

Methodology of Fixation of Meaning (Analytical Study of Tafseer Tafheem-al-Quran)

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The time when Arabs intermixed with non-Arabs Arabic artistic taste decreased and lingual changes took place, as a result complications and difficulties emerged to understand the Holy Quran. Many words of the Holy Quran became unfamiliar. In this situation the need to refer to Arabic language felt with intensity. The Holy Quran due to its unique styles, eloquence and brevity has miraculous distinctive features. These peculiarities can not be opened without the skill and expertness in Arabic language. But language has secondary rank in the deduction of commandments from Quran.

The right and positive pattern of premise of Arabic language is that which has accordance with following arrangements:

1. Fixation of meaning by the Holy Quran.
2. Fixation of meaning by Hadith & Sunnah.
3. Fixation of meaning by context.
4. To consider and regard the meanings of the words which were in use at the occasion of divine revelation of Quran.
5. To take into consideration the distinction of actual meaning and metaphorical meaning.
6. To prefer the well-known, stronger and apparent meaning.
7. To prefer the religious terms and meaning of the words.

Syed Abu al Aala Maudoodi is a well known scholar of Muslims. He is also Mufasssir of Quran. Positive patterns of premise of Arabic Language and Fixation of meaning are applied in his book Tafseer Tafheem-al-Quran.

As the Holy Quran is revealed in Arabic language all the Mufasssireen premise of Arabic language for the fixation of meaning. All the former and modern Mufasssireen premised Arabic language under compulsion especially in difficult and unfamiliar words. This inclination was started in the period of the companions of the Holy Prophet (S.A.S). Syed Abu-al-Aala Maudoodi also premised Arabic language and Arabic literature in his tafseer

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- ³⁸ Ibid, P.1-50
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- ⁴⁰ Urdu DieraMuarifIslamia, Vol. P.
- ⁴¹ Armstrong, Karen, Muhammad (PBUH) Prophet for our Time, P.36
- ⁴² Encyclopaedia of Seerah, Vol. 1, P.18
- ⁴³ Gibbon, Edward. The Decline and Fall of the Roman Empire, Vol. 5, P.95
- ⁴⁴ Stubbe, Henry, An Account of the Rise and Progress of Mahometanism, Pp.76-77
- ⁴⁵ Armstrong, Karen, Muhammad (PBUH) Prophet for our Time, P.35
- ⁴⁶ John Stone, De Lacy, Muhammad and his Power, P.38
- ⁴⁷ Gibbon, Op. Cit.,
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- ⁴⁹ Az-Zukhruf, 43:31
- ⁵⁰ Al-Baqarah,2:247
- ⁵¹ PirKaram Shah, Zia Un Nabi, Vol. 7, P.225
- ⁵² Hart, Michael, The Hundred: A Ranking of the Most Influential Persons in History, P.
- ⁵³ Encyclopaedia Britannica, Vol. 22, P.1
- ⁵⁴ Encyclopaedia of Islam, Vol.7, P.362
- ⁵⁵ The Cambridge History of Islam, P.34, Muhammad Prophet and Statesman, P.38
- ⁵⁶ Muhammad (PBUH) and The Rise of Islam, Pp.51-52
- ⁵⁷ Encyclopaedia of Religion, Vol.10, P.138
- ⁵⁸ Gibbon, Op. cit., Vol.3, P.6
- ⁵⁹ Armstrong, Karen,
- ⁶⁰ Muir, Op. Cit., P.4
- ⁶¹ Bukhari, H.2262, 5453, Muslim, H.2050
- ⁶² Muir, Op. Cit., P.18
- ⁶³ IbnHajr, Al-Fath, Vol. 10, Pp. 5-6, Explanation of H. 5453
- ⁶⁴ Gibbon, Op. Cit., Vol. , P.231
- ⁶⁵ Amir Ali, Syed, The Life and Teachings of Muhammad, P.32
- ⁶⁶ Gibbon, Op. Cit., Vol. P. 231
- ⁶⁷ Ad-Duha, 93:6-8
- ⁶⁸ John, 6: 41--42
- ⁶⁹ Mathew, 13:54--57

did not believe in the Messenger (PBUH) and the Message. O Allah shows them the straight path.

