. The permanent title of this weekly programme was "Ma'arifulQur'an" (The Wisdom of the Holy Qur'an) and it was broadcast every Friday morning on the network of Radio Pakistan. This series of lectures continued for ten years up to the month of June 1964 whereby the new authorities stopped this programme due to change in the policy of the Radio Pakistan. This series of lectures contained a detailed commentary on selected verses from the beginning of the Holy Qur'an up to the Surah Ibrahim.This weekly programme of Radio Pakistan was warmly welcomed by the Muslims throughout the world and used to be listened to by thousands of Muslims, not only in Pakistan and India but also in Western and African countries .After the programme was discontinued, requests were started pouring from all over the world to transfer these series of lectures in a form of book and to complete the remaining part of the Qur'an in the shape of a regular commentary. Therefore keeping in view these requests, these lectures were revised with addition of those verses which were not included in the original lectures. The project was started in 1383 A.H. (1964) and completed the commentary of Surah al-Fatihah in its revised form and started the revision of Surah al-Baqarah. However, project was suspended for the time being due to the involvements in other numerous activities, and remained unattended during the next five years. In Shawwal 1388 (1969) the project was restarted while the author suffered from a number of diseases which made him restricted to his bed. It was during this ailment that he again started this work while on bed and completed Surah alBaqarah in the same condition. Since then he devoted himself to the "Ma'ariful-Qur'an". Despite a large number of obstacles in his way, he never surrendered to any of them and continued his work with a miraculous speed until he accomplished the work in eight volumes (comprising about seven thousand pages) within five years only. <sup>(65)</sup>

## Presentation & Style

The work consists of eight volumes. A detailed introduction, included at the beginning of the first volume, focuses on some of the basic issues of the Quran. Notable among them are the Wahy, the modes of descent, the chronology of the revelation of the Quran, the first revealed verses (ayah), Meccan and Medinan verses, the preservation of the Quran, the printing of the Quran, the sources of Tafsir, Arabic language etc. The work adopts a simple narrative style: first, several verses are provided in the original Arabic with their literal translation in Urdu; it is then followed by subject-wise discussion on almost every important issue. Here we are presenting some important features of Ma'ariful Qur'an. <sup>(66)</sup>

1. Rather to translate Qur'an again by himself, the author depended and borrowed the translation for his Tafsir from Mahmood Ul Hassan Deobandi and Ashraf Ali Thanvi as both the authors already done this job with great care and responsibility.
2. The abstract of Chapters is taken from the Tafsir Bayan al Qur'an with some additions by himself.
3. Under the title Marif o Masa'il, Ma'ariful Qur'an not only includes the discussions and analysis of the Quran found in the authentic sources of Tafsir, it also tries to answer the contemporary questions and issues in a logical and scholarly manner, which is rather absent in other traditional Tafsirs. <sup>(67)</sup>
4. The author tried his best to discuss emerging issues of the new era of Science & Technology and presented their possible solutions in light of Qur'an and Sunah. For Example; Transplantation of blood from one person to another to save life, use of various Allopathic Medicines, Family Planning, (Zabt e Wiladat) Raza'at of newly born babies, prey by bullet etc. <sup>(68)</sup>
5. The author rather to criticize past work discussed Fiqhi Problems in general on various issues of the modern days and gave their possible solutions in light of Qur'an and Sunah. Such matters are mostly referred from Ahkam al-Quran, Tafsir Al Qurtubi, Ibne Arabi, Tafsirat Ahmadiya, Rooh Al Maani, Bayan al Quar'an.
6. The author mostly depended on the work already made by the prominent scholars in the past. In this regard author frequently referred following sources during his commentary.
7. In the introduction of Ma'ariful Qur'an, the author has mentioned the sources he has taken help from in compiling this voluminous work. Some of them are:

