

## A RESEARCH STUDY OF MAULANA MUHAMMAD ABDUL KHALIQ'S CURRICULUM IN KITAB AL-TAFSEER OF GHUNYAT AL-QARI SHARH SAHIH AL-BUKHARI.

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### **Abstracts:**

*Allah Ta'ala has sent His special servants to guide His servants and revealed books to these servants, the last of these books is the Holy Qur'an which was revealed to the last Prophet Muhammad (peace be upon him) which is a complete code of life and The interpretation and interpretation of the book was done by Hazrat Muhammad SAW through his sayings and actions. These sayings and actions are called A hadith. There are many books of Ahadith, among these books the most correct books are six. Commentaries on Bukhari have been written in many languages, the most famous of which are Fath al-Bari, Umdat al-Qari, and Sharh Ibn Batal. Among Bukhari's commentaries, there is also a "Ghunyat al-Qari Sharh Sahih al-Bukhari", which was written in Arabic. which was in the form of a manuscript on which the research work has just started, because it is a knowledge collection and there was a fear of being lost, and the thirst for knowledge may benefit from it in the future, this article is also a part of this research work Maulana Muhammad Abdul Khaliq has explained the hadiths in the best way, explains the literal meaning, the idiomatic meaning and the meaning of difficult words, so that it becomes easy for those who fall into it, and the commentator used knowledge of grammar, al-sharf, knowledge of meaning, etc. Sharh Ibni Battal and Faiz al-Bari have been used more by Sharh, especially he pays more attention to Tafseer Kabir and Umdat al-Qari.*

**Key Words,** Fathul Bari, Umdatul Qari, Ibni Hajar

### **INTRODUCTION:**

As it is known that Allah Ta'ala has sent prophets and messengers to remove his servants from the darkness of disbelief, and it is also known that the first prophets were sent for a limited area and for a fixed time, and the last messenger until the Day of Resurrection. He has been sent as a Messenger to the people and the last Messenger's life span was also short, so it requires that this religion and the hadiths of the Messenger of Allah be protected. has taken responsibility, but the responsibility of the hadiths has been left to the responsibility of the scholars, so the scholars have made various efforts to collect the hadiths and clean them from lies and myths. The work of editing the hadith actually started from the era of the Messenger of Allah, may Allah bless him and grant him peace. In the same period, the companion of the Prophet, Hazrat Abdullah bin Amr, prepared a collection of hadith. In the century, the art of editing hadith developed well and in the same period, a collection of hadiths was compiled under the name of "Sahih Sita", which was a collection of authentic and authentic hadiths. Abu Dawud, Sunan Ibni Majah and Sunan Nasa'i, six books are included, and among these six books, Sahih Bukhari has the highest position of the most authentic book. Ibn Hajar has written that the most authentic book after the Holy Quran is "Sahih Bukhari"<sup>1</sup>. Due to this high position, many scholars have written Sahih Bukhari commentaries in different languages, some of these famous commentaries are Fatah al-Bari, Ibn Hajar Asqalani, Umdat al-Qari, Badr al-Din Aini, Sharh Bukhari, Ibni Batal, Faiz. Al-Bari, Commentary on Muhammad Anur Shah Kashmiri.

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<sup>1</sup> Ahmad bin Ali bin Hajar Al-Asqalani, Fath-ul-Bari, (Al-Madina Al-Munawwara: Publisher: AL Gharba Al-Asria, edition: 1<sup>st</sup>: 1996AD), Vol:1, P:10

In the category of these commentaries, there is also a commentary called "Ghaniyat al-Qari Sharh Sahih al-Bukhari" which was written in Arabic by Maulana Muhammad Abdul Khaliq Bajuri. The rate was in the form of a manuscript and there was a fear of its loss. Due to this need, research work has been started on this rate and research work has been done on some volumes. In Al-Tafseer, the Manhaj of Shahr has been studied.

**Author Introduction:**

Name: Sheikh Muhammad Abdul Khaliq Bajauri son of Syed Amir son of Hussamuddin was born in the year (1275 AH-1858-1402 AH) in Guhati, a village in Bajaur district of Khyber Pakhtunkhwa province, he was born in a scholarly family.

