

Concept of God in Hinduism and Islam

In perspective of their sacred scriptures

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Hinduism is taken as a polytheistic religion as Hindus believe in multiple Gods. There exists a variation. Some believe that there are 3 gods, others that there are thousands of gods while some in millions of gods and demi-gods. However, the more scholarly people have firm belief in the Sovereignty of One God. The major difference in the belief of Hindus and Muslims is the ideology of Pantheism. Pantheism states everything in this world, living and non-living, Divine and Sacred. Therefore, Hindus consider everything, be it moon, snake, cow, mountain, tree, as god. Contrary to that Islam is of the belief that all the things in the world belong to God Almighty, be it sun, moon, sky, humans, animals or plants. God has everything in his power and rule. Thus, it can be concluded that the significant difference in the belief of Hinduism and Islam is the use of apostrophe's. The Hindu says everything is God. Whereas, the Muslim says, everything is God's.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا
فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ (1)

O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).

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- ²¹ Tafseer e Muhammadi, Vol. 1, P 7
- ²² Ibid, Vol. 1, P 88
- ²³ Ibid, P 423
- ²⁴ Ibid, P 424
- ²⁵ Ibid, P 424
- ²⁶ Ibid, Vol. 1, P 6-7
- ²⁷ Ibid, P 11-12
- ²⁸ Ibid, P 8
- ²⁹ Ibid, P 120
- ³⁰ Radd e Naturi, P 5-6
- ³¹ Ibid, P 10
- ³² Tafseer e Muhammadi, Vol. 7, P454
- ³³ Tafseer e Muhammadi, Vol. 1, P 6-7
- ³⁴ Ibid, P 138-139
- ³⁵ Ibid, Vol. 2, P 169
- ³⁶ Ibid, Vol. 7, P 453
- ³⁷ Ibid, P 454
- ³⁸ Ibid, Vol. 1, P 184
- ³⁹ Ibid, Vol. 7, P 306
- ⁴⁰ Hafiz Muhammad, Ahwal ul Aakhirat, Malik Bashir Ahmed Tajran e Kutb
Lahore, P 6
- ⁴¹ Ibid, P 12
- ⁴² Ibid, P 13
- ⁴³ Ibid, P 14
- ⁴⁴ Ibid, P 20 & P 23
- ⁴⁵ Ahwal ul Aakhirat, P 27-30
- ⁴⁶ Ibid, P 33 & Tafseer e Muhammadi, Vol. 1, P 292
- ⁴⁷ Ahwal ul Aakhirat, P 32
- ⁴⁸ Ibid, P 37&39 & Tafseer e Muhammadi, Vol. 4, P 100
- ⁴⁹ Ibid, P 64 & ibid, P 144
- ⁵⁰ Tafseer e Muhammadi, Vol. 4, P 196 & Vol. 2, P 152
- ⁵¹ Ibid, Vol. 5, P 274.

a traditional (bil-mathoor) Tafsir in true sense and the author has avoided giving his own opinion and reinterpretations. He believed that the interpretation of Qur'an is nothing but traditional and established one (bil Mathoor), based upon the sayings, perceptions and interpretations of the Holy Prophet (SAW) Himself, Venerable Companions of the Holy Prophet (SAW), their Successors and other doctors and scholars of Islam.

¹ Lakhvi, hafiz Muhammad, Tafseer e Muhammadi mulaqqab behi Moodheh e Furqan, Maktaba Ashab ul Hadith Urdu Bazar Lahore, 2002, Vol. 1, P 2

² Muhammad Mian, Maulana, Ulema e Haque, Muradabad UP, Vol. 1, P 33

³ Iqbal Ahmed Farooqi, Tazkara Ulema Ahl e Sunnat, Maktaba Nabwya Lahore, 1975, P 163

⁴ Mahamid ul Islam, P 30

⁵ Muhammad Mian, Ulema e Hind ka Shandar Mazi, Al-Jamia book depot Delhi, 1960, Vol. 4, P 124

⁶ M. Ya'qoob Nanotwi, Biography of Maulana Muhammad Qasim Nanotwi, Deoband, Vol. 2, P 510

⁷ Fazal ur Rehman, Maulana Sanaullah Amratsari, Al-Maktaba tus Salfiyya Lahore, 1987, P 85

⁸ Sheikh Muhammad Ikram, Mauj e Kausar, Idara Saqafat e Islamia Lahore, 2000, P 199

⁹ Abdul Haye Lakhnawi, Nuzhat ul Khwatir, Noor M. Karkhana Tijarat e Kutab Karachi, Vol. 8, P 232

¹⁰ Nadwi, Abul Hassan Ali, Muslim Mumalik mein Islamiyyat aur Maghrobiyyat ki Kashmakash, Majlis Nashriyat e Islam Karachi, 1981, P 256

Syed Muhammad Saleem, Tarikh Nazriya e Pakistan, Idara Ta'leemi Tehqiq Lahore, 1985, P 132

