



Article:

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

Authors & Affiliations:

¹Dr. Majid Rashid

Post Doc scholar

International Islamic University Islamabad.

²Hafiz Saif Ur Rahman

M. Phil (Islamic Studies), Khwaja Fareed University of Engineering & Information Technology (KFUEIT), Rahim Yar Khan.

Email Add:

¹majid.rashid@kfueit.edu.pk

²Saif9064.pk@gmail.com

ORCID ID:

¹<https://orcid.org/0009-0002-1791-6704>

²<https://orcid.org/0009-0009-5834-2138>

Published:

2024-03-05

Article DOI:

<https://doi.org/10.5281/zenodo.10997275>

Citation:

Dr. Majid Rashid, and Hafiz Saif Ur Rahman. 2024. "A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)". *AL MISBAH RESEARCH JOURNAL* 4 (01):27-40.

<https://reinci.com/ojs3308/index.php/almisbah/article/view/246>.

Copyright's info:

Copyright (c) 2023 AL MISBAH RESEARCH JOURNAL



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

Published By:

Research Institute of Culture and Ideology,
Islamabad.

Indexation's



EuroPub



REINCI

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

*Dr. Majid Rashid

**Hafiz Saif Ur Rahman

ABSTRACT

Tibian al-Furqan fi Tafsir al-Qur'an stands as a robust and all-encompassing commentary, originally penned in the Arabic language. This work incorporates hadiths and takes into account the actions and utterances of the Companions. Given its significance and practicality, there exists a necessity to delve into its methodology, style, and the life of its author, who is regarded as one of the foremost scholars in this region. Therefore, this research aims to scrutinize and analyze the hadiths within the aforementioned commentary. It emphasizes the contemporary need and significance of this commentary, introduces its distinctive features, explores the societal implications of the included hadiths, and examines the author's background and scholarly contributions. In this paper, hadiths of mentioned above commentary has been analyzed to present its legitimacy as a great contribution in the field of hadiths.

Keywords: Tafseer, Tibian-UI-Furqan fi Tafseer Al-Quran, Shaikh Shareefullah.

Introduction:

The book Quran has been interpreted in various ways across different languages worldwide. It has been translated and interpreted into numerous languages, showcasing the miraculous nature of this book. This process of interpretation has been ongoing, and it will continue to be so. Each author approaches the task of deriving meaning and understanding in their own unique way, as the study of the Quran is an endless pursuit that fuels one's motivation. Likewise, Tibian al-Furqan fi Tafsir al-Qur'an stands as a robust and precise commentary. Written in Arabic, it incorporates hadiths and takes into account the actions and sayings of the Companions. The author's merit lies in preserving this commentary from unnecessary discussions and references.

The significance of this commentary lies in its focus on the social aspect of the Qur'an, shedding light on how the divine scripture addresses and guides human interactions and societal dynamics. Through meticulous organization, the commentary aligns relevant verses and events with corresponding hadiths, creating a comprehensive understanding of the Qur'an's teachings in a social context. Readers are not only provided with insights into the social aspect, but they also gain access to a vast collection of hadiths and traditions, which further enrich their understanding. Undoubtedly, the task of compiling such a comprehensive tafsir is a challenging endeavor. The diverse and multifaceted nature of human life necessitates thorough exploration and analysis of the Qur'an's guidance. The commentary aims to address the complexities of societal issues and offer insights into their resolutions

*Post Doc scholar, International Islamic University Islamabad.

** M. Phil (Islamic Studies), Khwaja Fareed University of Engineering & Information Technology (KFUEIT), Rahim Yar Khan.

according to the teachings of Islam. By presenting authentic information from the Qur'an, hadiths, and the experiences of the Companions, this tafsir serves as a valuable resource for individuals seeking guidance on various aspects of their lives.¹

The importance of this tafsir is driven by numerous reasons. It allows readers to develop a holistic understanding of the Qur'an's teachings, beyond individual verses or isolated topics. By examining the social aspect of the Qur'an, individuals can grasp the broader implications of its guidance and how it applies to their daily lives and interactions. This tafsir serves as a bridge between the timeless message of the Qur'an and the contemporary challenges faced by individuals and societies. Furthermore, this commentary provides historical context by delving into the biographies and experiences of the Companions of the Prophet Muhammad (ﷺ). By examining their lives and the lessons derived from their interactions with the Prophet, readers gain a deeper appreciation of the practical application of the Qur'an's teachings in a social context.²

Overall, this tafsir serves as a valuable resource for individuals seeking to understand the social aspect of the Qur'an. Its comprehensive approach, rooted in the Qur'an, hadiths, and the experiences of the Companions, offers guidance on belief, worship, governance, and society. By engaging with this commentary, readers can navigate the complexities of their lives while remaining true to the teachings of Islam.

