

A Critical Analysis of the Origin, Evolution, and Development of Urdu Exegetical Literature in the Indian Subcontinent

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ABSTRACT

This article provides a comprehensive overview of the evolution and development of Qur'ānic Tafāsīr (exegeses) in the Urdu language within the Indian subcontinent. It traces the history of Urdu translations and tafāsīr from their inception. The narrative begins with the early efforts of translation, highlighting Qāzī Muḥammad Mu'azzam Sambhalī's translation in the 18th century, which mixed Arabic and Persian elements. The first formal Urdu tafsīr, "Khudā'ī Ni'mat" by Shāh Murādullāh Anṣārī Sambhalī, appeared in the late 12th century AH, focusing on Juz 'Amma. Key milestones include Ḥakīm Sharīf Khān Dehlvi's unpublished complete translation and Shāh Rafī'uddīn's first complete word-for-word translation in 1200 AH. The article further explores significant Urdu tafāsīr, noting their unique contributions and contexts. It also explores the characteristics and impact of various exegeses, offering insights into their methodologies and the socio-religious contexts in which they were written. The article introduces key figures and their contributions, highlights the scholarly efforts that have significantly enriched the understanding and interpretation of the Holy Qur'an in Urdu, reflecting a vibrant tradition of religious and linguistic scholarship in the Indian subcontinent.

Keywords: Urdu Exegesis, Indian Subcontinent, Exegetical Literature, Contribution, Evolution, Origin, Characteristics, Tafsīr

Introduction

The Urdu language, emerging as a significant medium for literary and scholarly expression in the Indian subcontinent, has a rich history of Qur'anic exegesis. This tradition, which began to take shape following the prominence of Persian language, witnessed substantial contributions from various scholars over the centuries. The evolution of tafsīr in Urdu not only reflects the linguistic and cultural dynamics of the region but also showcases the intellectual rigor and devotion of its scholars. This article delves into the historical development of Urdu exegetical literature, tracing its roots, significant milestones, and notable works that have shaped the landscape of Islamic scholarship in the Indian subcontinent. Beginning with early translations that intertwined Arabic and Persian languages, the narrative highlights pivotal contributions such as Qāzī Muḥammad Mu'azzam Sambhalī's efforts and Shāh Murādullāh Anṣārī Sambhalī's seminal tafsīr "*Khudā'ī Ni 'mat*". The journey progresses through the 12th century hijrī, marked by the first complete Urdu translations and exegeses by figures like Shāh Rafī'uddīn and Ḥakīm Sharīf Khān Dehlvi. These foundational works set the stage for a flourishing tradition of tafsīr writing in Urdu, characterized by diverse methodologies and profound insights into Qur'anic interpretation. This introduction aims to provide a comprehensive overview of the key developments and influential exegeses that continue to enrich the Urdu-speaking Muslim community's understanding of the Qur'ān.

1. The Evolution of Tafsīr Writing in Urdu in the Indian Subcontinent

After the Persian language, the Urdu language gained popularity in the Indian subcontinent and scholars made significant contributions to its literature. The tradition of writing tafsīr in this language was initiated by the family of Shāh Walīullāh. Below is an overview of its evolution and compilation.

1.1. The Earliest Translation and Tafsīr of the Qur'ān in Urdu in the Indian Subcontinent

The first translation of the Qur'ān in the Indian subcontinent was done in Hindī in the third century hijrī. Among the early Urdu translations, Qāzī Muḥammad Mu'azzam Sambhalī's translation in 1131AH/1719AD is notable, although it was not published and exists only as a manuscript. This translation was not purely in Urdu but it was a mixture of Arabic and Persian languages.¹

¹ Dr. Sayyid Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, (Lahore: Maktabah Qāsim al-'Ulūm, n.d.), 10.

