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## Chronological order exegesis “Bāyān al-Ma‘ānī” *An Introduction to its Methodology, Approach & Pivotal Role in Tafsīr Literature*

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### Abstract

This article briefly review the first complete chronological order exegesis Bāyān al-Ma‘ānī written by exegete Mullah ‘Abdul Qādir Ḥawaish. Qur‘ān, an everlasting miracle and last message of Allah Almighty, revealed on Prophet Muḥammad (ﷺ) in 7<sup>th</sup> century CE. It contains injunctions and rulings to all facets of life. To provide elucidation for better understanding and conviction of Allah’s will is certainly the reason, different kinds of Qur‘ānic commentaries are being penned from early Islāmic era to present time, constantly. Undoubtedly, Tafsīr is the genre that encompasses most volume of Islāmic intellectual heritage. Two arrangement orders of Qur‘ānic chapters and verses are classified by Muslim ‘Ulamaā. Present order of Qur‘ān arrangement is different from chronological order and arranged by Prophet Muḥammad (ﷺ) by the will of Allah Almighty under the wise counsel of Jibrā‘el (عليه السلام). Approximately, all exegeses of Qur‘ān from classical era to modern time, has been written according to present arrangement. Bāyān al-Ma‘ānī is an Arabic chronological order modern exegesis written by ‘Irāqī Muslim academic, Mullah Ḥawaish (d. 1978 CE). However, as a consequence of, following descending orders of Qur‘ān, this scholarly work is bit dissimilar to common exegeses. In this article, methodology, approach and divergent of this extraordinary exegesis as compare to standard traditional commentaries, has been discussed. Hitherto, research study



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indicate, it is a magnificent Tafsīr bil Māthūr, written in modern time, handy for general reader of intermediate level.

**Keywords:** Chronological Order Exegesis, Bāyān al-Ma’ānī, ‘Abdul Qādir Mullah  
Ḥawaish

### Foreword:

Qur’ān is the final words of Allah Almighty revealed in parts on Prophet Muḥammad (ﷺ) in last 23 years of his life around 609 CE to 632 CE. It has two arrangements orders, descending (نزولى) and indefeasible (توقيفى). Present Order of Qur’ān is what arranged by Muḥammad (ﷺ) by the will of Allah (ﷻ) under the Guidance of Jibrā’el (عليه السلام). Allah almighty says in Holy Qur’ān:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.<sup>1</sup>

Qur’ān is comprised of 114 chapters, begins with *Sūrah al-Fatīḥā* and accomplishes on *Sūrah al-Nās*. There are a scholarly debate regarding arrangements of sūrahs and verses within Qur’ān. Al-Sayūṭī (d. 1505) did combine different views on arrangements of *sūrahs and passages in Qur’ān* in his book *al-Itqān-Fi-‘Ulum al-Qur’ān*. Kirmanī (d. 1112) in his book *al-Burhān*, Qaḍī abū Bakr (d. 1148) and Ibn Farīs al-Qazwīnī (1004) holds the opinion that chapters arrangements was done by *Ijtihād* (Ultimate Effort) of Prophet Companions. All the while, Al-Bayḥqī (d. 1066) in his book *al-Madkhal* and ibn Aṭṭīā al-Andalusī (d. 1146) endorsed; arrangement was final in the life of Prophet Muḥammad (ﷺ).<sup>2</sup> As far the arrangements of verses are concerned, complete unanimity and consensus are established in Muslim *Ummah* and Islāmic theology supported by sound transmission that Prophet Muḥammad (ﷺ) himself arranged and recited by this way.<sup>3</sup> Sayūṭī puts his concluding comments that both, chapters and verses were arranged in the Life of Prophet Muḥammad (ﷺ). The other arrangement of Qur’ān is chronological order by which Qur’ān revealed. First five verses of the *Sūrah al-‘Alaq* stands first in that position. This order is discussed only in scholarly debate. Eminent Commentator Al- Sayūṭī (d. 1505) elucidates this topic in first 20 chapters of his Well-known book *al-Itqān fi ‘Ulum al-Qur’ān* on Qur’ānic sciences.<sup>4</sup> Yet, not single exegete ever endeavored to interpret Qur’ān by this order. Another key thing to remember, if Arabic text of Qur’ān is compiled in chronological order that book would not be titled Qur’ān. It should be kept in mind that other than arrangement there are not a slight difference in both orders. From Prophet

Muḥammad (ﷺ) time to present day, Muslims take keen interest in *Tafsīr*. *Tafsīr* is an Arabic word which mean “interpretation”. The general term include all genres of literature which are commentaries on Qur’ān. Historically, *Ma’ānī*, literally ‘meaning’ is the earliest major term used for the title of work of interpretation. Arabic Word *Ta’wīl*, literally, “Returning to the beginning” was perhaps introduced in third century. Major exegete Ṭabarī (d. 923) used the word ‘*Ta’wīl*’ in title of his interpretation *Jamī’ al-Bāyān ‘an ta’wīl āy al-Qur’ān*.<sup>5</sup> When Islām crossed the border of Arabic peninsula, many non-Arab nations embraced Islām. Utmost attention was paid by Muslim scholars to make Qur’ān, prime scripture of Islām, easy by explaining and simplifying its textual meaning. From third Islāmic century to present time, writing a *Tafsīr* is always trending. In Fourth Islāmic century major exegesis ‘*Jamī’ al-bāyān ‘an ta’wīl āy al-Qur’ān*’ was written in 30 volumes comprised of 20,000 pages approximately. Over the passage of time, different types of *Tafsīr* were written i.e. textual *Tafsīr* (*Ma’ānī al-Qur’ān* by al-Farā d. 822), Legal *Tafsīr* (*Aḥkam al-Qur’ān* by al-Jaṣās), Rhetorical *Tafsīr* (*Majāz al-Qur’ān* by Abū ‘Ubāydaḥ d. 824), Allegorical *Tafsīr* (*Tafsīr Tustarī* by Sahl al-Tustarī d. 896)<sup>6</sup>

When, where and why certain verses of Qur’ān revealed? Eminent interpreters of Qur’ān among companions of Prophet Muḥammad (ﷺ) like ‘Abullah ibn ‘Abbas (d. 688) and ‘Abdullah ibn Mas‘ūd (d. 650) describes briefly about time and reason behind revelation of certain verses and chapters of Qur’ān. All interpreters and exegeses of Qur’ān follow the present order of Qur’ān. In 20<sup>th</sup> century one ‘Irāqī Muslim Scholar ‘Abdul Qādir Mullah Ḥawaish wrote an extra ordinary and unusual exegesis of Qur’ān in which descending or chronological orders is followed. In this article a critical analysis of his approach, methodology and other aspects would be taken into consideration.

