

# A Critical And Comparative Analysis Of The Manahij Of “Tafsir Majidi” And “Tafsir Tazkir Ul Quran”

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## Abstract:

Allah Almighty has revealed some books and scriptures for the guidance of humanity, among which the Holy Quran is the final, complete, and eternal source of guidance. It serves as a beacon of light and a source of all knowledge. The solutions to all issues until the Day of Judgment and the keys to success in both this world and the hereafter are concealed within it. It's a remarkable fact that obedience and adherence to the Quran are only possible after understanding and contemplating its contents. Therefore, Allah has invited people to ponder and reflect upon it, and this process is called "Tafsir," which linguistically means to uncover and express. In technical terms, Tafsir is a field of knowledge that helps us to understand the meanings and purposes of the Noble Quran. It involves discussions about its commandments, issues, mysteries, and rulings. Those who specialized in this field are referred to as "Mufassirin" or scholars of Tafsir. The inception of this knowledge dates back to the advent of Islam. The Prophet Muhammad ﷺ, being the first and foremost interpreter, received divine guidance directly through revelation. Despite being proficient in the Arabic language, the companions of the Prophet ﷺ would approach him to seek clarification on verses that seemed ambiguous, and he would provide explanations. Later, during the era of the companions, Ten individuals, including Abdullah ibn Abbas, Ubayy ibn Ka'b, and Abdullah ibn Mas'ood, gained expertise in the art of interpretation. They established schools of Tafsir, and their disciples rendered valuable services to this field. They organized its principles, preserved interpretive traditions, and categorized tafsir into two forms: Tafsir bil-Ma'thur (interpretation based on transmitted reports) and Tafsir bil-Ra'yi (interpretation based on personal judgment). During the Umayyad and early Abbasid periods, the science of Tafsir flourished. Permanent commentaries emerged, much like other regions such as the Indian subcontinent and the Levant, where numerous scholars authored extensive Tafasir. Among these, Allama Abdul Majid Daryabadi's "Tafsir Majidi" and Maulana Wahid ud din Khan's "Tazkir al-Quran" hold great significance. These two Tafasir differ in their methodologies (Manahij) and have both shared and distinct characteristics. In this research article, a critical and comparative analysis of the methodologies (Manahij) of these two Tafasir has been taken. It is hoped that this scholarly effort will contribute to Islamic research and prove beneficial for both the general audience and scholars.

**Key Words:** Tafsir Majidi, Tafsir Tazkir ul Quran, Molana Abdul Majid Daryabadi, Molana waheed ud Din khan, Manahij

**Maulana Abdul Majid Daryabadi:**

Your ancestral connection was with the village of Bara Banki in the district of Uttar Pradesh. This village, located on the railway line between Lucknow and Faizabad, lies amidst Faizabad and Lucknow. Since the beginning of the 19th century until now, the recognition of this small and ordinary village has remained due to the personality of Abdul Majid Daryabadi, and his fame has spread not only throughout the Indian subcontinent but also across the world.

Abdul Majid Daryabadi spent approximately 55 years of his life in Daryaabad. In 1921, he permanently shifted from Lucknow to Daryaabad so that he could pursue his reading and writing activities in a peaceful environment. However, his visits to Lucknow were frequent due to family connections that remained in the city. His family had a significant presence in Lucknow, where a major portion of his family members resided on a regular basis. In Lucknow, he resided at the historic building known as "Khatoon Manzil," and Lucknow held the status of a second homeland for him.<sup>i</sup>

Your revered father's name was Abdul Qadir. He received religious education from the renowned scholar of religion, Maulana Muhammad Na'im Frangimahli, and he also took the pledge of allegiance (bay'ah) in the Qadiriyya Sufi order under his guidance. He was deeply devout and ascetic, and he held the position of Deputy Collector in the Khairi subdivision of Lakhimpur district.<sup>ii</sup>

The passion for reading informative and religious books, in addition to newspapers and magazines, persisted throughout. There was also an inclination towards writing, and some engagement with writing was maintained. After retiring and receiving a pension, there was involvement in writing for the "Awadh" newspaper in Lucknow and the three-day "Riyaz al-Akhbar" in Gorakhpur. Following this, he continued to write regularly for the weekly

"Mashriq" under various religious and semi-religious titles. Although he had passed the examination for a law degree, he never pursued work in that field<sup>iii</sup>.

