
Analysis of the Selected Ayat- ul - Ahkam from Tafser Hakmat-Ul-Quran

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ABSTRACT

Sheikh Aminullah has authored a comprehensive Tafseer titled, Hakmat-ul- Quran which is spread across thirteen volumes. He was born in 1962 and famous commentator, researcher, as well as a jurist and is currently a teacher at Madrasah al-kitab wal-sinha in Peshawar. In this study the author deeply discuss the classical era, and also the challenges faced by ancient societies the time. The most distinctive features of the Tafseer is that Sheik Aminullah addresses contemporary problems through a modern lens, while staying rooted in the classical Islamic thought. His analysis not only highlights the timeless relevance of the Quranic teachings but also offers practical solutions to modern-day dilemmas. The research reveals that the author successfully bridges the gap between historical contexts and current realities and the truth providing for readers finding and searching the challenges of life.

Keywords: Tafseer, Hakmat-ul-Quran, Sheikh Aminullah, Classical Islamic Thought, Contemporary Issues, Quranic Interpretation, Modern Challenges, Islamic Jurisprudence, Peshawar, Quranic Solutions

Introduction

The Quran Karim is a guide for mankind until the Day of Judgment, and it contains past events on one side and future situations on the other. It also mentions divine blessings from time to time, but it also contains a series of commands for mankind to live a peaceful life. Some of the commands are explicitly stated in the Quran and some are

summarized because Allah has entrusted the Messenger of AllaH ﷺ with the responsibility of teaching people its words, meanings and implications through his sayings and training them.

In his commentary on this verse, Sheikh Aminullah writes that it is being indicated that Muslims and angels curse those who die in a state of disbelief, and even though the issue of the unbeliever being obligated to obey the divine commands has ended, the issue of cursing him and expressing disapproval of him does not end.

Statement of Cursing the Unbelievers

In his commentary on this verse, Sheikh Aminullah writes that it is being indicated that Muslims and angels curse those who die in a state of disbelief, and even though the issue of the unbeliever being obligated to obey the divine commands has ended, the issue of cursing him and expressing disapproval of him does not end (1).

Prohibited Things

In the interpretation of this verse, Sheikh Aminullah writes that only four prohibited things are mentioned in it, but there are other prohibited things in the hadiths, but the reason for its specificity is that the polytheists considered it permissible on their own. Allah Almighty said: Do not make it permissible and forbidden for yourselves. The permissible is what Allah Almighty has made permissible, and the forbidden is what Allah Almighty has made forbidden (2). What is the ruling on takfir of the people of the Qibla? (1).

Here, the commentators have mentioned the issue of takfir of the people of the Qibla. Those who pray towards the Qibla and also commit sins cannot be called disbelievers. If a person denies the essentials of religion and is proven by it, then he can be called a disbeliever (2). The goodness that Allah Almighty loves is adorned with faith and good deeds. Merely holding onto external things is not enough for Allah Almighty, but correcting one's beliefs, morals and deeds is actually this goodness.

Practical Implementation of the Qisas System

Allah Almighty has established the Qisas system to protect human lives and eliminate injustice. The implementation of Qisas is the job of only the ruler or deputy ruler. The people do not have the right to Qisas because it can lead to corruption in society. Ibn Taymiyyah writes in Al-Sasa' Al-Shar'iyya that out of the three types of Qisas, only the Qisas is the Qisas of intentional murder. And the heirs of the deceased have the option of both Qisas and forgiveness (3).

The Rules of Fasting and I'tikaf

In Ramadan, we should worship more than in other months. Allah has made it easy for us in the Shariah, and it is a great favor of Allah that

no hardship has been imposed on us in matters of religion. A woman cannot perform I'tikaf in her house. It is a mosque (in prison). It is an innovation to spend time in the mountains and deserts other than the mosque (4).

Haram and its Evil

Property earned through unlawful means is forbidden. It is forbidden to consume people's wealth unjustly, and even all wealth obtained through wrong means and bribes that are given to the ruler are forbidden (5).

Sighting the Crescent and Hajj

The moon was specified and not the sun because the waxing and waning of the moon is felt by everyone. It is important to know the time, as all matters and issues related to the life of a Muslim are related to the lunar calendar (6).

(1) This verse proves that there is no condition for defensive jihad.

(2) If a non-Muslim force attacks a Muslim country, then jihad becomes obligatory upon the Muslims of that country to protect their religion, faith, life, property, honor and dignity (7).

Jihad and the Prevention of Sedition

(1) The interpretation of this verse is that if there is sedition or disbelief, then Jihad is obligatory on Muslims until it is eradicated. Muslims should be ready for this action at all times.

(2) The purpose of Jihad is to liberate humans from the domination of the forces of evil and to restore their honor and freedom. For this purpose, they should bind themselves to the code of Jihad given by Allah Almighty (8).

The Rules of Revenge

In Islam, these four months, Rajab, Dhul-Qa'dah, Dhul-Hijjah and Muharram, are valid.

Question: Is it permissible to fight in them or not?

According to a popular view, at the beginning of Islam, it was not permissible to fight in these months. This ruling has now been abrogated.

According to another view, the validity of the valid months still remains, but Muslims should not fight in these months. If the infidels attack, then it is permissible for Muslims to defend themselves against them.

Spending in the way of Allah and Jihad

In the interpretation of this verse, Sheikh Aminullah writes:

Do not stop spending your wealth in Jihad, because if Muslims do so, the enemy will become stronger and the Muslims will become weaker.

