

Tafsir Hidayat al-Qur'an and its Tafsir Methodology (Manhaj): A research study

Waqar Ahmad

Ph.D Scholar, Deptt of Islamic Studies, AWKUM Mardan KP.

Dr.Muhammad Zakariya

Lecturer, Deptt of Islamic Studies, AWKUM Mardan KP.

[Email:zaka336@gmail.com](mailto:zaka336@gmail.com)

Abstract

Maulana Saeed Ahmad Palanpuri's commentary "Hidayat al-Qur'an" presents a very appropriate and detailed approach to the interpretation of the Qur'an. In his commentary, he relates the Qur'anic verses to their themes and contexts, which makes the Qur'anic message relevant to various aspects of human life. His exegetical approach enables general readers to better understand the Qur'anic teachings in social, political, and moral contexts. His commentary also includes explanations of revelation, which relate the understanding of Qur'anic verses to social occasions and situations. Apart from that, He also has a special focus on contemporary adaptations in tafsir, which helps to understand contemporary issues and movements under the Qur'anic standard. Thus, "Hidayat al-Qur'an" is an important work that honors the message of the Qur'an by relating it to the occasions and times of humanity.

Key Words: *tafsir, Quranic Methodology , contemporary, occasions*

A great literary collection of Qur'anic commentaries has been exposed in the Indian subcontinent, each of which has its own characteristics and distinctions. One of these interpretations is "Hidayat al-Qur'an". This commentary was published in 8 volumes by Maktaba Hijaz Deoband, which was later published by Maktaba Ghaznavi Karachi. In the introduction to this commentary, Maulana's introduction to his case is summarized below:¹

Introduction

Hidayat al-Qur'an is the most common and easy-to-understand commentary on the Holy Qur'an, which consists of eight volumes. There is also a dictionary and a necessary composition in the solution and the special distinction of this commentary is the explanation of the interrelationships between the surahs, verses and the components of the verses. is reviewed

Following the method of Tafsir Bayan al-Qur'an

Tafsir Maulana Saeed Ahmad Palan Puri Sahib has adopted the style of his Tafsir almost the same as that of Ashraf Ali Thanvi Sahib in Tafsir Bayan al-Qur'an. And keeping the context in mind, the translation has been written in an exegetical and idiomatic style, similarly, Maulana has also adopted this method.²

"فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ"³

"So if those people (of Najran) argue with you, then you should declare that I have turned my face to Allah, and those who follow me, that is, the Muslims, and you with the People of the Book and the uneducated. Ask the polytheists of the Arabs: Do you accept Islam? So if they become Muslims, then surely they have come to the right

path, and if they turn away, then only religion is your responsibility, and Allah is watching over His servants" .

It is clear from the above quote, that Maulana has neither adopted a literal style, nor a complete idiomatic style, rather he has adopted both exegetical and idiomatic styles.

Link arrangement (رابط)

Maulana Palan Puri emphasizes the connection between the earlier and later surahs and explains it, he has arranged it at the beginning of each surah.

"Relation: The last article of Surah Al-Fatiha was a request for guidance to the straight path, this surah begins with its answer, in fact the entire Qur'an points to the straight path, whoever wants to follow the straight path should follow the guidance of the Holy Qur'an. He should follow it, God willing, he will reach the destination. It should be known that guidance (guidance) is not the attribute of the whole Qur'an, it is also the attribute of its components, that is, some part of the Qur'an is also guidance, read a complete article from somewhere. It is also a guide, so it is obligatory to read one big verse or three small verses from the entire Quran after Surah Fatiha in prayer, i.e. mixing surahs, so that the request of Surah Fatiha is answered, the article is completed in three small verses. It's don".⁴

Arrangement of Fazail Surat

Similarly, in this commentary, Maulana has also arranged that wherever there are virtues in the authentic hadiths, he has described them, for example, see Surah Al-Baqarah:

"Tirmidhi Sharif has Hadith No. (2885): "The house in which Surah Al-Baqarah is recited, Satan does not enter.

-2There is hadith (2882) in Tirmidhi Sharif. The Prophet, peace be upon him, said: "For everything there is a high and best part, and the top of the Qur'an is Surah Al-Baqarah, and there is a verse in it (Ayat al-Kursi) which is the chief of the verses of the Qur'an.

There is a hadith of Muslim Sharif: The Prophet ﷺ said: "Recite the two beautiful surahs of Zahra, i.e. Al-Baqarah and Al-Imran, both of them will appear on the Day of Resurrection as if they were two clouds or two strings of birds. will quarrel with" (Mushkat 2120).

