

Justification of Tafsir Balmathur's intellectual arrangement, categories and examples

Dr Hafiz Muhammad Ibrar Ullah ¹

Assistant Professor

Department of Islamiyat ,The University of Azad jammu & Kashmir , Muzaffarabad

Dr Hashmat Begum ²

Assistant Professor

Department of Islamiyat, Shaheed Benazir Bhutto women University Peshawar

Dr Nazia ³

Assistant Professor

Department of Islamiyat, Shaheed Benazir Bhutto women University Peshawar

Dr Salma Anjum ⁴

Assistant Professor

Department of Islamiyat, Shaheed Benazir Bhutto women University Peshawar

Dr Fatima ⁵

Lecturer

Department of Islamiyat, Shaheed Benazir Bhutto women University Peshawar

Dr Farida Begum ⁶

Senior Teacher Qadims Lumiere School and College Peshawar

Man's relationship with the Holy Qur'an cannot be complete until he understands the interpretation and Tafsir of the Qur'an, what this word of the Qur'an means, understanding the Qur'an in the language of the Qur'an, thus understanding it through the blessed hadith. Similarly, to understand the words of a Sahabi or to understand from the words of a Tabi, is a real achievement. According to Allama Ibn Khaldun, it is clear from Tafsir that Tafsir can be useful for a Muslim. When the light of Islam spread from Arabia to non-Ajams and those who did not know

Arabic, it was necessary to fulfill the demands of the Holy Qur'an. To be recorded. For the education and understanding of the Holy Quran, various scholars have made efforts through education, teaching, authoring, and compilation. Most of the jurists are very skilled in the field of interpretation, like Imam Nasa'i, may God have mercy on him, the real art is the knowledge of hadith, but he had full perfection in the interpretation, in the same way, there are many jurists, who were superior in interpretation. The research under review is an important collection of Tafseer Balamathur and its examples which is a beacon of light even for the general literate.

Keywords: Quran, Hadith, Sahaibi, Tabii

Tafseer Word is derived From Arabic Language Fasrun , A commentator is called an exegete, who explains the words of the Qur'an due to his knowledge. There are other words for it in the Holy Qur'an, Tafsir, Taweel, Bayan, Tibiyan, Tabyun, which are almost synonymous. But there is some partial difference in these words among some scholars.¹

Al Tafsir: Activation, from al-Fusr, which means revealing what has been covered.

2

والتفسيرُ: البيانُ والكشفُ³

And Tafsir: statement and disclosure

التفسير ، بما هو أحسنُ بياناً⁴

At Tafsir: as it is best explained

التفسير بالمأثور هو تفسير القرآن بالقرآن نفسه والسنة وروايات الصحابة والتابعين. قيل في تعريفه: التأويل الذي يعتمد على الروايات الصحيحة والروايات الواردة في الآية ويذكرها ، ولا يجتهد في بيان المعنى بغير دليل ، وينقطع بما لا ينفع تحته ، ولا فائدة منه. في معرفة ذلك ما لم يكن مقصوداً. إنه نقل صحيح⁵

Interpretation by Almathur is the interpretation of the Qur'an by the Qur'an itself, by the Sunnah, and by the narrations of the Companions and the Followers. It was said in its definition: the interpretation that relies on the authentic narrations and the narrations contained in the verse and mentions them, and does not strive to

explain the meaning without evidence and stops with what is useless under it, and there is no benefit in knowing it unless it is intended. It is a correct transfer.

Tafsir is a vast knowledge, which a common man cannot interpret any Quranic word, nor is it possible, unless a scholar has the knowledge of Mantiq, Sarf wa Nahwa, Arabic grammar and many other sciences.⁶

For tafsir, it is not only necessary to know the Arabic language, but also to know Islamic terms, as well as familiarity with Arabic grammar and further knowledge of Islamic sciences. Commentary on the Book of Allah, It is not a common task, but it is necessary to master all these sciences, the Quranic meaning is only what the Prophet ﷺ understood and explained.⁷

As the Almighty says

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا⁸

So don't they ponder over the Qur'an? Rather, their hearts are locked

It is said at another place

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ⁹

Did they not think about it?

