

QUR'ANIC SCIENCES IN THE SUBCONTINENT AN ANALYTICAL STUDY OF DIFFERENT APPROACHES

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Keeping in view the fact that the Holy Qur'an occupies an extremely momentous place in the individual and collective life of Muslims, the devout scholars of Islam spread the marvels of this magnificent book all over the worlds through their writings. The determination and zeal of Muslim scholars of the Subcontinent in this regard is particularly remarkable. Their various generations kept instilling the reverential message of Qur'an in a number of dispositions hence rendering a priceless service to the book of Allah. Qur'anic scholarship in the Subcontinent not only conformed to the classical heritage of Qur'anic studies but also added a substantial amount of new avenues and unaccustomed trends to various Qur'anic discourses and subject. This research thoroughly analyses many valuable contributions rendered by the scholars of Subcontinent to the service of the Qur'an hence successfully adding to the state of the art approach which was conceptualized, initiated and carried out by Hadhrat Shah Wali Allah and his veteran descendants. As a result of which a great deal of luminous treasure of writing mainly in Arabic, Persian and Urdu languages has been brought forth. The scope and rising interest in Qur'anic translations in this region has been described as well. Many new and emerging avenues highlighting the miraculous nature of the Qur'an have been emphasized and expounded in the light of new scientific discoveries by the scholars of Subcontinent have been discussed. Moreover numerous diversified topics addressing the important issue of Qur'an and oriental scholarship have been analysed aswell. In addition to these, the research covers in detail a critical overview of the acclaimed works which mainly split into exclusive and partially written books on the topic of ulum al Qur'an. Various discourses of Qur'anic Studies found in the prefaces of different Tafaser of the Subcontinent have also been significantly touched upon.

Development of the Sciences of Qur'an:

The advent of Ulum al Qur'an essentially started with the revelation of the Qur'an itself. The noble companions used to receive and internalize the divine message directly from the Prophet of Islam (ﷺ *Allāhu alayhi wa sallam*). Later on, some of them¹ laid the cardinal foundation for Ulum al Qur'an's basic element, which were further developed and cultivated by their worthy descendants. An all encompassing amount of valuable scholarship mainly containing some important subjects like

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²⁵ The Stone Chumash, 2007), p. 71.

²⁶ Robert Hunter explains 'Manoah' in Sunday School Teacher's B Manual (London: Cassel & Co Ltd, 1894), 468:

A Danite belonging to the village of Zorah, to whose wife an angel appeared, promising her that she should give birth to a son who should deliver Israel from Philistine oppression. The angel was afterward seen by Manoah himself, who, regarding him as Jehovah, offered him a sacrifice, in the flame of which the mysterious visitor ascended to heaven. The promise he gave was in due time fulfilled, and Manoah's wife became the mother of Samson [the Judge].

²⁷ The Jewish Enc. 6:138, s.v. 'Hagar'.

²⁸ The Jewish Enc., 6:139, s.v. 'Hagar'.

²⁹ Enc. Judaica 2nd Edition, s.v. 'Hagar', 8:206.

³⁰ The Stone Chumash, p. 96, (Commenting on Gen. 21:9-14).

³¹ The Chumash (NY: Mesorah Publ'n. Ltd, 2007), 157.

³² Dic. of Bible, ed James Hastings, etc (Edinburgh: T. & T. Clark, 38 George Street, 1903), 2:278.

³³ Enc. Biblica. Ed. Rev. T.K. Cheyne. London: Watts & Co. 1899, p. 1933.

³⁴ The Jewish Enc., 6: 138.

³⁵ The New Jerome Bible Com, p. 24.

³⁶ The Colledgeville Bible Com., OT, ed. Dianne Bergant, 1992, p. 60.

³⁷ The Expositor's Bible {in 25 Volumes}, ed. W. Robertson Nicoll (NY: A. C. Armstrong & Son, 1903), 1: 214-15, 17-19.

So it was unbecoming of Abraham to decide to go to Egypt when he already knew the repercussions:

¹² The Stone Chumash, 2007, p. 57 states:

Abraham concocted the claim that she was his sister. The honesty of the Patriarch makes it impossible to believe that Abraham would have told an outright lie.

It is better to believe that this is a corruption in the text of the Bible than 'to believe that Abraham would have told a lie.'

¹³ The Chumash, 2007, p. 57 remarks:

They will give me gifts (Rashi) [how mean a man would he have been who thinks in these terms!]. The sense of Abraham's statement was that if the nobles of Egypt were to shower him with gifts to win his "sister's" hand, the masses would be afraid to harm him, and Sarah's safety would be assured (Gur Aryeh).

