

CHAPTER-V

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WRITING STYLE OF TAFSIR AL-QURAN

The linguistic style of any language designs such dictions, which make immense impression with the distinct art of expressions. In the matter, a speaker draws attention keeping a relationship with various modes of speeches. Early language keeps harmony in expressions with words, sentence and meaning. In the matters of styles, rhetorical Science decorates a language flowerily with clear sense of meaning.

As a matter of fact, a speaker keeps his notice on various styles of language with a great alertness and sincerity and combines some more compound expression where necessary, in a lucid manner. The linguistic style differs from each other in the diverse artistic moods and expressions, literary taste and elegance.

The Holy Qur'an is regarded as the prime source of the development of Arabic language and literature, because it has set the standard of the classical Arabic language and given every type of literary style to the development of the Arabic literature. Hence an investigation has been made here into the linguistic and literary styles of the Holy Qur'an as well as the Tafsir.

بسم الله الرحمن الرحيم

Translation: In the name of Allah, the compassionate, the merciful (we start).

Tafsir: It is an absolute verse of the Holy Quran. It is revealed at the beginning of Surah (chapter) or in between two Surahs (chapters). For special circumstances it is not written in between the surah of al-Anfal سورة الأنفال and surah al- Tawbah (سورة التوبة). Of course, it is a part of a verse in surah (chapter) al-Namal (النمل). The Holy remembrance of Allah, the exalted and the pronounciation of the Holy name is the best source of success and special device of human welfare. If every work is started in the name of Allah, it will be protection against evil deeds and it is blissful for good deeds. In that work help from Allah comes and may be saved from the influence of shatan (devil). Indicating this, the prophet Muhammad (SAS) said, “In the beginning of which work بسم الله الرحمن الرحيم is not read, there is no benefit or welfare.”⁵¹

51 . Tafsir al- Qur'an, vol.1, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000 p.1

الحمد لله رب العلمين

Translation:

All the praises are to Allah who is the lord of whole universe.

Tafsir: Allah, the exalted, is the lord of whole universe, the creator; all those in the sky, in the earth, in water, on the land are his creatures. There is no doubt that from the beginning to the end, the best of the best, all praises and power belongs to Him. Is there any cause to doubt that the light and heat are the contribution of the sun and the fame of the art is the great contribution of the artist and the donation is the contribution of the doner? The root meaning of the word (رب) is to bringing up any things and gradually to give its completeness. رب is its appropriate subject, (علمين) is the plural form of (عالم). In Arabic language, the name of collective creature is (عالم) or 'Universe'. So, generally its plural form is not used. In the field of discussion it is used in common form. The human world, the Jinn world, the angel world, the plants world, the animals world, the solar world etc. all kinds of creatures are considered as an absolute world and Allah is the

creator of all creatures, the lord of all, aiming to declare this word, it is used in plural form.⁵²

الرحمن الرحيم

Translation: The most compassionate, the most merciful.

Tafsir: رحمن، رحيم ('Rahman' 'Raheem') are the Arabic word excessiveness, yet the meaning of رحمن (Rahman) is wider than رحيم (Raheem) in earthly life, the blessings of Allah are unlimited. It is revealed upon everyone, whether he is obedient-disobedient and believer-disbeliever. So, he is رحمن ('Rahman'). But in the hereafter His blessings are only for the obedient. Both the words of excessiveness are together used to mean the wideness of unlimited blessings of Allah, the exalted.⁵³

ملك يوم الدين

Translation: Owner of the day of Judgement.

Tafsir: "Owner of the day of judgement". Allah is not only the owner of the day of judgement; rather he is the owner and absolute authority of all time's earthly lives and hereafter. But in

52 . Tafsir al- Qur'an, vol.I, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000, p.1-2

53 .Ibid., p.2

the earth except Allah, there are power and strength, supremacy and sovereignty of un autonomous kings and rulers, which are to be vanished at the time of death. On the day of judgement such type of un autonomous and un fundamental influences and power will not belong to anyone. Allah is the absolute owner of that day *لمن الملك اليوم* whose kingdom is today? For Allah, the only one who is the most powerful (*قدير*). The importance of that day regarding various events and circumstance is such significant that in comparison to it, other days are not the days. So, it is declared as the owner of the day of judgement.⁵⁴

إياك نعبد وإياك نستعين

Translation: We worship you and seek help from you only.