Formal exegesis writing began in the late twelfth century hijrī in northern India. Initially, most Urdu exegeses covered only one or two *Sūrah*s. The earliest complete Urdu translation and exegesis in the subcontinent is Shāh Murādullāh Anṣārī Sambhalī's "*Khudā'ī Ni'mat*". It also known as "*Tafsīr Murādīya*" which covers only *Juz' Amma*. It was completed between 1184 and 1185 A.H. and was first published in 1298 AH. ¹ This work holds significant importance in *Urdu* literature.

The first complete Urdu translation was done by *Hakīm* Sharīf Khān Dehlvī (d. 1222 AH/1807 AD) on the orders of King Shāh 'Ālam, but it was never published. The manuscript remains in the Sharīfī family. According to Bābā'-e Urdu Maulvī 'Abdul Ḥaqq, the language of this translation is clearer than the translation of Shāh 'Abdul Qādir's translation in terms of the language of the translation. ²

The first complete "word-for-word" translation in Urdu was done by Shāh Walīullāh's son Shāh Rafī'uddīn (d. 1233 AH/1818 AD). It was completed in 1200 AH. This translation was first published in 1256 AH/1840 CE in Calcutta and has been continuously published since. ³

Twenty years after the *Tafsīr al-Muradiyyah*, in 1205 AH/1790 CE, 'Abdul Qādir Dehlvī (d. 1230 AH), the third son of Shāh Walīullāh, Shāh, wrote a translation with commentary entitled *Tafsīr "Muḥiz-e-Qur'an"*. ⁴ It was the first complete idiomatic translation and exegesis of the Qur'ān in Urdu language. This translation was highly popular and served as a fundamental source for subsequent translators and commentators. Along with translation, commentary notes are also popular among scholars and commentators. According to scholars of every era, "*Muḥiz-e-Qur'an*" has been regarded as a primary source and reference. Many renowned scholars, such as Shaykh al-Hind Maḥmūd Ḥasan Deobandī, Mawlānā Shabbīr Aḥmad 'Uthmānī, and Mawlānā Ikhlāq Ḥussain Qāsmī Dehlavī, compiled works based on "*Muḥiz-e-Qur'an*", which gained significant popularity. In short, both Shāh Rafī'uddīn and Shāh 'Abdul Qādir's translations ⁵ became guiding lights for later translators and commentators, thus the

¹ Ibid

For more detail, see: Muḥammad Sālim Qāsimī, *Jā'izah Tarājim Qur'ānī, Qāsimī*, (U.P: Mā'arif al-Qur'ān, Dār al-'Ulūm Dīwānd, 1968), 9–76.

² Ibid, 26

³ Ibid, 22.

⁴ Ibid, 10.

⁵ For more detail, see: Muḥammad 'Ārif A'zamī 'Umrī, *Tazkirah Mufasssīrīn-i Hind*, Vol. 1 (Āzam Gadhā: Dār al-Muṣannifīn, 2006), 200–203.

glorious era of Urdu translations and exegeses in Indian subcontinent began from thirteenth century hijrī, which continues to this day.

2. **Introduction to Significant Urdu Exegeses in the Indian Subcontinent**
Providing a detailed introduction to Urdu tafsīr literature here is not feasible, so we will present a brief introduction to some significant exegeses to avoid excessive length. So a comprehensive introduction to some important exegeses is presented below.

2.1. Tafsīr Rāfi 'ī

Its author Shāh Rafī 'uddīn (d. 1233 AH) was the son of Shāh Walīullāh and the younger brother of Shāh 'Abdul 'Azīz. Apart from his notable Qur'ānic service of the first literal translation of the Qur'ān in Urdu language, his exegetical achievement is the commentary on *Sūrah Baqarah*, which was published under the title "*Tafsīr Rāfi 'ī*". The distinctive feature of this tafsīr is its emphasis on the "*Nazm-e-Qur'ān*" (the coherence of the Qur'ān). Throughout the tafsīr, subtle points are elaborated upon from this perspective. Additionally, it includes an¹ excellent discussion on the topic of "*Naskh wa Mansukh*" (abrogation).²

