

# THE METHODOLOGY OF QAZI FAZLULLAH ADVOCATE AND HIS EXPLANATIONS IN LIGHT OF HIS EXEGESIS (HUSNU TAWEEL) FROM SURAH ANAA'M TO SURAH AL TUBA: A RESEARCH REVIEW

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## **Abstract:**

*This research paper deals with the Methodology of Qazi Fazlullah Advocate adopted in Tafseer Husnu Taweel in order to solve the various problems of Ummah. Actually this master piece is available in form of Manuscript written by the students of the Mufasir in Pashto. In this paper a specific version of this collection has been selected for discussion which is from Surah Anaam to Surah Al Tuba with special reference various issues. In this portion the author has explained his views in an extraordinary manner. He has adopted both the traditional methods as well as the modern approaches in his Tafseer. Many times he gives a reference to the emerging issues faced in today's life. Social, fiscal, Psychological and scientific, historical and Spiritual problems he has discussed wherever he sensed necessary subject to the context. Moreover, he explained the Holy Quran in global scenario and presented it as the solution for the problems of all the human beings. All this shall be discussed in rather detail in this paper. The methodology of this study is analytical and Inductive. The main sources are the Explanations made by the author available in form of manuscript and lectures. As far the pre literature review for this research work is concerned, so some work is available in the same manner and with the same approach but it is related to the first portions i.e. Surah Baqra to Surha Al Nisa compiled by other researchers of PhD Program of the AWKUM. Following the sequence, I took this portion for discussion which shall make up the research gap and shall be an innovative effort.*

**Keywords:** Exegesis, Social and political issues, global scenario

## INTRODUCTION

This study is divided into three main parts.

The first part is related to the brief introduction (life history and services) of Qazi Fazlullah, the Commentator. The second part is associated with the methodology adopted by the author. The last portion contains various problems and solution in light of the Exegesis under reference.

### **Life History of the Mufassir**

The details of life history of Qazi Fazlullah are mentioned in the following lines:

#### **Name and Ancestry**

Qazi Fazlullah belongs to a village Chota Lahor of District Swabi Khyber Pukhtoon Khwa Pakistan. He was born in 1952 .His father Haji Misbah Ullah was a farmer by profession. He got his early education from local institutions from very prominent teachers of the time. He received religious education from different places and passed the terminal examination from Wafaqul Madaris Al Arabia Multan with distinction. His famous teachers were Molana Abdul Haq Akora Khattak, Mufti Muhammad Farid Zarubi, Mulana Ghulamullah Khan Rawalpindi, Molana Abdul Hadi Shahmansoori.

#### **Distinctions**

His distinctive position among the others Scholars is that he has received high standard of education from institutes of high reputation, such as University of Peshawar and International Islamic University Islamabad. Worth mentioning here is that he has command over several International Languages such as English, Arabic, Urdu and Persian etc. He has compiled several research books on various topics including Economics, Politics, Philosophy, Exegesis, Jurisprudence and Globalization etc. The names of his books are as follow:

1: Tafseer Husnul Taweel

2: Islam and Science



- 3: Ilmul Kalam
- 4: The English Translation of Dewan Abdul Rahman Baba
- 5: Seerat Rasool(s.a.w)
- 6: Dirayatul Riwaya
- 7: Ismat e Rasool
- 8: Dawat awar us ka tariqa Kar
- 9: Fiqha ke tareekh awr irtiqa
- 10: Usool Tafseer
- 11: Aljihad fil Islam
- 12: Hujjiyyat e Hadith
- 13: Sarmayadara Nizam
- 14: Ashab e Rasool
- 15: The authenticity of Hadith
- 16: Fundamentalism and Secularism
- 17: Islam awar Siyasat

### SERVICES

His notable service in the field of Islamic Sciences is Teaching of Tafseer which he has started from his early age and is continue till now. In every month of Ramadahan he had the routine of Darse Quran in his local Mosque where many students used to come and learn the Holy Quran with translation and explanation. As has settled abroad now so, this Quranic Service is continue there. He has a good specialty in interpretation of Islamic topics in English with fluency and impressive manner.

From his life style it is evident that he has a busy timetable of working on different horizons. He has remained the Member of National Assembly and has been a good politician. He is a scholar of deep critical thinking and broad vision. He has command over various sciences of Islamic and Modern fields.

### METHODOLOGY OF THE COMMENTATOR

A tafseer in form of manuscript collected in Pashto by his students is available almost completed. Abdul Wali Khan University Mardan has started a research work on this Tafseer wherein I have been assigned the work from Surat Alanaam to Surat al Tuba.