### **Orientalists views on Qur’ān arrangements:**

History and arrangements of Qur’ān is widely discussed in Orientalist writings. Their prime goal is to prove that Qur’ān is authored by Muḥammad. Their secondary objective is to prove that present Qur’ān is not what Muḥammad authored. The third motive of orientalist is to collect chronological Qur’ān, what they think is an original Qur’ān. German Orientalist Theodor Nöldeke (d. 1930) with three others academics, produced one book, ‘The History of The Qur’ān’. It is precise and comprehensive work on history of Qur’ān from orientalist’s point of view. Moreover, Nöldeke have a keen eye on other orientalist (i.e. William Muir, Hubert Grimme, and Flügel) work related to this topic. Briefly, Nöldeke concluded by attributing this notion to early Muslim Scholar (al-Ya‘qūbī) that present arrangement of Qur’ānic Surahs is a mechanical arrangement done by Uthmān.

“Uthmān collected the Qur’ān, compiled it, and put together the long surah with the long ones and the short surah with the short ones”.<sup>7</sup> Furthermore he adds, finding an exact chronological arrangement of Qur’ān is impossible, since even Muḥammad himself combined earlier and later revelation in the records he commissioned.<sup>8</sup> Nöldeke states, in Meccan chapters rhyme was Muḥammad prime concern. He did arrange verses from poetic point of view.<sup>9</sup> In opinion of Nöldeke, Muir chronological order of the surah is only an approximate arrangement and differs with us.<sup>10</sup> However, Nöldeke criticized Flügel in hard words, “Flügel has a totally inaccurate arrangement in his edition of the Koran”.<sup>11</sup> To Nöldeke, present edition of Koran can be attributed to Uthmān.<sup>12</sup> Arthur Jeffery also contributed to this field by writing ‘Materials for The History of the Text of The Qur’ān’. According to Jeffery there was so many codex of Qur’ān in early Islāmīc era identical to each other’s.<sup>13</sup> In other words, orientalist claims there were so many editions of Qur’ān. To Orientalists, present arrangement and contents of Qur’ān is not the same as was in Prophet Muḥammad time. Surprisingly, orientalist themselves are not on a one page as a far proposed chronological arrangement of Qur’ān is concerned. To put it in another way, vulnerability of orientalist’s notions is clearly visible as they established their key findings on unsound transmissions and fabricated traditions. Dr. Muḥammad Mohar Ali, in his notable work, ‘The Qur’ān and The Orientalists’ have examined the main theories and assumptions of orientalist, in detail. He has a great insight of orientalist work produced by Margoliouth, William Muir, Richard Bell, Nöldeke, Arthur Jeffery, John Burton, and J. Wansborough on Qur’ān. Dr. Mohar research builds on solid arguments with logical reasoning. Mohar Ali says, “By Nöldeke’s own admission, his chronological arrangement of the passages and sūrahs is only *probable* and *relative*”.<sup>14</sup> Furthermore, Mohar Ali writes, Reodwell did not accept Nöldeke chronological arrangements. “Thus Rodwell comes forward with another chronological order of sūrahs in his translation of the Qur’ān which was published just one year after the first appearance of Nöldeke’s work”.<sup>15</sup> Mohar Ali rejected Nöldeke’s assumption that Zayd (May Allah pleased with him) or the processors of the codices combined the Qur’ānic pieces of different origin as they thought fit.<sup>16</sup> Mohar Ali concluded that the orientalist leave no stone unturned to assail the Qur’ān. Their awkward rearrangements of the sūrahs translation have not attained popularity among educated Muslim and non-Muslim.<sup>17</sup> Moreover their translation contains various misinterpretations and mistakes. To illustrate what Mohar Ali claims, he presented and quoted numerous examples from orientalist work. Aforementioned discussion leads us to conclusion that present arrangement of Qur’ānic sūrahs and passages is done by Messenger of Allah under divine guidance.

### Literature Review:

In Islāmic intellectual history, Tafsīr is a genre to which Muslim scholars contributed to a fair amount. Nonetheless there are very few books available on descending order Tafsīr. To put it another way, no significant work has been found on this topic. Research indicates, an essay written by Dr. Maḥmūd ‘Alī ‘Uthman has been published in Journal of the Faculty of Sharīa and Law, from al-Azhar University, 2015. That article discusses about approaches of Shaikh ‘Abdul Qādir in “statement of Meaning”. Yet, no text of that essay was found. Furthermore, interpretation of holy Qur’ān “*Bāyān al-Ma‘ānī*” is consulted as a prime source for writing this article.