Tafsir: Because nobody has the autonomous power except Allah. The power and strength of creatures are the gift of the creator. So, seeking blessing from the needy and seeking Alams from the beggar is the identity of foulness and the matter of regret. So, seeking fundamental help from anyone except Allah is unlawful (*حرام*) as, he has no any individual power and strength. He is only the media and coordinator for the blessing and help of

54 . Tafsir al- Qur'an, vol.I, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000, p.1-2

Allah. With this belief seeking help from the person whom Allah loves is not fault. It is naturally prayer to Allah.⁵⁵

إهدنا الصراط المستقيم ﴿٥٥﴾ صراط الذين أنعمت عليهم ﴿٥٦﴾

Translation: “Show us the strength path. The path of those whom you have favoured.”⁵⁶

Tafsir: The believers are said to seek guidance to straight path from Allah. Here by the straight path it is mentioned the system of living of those people upon whom Allah blessed and the blessed people are divided into four classes –

Prophet (نبي),

Truthful (صديق),

Martyr (شهيد) and

Pious (صالح)

نبي (Prophet): The messenger of Allah,

صديق (Truthfull): True and firm believer,

شهيد (Martyr): He who sacrificed his life in the path of Allah.

⁵⁵ Tafsir al- Qur'an, vol.1, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000 ,p.2-3

⁵⁶ Ibid, p.3.

صالح (Pious): Acquirer of virtue in the path of Allah.

In other places of Holy Qur'an it is clearly stated about these classes.

غیر المغضوب علیہم ولا الضالین

Translation: Not (the path) of those who earn your anger and who go astray.

Tafsir: By غضب (angry) and by الضالین (go astray) are aimed to Jews and Christians. The Jews were cursed for rejecting and killing many prophets. Christians have accepted 'Trioism' rejecting the توحيد (Towhid) or oneness. As a result, they are misled. آمین (Ameen). Reading آمین (Ameen) after سورة الفاتحة (Surah Fatiha) is the سنة (Sunnah) of Prophet Muhammad (SAS). But this word is not from holy Qur'an. The meaning of the word as 'Accept our prayer'.⁵⁷

سورة الفاتحة (Surah al- Fatiha) means the 'inaugural' or 'introductory' surah (chapter). Ummul Qur'an (أم القرآن) is also its another name 'Ummun' (أم) means 'mother'. 'Substance', 'Source' i.e. this سورة (Chapter) is the substance or the source of

57 . Tafsir al- Qur'an, vol. I, Markazul Maarif, Hojai, Feb. 1988/ Oct 2000, P 3

the whole Qur'an. The whole Qur'an is its explanation. Like the preamble of a constitution surah Fatihah is the preamble of the whole Qur'an. So, the name of this chapter is Qur'an-e-Azim (عظيم) or it is considered as the great Qur'an. The praises of Allah are described in the first part of the surah Fatihah (سورة الفاتحة) and in the 2nd part; the prayer of slaves is described. By this, it is taught that if any body prays to any one then after describing his eulogy and praises, prayer should be done. So, the name of this surah (سورة) is learning of prayer. For such importance of this chapter comprising seven verses, it is directed to recite this surah repeatedly in prayer (صلاة). So, the name of this chapter is Sab'a Mathani 'سبع مثاني' or repeatedly recited seven verses.

Who has no knowledge of his past, not aware of his past, not aware of his future he can not reform his present days. The fear makes people active for his self security and inspires and instigates for devotion.