No man on earth can ever believe that the Patriarch and Prophet Abraham could have thought so. Very obnoxious, putrid, and pungent remarks! Such like assertions of the Bible rather render its authenticity dubious.

¹⁴ The Hebrew word for this 'had is הָיָה' (hayah, i.e. hah-yaw). It means: 'to exist, have, pertain' (Strong's Dic of the Words in the Heb Bible, p. 32, entry 1961). As such this word does not mean that Abraham was given these things by the Pharaoh of Egypt or his officials. It is also to be noted that he had brought a lot of moveable property with him from Haran 'that they had gathered there, and the souls that they had gotten in Haran (Gen 12:5)'. But some of the Versions or Translations of the Bible render it otherwise, which means that, in addition to his own assets, Abraham was granted gifts by the Egyptians as well.

¹⁵ The Chumash, 2007, p. 57 remarks:

In sharp contrast to his later behavior toward the king of Sodom, from whom he was, entitled to monetary compensation but vehemently refused to accept anything (14:23); Abraham did accept lavish gifts from Pharaoh. In the context of Abraham's claim that Sarah was his sister and the implication that he would allow her to marry a suitable person, Abraham had no choice: Had he refused gifts, he would have aroused Pharaoh's suspicions (Abarbanel).

It is hard to believe that Abraham could have thought so.

¹⁶ The Bible, Gen 12:11-20 KJV.

¹⁷ The Soncino Chumash has recorded a footnote which asserts that Hagar was Abraham's wife; not a concubine:

To be his wife Not his concubine (N [i.e. Rabbi Mosheh ben Nachman]), p. 76.

¹⁸ The Bible Gen 16:13 KJV.

¹⁹ The Soncino Chumash, ed. Dr a Cohen (Surrey: Hindhead, The Soncino Press, 1947), p. 75.

²⁰ Rabbi Nosson Scherman, The Chumash, The Stone Edn., 2007, p. 71.

²¹ The Bible Gen 16:5 KJV.

²² The Soncino Chumash, (1947), p. 76.

²³ The Bible Gen 16:6,16 KJV.

²⁴ The Soncino Chumash, (1947), p. 76.

witness to this fact hence the stance of Muslims is substantiated very clearly.

NOTES & REFERENCES

¹ The Bible, Gen 11:31 KJV.

² 'Mesopotamia' is the entire country between the two rivers, the Tigris and the Euphrates [Dajlah an d Furāt]. This is a tract nearly 700 miles long and from 20 to 250 miles broad, extending in a south easterly direction from Telek to Kurnah. The Arabian geographers term it as 'the Island' [ah -Jazīrah] (Smith's BD, p. 400).

³ 'Haran': is a city on the river Balikh in Turkey on the Turkish-Syrian border. It retained its importance as a market and caravan town down in the Hellenistic period. It lay on the main route between Nineveh and the commercial cities of N Syria. The last king of Assyria, Ashur-Uballit established his capital at Haran in 612 BC after the destruction of Nineveh. Laban, the kinsman of Isaac and Jacob, lived at Haran. It is more than a thousand km NW of of Ur. Negeb lay at about the same distance to SW of Haran through Halab, Hamath, Damascus, Szechem, Bethel, Jerusalem, Hebron (J. L. McKenzie's Dic of the Bible, 337-38).

⁴ The Bible, Gen KJV 11:31;

Acts 7:2-4, too, states as follows:

(...). The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, (...). Then came he out of the land of the Chaldaeans, and dwelt in Charan: and from thence, (...), he removed him into this land, wherein ye now dwell.

⁵ The Bible, Gen KJV 11:32.

⁶ The Bible, Gen 11:29; 'the name of Abram's wife was Sarai .

⁷ The Bible, Gen 12:5 KJV.

⁸ The Bible, Gen 12:8-9 KJV.

⁹ The Bible, Gen 12:5 KJV.

¹⁰ The Bible, Gen 12:10 KJV. According to the Bible story, Lot family remained there and did not go to Egypt with Abraham. Like Abraham Lot had also got a lot of flocks and herds and men. Was the famine only for Abraham family and not for Lot family? This is not the true picture of the affairs. Actually it was a da'wah (missionary) expedition to explore fertile field for the purpose. Later on the Bible states that there was a divide between Lot and Abraham people due the scarcity of the grazing provisions for the flocks and herds of the two and Lot chose the fertile fields of Jordan for himself (Gen 13:5-12). This also does not seem to be a true picture. There is no scarcity of the meadows in the area. The fact is that Abraham sent Lot to the said areas for the Da'awh/missionary purposes and remained himself in Canaan for the purpose.

