

Introduction and Features of Maulana Ghulam Muhammad Sadiq's (RA) Tafsir "Faiz al-Farid fi Tafsir al-Qur'an al-Majid": A Research Review

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Abstract:

The Holy Qur'an is the final address from Allah Almighty to His servants through the Noble Messenger (PBUH). The Qur'an appears to be a book, but in reality, it is a blessing whose connection brings immense happiness in this world and the hereafter. Recitation of the Holy Qur'an, listening to it, learning it, teaching it, acting upon it, and propagating it all lead to success and prosperity in both worlds. Among these, the greatest service is Tafsir (exegesis). Indeed, Tafsir is a science through which the understanding of the Book of Allah, the comprehension of its meanings, the extraction of its rulings, and the knowledge of its wisdoms are acquired. ⁽¹⁾

The tradition of writing commentaries (Tafasir) on the Holy Qur'an began in the early Islamic centuries and continues to this day. In every era, the most capable minds and leading intellectuals of this Ummah have dedicated their lives to this great service of Tafsir. Innumerable commentaries on the Holy Qur'an have been written in every language, and no exegete has ever claimed, nor can they in the future, to have fully done justice to the Qur'an. However, every new exegete has consistently found new pearls in this vast ocean of the Holy Qur'an. Along with Arabic, the tradition of Tafsir spread to other languages, to the extent that detailed explanation and commentary of the Holy Qur'an was also undertaken in the Pashto language.

In the context of serving the Qur'an in Pashto, scholars have rendered invaluable services that cannot be overlooked. One such link in this chain is the renowned religious scholar, Shaykh al-Qur'an wa al-Hadith, Hazrat Maulana Ghulam Muhammad Sadiq (RA) from Charsadda

District (Khyber Pakhtunkhwa Province), who wrote a commentary on the Holy Qur'an in Pashto. It is also an interesting fact that this service by the esteemed Maulana is the academic endeavour of a local Pashtun scholar who, besides being an expert in the Qur'an and Hadith, was also well-acquainted with Pashtun culture and customs. Therefore, it is necessary to bring his specific methodology in Tafsir before the academic world to foster the idea of interpretation and explanation while keeping 'Urf (local customs and traditions) in mind, as customs and traditions are also included among the secondary sources of Islamic Sharia according to Islamic jurists. ⁽²⁾

Shaykh al-Qur'an wa al-Hadith Maulana Ghulam Muhammad Sadiq's (RA) Tafsir "Faiz al-Farid fi Tafsir al-Qur'an al-Majid" is a highly esteemed commentary that the Maulana authored with great effort and diligence. Renowned scholars of the country have further endorsed it with commendatory remarks. This academic and research work is a shining proof of the Maulana's exegetical greatness, which is a great blessing for those who understand and speak Pashto, as a student of Qur'anic exegesis can quickly browse through many parts of the Holy Qur'an with the help of this commentary, as it is a very simple and easy Tafsir. This commentary is an excellent academic endeavour written in clear Pashto, consisting of a total of nine (9) volumes.

Keywords: *Maulana Ghulam Muhammad Sadiq, Tafsir (Exegesis), Faiz al-Farid, Pashto Qur'anic Commentary, Methodology of Tafsir, Islamic Jurisprudence (Fiqh), Asbab al-Nuzul*

Introduction of Maulana Ghulam Muhammad Sadiq (RA):

Maulana Ghulam Muhammad Sadiq (RA) was born in 1954 in the village of Chargalai, Tehsil Anbar, Mohmand District, at the home of Haji Khanzada. He was the first person in his family to be adorned with religious knowledge. After him, this tradition continued, and now, Alhamdulillah, many scholars and Huffaz have emerged. He was approximately 4 or 5 years old when his respected mother passed away. Therefore, his esteemed father decided to migrate to Charsadda. They settled in "Dab Gharib Abad" after coming from Anbar to Charsadda. After some time, they bought a house in Charsadda Station, Muslim Abad No. 2, Yusuf Khan Durani Kalle, and started living there. He got married at approximately 20 years of age. His children include three sons and six daughters. The eldest son, Hafiz Rashid Ahmad, is an accomplished scholar and has also served as a Member of the Senate of Pakistan. The second son, Bashir Ahmad Sadiq, is also engaged in acquiring religious knowledge. The third son, Fazalullah Sadiq, is physically challenged but has pursued religious studies along with a BS in English.

Acquisition of Knowledge:

His ancestral area, Anbar, Mohmand District, was backward in every respect, where at that time there were no arrangements for acquiring modern education. Therefore, no significant opportunity was provided to acquire a modern education. However, after completing Shahadat-ul-Alamiyyah, he pursued modern education, which will be mentioned in the following lines. He began his religious education in his own village, first learning to recite the Holy Qur'an from Maulana Amin Gul Sahib in his ancestral village.

