

A Comparative Study of The Selected Qur'anic Exegesis Having Deep Impact on Youth

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Abstract

Almighty Allah revealed the Holy Qur'an for guidance of the mankind. This guidance cannot be got without pondering over the meanings of this book. Different scholars dedicated their lives for understanding and then spreading the message of the Almighty Allah. This paper is a comparative study of the Tafaaseer of three Pakistani theologians. This is a reality that these exegesis have deep impact on the young generation. It is important to point out that these scholars did not attach themselves to any sect of Islamic Ummah. Their vision was broad and they elaborated meanings of the Holy Qur'an according to their own mental approach. That is why they were appreciated and criticised by scholars of different sects of the society. Although their (the three scholars) sincerity is not questionable but some of their deliberations/views are debateable. In this article, characteristics of their tafaaseer have been analysed. Moreover, difference of their opinion is described by giving different examples from the Holy Qur'an. Their Message needs to be spread among the Academic Institutions.

Keywords: Holy Qur'an, Ahadith, Comparison, Islamic Ummah, Exegesis

Introduction:

Dr. Israr Ahmad (d:1431A.H/2010A.D) was a close associate of Syed Abu'l-A'la Maududi (d:1399A.H/1979A.D) & Maulana Amin Ahsan Islahi (d:1418A.H/1997A.D). Syed Maududi & Maulana Amin Ahsan Islahi remained together for 17 years (1941-1958 A.D) in *Jama'at-e-Islami* (a political party) with hand in hand. Maulana Islahi, on number of occasions, remained as acting *Ameer* of *jma'at-e-Islami* but he resigned on 13th Jan, 1958A.D from the membership of the *Jama'at*.¹

Dr. Israr Ahmad (d:1431A.H/2010A.D)) benefited extensively from both of the scholars. Syed Maududi (d:1399A.H/1979A.D) began to write *Tafhim al-Qur'an* (commentary of the Qur'an) in 1361A.H/Feb.1942A.D & finished it in 1392A.H/1972A.D having invested 30 years & 4 months of his life.²

Maulana Amin Ahsan Islahi (d:1418A.H/1997A.D) completed his commentary named *Tadabbur-e-Qur'an* in 1400A.H/1980A.D.³

Dr. Israr Ahmad (d:1431A.H/2010A.D) made a start of his Qur'anic Services from the

platform of *Jama'at-e-Islami* and was elected *Nazim-e-A'la* of "*Islami Jami'at-e-Talabah*" (a political wing of students).⁴ He became a popular teacher of the Qur'an amongst the youth. Joined *Jama'at-e-Islami* after getting the degree of MBBS & continued his Qur'anic Services from the platform of *Jama'at-e-Islami*.⁵

Later, he established *Anjuman Khuddaam al-Qur'an* in 1972A.D and *Tanzeem-e-Islami* in 1975A.D.⁶

He commenced series of the Qur'anic Teaching widely all over the country. In 1404A.H/1984A.D, the Qur'anic Translation during *Taraviah* prayer was organized by Dr. Israr.⁷ This practice was very well appreciated and within period of few years it was spread through his students all over the country & abroad. Dr. Israr succeeded in delivering *Tafseer* of the Qur'an during *Taraviah* in 1998A.D at Karachi organized by *Anjuman Khuddaam al-Qur'an*. The same effort was given the name of *Bayan al-Qur'an*. *Anjuman Khuddaam al-Qur'an*, Khyber Pakhtunkhwa, published the same in a book form.

Comparative Review:-

1. *Tafhim al-Qur'an* is a *Tafseer* comprising of 6 extensive volumes with its 3818 pages.⁸

Tadabbur-e-Qur'an has 9 volumes having 5894 pages.⁹

Bayan al-Qur'an with seven volumes comprises 2977 pages.¹⁰

2. Scholarly shade is evident in both *Tafhim al-Qur'an* & *Tadabbur-e-Qur'an* whereas *Bayan al-Qur'an* has descriptive style.

3. The authors of *Tafhim al-Qur'an* & *Bayan al-Qur'an* use *Ahadith* frequently for elaborations whereas the author of *Tadabbur-e-Qur'an* has comparatively less tendency of using *Ahadith* for the purpose.