Similarly, every individual after the Prophet (ﷺ) did not approach any issue disconnected from the Qur'an and Hadith. On the contrary, those Companions who possessed knowledge and expertise in their fields understood the problems at hand and acted accordingly. This practice has continued throughout history. Individuals who were devout, pure-hearted, and adept in memorization sought to acquire knowledge of jurisprudence, which was essential for fulfilling their religious obligations properly. The significance of education encompassed various aspects, including ablution, fasting, and the correct observance of prayer. Certain scholars have gone so far as to propose that the ummah's shortcomings and defiance can be partially ascribed to their neglect of the sciences and principles derived from the Qur'an and Hadith. Insufficient familiarity in these domains can lead to a deficiency in comprehending the essence and goals of Islam. Hence, it is imperative for every Muslim to grasp and implement the divine teachings found within the Holy Qur'an, which serves as the ultimate scripture of Allah, and to propagate its wisdom.

Conducting research on the hadiths present in *Tibian al-Furqan fi Tafsir al-Qur'an* and evaluating their social significance is a scholarly endeavor that will greatly benefit people. From a social perspective, valuable insights can be gleaned from the hadiths in light of the Qur'an. This can contribute to unity among Muslims and aid in finding solutions to social problems in accordance with the teachings and guidance of the Holy Prophet. Additionally, this research will shed light on the classification of hadiths in terms of authenticity and relevance. Thus, working on this topic holds great importance. The impact of such work will extend beyond the general public, providing a solid academic foundation for religious scholars and students, while also satiating their thirst for knowledge. In this research paper, the

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

methodology for accessing the original sources of Tibian al-Furqan fi Tafsir al-Qur'an will be outlined, making the task more accessible to students and educators alike, while maintaining simplicity in presentation.³

The present study aims to analyze Surah Al-Ma'idah in terms of research and social aspects. Considerable effort has been invested by scholars in interpreting the Holy Qur'an. The scholarly endeavors of each commentator are invaluable and cannot be disregarded. For instance, Hafiz Zia-ur-Rehman conducted research on the interpretation of al-Tafsir al-Kaashif and provided interpretations, but a comprehensive analysis of the associated hadiths was not undertaken. This paper intends to fill that gap by presenting a research review of the hadiths.

The esteemed religious scholar Shaikh Shareefullah Khan, hailing from Rahim Yar Khan, is the author of "Tibian al-Furqan fi Tafsir al-Qur'an." This Tafsir holds a prominent position in the realm of exegesis and interpretation, standing on par with renowned works in the field. It not only appeals to common sense but also incorporates scholarly innovations, making it a valuable contribution to Quranic studies.

Undertaking a pioneering research endeavor, I have embarked on analyzing the hadiths and exploring the social aspects within "Tibian al-Furqan fi Tafsir al-Qur'an" from Surah Al-maida to Surah Al-Anam. Prior to my work, no thesis writer had delved into these specific surahs of this commentary. Hence, it is of utmost importance to delve into this uncharted territory and highlight the significance of this commentary for both the general public and the academic community.⁴

Objectives of research:

One of the key objectives of this study is to familiarize oneself with the distinctive qualities and motivations behind Quranic exegesis, thereby joining the ranks of contributors to the field of Quranic interpretation. These underlying factors have served as the driving force behind my decision to choose this topic for my dissertation.

The research objectives are as follows:

1. To conduct thorough research and analysis of the hadiths included in the aforementioned commentary. The necessity and importance of this commentary in the present era will be emphasized.
2. To outline the distinctive features and characteristics of the above-mentioned commentary.
3. To evaluate the social aspects reflected in the hadiths of the said commentary.

By accomplishing these objectives, this research will not only fill a significant gap but also shed light on the relevance and value of "Tibian al-Furqan fi Tafsir al-Qur'an" in contemporary times.

Introduction of Maulana Muhammad Shareefullah Molviyani:

Initial Introduction:

Muhammad Shareefullah is the son of Abdul Rahim, who is the son of Yam Bakhsh, and Yam Bakhsh is the son of Shareefullah. Muhammad Shareefullah belongs to both his paternal and maternal lineages. His paternal grandfather's family is known for their scholarly achievements, while his maternal grandparents' family held a respected position within the local community. This is why Muhammad Shareefullah carries the title of Najeeb Tarfeen. He was born in "*Maulwiyān*," a town located on the outskirts of the Rahim Yar Khan district in South Punjab. It was in this town that he opened his eyes to the world, marking the beginning of his life's journey.⁵

Education and Training:

Since his childhood, he possessed an exceptional memory, a gift bestowed upon him by God. He began his journey of memorizing the Qur'an under the guidance of Hafiz Muhammad Mutha Sahib. Additionally, he would visit the Madrasa where the renowned reciter and water drinker Fateh Muhammad Sahib taught Tajweed (the correct recitation of the Qur'an). Through his dedication and commitment, he had the privilege of being a student under their tutelage. During his time with them, he would eagerly serve in various capacities, and in return, Qari Sahib would pray for him, expressing gratitude for his service. These heartfelt prayers from Qari Sahib had a profound impact on him.