He spent time in various areas of Charsadda District for the acquisition of religious knowledge. Since at that time it was not mandatory to study lessons with a grading system in Madrasas, he studied various books from different teachers. He spent time in Nista, Charsadda, and later in Prang, Charsadda. Similarly, he studied lessons up to approximately the sixth-grade books in Charsadda District, and the last two years, Dawra Mauquf Alayh and Dawra Hadith, at Jamia Darul Uloom Haqqania Akora Khattak. In 1974, he graduated from Darul Uloom Haqqania Akora Khattak. After graduation, he took examinations for an MA in Islamic Studies and an MA in Arabic from Peshawar University based on the Alamiyyah degree of the Madrassa, passing both with distinction. Subsequently, using these degrees, he enrolled in a PhD at Peshawar University. After completing the coursework, he could not complete it due to academic and social commitments. ⁽³⁾

Teachers:

Among his famous teachers were Grand Mufti Maulana Mufti Muhammad Farid (RA), Shaykh al-Hadith Hazrat Abdul Haq (RA), Maulana Akbar Ali Jan (father of Maulana Hassan Jan Shaheed RA), Hazrat Maulana Jalaluddin Haqqani (RA), Maulana Abdul Wahid Asi (RA), Maulana Sami-ul-Haq Shaheed (RA), Maulana Mufti Qamar Zaman Sahib (RA), etc. In addition, in 1970, he studied Tafsir of the Holy Qur'an from Shaykh al-Qur'an Hazrat Maulana Abdul Hadi Sahib, known as Shah Mansoor Babaji (RA).

Tasawwuf and Sulook:

In matters of Tasawwuf and Sulook, he was connected to Hazrat Maulana Mufti Muhammad Farid (RA), from whom he also received Khilafat (spiritual succession).

He maintained a spiritual relationship of Bay'ah and Sulook with Mufti Muhammad Farid Sahib (RA) and was counted among Hazrat Mufti Sahib's (RA) earliest, special, and senior Khalifas.

Demise:

He delivered his Hadith lesson at Jamia Islamia as usual. It was the final days of the academic year; students' other lessons had concluded, only one Hadith remained, for which the day of Dastarbandi (graduation ceremony) had also been fixed. A schedule for various programs for the next day had also been given, when suddenly, on February 16, 2021, on the intervening night of Tuesday and Wednesday at 10 PM, his health deteriorated due to a heart ailment, and within moments, he departed to meet his true Creator. The next day, on Wednesday, February 17, his funeral prayer was offered. Many people attended the funeral, including both common folk and dignitaries. The funeral prayer was led by his eldest son, former Senator Maulana Rashid Ahmad, in the large ground of Charsadda Paper Mills near his residence in Charsadda. He was buried in the cemetery opposite Darul Uloom Islamia Charsadda, where students of the Jamia daily pass by and recite prayers and the Qur'an for him. ⁽⁴⁾

Teaching and Preaching:

After formally completing his studies, he began teaching and rendered services for approximately 30 years at Jamia Darul Uloom Islamia Charsadda. Until his last days, teaching, preaching, and serving the Qur'an and Sunnah remained his life's pursuit. Every year, in Sha'ban and Ramadan, he would also teach a Tafsir course on the Qur'an.

After graduation, through Hazrat Maulana Abdul Wahid Asi Sahib, he was appointed as a teacher at Madrasa Arabia Rajar (whose principal was Sahib-e-Haq Maulana Sabihuddin Sahib RA). Here he served for two years. After two years, he became a teacher at Darul Uloom Islamia Charsadda, where he taught various books on arts and sciences, in addition to major books of Tafsir and Hadith, and continued to render services in teaching, writing, etc., until his demise.

Tafsir Course:

In addition to teaching Dars-e-Nizami, he conducted a Tafsir course for 33 years in the Central Jamia Masjid of Tehsil Charsadda. Furthermore, he served as Imam and Khatib in the Jamia Masjid of Paper Mills Colony from 1985 until his demise. His Tafsir course was very famous, and people from far and wide, both common and elite, attended it every year.

Students:

Hazrat Shaykh Sahib's (RA) students' number in thousands, and it is impossible to mention all of them. However, a few famous names among his students are listed below:

Maulana Mufti Abdullah Shah, Shaykh al-Hadith Hazrat Maulana Muhammad Hashim Khan Sahib, Mufti Abdur Rauf Shakir, Maulana Mufti Muhammad Adil, Maulana Muhammad Shafiq Shahrarvi Sahib, Maulana Asadullah Sahib (Gulala Molvi Sahib), Maulana Muhammad Umar Haqqani Sahib, Maulana Hidayat-ul-Haq (Utmanzai), Maulana Hidayat-ul-Haq Sahib (Shabqadar), Maulana Wadood Shah Sahib Nasta, Maulana Ghufuran Ali Sahib, and in addition, hundreds of eminent scholars from Mohmand District, Bajaur, Dir, Buner, Charsadda, Peshawar, and Afghanistan are included among his students.⁽⁵⁾

Foreign Travels:

He made several domestic and international trips, among which Saudi Arabia, Afghanistan, Libya, Mauritania, Tripoli, and India are noteworthy.