¹¹ A modern Jewish Commentary on the Pentateuch by Rabbi Nosson Scherman, The Chumash, The Stone Edn., 2007, p. 57 states:

because the Egyptians were notorious for their immorality. (...). Ramban comments that it was a 'great sin' for him to put her in danger.

history, we may find her at the last gasp under a bush. Still, both for Abraham and for Ishmael it was better this severance should take place. (...). For Ishmael himself, too, wronged as he was in the mode of his expulsion, it was yet far better that he should go. (...). All he required to call out his latent powers was to be thrown thus on his own resources. (...). But the two fugitives are soon reminded that, though expelled from Abraham's tents and protection, they are not expelled from his God. Ishmael finds it true that when father and mother forsake him, the Lord takes him up. At the very outset of his desert life he is made conscious that God is still his God, mindful of his wants, responsive to his cry of distress. (...). God still 'heard the voice of the lad, and the angel of God called to Hagar out of heaven.' It is this voice of God to Hagar that so speedily, and apparently once for all, lifts her out of despair to cheerful hope. It would appear as if her despair had been needless; at least from the words addressed to her, 'What aileth thee, Hagar?' (...). When Ishmael turned his back on the familiar tents, and flung his last gibe at Sarah, he was really setting out to a far richer inheritance, so far as this world goes, than ever fell to Isaac and his sons.³⁷

Of course this account of the mistreatment of a lady and the misfortunes of the other is a beautifully composed, well-worded, heart-rending piece of literature; but on the other hand, this is all unbelievable. It depicts Sarah as a cruel, jealous, short tempered, ill mannered and a mean-spirited woman; which is unbecoming to a lady for whom God had done so great miracles, and who remained extremely faithful towards her husband during all the years of his troublesome migratory journeys. It also depicts Abraham to be unjustly neglectful to his responsibilities towards his firstborn son and the mother of this son, playing in the hands of the stepmother of this boy. Thus there remains no doubt that this is unbelievable and a fabrication of some redactor. Being the noble 'life partner' (an eastern version of 'wife', as the marriage was considered as a life long bondage there) of the patriarch Abraham, Sarah must have been a generous and kind-hearted lady.

The above quotation is an equivocal testimony to the fact that Hagar was a princess. The grace and grandeur shown by Hagar can never be special to a bondslady. Jewish sources themselves bear

It renders the story unbelievable. Some heart-rending excerpts are afforded here from the Expositor's Bible, which pose a serious question mark to the credibility of the story:

The act of expulsion was itself unaccountably harsh. (...). There may have been some law giving Sarah absolute power over her maid; but if any law gave her power to do what was now done, it was a thoroughly barbarous one, and she was a barbarous woman who used it. It was one of those painful cases in which one poor creature, clothed with a little brief authority, stretches it to the utmost in vindictive maltreatment of another. Sarah happened to be mistress, and, instead of using her position to make those under her happy, she used it for her own convenience, for the gratification of her own spite, and to make those beneath her conscious of her power by their suffering. (...). She breathed freely when Hagar and Ishmael were fairly out of sight. A smile of satisfied malice betrayed her bitter spirit. No thought of the sufferings to which she had committed a woman who had served her well for years, who had yielded everything to her will, and who had no other natural protector but her, no glimpses of Abraham's saddened face, visited her with any relentings. It mattered not to her what came of the woman and the boy to whom she really owed a more loving and careful regard than to any except Abraham and Isaac. It is a story often repeated. One who has been a member of the household for many years is at last dismissed at the dictate of some petty pique [i.e. 'a feeling of annoyance and displeasure, esp. caused by the hurting of one's pride.' (Longman's Dic. of Eng. Language and Culture, 1992, p. 999)] or spite [i.e. to deliberately annoy or upset someone] as remorselessly and inhumanly as a piece of old furniture might be parted with. Some thoroughly good servant, who has made sacrifices to forward his employer's interest, is at last, through no offence of his own, found to be in his employer's way, and at once all old services are forgotten, all old ties broken, and the authority of the employer, legal but inhuman, is exercised. It is often those who can least defend themselves who are thus treated; no resistance is possible, and also, alas! the party is too weak to face the wilderness on which she is thrown out, and if any [i.e. any one] cares to follow her

his article on 'Hagar':

Rashi, in his commentary on 6:1, records the belief that Hagar was a daughter of Pharaoh, who, after seeing the wonders that had been done for Sarah, declared that it was better for his daughter to be a bondservant in the house of Abraham than a mistress in the palace of another.³²

In view of such strong evidence in favour of the fact that Hagar was a princess and not a slave-girl, why the Bible asserts otherwise? The fact is that she had been purposely described by the redactors of the Bible as a slave girl, as exposed below:

That Hagar appears as a slave-woman is a necessary consequence of the theory on which the Hebrew myth is based, the notion being that Ishma'el was of inferior origin.³³