### Significance of work:

Qur’ān is a miracle and last message of Creator to his creation. More than Fourteen and half centuries have been passed but relevance and significance of its teachings are credible for mankind, and would be till final day of this world. Moreover, It still address the human being and give durable solution for the problems that mankind is facing. The prime subject of Qur’ān is Mankind. Having said that human knowledge is being advance day by day but mankind is still suffering through some serious social and other crisis. Islāmic scholars of all ages take this responsibility to interpret the message of Qur’ān to bring out the solutions for contemporary issues and problems. Hundreds of interpretations of Qur’ān in numbers of languages have been produced since it has been revealed. Based on following verse, Muslim scholars take this responsibility to convey and spread the final message of Allah Almighty to all mankind:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message.<sup>18</sup>

Through the following verse it is mandatory for Muslim Scholars to expound the teaching of Qur’ān in various languages:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

And We did not send any messenger except [speaking] in the language of his people to state clearly for them,<sup>19</sup>

Qur’ān needs interpretation because Prophet Muḥammad (ﷺ) was asked to do so by Allah Almighty:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.<sup>20</sup>

An accepted and righteous interpretation is what follows the sayings of Prophet Muḥammad (ﷺ) and approach of his companions (May Allah Pleased with them all). Some interpreters focus on Qur’ān Juristic and legal aspects meanwhile other focus on theology, textual, historical events, ethics and social issues. Valuable interpretations of Qur’ān have been produced in every century. These interpretations are important part of Islāmic intellectual heritage. Different interpretation has different characteristics. *Bāyān al-Ma‘ānī*, as a descending order exegesis is a unique and valuable addition in literature relates to Qur’ān written in 1939 in Syria by exegete Mullah Ḥawaish. In this article, *Bāyān al-Ma‘ānī* methodology and approach will be analyzed critically.

### **Mullah ‘Abdul Qādīr Ḥawaish introduction:**

Shaikh ‘Abdul Qādīr Mullah Ḥawaish Al-Sayyad Maḥmūd Al-Ghazī Al-Ānī was born in town of Ānah, Iraq in 1880. He got his early education in government institute of Ānah. Later on he studied Islāmic Jurisprudence in seminary of *Dēir Ez-Zōr*, a town situated in Syria near Irāq border. He received his Mastery in Islāmic Theology from Shaikh Badr al-Dīn Al-Ḥasnī in Damascus. He also received a law degree from law institute in Damascus which played an essential rule in his professional life career. Soon After completing his law studies, he did join government job in law department and serve on different post including Qādī (judge) from 1910 to 1927. Beside this position, he was a teacher and preacher in cities of *Al-Māyādīn* and *Al-Bukamal* situated in Syria. From 1928 to 1935 he served as a member of criminal court of *Al-Māyādīn* and *Al-Haskāh*, cities of Syria. In his spare time he used to deliver lectures and arrange special classes for students of law, Jurisprudence and other Islāmic disciplines. Shiekh ‘Abdul Qādīr Mullah Ḥawaish passed away in 1978, city of *Dēir Ez-Zōr*, Syria.<sup>21</sup> His Grandson Professor Aḥmad Ḥazim Mullah Ḥawaish describes, his grandfather was a great speaker and impartial Judge. It was an honor for distinguished scholars and elite class of the city to attend his lectures. After lectures an informal discussion took place in which all participants do ask questions about religion, politics and contemporary issues. Mullah Ḥawaish used to give satisfactory and valuable academic answers to those queries. Despite his service on a high ranks in judiciary, he was quite a humble person. Mullah Ḥawaish was famous for his piety and well-disciplined life. Well established personal library was the place, where he spends most of his time. People did consult him for religious and worldly affairs and takes valuable advice.<sup>22</sup>

### **Literary contribution of Mullah Ḥawaish:**

Mullah Ḥawaish is famous for his descending order exegesis of Qur’ān *Bāyan al-Ma’ānī*. Apart from this, his other literary compendium found in manuscripts are following, *Ḥusn al-Bāyān Fī Tajwīd al-Aḥkam al-Qur’ān* (How to Recite Qur’ān), *‘Ilm al-Fara’id* (Knowledge of Inheritance), *Qawa’id al-Luga al-‘Arabīā* (Arabic Grammar), *Aḥsan al-Sunān fī al-Azkār* (Tradition of prophet to Remember Allah Almighty) *Al-Qa’l fī-‘Ilm al-Tōḥīd* (Oneness of Allah Almighty). Due to his humble nature, he did not express his keen interest to publish his literary work. This attitude brought grievous results and most of his manuscripts and literary work lost by the passing of time.

### **Intellectual sources of ‘Bāyān al-Ma’ānī’:**

As a matter of fact, author of *Bāyān al-Ma’ānī*, Mullah Ḥawaish has a great insight of knowledge about classical commentaries as well as latest work done by modern interpreters of his time. He relied over commentaries like Ibn-‘Abbās (d. 688 CE), Khāzin (d. 1340), Nasfī (d. 1142), Bagvī (d. 1122), Rāzī (d. 1210), Ibn-‘Arabī (d. 1240), Beḍāwī (d. 1286), Farīd Wajḍī (d. 1954), Rashīd Raḍa (d. 1935), and Muḥammad ‘Abduhū (d. 1905). He consulted jurisprudence books and writers like *Al-Mabsūṭ* by Sarkhasī (d. 1090), *Dur al-Mukhtār*, *Al-jaohra* and *Khaṭīb Sharbīnī* (d. 1282). Mysticism was also not neglected by Mullah Ḥawaish like *‘Āwarīf al-Ma’ārif* by Sūhārwardī (d. 1234), *Aḥyā al-‘Ulūm* by Imām Ghazālī (d. 1111), *al-Insān al-kāmīl* by ‘Abd al-karīm Jīlī (d. 1424). He did depend on Qīra’t ‘Āsim (dialect) and *Rīwayāt Ḥafs* for his commentary because these both are agreed upon.<sup>23</sup> Mullah Ḥawaish took 10 years from 1929 to 1939 to write and complete this exegesis.

### **Mullah Ḥawaish approach towards Uṣūl al-Tafsīr:**

Similar to other exegeses, Mullah Ḥawaish did describe some principles in preface of commentary that should be followed while interpreting Qur’ān. In preface of his commentary Mullah Ḥawaish did testify that present arrangement of Qur’ān is what had been preserved according to will of Allah by Prophet Muḥammad (ﷺ). Hitherto, fourth rightly guided caliph, ‘Alī bin abī Ṭālib (May Allah pleased with him) (d. 661) arranged his copy of Qur’ān according to chronological order for the sake of certain purpose like when, why and where different chapters and verses of Qur’ān revealed? There is great deal of knowledge in knowing these facts. Some commandments are specific while others are general. Few injunctions are explained while others are abstract. Some laws are abrogated by other. Mullah Ḥawaish claimed when we read any commentary there are lot of different narrations relating

to one verse which leaves the reader confused. Contradictory to those, i decided to write one commentary by descending order in which most authentic and sound narrations would be quoted. Though it is odd to write commentary in such way but to me, it is like following the tradition of Ḥaḍrat ‘Ali bin Abī Ṭalīb (May Allah please with him). It would be proved beneficial for Muslim *Ummah*.<sup>24</sup> In opinion of Mullah Ḥawaish, interpreter of Qur’ān need to be exceled in 12 fields of knowledge including Arabic, Ṣarf, Naḥv (Arabic Grammar) Logic, Hadith (Prophet Muḥammad Sayings and traditions), Jurisprudence, Principle of Islāmic Jurisprudence, Dialects of Qur’ān and ‘*Ilm al-Kalam* (Islāmic Theology). He also adds, fear of Allah (*Taqwā*) is prime requirement for interpreters by arguing from following verse, as Allah says in Qur’ān:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ

Be fearful from Allah he will teach you.<sup>25</sup>

Mullah Ḥawaish concluded by saying , the last important thing for interpreter, to keep silence at the places where he does not find any sound saying or guidance from prime sources. Because with the authority of companion Abū Zar (d. 652), Prophet Muḥammad (ﷺ) said: Whoever said in Qur’ān by his own opinion he may find his place in Fire.<sup>26</sup> It does mean that not to say something which opposes the true spirit of Islām. Otherwise Allah Almighty compels Muslims to ponder in Qur’ān:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

“Then do they not reflect upon Qur’ān, or are there locks upon (their) hearts?”<sup>27</sup>

To put it another way, Allah says:

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it.<sup>28</sup>

According to Mullah Ḥawaish there are three types of interpreters, first are those who follow authentic sayings of Prophet and his companions. Second are those who describe and follow their own opinion solely. It is unacceptable and condemned indeed. Third kind of interpreters combined both methodologies. That is the desired, acceptable and appreciated indeed.<sup>29</sup> In opinion of Mullah Ḥawaish there are few things that are only known to Allah and interpreters should kept silence. Allah says in Qur’ān:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

And no one knows its [true] interpretation except Allah. But those firms in knowledge say, "We believe in it. All [of it] is from our Lord".<sup>30</sup>

Commentaries written with Mystic approach and pattern by *Ṣūfīs* are condemned by Mullah Ḥawaish.<sup>31</sup> Mullah Ḥawaish claimed in preface he did avoid explaining common facts in much detail. For example, Qur'ān says:

قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّعَى

“They Said, “Our Lord indeed we are afraid that he will hasten [Punishment] against us...”

So from context it is understood Prophets Moses & Harūn (عليهما السلام) are being discussed in this verse.<sup>32</sup> On another place Prophet Moses (عليهما السلام) says:

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا

He (Moses) Said It is my staff; I lean upon.<sup>33</sup>

But few interpreters explained this word (*Atawakka'o* 'Alay'ha) unnecessarily prolonged. There are no needs of this approach when meaning of word is clear from context. Many topics and contents are partially discussed at different places of Qur'ān. Instead of explaining and repeating these topics every time, I did point out where in my commentary, similar thread has been discussed already in detail.

At the end of any tradition and quotation I did add my concluding comment about the authenticity of quotation. I didn't include unsound traditions and narrations from unknown sources. To me it is great fault but in this era many so called scholars quote sayings of Prophet Muḥammad (ﷺ) without knowing narrators chain even.<sup>34</sup> In preface, Mullah Ḥawaish established the fact that the purpose of *Sharī'ah* (Islāmic code of life) is not to put mankind in trouble. Allah says:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

“Those Who Follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them good things and prohibits for them the evil and Relieve them of their Burden and the Shackles which were upon them.”<sup>35</sup>

All the injunctions of Islām implicated moderately. For instance prohibition of wine took place in four different stages by the passage of time. Mulla Ḥawaish put some light on characteristic of Meccan and Medinan Chapters of Qur’ān. As a matter of fact, approximately all verses revealed in Makah are shorter than verses revealed in Madina. Key thing to remember, he is talking about verses not the chapters. For example Chapter *al-Shu‘arā* [Poets, No. 26] is Meccan and comprised of 227 verses, whereas chapter *al-Anfāl* [Bounties, No.8] is Medinan and comprised of 75 verses. Surprisingly, with a great difference in number of verses, the length of both chapters is same. In contrast, few chapter and verses are vice versa. According to Mullah Ḥawaish two third portion of the Qur’ān is Meccan.<sup>36</sup> It seems appropriate to mention two kind of Tafsīr of Qur’ān. Firstly, *Tafsīr bil Riwaya* (Explanation through different Transmission Source i.e. Qur’ān, Traditions of Prophet Muḥammad (ﷺ) and his companions) and *Tafsīr bil Rāy* (based on reasoning). Mullah Ḥawaish is in favor of *Tafsīr bil Rīwaya*. He denounces the Tafsīr written by Mystics in an ambiguous way. Mullah Ḥawaish strongly rejects the thesis that Qur’ān was neither written nor compiled in the era of Muḥammad (ﷺ). He says it is baseless notion.<sup>37</sup> Allah Almighty says:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ

Falsehood cannot approach from before it or from behind it.<sup>38</sup>

The last verse of Qur’ān to be revealed was 281 of *Surah al-Baqrah* (the Cow), “And fear a day when you will be returned to Allah” argued Mullah Ḥawaish. There are many statistical figures and information given in preface. “By the Grace of Allah, My interpretation of Qur’ān will let the reader exempt from lot of books”, Mullah Ḥawaish claimed.<sup>39</sup> It seems Mullah Ḥawaish had a great insight on Qur’ān history in the light of early classical Islāmic books and resources. There is not a single important transmission about compilation and history of Qur’ān but he did mention in his commentary preface. Mullah Ḥawaish said after the circulation of official Copy of Qur’ān, in third pious and rightly guided Caliph ‘Uthman (d. 656) era, all others copies were taken into government custody and disposed by burning. Mullah Ḥawaish denied the concept of total abrogation. He insists that all commandments of Qur’ān are valid in different circumstances with some limitation and conditions. To prove his stance Mullah Ḥawaish said Abū Muslim Aṣfahānī (d: 934) and Imam Razī (d: 1209) did also favor the same judgment. Mullah Ḥawaish disliked the unnecessary and irrelevant discussion in which engaged Muslim scholars and rulers. Issue of *Khalq-e-Qur’ān* was very burning issue that got fame in Abbasīd Caliph Māmūn-ur-Rashīd (d: 833). Many eminent pious Muslim scholars were persecuted by government for opposing caliph opinion and Mu‘tazīla (rational) school of thought. Mullah Ḥawaish said it was a pure

philosophical issue based on satanic notions having no grounds in Qur'ān and Sunnah.<sup>40</sup> Mūtaẓilah said, Qur'ān is comprised of words, so it is not eternal rather created later on. Mullah Ḥawaish said characteristic of Allah Almighty is not as same as of human being.