Political Services:

He spent most of his life in Charsadda District, and therefore, he was not detached from the politics of Charsadda District, and from time to time, he provided patronage and guidance with respect to his party. Whenever there was a rally, procession, or protest, he was at the forefront. ⁽⁶⁾ Since he was born in Mohmand District and spent some part of his life there, he was associated with Jamiat Ulema-e-Islam Pakistan from the very beginning. He served the Jamiat since his student days, participated in rallies and processions, and recited his poems when given the opportunity. Allah Almighty had blessed him with an extraordinary talent in poetry, and some of his revolutionary poems and couplets gained immense popularity. In the 1997 elections, he actively participated and contested for the only national seat from the NA-27 constituency in Mohmand Agency. Although he was not successful, he secured a very encouraging number of votes. Then, in 2002, when he contested from the platform of MMA for the only constituency of the National Assembly, NA-36 from Mohmand Agency, he won by a huge majority and thus became a member of the National Assembly for the first time. This membership continued until 2008. Then, in the general elections of 2013, he participated once again but was not successful this time. ⁽⁷⁾

Literary Contributions:

If Maulana (RA) was, on one hand, an eminent Shaykh al-Tafsir and Shaykh al-Hadith, he was also an expert equestrian in the field of pen and writing. In writing and compilation, he possessed creative and research abilities. Along with teaching, he was also fulfilling the great duty of serving religion through writing and speaking. He (RA) authored several books, the details of which are as follows:

Pashto Tafsir Faiz al-Farid:

Regarding its reason for composition, he himself writes in Volume 1 of this Tafsir that when the monthly "An-Naseeha" was launched, Maulana Gohar Shah expressed the wish that the last part of this monthly be dedicated to Islamic teachings, in which the translation and commentary of the Qur'an would be written, and this responsibility of Tafsir was assigned to him. With the grace of Allah Almighty, he started it, and Alhamdulillah, it became a complete Tafsir, for which the method adopted was that every Friday, Maulana Ghulam Muhammad Sadiq (RA) would teach translation and commentary to his special student, Maulana Abdur Rauf Shakir, for two hours, and he would record it. This series started in 1415 AH, corresponding to 1994 CE.

Al-Bayan al-Farid fi Uloom al-Qur'an al-Majid:

Shaykh al-Qur'an wa al-Hadith Maulana Ghulam Muhammad Sadiq was a teacher of Hadith at Darul Uloom Islamia Charsadda. His grip on the Arabic language was quite strong. Hazrat Shaykh's book "Al-Bayan al-Farid fi Uloom al-Qur'an al-Majid" is a very important book on Qur'anic sciences in the Arabic language. This book is a touchstone of his 20 years of experience, through which his profound scholarly knowledge is identified. The contents of the book are as follows: Research on the word 'Qur'an', names of the Book of Allah, definition of the Book of Allah, reason for naming the Surah, arrangement of the Surahs, number of Surahs in the Qur'an, Makki and Madani Surahs, compilation of the Qur'an, clarity on the difference between

Abu Bakr's and Uthman's compilation, ruling on Uthmani script, the science of abrogating and abrogated verses according to Shaykh Jalaluddin Suyuti, Shah Waliullah, and Muhammad Anwar Shah Kashmiri, the difference between Tafsir and Ta'weel, and types of Tafsir, and hundreds of other topics explaining Qur'anic sciences. The book consists of a total of 266 pages and was published by the Department of Composition and Publication, Darul Uloom Islamia Charsadda. (8)

Al-Qawl al-Sahih Fima Yu'ta bi al-Khatm fi al-Tarawih:

This book by the author is in Urdu. In this book, the author (RA) has conducted a research discussion on a problem prevalent in Pashtun society: "Is it permissible for a Hafiz-e-Qur'an to take any gift, etc., when completing the recitation of the Qur'an in Tarawih prayers?" All aspects of the permissibility and impermissibility of this issue have been discussed in a very well-reasoned manner. The Pashto translation of this book was done by the author's student, Shaykh al-Hadith Maulana Mufti Hashim Khan Sahib.

Cultivation of Opium from an Islamic Legal Perspective:

This book by the author is written in Urdu, in which the cultivation of opium has been reviewed from an Islamic legal perspective. Its complete and easy details are available in this book.

In addition to the aforementioned works, there are a few other compositions that are briefly mentioned below:

Al-Faaidah al-Jameelah fi al-Isti'annah wa al-Waseelah

The Shariah Status of Taqlid, Pashto translation

Al-Qawl al-Farid fi Hilal al-Sawm wa al-Eid

Mushkilat al-Qur'an (Problems of the Qur'an)

Furthermore, he served as the editor of Darul Uloom Islamia Charsadda's monthly magazine "An-Naseeha" for 30 years, in which he wrote editorials and various articles, and analyses appropriate to the occasion.