Once upon a time there was no existence of the people in the earth and his existence will be vanished in future. Both beginning and ending are out of control encompassed with inability. The duration between beginning and ending are encompassed with inability, though there are many activities and

devotion of his present life. The knowledge of past and future, beginning and ending are very much essential for the devotion of present life of people, otherwise it is very difficult to realize own self. Own identity remains unknown to him, every step falls in darkness, as a result of which present life becomes unsuccessful keeping him far away from taking steps for well being. Allah has declared in the Holy Qur'an, Allah is the beginning of human, Allah is the ending of human and Allah is the present of human. The existence of human, strength, quality, wisdom, youthfulness, wealth, honour, all devices of life, and all arrangements of present are his creatures. Blessings of Allah are the main source of all. The present of people is in his hand. All are dependents upon his blessings and the ultimate result and the last motion of the people are at his hand. It is the real shape and identity of people. In such condition all direct and indirect credit and gratitude and praises belong to Allah only, there is no doubt herein.⁵⁸

In fact, in the hand of Allah, there are everything of people, beginning and ending, present and future, motion and ultimate result. The declaration of deliberate recognition of this real truth

58 . Tafsir al- Qur'an, vol.I, Markazul Maarif, Hojai, Feb.1988/ Oct. 2000, p.4

with gratitude and praises exist from 'al-Hmadu' (الحمد) 'yaumuddin' (يوم الدين) of al-Fatihah.

But how He is? What are His qualities? Is He only the mightiest and powerful king, in whose fear people are frightened, by who's threatening the hearts of people are always trembled, compelled to obey Him against their will?

He is to be obeyed for the sake of self protection or He is to be obeyed as He is ever beautiful, compassionate, lovely, generous, exalted and minds automatically are attracted to come near and to get His well sight. The answers of these questions are described in Surah al-Fatihah and the identity of Allah is declared here. He is the compassionate, the merciful, the well wisher, the well being, the generous, and the exalted.

Lover and beloved cross the boundary only for the sake of love and affection. They invite self destruction misusing love and affection. So, the highest quality of Allah is declared by the term to protect from his unfairmeans and mischiveness for which Judgment and frightening of ruling are compulsory.

In the earth the highest development of the quality of this nursing is among parents. The love and affection of parents

encourage them to be well wisher to their children, create honour obedience in the hearts of children and their frightening ruling protects their children from misusing love and affection. It can't be denied that love and affectionate and well-wishes to the children are the root of ruling judgment - just like that in comparison to their ruling Judgment and anger, their love and affection are more, it also can't be denied. Like this love and affection and well wishes to the creatures are the root of value Judgment of Allah and in comparison to His anger, His love, affection and blessings are more indicating to this, it is narrated in the tradition (حديث) 'My (Allah) blessings are more than my anger'.⁵⁹

This mighty identity of Allah, the exalted creates natural love and affection in the hearts of people to Allah, attracts people to self sacrifices in His love and encourages them to prostrate to His feet repeatedly and inspire them to get His satisfaction and to approach him. The loved one wants to reach near the mighty lover. But his inability, necessity, his self identity, wisdom and strength cannot alone succeed. Without the help of Allah his

59 . Tafsir al- Qur'an,vol.I,Markazul Maarif,Hojai,Feb.1988/ Oct. 2000, p. 5

devotion can't be fruitful. The help of Allah is only the source of his mission.

Nothing and Nobody can really help him. It reminds the real truth. As result, he declares (إعلان) 'We worship you only, we seek you only.' (إياك نعبد وإياك نستعين) Like that we earnestly and fervently appeal to beg your help only to succeed in my devotion "We are not ready to appeal for love to anyone except you. Nobody can be the owner of our worship. There is no other real powerful of us. We don't believe any one as autonomous powerful helper. The power, beauty of quality of somebody is gift of you only. Appeal of love to underserved person and seeking blessing and help near the needy interrupt in our love and harm in sincerity. So, except you, considering anybody or anything as the deserved for worship is such sinful that I believe unreligious and un welfare to consider anybody or anything as the real powerful and seeking help from him.

Nobody knows where, when and how mistake is committed going to the way sometimes, somewhere thorns touch the skirts and the Journey is interrupted. Curse comes down for the fault in the devotion and satisfaction. Unconscious steps slip and go astray

for this the hearts of devoted are being trembled in the way of devotion to the almighty, the exalted. He prays to Allah so that his Journey may be happy, correct and fruitful. O' Allah! Please lead us in the straight right path in the devotion of obtaining your satisfaction and nearness, in the path of those whom you have blessed and rewarded and the path of those who are not affected by your anger and those who are not misled. O' Allah! We accept the path of those whom you love and the path of those who are the most fortunate.