4. Readers of *Tadabbur-e-Qur'an* feel somewhat touchy over the arguments made by Maulana Islahi with reference to the divine books of the past. On the contrary, in *Tafhim al-Qur'an* & *Bayan al-Qur'an* references from the literature of the book-bearers (*ahl-e-kitab*) have been made use of only in extreme cases.

5. Maulana Islahi & Dr. Israr during explanation (*Tafseer*) usually avoid to deliberate on the issues relating to *Fiqh* or *Kalaam*. Syed Maududi, however, usually discusses those issues in *Tafhim al-Qur'an*. Study of *Surah al-noor* indicates that Syed Maududi had an eye on the opinions of other scholars too. In this regard Study of *Surah al-ahzab* in respect of *Kalaami* issues may prove very useful.

6. Syed Maududi has the tendency of not using poetry as a tool of explanation. Dr. Israr Ahmad frequently quotes 'Allama Iqbal (d:1357A.H/1938A.D) in his commentary while the author of *Tadabbur-e-Qur'an* quotes the poetry of the old poets to fix the meanings of the Qur'anic injunctions.

7. Maulana Islahi is not the follower of any particular sectarian belief while Syed Maududi includes opinions of various scholars in his *Tafsir* but prefers the opinions of others as per his own understanding. Dr. Israr Ahmad as far as possible avoids reference to the opinions of other scholars in *Bayan al-Qur'an*.

8. Much emphasis has been laid on the symmetrical setting (*nazm*) of the Qur'an in *Tadabbur-e-Qur'an*. Like Maulana Hameed al-Deen Farahi (d:1349A.H/1930A.D), this is a special subject of Maulana Islahi. Dr. Israr Ahmad has also adopted the same Qur'anic discipline as described by Maulana Islahi by assuming different Surahs of the Qur'an in pairs.

While giving explanation of Aayah:5 of *Surah al-haj*, Dr. Israr declares that he has benefited

a lot from the Qur'anic discipline narrated by Maulana Islahi.¹¹ Syed Maududi, however, has not stressed on this type of discipline.

9. Maulana Islahi has endeavored that Qur'an should be followed by means of the Qur'an itself. He believes that, for understanding of the Qur'an, "*Sunnat-e-Mutawatirah wa Mashhurah*" are the big external sources as compared to *Ahadith* in general. Arabic language & literature as well as poets of the era of ignorance (*jahiliyah*) are also important means towards understanding of the Qur'an. As regards utilization of the old *tafaaseer*, Maulana Amin Islahi writes:-

"Out of the books on *tafaaseer*, three invariably have been in my review, i.e. *Tafseer ibn-e-Jareer*, *Tafseer Razi*, & *Tafseer Zimakhshari*. *Tafseer ibn-e-Jareer* comprises the collection of quotes of the elders. The intellectual sayings & brain storming by the narrators are found in *Tafseer-e-Kabeer*. Issues relating to nouns (*Nahav*) or *A'raab* (sound/pronunciation) can be seen in *Kashaaf*. He says, "I have been in touch with these collections right at the start of my religious career but at the time of writing my own, I made it a point to glance through those *tafaaseer* as well". He says that he has referred to other *tafaaseer* as and when he needed direction where ever there is a hope to find it.¹²

Syed Maududi has not mentioned in the preface of *Tafhim al-Qur'an* any sources that he benefited from but a deep study of the *Tafseer* reveals that he has made use of the Qur'an itself to explain the Qur'anic text by quoting before the listeners list of other verses relating to the verse under discussion. He also presents *Ahadith* relevant to the text in question besides giving importance to the sayings of companions of the prophet (SAWS). Where needed, Taurah & Injeel are also referred to by him besides making use of the sayings of the leaders of four schools of thoughts (*A'immah Arba'ah*).