Mullah Ḥawaish established the fact that Tōrah and Injīl (Gospel) are corrupted in words as well as in meanings. These books translated without keeping the original text. There are major blemish deficiency attributed to Allah and Messengers in Torah and Injīl. For example it is stated that Prophet Lūṭ (عليه السلام) has marital relation to his daughter.<sup>41</sup>

### **Beginning of Chapter:**

Mullah Ḥawaish commences each chapter by mentioning its number in both, chronological and present order. Briefly, he discussed number of verses and words, either its Meccan or Medinan, and some other statistical details. He also account either any abrogated injunction are found in this chapter or not.

### **Textual Explanation:**

The Lexicon of scripture along with its grammar is explained briefly in this commentary. But generally Mullah Ḥawaish did avoid grammatical explanation. Instead of defining meaning from linguistic approach, Mullah Ḥawaish relied over tradition of Prophet and sound transmission of companions.

### **Ḥurūf-e- Muqāṭṭa'āt (Disjoined letters):**

29 out of 114 chapters of Qur'an begin with these mysterious letters. Exegetes of all ages tried their best to elaborate the meanings of these letters. Mullah Ḥawaish says: it is a divine secret. The exact meanings of these words are known to Allah and His beloved Prophet Muḥammad (ﷺ).<sup>42</sup>

### **Honest-to-goodness approach:**

Our notable exegete simply avoids ambivalent narrations and notions. For example Allah Almighty said to Prophet Ādam and his wife Ḥawa, “Don't approach to this tree”. In Mullah Ḥawaish opinion, there are no needs to specify the tree. Instead of classifying the tree, we have to focus on philosophy of this parable and lesson conveyed through this.<sup>43</sup>

### **Use of Prophet Muḥammad (ﷺ) Sayings:**

*Bāyān al-Ma'ānī* is a perfect and magnificent example of *Tafsīr bil Riwaya*. Mullah Ḥawaish frequently used authentic saying of Prophet. For example, in commentary of Sūrah Yūsuf, when Prophet Yūsuf (عليه السلام) said to his father:

إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (4) قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ (5)

I saw a dream, eleven stars, sun and moon are paying homage to me. He (Father) said, O son do not discuss your dream with your brothers otherwise they may plan evil against you and clearly Satan is an enemy of Human.<sup>44</sup>

Mullah Ḥawaish brought some authentic traditions of Prophet Muḥammad (ﷺ) from Book of *Bukhārī*<sup>45</sup> from the authority of Abū Sa'ēd Al'khudrī, Prophet Muḥammad said, when any of you dreamt of something good, it is from Allah, so praise to Allah and discuss about it with people, if you dreamt something bad then seek Allah protection from Satan and his evil. Following this tradition Mullah Ḥawaish add another from *Saḥīḥ Muslim*, from the authority of Jābir (May Allah please with Him), Prophet Muḥammad (ﷺ) said when someone dreamt of something bad, he should spit thrice on his left side, seek shelter from Allah then change his laying position. Here our exegete Mullah Ḥawaish writes notable lines which clearly describe his simple approach. He said we have no idea what is the logic behind spitting and changing the body position by turning it but whatsoever Prophet said is full of benefits and wisdom, because Prophet doesn't speak but with Allah's will. After quoting these traditions, Mullah Ḥawaish discussed in detail about dream from medical, psychological and philosophical aspects.

If the under discussed topic is repeated anywhere in his commentary, Mullah Ḥawaish do not forget to indicate that by mentioning volume, chapter and verse number.<sup>46</sup> For instance when he explained dream of Prophet Yūsuf he also did mention Prophet Muḥammad (ﷺ) night Journey (*Isrā*) and Prophet Ibrahīm (عليه السلام) dream of slaughtering his son. Time to time, Mullah Ḥawaish gives some historical information without reference in his commentary. Meanwhile, explaining eleven stars, without reference, he named all eleven brothers of Prophet Yūsuf 1. Ajriān, 2. Ṭariq, 3. Danīel, 4. Qabīs, 5. 'Amodān, 6. Falīq, 7. Sūbah, 8. Zarōh, 9. Farukh, 10. Wasab, 11. Zulkatfain.<sup>47</sup> Yet, here it seems, Mullah Ḥawaish deviated from his self-laid principal that he will not quote anything unless authentic with proper references. Here it is important to have a look on other commentator's point of view. Ṭabarī (d: 923) did mention a tradition of Prophet Muḥammad (ﷺ) from the authority of Jābir. One Jew came to Prophet Muḥammad (ﷺ) and asked the name of eleven stars which Prophet Yūsuf had seen. Messenger of Allah (ﷺ) kept quiet. Then Gibra'il arrived and informed the Prophet Muḥammad about their names. Prophet (ﷺ) asked from that Jew, would you be believer if I inform you

their names! He replied yes, then Prophet (ﷺ) named them, Jarbān, Ṭarīq, Zayal, Zul kanfat, Qabīs, Wasāb, Amōdān, Falēq, Misbah, Zarōḥ, Zulfarg, Zayā, Noora and that Jew scholar testified those names.<sup>48</sup> Indeed this tradition is *Mursal*<sup>49</sup> and Ḥakam bin Zahēr is a *Matrūk* (Abandoned)<sup>50</sup> narrator. Most probably legitimacy of this narration could be the reason, for what Mullah Ḥawaish did not mention its source. But there is a difference in names of four brothers. At the same time Allama Bēḍawī (d: 1292) did quote the same narration with same authority “from Jābir”.<sup>51</sup> Mullah Ḥawaish and Bēḍawī did quote the same names except one. Mullah Ḥawaish writes that at the age of twelve Prophet Yūsuf saw this dream.<sup>52</sup> Whereas ‘Allama ibn al-Juzi (d: 1201) said in his commentary of Qur’ān “*Zād al-Masīr*” there are three figures about his age, seven, twelve and seventeen.<sup>53</sup> Mullah Ḥawaish does not consider *Khābar al-Wahīd*<sup>54</sup> as a sound and legitimate source for religious matter.<sup>55</sup>