It means that slavery was attributed to Hagar to prove Ishma'el inferior to Isaac. The Jewish scholar went so far in contempt of the Ishmaelites and their prime mother Hagar that they did not hesitate to besmirch Sarah with utmost misbehavior and ruthlessness. The Jewish Enc reports:

Sarah took revenge (Gen. xvi) by preventing her intercourse with Abraham, by whipping her with her slipper, and by exacting humiliating services, such as carrying her bathing-materials to the bath (l.c.); she further caused Hagar by an evil eye to miscarry, and Ishma'el, therefore, was her second child.³⁴

What an ugly fabrication! It shows the unbelievable mean-spiritedness of Sarah towards Hagar and her son Ishma'el; of which, even some learned Christian scholars record their reservations. It is stated:

Sarah in her anger brands her rival 'that slave woman and her son,' not even mentioning their names.³⁵

It depicts Sarah so spiteful a woman, as cannot be believed and the story based on it cannot be treated as credible one. The following excerpt shows what natural but shameful and unbelievable conclusions the scholars of the Bible draw from these verses.

The Collegeville Bible Comobserves:

It is Sarah's jealousy, not Hagar's arrogance, that leads her to demand that Abraham expel the two. She fears that Isaac's future inheritance is threatened by Ishmael's presence in the home.³⁶

This is obviously unjust and cannot be expected from noble Sarah.

daughter of Pharaoh, who presented her to Abraham.²⁸

Enc Judaica is comparatively a new work. It also asserts that Hagar was an Egyptian princess:

Hagar was the daughter of Pharaoh. When Pharaoh saw the deeds performed on Sarah's behalf in his house, he gave Hagar to Sarah, saying 'better let my daughter be a handmaid in this house than a mistress in another's' (Gen R. 45:1). According to Philo (Abr. 251), Sarah testified about Hagar her handmaid also that she was a free woman of noble disposition, but also that she was a Hebrew in her way of life. Hagar was given to Abraham after he had dwelt ten years in the land of Canaan (Gen 16:3). Since a man having no children from his wife for ten years may not abstain any longer from the duty of propagation (Yev.6:6).²⁹

It is to be especially noted that there is no mention of Hagar in the chattels given to Abraham or Sarah by the Egyptians. It is nowhere mentioned in the Bible how Hagar became Sarah's handmaid; and where and when Sarah got or purchased her. Many great Jewish scholars and commentators of the Bible have observed that Hagar was a princess and was handed over to pay homage to the family and for getting her educated and reared up in a 'righteous family and a befitting atmosphere. In addition to **directly** saying that Hagar was a princess of Egypt, there are **indirect references** as well, which confirm the princely status of Hagar. The Chumash indicates that Hagar remained an Egyptian princess by even her demeanour:

To signify Ishmael's gross nature, the Torah describes him a son of Hagar, the Egyptian. Despite her many years in the home of Abraham and Sarah, Hagar remained an Egyptian princess, and Ishmael gravitated to her influence rather than Abraham's.³⁰

The Chumash observes that the spiritual people like to remain in communion with righteous people. That's why Pharaoh preferred the company and rearing up of his daughter with Abraham family to her remaining with him in his palace and court. It says:

Proximity to a Tzaddik has always been a goal of people who are attuned to spiritual values. As sages taught, even Pharaoh sent his daughter Hagar to be a mere maidservant in the home of Abraham and Sarah because he valued their sanctity.³¹

Right Rev Herbert Edward Ryle, Bishop of Winchester, writes in

And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.²¹

The Soncino Chumash comments on it as below:

It thus indicates that she spoke to Hagar too, and cast an evil eye upon her unborn child and caused her to miscarry. Hence Ishmael was the son with whom she became pregnant a second time.²²

What a putrid observation against the great and pious lady Sarah for whom God wrought great miracles! The Bible says:

But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face (v 6). (...). And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.²³

The Soncino Chumash remarks here:

Sarai dealt hardly with her. Sarah sinned in afflicting her, and also Abraham for permitting it (N).²⁴

The conduct attributed to Sarah is not compatible with her personality. The Stone Chumash observes:

Rabbi Aryeh Levin noted that it is incongruous to believe that a woman as righteous as Sarah would persecute another human being out of personal pique.²⁵

The Jewish Enc. has discussed the theme in a fair detail. A brief excerpt is afforded hereunder:

According to the Midrash (Gen. R. xlv.), Hagar was the daughter of Pharaoh, who, seeing what great miracles God had done for Sarah's sake (Gen. xii. 17), said: 'It is better for Hagar to be a slave in Sarah's house than mistress in her own.' In this sense Hagar's name is interpreted as 'reward' ('Ha-Agar' = 'this is reward'). (...) 'Hagar is held up as an example of the high degree of godliness prevalent in Abraham's time, for while Manoah²⁶ was afraid that he would die because he had seen an angel of God (Judges xiii. 22), Hagar was not frightened by the sight of the divine messenger (Gen. R. l.c.).'²⁷

It has further recorded the following comments with reference to the Arabic literature:

According to the Midrash (Gen. R. xiv), Hagar was the

plagued due to Sarah. It shows that God did not leave Sarah at the malice of Pharaoh.