Dr. Israr Ahmad in *Da'vat Ruju' ila al-Qur'an ka Manzar-o-Pasmanzar* has described the Qur'anic sources; he writes:-

"Like *huwal awwalu wal aakhiru* the beginning & ending of my vision is predominantly influenced by late 'Allama Iqbal. The initial impact mostly is passionate to achieve a compassion-oriented spirit for *Deen* whereas its end product is purely conceptual with its subject as "The study of the Qur'an with the background of modern enlightenment" or "The review & analysis of modern concept in the light of the Qur'an". Amidst these are the scholarly, enlightening & illuminating beacons of Maulana Abu'l-Kalaam Azaad & the message of Maulana Abu'l-A'la Maududi's "*Qur'ani Da'vat Jihad-o-Inqilab*" besides "*Tariq-e-Tadabbur-e-Qur'an*" by Imam Hameed al-Deen Farahi & Maulana Amin Ahsan Islahi & Hazrat Sheikh al-Hind as well as those of Maulana Shabbeer Ahmad Uthmani.¹³

10. *Tafaaseer Tafhim al-Qur'an*, *Tadabbur-e-Qur'an* & *Bayan al-Qur'an* pertain to the series of *Bilra'ey al-Mahmood*. These three commentators have used their God given visionary abilities as per call of the time but never caused any fractions for the Ummah except few opinions given by Maulana Islahi where he had differed with *Swaad-e-A'zam* (majority of Islamic Ummah).

11. An important distinction of *Tafhim al-Qur'an* is to create an environment of nearness & homogeneity of minds among the Islamic oriented societies & different religious groups. This explanatory style plays an important role to bridge the gap amidst different groups with regard to understanding by eradicating the prejudices. Syed Maududi is one of those persons who kept striving all his life to bring Ummah on a single United Platform. In explanation of

Aayah:103 of *Surah aal-e-Imran*, Syed writes;

"Real importance in the eyes of Muslim should be that of *Deen* by keeping the religious interest alive & striving to enforce *Deen* as a cohesive group to co-operate with each other. Whenever there occurs a deviation to it amongst the Muslim & their focus shifted to non essential fractions in the religion, they are bound to be victimized by the elements of fractions & differences. Such is the precedence that has earlier victimized multiple nations of various prophets in the past by deviating from the real mission of life & lurching in the humiliation of the finale.¹⁴

There seems to be no attention towards established *Ahadith* besides element of criticism on some of the companions of the prophet(SAWS) by Maulana Islahi. This attitude of Maulana Islahi has not been generally accepted by the Ummah. Similarly, Dr.Israr Ahmad also invited hostilities from a section of the Muslim Ummah by deliberating & involving in the unnecessary debates.

12.Syed Maududi in his work paid particular attention in highlighting aspects that relate to *Da'vat-e-Deen* or lay particular emphasis on the mandatory duty of establishing *Deen*. Syed also highlighted the aspects which have been pushed aside in the background because of the dominating western civilization. Dr. Israr Ahmad while explaining the Aayah on *Da'vat-e-Deen* or Establishment of *Deen* also hammers down with all his ability that these are the two biggest mandatory duties.

Discussions on establishment of *Deen* also exist in *Tadabbur-e-Qur'an* but with less emphasis as compared to *Tafhim al-Qur'an* or *Bayan al-Qur'an*.

13.Syed Maududi has rebutted the false concepts of the infidels & Christians by reasoning while this aspect seems unattended in *Bayan al-Qur'an* & *Tadabbur-e-Qur'an*.Syed Maududi while explaining Aayah:6 of *Surah al-saff* has proved with arguments that Injeel &Taurh (old testament & new testament) give prophecy about the arrival of the Holy Prophet(SAWS).

14.Syed Maududi, Maulana Islahi & Dr. Israr Ahmad were simultaneously *Da'i*(a person who invites the people towards the right path) as well as *Mufasssir*(commentators).They have therefore, in their *tafaaseer* strongly rejected the slogan of modern civilization dictating Religion & Politics as separate entities. They have proved in detail that unlike the Western thinking, Islam is not a religion in its restricted sense but is a complete code of life with the ability to handle all the state affairs.

15. Syed Maududi has dealt very seriously with the issue of *Khatm-e-Nabuwat*(to consider Hazrat Muhammad (SAWS) as last prophet) and he has also given sound arguments against those people who donot consider Sunnah as source of law.While Maulana Islahi has not been able to do justice with it in that way. As a reader of *Tadabbur-e-Qur'an* one can get the impression of denial of *ahadith*.

16. Explaining Aayah:40 of *Sura al-ahzaab*,Syed Maududi added a special supplement in *Tafhim al-Qur'an* discussing at length "The end of the prophethood" (*Khatm-e-Nabuwat*)comprising 30 pages.¹⁵

With reference to the challenge of "Denial of Sunnah", Syed Maududi has written a book titled "*Sunnat ki A'ini hythiyat*" besides highlighting this issue at different places in *Tafhim al-Qur'an*.