¹¹ Tafseer e Muhammadi, Vol. 1, P 21

¹² Ibid, Vol. 1, P 164

¹³ Ibid, Vol. 1, P 2

¹⁴ Ibid, Vol. 1, P 2

¹⁵ Ibid, Vol. 1, P 2

¹⁶ Ibid, Vol. 1, P 1

¹⁷ Ibid, Vol. 1, P 1

¹⁸ Mueen-ud-Din, Muttahida Punjab ka aik Azeem Musleh (Preface to Ahwal ul A'akhirah), Islami Academy Lahore, 1974, P 7

¹⁹ Jameel Naqwi, Urdu Tafaseer(Kitabiyat), Muqtadirah Qaumi Zuban Islamabad, 1992, P 141-145

²⁰ Mofakhkhar Hussain Khan, Dr, The Holy Quran in south Asia, Bibi Akhtar prakasani, Dhaka, 2001, P 176

وڈے دندے کبریاں اکھیں صورت بری سیانی
 بولن کڑکن بجلی داگوں رکھ پناہ الہی 42

Hafiz Muhammad believes that everybody will have to answer to Munkir and Nakeer even if he is not buried in a grave:

سوال جواب قبر دا ہووے ہر ہر میت تائیں
 بھادیں اندر قبر نہ آوے کھادوں شیر بلائیں
 یاد چہ پانی ڈب مرے اس مجھ یا کچھ کھادوں
 یا کوئی سڑکر سواہ ہووے فردا کس ساہ اڈاؤں 43

Signs of Dooms day:

The author believes that there are two kinds of Dooms-day i.e. one is initial stage when all universe will be destructed and second is absolute gathering of all for Judgment. Both have separate nature and signs to occur.⁴⁴

Tribulation of Dajjal (Anti-Christ):

There will be a mysterious personality nearer to the dooms-day called Dajjal that will be a great deceiver and sent for the trials of Believers. Hafiz Muhammad has given all the details of this tribulation in the light of Quran and Sunnah.⁴⁵

Other Metaphysical Concepts & Issues:

Hafiz Muhammad has also discussed in detail the issues and concepts of metaphysical nature in his Tafseer and other relevant books like ascent & descent of Eesa Alaihissalam (Jesus),⁴⁶ Yajooj Majooj (a terrible monster crowd),⁴⁷ Hashr e Ajsad (Resurrection),⁴⁸ Pul-Sirat (extremely narrow bridge),⁴⁹ Meezan (Pair of scales),⁵⁰ and other metaphysical signs of the day of Judgment expected to happen near to it.⁵¹ Tafseer e Muhammadi is

of all limits and respites. Then the clarion will sound for the second time and everyone will be given reward or punishment according to his deeds.

Naz'a (Agonies of Death):

The author has categorized the stages of the end of this life and shifting of to the Hereafter. He expresses these stages very agonic and painful if the man is not graced by the bounties of Allah Almighty. The time of Naz'a, when the spirit is separated out of the body is the first stage that every one is to pass through it. In his own words:

پہلی گھاٹی جان کندن دی سخت مصیبت ہماری
امیر فقیر جو بھلا برا سب لکھن وارد واری
اس گھاٹی بن راہ نہ دوجا ہتول کوئی جاوے
نبی دلی ہور شاہ گدا سہ اوتھوں نگہ سدھاوے 40

Grave and Answerability in it:

The author states the second difficult pass is grave in which man will be asked some basic questions by two angels with typical and horrific look called "Munkir" & "Nakeer".

دو جی گھاٹی قبر ایہائی جسدی بیت ہماری
حضرت نبی عذاب قبر تھیں نت احوذ پکاری 41

Then he states in his typical style about the angels and their look as follows:

جاں وچہ قبر اتارن میت ہو فارغ مڑ چلے
مگر ہور نکیر فرشتے آدن رب دے گلے

ادہ سکے کہ راہ بتادون بعضے حکم دتادون
 جوگر حال بیمار موافق دار و فرق بتادون
 توحید مثال صحت دی شرک گناہ مثال بیماری
 ہر ہر مرض جدا ہے دارو مطلب صحت ساری
 پر وچہ قرآن جو آخر بھیجیا دارو ساریاں مرضاں
 حاجت ہو کتاب نہ چھوڑی حاصل سکے غرضاں

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Aakhirat(The Judgment Day):

The author says that having faith on Aakhirat means to believe there is ultimate end of every thing that exists in this universe. This concept is absolutely according to the demand of reason that there must be some time and place when good and evil or wrong and right be decided. That's Akhirat nobody can be exempted from being there and asked about all his deeds. Therefore, all the human beings will gather there in groups with which they lead their lives. Elaborating the tafseer of verse No. 17 & 18 of Soorat un Naba, he states about Akhirat in following words:

ٹھیک ادہ فیصلید ا دینہ ہے میعاد معین والا
 جسدن وچہ قرناڈ پھو کیسی آڈ ٹولا ٹولا
 ادہ فیصلے دا دینہ روز قیامت ہے میعاد تماں
 بداں لوں بریاں لمن سزائیں نیکانوں انعاماں
 جسدن دو جی واری وچہ قرنا دے پھوکیا جاسی
 اوسدن فیصلے دا دینہ ہوئی ہر کوئی بدلہ پاسی
 تافوجاں فوجاں ٹولے ٹولے ہوئی خلقت ساری
 ہنود یہود مجوس نصاری فوجاں ہوسن جاری³⁹

That is the true Day of Judgment when the clarion will be blown and all the people will come in groups and gather. It will mean end

Then he explains the meanings of 'Samad' in the light of traditions in simple words:

تے معنی صمد جو بے پردہ نہ حاجت پہننے کھانے
 کوئی لم ید و لم یولد تفسیر صمد دی جانے
 کہ کہن صمد سردار وڈا جس سہ تھیں وہ سرداری
 جتنی قسم ابھی سرداری اوہ سہ اوسوچہ جاری
 کہ کہن جو کامل سب صفاتوچہ سب کمانوچہ نالے
 کہ کہن جو مقصد ہر داہر کوئی حاجت اوٹیں بہالے
 ہے اوہ مقصود جو کل مرداں ہر کوئی اوتھیں نکلے
 ہی تختی وقت پوکارن اسنوں سہ مندے تے چکے
 کہ کہن صمد جو باقی دائم بچے طلق فنا تھیں
 کہ کہن جو سب تھیں اپر نا کوئی اپر پاک خدا تھیں 37

Risalat (Apostleship):

Hafiz Muhammad considers the position of Prophet as entirely bestowed by Allah Almighty and can not be achieved by anybody through his own struggle. A Prophet is an ultimate source of guidance equipped with divine commandments. Purpose of annunciation of the Prophets is just to provide the humanity the proper guidance towards right path that leads to the ultimate triumph in this world and the Hereafter. Whenever the world became full of false creeds and deeds, the Prophets started coming to save them from destruction. The Holy Prophets are just like physicians and doctors who treat the ailments of human body and spirit simultaneously. In his own versified words he writes his point of view as follows:

his Tafseer e Muhammadi. He replied (in the dream) there are seven distinctive qualities of this Tafseer. After these words he awakened and could not have the detail of these seven qualities. Afterwards, he got the chance to ask about these seven qualities from the grandson of the author who spent the last 45 years of his life at Madina Munawwarah teaching Hadith in Masjid e Nabwi. He replied at once that "استوى على العرش" is described in Quran for seven times and Hafiz Muhammad has not made any reinterpretation of this term; making these seven times no reinterpretation are the distinctive qualities of this Tafseer. This very fact can be observed in the marginal note No. 3 in Tafseer of "استوى على العرش" in Soorat ul A'araf.³⁵

Methodology of Tafseer e Muhammadi in Metaphysical Issues:

Tauheed (Oneness of Allah):

Many questions are arisen by the philosophers and rationalistic minds about existence, oneness, personality and Attributes of Allah Almighty. The author of Tafseer e Muhammadi refutes the misconceptions created by the logical and philosophical minds in a simple descriptive way. In the Tafseer of Soorat ul Ikhlas he narrates as follows:

توں آ کہ محمدؐ اودہ ہی اللہ واحد ہک ہکلا
 اللہ صمد نہ کہاوی پیوی تاکہ حاجت اللہ
 نہ جیا اوس کسیوں نا اودہ جیا گیا کسے تھیں
 تے نا کوئی اوسدا کتو برابر جس شریک اوسے تھیں³⁶

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالذَّمَّ وَلَنْعَمُ الْيَهُودِ وَمَا أُهْلَ بِهِ

تحقیق حرام کچس اپر ساڈے مرزار تے لہوئے گوشت خوکدا

| | | | | | | | |
|-------|----------|---------|----------|---------|-----------|--------|---------|
| جو | جہت | تقرب | غیر اللہ | دے | بندیاں | نذر | کر بندے |
| اوہ | بندے | نیک | بیزار | انہاں | تھیں | راہ | شیطانی |
| جو | جہت | تقرب | غیر اللہ | دے | بندیاں | نذر | کر بندے |
| اوہ | بندے | نیک | بیزار | انہاں | تھیں | راہ | شیطانی |
| عزیزی | والا | وڈا | محدث | مجتہد | جگ | جانے | |
| شس | الہند | کھن | تس | عالم | عربی | دور | ٹکانے |
| بھی | والد | اوسدا | شاہ | ولی | اللہ | بحر | ایہاں |
| تے | شاہ | رفیع | الدین | تے | عبدالقادر | اسدا | بھائی |
| تے | الخلیل | شہید | بستیجا | ٹھاٹھاں | علم | ابھارے | |
| تے | مولانا | اسحاق | نواسہ | جگانے | جگ | تارے | |
| پورب | ہند | پنجاب | بگلہ | دکن | سندھ | ولایت | |
| خوشہ | چچین | انہاندے | گھر دے | عالم | اکی | ہدایت | |
| ایا | عالی | شان | گھرانہ | ہور | نہ | سناں | کوئی |
| لہہاں | مکان | اندر | ہر | نوں | فیض | انہاں | تھیں |
| ایہ | سارے | سنے | شاگرداں | ٹاکل | حرمت | اس | جیوانے |
| جو | غیر اللہ | دیکارن | مشرک | کردے | نذر | دیوانے | 34 |

It shows the author's relationship and devotion to the family of Shah Waliullah. The author has observed this family's point of view as most important to fix the meanings of the verses of the Holy Quran.