In 1912, during the month of Rabi' al-Awwal, you undertook the sacred journey of Hajj along with your family. On the night of November 14, 1912, in Mani, you fell ill and were afflicted by a severe ailment. You were transported from Mani to Mecca on a camel, where you eventually passed away<sup>iv</sup>.

Maulana Abdul Majid Daryabadi's (may Allah have mercy on him) mother was named Bibi Naseer-un-Nisa. She was a veiled and reserved lady, showing extreme caution in observing purdah (modesty). Her dedication to purdah was unparalleled; she refrained not only from interacting with men but also avoided contact with unfamiliar women. She was deeply committed to acts of worship. She held a special reverence for the esteemed scholar of Islam, Hakim al-Ummah Maulana Ashraf Ali Thanawi (may Allah have mercy on him). On April 13, 1941, she passed away in Faizabad and found eternal peace in Daryaabad.<sup>v</sup> Maulana Abdul Majid Daryabadi (may Allah have mercy on him) pursued his education at King's College, Lucknow, where he enrolled in July 1908. This very college later transformed into Lucknow University. He chose optional subjects including Logic, History, and Arabic. English was a compulsory subject. He successfully completed his Intermediate (12th-grade equivalent) exams in the second division.

In July 1910, Maulana Abdul Majid Daryabadi joined the same King's College for his Bachelor of Arts degree in the first year. His subjects included English Text, General English, Philosophy, and Arabic. Initially, the first two subjects were compulsory. His heart was inclined towards Philosophy, and he specialized in three branches of this subject, namely Metaphysics,

Ethics, and Psychology. During the same period, his Arabic curriculum included selections from the works of Ibn Khaldun, the eloquent prose of Hamza al-Isfahani, the unique expressions of Badi' al-Zaman al-Hamadhani, and a study of poetic works of Mutanabbi and Abu Tammam.<sup>vi</sup>

He availed himself of the libraries in Lucknow with an open heart. He made extensive use of his college library, to the extent that the English principal of the college, upon awarding him his completion-of-studies certificate, wrote that "No one has benefitted from this library to the extent that Abdul Majid has." He fully utilized the resources of his college library, and his dedication to studying and learning was so remarkable that the college's English principal acknowledged in his certificate that "No one has derived as much benefit from this library as Abdul Majid."<sup>vii</sup> He also passed his B.A. examination with a second division. Subsequently, Abdul Majid pursued an M.A. in Philosophy at the M.A.O. College in Aligarh. Unfortunately, he faced disappointment in the first-year exams. He then secured admission at St. Stephen's College in the same subject. However, in November 1912, following the sudden demise of his father in Mecca, he had to discontinue his education abruptly. This was because his father had been the main source of income for the family.<sup>viii</sup>

### **Introduction to Tafseer Majidi:**

Tafseer Majidi is a comprehensive work available in 7 volumes in Urdu and 4 volumes in English. The English summary of the Tafseer is published in a single volume by Islamic Foundation, UK, and Sadq Foundation, Lucknow. This Tafseer is notable for its comparative exploration of religions, with a specific focus on Judaism and Christianity. It places significant emphasis on accurate referencing and citation of original sources, spanning both ancient and contemporary references.