16. The three scholars have made beginning of their work with a solid preface that serves as a key towards understanding of the Qur'an.Syed Maududi clarifies as to what is the subject

theme of the Qur'an & to whom it is being addressed. What are the causes of its gradual descent & why has it not descended in a chronological order? Why there exists no sequence as commonly found in a book-writing? Why its style is that of an address instead of being a literary one? What are the practical steps to comprehend the Qur'an & how can one benefit from it. How can the Qur'anic message of invitation be practically implemented in the present era?¹⁶

Maulana Amin Ahsan Islahi (d:1418A.H/1997A.D), in the preface of *Tadabbur-e-Qur'an*, has described the external & internal issues towards understanding of the Qur'an. He assumes that the internal sources include the language of the Qur'an, its disciplines & explanation of the Qur'an by the Qur'an itself. External sources encompass *Sunnat-e-Mutawatirah wa Mashhurah*, *Ahadith-o-Aathaar-e-Sahabah*, background of the descent, books on *Tafseer*, ancient heavenly scripts & Arabian history. Maulana Islahi in his preface has also imparted few instructions for the students of the Qur'an. He considers that the purity of intent, admitting supremacy of the Qur'an, determination to change as per Qur'anic demands & supplicating before Almighty for the guidance are imperative.¹⁷

Maulana Islahi while explaining the objectivity of *Tafseer* writes:

"Starting with the work, it has been my earnest desire to understand & explain the Qur'an & its each verse in a manner which is devoid of any external affiliation or influence as well as free of prejudice & malice."¹⁸

Dr. Israr Ahmad (d:1431A.H/2010A.D) under the title of *Ta'aruf-e-Qur'an* has illustrated important issues in the beginning of *Bayan al-Qur'an*. Titles of the chapters are:

Chapter 1: Our belief with respect to the Qur'an

(1) Qur'an: the word of Allah

(2) Descent of the Qur'an upon Allah's Prophet(SAWS)

(3) Protection of the Qur'an

Chapter 2: Few miscellaneous discussion points;

Language of the Qur'an

Names of the Qur'an & Art of the Qur'anic language

Chapter 3: Setting of the Qur'an & its division

Chapter 4: Editing of the Qur'an

Chapter 5: Subject of the Qur'an

Chapter 6: Principles of understanding of the Qur'an

Chapter 7: Important & fundamental causes of the Qur'anic distinction

Chapter 8: Our ties with the Qur'an

The Qur'an is the cord of Allah (*Hablallah*)

Rights of the Qur'an on the Muslim¹⁹

The Above titles denote that Dr. Israr Ahmad has amply discussed the Qur'anic Disciplines at the start of his *Tafseer*.²⁰

17. Syed Maududi at the start of every Surah has written very detailed & comprehensive preface by highlighting the central theme of that Surah. He also discusses the causes of its descent besides endeavoring to determine the time frame of that period when the Surah descended.²¹

Maulana Amin Ahsan Islahi at the start of every Surah explains the central idea as well as its link with the prior ones besides analyzing the meanings of Surah.²² while Dr. Israr Ahmad

presents a concise introduction at the beginning of every Surah; explaining its relevancy with the Surah before & after. Environment of the descent & its time period is also assessed. Remarks prior to the beginning of the Surah in *Bayan al-Qur'an* has been referred as Introductory preview (*Tamhidi Kalimaat*).²³

18. Another important feature of *Tafhim al-Qur'an* is that the author while explaining details of a Surah has also drawn the map or sketches of the places referred therein for ease of narrating its subject meaning. Syed Maududi is that distinguished narrator of the Qur'an who physically travelled himself to witness the important places referred in the Qur'an.

No such facility for the reader exists in *Tadabbur-e- Qur'an* or *Bayan al-Qur'an*. Provision of the sketches has significantly magnified the value of *Tafhim al-Qur'an*.

19. The three scholars have refrained from discussing the ordinary issues but have deliberated the individual & collective problems of the Muslim.