Focus on the literal meaning of the Qur'an

Maulana Palanpuri's style is that after mentioning the verse, he mentions its words separately and focuses on the meanings according to the context. They have not paid attention to the literal meanings of these terms like normal literal translations, but they translate the word according to the context in which it is mentioned. See sample below.⁵

" In Allah, verily, Allah the Exalted does not love the people, the people, the min-ear, the person who is without faith, and they do not believe. , the one who brings down, the one who is proud, the one who brags, the villa, and not on the day, the shekel, the equal, the one, and those who are stingy, the last, the doomsday, the beggar, the beggar, and the min but, and those who Be it a person, until, and if it is, or Maroon, and they order, Al-Shaytan, Shaytan, Goodness, Goodness, People, people, H, his visuals (so) they call him, the miser, of the palace, Qarina. , Companions, and Yotun, and they give, then that is bad, Man Ladan, from his side, Izara Azima, great reward".

Subjects Surat arrangement

Maulana's commentary method is also that he mentions the subjects mentioned in the surah at the beginning of each surah so that the reader can easily understand the meaning of the surah from the beginning. Below is a summary of the articles of Surah Yusuf : ⁶

Subjects: The surah begins with the issue of the divine revelation of the Qur'an and explains why it is in the Arabic language. Then immediately the incident of Hazrat Yusuf (peace be upon him) has started, the chain of which has gone from verse to verse. After that, he again drew attention to the divine revelation of the Holy Qur'an and expressed his regret that people see these and similar universal signs but do not believe and most of the people who even believe in Allah, do so in such a way that it is shirk. After reaching here, every person should think whether his monotheism is not contaminated with polytheism. If not, then he should thank God. And if there is any suspicion of polytheism in his belief in monotheism, then he should do it at the first opportunity, because he is satisfied that no calamity of punishment will befall him. Or he may die suddenly and not even know it! Therefore, without wasting a single moment, you should correct your belief in monotheism. After that, in a verse, the truth of Tawheed has been stated and it has been declared that there is a call to Tawheed.

The next three verses are the last sermons of the Surah, in which the believers are reassured, and told about the rules for reaching the Lord. He has invited us to consider the conditions of the previous nations and the events that the Holy Qur'an narrates. Their importance is clear. The story of Hazrat Yusuf (peace be upon him) has been narrated in about a hundred verses in between. The Holy Quran has divided the incident into three chapters. From the dream

of Hazrat Yusuf (peace be upon him) to the end of the night in the house of Aziz Misr.

It is clear from the above quote, how Maulana summarized the subjects mentioned in Surah Yusuf in a coherent manner and summarized the entire Surah.

Explanation of the cause of descent

Maulana Palan Puri also arranges to describe the context in which a surah was revealed. Their reason for explaining the descent is not so common that they describe it under each verse. And neither do they deny it, but if the meaning of the surah or verse is based on revelation, then they definitely explain it. See below for an example.

It has been narrated that when Islam started to spread in Makkah, the Quraish were worried. They sent a delegation of a few men, including Nazr bin al-Harith and Uqbah bin Abi Mu'it, to the Jewish scholars in Madinah and asked them about the situation. I asked for advice that you call yourselves People of the Book and you claim that you have the knowledge of the Prophets of the past that we do not have. And what is written in your inspired books?

The Jewish scholars told him that according to the attributes of the prophet of the end of the world in our books, he is a true prophet. However, you guys ask them three questions. If they give correct answers to them, then understand that they are true prophets, otherwise they are going to change things. Ask them about the condition of those youths who in ancient times left the city and hid in the cave of the mountain to save their religion. Because their incident is very strange, find out about the other king

who visited the East and the West. Third, ask them about the soul, what is it? The delegation came back and told the people that we have come with a decisive proposal and told the whole story. Then he came to the service of the Messenger of Allah (peace and blessings of Allah be upon him) and asked questions. He said:

I will answer them tomorrow, but you forgot to say, God willing. Those people returned and the Messenger of Allah ﷺ waited for the revelation, but as promised, no revelation came until the next day. Rather, fifteen days passed in waiting. The Quraysh began to make fun of him, which deeply hurt the Messenger of Allah.

After fifteen days, Hazrat Jibreel (peace be upon him) brought Surah Kahf and this verse was also revealed in it that when a promise is made to do something, the matter should be handed over to Allah by saying "Insha'Allah" and should not rely on oneself. In this surah, the entire incident of these youths, who are called Ashab al-Kahf, and the situation of King Zul-Qarnain who traveled to the east and west is also narrated, and a brief answer is given about the soul, which is a surah in the Qur'anic order. It has passed in Al-Israa" .

Arrangement of titles

Maulana establishes a title according to the subjects in the commentary under each verse, which makes the basic and central subject of the verse understandable, as an example, see different verses!

Under Surah Aal Imran verse 69, the title has been established in the Tafsir as follows:⁷

"The aim of Najran's debate is to mislead Muslims".

Similarly, the title has been established under Surah Al-Ma'idah verse number 3:⁸

"Mention of forbidden animals etc".

And then after that the full details of both the titles are mentioned below. In addition, his commentary is based on titles, which facilitate a reader to easily understand the main meaning of the verse.