The Tafseer draws upon a multitude of interpretations, prominently incorporating the translation and commentary by Maulana Ashraf Ali Thanwi. Particularly significant is Tafseer Majidi's addressing of objections raised against Islam from Christian and dualistic perspectives. It presents responses to these objections through references to the Bible and works of Western scholars. A distinctive feature of Tafseer Majidi is its unique handling of objections against Islam from the viewpoints of Christianity and dualism. It offers a detailed representation of the Sunni Muslim community's interpretive stance, serving as an exemplary advocate of their beliefs. The author of Tafseer Majidi has extensively utilized authentic sources and references in their commentary, reflecting their diligent research and scholarly efforts. This approach not only showcases their analytical prowess but also underscores their adherence to the interpretive methodologies of mainstream Sunni Islam.

Tafseer Majidi extensively employs linguistic resources such as dictionaries, Quranic lexicons, and texts on Arabic sciences. It draws from authoritative works like "Al-Jamhurat fi Al-Gharaib," "Kitab Al-Adad," and others. The Tafseer also heavily relies on Arabic commentaries, with a substantial portion of its content being drawn from these sources. In the realm of jurisprudential interpretations, Tafseer Majidi references the rulings of Imam Abu Bakr Jassas and Qazi Abu Bakr Muhammad ibn al-Arabi, as well as the interpretations of the Ahmadiyya community. Besides, it draws from prominent Urdu Tafseer works, with Maulana Thanwi's "Bayan al-Quran" having a significant influence. Tafseer Majidi has been referenced by several scholars, notably reflecting its methodology and approach. It presents a systematic method and style, often deriving its arguments from previous celestial texts. The study of Tafseer Majidi reveals an abundance of references to "Tafseer Al-Minar."

Furthermore, Tafseer Majidi and Tafseer Tazkir al-Quran have not been comparatively examined yet. Therefore, this article seeks to provide a comparative analysis of the methodologies of these two Tafseer works, contributing new insights to the realm of Islamic scholarship. (Adapted from the article "A Comparative Study of the Methodologies of Tafseer Majidi and Tafseer Tazkir al-Quran" by Hassan Ali, University of Management and Technology, Lahore). Additionally, it is worth noting that the assessment of the methodologies of Tafseer Majidi and Tafseer Tazkir al-Quran has not been undertaken by anyone so far. Therefore, this article aims to present a comparative analysis of the methodologies of these two Tafseer works.

#### Methodology (Manhaj) of Tafsir Majidi:

The methodology of Tafseer Majidi is outlined in the form of key points:

1. The translation in Tafseer Majidi is easy and simple, with a literary flair. For example, when translating the verse "فَقَدْ أَفْرَزَىٰ أَيْمًا عَظِيمًا"<sup>ix</sup>, it renders as "Certainly, he has fabricated a tremendous sin." Then, in the commentary, it explains that using the expression "اسميتنا" (gathered) for sin is a particular linguistic choice to convey that concept<sup>x</sup>. Similarly, for the verse "وَإِنَّ لَكَذِبُونَ"<sup>xi</sup>, it translates as "And indeed, they are liars." In the commentary, it highlights that the letter "ل" in "لَكَذِبُونَ" adds emphasis, hence the translation has been intensified accordingly.<sup>xii</sup>
2. Maulana Abdul Majid utilizes the works of both modern and classical commentators in Tafseer Majidi and cites their references, which are easily accessible from original sources.
3. Maulana has adopted a method in Tafseer Majidi where, in matters of jurisprudence (fiqh), he presents issues according to the Hanafi school of thought when deemed necessary. However, he rarely criticizes other jurisprudential schools. Generally, he exercises caution with respect to jurisprudential matters. He writes in his own words that in the exegetical (Tafseeri) portion, I have greatly relied on "Bayan al-Quran" in jurisprudential matters.<sup>xiii</sup> For example, in the explanation of the verse "And test the orphans until they reach the age of marriage"<sup>xiv</sup> (Quran, 4:6), there is a note that according to the Hanafi school of thought, the age of maturity has been set at 18 years for boys and 17 years for girls.<sup>xv</sup>
4. He criticizes the proponents of renewal. For example, in the explanation of the verse "They say, 'We believe as the foolish believe'"<sup>xvi</sup> (Quran, 2:13), they write that this verse is a satire on the Prophet's ﷺ steadfast and sincere companions. This tradition persists to this day. From the perspective of progressive-minded individuals, enlightened thinkers, and adherents of renewal, terms such as "returnist," "conservative," "traditionalist," and similar labels are often attributed to sincere and devoted believers, demonstrating the continuous bestowal of such titles upon them.<sup>xvii</sup>
5. He does not agree with some interpretations of scholars like Maulana Daryabadi and openly expresses their own interpretations. For instance, in the explanation of the verse "The command is for none but Allah"<sup>xviii</sup> (Quran, 12:40), they mention that the segment of this verse has been repeatedly emphasized by the Kharijites. They seek to derive a major issue from this, to the extent that they even used this verse to incite