After completing the memorization of the Qur'an and Sunnah, he embarked on reading books under the guidance of his esteemed father. His father, a highly respected scholar, researcher, and renowned Muhaddith, passed on his knowledge to him. However, in order to learn certain subjects of the scholarly tradition, his father sent him to study under the tutelage of Abd al-Razzaq, a prominent teacher in Grami. This arrangement allowed him to learn, mature, and develop his skills in tafsir (Quranic exegesis). Driven by his passion and interest in tafsir, he embarked on two separate journeys to further enhance his knowledge in this field. One journey led him to Ahmad Ali Lahori, and the other took him to Hafiz ul-Hadith Abdullah Darkhawasti. May Allah have mercy on them for their contributions to his education and training.

Teaching and learning

Teaching was a deep passion that permeated throughout your life. This passion was evident in your unwavering commitment to teaching, even in the face of illness. Despite your health challenges, you never missed a lesson and would attend with support. Even in the last two years, when your illness had taken a toll on your physical well-being, you remained dedicated to teaching. You would often express that despite the difficulties you faced, teaching brought a sense of fulfillment and joy. It was as if the act of teaching had a healing effect on you, and you would often find solace in the teachings of Bukhari Sharif. Your

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

remarkable courage was exemplified by your commitment to teaching during the day, while also assisting your father and participating in the overall supervision of the Madrasah. Your teaching style was exceptional, as you had a talent for breaking down complex lessons and presenting them in a simple and easily understandable manner. You had a unique ability to explain intricate and challenging concepts, conducting thorough research to ensure comprehensive understanding for your students.⁶

Mysticism:

The Prophet (ﷺ) possessed both external and internal knowledge, encompassing both the material world and the realm of spirituality. In his family, knowledge of the external world held great importance, but equally significant was the knowledge of the inner world. He embarked on a journey of spiritual growth and sought guidance from enlightened individuals. They sought wisdom from esteemed scholars and engaged in rigorous practices of devotion. During holidays and breaks, they dedicated two to three months to intensify their spiritual practices and deepen their understanding.

By the grace of Allah, He was blessed with a profound understanding of esoteric sciences, guided by a revered spiritual mentor. They embraced profound vows and engaged in rigorous spiritual disciplines, drawing inspiration from the ancient examples of piety. Once, He undertook a long journey on foot from Panu Aqil to the Khanqah, until their esteemed Shaikh directed them to arrange transportation for the journey. His journey with their Shaikh was transformative, as they imbibed knowledge during the early morning Fajr prayers. He acknowledged that the teachings of Shareefullah purified the hearts of the spiritual aspirants.⁷

Numerous anecdotes and incidents testify to his spiritual journey. Through their unwavering commitment to spiritual discipline, they attained lofty spiritual rewards akin to the position of a caliph. Their esteemed Shaykh, Hamad, is recognized as one of Allah's chosen successors, and the Qadiriya spiritual chain became a source of illumination and guidance. Seeking caliphate and succession within the Qadiriya order can be likened to gambling with a lion, yet his devout efforts were swiftly rewarded by the grace of Allah.

Academic research work:

He possessed a deep inclination towards writing and compiling knowledge, reflecting a unique taste and style. However, the quantity of their written works is relatively limited due to their extensive engagements in oratorical speeches, delivering statements, contemplation, and managing seminary and office matters. Nevertheless, a few of their writings are accessible, offering concise and approachable content.

- Al-Tafseer al-Badee' (Arabic)
- Tafsir Tibian Ul-Qur'an al-Furqan (Arabic)
- Muqadmat al-Qur'an (Arabic)

- Muqadmat al-Qur'an (Urdu)
- Al-Kawthar Al-Bukhari Sharh al-Bukhari
- Al-Kawtar al-Shamshi Sharh al-Tirmidhi
- Tanveer Al-Mishkwa Sharh Al-Mishkwa
- Al-Tafseer al-Kawthari
- Tafseer Tasir al-Qur'an
- Al-Majmuth al-Sadiq
- Education of duties.⁸

Death:

Upon the announcement of his demise during the Asr prayer, a wave of anxiety swept through the hearts of all those present. Eyes welled up with tears, and a sense of unease permeated the atmosphere, as if the ground beneath their feet had crumbled. A solemn silence descended, casting a somber mood over everyone. Scholars and students alike mourned the loss of a great teacher and spiritual guide, feeling a profound sense of emptiness as if all that they held dear had been taken away. He passed away on the 28th of Rajab, 1431 AH, on a Saturday afternoon during the Asr prayer, succumbing to severe pain and unconsciousness.