Seven Qualities of Tafseer e Muhammadi:

A renowned scholar and prominent Mufasssir e Quran of Pakistan Maulana Abduhoo Al Fallah narrated one of his dreams that he met the author in dream and asked him about the characteristics of

| | | | | | | | | |
|-------|---------|--------|---------|----------|----------|--------|---------|---------|
| ہن | شاہ | ولی | اللہ | دہلوی | اندر | فوز | کبیر | لیایا |
| جو | وچہ | قرآن | میان | علم | ہے | پنجے | قسم | ٹھہرایا |
| اول | علم | احکام | شریعت | واجب | استجابوں | | | |
| ہور | مباح | مکروہ | حراموں | ہویا | میان | صوابوں | | |
| ادہ | قسم | عبادت | حصیں | احکام | یا | معاہدہ | قسموں | |
| یا | تدبیر | معاش | گمراہ | یا | ملک | سیاست | رسوں | |
| اسدی | سب | تفصیل | فقہ | وچہ | کیٹی | شرح | فقیہاں | |
| دوجا | جھگڑا | چونہ | فرقاندہ | جو | گمراہ | سفہاں | | |
| یہود | نصاری | مشرک | ہور | منافق | فرقے | چارے | | |
| وچہ | علم | کلام | تہاں | جھگڑاندے | دیکھ | فروع | پیارے | |
| ترجما | ذکر | آلاء | اللہ | خود | ذکر | کرے | انعاماں | |
| زمین | آسمان | پیدائش | ذکر | صفات | کمال | تماماں | | |
| چوتھا | ذکر | ایام | اللہ | جو | اگلیاں | قوماں | قصے | |
| بے | فرماناں | قہر | عذاب | جے | نیکاں | فضلوں | حصے | |
| بچواں | ذکر | جو | موتوں | پچھے | حشروں | نشر | حسابوں | |
| جنت | دوزخ | وزن | اعمال | صراط | عذاب | ثوابوں | 33 | |

He also narrates the scholarship level and supremacy of Waliullahi Point of view in explaining the Quranic meanings in the Tafseer of verse No.173 of Soorat ul Baqarah in following words:

Pantheism in a logical way observing simplicity of words as follows:

کہن وجودی ہر شی اللہ اوس بن ہو نہ کوئی
 تے ہر شے ہے محتاج اللہ صمد کویں پھر ہوئی
 ایہ کہن جہانوں اللہ اودہ سہ دن پیندے کھاندے
 بھی حمدے چندے دھیاں پڑ پیار ہوندے مر جانے
 پھر جو کہن انہانوں اللہ دینوں عقلوں خالی
 ایہ عقل تے نقل خلاف عقیدہ بات دیوانیوالی
 ہے اللہ حک صمد جو اوسنوں حاجت مول نہ کاٹی
 نہ جئے نہ جئے خوش نہ جسوں لائق اودہ خدائی³²

Endorsement of Waliullahi Thought:

Shah Waliullah Muhaddis Dehlwi and his family had a deep impact on the society of subcontinent particularly on religious minds. This impact became a specific school of thought. Hafiz Muhammad had also deep concern and relationship to Waliullahi school of thought that is very prominent in his Tafseer. Translation of Shah Waliullah, "Fateh ur Rehman" is included to the Tafseer with some modifications as a first line, and the second line Punjabi translation is also made in the light of "Fateh ur Rehman". "Al Foz ul Kabeer" is also kept in view and its principles are followed in the interpretation. Therefore, Tafseer e Muhammadi is called the representative Tafseer of Waliullahi school of thought. The author writes his words about "five knowledge" of "Al Foz ul Kabeer" as follows:

thoughts must be denounced at intellectual as well as practical levels. He states his point of view in harsh words as follows:

معاذ اللہ! یہ منجری مذہب ہر مذہب تمہیں گندا
جو معنی نہیں وجود فرشتیاں کنوں یہوداں مندا
انہاں فلسفیاندا طعن قرآنوں کر تدبیر ہٹایا
ایہ خیر خواہی اسلام ہوئی یا صاف کفر وچہ پایا
ایہ خیر خواہی اسلام ایکی جس بخ ایمان اکھاڑے
تے فن والیاں منجریاں دے جھگے دین اجاڑے³⁰

Hafiz Muhammad states in this text that a religious behavior based on reason has not any credence in Islam. Denial of basic Islamic concepts like existence of Angels etc. is a kind of infidelity in itself. He declares rationalists defying the Islamic creeds more harmful than Jews. This denial is the outcome of reinterpretation founded upon reason, estimation and self opinion. He clears more as follows:

بھی لئی کرے آسماناں لکاں جتاں تے شیطاناں
ایہ فلسفیاں سنگ رلے تے کرے تاویل حدیث قرآناں³¹

Confutation of False Creeds:

Hafiz Muhammad has negated the false creeds particularly defying aptitude of so called scholars about Miracles, Existence of Angels, and Jinn & Satan. Objections on birth and life of Eesa Alaihissalam (Jesus), Polytheism and Pantheism are also refuted in this Tafseer in a scholarly and logical manner. For example, in the interpretation of Soorat ul Ikhlas, he negates the concept of

”الحق یا خبر ہے مبتدا محذوف دی یعنی نہ الحق ایہ سچ ہے نہ من ربک حال یا خبر روجی ہے۔ یا الحق مبتدا ہے نہ من ربک خبر ہے۔ مبتدا دی یعنی حق اوہ چیز ہے جو ثابت ہے۔ رب تیرے قصیں جوتوں اوپر اوسدے ہیں۔ نا اوہ جواہل کتاب اوپر اوسدے ہیں۔ ایہ وہ مظہری دے لکھیا ہے۔“

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Free from Modernistic approach:

Hafiz Muhammad avoided explaining the Holy Quran based upon his own opinion irrespective of the Traditions and Tafseeri precedents. Modernistic approach in the methodologies of Quranic interpretations is hazardous for the comprehension and understanding Islam. Islam is entirely originated through the divine teachings and revealed knowledge. Hence, the original wisdom and true spirit of the Holy Quran can only be apprehended through the sound foundations and linkage to the traditions of revelation. Tafseer e Muhammadi is a traditional (bil-mathoor) Tafsir in true sense and the author has avoided giving his own opinion and reinterpretations. He believed that the interpretation of Qur'an is nothing but traditional and established one (bil Mathoor), based upon the sayings, perceptions and interpretations of the Holy Prophet (SAW) Himself, Venerable Companions of the Holy Prophet (SAW), their Successors and other doctors and scholars of Islam. He condemns the way of interpretation of the Holy Qur'an based upon the opinion, estimation and one's own attitude or belief (Tafsir bil-Raey) that has no credence and authority in Islam. Modern trends of Tafseer are once again rational, logical or philosophical those cause the refutation of some basic Islamic concepts and creeds. The author believed this kind of trends and

He concludes the debate of Aameen in the prayers in a just and equitable manner that saying Aameen is compulsory and there is no confusion about that. But as far the controversy of loud or silent Aameen is concerned it makes no difference either saying loudly or silently.

Solution of Lexicon:

The author has also observed in his Tafseer the methodology of simplifying the words and phrases with the help of Arabic grammar. Marginal notes are used for the purpose through out the Tafseer. Solution of lexicon in a scholarly manner has elevated the erudition standard of the Tafseer as well as made it intelligible to the common reader having maximum benefit from it. The fact is clear to see the following parts of marginal notes about the solutions of lexicon and simplifying the words in starting the Tafseer of "Soorat-ul-Fatiha". He simplifies the word "Al-Hamd" as follows:

”قولہ سب تعریف الخ ایہ الف لام وچہ الحمد دے واسطے جس دے ہے۔ بشارت ہے طرف اس چیز دی جو بچا خدا ہے اوسنوں ہر کوئی یا واسطے استغراق دے ہے۔ یعنی تمام تعریفاں واسطے اللہ دے ہیں ہر تعریف ہر حمد کرنے والے حصیں۔۔۔۔۔ معنی حمد الخ وچہ مظہری دے لکھیا ہے جو حمد تعریف ہے نال زبان دے اوپر خوبی اختیار دی دے خواہ اود خوبی نعمت دینے دی ہو دے خواہ ہو کہ پس حمد عام تر ہے شکر تھیں وجہ متعلق دے یعنی وچہ سب تعریف دیدے جو شکر خاص ہے نال نعمت ایڑ دی دے حمد خاص نہیں نال اسدے اپر حمد خاص ہے نال زبان دے تے شکر عام ہے کدی نال زبان دے تے کدی خدمت مہماں دی کدی اعتقاد دی جو جانے سب نعمت اس دی طرفوں ہے۔“ 28

He elaborates the word "Al Haque" as well in his unique style while explaining the meanings of verse No.147 of "Soorat ul Baqarah" as follows:

always tried to make the points clear in the light of Traditions and conventional point of view. He considered it necessary to maintain the original wisdom and spirit of Islamic Thought.

Comparison of Opinions about controversial Issues:

While resolving the controversial issues, the author has adopted the style of comparison among the different opinions of Muslim jurists and scholars who are the Imams of renowned schools of thought. He compares the inferences of all doctors honestly with out any prejudice and reaches a moderate point of view that suits to all mostly. Following long text is quoted here to elaborate the moderate comparative style of the Tafseer, when the author has discussed the controversial issue of saying Aamin in prayers loudly or silently.