20. The three scholars while explaining the relevant verses have carried out sound intellectual analysis of the dollar oriented & faithless modern western civilization to prove its falsehood. In doing so, they have endeavored to rescue the modern educated class out of the mental slavery imposed by the western civilization. They have impressed upon them to conceive the image of Islam as a complete code of life & not restrict it as a private affair as visualized by the westerners.

Let us examine the Explanatory opinions of the three scholars in the light of few selected places from the Qur'an:

Tafseer Surah Al-Feel:

Maulana Islahi has differed with the other scholars while Explaining *Surat al-feel* and has assumed community of the "*Quraish*" to be the subject of word *Tarmee* in the Arabic text who are the addressees of the words "*Alam Tara*". About the birds referred in Surah, he maintains that they were not dropping the pebbles but they had arrived to eat up the corpses of *Ashaab al-feel*.²⁴

Almost all the scholars revert the pronoun of *Tarmee* towards *Taer* (bird) but after going through explanation of this verse, one feels that Maulana Islahi considers it as an ordinary act instead of a Divine Miracle & that the *Quraish* were stoning the army which turned Abraha's Army into a fodder. Following is the summary of Maulana Islahi's reasoning:

It is not believable that 'Abd al-Mutalib approached Abraha only to retrieve his camels from him & that the *Quraish* or other people arriving in Makkah for *Haj* would not take up any fight against the invading army or hide themselves in the hills of Makkah leaving the House of Allah at its mercy. He, therefore, factually believes that the Arabs stoned Abraha's Army & Allah blew a stormy wind to disintegrate the army & then the birds were sent to eat up the corpses.²⁵

Syed Maududi has differed to criticize the above version & writes;

"this is not the only narrative that 'Abd al-Mutalib went to demand back his camels but it is also said that he tried to prevail upon Abraha not to invade *Ka'bah (Bait Allah)* . Moreover, in the light of credible sayings, Abraha's Army had advanced in the month of *Moharram* when all the pilgrims had returned.²⁶

Adding to it, Syed Maududi says that it was not with in the means of the *Quraish* or the inhabitants of the surrounding area to fight against an army of 60,000 soldiers; they could

not even muster more than ten or twelve thousand heads on the eve of *Ghazwa-e-Ahzaab* despite a deliberate preparation to raise an army comprising the 'Arab Infidels & Jewish tribes together, hence how could they dare to pit themselves against an army of 60,000 soldiers.²⁷

Dr. Israr Ahmad has also concurred to the opinion of most of the scholars that the pronoun of *Tarmi* is *Taer* (bird).²⁸

Tafseer Surah Al-Noor & the Issue of Stoning (Rajam):

Maulana Islahi's view regarding stoning (*Rajam*) as given with reference to *Surah al-noor* in volume 5 of *Tadabbur-e-Qur'an* has been opposed strongly by the scholars. As per Dr. Israr Ahmad; he is out of the group of *Ahl-e-Sunnah* & has landed in the files of *Munkireen-e-Hadith*.²⁹

Here is a summary of Maulana Islahi's arguments;

Maulana Islahi, in Ayah:2 of *Surah Al-Noor* has taken up the stance that the scholars who have assumed the cancellation of this Aayah to the extent of married ones on the basis of some narrations but these can not turn it void.

Maulana Islahi's stance is that the Qur'anic Injunctions cannot be cancelled by any thing other than the Qur'an. Maulana Islahi comments about the narrative attributed to Ibn-e-'Abbas that it seems a concoction from all angles by some hypocrite (*Munafiq*). The motive behind it may be to cause suspicions with respect to the safeguarding of the Qur'an or to create doubts in the minds of the innocents that some of the verses have been eliminated from the Qur'an.³⁰

Maulana Islahi adds that he himself is convinced about the punishment by stoning (*Rajam*) & considers its derivation from Aayah: 33 of *Surah Al-Ma'idah*. Form of its enforcement, he believes that when an individual or a group takes law in his own hands, turns peace of the area upside down, general public feels unsecured about their life, property & honor all the time at his hands. When offences like murder, dacoity, arson, kidnapping, fornication, disturbance, rioting or such heinous crimes are committed, then the state is competent to handle these affairs & take necessary steps in accordance with Aayat: 33 & 34 of *Surah Al-Ma'idah*. Maulana Islahi is not in favour of the stoning punishment (*Rajam*) as long as a married person committing adultery does not create a law & order situation for the state.³¹

Syed Maududi with reference to the above Aayah writes in *Tafhim al -Qur'an*:

The punishment specified in the above Aayah for fornication is the punishment only against fornication; it is not the punishment for the adulterer or for a person who commits adultery after having been married which is a serious crime in Islamic Law.