Introduction and characteristics of Tafsir Tibian UI-Qur'an

In the early 14th century AD, the profound significance of the Tafsir work "Al-Tibian al-Furqan fi Tafsir al-Qur'an" by the erudite scholar Muhammad Shareefullah al-Arif Ballah (13-14 AH) becomes evident in the Indo-Pak subcontinent. This Tafsir is notable for its meticulous reliance on the interpretations of the pious predecessors, abstaining from relying on unverified statements and instead frequently referencing the explanations offered by the Companions, their successors, and other reputable scholars. Spanning three volumes, this Arabic commentary provides a comprehensive coverage of the entire Qur'an. The arrangement of verses in each volume is as follows: the first volume encompasses Surah Al-Fatihah to Surah At-Tawbah, the second volume spans Surah At-Tawbah to Surah Al-Ankabut, and the third volume encompasses Surah Ar-Rum to Surah An-Nas.

Every commentator possesses a distinct taste that permeates their entire commentary. Similarly, the commentator of "Tibian al-Furqan," may Allah have mercy upon him, incorporates various tastes and inclinations within this commentary. It includes the statements of the Imams and the narrations of the Prophet, resulting in a comprehensive work that appeals to a wide range of preferences and perspectives.⁹

This Tafsir serves as a comprehensive compilation that integrates the essence of various renowned Tafsir works. It encompasses the invaluable insights found in Tafsir al-

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

Tabari, Tafsir al-Damashqi, Tafsir Ruh Ul-Ma'ani, Tafsir al-Qurtubi, Tafsir Zamakhshari, Tafsir Ibn Habban, Tafsir Khazan, and Tafsir Mazhari. Additionally, the inclusion of the sayings of the Imams further illuminates its content. This commentary draws from the wisdom and teachings of Imam al-Mufassirin, as well as the esteemed commentators such as Umar, Ali, Ibn Abbas, Ibn Mas'ud, Abu Huraira, Ka'b bin Umayyah, Muhammad bin Ka'b, and others among the Sahaba and Tabi'een.

Through this comprehensive amalgamation of insights, "Al-Tibian al-Furqan fi Tafsir al-Qur'an" stands as a distinguished work that captures the essence of multiple renowned Tafsir works, presenting a holistic approach to understanding the Quranic text. It is a testament to the depth of knowledge and scholarship of Muhammad Shareefullah al-Arif Ballah and serves as a valuable resource for scholars and students of the Qur'an alike.

A review of the methodology of Tibian al-Furqan fi Tafsir al-Qur'an

- This tafsir upholds a commitment to multiple authentic hadiths in its explanations.
- Each commentary is clarified with its respective reference, citing sources such as Kunz Umal and Nawadar al-Usul.
- It collects the principal works of Tafseer Shahr, compiling their insights and perspectives.
- It includes the sayings of the Imams and commentators, encompassing the opinions of the Sahaba, Tabi'in, and Taba Tabi'in.
- It identifies the contextual background of different expressions, providing a comprehensive understanding.
- It offers a separate summary and elucidation of the general meaning of each verse of the Holy Quran.
- It establishes correlations between surahs and verses, shedding light on their interconnections.
- It resolves intricate techniques and conducts lexical analysis to unravel complex concepts.
- Whenever a point or detail is derived from Arabic Tafseer or other sources, the reference is provided, allowing students to consult the original works.
- The viewpoints of prominent scholars from Deoband are given due consideration in addressing controversial issues.
- Abbreviations that may hinder comprehension of the intended message are avoided, and unnecessary lengthy descriptions are omitted.
- The resolution of apparent conflicts between verses is explained concisely yet comprehensively.
- The Tafsir under discussion employs a distinctive and intelligible style for each level of comprehension, ensuring that the fluidity and ease of colloquial language are maintained throughout its pages.