So it is obvious that understanding is not possible unless the meaning is understood. And then every interpretation is done so that its meaning is understood. As the Prophet ﷺ taught the words of the Quran to the Companions, he also taught the meanings of the Quran.

It is said in the Quran.

And We have Revealed this Qur'an to you, That you may make clear to the people what has been sent down to them and that they may be concerned¹⁰

It is said at another place

And whatever example they bring you, we will bring you the truth and a better statement.¹¹

التفسير في اللغة هو: الايضاح و التبين ،فقولنا فسر بمعنى كلام مفسر و بين ووضح ،اي واضح وظاهر ، اما التفسير في الاصطلاح فهو : وهو علم يتعرف على كلام كتاب الله ، وهو الكتاب الذي أنزل على النبي ﷺ و بيان معانيه واستخراج احكامه و حكمه وعرفه غيره بانه علم يبحث فيه عن قرآن الكريم¹²

In the dictionary, tafsir is called explanation and interpretation, and our word means tafsir, which he clarified and revealed, and in the term tafsir is the knowledge in which human power is discussed about the Holy Quran.

When this verse was revealed

Those who believed and did not mix polytheism with their faith, for them are safe and they are the right ones.¹³

So the companions of the Prophet of Allah,(ﷺ), said, "Who among us does not wrong his soul?" The Holy Prophet (ﷺ) explained that here oppression means polytheism.¹⁴

Hazrat Abdullah bin Masoud,Razi Allahu Anhu , says, "When this verse was revealed, the Companions of the Prophet, may God bless him and grant him peace, were very worried and asked the Prophet of Allah, (ﷺ), "Who among us is like this?" He who does not oppress his soul. The Prophet of Allah, (ﷺ)said: "It does not mean this, but it means polytheism." Have you not heard what Hazrat Luqman Radiyallahu Ta'ala Anhu said while admonishing his son, "O my son! Do not associate anyone with Allah, surely polytheism is a great injustice."¹⁵

And this verse is being interpreted from another verse of the Holy Quran which is also a type of Tafsir Balmathur

Allah Subhanahu says

And remember when Luqman advised his son and said: O my son! Not associating anyone with Allah, Shirk is indeed a great injustice.¹⁶

At the time when the Holy Qur'an was revealed in the Arabic language, there were experts in the Arabic Language. They knew its appearance and its commandments, but its inner nuances were revealed only after pondering over them and asking questions to the Prophet, may God bless him and grant him peace.¹⁷ Understanding the Qur'an is a great worship and blessing, so along with the recitation of the Qur'an, one should also try to understand the meanings of the Qur'an through authentic interpretations. Hazrat Iyas bin Muawiya, may Allah have mercy on him, says: Those who read the Holy Qur'an and do not know its interpretation, their example is like those people who received a letter from their king at night and did not have a lamp by which they could read this letter, their hearts were afraid and they did not know what was written in this letter. And the example of a person who reads the Qur'an and knows its interpretation is like that of a people to whom a messenger brought a lamp, and they read what was written in a letter by the light of the lamp, and they knew that the letter What have I written.¹⁸ The subject of Tafsir is the Holy Quran, as many sciences are related to the Holy Quran, so many sciences are also related to Tafsir. The number of Quranic sciences is more than 300 and Imam Suyuti, may God have mercy on him, has divided them into the same types as Knowledge of the reason for the revelation, i.e., on what occasion, and on what question was the revelation revealed, the first work in it was written by Sheikh Ali bin Madini, who died in 234 Hijri.¹⁹

The first type of Tafsir Balmathur is Tafsir al-Qur'an with the Qur'an, as Allah SWT says

Verily, this Qur'an shows the path that is most straight and gives glad tidings to the believers who do good deeds that they will have a great reward²⁰.