This aspect is revealed by an indication in the Qur'an that at this point, it is stating a punishment against the two parties committing fornication who are not in wedlock; prior to it, it was ordained in Surah. i.e.

وَالَّذِينَ يَأْتِيَنِ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا³²

"If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death claims them, or Allah ordains for them some (other) way."

A little ahead of it, is ordained:

"وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنَ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنَ بَعْضٍ فَاَنْكِحُوهُنَّ بِأَذْنِ أَهْلِهِنَّ وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ"³³

"If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And God hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women."

A ray of hope is shown in the 1st *Aayah* out of the above that the wicked women who are being subjected to confinement, Allah may ordain for them some other way. This means that this second order in *Surah Al-Noor* is the same that had been promised in the above mentioned *Aayaat* of *Surah Al-Nisa*. In another *Aayah*, a punishment for a captive woman is described who becomes guilty of fornication. Here at two places, the word *Mohsanaat* (women in wedlock) has been used, so there is reason to believe that at both the places, it carries the same meaning. Now, let us look into the sentence at the start where it is being said that "those who do not have the means to wed free believing women (*Mohsanaat*)" obviously so, it can not mean a "married-woman" but an "unmarried-woman" of a free family. Thereafter, in the ending sentence, it has been declared that "When they are taken in wedlock, if they commit indecency, their punishment is half that of a free woman". From this too, it is also amply clarified that in this sentence again the word *Mohsanaat* has the same meaning as that of the first sentence, i.e. not a married woman but a protected unwed woman of a free family. Thus, both the *Aayaat* of *Surah Al-Nisa* jointly refer to the aspect that the order given in *Surah Al-Noor* which had been promised there, describes the punishment of the Un-married ones who are guilty of fornication."³⁴

About the woman guilty of adultery, Syed Maududi writes:-

The issue as to what is the punishment of an adulterer, The Qur'an is silent but its answer is found in *Ahadith*. Most of the reliable narrations prove that the Prophet (SAWS) not only ordered the punishment for such a sin by stoning to death (*rajam*) but practically enforced it in several places. After his demise, all the four caliphs enforced this punishment by declaring it as legal. Companions & the followers (*Tabi'een*) unanimously concurred over it. Not a single saying of any one exists from the initial period that anyone doubted about its being a religious injunction. Thereafter, all the scholars belonging to any era of time or country have been in unison on the aspect of its being a proven Sunnah as numerous evidences exist about its being true and no knowledgeable person can deny the same. Besides, in the history of this *Ummah*, no one ever rejected it except *Khwarij* & *Mo'tazilah*."³⁵

From the above extracts of Syed Maududi, two aspects stand vividly clear:

- (i) *Aayat*;15&16 of *Surah Al-Nisa* indicate that the order contained in *Aayah*:2 of *Surah Al-Noor* lays down the punishment for the unmarried persons found guilty of fornication.
- (ii) In the times of holy Prophet(SAWS), or in the periods of the Caliphs & the followers, this issue unanimously was agreed upon & the scholars of all the countries & of varying periods believed it to be an "Established Sunnah". In the history of *Ummah*, none denied it except *Khwarij* & *Mo'tazila*.

Maulana Islahi has not been able to rebut the reasoning or the above concepts as claimed by Syed Maududi. The author of *Tafhim al-Qur'an* never came up with the stance that *Aayah:2* of *Surah Al-Noor* in favour of the Adulterers has been cancelled but with the reasoning, he has established that it lays down the orders only for the unmarried ones. Maulana Islahi on the other hand has put across a view which is a deviation from the established stance of the majority of the *Ummah* as such it was not readily accepted by the latter.