- rebellion against the Caliphate of Hazrat Ali (may Allah be pleased with him). Furthermore, even today, a group uses this same verse to declare non-Islamic governments as forbidden and to consider any form of support or cooperation with them as not permissible, rather forbidden. A careful examination and reflection on the Quranic context reveals that this verse has almost no connection with such a discussion. In fact, the main subject of the verse pertains to the formation and divine authority of governments and the concept of divine miracles.<sup>xix</sup>
6. He explain the technical intricacies of Quranic words, for example, the verse "So make for me from clay a tower"<sup>xx</sup> (Quran, 28:38). While explaining the meaning of this verse, they write that it could also be interpreted from the words of Pharaoh that Hamaan was ordered to build a tower from stone for him, rather than clay or bricks. However, the Quran wanted to present another evidence among the numerous sound arguments and establish an additional proof for its claim. The Egyptian society was known for its use of bricks in construction, to the extent that their famous architectural structures were made from bricks, not stones.<sup>xxi</sup>
  7. He provide detailed linguistic explanations of words.
  8. He extensively benefit from Maulana Ashraf Ali Thanwi's works and frequently cite his references.
  9. He quote mystical and Sufi sayings, often referring to Maulana Thanwi's perspective on Sufi points.
  10. He delve into theological discussions in detail.
  11. He incorporate verses from poets like Rumi, Allama Iqbal, and Akbar Allahabadi when appropriate.
  12. He maintain a scholarly gaze on contemporary philosophical trends and effectively refute them.
  13. He refute extremism, radical ideologies, and baseless concepts, in addition to directly engaging with modern sciences and ideologies.
  14. He compare the three Abrahamic religions, Judaism, Christianity, and Islam, and clarify the authenticity of Islam.
  15. He make use of authentic references.
  16. He introduce all the characters mentioned in the Quranic text.
  17. As required, they shed light on historical context related to the interpretation and also conduct geographical research.
  18. He refer to English interpretations at various points in the Urdu commentary.
  19. Maulana Majid Daryabadi has adopted the most optimal approach to address the Western perspective. He has refrained from resorting to mere rhetoric to convince his audience, instead opting for scholarly argumentation. This approach often draws on the insights of a multitude of European thinkers, whose scholarly credentials are widely recognized. He has skillfully tackled objections raised by Western scholars against the Quran, systematically dismantling every pretext that casts doubt on the Islamic system. He has provided robust rejoinders, citing prominent Western thinkers in domains such as science, philosophy, history, and civilization, among others. These areas encompass topics such as divorce, polygamy, and apostasy. In my opinion, for obtaining reasoned responses to these topics, one should consider turning to Maulana Majid Daryabadi's

interpretation of the Quran by selecting these particular subjects and consulting his work.

