

# STAND POINT OF REPUDIATORS OF HOLY TRADITIONS (SAYINGS OF HOLY PROPHET) RESPECTING THE INTERPRETATION OF HOLY QURAN

**Salah ud Din**

*Department of Islamic Studies, Gomal University, Dera Ismail Khan, (NWFP) Pakistan.*

## ABSTRACT

God Almighty being benignant and merciful sent Muhammad (P.B.U.H) to a nation with his holy book (Quran) so that people may not go astray & follow the right path. All the commands of Allah Almighty refer to and allude to the holy traditions of prophet Muhammad & these traditions are flawless and perfect. In this way the Muslims adhering to these traditions, can never lose right path of rectitude and righteousness. It is pity that the Muslims today, have receded into oblivion the teachings of the holy Quran and traditions of the prophet. They rather seem to be more inclined and attracted towards the amassing of mundane wealth and riches and follow faithfully the foot prints of satan. The Muslim seem/appear to be acting against the teachings of Quran and Sunnah. They rather have adopted the vicious ways of decliners of traditions and follow the jews. The Muslim badly fail to distinguish between decliners of traditions and the followers. An attempt has been made in this research paper to prove and analyse that after the holy Quran, the holy traditions are the another genuine source to be referred to for the elucidation of the ordains of God.

## INTROUCTION

It is beyond all doubts that the knowledge of the Quran is supreme so far as its topics and needs are concerned, because, Quranic topics mean the version of Allah Almighty which is a complete message of instructions. It is beneficent for the people or code in this world and the life hereafter. Thus, the Muslims started practicing the dogmas of Islam. The Shahabas asked the reason as why to understand Quran one lands in troubles. Later on, the ways and means were discovered like the other sciences. Interpretation of Holy Quran is based on two methods as under:

### Minhaj-ur-riwayat.

Holy verses of Quran are interpreted and construed according to Quran Either is deduced from the Sayings of holy Prophet or from Sahabas. This method of interpretation of holy Quran is very old, Many religions scholars adopted this method, like Muhammad ben-Jarir Tibry, Ibne Kasir & Santee. This the very method we adopted.

### Minhaj-duratia:

According to this method of interpretation, interpreter must have a full command over Arabic and the interpreter must also know the Arabic words & their genuine rationale, meaning in order to decipher them quite upto the mark & clearly unfolded in their meanings. It is hence, imperative for such person to be able & fully & nicely equipped with the knowledge of sound diction, erf and nehr, knowledge of recitation principles of jurisprudence, sources of revelation of

Quran and last but, not the least the knowledge of Nasikh & Munsookh and God must have gifted him with all such things which are the basic tools of construing the holy Quran. A person possessing all such necessary characteristics and being the embodiment of such things can construe & decipher the holy Quran only.

Recommendation can be categorized into two.

This branch contains some inferior, low order poor quality of things and a few of them are of super quality. Important kinds of inferior qualities are as under:

## INTERPRETATION FARQ-UL-KALAMIA:

Sahib-e-Tafseer-ul-Mofessaroon writes that many groups came into being. Out of these groups, one group was named as Kalamia. The religious scholar adopted for their help and defence and the first target was the holy Quran. Every body turned towards it for the attainment of their objectives. Every one turned towards Quran and broached discussion in order to strengthen and authenticate their viewpoint. Some times they resorted to misconstruing the verses, their meanings and interpretation.

## OCCULT / HIDDEN INTERPRETATION:

Aforementioned people are of the opinion that Quranic versions are of two types. One kind is palpably visible and the another is occult/hidden. All of the religious Scholars



and interpreters understand it. The occult versions can only be comprehended who are in position to decipher. People still do not seem to agree upon it, rather they piece together different material and convert it into the shape of Tafseer.