NOTES & REFERENCES

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- ⁴Watt, Montgomery, Muhammad at Medina, Pp.204-205
- ⁵SahihBukhari, H.3557
- ⁶Sahih Muslim, H.2276 IbnSa'd, Vol.1, P.21
- ⁷Bukhari, H.3851, IbnSa'd, Vol.1, P.58, IbnHisham, P.
- ⁸IbnQayyam, Za'd al Ma'd, Vol. P.
- ⁹Sourthern,
- ¹⁰Gibbon, Edward, *The Decline and Fall of the Roman Empire*, Vol. P.
- ¹¹Sir Syed Ahmad Khan, *The Life of Muhammad*, P.172
- ¹²Andrae, Tor, *Muhammad: The Man and His Faith*, P.34
- ¹³Al-Baqarah, 2:127
- ¹⁴Ibid , 2:126
- ¹⁵Ibid, 2:129
- ¹⁶An-Nahl, 16:120
- ¹⁷Peer Muhammad Karam Shah, *Zia un Nabi*, Vol.7, P.169
- ¹⁸Genesis, 21:21
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- ²⁰Daven Porte, John, *An Apology to Muhammad and Quran*, P.5
- ²¹Encyclopaedia of Religions and Ethics, Vol.8, P.872
- ²²Hitti, *History of the Arabs*, P.8
- ²³Ibid, P.12
- ²⁴Gibbon, *The Decline and Fall of the Roman Empire* Vol.5, P.228
- ²⁵Lings, Martin, *Muhammad: His Life Based on the Earliest Sources*, P.8
- ²⁶Genesis, 21:9-10
- ²⁷Ibid, 17:19
- ²⁸Ibid, 16:11
- ²⁹Ibid, 17:16
- ³⁰Ibid, 17:20
- ³¹Ibid, 25:16
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- ³³Cook, Michael, *Muhammad*, P.32
- ³⁴Lings, Martin, *Op. Cit.*, Pp.7-9
- ³⁵Gibbon, *Op. Cit.*, Pp. 217-224
- ³⁶Watt, Montgomery, *Muhammad (PBUH) at Mecca*, P.32

features of his trade. By dint of his honesty and trustworthiness, he earned the name, Al-Sadiq and Al-Ameen. His business acumen was acknowledged by all and sundry.

At the request of Khadija, he took her merchandise to Syria and earned a lot of profit. Khadija recompensed his constancy with the shift of her hand and fortune. A dowry of twelve ounce of gold and twenty camels was stipulated.⁶⁴

Muhammad, rich by his alliance with Khadija and Abbas, the brother of Abu Talib, was the most opulent citizen of Mecca.⁶⁵ By this alliance the son of Abdullah was restored to the station of his ancestors.⁶⁶ The Quran refers his competency in the financial and commercial matters:

آلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

Did He not find thee an orphan and protect (thee)? Did He not find thee wandering and direct(thee)? Did He not find thee destitute and enrich (thee)?

At the end, I want to quote the Bible-regarding the social status of Jesus. Then the Jews began to complain about him because he said, I am the bread that came down from heaven." They were saying, Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, I have come down from heaven?"⁶⁸

He came to his hometown and began to teach the people in their synagogue, so that they were astonished and said, where did this man get this wisdom and these deeds of power? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judes? And are not all his sisters with us? Where then did this man get all this? And they took offence at him."⁶⁹

Here we conclude, if Moses and Jesus were the true and noble prophets then Muhammad(PBUH) is also a true and genuine prophet of Allah. He had the best social status as compare to Moses or Jesus. The orientalists (Christians and Jews) do not believe in the prophethood of Muhammad (PBUH) although the Bible has many prophecies about him. The single reason behind this denial is the advent of Muhammad (PBUH) in the progeny of Ishmael instead of Issac. It was their expectation that the last prophet will appear in the family of Issac. In this panorama, the tribal jealousy developed in Christians and Jews and they avertedly

his childhood, the most important occupations were shepherding and trade in Meccan society. They used to tend sheep and goats in their teenage.