### Ijmā‘ (Consensus):

Mullah Ḥawaish counts Consensus of Sūn’ī Jurists (*Ahl al-Sunnah wa al-Jama‘āh*) as an authority. As contrary to Rationalist (*Mu‘taẓila*), Ahl al-Sunnah wa al-Jamm‘āh has a consensus over, if Muslim commits a major sin, he is still a *Mo‘min* (believer).<sup>56</sup> Our exegete takes Ijmā‘, as a valid and sound source for legislation at many places in his commentary.

### Mullah Ḥawaish analytical approach:

Mullah Ḥawaish criticized those traditions of prophet’s companions which go against the Qur’ān apparently. In Commentary of Sūrah Nūr following verse:

الرَّائِيَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes<sup>57</sup>

Mainstream interpreter used to converse about the punishment for married Muslim is stoning. Mullah Ḥawaish established his different point of view from mainstream interpreters. To Mullah Ḥawaish, stoning is the only punishment either guilty is Muslim or non-Muslim. Stoning is the punishment for fornication written in Torāt. Prophet Muḥammad (ﷺ) did order of stoning to Jew. Injīl is not a set of law rather Christian has to act upon Torāt. Qur’ān has abrogated only that part of former *Shari‘āh* which had been corrupted. Capital punishment of lapidation for fornication (sexual intercourse with married women) was given to Jew in the time of Prophet Muḥammad (ﷺ) and it’s still included in present Torah.<sup>58</sup> As far prophet tradition are concerned, guilty must be Muslim to bear stoning for fornication are no more authentic. As a matter of fact, Action and practice of Muḥammad (ﷺ) is

high in value. Fornication is the act of capital crime irrespective of Muslim, Jew or Non-Muslim. Mullah Ḥawaish said Imām Abū Ḥanīfa (d. 767) do apply condition that non-Muslim cannot be stoned. Imām Shafī (d. 820) and Imām Yūsuf (d. 798) do not consider this condition to inflict punishment for adultery.<sup>59</sup> Secondly, punishment of stoning is approved from Prophet Muḥammad (ﷺ), his Companions and Muslim have consensus over this unanimously. Mullah Ḥawaish strongly condemned this notion that recitation of stoning verse is abrogated. Our Commentator said it is against the claim of Qur’ān. Mullah Ḥawaish criticized the following narration from the authority of second pious rightly guided Caliph ‘Umar bin Khaṭṭab (d. 644), The Messenger of Allah, peace and blessings be upon him, stoned (the married adulterer), Abū Bakr stoned, and I stone. Were it not that I hate adding to the book of Allah, I would have written it in the copy of the Qur’ān. I fear that people will come and not find it in the book of Allah, so they will disbelieve in it.<sup>60</sup> Mullah Ḥawaish add his concluding comment on this narration that it is quite strange that ‘Umar didn’t fear in Prophet Time, nor in first rightly guided caliph Abū Bakr (d. 634) time, to say just and fair words. How it is possible that he did fear from people and he was Ruler? <sup>61</sup> Mullah Ḥawaish said for example when ‘Umar bin Khaṭṭab said, from now uttering a word *Ṭalāq* (Divorce) thrice at a same time would be considered three and be implemented legally. People of that time kept quiet. It is called *Ijmā’ sakūtī* (silent consensus). *Ijmā’ Sakūtī* is not an authority to overrule Qur’ān and Hadīth. That is why, later on Muslim Jurist adopted different opinion on this divorce issue.

### Use of contemporary scientific knowledge:

Qur’ānic verses about nature are explained in scientific way by Mullah Ḥawaish. Allah Almighty says in Holy Qur’ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا  
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

“O you, who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, seeing.”<sup>62</sup>

Our commentator writes microorganisms are the armies that cannot be seen. These microorganisms cause different kind of disease like plague and cholera.<sup>63</sup> Mullah Ḥawaish said we can extract this type of meaning from Qur’ānic verses because Allah Said:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have not neglected in the Register a thing.<sup>64</sup>

We should ponder deep into Qur’ān to understand meaning that fits to our age. Mullah Ḥawaish did use scientific information and knowledge of his time. But it created problem at few place for today reader. For instance he did interpret following verse:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

“Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs.”<sup>65</sup>

Mullah Ḥawaish said: in mother womb baby gender cannot be known from modern rays.<sup>66</sup> However, today’s reader can assume maybe 80 years ago it was not possible but modern technology is much advanced. By the way that is a common mistake all commentators did while relating, ever developing and advancing scientific knowledge to Qur’ān. Yet, beside gender Mullah Ḥawaish did add many other things in womb which are only known to Allah Almighty. For Example: age, death, destiny and etc.