Tafsir of this verse is being done from the Qur'an itself, the Almighty says

Say: He is guidance and healing for those who believe, and those who do not believe have a burden in their ears and blindness upon them, as if they are being called from a distant place.²¹

In the same way, another example of Tafsir al-Qur'an with the Qur'an is this

The love of those desires adorned for the people, wives and sons, and piles of gold and silver beneath, and marked horses, cattle, and crops, this living is the wealth of the world, and with Allah is the best abode.²²

The explanation of this verse comes from another verse of the Qur'an

Say: Shall I tell you something better than this? For the pious, with their Lord are gardens beneath which rivers flow forever, and beautiful wives, and the pleasure of Allah, and Allah sees the servants²³.

After explaining the reality of the world, in what a charming and beautiful way, the invitation is being given to heaven and God's pleasure

Tafsir al-Qur'an with hadiths is another type of Tafsir al-Mathur, that the interpretation of the Qur'an should be done from the blessed hadiths, the surah or verse that was revealed, he ﷺ used to explain its meaning to the Companions. That is the Prophet ﷺ is the first Mufassir

of the Holy Qur'an.

As Allah says

And verily We have given you seven verses which are repeated and the Qur'an in greatness²⁴

Is there any other source other than the statement of the Messenger of Allah (peace and blessings of Allah be upon him) to know what are these seven things that are mentioned repeatedly?

Its interpretation is from the blessed hadith

In this verse, the seven verses refer to Surah Al-Fatiha, as it is in the hadith of Sahih Bukhari, which was narrated by Saeed bin Maali, may God be pleased with him.

It was narrated on the authority of Abu Saeed bin Al-Mu'ala that he said: I was praying in the Masjid, the Prophet of Allah, (ﷺ), called me, but I did not answer, I was praying. He said, "Didn't Allah say?

{Respond to Allah and the Messenger when he calls you}

Then he said to me, "I will teach you a surah before leaving the Masjid, which is the greatest surah of the Qur'an." Then he took my hand and when I wanted to go out, I said to him. . "Didn't you say that I will teach you a surah, which is the greatest surah of the Qur'an?" he said(1st Verse of Surah Baqrah). These are the seven verses and the great Qur'an that has been given to me.²⁵

another example of Tafsir al-Qur'an with Hadith

Allah subhanahu wa ta'ala says:

This day I have completed your religion for you, and I have bestowed upon you all My blessings, and I have favored the religion of Islam for you.²⁶

The interpretation of this verse is known from the hadith Mubarak on which day and on what occasion this verse was revealed

Hazrat Tariq bin Shahab reported that a Jew said to Hazrat'Umar: If this verse were revealed in relation to the Jews (This day I have completed your religion for you, and I have bestowed upon you all My blessings, and I have favored the religion of Islam for you.) we would have taken the day of rejoicing on which this verse was revealed. Thereupon ' hazrat Umar said: I know the day on which it was revealed and the hour when it was revealed and where Allah's Messenger (ﷺ) had been when it was revealed. It was revealed on the night of Friday and we were in 'Arafat with Allah's Messenger (ﷺ) at that time²⁷

Similarly, the third type of Tafseer Balmathur is to explain the verse of the Qur'an with the words of a companion

There is a verse of the Holy Quran

And someone says: O our Lord! Grant us good in this world and grant us good in the Hereafter and save us from the punishment of Hellfire.²⁸

In his Tafsir, there is the saying of Sahabi Hazrat Abdullah Ibn Abbas (RA).

كان اهل الجابلية يجلسون بعد الحج فيذكرون ايام اباؤهم²⁹

The people of the pre-Islamic era used to sit after Hajj and remember the days of their forefathers.