#### **TAFSEER-AL-FILAFSTA:**

Like other groups philosophers, after studying the concepts of the Greeks and the Iranians, these philosophers started a discussion of Quranic verses in their own way. They converted Quranic concepts and started propagating exclusively their own versions as it is the version of the philosophers regarding the division of world, concepts and sensation and heaven and hell and the details about the grave. (Al-Zahbi, 1961)

#### **TAFSEER-UL-SOFIAT:**

This Tafseer is called a helping Tafseer of philosophers. These people tried in vain to find out their own beliefs according to their own credence and presented their findings to the public. Their tafseer has many many far fetched similies which lie beyond the comprehension of common man, incomprehensible they are. The interpretation of the Quranic versions, they give in such a manner that the apparent meanings/ significance get altered altogether.

#### **ADARI-UL-MEHMOOD:**

This is the method mostly adopted by dictionarians. In this method they only kept in view the holy Quran, but, this method is also not free from its inherent flaws and the holy Quran has not been interpreted properly according to the traditions of Sahabas & thus holy Sayings of the Prophet have not been put to practice.

#### **TAFSER-UL-FIQHI:**

In this tafseer proper care has been exercised respecting the interpretation of commands of Allah and the coordination of the holy Verses has been given its due place. Hesar and Qurtabi are from this field.

#### **TAFSEER-UL-LUGHVI:**

Very intricate and difficult interpretation of Quranic verses, their meanings etc have been explained.

.All Quranic verses have been collected which throw light on the conditions and happenings of the nations of the past and all the verses have been pieced together and integrated.

It becomes quite crystal clear as what had been the standpoint of repudiators of holy traditions. To authenticate this we shall have to study those traditions which the followers of Quran have adopted and also we shall have to study and consider those rules and modalities which were resorted to, by them. We shall have to consider them.

After going through many Tafseers of the repudiators of holy traditions one comes to the conclusion that Quranic verses were interpreted at that time when they became cock-sure that the holy book (Quran) presents solution of all the problems of life. After jumping to this conclusion, they refused to accept the holy traditions. In the light of this denial they fabricated three principals in their Tafseers.

1. The Quran provides solution to all the problems of Islamic life.
2. Arabic dictionary will have to be depended upon.
3. Specific concepts will have to be explained through the verses of Quran.

#### **PRINCIPAL NO. 1**

All the repudiators affirm this & have the consensus of opinion that the Quran provides coverage to the issued of Islamic life ant the Quran is a complete code of Islamic life, but the repudiators are of the opinion that its perfection/ completeness is at variance. Abdullah and his Khalifa Hashmet Ali & People believing Balagh-ul-Quran maintain, that all principles and minute items have been elucidated in holy Quran which are badly needed by the human beings and they will also need them in future also.

Abdullah says that it is our belief that the holy Quran embodies all the religious issues discussed in it. (M. Fazil, 1969)

So far as Pervez and his teacher Hafiz concerned they hold two separate opinions, Quran takes into consideration all the code of conduct and the parts & those small parts which are not included in the Quran that is the task of central millet. Central millet are considered the repudiators of holy traditions. They are called Hakwmat-e Alia & its law in



Quran.

According to Abdullah Chiklarvi & Pervez Kifayat Quran is silent. Abdullah and his companions' opinion is contrary to the Quranic version, because many of the parts are not mentioned in the holy Quran, likewise as many parts of prayers are not mentioned in the holy Quran.

”فما ظنك بغيرها“ (Al-Nisa, 82)

Pervez and his teacher distance themselves from this questions. They think that the determination of parts is the work of central millet and its basic law is Quran. In the present era no government is such which obeys the law of Quran. Those laws whose parts are not mentioned by the Quran. This is due to the reason that there exists no central government and without parts, principle can not be practiced.

Those issues which are settled on the basis of this principle then. (1) Naskh (2) Ijmal (3) Tkhsees. There is no importance left of revelation, because the repudiators of traditions hold it a great flaw and this leads to differences while the Quran negates the differences and variances.

#### STANDPOINT OF THE REPUDIATORS REGARDING 'NASKH'

The repudiators hold a confirmed opinion regarding naskh which have three kinds.