### Use of poetry:

Mullah Ḥawaish occasionally used poetry in his commentary. From preface to end of commentary, the reader can find fine collection of poetry. Poetry was used to confine the meanings of specific word. For instance when he defined meaning of *Wahī* (revelation he quoted these poetic verses to confirm the literal meaning of *Wahī* (swift and secret instruction).<sup>67</sup>

نظرت إليها نظرة فتحييت  
فأوحى إليها الطرف أني أحياها  
دقائق فكري في بديع صفاتها  
فأتز ذلك الوحي في وجناتها<sup>68</sup>

At some point he mentioned poet name and sometimes not. In above poetic verses reader has no idea of poet. But following poetic verses quoted in the commentary of Sūrah al-‘Alaq (the Clot) to explain the following verse:

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

“Created man from clinging substance”<sup>69</sup>

Are attributed to third pious Caliph ‘Ali bin abī Ṭalib (May Allah please with him, d: 661)<sup>70</sup>

دواؤك فيك ولا تشعر  
تزر عم أنك جرم صغير  
وداؤك منك ولا تبصر  
وفيك انطوى العالم الأكبر<sup>71</sup>

At one point Mullah Ḥawaish quoted some poetic verses about how knowledge can be attained.<sup>72</sup>

ذكاء وحرص واجتهاد وبلغه  
الألا تنال العلم إلا بستة  
سأنبئك عن مجموعها ببيان  
وإرشاد أستاذ وطول زمان<sup>73</sup>

To certify the meaning of ‘*Warq*’ in following verse Mullah Ḥawaish did add poetic verses:

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

Now then send one of you with this silver to the city.<sup>74</sup>

قل لي بلا ورق هل ينفع الورق<sup>75</sup>

أعطيتني ورقا لم تعطني ورقا

So *Warq* mean is gold or silver coin rather than paper currency.

### Deviation from self-constituted principle:

As claimed by Mullah Ḥawaish, in preface of his commentary that he will avoid quoting narration from unknown sources. But at rare places our commentator seems to deviate from his self-established rule. In the commentary of Sūrah al-Baqrah (the cow) following verse:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“When your Lord said to Angels I’m making Khalifa (Deputy) in Earth.<sup>76</sup>

Mullah Ḥawaish adds a long narration from unknown source. In brief that narration talks about how man was created. Allah Almighty decided to create man and revealed to earth that I’m creating human being out of you. If human obey me enter him in gardens and if he disobey, put him in fire. Then Allah did order Jibrā’el to go to earth and take (mud) from it (to create Ādam). Earth said to Jibrā’el, I seek protection from Lord that part of me disobeys him. Jibrā’el returned. Then Allah sent Mika’el, earth replied the same. Finally Allah Almighty sent ‘Ezra’el who did collect different specimen from earth including sweet, soar, pure, impure, red, white and black. Allah Almighty asked ‘Ezra’el, despite his knowledge, what conversation took place between earth and you? ‘Ezra’el did explain. Allah Almighty said due to your hardness I’ll give you power to seize human soul. Then Allah made a raw material for men and put him on paradise entrance. All the Angels gazed at that substance. Iblīs (Satan) and other angels got into conversation about this new creature. Angels expressed their views if Allah made it superior to us we shall admit and acknowledge. Iblīs spoke, I’ll not admit to him.<sup>77</sup> This long narration has no reference. Whereas, in commentary of Sūrah al-Fātiḥa first verse, while explaining the word (الْعَالَمِينَ) Mullah Ḥawaish reported two narrations from unknown sources that “there are one thousand worlds. Six hundreds are on sea and four hundreds are on land. Some said there are eighty thousand worlds half of them are on land and remaining is in ocean”.<sup>78</sup>

### Juristic approach:

As far juristic approach is concerned, no particular details can be extracted from this exegesis. Explaining the verse about cutting thief hand, mullah Ḥawaish summarize all issue in few lines, leaving complication relating to this issue unaddressed. Beside few basic conditions, Mullah Ḥawaish add, quarter *Dīnār* (Byzantine golden coin used during Prophet Muḥammad time weigh 4.25g) is the theft amount to apply this capital punishment.<sup>79</sup> Yet, Mullah Ḥawaish endorsed, implementation of Qur’ānic punishment is the only way to reduce theft crime in Islāmīc society. Mullah Ḥawaish express his views, prostration is mandatory on listener of Qur’ānic verse which ask to prostrate, if recitation is live on Radio or Television. Otherwise while listening from recorded recitation, prostration it not mandatory. If listener is not purified and need ablution then he may perform prostration latter on.<sup>80</sup>

### **Isrā’ēliyāt (Jews and Christians Narratives):**

Mullah Ḥawaish said these Narrations are not worth quoting. Consequently, these narrations were not documented with authenticity over a long period of time.<sup>81</sup> Most probably he means those Jewish narrations which oppose Islāmīc teachings.

### **Conclusion:**

*Bāyān al-Ma’ānī* is a magnificent precise chronological/descending order exegesis based on sound narrations of Prophet Muḥammad (ﷺ), his companions and successors (*Tafsīr bil-Māthūr*) written in six volumes. Simple, contemporary and easy to understand Arabic language is used by exegete Mullah ‘Abdul Qādir. It is an intermediate level exegesis that can be suggested to learner of Islāmīc theology. Juristic and legal issues are not discussed in very much detail. Consequently, this exegesis is not endorsed to those who want a deep and detail insight in legal issues and aspects of Qur’ān. Other than arrangement order, no major changes are observed with comparison to regular Qur’ān exegeses. Surprisingly, no rhythm (نظم) and relevance has been observed between chapters in descending order arrangement. Therefore, indefeasible arrangement and order (توقيفی) is most suitable to interpret Qur’ān. Furthermore, it seems appropriate; an exegete should follow present arrangement order of Qur’ān. Mullah Ḥawaish used moderate words and approach, supported with logical reasoning to prove his stance. He didn’t denounce adverse opinions with grating language. It is worth mentioning that Mullah Ḥawaish developed his own style of writing and reasoning. No impacts from any other exegetes can be traced in his approach and methodology. Despite this commentary was written in an era when modern trend in Tafsīr (i.e *Tafsīr al-Manar*) was emerging due to colonialism and advancement in science and technology. Mullah Ḥawaish didn’t encompass those contemporary political issues.