اس مسئلے وچ اہل علم نوں اختلاف ایہائی
 اصحاباں ہور تابعیناں بھی وچ اماماں بھائی
 ہک فاتحہ واجب آکھن بھادیں وقت بلند قرأت
 ایہ عمر علی عثمان معاذ بھی ابن عباس روایت
 ایہ پنج اصحاب تے شافعی ہور اوزاعی ایہ فرماون
 تے بعضے وقت بلند غوثی ہولی وقت پڑھاون

آمین آکھن فاتحہ پچھے سنت وچ نمازاں
 اس معنی یارب کرتوں ایویں کریں قبول نیازاں
 ہولی کہن یا اچی سنت اختلاف ایہائی
 اصل ادا ہر صورت وچ نا کر جھڑا بھائی 27

the Holy Quran. He maintained the method of concluding issues after quoting the Traditions of the Holy Prophet (SAW) and describing the sayings and opinions of Imams of different schools of thought. His conclusion is always found upon revealed or precidented knowledge so that the reader could reach the original information as well as conventional point of view linked up with the divine knowledge. For example, he writes about the circumstances of revelation of Soorat ul Fatiha as follows:

سورت فاتحہ قول صحیح دچہ کے نازل ہوئی
 کہ مدنی کہن جو دچہ مدینے آئی شک نہ کوئی
 بعضے کہن دو داری بعضی کے ہور مدینے
 پہلا قول صحیح زیادہ عالم کہن گھینے
 نال اجماع ایہی ست آیت پہلی ہے بسم اللہ
 الوت علیہم اوپر نہ آیت قول علی عبد اللہ
 تے بعضے آ کہن ست آیت بسم اللہ باجہ ایہائی
 الوت علیہم اوپر آیت ستویں انہاں ٹھہرائی

26

پہلے کہن دلیل جو اول مصحف دچہ لکھیوے
 غیر قرآن نہ مصحف اندر لکھن روا رکھیوے

Abstention from personal opinion:

As it may be observed in above mentioned verses, the author of Tafseer e Muhammadi has quoted traditions (Ahadith) of the Holy Prophet (SAW), Sayings of His venerable Companions, opinions of the pious ancestors but avoided to give his own opinion. He

جو نبی کہیا فرمانبرداری میری طاعت رب ذی
 تے میری بے فرمانی کرنی ہے معصیت رب ذی
 جس نیاں حکم امیر سو اس نے سنیاں آکھیا میرا
 جو بے فرمان امیر سو میرا بے فرمان دودھیرا

24

The author believes that origin of all the schools of thought is same and could be the source of unity and harmony of Muslim Ummah. This very fact is also narrated by Imam Abu Haneefa (RUA) to maintain harmonious point of view for the purpose. Hafiz Muhammad takes Imam Abu Haneefa's point of view as a source of propinquity between diverse trends of Fuqaha and Muhadditheen. He says that Hanafi is a main School of thought in Fiqhi schools and is expressed by its Imam that is based upon Hadith entirely. The author concludes that a true Hanafi always depends upon Hadith following his Imam.

جو ابن مبارک کہیا جو ابوحنیفہؒ خود فرمایا
 جاں آدے حکم نبی قصیں سر آکھیں پر من آیا
 بھی روضۃ العلماء اندر ایہ قول امام ایہائی
 جو چھوڑو قول میرے لوں نال حدیث نبی دے بھائی
 بھی قول میرے لوں چھوڑو جدتساں پہنچے قول اصحاباں
 بھی جداں حدیث صحیح لے سو میرا مذہب تاباں
 ہن کچے خفی قول نہ چھوڑن الٹ حدیث قرآنوں
 جو چھ خفی ابوحنیفہؒ من مت ایمانوں

25

Priority to Methodology of ancestors:

Hafiz Muhammad has given the priority to the methodology of pious ancestors and doctors of Muslim history in interpretation of

Combination of "Figh" & "Hadith":

In this Quranic exegesis the priority is given to Hadith and Muhadditheen's point of view but the concern is shown to the opinions of "Fuqaha" (The Muslim Doctors) too. Hence, two different trends of Quranic interpretation are linked up with each other in this Tafseer. Hafiz Muhammad has observed a moderate way of opinion between these two honorable classes of scholars and tried to make them nearer to each other and suggested the Muslim scholars of diverse schools of thought to concentrate on Quran and Sunnah for elimination of all kinds of diversity among them. He stresses on unity of Muslim scholars based upon Quran and Sunnah in his verses under the interpretation of Quranic verse no 59 of Soorat un Nisa as follows:

ہے مقصود اس آیت میں جد جہنزا اہل علم نوں
 پڑے تا طرف قرآن حدیث لیاون اوس حکم نوں
 جو نال قرآن حدیث موافق پاون عمل کماون
 خلاف قرآن حدیث جے حاکم کہے تا پاس نہاون

23

He urges in these verses that Quran and Sunnah must be followed. If any ruler orders against it one must disobey him without any reservation and fear. Even though, the obedience to the Muslim ruler is ordained divinely and is considered in Islam as the obedience of the Holy Prophet (SAW). He also indicated this fact to explain the authority of Hadith as follows:

عام مفسر ہر آیت دا شان نزول بتاؤن
 ہر آیت دی نال موافق قصہ کہ لیاؤن
 انہاں قصیاں بہت ضرورت نایں ہر آیت بیانوں
 جو وچ حقیقت پاکی نفساں ہے مقصود قرانوں
 ہور عقائد باطل توڑن بھی فاسد اعمالاں
 وجود ناپاکی نفساں ہور عقائد بد انفعالاں
 ہے وچ حقیقت شان نزول قرآن وجود انہاندا
 ہے دور کرن مقصود قرآنوں انہاں بد چیزاں دا
 ہے تہذیب نفوس بند یا ندی غرض نزول قرآنے
 رب ایہ کتاب مبارک بھیجی کجمن سوچن دانے 21

Brevity & Comprehensiveness:

Brevity and comprehensiveness are also prominent characteristics of Tafseer e Muhammadi. The words used to explain the meanings of Quranic Text are very simple and short but unveil the facts in a comprehensive and scholarly manner. For example, elaborating the meanings of the part of a Quranic verse (Al Baqarah 2:105) i.e.

وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَنْ يَّشَاءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيمِ the following one Punjabi couplet is considered sufficient and the meaning is completely explained comprehensively.

”تے اللہ خاص کرے جس چاہے نال نبوت رحمت
 تے اللہ صاحب فضل وڈے دا انت شمار نہعت“ 22

جوانک مدت دے وچہ جگ تھیں پنج فساد اٹھائی
تریویہ ۲۳ سالوں دے وچہ لاکھاں لوکی ولی بنائی ۱۷

General Methodology of Tafseer e Muhammadi:

Inventiveness:

Tafseer e Muhammadi has the distinction to be the first complete Tafseer ever written in Punjabi language. "Shah Walullah was the pioneer in translating the Holy Quran in Persian; similarly Hafiz Muhammad is the pioneer in writing Tafseer in Punjabi. There is no working example of it in the past history."¹⁸

In a book printed by a government institution "Muqtadirah Qumi Zuban", Jameel Naqwi (The writer) has given a list of 24 Punjabi Tafaseer in the Annexure 'A' of the book, according to which Tafseer e Muhammadi is the first complete Punjabi Tafseer in the history of Tafseer Literature.¹⁹

A renowned Bengali researcher Mufakhir Hussain expresses the fact as follows:

"The earliest Punjabi translation of the Quran is in verse. It was Hafiz Muhammad bin Barikullah who made this translation. His versified rendition entitled Tafsir Muhammadi masummah mudhi-i-furqan bazaban punjabi ma'a Tarjamah Farsi was published in Lahore in 1871".²⁰

Simplicity:

The language of Tafseer is simple, plain and easy to understand. Complex issues and points of high level scholarship are knocked in an easy way and simple words. The following verses disclose the simplicity of language as well as point of view:

In short, The Tafseer is a beautiful combination of erudition and poetic art. Have a look on the following verses from the first page and feel the quality of literary language used for Allah Almighty's Praise and depiction of His Attributes.

”سب حمد ثنا تعریف اللہ توں پالٹھار جاناں
جس کن تھیں کل مخلوق اپائی قادر پاک توانا
اودہ واحد لا شریک الہی عزت عظمت والا
اودہ عالی شان عظیم معظم مالک ملک تعالیٰ
اودہ شاہنشاہ شاہاں دا والی مالک زمین آسماناں
بھی کرسی عرشی معلیٰ مالک شنوا پینا دانا“

16

Some verses are in praise of the Holy Prophet (SAW); observe the beauty of description with comprehensiveness of words.

جس کل رسول پیغمبر بھیجے جہت ہدایت عاماں
تے خاص حبیب محمد خاتم نبیاں رسل تہماں
اودہ نال قرآن کتاب تھانی بھیجیارب دا آیا
کس حل حرام تے بھلا براسب امت توں سمجھایا
توں لکھ درود سلام کردڑاں اسنوں بھیج الہی
بھی آل اصحاب بھی تابعداراں امت پشت پناہی
جاں کل دنیا تے کفر شرک ہوئے علم فساد ہزاراں
زنا لواطت چوری دھاڑا کر لٹکی بدکاراں
جادو سحر تے ناحق خون بھی گوناگون بلائیں
سب دنیا وچہ پھیل گئی لا مشرق مغرب تائیں
تا ہادی خاص مربی کمال سرجیا رب تعالیٰ
اودہ قدرت کامل رب نمونہ اسم محمد والا

methodology could be observed even if some body analyzes minutely and intensively. It means that methodology of Tafseer e Muhammadi is unique in style and nature which is different and distinctive among other interpretations of the Holy Quran.