Introduction to the Tafsir "Faiz al-Farid fi Tafsir al-Qur'an al-Majid" and its Characteristics and Distinguishing Features

Reason for the Composition of Tafsir Faiz al-Farid:

The reason for writing this Tafsir is that in Muharram al-Haram 1406 AH, the monthly "An-Naseeha" was launched at Darul Uloom Islamia Charsadda. At the time of the magazine's launch, the administrator of Darul Uloom Islamia Charsadda and editor of the magazine, Shaykh al-Hadith Hazrat Maulana Gohar Shah, expressed the wish that a few pages in this magazine be dedicated to the propagation of Islamic teachings in the Pashto language. This continued for some time, but despite the efforts of Pashto writers and scholars, it became difficult to find articles that met the standard of "An-Naseeha". Therefore, the Shura (council) decided that the pages within "An-Naseeha" that were dedicated to the propagation of Islamic teachings should start featuring the translation and commentary of the Holy Qur'an, and this responsibility was given to Shaykh al-Qur'an wa al-Hadith Maulana Ghulam Muhammad Sadiq (RA). Thus, he began writing the Tafsir, which continued as a regular feature in "An-Naseeha". (9)

The method of writing and collecting the Tafsir was that every Friday, for one or two hours, the respected Maulana would give a lesson on the Holy Qur'an, and his student, Maulana Abdur

Rauf Shakir Sahib, would record it. This series began in Rabi al-Awwal 1415 AH, corresponding to 1994 CE.

Since this commentary on the Holy Qur'an was scattered across the pages of "An-Naseeha," for its general benefit, scholars and those desirous of Qur'anic commentary expressed the wish that this Tafsir of the Holy Qur'an be gathered from the pages of "An-Naseeha" and compiled into a single exegetical work. ⁽¹⁰⁾

Therefore, further work was done on it, and a compilation was prepared, consisting of nine ⁽⁹⁾ voluminous volumes, of which eight volumes are adorned with publication, and the ninth volume is still in press. This Tafsir has numerous characteristics, some of which are mentioned here.

1. Introduction:

At the beginning of the Tafsir, Maulana included a brief introduction, in which, along with stating the virtues of the Holy Qur'an, he also included some Qur'anic terms and useful information, explaining the characteristics of Makki and Madani verses and surahs in some detail.

2. Beautiful Blend of Literal and Idiomatic Translation:

The style of translation in this Tafsir is extremely easy and understandable, keeping in mind the prevalent language. The translation is presented in a word-for-word and fluent manner, relying mostly on the translation of Shaykh al-Hind Hazrat Maulana Mahmud al-Hasan (RA), but occasionally also referring to the translation of Hazrat Maulana Ashraf Ali Thanvi (RA). Shaykh al-Hadith Hazrat Maulana Ghulam Muhammad Sadiq himself states this at the beginning:

"In regard to the translation of the verses, great reliance has been placed on the translation of Shaykh al-Hind Hazrat Maulana Mahmud al-Hasan (RA), but occasionally, reference has also been made to the translation of Hazrat Maulana Ashraf Ali Thanvi (RA), and his translation has been adopted."⁽¹¹⁾

3. Emphasis on Tafsir al-Qur'an bi al-Qur'an (Exegesis of the Qur'an by the Qur'an):

For the commentary of the Holy Qur'an, the most important and fundamental principle is Tafsir al-Qur'an bi al-Qur'an, which means drawing evidence from other Qur'anic verses for the interpretation and explanation of a particular place in the Qur'an. In other words, the primary source for understanding the Qur'an is the Qur'an itself, because if the Qur'an expresses something implicitly or generally in one place, it explains its details in another. Maulana has prioritized this principle in his Tafsir. In many places, he has presented other Qur'anic verses as evidence for the interpretation of verses, some examples of which are mentioned here.

First example:

(¹²) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا (And Satan caused them to slip from it). Maulana has taken the word "عَنْ" here in the meaning of "because of." So, the meaning becomes that Satan caused Adam (AS) and Hawwa (RA) to slip because of that tree. And for this explanation, as evidence, other verses have been presented where the word "عَنْ" is used in the meaning of "because of," as Allah Almighty says: (¹³) "وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ" (And Abraham's prayer for forgiveness for his father was only because of a promise he had made to him). Similarly, Hazrat

Khidr's (AS) saying is: "وَمَا فَعَلْتُهُ عَنْ أَمْرِي" ⁽¹⁴⁾ (And I did not do it on my own accord/because of my own command). ⁽¹⁵⁾

Second example:

Believing at the time of the soul's seizure, which is called Iman-e-Ghargharah, Iman-e-Ya's, or Iman-e-Ba'as, does not benefit a person. When Pharaoh was drowning, he orally declared his faith, but Allah Almighty did not accept this faith, so Allah Almighty said, "الْآنَ وَقَدْ عَصَيْتَ قَبْلُ" ⁽¹⁶⁾ (Now?! While you disobeyed before and were among the corrupters). That is, after spending a whole life in opposition to Allah Almighty, now that you have seen the punishment, you believe. Therefore, the faith at that time was not acceptable. To further clarify this concept, the esteemed Maulana presented another verse from the Holy Qur'an: "فَلَمْ يَكُ يَنْفَعُهُمْ" ⁽¹⁷⁾ (So their faith was not to benefit them when they saw Our punishment. [This is] the established way of Allah which has occurred regarding His servants, and the disbelievers then lost [everything]). Similarly, to further clarify this concept, another verse, "وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ" ⁽¹⁸⁾ (But repentance is not for those who continue to do evil deeds until, when death approaches one of them, he says, "Indeed, I have repented now," nor for those who die while they are disbelievers. For those, We have prepared a painful punishment, which was also presented. ⁽¹⁹⁾