- Remarkably, despite being a translation, it assumes the significance of a commentary in its own right. This liberates the reader from the constant need to refer to other commentaries to understand the meanings of the verses, thereby enhancing their experience and facilitating a deeper understanding of the Qur'an.
- Furthermore, this Tafsir serves not only as a means to comprehend the Qur'an but also as a valuable tool for expanding the reader's knowledge. It is designed to meet the requirements of the modern world, incorporating insights from contemporary scientific research, thus bridging the gap between traditional teachings and current advancements.
- Within its pages, this Tafsir includes a summary of Qur'anic geography, shedding light on the geographical context of various events mentioned in the Qur'an. Moreover, it provides historical background information about previous nations, offering valuable context to better grasp the stories and lessons conveyed within the scripture.
- A noteworthy characteristic of this Tafsir is its presentation of interpretive opinions from religious scholars. These opinions are offered based on reasoned arguments rather than criticism, fostering an environment of intellectual discourse and encouraging readers to engage with different perspectives.
- While maintaining a sense of reliability, this Tafsir places utmost trust in the interpretations of the Salaf-Saliheen (the pious predecessors). It avoids presenting unsubstantiated words and unreliable narrations, ensuring the preservation of sound scholarly insights.
- Additionally, it references the tafsir sayings of the Tabi'in (the followers of the Companions) and incorporates the valuable contributions found in the tafsir works of other esteemed scholars, further enriching its content and providing a broader scope of interpretation.
- Each surah within this Tafsir begins with a concise introduction, encapsulating its main message or providing a summary. This introductory section serves as a valuable guide, assisting readers in navigating the key themes and objectives of each surah.
- In summary, this Tafsir stands as a unique and comprehensive work that not only facilitates understanding of the Qur'an but also addresses the needs and inquiries of modern readers. Its style, content, and approach make it a valuable resource for individuals seeking to deepen their knowledge and connection with the Qur'an in a contemporary context.¹⁰

Introduction to Surah Al- Ma'idah

This Surah has been titled Al-Ma'idah (the food) due to the mention of Jesus (as) invoking the descent of heavenly food, as stated in verse 114 of this Surah. The term "Ma'idah" in Arabic originally refers to a tray containing food. Surah Al-Ma'idah consists of 120 verses, and in comparison, to all other Suras of the Qur'an, it contains the highest frequency of the phrase "O you who have Faith!" For instance, in Surah Al-Baqarah, verse 2,

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

this phrase is repeated eleven times, while in Surah Al-Ma'idah, it is recited sixteen times. The Surah addresses various topics, including leadership and governance, refuting the belief in the trinity held by Christians, fulfilling promises and pledges, bearing witness with justice, prohibition of murder, guidelines on permissible food, rules of ablution and dry ablution, principles of social justice, and more. As the last revealed Surah, it begins by emphasizing the importance of fulfilling all promises and commitments with the phrase "fulfil the promises."

History

Surah Al-Ma'idah was revealed during a critical moment in history, following the failure of the Qureysh's attempt to suppress Islam in the Battle of the Ditch. This event marked a turning point for the Arabs, as they realized that the Islamic movement could not be subdued by any force. Islam had evolved from a mere creed into a governing system that encompassed all aspects of life. Consequently, there was a pressing need to establish comprehensive civil and criminal laws, which could be enforced through Islamic courts. New and improved practices for trade and commerce were required to replace outdated methods. Likewise, Islamic regulations regarding marriage, divorce, gender segregation, and punishments for adultery were necessary to shape the social fabric of the Muslim community. Surah Al-Ma'idah provided believers with guidelines in these areas, enabling them to cultivate distinct social behaviors, conversations, attire, ways of life, and a unique culture.

During the same period, the Treaty of Hudeybiyah was signed, granting Muslims peace within their own territory and providing an opportunity to spread the message of Islam to neighboring lands. Prophet Muhammad (ﷺ) took the initiative to write letters to the rulers of Iran, Egypt, Rome, as well as the Arab chiefs, inviting them to embrace Islam. Simultaneously, Muslim missionaries traversed various clans and tribes, disseminating the teachings of Islam.

With Muslims now holding positions of authority, there arose a concern that power might corrupt them. In this period of significant trial, Allah repeatedly admonished the believers to uphold justice and avoid the wrongdoings committed by the People of the Book who preceded them. They were urged to remain steadfast in their covenant of obedience to Allah and His Messenger, adhering to His commands and prohibitions to safeguard themselves from the detrimental consequences faced by those Jews and Christians who had strayed from their obligations. Hypocrisy was strongly discouraged. Building upon the instructions given in Surah An-Nisa' regarding the consolidation of the Islamic community, Muslims were directed to fulfill all their obligations diligently. Furthermore, the Jews and Christians were advised to abandon their incorrect attitudes towards the right path and embrace the guidance conveyed by Prophet Muhammad (ﷺ).

Surah Al-Ma'idah played a pivotal role in guiding Muslims through the challenges of governance, societal structures, and relations with other religious communities. It served as a compass for establishing justice, righteousness, and steadfastness in the face of adversity, shaping the ethical and moral framework of the Muslim society.