Vv 18-20 show that the way in which Abraham was sent away from Egypt seems not to be graceful.

Except v 17 all seems to be interpolation in the above passage and unbecoming of this great and honorable family. Abraham (pbAh) was the progenitor of so many nations, prime patriarch and great prophet. He forsook his homeland and a highly promising career at his father's house. He suffered much trouble and accepted to be thrown in the pyre for being burnt alive. He never stumbled in the fulfillment of his cause. How is it possible that he could have been so ignoble as the above passage smears him to be. It is unconceivable of even a man of average character.

Thus far there is nothing in the contents of the Bible to mention Hagar or to indicate that she was a slave-girl. She has not been mentioned even in the lavish gifts afforded to the family by the Egyptians. Hagar is mentioned and smeared with the stigma of slavery in the Bible for the first time in Gen 16:1 which states:

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. (...). I pray thee, go in unto my maid; (...). And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram¹⁷ to be his wife.¹⁸

The Soncino Chumash is an acknowledged Jewish Commentary on Pentateuch (Torah). It observes:

She was Pharaoh's daughter; when she saw the miracles which were wrought on behalf of Abraham and Sarah she said, 'I will rather be a servant in their house than mistress in my own.'¹⁹

The Stone Chumash has recorded similar observations here except that the suggestion is from Pharaoh:

Hagar was a daughter of Pharaoh. After seeing the miracles that were wrought on Sarah's behalf when she was abducted and taken to his palace, he gave Hagar to her, saying, 'better that she be a servant in their house than a princess in someone else's.' So it was that Hagar, an Egyptian princess, became Abraham's wife and bore him Ishmael (Midrash; Rashi).²⁰

Gen 16:5 asserts:

This is his wife: and they will kill me, but they will save thee alive.¹¹ (13) Say, I pray thee, thou art my sister¹²: that it may be well with me for thy sake¹³; and my soul shall live because of thee. (14) And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. (15) The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. (16) And he entreated [Good News, NIV, NWT, etc: 'treated'] Abram well for her sake: and he had¹⁴ [acquired¹⁵ (NIV)] sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. (17) And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. (18) And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? (19) Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. (20) And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.¹⁶

The following points are note-worthy in this passage:

Vv 11-12 indicate that Abraham before hand knew what was to happen with Sarah. It means that he was intentionally going to act as a pimp to sell the sex of his wife for his material gains and safety. No noble person can believe that Abraham could have been so mean and coward man as to have behaved thus. Had there been some self-respect in him he would never have thought of going to Egypt where such dangers portended. After all, people were still living in Canaan in spite of the famine; rather even Lot stayed there and he did not starve.

V 13 indicates that Abraham was seducing Sarah to tell a lie for his own welfare, which is quite unbecoming of a prophet of his caliber.

V 14-16 indicate that as a result of Sarah's being taken into Pharaoh's house Abraham was rewarded lavish gifts of moveable property and souls. However, it may equally mean that he already had brought these things with him from Haran and Canaan and he did not need them or get them from the Egyptians. His later conduct with the kings of Sodom etc accords with his befitting behavior and stately status.

V 17 states that Pharaoh and his house was miraculously

Hajerah A.S : A Slave Girl or a Princess

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Sarah came to Canaan from Mesopotamia through Haran, with his husband Abraham (pbAh) when she was 65. She was still childless; she was barren. There was a severe famine in Canaan at that time. So they proceeded to Egypt. The Egyptian king Pharaoh was very much impressed by the towering personality of Abraham (pbAh) and God's miraculous intervention in favour of Sarah. Their nearest rivals were Ishmaelites and their progenitor Hagar. God was no party to their whims. He showered His blessings profoundly on Hagar, Sarah, and the descendants of both of them alike.

Abraham (pbAh) was born in the city of Ur of the Chaldees¹ which was situated in Mesopotamia² (present day Iraq). He did not originally belong to Canaan or the Arabian Peninsula. He migrated to Canaan, from Mesopotamia. His father, Terah, took him, his wife Sarai, and his nephew Lot and they went forth from 'Ur' to go into the land of Canaan; but they came unto Haran³ and dwelt there.⁴ Terah died in Haran at the age of two hundred and five.⁵ Sarai/Sarah⁶, also belonged to Mesopotamia and she accompanied Abraham (pbAh) in this journey.⁷ By this time Hagar was not there with them.