2.2. Tafsīr Raufī

This tafsīr also known as "*Tafsīr Mujaddidī*," its author Shāh Rauf Aḥmad Mujaddidī (d. 1249 AH/1833 AD) was a student of Shāh 'Abdul 'Azīz and a descendant of Mujaddid Alif Thānī. He was a commentator, ḥadīth scholar, *Ṣūfī*, and poet of Persian and Urdu languages. It was published in two volumes. There are few explanatory discussions in it and more attention has been given to translation. It explains the connections between the *Sūrahs*.³

2.3. Tafsīr Qādrī

Authored by Mawlānā Fakhruddīn Aḥmad Qādrī, this tafsīr has been published in two volumes.⁴

2.4. Faiz-ul-Karīm

It is written by Qāzī Sabghatullāh Badr-ud-Doula (d. 1280 AH/1863 AD), who started this tafsīr in his later years and passed away after completing seven sections. His sons and grandson completed it. The *Mufasssirīn* (exegetes) of this tafsīr has extensively utilized not only the well-known

¹ A 'zamī 'Umrī, *Tazkirah Mufasssirīn-i Hind*, vol. 1, 95.

² Ibid, 1/197

³ Ibid, 1/229.

⁴ Dr. Muḥammad Āftāb Khān, Mawlānā 'Abd al-Ḥakīm Akbarī, *Ilm-e-Tafsīr wa Ḥadīth kā Irṭiqā Ghuzashtah Chaudah Ṣadiyōn Meīn*, (Lahore: Adabiyāt, n.d.), 89.

tafsīr but also the books of *ḥadīth*, *Fiqh* and *ʿIlm al-Kalām*. As a result, this tafsīr relieves the reader from the need to study many other books.¹

2.5. Jāmi' al-Tafāsīr

Authored by Mawlānā Qutbuddīn Dehlwī (d. 1289 AH), this tafsīr's main feature is the explanation of connections between the Sūrahs. However, it does not discuss the connections and coherence between the verses. Its second major distinction is the elucidation of Qur'ānic styles with a predominant sermonic style. It also addresses the theological discussions.²

2.6. Tafsīr Axīr-e-A'zam

Authored by Mawlānā Muḥammad Eḥteshāmuddīn Morādābādī (d. 1300 AH), this is a voluminous tafsīr. Its first volume was published in 1885 CE from *Morādābād* and the twelfth volume covering *Sūrah Ṭāhā* was published in 1898 CE.

2.7. Ghayāt ul-Burhān fī Ta'wīl al-Qur'ān

This is a complete tafsīr of the Qur'ān by Mawlānā Ḥakīm Sayyid Muḥammad Ḥasan Amrohī Morādābādī. He completed it in 1305 AH/1887 CE and first published in 1312 AH /1894 CE from Morādābād in two volumes. The Qur'ān's translation is done in a standard style and the tafsīr is presented in an easy-to-understand manner. Special attention is given to *Tafsīr ul-Qur'ān bi-l-Qur'ān*. Additionally, significant reference is made to the Torah and detailed discussions are provided on the creation of the universe, predictions about the Holy Prophet PBUH and other prophets. Thus, this tafsīr gained popularity due to its merits; however, contemporary readers do not find it fully satisfying because it uses a highly formal Urdu language which, despite its merits, makes it difficult for modern readers to understand.³

2.8. Tarjumān al-Qur'ān bi-Laṭā'if al-Qur'ān

Authored by Nawāb Ṣiddīq Ḥasan Khān (d. 1307 AH/1890 AD). The primary sources for this tafsīr include *Muzīh-e-Qur'an*, *Tafsīr Ibn-e-Kathīr*, *Fath al-Qadīr*, and his own tafsīr *Fath ul-Bayān*. Its key exegetical principles include *Tafsīr bil-Qur'ān*, *Tafsīr bil-Ḥadīth*, and *tafsīr bil-Aqwāl al-Ṣaḥābah wa at-Tābi'īn*. He wrote seven volumes from Sūrah al-Fātiḥa to Sūrah al-Kahf and from Sūrah al-Mulk to Sūrah al-Nās. After the

¹ For more detail, see: Muḥammad Ṣalāḥ al-Dīn Ayyūb, "*Tafsīr Fayz al-Karīm*," in *Qur'ān Majīd kī Tafsīre'īn Chaudah Sau Baras Me'īn*, (Paṭnā: Khuda Baksh Oriental Public Library, 1995) 236.