1. Naskh-ul-Hukum.
2. Naskh-ul-Tilavita.
3. Naskh-ul-Hukum & Tilavita.

Last kind kind of Naskh does not exist in the Quran, rather all the annulled versions do not find any place/ mention in the Quran. (Chakralvi, 1317)

#### HAFIZ ASLAM EXPLAINS AS UNDER:

It is beyond all doubts that all the annulled Quranic verses on the revelation of the holy Quran were dispensed with. These verses were removed from the holy Quran. Now, the system of afflatus exists no more. Thus, to replace one verse with the other is quite preostrous and no such possibility exists there, nor anything new is likely to be revealed. (M. Aslam, 1952)

Ashab Balagh-ul-Quran Hafiz Aslam & his followers have explained the reason of the non-existence of annulled verses. Reason

being this; the existence of the verses is completely against the holy Quran to put holy discussion of Quran to the scathing criticism, proves this thing that the Quran is somehow insufficient. (Faiz, 1972)

Religious scholars hold consensus that 'Naskh' is justifiable. Even in Quran its place and existence have been justified in accordance with the Islamic injunction; Save, Abu Muslim Isfahani, no one else has apposed it. Isfahani has accepted the justification of 'Naskh', but he does not believe its entity in the Quran. Ibne Kasir and Shokani have refuted the version propounded by Isfahani and have proved Naskh through reasonings. All the Muslim believe in the entity of 'Naskh' even in Quran it has been alluded to

”ما ننسخ من آية او ننسها نأت بخير منها“ الح

(Al-Baqrah, 106)

This verse of the holy Quran refers to 'Naskh' and some verses were annulled by their foregoing verses. We all have implicit credence that all those things which have been revealed to the Prophet that shall remain contact. It is quite manifest that the Muslim scholars have adopted correct and appropriate approach regarding the concept of 'Nasikh and Munsookh'.

Nasikh & Mansookh come to the limelight when two verses of the Quran come in conflict with each other and the role of 'Wahee' here becomes non-effective, because Nasikh & Mansookh can be correctly determined through traditions, acts of Sahabas Motaqadeem and Takhreen. God as pleases makes His people work. God showers welfare upon His creatures.

God ordains to do certain thing and the same action God again ordain to stop, because there is common veal for the men in that. This is His great policy.

#### STAND POINT OF THE REPUDIATORS REGARDING AJMAL:

Ajmal according to dictionary means ambiguity. Some are of the opinion that nothing can be sized up and determined through ajmal unless it is properly interpreted. Abdullah Chikralvi and his followers simply



do not believe in the existence of Ajmal / Mujmil and they further believe that the holy book of Allah is free from all kinds of flaws. Some say Ajmal is present in holy book and Sunnah. None has refuted this statement except, Daul-Al-Zahiry. The repudiators themselves believe it that one can not reach the depth of the holy Quran, unless we understand mujmil verses.

If they are ambiguous then where can we find its interpretation? In fact to refute Ajmal would amount to the refusal of God's Sayings. God has put Muhammad (PBUH) as the incharge of Quranic ambiguities. It is only possible for Muhammad to interpret the ambiguities. Thus, Ajmal and interpretation are from God. No one can interfere with it.

### STAND POINTS OF REPUDIATORS RESPECTING TAKHSEES:

The repudiators have differed on the issue of Takhsees and mokyadat. The founding repudiators and their followers believe in the non-existence of justification. They maintain that the holy Quran is completely free from all sort of flaws as God is free. There is no doubt that 'Takhsees-ul-alm' and 'Tameem-ul-Khas', absolute to be converted into moquid and moquid into absolute, such concept does not exist at all, but a person of high status or of equal rank and status then there is no Takhsees between the creator and creature.

The second group of repudiators refute the view point of the 1st group that 'Takhsees and Taqlid' lie within the power of the central Govt. which must be religious and Islamic by nature and must be in position to act in accordance with the circumstances.