While studying this manuscript, I found the following points regarding the methodology of the Commentator.

- : He has approached to the original sources of tafseer.
- : He takes the material from the original sources of Tafseer namely Tafseer Al Tabari, Tafseer Kabeer, Tafseer, Qurtabi, Tafseer Roohul Maani, Tafseer Madarik etc.
- : He mentions the narrations (ahadith) wherever necessitate.
- : His way of expression is very concise, to the point and impressive.
- : He gives place to Juristic Problems and discusses them in rather detail. : He mentions the opinions of Islamic Jurists with their arguments. In the end he gives a review of the thoughts furnished with his own approach.
- : In tafseer he almost follows the inductive and reasoning methods.
- : Sometimes, he gives reference (shortly) in the text with original Arabic words but mostly he depends on the translation of the narration.
- : He also discusses the logical problems related to metaphysical facts such as beliefs, the existence of Allah, Heaven, Hell, Angles and Destiny.
- : The Socio-Economic and Political issues are discussed by him almost in view of the Philosophy of Hazrat Shah Waliullah and Molana Ubaidullah Sindhi.

### DISCUSSIONS

In the following lines the various discussions of the Mufassir are mentioned.



### **Oneness of Allah**

The main theme discussed herein is the Existence and Onness of Allah. His existence is proved from his creatures such as dark, light, Mankind, Angels, Gaints, Air and Animals etc. The issue of polytheism has been criticized that believing so is inappropriate and baseless.<sup>1</sup>

### **The Necessity of Prophet hood**

Secondly the Issue of Prophet hood has been explained in which it has been authenticated through various proofs. For example, only the man can be a guide for man because if the angles were assigned such duty it would be impossible to benefit from them. As there is there is difference in priorities by nature. The Arab used lodge there objection arguing that the Prophet( s.aw) is a person just like us then how has the superiority on us to be selected as prophet. It has been answered that this is the intention and likeness of Allah to select a person among the people for the purpose of Prophet hood.<sup>2</sup>

### **The Power of making Rules**

The author has discussed and proved the issue that the authority of making rules (Permissible and Non- Permissible) is referred to Allah almighty.

In this chapter the various things have been pointed out that are non- permissible. Nobody else has the supremacy to make a thing permissible or Non- Permissible.<sup>3</sup>

### **The Creation of worlds**

It has been discussed in detail that the keys of all the worlds are in the hands of Allah almighty. Many evidences from physical life and creatures are given with due explanation.<sup>4</sup>

### **The qualities of a True believer**

The author thoroughly brought under discussion the qualities of a True Muslim in light of Quranic teachings. A righteous man bears the basic beliefs and good actions. He seeks the happiness of Allah in all his undertakings. The righteous man seeks no other standard of judgment but

The good man agrees to the divine mission and the evil man follows the mission of evil. It was a great blessing of Allah that he graced the human being with spiritual entity, a light by which he can walk among the people and spread it all over the world. Contrary to that the evil person hates the light and prefers to be free from all boundaries.

The good man should not be discouraged because a time is coming when there shall be a decision among the good and wrong. Allah shall provide the best results to his followers in form of heaven while the wrong doers shall face the everlasting destruction in shape of hell and its hardships.<sup>5</sup>

### **The aim of World Creation**

He explains that Allah is not dependent on the prayers and good services of people. He provides us all our needs without charging anything. Actually this world is a place to test. Every person here has to pass through this test. Similarly, everybody has been given the power to do well and avoid bad. Now it is up to human being whether he abides by the commandments of Allah or otherwise opposes them. But the fact remains that every action shall be rewarded in form of heaven or hell. In short, this universe has been created with a plan that is to test the human beings.<sup>6</sup>

### **The Prohibition of Disbeliefs**

Moreover, the believers have been warned of superstitions which kill the true religions as was the practice of Non-believers. Because of this disobedience the Jews were banned to use some of the approved animals. The Muslims should follow the true divine law which is the clear and naturally supported law.<sup>7</sup>

### **The Meaning of Destiny and Fortune**

Besides the teachings in Allah's Word and Allah's world, many signs come if the people humbly receive and try to understand. Allah's universal plan called Qadha wa Qadar is based on wisdom. It means that in spiritual world as in the physical world there are laws of justice, mercy and penalty etc. Allah's working in his world and his constant care and guidance should give a clue to his Unity as it did to Prophet Ibrahim( a.s) when he argued with those who worshipped false beliefs. A man cannot fail if he contemplates Allah' nature and his messages to mankind. The better course is to follow the straightway, the way of Allah, as directed in the Quran with unity and full dedication of our lives.<sup>8</sup>