**Education:** He got his initial education from his father and then from the scholars of his area. Among these scholars he got knowledge from Maulana Naseeruddin, and Maulana Daman Hazarvi Sahib, Maulana Hussein Jan Nanghari, and Maulana Sodai. After that, he will go to Delhi, India to get higher education. He learned Hadith from Maulana Abdul Ghani Dehlavi who was a special student of Maulana Muhammad Qasim and Maulana Muhammad Shafi Deobandi in the Madrasa of Maulana Abdul Rub in Delhi.

Teaching and learning: And after getting education, he returned to his native place of Bajaur and started teaching. And many students of knowledge benefited from it.

A Research Study of Ghaniyat al-Qari's Minhaj:

Shaykh Muhammad Abd al-Khaliq has used the scholarly approach as he begins the book of commentary in this book, and has written that many scholars who are related to the knowledge of syntax have served the Qur'an, and among them, Imam Farra,<sup>2</sup> Imam Zajjaj, etc., have been<sup>3</sup> mentioned. The purpose of Tafsir is to be easy to understand so that people can fit from it. Therefore, Sheikh has sometimes translated Arabic words into Persian language and used many sciences and terms and the method he used is as follows. I will come, God willing.

Explaining lexical and terminological meanings:

Shahrah has explained the literal and terminological meaning of Tafsir and referring to "Lesan Al-Arab" he has written that the substance of Tafsir is "فَسْرٌ، فَيَسْرٌ" "Fassr, U fasseru" and its meaning is, to explain, to explain.<sup>4</sup> It is written with reference that the term tafsir means to uncover something,<sup>5</sup>

Discussing Beliefs: "صِبْغَةَ اللَّهِ"<sup>6</sup> "Sibghata Allah" Below this verse, the commentator has written that Imam Bukhari<sup>7</sup> has interpreted the word "Sibgha" with "religion" and Imam Mujahid<sup>8</sup> has done it with nature, and after that the commentator has explained the belief of the Christians.<sup>9</sup>

<sup>2</sup> Al-Fara, Al-Nahwi: Abu Zakariya, Yahya bin Ziyad bin Abdullah bin Manzoor al-Dilami, the Imam of the people of Kufa, was an expert in syntax, vocabulary, and literature, was born in Kufa and later moved to Baghdad, died in 207 AH. were, (Khair al-Din bin Mahmud bin Muhammad bin Ali bin Faris, al-Zarkali, al-Damashqi, al-Ilam, Dar al-Ilam al-Malayin, al-Tabbat 5th-1423) Volume: 8 p. 145

<sup>3</sup> Abu Ishaq, Ibrahim bin Muhammad bin Al-Sari al-Zajjaj, al-Baghdadi has written a commentary "Ma'a

Ni al-Qur'an" (Shams al-Din Abu Abd Allah Muhammad bin Ahmad bin Uthman bin Qaimaz al-Zahbi, died in 748 A.H.), (Sira Alam al-Nablaa. Dar al-Ilam al-Hadith, Cairo, al-Tabba, 1427 AH-2006 A.D.), 222:11

222:11

<sup>4</sup> Ibn Manzoor, The Language of the Arabs, (Dar al-Maarif al-Balad: Cairo) 3412:5

<sup>5</sup> Abu Abd al-Rahman, al-Khalil bin Ahmad, bin Amr, bin Tamim al-Farahidi, al-Basri, died: 170 AH, Kitab al-Ain (Dar, wa Maktabah, al-Hilal) 297:5

<sup>6</sup> Surah Al Baqara, 2"V:138

<sup>7</sup> Muhammad ibn Isma'il: Ibn 'Abram ibn al-Mughirah al-Bukhari, his book al-Jami al-Sahih al-Sahih al-Bukhari, wa'l-Tarikh, wa'l-Da'ifa fi Rijal al-Hadith wa Khalq al-Ibad wa'l-Adab al-Mufard. Born in Bukhari, he was an orphan, traveled long distances to Khorasan, Al-Iraq

"Al-Amoodiyyah" has stated that, from this sibgha, the belief of the Christians is also Verkiya, just as Muslims circumcise the child on the seventh day, so Christians also bathe the child in "yellow water" on the 70th day and call it Verkiya. And Christians believe that this is the water in which Jesus took bath.