The Surah covers several significant issues and provides divine guidance and legislation on the following matters:

- Distinction between lawful (Halal) and unlawful (Haram) foods.
- Permission to consume the food of Ahl-al-Kitab (Jews and Christians).
- Permission to marry women from Ahl-al-Kitab.
- Regulations regarding ritual bathing (bath), ablution (wudhu), and dry ablution (Tayammum).
- Emphasis on the obligation of Salah (prayer) and Zakah (charity) for both Jews and Christians.
- Invitation to Jews and Christians to embrace Islam.
- Declaration that those who do not judge by the laws of Allah are considered unbelievers, wrongdoers, and transgressors.
- Warning against the corruption of power and the importance of upholding justice.
- Punishment for rebellion, disturbance of peace, and theft.
- Absolute prohibition of drinking alcohol and engaging in gambling.
- Additional rules regarding the laws of evidence.
- Mention of the miracles of Jesus (ﷺ) and clarification that he did not claim divinity.
- Testimony of Jesus, which he will give on the Day of Judgment.
- These are some of the key themes and guidance provided within this Surah.

Research and Analysis of Hadiths in Surah Al-Ma'idah

” حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ أَبِي الرَّاهِرِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَقَالَتْ: هَلْ تَقْرَأُ سُورَةَ الْمَائِدَةِ؟ قَالَ قُلْتُ: نَعَمْ. قَالَتْ: “فَإِنَّمَا آخِرُ سُورَةٍ نَزَلَتْ فَمَا وَجَدْتُمْ فِيهَا مِنْ حَلَالٍ فَاسْتَحِلُّوهُ، وَمَا وَجَدْتُمْ فِيهَا مِنْ حَرَامٍ فَحَرِّمُوهُ” وَسَأَلْتُهَا عَنْ “خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ”؟ فَقَالَتْ: “الْقُرْآنُ” ۱۱

“Jubayr bin Nafir narrates that I visited Aisha (may Allah be pleased with her) and she inquired, “Have you read Surah Al-Ma'idah?” I responded, “Yes.” She then informed me that Surah Al-Ma'idah was the last Surah revealed, and whatever is declared permissible in this Surah should be regarded as permissible, and whatever is prohibited in this Surah should be considered forbidden. I also inquired about the character of the Messenger of Allah (ﷺ), to which she replied, “The Qur'an”, ”.

Research and Analysis of Hadith

This hadith has been narrated by Imam Al-Hakim¹² and Imam Qurtubi¹³, in addition to Imam Ahmad bin Hanbal.

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

Imam Hakim says, “هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ وَمَنْ يُخْرِجَاهُ”¹⁴ (this is an authentic hadith according to the conditions of the Imam Bukhari and Imam Muslim, and they did not narrate it). And Shoaib Al-Arnoot says “إِسْنَادُهُ صَحِيحٌ، رِجَالُهُ ثِقَاتٌ رِجَالُ الصَّحِيحِ”¹⁵ (Its chain of transmission is authentic, its narrators are trustworthy, the men of authenticity).

”حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ، عَنْ اللَّجْلَاجِ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النَّعْمَةِ، فَقَالَ: «أَيُّ شَيْءٍ تَمَامِ النَّعْمَةِ؟» قَالَ: دَعْوَةٌ دَعَوْتُ بِهَا أَرْجُو بِهَا الْخَيْرَ. قَالَ: «فَإِنَّ مِنْ تَمَامِ النَّعْمَةِ دُخُولَ الْجَنَّةِ وَالْقَوْمَ مِنَ النَّارِ»، وَسَمِعَ رَجُلًا وَهُوَ يَقُولُ: يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، فَقَالَ: «اسْتَجِيبْ لَكَ فَسَلْ»، وَسَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا وَهُوَ يَقُولُ: “اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ، فَقَالَ: «سَأَلْتَ اللَّهَ الْبَلَاءَ فَسَلْهُ الْعَافِيَةَ». حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، بِهَذَا الْإِسْنَادِ نَحْوَهُ. هَذَا حَدِيثٌ حَسَنٌ“¹⁶.

“Mu'adh bin Jabal narrated a conversation where the Prophet (ﷺ) overheard a man making a supplication, saying, "O Allah! I beseech You for the fulfillment of blessings." Curious, the Prophet (ﷺ) asked the man, "What do you mean by the fulfillment of blessings?" The man replied, "It is a prayer that I made, hoping for goodness to come from it." The Prophet (ﷺ) clarified, "Indeed, one aspect of the fulfillment of blessings is attaining Paradise and being saved from the torment of Hellfire." During another instance, the Prophet (ﷺ) overheard a man supplicating, saying, "O Possessor of Majesty and Honor." In response, he (ﷺ) said, "You have been answered, so ask for what you specifically need." Moreover, the Prophet (ﷺ) heard a man making a supplication, saying, "O Allah, I seek from Your patience." In light of this, the Prophet (ﷺ) advised, "You have asked Allah for patience during times of trials, so ask Him also for well-being and protection”.