Third example:

"فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ" ⁽²⁰⁾ (Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful). In this verse, interpreting the word "Kalimaat," Maulana wrote that these are the words mentioned by Allah Almighty elsewhere in Surah Al-A'raf, verse number 23, which are: "قَالُوا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ" ⁽²¹⁾ (They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers"). So, the aforementioned verse of Surah Al-A'raf becomes the Tafsir for the verse of Surah Al-Baqarah. ⁽²²⁾

4. Emphasis on Tafsir al-Qur'an bi al-Sunnah (Exegesis of the Qur'an by the Sunnah):

The second fundamental principle and source of Qur'anic exegesis are the Sunnah and the noble Ahadith of the Holy Prophet (PBUH), because the Sunnah also explains and clarifies the Qur'an. "Faiz al-Farid fi Tafsir al-Qur'an al-Majid" is an excellent example of Tafsir al-Qur'an bi al-Sunnah, in which Shaykh al-Hadith Sahib has also relied on this principle of Qur'anic exegesis and has, in many places, used noble Ahadith to clarify the meaning of the interpretation of verses.

First example:

"كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ" ⁽²³⁾ (Prescribed for you when death approaches one of you, if he leaves wealth, is a bequest for parents and near relatives according to what is acceptable - a duty upon the righteous.)

The command for bequest to parents and relatives of the deceased who are heirs was from the early days of Islam. Later, when the independent ruling on inheritance was revealed in Surah An-Nisa and the shares of parents and all rightful heirs were stated therein, the ruling of this verse was abrogated. Therefore, there will be no bequest for heirs now. To convey this ruling, in the interpretation of the aforementioned verse, the esteemed Maulana presented a Hadith from Jami' at-Tirmidhi: "إِنَّ اللَّهَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، وَلَا وَصِيَّةَ لِرِثٍ" (24) (Indeed, Allah has given every rightful person his right, and there is no bequest for an heir). That is, Allah Almighty has given every rightful person his due, so now a bequest for an heir is not permissible. Yes, if all heirs willingly agree to give, then it is permissible, because from Hazrat Abdullah ibn Abbas (RA), these words are also narrated in the same Hadith: "لَا وَصِيَّةَ لِرِثٍ إِلَّا أَنْ تَجِيزَهُ الْوَرَثَةُ" (No bequest for an heir unless the heirs permit it).

Second example:

"لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ" (For those who have done good is the best [reward] and extra). In this blessed verse, the word "زيادة" (extra) is interpreted as seeing Allah (ديدار الهی), and for this, a narration from Musnad Ahmad is presented. Maulana wrote the Pashto translation of that narration in the interpretation of "زيادة". The original text of the Hadith is as follows:

"حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَا هَذِهِ الْآيَةَ: لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ، قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، تَأَذَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَ كُفُوهَ، فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يَثْقُلْ مَوَازِينُنَا، وَيُبَيِّضْ وُجُوهَنَا، وَيُدْخِلْنَا الْجَنَّةَ، وَيُخْرِجَنَا مِنَ النَّارِ قَالَ: فَيُكْشَفُ لَهُمُ الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ قَالَ: فَوَاللَّهِ مَا أَعْظَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقَرَّ لَأَعْيُنِهِمْ" (25)

The Urdu translation of the esteemed Maulana's statement is as follows: "The word 'زيادة' has been interpreted as the blessed vision (of Allah) in many Ahadith and is narrated from many Companions and Tabi'in. Hazrat Suhaib (RA) narrates: When the Holy Prophet (PBUH) recited this blessed verse, he said, 'When the people of Paradise enter Paradise and the people of Hell enter Hell, a caller will call out: O people of Paradise, you have a promise from Allah that He wishes to fulfill for you.' The people of Paradise will ask, 'What is it? Did Allah not, by His grace, make our scales of good deeds heavy? Did He not whiten and enlighten our faces? Did He not save us from Hell and admit us into Paradise?' All these things have happened; what else remains? At that moment, the veil will be lifted, and the people of Paradise will look towards Allah. (The Holy Prophet PBUH said) 'By Allah, He has not given them anything more beloved to them than looking at Him, nor anything that would be more cooling to their eyes.'"