**Describing the sciences of the Qur'an:**

If it is intended to start in any knowledge, then it is necessary to explain the principle of this knowledge before that, so Sheikh Sahib has also described the types of tafsir while starting the tafsir, Tafsir Bal-Mathoor and Tafsir Bal-Ray.<sup>10</sup> What has been said about Tafsir Bal-Ra'i by referring to Tafsir "Al-Manar" it is written that Tafsir Bal-Ra'i refers to the Tafsir which is against the belief of the Salaf, and if it is not against the belief of the Salaf then it is not Tafsir al-Ra'i.<sup>11</sup>

**Declaring abrogation and abrogation:** The commentator has explained the issue that if a woman's husband worships idols, how long will she spend the Iddah? And in this verse there is one year. Tusharah has mentioned three sayings in it

A group of scholars say that the one-year Ayat has been abrogated.

This ruling was at the beginning of Islam, but when the inheritance was revealed, it was canceled, which has four months and ten days.

**Explaining the substance:** One of the best attributes of the narrator is that he also describes the substance of the word, for example, in (Al-Rahman al-Rahim) the substance and meaning are explained. That the essence of both of them is the same and its meaning is Raqta al-Qalb (soft-heartedness) then the commentator has explained the difference in it that (soft-heartedness) is permissible to Allah or not, then it is written that it means the goals. are That is, gentleness means giving sustenance.

**Mentioning the names of Surahs:** After that, the narrator has mentioned about 13 names of Surat Fatiha and explained the reason for some of the names. The narrator has written that it is called Fatiha because it is the beginning of books (Umm al-Katab). It is said that "Um" means the origin and Fatiha is also the origin of the Qur'an. (Al-Din) It is written about this name that according to Abu Ubaidah, it means reward and according to Imam Mujahid, it means calculation, and as a proof, Surat incident. Number 86 is also mentioned.

**Explaining the words:** The commentator has explained the word "ghamam", that ghamam refers to a white cloud and explained the different meanings of the word "Salvi". According to Ibn Abbas, it means "Jerihah" and according to Qatadah, it means "Bait al-Maqdis". The meaning of all three is "Abd". And the word "El" means Allah, so each of these three angels is named "Abdullah". Shahrah has written in the commentary of the word "Safa" that Safa and Marwi are the names of two mountains in Makkah, and he has also written the story of "Asaf and Naila" who were two idols, that the statues of both of them are on these two mountains. Every one was installed. Sharah has also

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and Egypt and Syria, and learned from about 1,000 teachers. He lived in Bukhari, then went to Khartang and died. (Al-Amal al-Zarqali, 34:6)

<sup>8</sup> Mujahid bin Jabr Abu al-Hajjaj al-Mukki al-Aswad. The imam, the sheikh of the Qur'an and commentators, Abu al-Hajjaj Al-Mukki, al-Aswad, Mawli al-Saib bin Abi al-Saib al-Makhzumi. Mujahid said: The Qur'an was recited to Ibn Abbas thirty times. (Sir `Alam al-Nabula": Shams al-Din Abu Abdullah Muhammad bin Ahmed bin Uthman bin Qaymaz al-Dahhabi (deceased: 748 AH) 449:4

<sup>9</sup>Tafsir Mujahid.abo alhajjaj,Mujahid,bin jabar,Al Makki,(104)dar al fikar al islami ,al hadisa, misar(1989) V:1,Page;214

<sup>10</sup>Muhammad Abdul Azim al-Zarqani; Manahl al-Irfan, Dar al-Kitab al-Arabiya Beirut, first edition, 1415 AH-1995) 42:2

<sup>11</sup> Muhammad Rasheed Ali Raza Bin Muhammad Shams Ud Din, 1354AH, Tafseer Al-Quran Al-Hakim, Al-Manar Haiat Ul Misrya, Al-Aama Lil-kitab, 1411AH, Vol, page 09.

raised this question that it was a ritual and custom of the Jahiliites to make Sa'i between Safa and Marwi, will it not be a sin to make Sa'i here in Islam? There is no sin.