20. In the interpretation, there is a specific focus on comparative study of religions, particularly Judaism and Christianity. There is a meticulous attention to original references and sources. Direct access to classical sources as well as incorporation of contemporary knowledge is evident.
21. The most distinctive aspect of Tafsir-e-Majidi is that it addresses objections raised against Islam from the perspective of Christianity and atheism, and provides answers from the Bible and the writings of Western scholars.
22. This is the only interpretation written from the perspective of addressing Islam's critiques by Christianity. This commentary serves as an exposition of the Sunni Islamic stance.
23. Maulana Majid Daryabadi's interpretation is the first of its kind to thoroughly address historical objections by orientalist to the statements of the Quran through an extensive array of sources.
24. It draws upon ancient scriptures of various nations and religions, religious books of those communities, Jewish and Christian authors' writings, modern research findings, and other references and evidence. Similarly, it adeptly elucidates potentially controversial verses, turning objections into their own refutations through skillful explanations.

Tafsir-e-Majidi is an extremely comprehensive and scholarly commentary from every aspect, containing a complete set of arguments for both the religious and the rational individuals, catering to the satisfaction of both believers and rationalists."<sup>xxii</sup>

### **Maulana Waheed-ud-Din Khan**

Maulana Waheed-ud-Din Khan was born on January 1, 1925, in the city of Garh, a prominent center of education in the state of Uttar Pradesh, India. His father, Fareed-ud-Din Khan, was a well-respected landowner known for his high standing among both Hindus and Muslims. His mother, Zeb-un-Nisa, was a responsible and diligent homemaker. Maulana's father passed away during his early years, and as a result, he was raised under the careful guidance of his mother. His primary education began at a local Arabic school, where he received instruction in Arabic and religious studies. After completing his religious education, he turned his attention to modern subjects and was among the first to learn the English language. Following this, he embarked on the study of Western sciences, delving deep into these fields and attaining significant expertise.

Maulana recognized the need to clarify Islam's authenticity through modern scientific evidence and to adapt Islamic teachings to contemporary demands. Proficient in five languages, including Urdu, Hindi, Arabic, Persian, and English, he wrote and spoke in these languages. His programs continued to be broadcasted on television channels.

He got his initial education at a local school in his village. This school had a single teacher named Maulana Faiz-ur-Rahman Aslahi. Despite the emphasis placed on the English language within his family, as demonstrated by his uncle's pursuit of an M.A. in English in Aligarh College's first batch, Maulana chose to study Arabic, Persian, and the Quran alongside English. Maulana's personality and contributions are viewed differently among scholars and academics. A closer examination reveals both strengths and weaknesses in his approach. However, the strengths appear to outweigh the weaknesses. His usage of the Quran for

exhortative purposes, while connecting Muslims to their Creator, is remarkable. If there is any unintended discomfort, it is minimal. But the salve he has applied to the wounds of those and the love for Maulana that resides in their hearts are much greater in number.

Maulana's religious and scholarly services to Islam are countless. Some of his notable contributions include:

1. They worked on a pure religious basis, moving away from political motives.
2. "Al-Risala" is a mission that not only influences Muslims but also has an impact on non-Muslims.
3. "Centre for Peace and Spiritually " is a commendable initiative that holds weekly classes. It serves as a center for enthusiastic young individuals influenced by English education, aiming to spread the message of Islam.

Maulana Sahib has authored more than two hundred books till now, which have been translated into English, Arabic, and various other regional languages. Some of these books are; Tazkir al-Qur'an, Ilm Jadid Ka Challenge, Al-Islam, Mazhab Aur Science, Paighambar Inqilab and Tafsir Tazkir ul Quran.

### **Introduction to Tafsir Tazkir ul Quran:**

"Tazkir al-Qur'an" is Maulana Waheed ud din Khan's commentary on the Quran, which has been published in two volumes. It presents the Quranic teachings in an inviting style of invitation. The language is simple and eloquent, conveying a comprehensive understanding to the reader. It stands as a unique commentary that departs from traditional, formal, legal, literary, and Sufi styles. It is especially beneficial for those seeking to understand God's concept in relation to the Hereafter.