² For more detail, see: A'zamī 'Umrī, *Tazkirah Mufasssīrīn-i Hind*, vol. 1, 231–237.

³ Ibid, 11.

death of Nawāb Şiddīq Ḥasan Khān, his student Mawlānā Zulfīqār Bhōpālī was completed it and wrote the tafsīr from Sūrah Maryam to Sūrah al-Tahrīm.¹

2.9. A ‘zam al-Tafāsīr

Its author Mawlānā ‘Abdul Raḥīm Bakhsh Dehlavī (d. 1314 AH), wrote a concise and scholarly tafsīr which includes the marginal notes of “‘Allāma Faizī’s Sawā’āti ul-Ilhām”.²

2.10. Tafsīr ul-Qur’ān wal-Hudā wal-Furqān

Authored by Sir Sayyid Aḥmad Khān (d. 1315 AH/1898 AD). In their exegetical principles, *Mu’tazilī* influence is prominent. He gave preference to reason over tradition in cases of conflict and denied the existence of paradise and hell, the torment of the grave, angels, jinn, the vision of Allāh, the lifting of Mount Ṭūr, and the miracles of the prophets. He presented interpretations of certain verses that are in conflict with the entire history of the Muslim *Ummah*. As a result, scholars labeled him as heretic, infidel, and naturist. Numerous exegeses were written in its denial. Apart from other scholars, this commentary has also been disliked by Sir Syed’s admirers and close associates.³

2.11. Gharīb ul-Qur’ān

Authored by Deputy Nazīr Aḥmad Khān (d. 1331 AH/1912 AD). The translation does not maintain the order of the text and it uses the colloquial language of Delhi. This translation along with notes was published by Tāj Company. It is very popular among scholars.

2.12. Tafsīr-e-Ḥaqqānī

Authored by Abū Muḥammad ‘Abdul Ḥaqq Ḥaqqānī (d. 1335 AH/1916 AD). It also known as *Fath ul-Mannān Tafsīr ul-Qur’ān*. However, it is better known by the name of *Tafsīr-e-Ḥaqqānī*. It comprises eight volumes and holds a significant position in Urdu exegetical literature. No previous tafsīr in Urdu had been written as comprehensively and with such sound arguments. Author has presented both *riwayāh* (narration) and *dirāyah* in it. The tafsīr includes *Tafsīr ul-Qur’ān bi-l-Qur’ān* (explanation through Qur’ānic verses), *Shan-e-Nuzul* (the context of revelation), *Tarakib-e-Nahvi* (grammatical constructs), and refutations of the beliefs of heretical sects. The preface of this tafsīr, titled “*Al-Bayan fī ‘Ulum al-*

¹ Malik ‘Abd al-Rashīd ‘Irāqī, *Bar-e-Şaghīr Pāk wa Hind meīn ‘Ulamā-e-Ahl-e-Ḥadīth kī Tafsīrī Kḥidmāt*, (Faisalabad: Şādiq Khalīl Islāmīk Lā’ibrerī, 1st ed. 2000), 28.

² Ibid, 34.

³ For more detail about Sir Sayyid, see: Muḥammad Raḍī al-Islām Nadwī, *Bar-e-Şaghīr meīn Muṭāla‘ah Qur’ān*, (Lahore: Maktabah Qāsim al-‘Ulūm, n.d.), 11-36.