#### Using knowledge of Al-Tajweed.

The Sheikh has also used the knowledge of Tajweed in this commentary, he has also explained the attributes of the letters and the places from which the letters are pronounced. It is that the word "ض" and the word "ظ" are similar in attributes to each other. If one letter is replaced by another letter in the prayer, then the prayer is permissible.

#### Also uses hadith sciences:

The commentator also uses the knowledge of hadith in this commentary and decides on the hadith whether this hadith is authentic or weak in terms of chain of transmission. An example of this is that in the hadith it says: I am the most eloquent of all who uttered the word Zaad." ض "

Sharah has quoted the text of Ibn Kathir that Ibn Kathir has written that this hadith has no origin.<sup>12</sup>

Example 2: (O Seventeen Months) Tar Jama: Or seventeen months, the word "o" is for doubt and this hadith has already been passed in the Book of Faith in the Chapter of Salat from the Faith (O Salaha) on the method of doubt (Rajal). Abu Umar<sup>13</sup> has said in Kitab al-Asim that he is Adami Ibad bin Nahik al-Khatami al-Ansari<sup>14</sup>, and Ibn Bashkawal<sup>15</sup> has said that it is Ibad bin Bishr al-Ashbali.<sup>16</sup>

**Explaining differences:** According to Shahr al-Muqas Mahal, it is also able to explain controversial issues and in the end it gives priority to the Hanafi school, an example of this is that it is said in the hadith that <sup>17</sup> "هي السبع المثاني" "Hia Al-Saba Al-Mashani", in this hadith that Surah Al-Fatihah There are seven verses. Below this hadith, the commentator has stated a controversial issue that whether "In the name of Allah, the Merciful, the Most Merciful" is a constant verse of Surah Al-Fatiha or it is not a constant verse from the Surah Fatiha. There is a verse, and in addition, Surah al-Fatihah has six verses including Fatihah Bismillah, seven verses. And Imam Abu Hanifa says that Surah Al-Fatiha has seven verses in total, and Bismillah is a separate permanent verse without these seven verses, it is only a chapter. (separation) has been brought. Sharah has preferred Imam Abu Hanifa's belief that Bismillah is not a verse of Surah al-Fatiha, because the Messenger of Allah (PBUH) said to this companion, "I will teach you a big Surah", then the Messenger of Allah (PBUH) said that it is "Praise

<sup>12</sup> Abul fida Ismail bin Umer bin Katheer Al Qureshi Albisri 774 A.H.(Al Quran-UI Azeem, Dar Tayyib 1420 A.H) vol:1 P:143

<sup>13</sup>Ibn Abd al-Barr: He was a famous imam, remembered as Hafiz al-Maghrib, Shaykh al-Islam, Abu Omar Yusuf bin Abdullah bin Muhammad bin Abd al-Barr bin Asim al-Nimri, Al-Andalusi, Al-Qurtubi, Al-Maliki, he has many works. In 368 He was born. Abu Dawud al-Muqari says: Abu Umar died in 663 AD. Sira Alam al-Nabula, 153:18

<sup>14</sup>Al-istiaab,voi:2,p:806

Ibn Bashkawal: He is Khalaf bin Abd ul-Malik al-Ansari al-Khazraji known as Babi al-<sup>15</sup> Qasim bin Bashkawal, al-Qurtubi, and he is one of the scholars of Andalus and he has very useful works, among these works. The book "Aslat Zaila Ali" Tarikh Ulama al-Nadals" by al- ) Abu .Qazi Abi al-Waleed Abdullah al-Ma'roof Babin al-Fardi. He died in 578 AH Muhammad al-Tayyib bin Abdullah bin Ahmad bin Ali, al-Hijrani al-Hadrami al-Shafi'i (870 (- 947 AH) (Dar al-Manhaj – Jeddah) Edition: Al-Awla, 1428 AH - 2008 AD), 282:4