5. Tafsir al-Qur'an bi Aqwal al-Sahabah wa al-Tabi'in (Exegesis of the Qur'an by the Sayings of the Companions and the Tabi'in):

In the context of Qur'anic exegesis, if the Qur'an and the Sunnah of the Messenger of Allah (PBUH) are silent about a verse, then reference will be made to the sayings of the Companions, because the Companions understood the Qur'an best, and secondly, they were eyewitnesses to the revelation of the Qur'an. After the Companions, the sayings of the Tabi'in and Taba' al-Tabi'in will be given preference. Following this principle, Shaykh al-Hadith Sahib has extensively quoted the

sayings and narrations of the Companions (RA), Tabi'in, and Taba' al-Tabi'in in his Tafsir, some examples of which are as follows.

First example:

In "قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى" (Say, "I ask of you no reward for it except affection for [my] kinship"), interpreting "إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى", Abdullah ibn Abbas (RA) says, "There was no tribe from Quraish except that he (PBUH) had kinship among them, so he said, 'Except that you connect the kinship between me and you.'" That is, the Prophet (PBUH) had relatives in all the tribes of Quraish, so he (PBUH) told them, "I ask nothing from you for conveying the Qur'an, I only ask that you show me love because of the kinship between us, do not harm me, and do not obstruct the path of religion."⁽²⁶⁾

Second example:

"وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ"⁽²⁷⁾ (And she certainly desired him, and he would have desired her had he not seen the proof of his Lord. Thus, we averted from him evil and immorality. Indeed, he was of Our chosen servants). In this noble verse, interpreting "بُرْهَانَ", while quoting the saying of Hazrat Abdullah ibn Abbas, he writes: The image of Hazrat Yaqub (AS) appeared, and he struck Yusuf (AS) on the chest with his hand.⁽²⁸⁾

Third example:

"وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ"⁽²⁹⁾ (And call upon your witnesses other than Allah, if you are truthful). In this noble verse, Hazrat Abdullah ibn Abbas (RA) defined "شُهَدَاءَ" as helpers (أَعْوَانُكُمْ)⁽³⁰⁾. Hazrat Mujahid (RA) interpreted "وَادْعُوا شُهَدَاءَكُمْ" as "call upon people who will testify for you."⁽³¹⁾

Fourth example:

Hazrat Abdullah ibn Abbas (RA) defined "Tuba" as "Faraḥ lahum wa qarratu a'yun" (joy for them and coolness of eyes), and Hazrat Ikrimah defined it as "Na'ma lahum" (blessings for them).⁽³²⁾

6. Utilization of Primary Sources:

One characteristic of this Tafsir is that while writing it, the Tafasir of early, later, and contemporary scholars, books of Hadith, including the Sahih Sittah and other books such as Bayhaqi, etc., and books of linguistics were all kept in view by the esteemed Maulana, and he benefited from them with a broad perspective. However, fundamentally, he made good use of Tafsir Khazin, Tafsir Ruh al-Ma'ani, Tafsir Bahr al-Muheet, Tafsir Kashshaf, Tafsir Mazhari, Tafsir Ma'arif al-Qur'an by Mufti Muhammad Shafi (RA), Fawa'id Uthmani, and Al-Mufradat fi Ghareeb al-Qur'an by Imam Raghīb.

7. Reason for the Name of the Surah:

All the surahs in the Holy Qur'an have names that are Tawqifi, meaning they are dependent on what was heard from the Messenger of Allah (PBUH). Nevertheless, every surah has some appropriateness to its specific name. For this purpose, Hazrat Maulana Ghulam Muhammad Sadiq has made sure to state the reason for the name of the surah.

First example:

Regarding the reason for the name of Surah Al-Ankabut, Maulana has written that in verse number 41 of this surah, the plans and schemes of the disbelievers are likened to a spider's web, as Allah Almighty says:

"مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ" ⁽³³⁾

(The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.)

So, due to this appropriateness, this surah was named Surah Al-Ankabut. This is called Tasmiyat al-Kull bi Ism al-Juz' (i.e., naming the whole surah after a part of that surah). ⁽³⁴⁾

Second example:

Regarding the reason for the name of Surah Al-Mu'min, Maulana has written that from verse number 27 to verse number 45 of this surah, within the context of the story of Hazrat Musa (AS), a believing man is mentioned, due to whom the entire surah was named Surah Al-Mu'min. ⁽³⁵⁾

8. Explanation of the Connection Between Verses and Surahs and the Subject Matter of the Verses:

In Tafsir, Maulana's methodology also includes explaining the mutual connection between verses. Maulana takes a few verses and explains their connection with the preceding verses, and also briefly states the subject matter of those verses. Similarly, he also makes sure to state the connection and appropriateness between two surahs. For example, regarding Surah Al-Baqarah, verses 235 and 236, he explains their connection with the preceding verses and writes that the previously mentioned verses dealt with the rulings concerning divorced women in terms of their waiting period ('iddah), and these two verses will explain the rulings concerning divorced women in terms of the obligation or non-obligation of dowry (mahr). ⁽³⁶⁾

Similarly, an example of the connection between two Surahs:

The connection between Surah Al-Ahqaf and Surah Al-Jathiya is that the last rukū' (section) of Surah Al-Jathiya discussed the Day of Judgment, and at its end, the affirmation of Tawhid (Oneness of God) and the refutation of Shirk (polytheism) were presented. In this Surah, i.e., Surah Al-Ahqaf, the first rukū' discusses the theme of Tawhid and refutes Shirk. ⁽³⁷⁾

9. Explanation of the Reasons for Revelation (Asbab al-Nuzul):

To correctly understand the meanings of the Holy Qur'an, it is essential to have knowledge of the reasons for revelation (Asbab al-Nuzul). This is because the interpretations of exegetes do not solve all difficulties, nor do they detail every abridgment, nor do they remove every doubt or objection. To understand the meaning of any verse, it is crucial to know the incident related to that verse and to have access to the reasons that led to its revelation, as this undoubtedly helps in understanding the verse. The esteemed Maulana has made sure to explain the reasons for revelation in his Tafsir.

10. Emphasis on Grammatical (Nahwi) and Lexical (Lughawi) Research:

A distinctive feature of this Tafsir is its emphasis on grammatical and lexical research. Shaykh al-Hadith Sahib, while interpreting Qur'anic verses, has in some places conducted lexical research on words appropriate to the context, which simplifies the meaning and concept of the word. A few examples from the Tafsir are as follows:

First example:

In Surah Ar-Rum, interpreting "بِضْعٍ" in "فِي بَضْعٍ سِنِينَ" (in a few years), he writes that in the Arabic language, "بِضْعٍ" refers to a number from three to ten. "(38) (It is said for what is between three and ten).

Second example:

"وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحِسَابِ" (39)
(And the thunder exalts [Allah] with praise, and the angels [as well] from fear of Him. And He sends the thunderbolts and strikes with them whom He wills while they dispute about Allah; and He is severe in [His] planning.) In this verse, interpreting "الرَّعْدُ", Maulana has written that "Ra'd" (thunder) in common usage and idiom refers to the sound of clouds that is produced by their collision. Similarly, he has researched "الصَّوَاعِقُ" (thunderbolts), that "Sawā'iq" is the plural of "Sa'iqah" (thunderbolt). A flash that strikes the earth is called "Sa'iqah".

"الْبُهَالِ" (al-Mihal), with a kasrah on the letter 'Mim', comes to mean stratagem and planning, and also punishment, retribution, and power. So, the meaning of the verse is that people dispute among themselves concerning the Oneness of Allah, even though Allah Almighty is a powerful planner and a giver of punishment. (40)

Third example:

The meaning of "طَوْبِي" according to Abdullah Ibn Abbas (RA) is "فرح لهم وقرّة اعين", and according to 'Ikrimah it is "نعمي لهم". (41)

11. Avoiding Specific Academic Discussions:

One characteristic of this Tafsir is that, for the convenience of the general public, it avoids academic discussions on variations in Qur'anic readings (Ikhtilaf Qira'at). However, where a difference in Qur'anic readings leads to a related controversial issue, its details have been provided, as in "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ" (42)
(O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and [wash] your feet to the ankles.)

Under this noble verse, Maulana has explained the difference in readings regarding "وَأَرْجُلَكُمْ" in detail, because this difference in readings leads to a controversial issue between the Ahl al-Shi'a (Shi'ites) and Ahl al-Sunnah (Sunnis). The Ahl al-Sunnah are of the opinion that feet should be washed, while the Ahl al-Shi'a are of the opinion that feet should be wiped. Therefore, the esteemed Maulana has, at this point, explained the issue of difference in readings in detail, proven the washing of feet, and declared wiping over the feet to be against the intent of the Qur'an and noble Ahadith. (43)

12. Fiqhi (Jurisprudential) Discussions in Tafsir:

Another characteristic of this Tafsir is that it discusses verses related to rulings (Ayat al-Ahkam). In many places, the jurisprudential issues derived from the verses have been explained in a brief yet comprehensive manner. Since the exegete is a follower and adherent of Imam A'zam Abu Hanifah (RA) in ancillary matters, the issues in the Tafsir are generally stated according to Hanafi jurisprudence. The esteemed Maulana, in some places, only states the issues derived from the verses of rulings and does not provide evidence, but in most places, he has also mentioned the evidence along with these issues. In both cases, Maulana refers to the Tafsir from which the mentioned detail is taken, leaving further detail to the reader if he is seeking research to refer to the source.