In another verse of the Holy Quran

And remember when Allah took their covenant from the prophets that I will give you the book and wisdom, then he came to you to confirm your books, then you must believe in him and must help him, why did he say? You confessed and took my heavy responsibility for it. They all said, "We confessed." He said, "Be witnesses, and I am one of the witnesses with you³⁰."

In its commentary, Hazrat Ali (RA) and Hazrat Ibn Abbas (RA) say that here the Messenger means the Prophet (PBUH).³¹

In another verse of the Holy Quran

These are the people who will surely be cursed by Allah and the angels and all creatures.³²

قال ابن عباس ، ائى فى جهنم³³

Ibn Abbas said, O, in Hell

This means that the Companion are interpreting this verse Which is a type of Tafsir Balamathur

Tafsir al-Qur'an is the fourth type of tabi

It is said in the quran

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَنَّكُمْ مَدْخَلًا كَرِيمًا³⁴

If you keep away from the major sins that you are forbidden from committing, We will make light of your sins from you, and We will enter you to a place of honor.

In the commentary of this verse, there is a saying of Tabi

قال سفیان الثوری، الكبائر ما كان فيه المظالم بينك وبين عباد الله تعالى والصغائر ما كان بينك وبين الله تعالى³⁵

Sufyan Ath-Thawri said: The major sins are those in which there are grievances between you and the servants of Allah Almighty, and the minor ones are those in which there is grievance between you and Allah Almighty.

And in the commentary of the same verse, there is the opinion of another Tabi

وقال السدي الكبائر ما نهى الله عنه من الذنوب الكبائر والسيئات مقدماتها³⁶

Al-Sadi said: The major sins are those from which Allah has prevented the major sins and the evils that lead to them.

In the same way, the Imams of the Hanafi school mean the intimate in the commentary of Olumstam al-Nisa, Hazrat Taaws, Hazrat Mujahid, Hazrat Saeed bin Jubeer, may God have mercy on him, also take the meaning of intimate, that its interpretation is Jamitam al-Nisa³⁷

Imam Abu Hanifa says in the commentary of فتيمموا صعيدا طيبا

ويجوز التيمم عند ابي حنيفة ومحمد بكل ما كان من جنس الارض³⁸

Tayammum is permissible according to Abu Hanifah and Muhammad with all kinds of earth

Among the companions who became more famous in the field of tafsir, the first was the Khulafa E Rashidin. Similarly, Umm al-Mu'minin Hazrat Aisha (RA), Abdullah Ibn Abbas (RA), Abdullah Ibn Umar Ibn Al-Aas (RA), and Similarly,

there were Abdullah Ibn Masoud (RA), Ubai Ibn Ka'b (RA), and Hazrat Zayd Ibn Thabit (RA).³⁹

Conclusion

Thousands of interpretations of the Holy Qur'an have been written since the time of the Prophet ﷺ until the present time. But tafsir balmathur has its place, and it is often beneficial to scholars. The art of interpretation has been the most beloved art of Muslims, and the basic principles and rules of understanding and explaining the Holy Quran are that the Holy Quran should be understood in the light of Quranic and Prophetic sciences.

The verses of the Qur'an contain advice and guidance in the form of laws. Tafsir is the knowledge in which the condition of the words of the Qur'an is known. In this paper, with the spiritual beauty of the Holy Quran, it has been tried to give maximum benefit to the readers in minimum words. From the Tafsir, we know the revelation of each verse, the specific event, and the specific situation. So that we can make the Qur'anic commentary the guide of life in this age. The directions of the Holy Quran are aimed at the whole of humanity.