<sup>16</sup>Abu al-Qasim Khalaf bin Abd al-Malik bin Mas'ud bin Bishkwal al-Khazrji al-Nasari, al-Nadalsi (died: 578, AH), Ghu amaz al-Sama', al-Imbahma al-Waqi'a in the texts of al-Ahadith, al-Almsanad, (Alam al-Kutub, Beirut edition: Al-Awali , 1407) 223:1

<sup>17</sup> Abu Abdullah Muhammad bin Ismail bin al bukhari, al jamia, almasnad, alsahih, Mukhtasar Min Omori Rasool Ul Allah Wa Sonanihi Wa ayamihi, Kitabu Tafsir, Dare Tauq Anne Jaat, 2002. Vol.06. Page. 17.

be to Allah, Lord." Al-Ulamin's method of reasoning is that if Bismillah was a constant verse from Surat al-Fatiha, the Messenger of Allah would surely have said, "In Bismillah, Rahman al-Rahim Alhamdulillah." It is not-

**Example 2:** Commenting on Surat Al-Baqarah, the commentator has written that Surat Al-Baqarah is a Madani surah and stated the difference in its verses that according to the people of Syria, the number of verses is 284, according to the people of Makkah, 285, according to the people of Kufa, 286, and Basra. According to those, it is 287.

**Example 3:** Regarding the revelation of the word "Al-Hur", the commentator has written that some tribes in Arabia were stronger than other tribes, so they used to kill a free man for a slave, a man for a woman, and two men for a man. The law of this oppression of the people of ignorance has been rejected. And it has been ordered to establish the system of justice. In the future, a free killer will be killed on a slave victim and a free killer will be killed on a non-believer victim, and this creed belongs to Imam Abu Hanifa and Imam Thoree. And according to Imam Shafi'i and Imam <sup>18</sup> Malik, <sup>19</sup> revenge will not be taken on a freed killer of a slave killed and an unbeliever killed by a believing killer.

**Example 4: "Suspicion"** In his commentary, Sharah quoted Ibn Abbas saying that both the prophets and the believers assumed because the prophets were also human beings. Sharah quoted Imam Razi's saying that only the nation is concerned with conjecture. Yes, the commentator has mentioned a lot of differences in this <sup>20</sup> "انى شئت" "Anna Shatum" in its interpretation, the commentator has also mentioned a lot of differences and has written that according to Imam Shafi'i and Imam Malik, intercourse with the wife in the anus is permissible, he has written that this saying A comparison has been made by both of them, but this comparison is not true towards them because the sanctity of this work is proven in many hadiths.

**Explaining the opinion of the scholars:** The method of sharh is also to present the sayings of the scholars for further interpretation of an ayat or hadith, for example, it has been said in the hadith that the word "Hi Azzam al-Sur fi Al-Qur'an" has come, this is the section of the name Tafzil, it means that it is the biggest Surah, so the form is that some surahs in the Surahs of the Qur'an are also bigger than other Surahs. Although the Qur'an is the word of Allaah?

In order to remove this problem, Sharah has written that Umdat al-Qari has quoted the saying of Ibn Battal<sup>21</sup> that here "Azam" is the opposite of 'Azeem', which means that it is not the best, but

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Al-Thawri: His name is Sufyan bin Saeed bin Masrooq bin Habib bin Rafi bin Abdullah <sup>18</sup> Shaykh al-Islam Abu Abdullah Al-Thawri Al-Faqih Al-Kufi. He was born in 97 AH and died in 161 AH. And on the authority of Amr bin Marra, Salama bin Kaheel, Habib bin Abi Thabit, Umar bin Dinar, Ibn Ishaq, his father, and Saeed bin Masrooq. And on the authority of Ibn Ajlan, Abu Hanifa, Ibn Jurij, Ibn Ishaq, and Mas'ar on the authority of him. And there is no Ameer al-Mu'mineen in the group of Hadith of Shu'ba, Ibn Mu'in, and Sufyan, and Ibn Al Mubarak said, "I do not know a greater scholar than Sufyan." (Al-Wafi Balufiyat),174:15