### **The history of Passed Preachers**

The doctrine of revelation and man's spiritual history from Adam and onwards has been discussed in detail. The spiritual story of man begins with a prelude. Allah is never absent from any place or at any time. He is the absolute, independent and the only one owner of the universe. All these things which we see in different shapes and color are created by Allah. The first Human being Hazrat Adam and his wife Eve were innocent in every aspect. Neither they did sin nor commit disobedience to Allah. But it was a process necessary to bring them out from Heaven and lay them down on Earth.<sup>9</sup>

### **Message to the ancestors of Adam( a.s)**

The sons of Adam have been warned of the deceitful nature and character of Devil and they have been directed to be alert every time from his plans and traits. He attacked the human being from four sides and does not let a stone untouched to misguide him from the straight way. Especially his attack is in form of customs and civilization. He wants the man to be free from his natural standard of Clothes and become like the animals with no regards. As we observed in our daily life that the human being is in severe attack of modern civilization that promotes the free environment. It is indeed the Ibleesi Agenda which he wants to be conducted all over the world.

### **The piece of advice in Prophets' lives**

The details of different prophets have been added in order to give the listeners a true guidance. It begins from the message of Noah and ends on the illustrations of Moses. Every prophet before the Holy Prophet came for a particular nation, a particular region and a particular time. But everyone invited them to believe that Allah is one.

All these prophets were the best people of time. They have called on the people as his brothers who shows their honesty and humble attitude towards others. Here it is mentioned by the Mufasssir that People living within the same geography are considered a nation or not? Sahib Tafsir's point of view seems to be that those who take such are the same nation.

It will be imagined. There is a theory on the contrary that a nation is not formed by homeland (geography), but its basis is the theory that people with the same ideology of life will be considered as one nation and those who are different from them will be a separate nation.<sup>10</sup>

### **Teachings of Muhammad( s.a.w)**

When he started calling to Allah Ta'ala, a series of sufferings started with it which continued for about thirteen years. Until, by the command of God, he migrated to Madinah. And laid the foundation of an Islamic state and society there. He started the invitation from there. Some of these tribes used to bury their daughters alive with the belief that this is a source of disgrace for them and it is nothing but an economic question. Some people argue from this verse against reproduction. The problem is that marriage is a human necessity that protects the society. In the same way, what is the Shariah order of marriage and for whom is it necessary? The extremes of Islam say that marrying in normal circumstances is a Sunnah. If the desire is strongly dominated by the self and there is a risk of falling into sin, then it is obligatory. And if one's physical ability is completely weak, then it is forbidden in this state. If the physical health permits, but there is no financial wealth, then it is makruh.

The Discourses in Surah Al Anfal and Al Tuba

The discussions in both the chapter are somehow similar. The basic command of Jihad and its rules regulations have been explored in detail.

For example,

- 1: The distribution of Property gained after the victory of Jihad.
- 2: The event of War known as Badar in Islamic History and the advices related to it.
- 3: The objections of hypocrites and their answers.
- 4: The qualities of true and sincere Muslims.

The main points in Al-Tuba as pointed out by the Musfasssir are as under.

- 1: The Foreign Policy of Islamic State.
- 2: The relations with Non- Believers living as minorities in an Islamic State.
- 3: The events of Ghazwa Tabuk and the role of True and weak Muslims.



- 4: The basic aims of founding a mosque.
- 5: The special rules for Haram( Makkah)
- 6: The aims of Islamic Holy War Jihad.

### CONCLUSION

This tafseer is a master piece comprising the all necessary sort of sciences i.e Hadith , Fiqh, seerah, History, Logic etc.

The Mufassir has mentioned the Hadith, Fiqh opinions, seerah events, historical narrations in rather detail.

He has followed the methodology of pioneer's commentators.

The Commentator has given his personal opinions wherever required.

This is a manuscript written in Pashto Language comprising 70 pages (The selected portion of the scholar)

Every page has near about 20 lines and every line consists of 15 to 20 words.

The commentator has discussed the political, theoretical, logical and economic issues in detail.

### REFERENCES

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<sup>1</sup> Surat Al-Anaam Verse No 1-25

<sup>2</sup> Tafseer Kabir, Imam Razi 12: 482

<sup>3</sup> Ibid

<sup>4</sup> Surat Al Anaam Verse No. 59

<sup>5</sup> Ibid 125

<sup>6</sup> Ibid 153, 154

<sup>7</sup> Ibid 101

<sup>8</sup> Ibid 107

<sup>9</sup> Surat Al-Araf Verse No.1-15

<sup>10</sup> Ibid Verse No 59- 67