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## 5. Conclusions

Keeping in view above, it is concluded that both the tfaseer have a lot number of readers not only in Pakistan but all over the world. Bothe the tfaseer have been translated in many languages of the world. But the readers of taseer Marrif ul Quran are more than the readers of Tadabbur ul Quran. Because, it is a matter of great pride for Mufti Muhammad Shafi that he is the scholar who rather to criticize the other sects, presented all his work in very simple, unique and versatile manner with authentic justifications, from Quran and Sunnah that other sects even though having difference of opinion in various issues, still considering him very honest and responsible scholar for the way he concluded the issues sensitive in nature (due to which Muslim Umah divided into various sects) with authentic evidence purely in light of Quran and Sunnah, in easy and logical way and can understand that what the Almighty Allah is demanding from the mankind for their own betterment of this and the eternal world. This is a commendable service of Mohammad Shafi for the Muslim Umah.

^ In short Molina Islahi do not give the weightage to Ahadith as they have right. He interprets the many Ayat in his point of view.

### **Referees**

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- <sup>1</sup> The letter of Javed Ahmad Ghamdi to the seholar on dated 15-02-1990.
  - <sup>2</sup> The Ahwal of Molina Farahi p.12 Majmua Tfaseer Farahi, Faran Foundation Lahore.
  - <sup>3</sup> Majmua Tfaseer-i-Farahi P.12
  - <sup>4</sup> Dr. Sharaf-ul-Din Islahi, P: 136, Mujalla Uloom-ul-Quran, July Dec:1985. Azam Garh India.
  - <sup>5</sup> Majmua tfaseer Farahi, P:7.
  - <sup>6</sup> Nuzhatul-Khawatir, Abdul-High Hasni, Noor Muhammad Asahul Al-matabay kutab khana tijarat Karachi.
  - <sup>7</sup> Sunn-e-Termazi, Abu-Esa, Muhammad bin Esa bin Sura. Tazkaratul-Hufaz Al-Zahbi 283/30.
  - <sup>8</sup> Mabadi-e-Tadabbur-i-Hadith, Page:14
  - <sup>9</sup> Syed Abul-Aala Maudoodi Dawat-e- Tehreek, Syed Asad Gillani, Tabba, Lahore.
  - <sup>10</sup> Maqalat-e-Islahi, chapter 2, volume 1, Faran Foundation Lahore.
  - <sup>11</sup> Wafayatul-Aayan, 284/3, Sifalul-Faswah 99/2.
  - <sup>12</sup> Taleef, Muhammad bin Ismail Bukhari 256.
  - <sup>13</sup> Idara Tadabbur-e-Quran-e-Hadith Lahore.
  - <sup>14</sup> The letter of Khalid Masood to the columnist dated: 8-02-1996.
  - <sup>15</sup> The publications of Molina Islahi.
  - <sup>16</sup> Nizamul Quran o Taveelufurqan bil Furqan.
  - <sup>17</sup> The Arabic Tafseer of Molina Isalhi of Some selected Surahs.
  - <sup>18</sup> The Risalaha/ Magzine which was published during the stay at Sirai Mir.
  - <sup>19</sup> Shafi,M.(1384 A.H). "Fatwa Darul Uloom Deoband", Idarat ul Maarif, Karachi, 2:4.
  - <sup>20</sup> ibid
  - <sup>21</sup> Rafi, U. (2000) "Hayat e Mufti-eAzam", Idarat ul Maarif, Karachi, P-26.
  - <sup>22</sup> Shafi,M.(1384 A.H). "Fatwa Darul Uloom Deoband", Idarat ul Maarif, Karachi, 2:4.
  - <sup>23</sup> Rafi, U. (2000) "Hayat e Mufti-eAzam", Idarat ul Maarif, Karachi, P-26.
  - <sup>24</sup> Shafi,M.(1384 A.H). "Fatwa Darul Uloom Deoband", Idarat ul Maarif, Karachi, 2:4.