Malik Bin Anas: He was Abu Abdullah Malik Bin Anas Bin Malik Bin Abi Amir Al-Subhi <sup>19</sup> Imam Dar Hijra. He was born in 94 AH. He has heard hadiths from Imam Nafi, Wasmi min Nafi, Zuhri, Hisham bin Arwa, and others. And Abdullah ibn al-Mubarak, and Abd al-Rahman ibn Mahdi, and narrated hadiths from Ma'an, and took the reading from Nafi' ibn Abi Na'im. He died in Madinah in 179 AH, and was buried in Baqi' (Qaladat al-Nahr in the .death of Ayyan al-Dhar), 250. :2

<sup>20</sup> Al Baqarah,2:223

<sup>21</sup> Ibne Batal Alhassan Ali Bine Khalaf Bine Batal Albikri, Alqurtabi, Shareh Sahih Ul Albukhari 449 A.H. Shams Uddin Abu Abdullah Muhammad Bani Ahmad Bine Usman Qayemaz Az zahabi, 748 A.H. Siyer Iaala Annubala, Dar Ul haadeth, Alqahira, 1427 A.H. Vol, 13 Page 303.

the best. That "Azam" is great, but in terms of reward and it is obvious that some surahs are better than other surahs in terms of reward, such as Surah Yasin, which has been called the heart of the Qur'an, and Surah Al-Ikhlās has been called a third part of the Qur'an. has gone

However, Imam Ash'ari<sup>22</sup> has denied that some surahs are better than other surahs, so the commentator has written in response to Imam Ash'ari's statement that the improvement of one surah over another is in terms of reward and benefit, the soul of the word is the same. And everything is the word of Allah-

**Example 2:** In the interpretation of the word "سُفْهَاءُ" <sup>23</sup>"Sufha" it is written that it means Jews or hypocrites, and polytheists also said that this Prophet left Bayt al-Maqdis and made the House of Allah the Qibla, in the same way he will also leave Islam. Or, for seventeen months, prayers were offered towards Bayt al-Maqdis. In the interpretation of this verse, it is written, "And Allah will not waste your prayers." It means those people who prayed towards Bayt al-Maqdis, their prayers were not wasted. After that, Ibn Abbas quoted the saying that the Prophet (peace be upon him) liked to pray towards the Kaaba. Which Qibla direction did he pray in Makkah and Madinah? After mentioning the differences, the commentator decided that the Messenger of Allah prayed towards Bayt al-Maqdis in Madinah and when the command to change the Qiblah was given, he prayed towards the Kaaba so that it is known that the Messenger of Allah Who will worship Allah and who will not? And the love of the Arabs will increase. After that, Shahrah has written that Imam Bukhari's opinion is that the Qiblah was in Makkah as well as in Madinah.

**Example 3:** In the interpretation of the word "الصِّيَامُ" <sup>24</sup>"Al-Siyam", the commentator has explained the literal<sup>24</sup> and terminological<sup>25</sup> meaning of fasting, and after that he has quoted the saying of Imam Razi that fasting was obligatory from Adam to Haramat. After that, the commentator has written that the Jews He fasted during Ramadan and then left it and used to fast only one day throughout the year. And the Nasari fasted during Ramadan, but when the summer season of Ramadan began, they changed the season and extended it to fifty days. What is it.

In the interpretation of the word "يَطِيقُونَهُ" <sup>26</sup>"Yatiquuna", the commentator has mentioned three sayings, who is meant in this verse, then preferred the saying that it means the old man who does not have the strength to fast, after that the commentator mentioned another disagreement. Imam Shafi'i has said that this order includes the elderly, pregnant women, and lactating women, and Imam Abu Hanifa has included only the elderly.