Arrangement of contemporary applications

Maulana Palan Puri in his Tafsir thoroughly arranges the contemporary application of the verses and from individual problems to family, political and national collective problems, whatever is indicated in the verse, Maulana applies it, as below. For example, Surah Al-Nisa writes under verse number 58 :⁹

"The office is also a trust, so it should be entrusted to the qualified, to entrust the office to the unqualified is to waste the trust, in such a case, we have to wait for the doomsday, now riots and seditions will arise, when the unqualified president of the state If the caliph or the secretary of an organization is made, there will be disputes, and if the position is entrusted to the people, peace and order will be established. In the hadith, the position is defined as a trust Will it come? He said: If trusts are wasted, then he did not understand the meaning of wasting those trusts. He asked: How is trust lost? Non-eligible, waiting for the Hour: When a task is entrusted to an ineligible person, wait for the Day of Resurrection. So this is also the first part of the verse

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا إِلَيْهِ
أَهْلِهَا

I am included. Justice is also a trust, when people take a matter to a ruler or a judge, they go with the hope that the decision will be made with justice, there will be no exception or liability, so doing justice is also a trust. And when you judge between people, judge justly, and the similarity between the two rulings is that what is meant by between people is the inheritance of Abraham, peace be upon him. Is ? Bani Israel or Bani Ishmael? Give the rightful one his due, and believe in him”.

Reasoning from hadiths

Maulana has mentioned hadiths where the Qur'anic verse is ambiguous or ambiguous, to clear the ambiguity, see below the example of reasoning from the hadith under Mahramat Nikah¹⁰ .

"By drinking milk, those relations which are forbidden by lineage are forbidden, that is, the nursing mother, and all her rules and branches, and her husband, and all his rules and branches, and all the branches close to the origin of both, and both of them. The hadith has made clear that the principle of filial children and foster-mother and foster-sister in the verse that only mentions foster-mother and foster-sister. He said: "Drinking milk makes all those relationships forbidden, which are made forbidden by birth¹¹ - ".

It is narrated that Hazrat Ali Karamullah Rabiyyah once said to the Messenger of Allah, may God bless him and grant him peace, that Hazrat Hamza's daughter-in-law is the proudest of the entire Quraish. But it was said, don't you know that Hamza is my foster brother, and Allah Ta'ala forbids all foster relationships that are forbidden due to lineage.

The order of veiling had been revealed for the mothers of the believers, Hazrat Aisha (may Allah be pleased with her) narrates this incident of that time that my foster uncle came to me and asked for permission to enter. Do not ask the Holy Prophet (peace and blessings of Allah be upon him) how I can give permission.

They are surely your uncles, they should be allowed to come in. I begged him: O Prophet, I have drunk a woman's milk, what is my relationship with this man? can come^{12"}

The selected points mentioned above made clear the method and style of this commentary, which method Maulana has adopted in this commentary, and what are the characteristics of this commentary.

Conclusion

Maulana Saeed Ahmad Palanpuri's commentary "Hidayat al-Qur'an" is a very important commentary work which has introduced a new approach to the interpretation of the Quran. His commentary is structured in such a way that he presents the Qur'anic chapters and verses in relation to each other, explains the reasons for revelation, offers contemporary applications, and other matters such as historical information, movement and contemporary issues. Also consider

The most important feature of Maulana Saeed Ahmad Palanpuri's exegesis is that he connects the Qur'anic texts with their themes and contexts, and gives importance to the exegesis of the Qur'anic texts in his defense and reasoning.

In his commentary, the Qur'anic verses are attributed to the social, political, economic, and cultural contexts of his time so that the message of the Qur'an is seen to be relevant to different aspects of life.

Apart from this, Maulana Saeed Ahmad Palan Puri's commentary also explains the causes of revelation so that the quality of interpretation of the Qur'anic verses and opportunities for understanding can be better understood. His commentary also has contemporary applications and research into contemporary issues, which enables the reader to better understand the Qur'anic message in the context of their time.

Basically, Maulana Saeed Ahmad Palanpuri Sahib in "Hidayat Al-Qur'an" has adopted a well-rounded and detailed exegetical approach in which the Qur'anic texts as well as the topics and positions of their exegesis are considered. His commentaries present the teachings of the Qur'an in social, political, and moral contexts so that their readers can relate them to various aspects of their lives.

(Note & References)

¹ -Case of Tafsir Hidayat al-Qur'an, 1/26

² -Surah Al-Imran, 3:20

³ -Commentary on Hidayat al-Qur'an, 1/388

⁴ -Commentary on Hidayat al-Qur'an, 1/384

⁵ -Commentary on Hidayat al-Qur'an, 2/50

⁶ -Commentary on Hidayat al-Qur'an, 4/139

⁷ -Commentary on Hidayat al-Qur'an, 1/427

⁸ -Commentary on Hidayat al-Qur'an, 2/223

⁹ -Commentary on Hidayat al-Qur'an, 2/75

¹⁰ -Commentary on Hidayat al-Qur'an, 5/188

¹¹ - Hayy Muslim, Kitab al-Ra'a'ah, Hadith No: 1445

¹² -Sahih Al-Bukhari, Kitab Al-Shahadat, Chapter Al-Shahadat Ali Ansaab, Hadith No: 2646