- <sup>25</sup> *The full name of Abd bn Humaid is Abdul Hamīd, and as an abbreviation is called Abd bn Humaid. He was born in the era of Sind “ Kach / Kas” in the 2nd century of AlHijrah. He traveled to the Arab for the sake of knowledge, where he got the knowledge from the most renowned scholars, and Imam Muslim and Imam Tirmadhi also became his students. Please see: Zahid Al-Husaini , Qazi: Tazkiratal-mufasssirin, Darul-Isha’at Attok, Pakistan,1425 AH. p. 86*
- <sup>26</sup> *Imam ibn e Hajar al-asqalani had seen this Tafsiṛ that was written by Muhammad bn Muzahim and mentioned his “Sanad” . please see: Ibn e Hajar al-asqalāni: Tahzīb-altahzīb, 6/456*
- <sup>27</sup> *The preface of Tadabbur-i- Quran p,2.*
- <sup>28</sup> *Shazratul Zahab 260/2.*
- <sup>29</sup> *Wafyyat ul aayan 168-174/2.*
- <sup>30</sup> *ibid*
- <sup>31</sup> *Majmua Tfaseer e Frahi 1991.*
- <sup>32</sup> *Tadabbur ul Quran, 32/1.*
- <sup>33</sup> *The book of Molina Farahi on Nazm e Quran , Daira e Hameedia Sirai Azam Garh India.*
- <sup>34</sup> *The research about the difficult words of Quran.*
- <sup>35</sup> *The preface of Frahi tafseer.*
- <sup>36</sup> *By Muhammad bin Mukaram fi Mada ميجر*
- <sup>37</sup> *Saeed alkhawarzmi alsharhooni, Manshorat maktaba ayat alazeemi Qum, Iran.*
- <sup>38</sup> *Mabadi Tadabbur e Hadith, P.20.*
- <sup>39</sup> *Tadabbur e Quran p.265*
- <sup>40</sup> *Khutbat e Bahawalpur by Dr. Muhammad Hameedullah, p.5,6,7,13.*
- <sup>41</sup> *Albaqrah, ayat,75.*
- <sup>42</sup> *Al Ahdul Qadeem, safrul Ahbar alfaslul Eshroon 205/1.*
- <sup>43</sup> *Islami Riyasat by Molina Islahi.*
- <sup>44</sup> *Tafseer ibne Kaseer, 3/1*
- <sup>45</sup> *Mabadi Tadabbur e Hadith, P.183-223.*
- <sup>46</sup> *Ibid, p.174-188.*
- <sup>47</sup> *Ibid, p.187-188.*
- <sup>48</sup> *Tadabbur ul Quran, 505/4.*
- <sup>49</sup> *Ibid.*
- <sup>50</sup> *Ibid, p.12.*
- <sup>51</sup> *Ibid, 671/1.*
- <sup>52</sup> *Ibid, p.506,671/1*
- <sup>53</sup> *Tazkra tul Hufaz,329/1.*
- <sup>54</sup> *Tadabbur ul Quran, 505/4*
- <sup>55</sup> *ibid*
- <sup>56</sup> *ibid*
- <sup>57</sup> *ibid*
- <sup>58</sup> *ibid*
- <sup>59</sup> *ibid*
- <sup>60</sup> *Sahih Albukhari, Kitabul tafseer, 283/2.*
- <sup>61</sup> *Tadabbur ul Quran, 49/1.*
- <sup>62</sup> *Ibid*
- <sup>63</sup> *Ibid, p538/1.*
- <sup>64</sup> *Sahih Albukhari, kitabulTlaq801/2.*
- <sup>65</sup> *Taqqi, U.(N.D) “Al-Balagh”, Mufti-eAzam Edition, Maktaba Dar ul Uloom, Karachi, P-338.*
- <sup>66</sup> *Shafi,M.(1982) “Ma`ariful Qura`an”, Idarat ul Maarif, Karachi, 1:63.*
- <sup>67</sup> *Abdul Ali, A.(2001) “Roza tu Tafsiṛ”, Makataba e Walia, Quetta, P- 63.*
- <sup>68</sup> *Taqqi, U.(N.D) “Al-Balagh”, Mufti-eAzam Edition, Maktaba Dar ul Uloom, Karachi, P-338.*