The Abraham (pbAh) family travelled from Ur to Haran and from Haran into the land of Canaan: passing through the place of Sichem, unto the plain of Moreh. 'They brought all their substance that they had gathered, and the souls that they had gotten in Haran;⁸ with them. Again, Hagar was not there. Regarding the further journey the Bible states:

And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south.⁹

There was a severe famine in the land when they reached south Canaan. So they went down into Egypt to stay there.¹⁰ Now a strange incident happens:

(11) And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: (12) Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say,

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- We talked about the methodologies of the people who saw any one of one of Sahabah and called Tabi'in. In this discussion, we observed some common points between the Tafsir Methodology of Sahabah while some uncommon features showing the development of the methodology of Tafsir in the era of Tabi'in.
- The sources of Tafsir in the methodologies of Sahabah and Tabi'in are about the same but the sources have been extended in the age of Tabi'in.
- Our discussion described that Tafsir was not a separate field of knowledge in the age of Sahabah, while it has a significant presence in the era of Tabi'in.
- Sahabah commentated the Holy Quran in different methodologies, the Tabi'i student of Sahabah adopted his educator's methodology, and afterwards different methodologies of Tafsir came into being based on this tendency.
- In the era of Tabi'in some institutes of Tafsir were established and a large number of scholars of been primed by these esteemed institutes.
- The tendency of compiling the Tafsir of entire Quran started in the age of Tabi'in.
- Undoubtably the era of Sahabah is base while the era of Tabi'in is a bridge for contemporary methodologies of Tafsir.
- Only the commentary which is based on the teachings of Sahabah and Tabi'in may be called a Tafsir.

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Abu 'Amr and narrated its explanation from Qatadah. Abu 'Amr said after Qatadah's opinion there is no need of any other opinion.

□ Mujahid b Jabr (D:102 A.H/720 A.D)

Mujahid was the student of 'Abdullah b 'Abbas and Ibn Mas'ud. He was the best inherit of the knowledge of 'Abdullah b 'Abbas. According to Dawudi (NDb:306) Mujahid completed the Holy Quran three times in the presence of 'Abdullah b 'Abbas in the descriptive manner that he stops on every verse asks Ibn 'Abbas its explanation and motive of revelation.

□ Isma'il b 'Abdurrahman Al Sudai (D: 127A.H/744 A.D)

Isma'il was also student of 'Abdullah b 'Abbas. He used to teach the explanation of the Holy Quran in Jame' Mosque Kufa. According to the opinion of the critics of narrators Isma'il is not trustworthy except in the traditions regarding Tafsir.

□ Dawud b Abi Al Hind (D:139 A.H/746 A. D)

Dawudi describes (NDa:174) that Dawud has compiled a book of Tafsir.

□ 'Ata b Abi Muslim Abu 'Uthman Al Khurasani (D:135 A.H/752 A.D)

One of junior Tabi'in. Narrated the traditions of 'Abdullah b 'Abbas indirectly.

□ Zaid b Aslam Al 'Udw i Al Misri (D:136 A. H/753 A.D)

Ziad was also a junior Tabi'i. He was the student of 'Abdullah b 'Umar. According to Ibn Hajar (1325g:212) in the opinion of Ya'qub b Shaibah, Zaid was great exegetes and jurist. According to Hafiz Dhahabi (NDa:137) his son 'Abdurrahman b Zaid narrated his traditions of Tafsir.

□ 'Ali b Talha Salim (D 143 A.H/760 A.D)

'Ali was the student of 'Abdullah b 'Abbas. He wrote the Tafsir traditions of 'Abdullah b 'Abbas and compiled a booklet. Imam Bukhari in book Al Jame' and Ibn Jarir in his book of Tafsir narrated Tafsir traditions from this booklet. This booklet was available in a library of Egypt. Ibn Hajar said (1325a:93):

In Egypt there is a booklet consists of the Tafsir traditions of 'Ali b Abi Talha. If somebody has to travel to Egypt only for this booklet, he has to do so.

Conclusion

In this chapter we discussed the methodologies of Sahabah and Tabi'in. We may conclude the above discussion as follows:

Dhahabi(1983a:121) and Dawudi (NDb:317) says that Murrah was died in 76 A.H/695 A.D. They consider him as one of the immense exegetes of Kufa.