Sir William Muir did not agree with these scholars. He writes, "His father left behind five camels, a flock of goats and Ume Aimen. This little property and a house, in which he dwelt, were all the inheritance he received. He further explained the possession of a female slave was rather an indication of prosperity and comfort".⁶⁰

Here a question arises in this sequence that how much property and fortune Moses and Jesus inherited from their parents. According to Bible Jesus father was a carpenter. In spite of this, he was the prophet of Allah. It is the matter of our belief.

Abu Hurayrah narrates a tradition of the Messenger. "There has not been a prophet but he shepherded sheep". They asked him, "Did you shepherd also?" He replied, "Yes, I used to do it".⁶¹

It is not the matter of inferiority that the Messenger used to shepherd sheep. As in above tradition, we see, there was no prophet who had not tended sheep. For instance, Moses was also used to shepherd sheep for many years in Madain. "He used when at Madina to refer this employment and to say that it comported with his prophetic office, even as it did with that of Moses and David".⁶²

A shepherd is employed in looking after his flocks of sheep and goats from dawn to dusk. This job cultivates the sense of patience and humbleness in him. Every day labour passes pride and arrogance are driven away from his heart. To God the attacks of the wild beasts upon his flocks, a shepherd became very brave and valiant.

Ibn Hajar states the wisdom of shepherding of the prophet is to give them a firsthand experience in looking after and managing the people.⁶³

We conclude from above mentioned details that shepherding is not a matter of notoriety and stigma. It is a noble profession, as adopted by Moses and David who were the pious and holy prophets of Allah.

Besides the inheritance and shepherding, the Messenger was also involved in business and trade. He became a successful merchant of his time. Hardworking and honesty were two main

As per PirKaram Shah says, "The criteria of human dignity is that which has been prescribed by Allah, where Abraham has superiority over Nimrud. And this standard of superiority proves the greatness of Moses over Pharaoh. According to this yardstick Jesus is stated to be superior to the Roman rulers. This criterion of dignity grants the Messenger's greatness over Meccanchiefstain, yet also over the Byzantines and Persians emperors and above all over the greatest personalities of the world."⁵¹

Michael Hart has this scale in mind while making selection of "The Hundred: A Ranking of the Most Influential Persons in History" for his illustrious book,⁵² and the Messenger of Islam tops this ranking.

The Orientalists evaluate the Messenger status and prestige according to their own standards. The researcher of Encyclopaedia Britannica states, "By Arab custom, minor did not inherit, and therefore Muhammad (PBUH) had no share in the property of his father or grandfather. The poverty and misfortune of his early life doubtless made him aware of tensions in Meccan society. Mecca was a mercantile centre. The great merchants of Mecca had obtained monopolistic control over Meccan trade".⁵³

The same assumption is repeated by another profound scholar. He relates, "The Hashim family in any case could not compare with the most prominent families such as Makhzum and Umayya. What is recorded of the needy circumstances of Muhammad (PBUH) and some of his relative suggests that the Bani Hashim were not prosperous during his early life time".⁵⁴ Dr. M. Watt⁵⁵ and Margoliouth,⁵⁶ both have made the same innovations. The researcher of Encyclopaedia of Religions,⁵⁷ Gibbon,⁵⁸ and Karen Armstrong,⁵⁹ had also the same views.