Both of the two groups of repudiators are at wrong. The 1st group and 2nd group nurse grudge against the traditions of the Prophet. The first group has narrowed down the gamut of Islam in such a way that none could understand the reality of Islam and the second group entrusted the right to those who did not deserve it. If we ask the first group about the common Saying of Allah.

Do they include God in this statement, their answer will be definitely in negative. The Saying of Allah:

What is particular about it? This is a common Saying of Allah. The first saying can be intelligible, for nothing can be created without any cause. Some scholars are the view & believe in the doctrine of necessity. God is not the creator of Him self. (M. Amin, 1951).

In the second verse:

Al-Zumar, 62 "اللَّهُ خَالِقُ كُلِّ شَيْءٍ"

(Al-Baqrah, 285) "واحل الله البيع و حرم الربوا"

The word "Baie" has been particularized and the word "Baie" has been divided in many kinds and considered haram. The repudiators say that a particular status if it is high then the status of Prophet is wrongly understood. The meaning of Quranic verses are misinterpreted & wrongly understood. The Quran unveils the status of holy Prophet. Thus Quranic version get interlinked with the Sayings of Prophet only through the will of God, because God sent His Prophets and forbade them:

After this no prophet could dare to do tekhses without the proper permission of God. (Chakralvi, 1317)

The second group believe in Takhseen & their every opinion is bogus and no valid argument has been sent by God. We are silent over this point.

"ولو تقول علينا بعض الاقاويل"

(Al-Haqqa, 46)

People from the past time have been saying this. No scholar has ever said that Tekhses has been the work of central millet, rather it is a technique to please a few sick-minded people who consider their talk at every step as 'din'.

"ولا تقولوا لما تصف السنتكم الكذب": الخ

(Al-Nahal, 116)

To trust Arabic language when one doesn't have fixed concept in one's mind. This thing I have learnt after going through the tafseer of the Ahley Quran that they only rely upon the Arabic dictionary while studying and explaining the holy Quran.

Even the Muferdat mungula which provides knowledge about one particular / specific thing like prayers, tawaf etc. There are some repudiators who follow this cult and method, but still there are people who do not explain this cult.



Therefore, hafiz Aslam implicate those who do not follow the suit hafiz sahib finds fault with them. Other things are also brought under this purview & discussed though they do not fall under if we gingerly study preview of holy Quran then we find its detail perfect, facts interpreted explanation of the difficult words and the terms and terminologies are explained in perfect manner. All these things refer to Arabic language. Thus, any one who learns Arabic language, learns the holy Quran in a facile manner and needs nothing else. Pervez, pupil of Muhammad Aslam, in the very beginning set a status of his thinking. He first of all edited adictionary. Afterward there appeared a few ambiguities which have been cleared by standard dictionary and then Quran was being understood in the light of those standard dictionary and then the meanings and aims of the Quran were being understood. In this manner the commands of God were brought to the general masses for their follow up.

It was felt to distribute the Quran in different chapters for the convenience of the public at large. The paramount objective behind all this exercise was to safeguard the people from committing sins & the commands of Allah were to be given wide exposition Ahley Quran on, this account, have negated the religious facts base on dictionary cult and many words have been deleted which were fixed up for specific things like, prayers, zakat, tawaf etc. A few examples will suffice to illustrate this method.

#### **INTERPRETATION OF PRAYERS:**

According to dictionary prayers implies 'Doa'. A few actions and specific postures are nemed namaz. It starts with a takbir and ends with a salam. Therefore, people who don't understand the reality of Shariah and they trace the word in the dictionary and then this word is interpreted. Noor Ahmed Arab explains word 'Salat' and says that prayers is a boon from Allah and the creature, angels stand up & offer their prayers and this is the true / genuine meanings of prayers. (Chakralvi, 1905)