Qur'ān,” is also highly significant covering the tafsīr, the exegetical principles, and Qur'ānic sciences.¹

2.13. Mawāhib al-Rahmān

This extensive and comprehensive tafsīr represents the *Ahl al-Sunnah wal-Jamā'ah* school of thought. Authored by Sayyid Amīr 'Alī Malīhābādī (d. 1337 AH/1918 AD) at the request of Munshī Nawāl Kishore, it was first published by Nawāl Kishore Press. For its time, it provided an easy word-for-word translation, although it is considered difficult by the modern times. It includes many hadith and their translations. The commentator has rejected the ideologies of naturism, *Shi'a*, *Mu'tazila*, and the *Khāwarij*.

Its preface is comprised of several sections that describe about the sciences of the Qur'ān, the virtues of the Sūrah's, the revelation of the Qur'ān, the names and commentary of the exegetic books of the *Tabi'īn* and *Tab'īn* and later periods, the Qira'at (Qur'ānic readings), the Prophet's PBUH missionary activities, and early Sufis.²

2.14. Tadhkīr al-Qur'ān

This two-volume tafsīr of the entire Qur'ān authored by Maulvī Wāhiduddīn Zamān (d. 1338 AH/1920 AD) is also known as *Tafsīr-e-Wāhidī*. It reflects the *Ahl al-Hadīth* school of thought presenting a fine and easy tafsīr in the style of the early ḥadīth scholars. It emphasizes *Tafsīr ul-Qur'ān bil-Hadīth*.³

2.15. Aḥsan al-Tafāsīr

This seven-volume tafsīr authored by Maulvī Ḥāfiz Sayyid Aḥmad Ḥasan (d. 1338 AH/1920 AD). It incorporates Shāh 'Abdul Qādir's translation. It is a traditional tafsīr based on *Tafsīr ul-Qur'ān bi-l-Qur'ān*, *Tafsīr ul-Qur'ān bil-Hadīth*, and tafsīr bil-Aqwāl iṣ-Ṣaḥābah wa at-Tābi'īn. It also references *Tafsīr Ibn-e-Jarīr*, *Tafsīr Ibn-e-Kathīr*, *Tafsīr Khāzin*, and *Tafsīr Ma'ālim al-Tanzīl*. Author specifically adhered to the principles of authenticity in accepting narrations.

2.16. Khulāsat ul-Tafsīr

Authored by Mawlānā Fath Muḥammad Tā'ib Lucknavī (d. 1342 AH/1923 AD), It has been published in four volumes.⁴

¹ Prof. Dr. Muḥammad Bāqir, Khān Khākwanī, *Pākistān meīn Qur'ān Majīd ke Urdū Tarājim wa Tafāsīr* ___ 1947 tā ḥāl, (Islāmābād: 'Allāmah Iqbāl Open University, 2007), 69.

² Ibid, 39-40.

³ Ibid, 20.

⁴ For more detail, see: 'Abd al-Rashīd 'Irāqī, *Bar-e-Ṣaghīr Pāk wa Hind meīn 'Ulamā-e-Ahl-e-Hadīth kī Tafāsīrī Khidmāt*, 36. Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 25-28.

2.17. Taf̄s̄ir Furq̄ān Ḥamīd

Authored by Maulvī Muḥammad Inshā' Allāh (d. 1347 AH/1928 AD), Actually it is an Urdu translation of 'Allāma Rashīd Riḍā's *Taf̄s̄ir "al-Manār."* However, the author has also provided his own commentary along with the translation.

2.18. Khulāsat al-Taf̄s̄ir

Authored by Muḥammad 'Alī, it was published in 1348 AH/1929 CE. It represents *Shi'a* beliefs and extensively uses weak and fabricated narrations to substantiate these beliefs.¹

2.19. Al-Jamāl wal-Kamāl

Authored by Qāzī Muḥammad Sulaimān Salmān Manṣūrpūrī (d. 1349 AH/1930 AD), It is solely the taf̄s̄ir of Sūrah Yūsuf. It was first published in Patiala and has since been reprinted multiple times in Lahore.