- 15 Ibid., p. 206
- 16 Ibid., p. 211
- 17 Ibid., p. 237
- 18 Qur'ān, Sūrah al-Ma'idah, 5: 67
- 19 Qur'ān, Sūrah Ibrāhīm, 15:4
- 20 Qur'ān, Sūrah al-Naḥal, 16:44
- 21 <http://shamela.ws/index.php/author/1324> (retrieved on April 3, 2019).
- 22 <http://esyria.sy/sites/code/index.php?site=deiralzor&p=stories&category=characters&filename=201306220805022> (retrieved on March 5, 2019).
- 23 Mullah Ḥawaish, 'Abdul Qādir, Bāyān al-Ma'ānī (Damascus: Maktaba al-Taraqī, 1965), v.1, p.11
- 24 Ibid., pp. 4-5
- 25 Qur'ān, Sūrah al-Baqrah, 2:282
- 26 Tarmizi, Abū Esa, Sunnan Tarmizi, (Egypt, 1975, Sharika Matba' Mustafa al-babī ḥalbi) Hadith No. 2950, v.5, p.199
- 27 Qur'ān, Sūrah Muḥammad, 47:24
- 28 Qur'ān, Sūrah al-Nīsa, 4:83
- 29 Ḥawaish, v. 1, p.10
- 30 Qur'ān Sūrah āl-Imran, 3:7
- 31 Ḥawaish, v.1, p.15
- 32 Qur'ān, Sūrah Tāhā, 20:45
- 33 Qur'ān, Sūrah Tāhā, 20:18
- 34 Ḥawaish, v.1, pp. 12-13
- 35 Qur'ān, Sūrah al- A'raf, 7:157
- 36 Ḥawaish v. 1, p.21
- 37 Ibid., p.33
- 38 Qur'ān, Sūrah al-Fuṣṣilat 41:42
- 39 Ḥawaish, v.1, p.27
- 40 Ḥawaish, v.1, p. 43
- 41 Genesis 19:30-38 ( KJV)
- 42 Ḥawaish, v.5, p.4
- 43 Ḥawaish, v.1, p.336
- 44 Qur'ān, Sūrah Yousaf : 4-5
- 45 Ḥawaish, v. 3, p. 174
- 46 Ibid.
- 47 Ḥawaish, v.3, p. 178
- 48 Ṭabṛī, Muḥammad bin Jarīr, Jame' al- Bāyān fi-Tawēl'i Qur'ān, (Bairut : Mū'asasah al-Risalah, 2000), v.15, p.555
- 49 Literal Meaning: Left out, forwarded.
- Technical Meaning: It is that Hadith which a Taaba'ee quotes directly from Prophet (عليه السلام) without mentioning the name of Saḥābī.
- 50 Literal meaning: Abandoned.
- Technical meaning: That Hadith in which there is such a narrator who has been blamed for lying or falsehood in matters other than narrating Hadith.
- 51 Beḍawī, Naṣir al-Din, Anwar al-Tanzīl wa Asrar al-Ta'wīl, (Bairut: Darul Aḥya al-Tūrath al-'Arabi, 1997) v. 3, p. 155
- 52 Ibid., p. 178
- 53 Al-Juzi , Abu al-Farj 'Abd al-Raḥman, Zad al-Masīr, (Bairut: Darul kitāb al-'Arabi, 2002), v.2. p. 413
- 54 It is a Hadith which does not impart positive knowledge on its own unless it is supported by extraneous or circumstantial evidence.
- 55 Ḥawaish, v.6, p.166
- 56 Ḥawaish, v.5, p.415 see also v.6, p.500
- 57 Qur'ān, Sūrah al-Nūr, 24:2

*Chronological order exegesis "Bāyān al-Ma'ānī"*

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58 Ḥawaish, v.6, p.107, sees also Deuteronomy, xxii. 24 (KJB), Stoning is a type of punishment in which people throw stones at guilty until subject dies, But Rabbinic Judaism interpreted these laws in a way so these punishments and laws are practically unenforceable.

59 Ibid.

60 Al Tarmizī, Abū Esa, Jame' Al-kabīr, (Bairut: Dar al-Garb al-Islāmi , 1998), Hadith no. 1431, v.3 . p.90,

61 Ḥawaish, v. 6, p.108

62 Qur'ān, Sūrah al-Aḥzāb, 33:9

63 Ḥawaish, v.4, p.383

64 Qur'ān, Sūrah al-An'ām, 6:38

65 Qur'ān, Sūrah Luqmān, 31:34

66 Ḥawaish, v.3, p.492

67 Ḥawaish, v.1, p.54

68 Translation: I looked at her and got stunned by her excellent beauty, so I conveyed secretly with my eyes, I love you. My secret gesture impressed her by reaching deep into her heart.

Author of these poetic verses are unknown but these verses are quoted in one book of poetry ,

داود بن عمر الأنطياكي، المعروف بالأصم، تزيين الأسواق في أخبار العشاق(مكنا ، مطبع و سنة لا توجد)،ص-184

69 Qur'ān, Sūrah al-'Alaq, 95:2

70 Ḥawaish, v.1, p.66

71 Translation: O man, you have no idea that cures of your illness and solution for your problem is hidden inside you. Do you think you are a little participle? Nay, universe is laying inside you.

'Allama Ālosī in Rūḥ al-Ma'ani (Bairut:Dar al kutb al 'ilmia, 1420 H.) v.15, p. 395 also quoted this poetry attributing to Ali bin Abi Ṭalib.

72 Ḥawaish, v.4, p.34

73 Translation: You cannot receive knowledge unless you have six qualities: intelligence, passion, hard work, language, teacher guidance, and plenty of time.

74 Qur'ān, Sūrah al-Kahaf ,18:19

75 Ḥawaish, v.4, p.168

Translation: You have given me notepaper without money. Tell me without money does notepaper has any use? (Context: a man went to calligrapher and gave him notepaper to write certain passage. After few days he visited calligrapher and asked about his assignment. Calligrapher replied you have given me notepaper without money. Only notepaper without money is not sufficient to perform this task).

76 Qur'ān, Sūrah al-Baqrah, 2:30

77 Ḥawaish, v.5, p.24

78 Ḥawaish, v.1, p.116

79 Ḥawaish, v.6, p.327

80 Ḥawaish, v.1, p.74

81 Ḥawaish, v.6, p.320

82 Ḥawaish, v.1, p.27