□ Jubair b Nufair B M alik (D: 80 A.H/699 A.D)

Jubair was one of senior Tabi'in. He was born before the demise of the Holy Prophet (S.A.W) but embraced Islam after his demise so he was considered a Sahabi. Renowned traditionists and exegetes among Sahabah were his teachers. He was one of the sparkling students of 'Abdullah b 'Abbas's institute. According to HafizDhahabi (NDa:52) he died in 80 A.H/699 A.D.

□ Rufai' b Mehr an Abu Al 'Aliyah (D:90 A.H/708 A.D)

Rufai' embraced Islam in the era of Abu Bakr Siddique (R.A). He was the student of 'Abdullah b Mas'ud and 'Abdullah b 'Abbas. According to HafizDhahabi (NDa:62), Abu Darda said that "Rufai' was the most prominent scholar after Sahabah of exegesis of the Holy Quran . According to Ibn Hajar (1325d: 284), he died in 93 A.H while according to Ibn Sa'ad (NDg:117) the year his demise is 90 A.H. Rabi' b Anas Al Bakri has narrated his traditions concerning Tafsir. (Dawudi,NDa:188).

□ Sa'id b Juabair b Hish am (D:95 A.H/710 A.D)

Juabair was the student of 'Abdullah b Mas'ud and Zaid b Thabit in Quran and Tafsir. He was expert of Quranic Sciences along with the principles of recitation of the Holy Quran. According to critics of narrators of Hadith like Ibn Hajar (1325d:11-13) and HafizDhahabi (NDa:76,77) Ibn Jubair was authentic traditionest. He died when he was 49 years old in 95 A.H/710 A.D).

□ Al Hasan Al Ba sri (110 A.H/727 A.D)

Hasan Basri was famous exegetes in the period of Tabi'in. He was the student of Ibn Mas'ud's institute. According to Ibn Sa'ad (NDg:157), Hasan Basri was very much reliable and trustworthy scholar of his age he was very sound in the knowledge Hadith and Tafsir.

□ Qatadah b Di'amah b Qatadah Al Ba sri (D:117 A.H/735 A.D)

Qatadah was expert of Arabic language, Arab History Arab and races but his entity as an exegetes was very popular. Ibn Khalakan has narrated an anecdote (1297b:179) that somebody recited a verse from the Holy Quran in the presence of

Hadrat 'Umar, Hadrat 'Ali, Sa'ad b Abi Waqas and was the special student of 'Abdullah b Mas'ud. According to Dhahabi (Ibid) Ibn Mas'ud said, Alqamah knows and reads everything what I know, and what I read. According to Ibn Hajar (NDg:277) 'Alqamah is reliable and trustworthy in the view of all critics of narrators. According to Ibn Hajar (Ibid) he died in 61A.H/680 A.D while other historians say that he died in 62 A.H. (Jazri,1932a:516).

According to Dhahabi (Ibid) 'Alqamah was the most outstanding student of Ibn Mas'ud's institute. He was benefitted by his traditions of Tafsir and Fiqh.

□ Masruq b Ajud' Al Hamd ani (d:62 or 63 A.H/681 or682 A.D)

Masruq was also the sparkling student of Ibn Mas'ud.

He got Hadith knowledge from Hadrat 'Umar, 'Uthman, 'Ali, Mu'adh b Jabal, Ubai B ka'b and 'Ayesha Siddiqah. He narrated the traditions from Ibn Mas'ud especially on Tafsir and sciences of the holy Quran. According Hanbali (1989a:71) and Ibn Sa'ad (NDf:84) he died in 63 A.H/681 A.D.

□ Aswad b Yazid Al Nakh'a'i (D:74 A.H/ 693 A.D)

Aswad was the student of Abu Bakr, 'Omar, Hudhaifah, Bilal, 'Ayesha Abu Musa Ash'ri and 'Abdullah b Mas'ud.(R.A). His students like his brother 'Aburrahman b Yazid, his son 'Abdurrahman b Aswad, Ibrahim Nakha'i and Abu Bardah b Abi Musa were eminent scholars. All critics in the narrators of Hadith like Ahmad b Hanbal, Yahya b Ma'in and Ibn Sa'ad considered him reliable and trustworthy. He extended the Tafsir knowledge of Ibn Mas'ud to the next generation.