2.20. Taf̄s̄ir Bayān al-Nās

Authored by Khwāja Aḥmaduddīn (d. 1936 AD). It is written in seven parts presenting an idiomatic translation in simple Urdu. The author had connections with 'Abdullāh Chakrālvi and Ghulām Aḥmad Qādiyānī. He was an advocate of 'Abdullāh Chakrālvi's teachings. He considered reason and language as primary sources for taf̄s̄ir. He did not accept the authority of the Hadith of the Prophet PBUH and its status as a source of taf̄s̄ir. His taf̄s̄ir's style is influenced by Sir Sayyid Aḥmad Khān and Mawlānā Abūl Kalām Āzād. *Qur'ān-l-Qur'ān bi-Taf̄s̄ir ul* He adopted the method of ² and tried to prove everything from the Qur'ān itself.³

2.21. Ḥamāil al-Taf̄s̄ir

Authored by Dr. Muḥammad 'Abdul Ḥakīm Khān (d. 1359 AH/1940 AD). He wrote a taf̄s̄ir titled "*Taf̄s̄ir ul-Qur'ān bi-l-Qur'ān*" in English and its Urdu translation was published in 1324 AH/1904 CE under the title "*Ḥamāil al-Taf̄s̄ir*". The most significant feature of this taf̄s̄ir is *Taf̄s̄ir ul-Qur'ān bi-l-Qur'ān*, and by following this principle, author provided both concise and detailed explanations in the taf̄s̄ir, demonstrating the universality and vastness of the Qur'ānic themes.⁴

2.22. Bulūgh ul-Ḥayrān fī Rabṭ-e-Āyāt ul-Furqān

Based on the lessons of Mawlānā Ḥussain 'Alī Alwānī (d. 1943 AD). His students, particularly Mawlānā Ghulāmullāh Khān and Sayyid Naẓar

¹ Shāhid 'Alī, *Urdū Taf̄s̄ir Bīsawīn Ṣadī Meīn*, 37.

² Ibid, 44.

³ Ibid, 46.

⁴ Ibid, 22.

Shāh, compiled and published his interpretative explanations and research. The tafsīr is known for its emphasis on the *nazm-e- Qur'ān* (coherence of the Qur'ān) and order of Qur'ān.

2.23. Bayān ul-Qur'ān

Its commentator is Mawlānā Ashraf 'Alī Thānawī (d. 1362 AH/1943 CE). At the beginning of the tafsīr, a preface is given, which reveals the characteristics and principles of translation and interpretation. This tafsīr is equally beneficial for both the general public and scholars. Mawlānā Sayyid Sulaimān Nadwī states, "To assess the importance of this Tafsīr, it is enough that even scholars feel the need to study it." In this tafsīr, Thānawī also summarized the works of all the ¹ ancient scholars. When Bayān al-Qur'ān was written, the Arabic and Persian languages were commonly used in the Indian subcontinent, which is why, even though the language of this tafsīr is Urdu, there is a dominance of Arabic and Persian in it.

2.24. Majmū'ah Tafāsīr Sindhī

Authored by Mawlānā 'Ubaidullāh Sindhī (d. 1944 AD) who was born in a Sikh family and converted to Islam at the age of 15 after reading Mawlānā 'Ubaidullāh Pailī's book "Tuhfat ul-Hind". His tafsīr thoughts are based on the scholarly and Islamic principles of Shāh Walīullāh but with his own unique approach and conclusions, making him a significant ² figure in tafsīr scholarship.

2.25. Ḥal ul-Qur'ān

Authored by Mawlānā Ḥabīb Aḥmad Kairānvī (d. 1366 AH/1947 AD). He presented a translation in idiomatic Urdu following Mawlānā Ashraf 'Alī Thānawī's translation. He did not emphasize jurisprudential issues. The theological element dominates the exegesis. He adequately refuted false beliefs and briefly addressed contemporary and historical objections³

2.26. Tafāsīr Thanā'ī

A concise and comprehensive tafsīr authored by Mawlānā Sanā'ullāh Amratsarī (d. 1948 AD) in a polemical and theological style over 36 years. He extensively criticized Sir Sayyid's views on angels, paradise, hell, ⁴ Ādam, Iblīs, Ruyat-e-Bārī Ṭā'ālā (the vision of Allah), and the physical

¹ Mawlānā Muḥammad Ashraf Thānawī, (d. 1362 AH/1943 CE), *Tafāsīr Bayān ul-Qur'ān*, Vol. 1 (Lahore, Maktabah Raḥmānīyah, n.d.), 3.