Research and Analysis of Hadith

This hadith has been narrated by Imam Ahmad bin Hanbal¹⁷ and Imam Ibn Abi Shaybah¹⁸, in addition to Imam Tirmidhi. He says, “هَذَا حَدِيثٌ حَسَنٌ”¹⁹ (“with this attribution towards him. This is a good hadeeth.”) And Shoaib Al-Arnoot says, “إِسْنَادُهُ حَسَنٌ”²⁰ (Its chain of transmission is good, and it was recorded by Al-Bukhari in Al-Adab Al-Mufrad (725).)

”حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، وَعُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبَادَةَ بْنِ الْوَلِيدِ بْنِ عَبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ، وَالْمُنْشَطِ وَالْمَكْرَهِ، وَعَلَى آثَرَةِ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ
أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً. ٢١

“It has been narrated on the authority of” Ubida who learnt the tradition from his father who, in turn, learnt it from his own father. 'Ubada's grandfather said: We were honored to take a solemn pledge of allegiance from the Messenger of Allah (ﷺ). The pledge encompassed our commitment to listen attentively and obey the orders of our appointed leader, regardless of whether we faced adversity or prosperity, found ourselves in moments of joy or disappointment. We vowed not to engage in disputes over the assignment of authority, recognizing the competence of those chosen by the rightful authorities. Furthermore, we pledged to uphold the truth in every situation, without fearing the reproach of those who criticize us when it comes to matters concerning Allah.”

Analysis of Hadith

This hadith has been narrated by Imam Ahmad bin Hanbal²² and Imam ibn e Majah²³, in addition to Imam Muslim. It has been recorded by Imam Muslim in Sahih Muslim, therefore, additional research on this hadith is unnecessary.

” حَدَّثَنَا اسْوَدُ بْنُ عَامِرٍ، أَخْبَرَنَا أَبُو بَكْرِ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “إِنَّ الشَّمْسَ لَمْ تُجْبَسْ عَلَى بَشَرٍ إِلَّا لِيُوشَعَ لَيْلِي سَارَ إِلَى بَيْتِ الْمَقْدِسِ” ٢٤

“Narrated by Abu Hurairah, he reported that the Messenger of God (ﷺ), said: The sun is not confined to a human being. except for Joshua during his journey to Jerusalem at night “

Analysis of Hadith

This hadith has been narrated by Al-Khateeb Al-Baghdadi²⁵ and Imam Yaqoob bin Sufyan²⁶, in addition to Imam Ahmad bin Hanbal. Shoaib Al-Arnoot says, “إسناده صحيح على شرط البخاري²⁷” (Its chain of transmission is authentic according to the conditions of al-Bukhari)

” حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا مَرْوَانُ بْنُ جَنَاحٍ، عَنْ أَبِي الْجَهْمِ الْجَوْزَجَانِيِّ
عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: “لَرَوَّالُ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ
فَتْلِ مُؤْمِنٍ بِعَيْرِ حَقِّهِ.” ٢٨

A RESEARCH ANALYSIS OF THE AHADITH IN THE TIBIAN-UL-FURQAN FI TAFSEER AL-QURAN AND ITS ROLE IN SOCIETY (SURAH AL-MA'IDAH)

“Bara' bin Azib narrated that the Messenger of Allah (ﷺ) said: “If the entire world were to be destroyed, it would hold less significance in the sight of Allah than the unlawful killing of a believer”.

Analysis of Hadith

This hadith has been narrated by Imam Tirmidhi,²⁹ in addition to Imam ibn Majah.

Shoab Al-Arnuoot says, “حسن لغيره”³⁰ and Albani says, “صحيح”³¹

” حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ مُنْجَرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، (بِعْنِي ابْنِ دِينَارٍ)، عَنْ عَمْرٍو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ ابْنُ مُنْجَرٍ، وَأَبُو بَكْرٍ: يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَفِي حَدِيثِ زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكَلَّمَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وُلُوا“^{٣٢}

“Narrated by Abdullah bin Umar, the Messenger of Allah (ﷺ) said: Indeed, the just rulers will be seated on pulpits of light, near Allah, on His right side—the side of honor and virtue. Both sides are equally honorable. These just rulers are those who establish justice in their governance, uphold fairness within their families, and carry out justice in all their endeavors.”

Analysis of Hadith

This hadith has been narrated by Imam Ahmad bin Hanbal,³³ in addition to Imam Muslim and he recorded it in Sahih Muslim, therefore, additional research on this hadith is unnecessary.