References

1. Mir, Mustansir. (1995). "Tafsīr". In John L. Esposito. *The Oxford Encyclopedia of the Modern Islamic World*. Oxford: Oxford University Press.
2. Al Baghavi, Abi Muhammad Al Hussain. (2000) . Tafsir al Baghavi , معالم التنزيل , (Arabic), Vol .01, Dar Ibn Hazam
3. Ibn al Jawzi , (1998). Zad ul Maseer Fe Ilm ut tafsir , vol,01,Dar Ahya ut turas, Labnon
4. Al Bezavi , Nasir Ud Din , Abi Abdullah , تفسير بيضاوى , (Arabic),Vol ,01, Maktabah Deoband
5. Al Tabari , Muhammad bin jarir, (1993). تفسير طبرى، المعروف جامع البيان فى تاويل القرآن، (Arabic), Vol .01,al Ilam Publications

6. Ibn e Timiyyah ,Imam, (2001).Usool e Tafsir , (Urdu), Dar Ul Kutub As Salafia , Lahore
7. Al Sabonii ,Muhammad Ali ,(1992).التبيان فى تفسير القرآن , (Arabic), Vol .04,Maktabah Ilam
8. Al Quran , surah Muhammad : 24
9. Al Quran , surah Mumenoon :68
- 10.Al Quran , surah Al Nahal : 44
11. Al Quran , surah Al Furqan :33
- 12.Al Sabonii ,Muhammad Ali ,(1992).التبيان فى تفسير القرآن , (Arabic), Vol .01
- 13.Al Quran , surah Al Anaam :82
14. Al Razi , Imam Fakhr Ud Din ,(2005).Tafsir Kabir , vol.06. Darussalam Publications
- 15.Al Bukhari ,abu Abdullah Muhammad Bin Ismael , (1990).sahih ul bukhari , Chapter , Ahadit Ul Anbia ,Vol .04 , Dar Un Noor Publications
- 16.Al Quran , surah Luqman :13
17. Al Suyuti Imam Jalal Ud Din , (1980). Al Itqan Fi Uloom El Quran, Vol.02, ECD Foundation
18. Al qurtabi ,Abu Abdullah Muhammad Bin Ahmed, (2001). الجامع الاحكام القرآن , Chapter , فى فضل تفسير القرآن , (Arabic), Vol .01, Dar Ul Kutab Ilmia
- 19.Lawrence, Bruce B. (2020). [The Quran in English: A Biography](#). Princeton University Press
20. Al Quran , surah Bani Israel :09
- 21.Al Quran , surah Haameem Al sajda :44
22. Al Quran , surah Alla Imran :14

23. Al Quran , surah Alla Imran :15
24. Al Quran , surah Al Hajar :84
25. Al Bukhari , (1990).sahih ul bukhari , Chapter ، باب ماجاء فى فاتحة الكتاب ،
26. Al Quran , surah Al Maeda :03
27. Al Tirmidhi, Abu Essa, Muhammad Bin ESSa,(1998), Jami Tirmidhi , كتاب التفسير, [Brill Publishers](http://www.brillpublishers.com)
28. Al Quran , surah Al Baqarah :201
29. Daryaabadi Abdul Majid , (2006), تفسير ماجدى , (Urdu),vol,01, Majlis Nashriyat Karachi
30. Al Quran , surah Alla Imran :81
31. Al Razi , Imam Fakhr Ud Din ,(2005).Tafsir Kabir , vol.06
32. Al Quran , surah Alla Imran :87
33. Al Razi , Imam Fakhr Ud Din ,(2005).Tafsir Kabir , vol.06
34. Al Quran , surah Al Nisa :31
35. Al Baghavi, Hussain Bin Masood Al Baghavi,(2003). Tafsir Baghavi, Vol 02, Al Noor Publications
36. Ibid
37. Al Baghdadi, Syed Mahmood Aalosi, (2001) Rooh Ul Maani, Vol.03, Dar Ul Kutub Ilmia
38. Al Marghenani ,Burhan Ud Din , (1989), Al hIdaya ,(Arabic)Vol .01,Qassim Ul Uloom Publishers
39. Abul-'Izz al-Hanafee , (1988) . . Sharh al-'Aqeedah at-Tahaaweeyah. 8th ed. Al maktab al Islami , Beriut