<sup>26</sup>"Al-Wasati" in the commentary of this verse, the commentator has mentioned many sayings, he has quoted the saying of Zamhashri that according to most of the scholars it means the Asr prayer, Imam Razi has mentioned seven sayings in it, then Imam Razi has written that This <sup>27</sup> prayer is not known because it is necessary to observe all prayers.

The second view is that it means five prayers.

The third view is that it refers to the morning prayer and this view is attributed to Hazrat Ali, Umar, Jabir, and Ibn Abbas.

The fourth saying is that it refers to the Zuhr prayer, and this saying is attributed to Umar, Zayd, Abu Saeed al-Khudri, and Osama bin Zayd, and it is also attributed to Imam Abu Hanifah.

The fifth opinion is that it refers to Asr prayer, and this opinion is attributed to Ali, Ibn Mas'ud, Abu Hurairah, and Ibn Abbas. To support this opinion, Bukhari and Muslim have brought the hadith, when the Messenger of Allah was in the trench battle. When the prayers were finished, the

<sup>22</sup> Abu Hassan Ali Bin Ismail Bani Abi Beshar Ishaq Al Ashari, 229 A.H (Abu Abbas Shams Uddin Ahmad Bin Muhammad Bin Ibrahim Bin Abubakar Bin Abne Khalkan Albarmaki 681 A.H. (Wafeyat Ul Ayan Wa Abnao Abna Ezzaman Dar Sadir Beroot 1900, Vol, 03, page 284.

<sup>23</sup> Al Baqara:2,V:142

<sup>24</sup> "صَوْمٌ" in the dictionary means to abstain from something, be it food or conversation

<sup>25</sup> Abstaining from food and drink and desires from dawn to dusk is called Som and Fasting

<sup>26</sup> Baqara,2:ver:238

<sup>27</sup>Umdatul Qari:Vol:18:P:123

Messenger of Allah said, "These polytheists made us forget the middle salat, and in the hadith of Muslim, it is said that the middle prayer is from the middle prayer, and the middle prayer is the Asr prayer, and in another hadith, it is very emphasized about the Asr prayer that whoever performed the Asr prayer." It was as if his property and children had been robbed.

The sixth saying is that it is followed by Maghrib prayer, and this saying is the saying of Abu Ubaidah al-Sulmani.

The seventh saying is that it refers to the Isha prayer. Imam Nawawi<sup>28</sup> has written that the more correct sayings are about the Fajr prayer and the Asr prayer, but the more correct saying about the Asr prayer is that there are authentic hadiths about it.<sup>29</sup>

**Explaining the cause of descent:** The commentator sometimes also explains the cause of descent, for example, is, for example, (لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ)<sup>30</sup>

Translation: Believers do not make unbelievers your companions and friends except the people of faith.

Regarding the revelation of this verse, the commentator has written that this verse was revealed about Hatib bin Abi Baltah, because he wrote a letter to the Meccans and expressed his love for the Meccans in this letter. The commentator has written that there are many sayings in the revelation of this verse besides those mentioned by Imam Razi in Tafsir Kabir, and one of the reasons for the revelation of this verse is Judaism.<sup>31</sup>

Example: "كُلُّ الطَّعَامِ كَانَ حَلَالًا لِيَّيْنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ" <sup>32</sup>

Translation: All foods were lawful for the children of Israel, except that which Israel made forbidden for itself.

In the interpretation of this verse, Sharah has written with reference to Tafsir Khazan that the Jews objected to the Messenger of Allah, peace and blessings be upon him, that he says that I follow the religion of Abraham, although in the religion of Abraham, camel milk and meat were forbidden and both of them are permissible. If you understand, it shows that you are not on the religion of Abraham, then this verse was revealed that all food items were lawful for the children of Israel, except for the ones that Yaquub prohibited on himself. And the reason for the prohibition. Yaquub sallallahu alayhi wa sallam was suffering because of the female genitalia.