Dr. Watt has exaggerated the financial status of Banu Umayya and Banu Makhzum. In this regard he degraded the clan of Banu Hashim. The only goal of this panorama is to discredit and manipulate the social and financial status of the Messenger.

Margoliouth quotes Azraki that Abu Talib probably employed him in looking after the sheep and camels which he kept at "Uranah", near Mt. Arafat, just as his son Jafar was employed in looking after sheep at Badr.

By stating this quotation, Margoliouth wants to deplete the financial and economical stature of the Messenger. In the days of

the Muslims concede both were pious and respectable Prophets of Allah. The question dire needs to answer seriously, then for what reason the orientalist measure the social status of Muhammad(PBUH) on materialistic scales while they do not use the same scale for the evaluation of Moses and Jesus.

Here I want to state the viewpoint of Stubbe. "A long practice of obedience learns to command. That Joseph was a servant in Egypt, and Moses in Madain. That nobility has not-extinguish by poverty. That Noah was a carpenter; and Jesus was of the same trade. That since the nobility of his extraction is not questionable. His malice and envy to upbraid him with his employment as if it had been servile and mean, which if it had been really so, this objection would not have become the followers of Isa."⁴⁸

The learned Orientalists repeatedly assume the insinuations levelled against the Messenger by the Makkandisbelievers. Their academic calibre and research till stands with the ignorace and illiteracy of the Makkan pagans. According to them, the benchmark of prophethood is worldly wealth and fortune. As the Quran Says:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

And they say: If only this Qur'an had been revealed to some great man of the two towns?

The same allegation was levelled against Talut by the Israelites, the Quran says:

قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَةً مَّن يَشَاءُ

They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. AllahbestowethHis Sovereignty on whom He will.

Wealth and riches are not the standards of nobility. It is not a compulsory criterion that a millionaire should be the prophet of Allah. Maximum of the Prophets had no wealth and fortune but they had the power of their noble character and the knowledge of Revelation.

son of Abdullah was ever dear to the aged chief and he protected the fame and person of his nephew against the assaults of the kureshites, who had long been jealous of the pre-enemies of the family of Hashim".⁴³

Dr. Henry Stubbe says, "The Arabians acknowledge the poverty of their prophet, and for his being retained in her service, they plead that it has often been the fortune of such as God hath designed for his prophets, and the greatest dignities, that they should arise from servitude to empire, and by the whole tenor of his acts, and his sacrifices for his nephew stamp his character as singularly un-selfish and noble."⁴⁴

Here, we state the stand point of two erudite Orientalists, who had admitted and highlighted the privilege and grandeur of Banu Hashim. Muhammad (PBUH) was born into the clan of Hashim, one of the most distinguish family groups in Mecca. His great grandfather had been the first merchant to engage in independent trade with Syria and Yemen and the clan had the privilege of providing the pilgrims with water during Hajj, one of the most important offices in the city.⁴⁵

De Lacy John Stone says, "Hashim exercised his office with princely liberality, and his example was followed by the other wealthy Quraish; the splendour of the annual pilgrimage was enhanced, and the glory of Mecca exalted. He also like an Arab Joseph, saved his people from starvation in years of sore famine, and earned their lasting gratitude. He established a regular system of caravans two each year, one in winter to Yemen and Abyssinia, and the other in summer to Syria."⁴⁶

"He (Muhammad) sprung from the tribe of Qureish and the family of Hashim, the most illustrious of the Arabs, the princess of Mecca, and the hereditary guardians of the Kabah. The grandfather of the Muhammad (PBUH) was Abdul Mutalib, the son of Hashim, a wealthy and generous citizen, who relieved the distress of famine with the supplies of commerce. Mecca which had been fed by the liberality of the father was saved by the courage of the son".⁴⁷

God forbid, a question arises here in the contrast of the Messenger to the other Prophets like Moses and Jesus, how much wealth and fortune they inherited; and when both declared their prophethood, how much capital and treasures they had? What was the social, political and financial background of their families? We,