Example 1:

Under "فَاغْسِلُوا وُجُوهَكُمْ" (wash your faces), Maulana has written that "Wujuh" is the plural of "Wajh," meaning face, and the boundary of the face in length is from the hairline (manbit al-sha'r) down to the chin, and in width, it is the area from one earlobe to the other earlobe. He then cites Tafsir Mazhari as the reference for this detail: "وحدة من منابت الشعر الى منتهى الذقن طولاً ومابين الاذنين عرضاً" (Tafsir Mazhari). That is, for further details, one should refer to Tafsir Mazhari under this verse. ⁽⁴⁴⁾

Example 2:

Under "وَامْسَحُوا بِرُءُوسِكُمْ" (and wipe over your heads), Maulana has written that wiping a quarter of the head is obligatory according to Imam A'zam Abu Hanifah (RA), and wiping the entire head is desirable (mustahabb). Both types of Ahadith are narrated regarding this. Some Ahadith prove the wiping of the entire head, and some Ahadith prove wiping of the forelock (nāṣiyah) (a quarter of the head). The ruling of complete wiping is interpreted as desirability, and the ruling of wiping the forelock is interpreted as obligatoriness. He then narrates a tradition from Mughirah ibn Shu'bah: "ان رسول الله توضعاً فمسح على ناصيته (الحديث⁴⁵)" (Indeed, the Messenger of Allah performed ablution and wiped over his forelock). Under this detail, too, Maulana has written that it is taken from Tafsir Mazhari (taken from Tafsir Mazhari).

13. Clarification through Poetry (Tawdih bi al-Ash'ar):

Another characteristic of the book is that in some places, explanations are provided through poetry. In "وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ" ⁽⁴⁶⁾ (and wipe over your heads and [wash] your feet to the ankles), while discussing the difference in readings, Maulana has written that another reason for the genitive case (jar) in "وَأَرْجُلُكُمْ" is that, according to the rule of Arabic grammar, "أَرْجُلُكُمْ" can be an 'atf (conjunction) to "رُءُوسِكُمْ", but their rulings will be different. And in Arabic speech, it can happen that one thing is conjoined to another, but their rulings are different. For this rule, an Arabic verse is presented as evidence:

"يَا لَيْتَ بَعْلُكَ قَدْ غَدَا... مُتَقَلِّداً سَيْفًا وَرُمْحاً" ⁽⁴⁷⁾

"Would that your husband had departed in the morning... carrying a sword and a spear." In this verse, "rumḥan" (spear) outwardly appears to be conjoined to "sayfan" (sword), which is the object of "mutaqallidan" (carrying/wearing). However, in reality, "rumḥan" is not the object of "mutaqallidan"; rather, here "ḥamilan" (carrying), which is conjoined to "mutaqallidan", is omitted, and the implied statement is "mutaqallidan sayfan wa ḥamilan rumḥan" (carrying a sword and holding a spear). And such an implication can be understood by native speakers from the

context and clues. Therefore, the implied expression of the noble verse would be: "وَأَمْسَحُوا بِرُءُوسِكُمْ" (And wipe over your heads and wash your feet to the ankles).⁽⁴⁸⁾

14. Commendatory Remarks from Scholars:

The commentary of the Holy Qur'an is a difficult task, not within everyone's capacity, unless Allah bestows His special favor and grants firmness in knowledge. Hazrat Maulana Ghulam Muhammad Sadiq, who is a teacher of Hadith at Darul Uloom Islamia Charsadda and is engaged in the service of the Qur'an and Hadith, has a strong command over various sciences and arts and the Arabic language. This Tafsir demonstrates Maulana's profound scholarly depth and his passion for Tafsir and its sciences. Maulana has rendered this excellent academic service with great diligence and effort, for which eminent scholars have praised him. Hazrat Maulana Mufti Muhammad Farid (RA) says:

"Translating and explaining the Tafsir of the Holy Qur'an to people is a great service. Maulana Ghulam Muhammad Sadiq has performed this immense service. May Allah Almighty accept it in His court."

Shaykh al-Qur'an wa al-Hadith Hazrat Maulana Sami-ul-Haq (RA) says:

"Maulana Ghulam Muhammad Sadiq is a blessed and proud son of Darul Uloom Haqqania and a recipient of the blessings of a mountain of knowledge like Hazrat Maulana Mufti Muhammad Farid (RA). He presented the translation and commentary of the Holy Qur'an in the Pashto language in a comprehensive and concise manner to the Ummah. The respected author has achieved a distinguished position among thousands of Haqqani sons."⁽⁴⁹⁾

In addition to these, other scholars such as Shaykh al-Qur'an wa al-Hadith Hazrat Maulana Muhammad Gohar Shah, Shaykh al-Hadith Hazrat Maulana Muhammad Idris Tarangzai, Shaykh al-Qur'an Hazrat Maulana Mufti Abdullah Shah, Hazrat Maulana Hafiz Hussain Ahmad, and Shaykh al-Hadith Hazrat Maulana Muhammad Qasim have also expressed congratulatory remarks.

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- ³⁶ . Ibid., Vol. 1, p. 743.
- ³⁷ . Ibid., Vol. 8, p. 310.
- ³⁸ . Şādiq, Ghulām Muḥammad, Mawlānā. Fayḍ al-Farīd fī Tafsīr al-Qur'ān al-Majīd. Vol. 6, p. 692.
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- ⁴⁰ . Şādiq, Ghulām Muḥammad, Mawlānā. Fayḍ al-Farīd fī Tafsīr al-Qur'ān al-Majīd. Vol. 4, p. 215.
- ⁴¹ . Ibid., Vol. 4, p. 237.
- ⁴² . Qur'ān, Sūrat al-Mā'idah 5:6.
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