### **Methodology (Manhaj) of Tafsir Tazkir ul Quran:**

1. The purpose of "Tazkir al-Qur'an" is to facilitate the remembrance of the Quran. It aims to present the Quran as a source of guidance. The arrangement of "Tazkir al-Qur'an" prioritizes enabling the reader to find admonition in the text.
2. Unlike conventional books, the Quran is not divided into chapters, but it is composed of small segments, each containing a complete message. "Tazkir al-Qur'an" adopts a similar style by choosing specific segments or paragraphs and presenting their meanings in a coherent manner. This approach ensures that the flow of meanings remains intact in the reader's mind, allowing them to continuously receive the nourishment of the Quranic content.
3. The arrangement of "Tazkir al-Qur'an" is such that each segment (paragraph) of the Quran is presented first. Below it, the translation is provided. Following the translation, a brief commentary is given for the relevant segment. Once the commentary concludes, the next segment of the Quran is introduced, repeating the sequence. Additionally, after each segment, there is a full surah commentary. This sequential arrangement enables the reader to simultaneously read the commentary, translation, and text, facilitating a comprehensive understanding of the Quranic content.
4. In the Tazkir al-Quran, a notable wisdom has been highlighted that each part contains a complete message. Even if a person reads a single page, a portion of Quranic guidance can be found, and similarly, if more pages are read.

5. In the Tazkir al-Quran, a distinctive style of translation has been adopted. It is neither entirely literal nor entirely paraphrased. Instead, a middle approach has been chosen. Both styles have their own benefits, and the middle style is chosen to balance both aspects.
6. In the commentary (Tafsir), there is generally a restraint on excessive elaboration. The foremost consideration is that the Quran's inherent simplicity is maintained in its interpretation. The Quran serves as both an expression of the majesty of God and a mirror of human servitude. In the commentary, efforts are made to present the fundamental aspects in a non-technical manner.
7. The arrangement of Tazkir al-Quran follows a sequence where the explanatory section of the Quran is presented first, followed by its translation. After the translation, a line is given to mark the beginning of the relevant section's commentary. Once the commentary concludes, the next segment of the Quran is placed, and the cycle of translation and commentary repeats. This way, the entire interpretation of a surah is presented consecutively. This arrangement allows the reader to simultaneously have the commentary text and translation before them.
8. Each segment is designed to encapsulate a complete message. Regardless of whether an individual reads just one page or multiple pages, they can encounter a portion of Quranic guidance and achieve the intended purpose.
9. The translation style in "Tazkir al-Qur'an" strikes a balance between being literal and explanatory. This intermediate approach has its unique benefits, as it ensures the preservation of both aspects.
10. The commentary is generally detailed, focusing on highlighting the Quran's inherent simplicity within its interpretation. While the Quran expresses the magnificence of Allah, it also acknowledges human worship. The commentary brings forth these primary aspects in a non-technical manner.<sup>xxiii</sup>
11. The translation is conducted with precision, considering grammar and context. The Arabic language is carefully observed, avoiding any appearance of personal interpretation. Whether dealing with verbs or participles, the translation reflects the original tense and form.
12. The translation isn't arbitrary; rather, it addresses issues of comprehension and perception that the translator encountered. Unlike some scholars who produce translations solely for financial gain or blessings, this translation addresses differing opinions and viewpoints, which are presented beneath the translation.
13. This commentary is among the most concise of all Quranic exegeses. It employs an exceptionally straightforward and universally comprehensible language.
14. Certain distinctions make "Tazkir al-Qur'an" significant among other exegeses. It has skillfully resolved some differing issues in a manner that sets it apart from all other commentaries.
15. In "Tazkir al-Qur'an," historical context is succinctly presented to avoid rendering the Quran as merely a historical text while still providing insight into events.
16. While primarily a reminder-based commentary, it incorporates philosophical discussions at specific points to facilitate the understanding of meanings and concepts.