² For more detail, see: Maulānā 'Ubaidullāh Sindhī, *Shāh Walīullāh aur un kā Falsafah*, (Lahore: Sindh Sāgar Akādāmī, 2002), 23.

³ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 63.

⁴ Maulānā 'Abd al-Majīd Sūhadravī, *Sīrat Thanā'ī*, (Lahore: Maktabah Qudūsīyah 1st ed.1989), 247.

ascension of the Prophet PBUH. The tafsīr also refutes the beliefs of ¹ various non-Islamic sects like *Ārya Samāj*, Christian, Jews, *Pārsī*, *Sikh*, naturalist, *Bahā'ī*, *Aḥmadī*, *Shī'a*, and *Barelvi* in the light of the Qur'ān and Sunnah.²

2.27. Tafsīr-e- 'Uthmānī

Authored by Mawlānā Shabbīr Aḥmad 'Uthmānī (d. 1369 AH/1949 AD) this is a concise yet

comprehensive tafsīr that often eliminates the need to read the extensive exegeses. It addresses contemporary issues and provides satisfactory answers to current problems.³

2.28. 'Ām Fahm Tafsīr

The first edition of this tafsīr by Khwāja Ḥasan Nizāmī was published in 1924 CE. He used Shāh Rafī'uddīn's word-for-word translation and provided a clear explanation of Qur'ānic verses in a simple manner suitable for the common reader.⁴

2.29. Wāzih ul-Bayān fī Tafsīr Umm ul-Qur'ān

Authored by Mawlānā Ibrāhīm Sālkōtī (d. 1375 AH/1956 AD), a prominent exegete, historian, debater and scholar of Arabic and Persian languages. This extensive tafsīr of Sūrah al-Fātiḥa is written in the style of "*Tafsīr Rāzī*" and spans 488 pages.⁵

2.30. Tafsīr ul-Raḥmān fī Tafsīr ul-Qur'ān

Authored by Mawlānā Muḥammad Ibrāhīm Mīr Sālkōtī (d. 1375 AH/1956 AD). Written in the style of *Tafsīr Maḥāimī*, it elaborates details on concise, explains ambiguous points and clarifies reasons and nuances of literature and rhetoric using *Tafsīr ul-Qur'ān bi-l-Qur'ān* and *Tafsīr ul-Qur'ān bil-Ḥadīth*. The author also selects his preferred opinion among different views of the *Mufasssīrīn*.

2.31. Tarjumān ul-Qur'ān

Authored by Mawlānā Abūl Kalām Āzād (d. 1378 AH/1958 AD), this tafsīr covers only two volumes reflecting his viewpoints. Mawlānā Ghulām Rasūl Mehr compiled and published his remaining writings in the form of a third volume titled "*Bāqiyāt-e-Tarjumān ul-Qur'ān*". Mawlānā

¹ Maulānā 'Abd al-Mubīn Nadwī, "*Thanā'ullāh Amritsarī kī Tafsīrī Kḥidmāt*," in *Qur'ān kī Tafsīreīn Chaudah Sau Baras Meīn*, 314.

² Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 35.

³ 'Allāmah Shabbīr Aḥmad 'Uthmānī (d. 1369 AH/1949 CE), Vol. 1, *Tafsīr-e- 'Uthmānī*, (Karāchī: Dār al-Ishā'at, 2007), 6.

⁴ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 29.

⁵ 'Abd al-Rashīd 'Irāqī, *Bar-e-Ṣaghīr Pāk wa Hind meīn 'Ulamā-e-Ahl-e-Ḥadīth kī Tafsīrī Kḥidmāt*, 40.