Literary aspect of Tafseer e Muhammadi:

The Tafseer encloses all the linguistic qualities and writing elegance and hence, proves itself to be a best literary masterpiece of Punjabi literature. Although the main text of the Tafseer under discussion is versified and rhymed but even that the author has avoided using difficult words and turgid language. The language used in this Tafseer is very simple, plain and intelligible to the common man. Tafseer is written in couplet. Rhythmic and rhymed words are used to maintain the versified text. Rhythm of the versified text is also maintained through out the Tafseer and does not lose the attraction and literary enjoyment of the reader. In spite of all these literary qualities, the Tafseer is free from any impression of the poetic exaggeration and does not go down of its scholarship entirely, even if it comprises thousands of couplets. Comprehensiveness and brevity are the basic factors applied to the text language of the Tafseer both in poem and parlance. The author's selection of the words and typical style shows that priority is given to the comprehension and facility of the object reader. Rhapsody, gentleness, austerity, impression, effectiveness and other situational needs are observed along with the rhyming principles in selecting and using the words into sentences and verses. Islamic terminology is used frequently with out affecting the poetic art; rather it is adjusted with in the rhyming principles.

Every page of the Tafseer has all these five objects i.e. Quranic Text, Farsi translation, Punjabi translation, Interpretation in Punjabi verse and Marginal notes in Punjabi prose, arranged in such a manner that a common reader may have maximum benefit from it. The author himself narrates all these factors and gives the logic of its arrangements in the beginning of first volume of his Tafseer in his versified Punjabi style as follows:

ہر آیت دے تری ترے دجہیں معنے میں لکھ پائے
 فارسی کہ تے ہور پنجابی نثر نظم وچہ آئے
 ہے موضع فرقان موافق نام تاریخ شروی
 ۱۲۸۵ھ باراں سو پچاسی ہجری بھی موافق موضوعی
 پہلی سطر زبان جو فارس ہے فتح الرحمانوں
 پر وچہ عبارت کچھ تفسیر جہت آسان بیانوں
 وچہ بعضے جا لحاظ رفیع الدین دے ترجمے والا
 پر اکثر شاہ ولی اللہ ترجمہ اول سطرے والا
 انیسویں پہلی سطر پنجابی نثر دوہاں تھیں لکھی
 بعضے جا لحاظ معالم مظہری نظر بھی رکھی
 پر لفظی معنے اس وچہ لکھے نثر پنجاب زبانی
 ترجمی سطر مرادی معنے بندیاں جہت آسانی
 اس تھیں کچھ شان نزول معالم کنوں لیاندے
 جو مظہری کنوں یا ہور کتابوں لکھے نام تھاندے
 بھی حل لغات انہاں تھیں لکھی جتنے حاجت ہوئی
 ایہو طور لمبھی اکثر جیکر فکر کیتی

In the last verse the author elaborates that all the arrangements of Tafseer have a fixed pattern and a typical style that is consistently maintained through out the Tafseer. No changes in style and

notes. Circumstances of the revelation and solution of the lexicon is also explained in these marginal notes in the light of basic and original tafseeri literature. This very fact is expressed by the author in a marginal note of the early pages in the first volume of Tafseer e Muhammadi as follows:

14

”تفسیر مظہری بہت عمدہ ہے۔ تصنیف قاضی ثناء اللہ پانی پتی رحمۃ اللہ علیہ یعنی شان نزول آیات دے تے اختلاف اقوال اہل علم دے وچ اس تفسیر پنجابی دے اکثر تفسیر معالم التنزیل تھیں لکھے گئے ہیں۔ اگرچہ بعض جگہ نام کتاباں دا ذکر نہیں۔ تے جو مسئلہ سوا معالم دے ہو کتاباں تھیں لکھیا گیا ہے۔ اوتھے نام کتاب منقول عنہ واضرور ہووے گا۔ جویں تفسیر مظہری تے عباس تے موضح القرآن تے تفسیر عزیزی تے تفسیر جلالین تے بیضاوی تے تفسیر مدارک تے تفسیر کبیر تے احمدی تے فوز الکبیر تے مانند انہادی ایہرا اکثر مطالب حاشیے دے مظہری تھیں لکھے گئے ہیں۔ تے وچہ حل دے بھی معالم تھیں پچھے مظہری تھیں منقول ہیں۔ الا ماشاء اللہ ۱۲ منہ۔“

Tafseer Mazhari is very fine that is authored by Qazi Sanaullah Panipati. Circumstances of revelation and difference of opinion among scholars is taken mostly from “Mualim ut Tanzeel” in this Punjabi exegesis. Although at certain places the name of book is not mentioned but if the opinion is taken from other than “Mualim”, the name of the book will be mentioned compulsorily. For instance, Tafseer Mazhari, (Tafseer Ibn e) Abbas, Moodheh ul Quran, Tafseer Azezi, Tafseer Jalalain, Baidhawī, Tafseer Mudarik, Tafseer Kabeer, (Tafseer) Ahmedi and Al Foz ul Kabeer etc. But most of the marginal notes are taken from Mazhari and in the solution of the lexicon notes are firstly from “Mualim” and then from “Mazhari”. Exception is there by the will of Allah Almighty. The note ends by him (the author).