Do not go out in Jihad without provisions, go out with all your preparations. If you do so, you will throw yourself into destruction.

If you do not want to repent from your sins and do not do so, and then despair of Allah Almighty and then say, "I am doomed."

Abandoning Jihad(9)

Abandoning Jihad is like throwing yourself into destruction. 45

Hajj and Umrah

Hajj is an important pillar of the five pillars of Islam, its obligation is proven by the Holy Quran and Sunnah. Whoever denies its obligation is a disbeliever and whoever does not perform it despite being able to is a sinner and a sinner. There are three types of Hajj.

(1) Mufard

(2) Qiran

(3) Tamattu

Mufard: Performing Hajj only with one Ihram is called Hajj Mufard.

Qiran: Performing Hajj and Umrah with one Ihram is called Hajj Qiran.

Tamattu: Performing Umrah first in the month of Hajj, then breaking Ihram and then performing Hajj after that is called Hajj Tamattu.

Hajj Tamattu and Hajj Qiran are performed by those who have come from foreign countries such as Pakistan, Afghanistan and India. They should perform Umrah first. And then perform Hajj later. And the offering is obligatory in Hajj-e-Tamtu', but not obligatory for the people of Mecca.(10)

The Months and Places of Hajj

This verse rejects the customs of the Yemenis.

When these people went for Hajj, they did not take food and drink with them. And they said that we put our trust in Allah Almighty. But when we needed food and drink on the way, we used to ask people for it. The purpose of trust is not that a person should not do anything, but rather, adopting worldly means is not a negation of trust.(11)

Trade during Hajj Can a pilgrim also perform tajaat?

In this verse, Allah Almighty did not specify the condition of Hajj, but He indicated that Hajj is not a hindrance to trade and there is no sin in it. The main benefit of Hajj is the remembrance of Allah and the closeness to Him, but like other pillars of religion, it also has many social and moral benefits. Do not make up your own Shariah supplications. It must be proven by Shariah.(12)

During the period of ignorance, many people used to have this custom of narrating the stories of their ancestors when they gathered in Mina after completing the Hajj.

This indicates that some people pray only for the betterment of this world, and it teaches that you should remember Allah and be grateful to Him for the favors He has bestowed upon you.(13)

The Glory of the Believer

This verse was initially revealed in favor of Suhaib (may Allah be pleased with him), but the wording of the verse is general to anyone who sacrifices his life and wealth for the sake of Allah. This also includes Jihad in the way of Allah.(14)

This verse mentions family and household matters. If the financial system is not equal in the country, region and home, many problems arise. Therefore, it is essential to spend money properly.(15)
Shariah rulings.

The argument for the adhkhar being tawqidah:

In his commentary on this verse, Sheikh Aminullah writes that it is not permissible to alter or change the adhkhar of Shariah and the words of the Prophet because it causes the punishment of Allah Almighty.(16)

Rulings on mosques:

the jurists write that the most deserving of respect is the Sacred Mosque, followed by the Prophet's Mosque, then Bayt al-Maqdis, then the Jama Masjid, and then the mosque of one's neighborhood. In general, it is important to keep in mind fifteen things about mosques:

- (1) When entering the mosque, if people are not engaged in prayer, recitation, or remembrance, then one should greet them. If no one is in the mosque or people are engaged in remembrance and prayer, then recite "As-Salamu 'alaina min Rabbna wa 'ala 'Ibadah al-Salihin".
- (2) If it is not a makrooh time, recite Tahiyah al-Masjid before sitting.
- (3) Do not buy or sell in the mosque.
- (4) Do not carry weapons in your hand.
- (5) Do not announce a lost item.
- (6) Do not speak loudly other than remembrance.
- (7) Do not talk about worldly things.
- (8) Do not try to get ahead by straddling people's necks.
- (9) Do not make a special place for the people and then get into trouble with it.
- (10) Do not make the row too tight for anyone.
- (11) Do not pass in front of the person praying.
- (12) Do not spit in the mosque.
- (13) Do not snap your fingers forcefully.
- (14) Keep the mosques free from impurities, children and madmen.
- (15) Remember Allah Almighty a lot.

In his interpretation of this verse, Sheikh aminullah writes that destroying a mosque is a major sin and building mosques is a sign of the believers.

Ruling:Scholars present the evidence for this verse that the infidel is not allowed to enter mosques. Sheikh Sahib says that this ruling is specific only for the Sacred Mosque.(17)

Conclusion

The Tafseer Hakmatu-ul- Quran refers to the explanation of the Holy Quranic verses related to Islamic ahkam and laws, while also increasing the spiritual growth. The explanation of Ayat-e-Ahkam plays a significant role in the development of Islamic knowledge. This is considered one of the best tafseers published in Urdu. In this tafseer, the author, Sheikh Aminuallah, provides a comprehensive explanation and summary of the Ayat-e-Ahkam. As it is necessary for every adult Muslim to understand and apply these rulings in their lives, this Tafseer makes it easier for the general public to incorporate these decrease into their daily practices. The author explained the contemporary application of these rulings in the best possible manner. After presenting different views, he offered his own opinions, backed by the most authentic sources. He also addressed various questions with logical reasoning. The explanation of Ayat-e-Ahkam in this Tafseer is a sequence of traditional Islamic thought and promote Islamic civilization.

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