#### **INTERPRETATION OF GOING ROUND KA'BA:**

Adara-e-Blagh-al-Quran writes regarding the going round Ka'ba that Tawaf does not mean

going round Ka'ba, rather it means that we may move/amble around. This is the very purpose of Tawaf, because God has said: This is the translation of Abdullah Chikralvi which he is given in the 3rd edition. This is the best reason. When we refer a word being Ajmi and do not find it out or look-up in a dictionary then we take recourse to the Quran to find the meanings. Interpretation from the holy Quran depends upon dictionary which is an old method. It becomes necessary condition. The repudiators neither increase for decrease the conditions, because all of the repudiators are mostly Ajmi and these Ajmies cannot speak correct sentence according to grammar rules. Thus, I firmly believe and retain implicit credence that no blasphemy can occur if the Quran is interpreted according to dictionary. During the past a few centuries none has turned the terminologies to Shariah, rather the atheists turn the terminologies of Islam otherwise, without having the genuine and authentic meanings from dictionary (being an important source of originality) and this show as the repudiators (Ahley Quran).

#### **REFERENCES:**

- Al-Zahbi(1961). Al-Tafseer-wal-Mufaisseroon, Maktabe Qahira P-93.  
 Afzal M(1969). Burhanul-Furqan, Maktaba Saikot P-2.  
 Al-Quran, Al-Nissa P-82.  
 Aslam M(1952). Nukatul- Quran, Maktabe Union Dehli P- 13.  
 Al-Quran, Al-Baqrah P-106.  
 Al-Quran, Al-Zummer P-62.  
 Al-Quran, Al-Baqrah P-285.  
 AminM (1951). Muzakkirat-ul-Usool, Maktaba Ilmi Lahore P- 220.  
 Al-Quran, Al-Haqqah P- 46.  
 Al-Quran, Al-Nahal P-116.  
 Chakralvi (1317) Tafseerul-Quran Ayatul-Furqan, Maktabe Punjab Saikot P- 305.  
 Chakralvi (1317). Zia-ul-Sunnah, Maktab Zia Lahore P- 10.  
 Chakralvi(1905). Taloo-e-Islam, Maktaba Zia Lahore P- 29.  
 Faiz(1972). Nasikh Mansookh, Balaghul Quran Lahore P- 2.



Khan GM, Eccleston GM and Meidan VM (2005). Assessment of drug permeability distributions in two different model skins. *Int. J. Pharm.*, 303: 81-87.

**Reference to a book:**

Martin AN (1993). *Physical Pharmacy*. 4th ed. Philadelphia, Penn: Lea & Febiger: pp. 268.

**Reference to a chapter in a book:**

Lyon RA, Titeler M (1989). Pharmacology and biochemistry of the 5-HT<sub>2</sub> receptor. In: Sanders-Bush E. ed. *The Serotonin Receptors*. Clifton, NJ: Humana Press; pp. 59-88.

**Thesis or Dissertation:**

Khan GM (1998). Design, Fabrication, Formulation and Evaluation of Once-a-day Controlled Release Matrix Tablets (PhD Thesis). China Pharmaceutical University, Nanjing, China.

**Reference to a Web Site:**

Healthy People 2010, Office of Disease Prevention and Health Promotion, U.S. Department of Health and Human Services. Available at: <http://health.gov/healthypeople>. Accessed January 20, 2002.

**Tables and Figures**

**Tables:** Tabulation of experimental results is encouraged when this leads to more effective presentation or to more economical use of space. Tables should be numbered consecutively with Arabic numerals. Provide a brief title with each table and a brief heading for each column. Clearly indicate the units of measure (preferably SI). Tables should not duplicate information provided in the text. Instead, tables should be used to provide additional information that illustrates or expands on a specific point the author wishes to make. Each table should be self-explanatory and begin on a separate page in the document.

**Figures:** Figures should be numbered using Arabic numbers, based on the order in which they are presented in the text. Figure legends should be concise and self-explanatory. All illustrative materials for the figures should be submitted as high-resolution gif or jpg files. If figures contain illustrations that have been published elsewhere, a letter of permission to reprint from the original publisher must accompany the manuscript.