Dr. Israr Ahmad while explaining *Surah al-noor* also emphasizes that the punishment described in *Aayah:2* pertains to the unmarried persons guilty of fornication whereas the punishment for the Adulterers as narrated in *Ahadith* is stoning to death (*Rajam*).³⁶

Surah Al-Baqarah Aayah:230 Issue of Halalah:

Most of the scholars opine that if a woman is administered three divorces, she can rejoin her ex-husband only if she remarries another person & provided this husband too after the conjugation divorces her. Maulana Islahi holds the view that conjugation (*wati*) is not mandatory & after the wedlock if divorce is given without *wati*, she may be fairly accepted by the ex-husband. This view of Maulana Islahi indicates that he gives little importance to the *ahadith*.

Maulana Islahi writes in *Tadabbur-e-Qur'an*:

In the Qur'anic version “حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ”, the word of *Nikah*, we understand, means merely “Wedlock” but the people who assume that it implies *wati* (conjugation) have unnecessarily been too formal.³⁷

Maulana adds further that at least the *Wati* is not established in the Qur'an.....as regards quoting of *Hadith* & the reasoning about it, in our view, is considerably on the weaker side.³⁸

Maulana Islahi has termed the reasoning by *Hadith* as weak but has not proved as to what is that weakness. Syed Maududi has not touched this important issue in *Tafhim al-Qur'an* at all. In *Bayan al-Qur'an*, Dr. Israr Ahmad, explaining “*Hatta tankeha Zaujan Ghayrahu*” writes: “Having administered 3rd *Talaaq* (divorce), if the husband wishes to remarry the same woman, then that woman has to enter into wedlock with another man & unless he gives her divorce she can not remarry the ex-husband; it is termed as *Halalah*. However, under the cover of *Halalah*, we have in our set up a business-like practice whereby, under a deal, the woman marries another person with whom it is already settled that after formal ceremony of the wedlock, he would divorce her. This practice has been condemned by the Prophet (SAWS).³⁹

From the above version of Dr. Israr Ahmad, it seems that he was reluctant to explain his view on the issue.

Maulana Islahi has lost sight of the fact that if a woman without *wati* becomes fair for her ex-husband, then what is the penalty or warning for the latter. On the other hand, Islam wants to discourage the administering of three divorces; if the condition of *wati* is removed then no difficulty will be faced to make divorce-practice so common in the society.

Allah says in the Qur'an, “وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا”⁴⁰

“And make not the fun of Allah's verses”.

Prophet (SAWS) has emphasized in clear terms that *wati* is so essential;

“ ‘An Ibn-e-Shihaab Qaala: Akhbarani ‘Urwah bin al-Zubair: ‘an ‘Aishah akhbarathu: ‘an imra’ati Rifaa’ah al-qurazijaa’atilaa Rasulillah (SAWS) faqalatwatazawwaqi ‘usailatahoo.”⁴¹

“Narrated by Ibn-e-Shihab-he said, “I am apprised by ‘Urwah bin al-Zubair & he says that Hazrat ‘Aishah (R) narrated to him that wife of Rifaa’ah al-Qurazi came to Prophet(SAWS) saying, O’Prophet of Allah! Rifaa’ah has irrevocably divorced me, so I am married to ‘Abd al-Rahman bin al-Zubair al-Qurazi but he is found to be lacking in manlihood (impotent). Prophet(SAWS)said, “Perhaps you like to revert to Rifaa’ah; nay you cannot do so unless you both make love with each other.”

This *Hadith* of *Sahih Bukhari* clearly pronounces the weakness of the stance taken up by Maulana Islahi.

Conclusion of the Discussion:

Having studied deeply all of the three tafaaseer i-e *Tafhim al-Qur’an*, *Tadabbur-e-Qur’an* & *Bayan al-Qur’an*, it becomes evident that the commentaries works have lasting impression on minds of the persons who wish to see the religion fully implemented. The writers of the last two *tafaaseer* reflect an dictatorial command in their concepts, i.e. they not only assume their views to be final & exact but insist on the same, whereas the attitude of the writer of *Tafhim al-Qur’an* is the converse of the other two. The three *tafaaseer* are above board as far as the various sects are concerned & since the three authors have associated themselves with struggle to establish *Deen*, that is why there seems more of the practical approach in their work. In the end, we can conclude without any fear or favour that in the present era this literary work of the above mentioned three *tafaaseer* carries with it utmost importance. There is dire need to comprehend the Qur’an and these tafaaseer can play main role in understanding of the revealed knowledge.

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