References:

¹ Muhammad Sharifullah Molviyani, Tafseer Kosari, (Rahim Yar Khan : Maktaba Shamsululoom, 2013) Part1, p 11.

²As above, Part 1, p 5.

³ Muhammad Sharifullah Molviyani, Alkousar-ul-Bukhari, Sharah Bukhari, (Rahim Yar Khan : Maktaba Shamsululoom, 2014) Part 1 p 21.

- ⁴ Muhammad Sharifullah Molviyani, Alkousa-us-Saari, Sharah Tirmazi, (Rahim Yar Khan : Maktaba Shamsulloom, 2011) Part 1, p 24.
- ⁵ Muhammad Sharifullah Molviyani, Tibian-ul-Furqan fi Tafseer al-Quran, (Rahim Yar Khan : Maktaba Shamsulloom, 2013) p 27.
- ⁶ Muhammad Sharifullah Molviyani, Tanveer-ul-Mishqat, (Rahim Yar Khan : Maktaba Shamsulloom, 2010) p 7.
- ⁷ Muhammad Sharifullah Molviyani, Alkousar-ul-Bukhari, Part 1, p 18.
- ⁸ Muhammad Sharifullah Molviyani, Attafseer-ul-Kousari, (Rahim Yar Khan : Maktaba Shamsulloom, 2013) Part 1, p 29.
- ⁹ Muhammad Sharifullah Molviyani, Alkousa-us-Sahamsi, (Rahim Yar Khan : Maktaba Shamsulloom, 2011) part 1, p 17.
- ¹⁰ Muhammad Sharifullah Molviyani, Tibian-ul-Furqan fi Tafseer al-Quran, p 19.
- ¹¹ Ibn Hanbal, Musnad Ahmad,(Beirut: Dar al-Marfa'a, 1379 AH) hadith no 25547.
- ¹² Al-Hakim, Al-Mustardak Ali al-Sahiheen, (Beirut: Dar al-Gharb al-Islami, 1996) hadith no 3210.
- ¹³ Al-Qurtubi, Tafsir al-Qurtubi (Omman: Dar al-Fihaa, 1407 AH) Vol III, p 332.
- ¹⁴ Al-Hakim, Al-Mustardak Ali al-Sahiheen, (Beirut: Dar al-Gharb al-Islami, 1996) Hadith no 3210.
- ¹⁵ Ibn Hanbal, Musnad Ahmad, Hadith no 25547.
- ¹⁶ Al-Tirmidhi, Sunan Al-Tirmidhi, third edition (Beirut: Cultural Books Foundation, 1996) hadith no 3527.
- ¹⁷ Ibn Hanbal, Musnad Ahmad, (Beirut: Dar al-Marfa'a, 1379) hadith no 22017.
- ¹⁸ Ibn Abi Shaybah, Musannaf Ibn Abi Shaybah, hadith no 29356.
- ¹⁹ Al-Tirmidhi, Sunan Al-Tirmidhi, hadith no 3527.
- ²⁰ Ibn Hanbal, Musnad Ahmad, hadith no 22017.
- ²¹ Muslim, Sahih Muslim, (Abu Dhubi: Zayed Bin Sultan Al Nahyan Foundation for Charitable and Humanitarian Works,1425) Hadith no 1709.
- ²² Ibn Hanbal, Musnad Ahmad, Hadith no 22725.
- ²³ Ibn Majah, Sunan Ibn Majah *Beirut: Dar Al-Kutub Al-Ilmiyyah, 1419) Hadith no 2866.
- ²⁴ Ibn Hanbal, Musnad Ahmad, Hadith no 8315.
- ²⁵ Al-Khatib Al-Baghdadi, History of Baghdad, (Beirut: Dar Al-Kutub Al-Ilmiyyah, 1417) Vol VII, p 34.
- ²⁶ Abu Yusuf Yaqoub bin Sufyan Al-Fasawi, Knowledge and History (Baghdad: Al-Irshad Press, 1974) Vol II, p 172.
- ²⁷ Ibn Hanbal, Musnad Ahmad, Hadith no 8315.
- ²⁸ Ibn Majah, Sunan Ibn Majah, (Beirut: Dar Al-Kutub Al-Ilmiyyah,1419) Hadith no 2619.
- ²⁹ Al-Tirmidhi, Sunan Al-Tirmidhi, Hadith no 1395.
- ³⁰ Ibn Majah, Sunan Ibn Majah, Hadith no 2619.
- ³¹ Al-Tirmidhi, Sunan Al-Tirmidhi, Hadith no 1395.
- ³² Muslim, Sahih Muslim, Hadith no 1827.
- ³³ Ibn Hanbal, Musnad Ahmad, Hadith no 6485.