### **Comparison of the Methodologies (Manahij) of Both Tafasir:**

Numerous scholars have undertaken the translation of the Holy Quran into various languages. However, it is a well-known fact that translation from one language to another can be truly accurate only when the translator is proficient in both languages and is well-versed in their linguistic and grammatical intricacies. Maulana was a prominent Urdu language expert, particularly associated with the distinguished Lucknow school. He had an excellent grasp of Urdu, evident from his eloquent expression and mastery over its nuances. Hence, it is noteworthy that he produced commendable translations of the Quran, which have become valuable assets both in the recent and distant past.

However, the distinctive feature of Tafsir Majidi lies in its linguistic style and presentation. The commentary has been tailored to suit the contemporary context, employing a refined and evolved form of expression. Your endeavor has been to disseminate the divine teachings of the Quran, considered the finest and most comprehensive book of the universe, and to instill its importance and benefits within the hearts of the masses. In the light of Maulana Abdul Majid's commentary accomplishments, it is imperative to acknowledge the depth of his insightful and preaching style of writing, his astute commentaries, and the sincerity of his imparted knowledge. This commentator of the Quran has eloquently and clearly expounded Quranic concepts through his distinct expression, writing style, and manner of presentation. Upon reading Maulana Abdul Majid's interpretations of Quranic verses, one can perceive the essence of his purpose, whether it is conveying profound advice in a parable-like manner or unfolding the intricacies of religious symbols. Maulana Abdul Majid, as a Quranic commentator, will forever be esteemed and esteemed for his dedication. He has articulated the Quranic teachings in a delightful

manner, and his commentary carries an air of dedication and meticulous completion.

"Step by step, the pursuit of serving the Quran brings its own joy and blessings, encompassing both spiritual elevation and destiny's kindness. Reflecting on one's past education might evoke moments of laughter, but it also occasionally stirs a deep sense of self-criticism. During such times, one could hardly imagine that Razi, Zamakhshari, Qurtubi, and Aalusi would find a place in the array of criticism. Now, with each prayer, while awake or asleep, the fervent desire is that the remaining years of transient existence be dedicated to this service. Let the passage of time find one immersed in this noble pursuit. When the opportune moment arrives, let the individual be engrossed in serving this cause."

After the translation, now let's add a glance at Maulana Dr. Abdullah's detailed notes. As mentioned earlier, the purpose of this translation and commentary is essentially to address the misconceptions propagated by orientalist. In this regard, the efforts invested hold paramount importance. The reason behind this significance lies in the method of argumentation employed. Maulana Dr. Abdullah has devised the most effective approach for responding to the queries posed by the West. He hasn't relied on mere rhetoric to convey his message but has employed scholarly reasoning. This mode of reasoning has been presented largely with reference to eminent European thinkers whose scholarly stature is acknowledged by the audience.

He has adeptly addressed objections from Western scholars on the Quran with precision, and for every such subject, through a well-reasoned approach, has offered a solid response. He has effectively tackled subjects where Islam's image has been tarnished by constructing pretexts. He has responded to the

objections by eminent Western intellectuals in the fields of science, philosophy, history, and governance. These topics encompass issues like divorce, polygamy, and the concept of talaq.

I believe that by selecting these subjects and referring to Maulana Dr. Abdullah's commentary on the Quran, one can obtain rational answers. There is no doubt that the translator, Rahmatullah Alaih, has invested great effort. Despite earnest attempts to comprehend the Quran and subsequently mold it into the English framework, it cannot be claimed with certainty that the Divine Word, with all its attributes, can be adequately expressed in another language. The utmost that can be said is that this translation is a valuable asset for those who are unfamiliar with Arabic, enabling them to understand the Quranic content.

It's certain that the translator, Rahmatullah Alaih, has diligently strived. Despite sincere efforts to first comprehend the Quran and then convey it in English, it cannot be asserted that the Divine discourse, with all its unique qualities, can be fully articulated in another language. The most we can assert is that for those individuals who are not versed in Arabic, this translation holds substantial value, serving as a valuable resource to comprehend the Quran's contents. While the approach of Tafseer Tazkir al-Quran is simple, easily understandable, and valuable. It avoids lengthy discussions of linguistic and philosophical intricacies in its translation. Maulana Sahib has extensively written the translation in a specific style for the comprehension of the common person. The aim is to provide a concise and straightforward interpretation. In comparison to Tafseer Majidi, it would be more appropriate to call it not an interpretation, but a simplified translation.