□ Murrah Al Tayeb b Sharahil Al Hamd ani (D: 76 A.H/695 A.D)

Murrah b Sharahil was known as Murrah Al khair and Murrah Al Tayeb due to his piety, good behavior to others and devotion. He was also the student of Abu Bakr, 'Omar, 'Ali, Abu Zar, Huzaifah and Ibn Mas'ud (R.A). He was the teacher of many of the traditionists and exegetes of the age of Tabi'in. Ibn Ma'in and Ibn Hibban have considered him reliable trustworthy. According to Hafiz Dahabi (NDa:67) he has compact hold on exegesis of the holy Quran. According to Ibn Hajar (1325j:88,89), he died in 76 A.H while according to Hafiz Dhahabi (Ibid), he died in 90 A.H/708 A.D. The other scholars like

there are different personalities to be referred. Due to different resource persons, the difference of opinions appeared. Despite of different of opinions, the main object and actual point of view was the same. For example while explaining the verse of Surah Al-Fatihah (1:5) *هتقيلماطرصالام* some scholars said that Sirat Mustaqim means to follow the Holy Quran, while some other scholars said it means to follow the Sunnah of The Holy Prophet and some others gave the opinion that it means to follow the both of Quran and Sunnah.

□ Tafsir Separate Field of Knowledge

Tafsir was not a separate field of Knowledge in the age of Sahabah but it was a part of Hadith. In the era of Tabi'in, Tafsir started becoming a separate field of knowledge as we find that the alumnae of the above-mentioned institutes narrated the traditions regarding the Tafsir only.

□ Exegeses of Entire Holy Qur On

In the age of Sahabah exegetes of entire Holy Quran were not evident except 'Abdullah b 'Abbas, while in this era this trend came into being. The alumnae of the Tafsir institutes found such students who compiled and transmitted the traditions of their respective teachers about the explanation of entire Quran. According to research of Dawudi (NDa:110) Isma'il b 'Abdurrahman Al Sudai and Dawud b Abi Al Hind compiled the Tafsir of entire Quran.

4. Sources of Tafsir

The sources of Tafsir in the age of Tabi'in were similar to the sources of the era of Sahabah.²

5. Exegetes in Tabi'in

After discussing the salient features of Tafsir methodology of Tabi'in, we will describe some of the well-known exegetes of this era.

□ 'Alqamah b Qais Al Nkha 'I (D: 61 or 62 A.H/680 or 681 A.D)

'Alqamah b Qais Al Nkha'I was born in the life of the Holy Prophet (S.A.W), but he could not see him. He was the senior most Tabi'i. Hafiz Dhahabi (NDa :48) started the names of Tabi'in by his name. He was the student of Hadrat Abu Bakr,

² For details See paper: Tafsir In The Age Of Sahabah- Methodologies and Salient Feature Al Qalam 2/13

S.no	Name of the City/Country	Name of Teacher/ Sahabi	Names of the Students/Tabi'in
1	Makkah Mukarramah	'Abdullah b 'Abbas	Jubair, Mujahid, 'Ikrimah, Tawus b Kaisan, 'Ata b AbiRabah
2	Madinah Munawarrarah	Ubai b Ka'b	Abu Al 'Aliah, Muhammad b Ka'bQarzi, Zaid b Aslam
3	'Iraq	'Abdullah b Mas'ud	'Alqamah b Qais, Masruq, Aswad b Yazid, Murrh Al Hamadani 'Amir Al S'bi, Hasan Basri, Qatadah

With the help of above-mentioned institutes, the field of knowledge of Tafsir extended from Makkah Mukarramah and Madinah Munawarrarah to 'Iraq. These institutes played immense role in developing the Tafsir methodologies.

• Different Types of Exegesis

The exegetes in the age of Sahabah explained the Holy Quran in different ways and manners. The three above-mentioned teachers of Tafsir have the methodology of teaching of Tafsir different from each other's. 'Abdullah b 'Abbas was the expert of driving delicate meanings from the words which are to some extent hidden in the words of the Holy Quran. Ubai b Ka'b was very keen to accurate and correct pronunciation along with the principles of the recitation of the Holy Quran. 'Abdullah b Mas'ud focused the logical and juristic eliciting from the verses of the Holy Quran. Tabi'in selected the teachers according their own curiosity. Resultantly the difference of teaching methodology been observed in the Tafsir methodology of Tabi'in. The students who benefited by the institute of 'Abdullah b 'Abbas, explained the words of the holy Quran, while the students of Ubai's institute were the experts of the principles of reciting of the Holy Quran in this era. Hasan Basri and Qatadah were the students of 'Abdullah b Mas'ud. Basri created philosophical methodology in Tafsir and Qatadah got recognition as juristic exegetes.

• Difference of Opinions

As we discussed in Tafsir methodology of Sahabah, that Sahabah, although worked with deliberations, but they were very careful in explanation of the Holy Quran based on their opinion and tried their best to keep themselves limited to the saying of the Holy Prophet (S.A.W). The result of this phenomenon was that their Tafsir was less difference because in the life of the Holy Prophet, when they face any problem in understanding the Holy Quran, they all refer back to the Holy Prophet (S.A.W), while in era of Tabi'in