**Translating into Persian language:** It is also mentioned in Shahrah's Minhaj that sometimes Arabic words are translated into Persian language, for example. "غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ" "Ghairy al-Maghzoob 'Alaihim"<sup>33</sup> is the word "غَيْرِ", non" in this verse, so the commentator has written in the interpretation of this verse that the word non is used in three meanings, (1) non is used in the meaning of "no", for example: "فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ"<sup>34</sup>

Translation: Then there is no sin on whoever is forced and he is not desirous and transgressive.

In the Persian language, it means (1) "نا" (2) It is also used in the meaning of "غير" non (3) "إلا" "illa" and it is in this verse "فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ"<sup>35</sup>

<sup>28</sup> Al-Nawawi: The great Sheikh and Imam was Muhyiddin, Abu Zakaria Yahya bin Sharaf bin Marri bin Hasan al-Nawawi, he was born in the month of Muharram 631, and he also went to Damascus. He died in 676 AD. Qaladat al-Nahr, 252:5

<sup>29</sup> Tafseer Al Kabeer, Vol.6, Pag:483.487

<sup>30</sup> Surah Al Imran:3 .verse. 28

<sup>31</sup> Abu Abdullah Muhammad bin umer Al Hassan bin Al Hussain Al Taimi Al Razi Al mashoor Fakhruddin Razi .606AH, Mafateeh ulghaib ,dar ihyaaturas, Alarabi, biroot, 1420AH, v,8, p,192

<sup>32</sup> Surah Al Imran:3 .vers: 93

<sup>33</sup> Suratul Fatiha:1 ,V:7

<sup>34</sup> Surah Al Baqara:2, V:173

<sup>35</sup> Surah Al Zariat:51, V:36



**Translation:** And We fell there only one home of the Muslims.

In this verse, ``Ala" is the Muni Aya, and ``ala" means "but" in the Persian language. The one who brought us to you to forgive us and not to take you as a friend."

**Translation:** And it was near that the (disbelievers) people would save you from him so that you would talk about us other than him. And at that time they would have made you friends. And in Persian it means "component".

**Explaining poems:** The method of interpretation is also that when a commentator has explained the meaning of a word, the commentator presents verses to strengthen it and proves that meaning with poems, for example, Abu Ubaidah said the meaning of "Al-Din". What is "Al-Jazi" with revenge and it is written "Din Tadan" as you will do and so on. To strengthen this -"Kamat 36" كَمَاتِدِينَ تَدَانِ" meaning, the commentator has presented the saying of Hamasi, "Qal al-Hamasi walam yabaq soi al-adwan danaham kama danawa" 37, "وَلَمْ يَبْقَ سِوَى الْعَدْوَانِ دَنَاهُمْ كَمَا دَانُوا" 37

قال زهير: هم وسط يرضى الانام بحكمهم اذا نزلت احدى الليالي بالعظائم-

Zahir<sup>38</sup> has said :They are in the middle that if one night comes with grandeur, people are satisfied with their rule<sup>39</sup>.

<sup>36</sup> Abi Ubaida, Mamar Bin Musannah Al Bisre, 209, Majaz Ul Quran, Maktaba Alkhanji Al Qahira, Vol, 1960, Vol, 01. Page, 23.

<sup>37</sup> Abu Ali Ahmad Bine Muhammad Bene Al Hassan Al Murzoqi Al Asfahani 421 ah, Sherha Dewan, Al Hamasa Dar Ul Kutab Al Ilmia Berot Labnan 1224 Ah, Vol: 01, page:19

<sup>38</sup> Zuhair Ahud bani Muzaina bin Aud bin Tabikha bin Ilyas bin Muzar, and Zuhair bin Abi

Salma said from Ghatfan, and said Halif in Ghatfan.( Seerah al-Nabiyyah by Ibn Hisham): 1:

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<sup>39</sup>But this poem, along with this narration, is notable in his book, (Al-Bayan, 3: 153) and is not attributed to him. , 333:2, on (Abu al-Qasim Mahmud bin Amr bin Ahmad, al-Zumakhshari Jarallah (died: 538 AH) Asas al-Balaghah (ar al-Kutub Al-Elamiya, Beirut, Lebanon Edition: Al-Awali, 1419 AH, 1998 AD) 333:2