### **Conclusion:**

The present study delves into a comprehensive comparative analysis of two distinguished Quranic exegeses, namely "Tafseer Majidi" and "Tafseer Tazkir al-Quran." These two interpretations offer unique methodologies and approaches in their exploration of the Quranic text, revealing intriguing insights into their respective modes of presenting the divine message to readers. "Tafseer Majidi" is renowned for its intricate and profound analysis of the Quranic verses. It engages deeply with linguistic nuances, philosophical discussions, and historical context, offering readers a rich tapestry of interpretations. The exegesis demonstrates a commitment to exploring the depths of Quranic meanings and drawing connections with various scholarly traditions. This approach provides readers with a multifaceted understanding of the scripture, enabling them to engage with its profound wisdom at multiple levels.

On the other hand, "Tafseer Tazkir al-Quran" adopts a distinct strategy by prioritizing accessibility and simplicity. It avoids delving into lengthy linguistic analyses and intricate philosophical debates, focusing instead on presenting a clear and straightforward translation. The primary objective is to make the Quranic message comprehensible to a wider audience, including those who may not have a deep background in theology or linguistics. This approach seeks to bridge the gap between the Quranic text and the reader, fostering an immediate connection with the divine teachings. The comparative analysis reveals the contrasting paths these exegeses tread. While "Tafseer Majidi" immerses readers in a scholarly discourse, "Tafseer Tazkir al-Quran" opts for a reader-friendly narrative that distills the essence of the Quranic verses into accessible language. Both approaches have their merits, offering readers different entry points into the profound teachings of the Quran.

In conclusion, the comparative analysis between "Tafseer Majidi" and "Tafseer Tazkir al-Quran" reveals their divergent yet equally valuable approaches to Quranic interpretation. While the former navigates intricate scholarly dimensions, the latter emphasizes accessibility, thereby demonstrating the flexibility and richness

of Quranic exegesis. This study sheds light on how these methodologies serve distinct readerships, contributing to a deeper appreciation of the Quran's timeless wisdom.

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- <sup>vii</sup> Saleem Qadwai, "Abdul Majid Daryabadi," Part II, p. 14.
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- <sup>ix</sup> The Quran, Surah An-Nisa, Verse 6.
- <sup>x</sup> Daryabadi, Abdul Majid, "Tafseer-e-Majidi," p. 229, Pak Company, Urdu Bazaar Lahore.
- <sup>xi</sup> The Quran, Surah Al-An'am, Verse 28
- <sup>xii</sup> Daryabadi, Abdul Majid, "Tafseer-e-Majidi," p. 326.
- <sup>xiii</sup> Daryabadi, "Aap Beeti," p. 296.
- <sup>xiv</sup> The Quran, Surah Al-Baqarah, Verse 13.
- <sup>xv</sup> Daryabadi, Abdul Majid, "Tafseer-e-Majidi," p. 11.
- <sup>xvi</sup> The Quran, Surah Al-Baqarah, Verse 13.
- <sup>xvii</sup> Daryabadi, "Tafseer-e-Majidi," p. 333.
- <sup>xviii</sup> The Quran, Surah Al-An'am, Verse 57
- <sup>xix</sup> Daryabadi, tafsir majidi, p 807
- <sup>xx</sup> Al Quran ,surah qasas,verse 38
- <sup>xxi</sup> Dr. Tahseen Farooqi, "Abdul Majid Daryabadi: Life and Works," p. 457
- <sup>xxii</sup> Daryabadi, "Tafseer-e-Majidi," p. 6.
- <sup>xxiii</sup> Wahiduddin Khan, "Tazkir al-Quran," Vol. 1, p. 13-12.