Abū Mūmin Maṣṣūr Aḥmad also collected Qur'ānic verses from *al-Hilāl*, *al-Balāgh*, and Āzād's articles, translating and interpreting them to present the third volume. Additionally, Shaykh Muḥammad 'Abduhu completed the third volume which has been published.¹

2.32. Kashf-ul-Raḥmān ma'ā Taysīr ul-Qur'ān wa Tashīl ul-Qur'ān
 Authored by Mawlānā Sa'īd Aḥmad Dehlavī (d. 1959 AD). After 18 years of effort, he completed the interlinear translation "*Kashf-ul-Raḥmān*," a brief tafsīr on the margins "*Taysīr ul-Qur'ān*," and a detailed tafsīr "*Tashīl ul-Qur'ān*". Emphasis is given to *Tafsīr ul-Qur'ān bi-l-Qur'ān*. To make the content more understandable, numerous hadiths are presented, legal issues are discussed as necessary, and only Sunnī doctrines are addressed, avoiding criticism of other sects. "*Asbāb-e-Nazool*" (Reasons for revelation) are briefly explained.²

2.33. Khulāsat Tafsīr al-Manār

In this tafsīr, Mawlānā 'Abdul Ḥamīd Suhrawardī (d. 1312 AH/1959 AD) has summarized 'Allāma Rashīd Raḍā Miṣrī's Tafsīr "*al-Manār*".³

2.34. Tafsīr ul-Ḥasanāt bil-Āyāt il-Bayyināt

This exegesis spans seven volumes. The author Abū al-Ḥasanāt Shāh (d. 1961 AD) wrote the commentary up to Sūrah Qāf and the remaining portion was completed by his son Mawlānā Khalīl. This tafsīr particularly emphasizes the *Tafsīr bil-Qur'ān* (interpretation of the Qur'ān through the Qur'ān) and *Tafsīr bil-Ḥadīth* (explanation by the Ḥadīth).

2.35. Taqrīb ul-Qur'ān

This exegesis is authored by Mawlānā 'Abdul Wahāb Khān Rāmpūrī (d. 1964 AD). He provided a word-for-word translation and placed special emphasis on *Tafsīr ul-Āyāt bil-Āyāt* (interpreting verses with other verses). He discussed various jurisprudential issues and included the differing opinions of different schools of thought. Additionally, he briefly discussed the fundamental concepts of Islam in a philosophical manner.⁴

2.36. Tafsīr Na'imī

This exegesis, also known as "*Ashraf al-Tafāsīr*" is authored by Mawlānā Muftī Aḥmad Yār Khān Barelvī (d. 1971 CE). It is a prominent tafsīr in the

¹ Khākwānī, *Pākistān meīn Qur'ān Majīd ke Urdū Tarājīm wa Tafāsīr* ___ 1947 tā ḥāl, 71.

² *Tanqīdī Jā'izah*, (MPhil dissertation; Government College University Faisalābād, Shubbah 'Ulūm-e-Islāmiyyah wa 'Arabī, 2018), 40.

³ 'Abd al-Rashīd 'Irāqī, *Bar-e-Ṣaghīr Pāk wa Hind meīn 'Ulamā-e-Ahl-e-Ḥadīth kī Tafāsīrī Khidmāt*, 47.

⁴ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 67-68.

Barelvi school of thought and is characterized by a mystical aspect. It consists of the lessons given by the author over 19 years. It includes the word-for-word translation by Aḥmad Razā Khān Barelvī and summary of various other tafāsīr such as *Rūḥ ul-Bayān*, *Tafsīr al-Kabīr*, *Tafsīr al-‘Izzī*, and *Tafsīr ul-Madārik*.¹

2.37. Ma‘ārif u-Qur’ān

Its commentator is Mawlānā Idrīs Kāndhlawī (d. 1394 AH/1974 CE), a renowned Muḥaddīth and Sheikh of Tafsīr and Ḥadīth. Ma‘ārif al-Qur’ān is a tafāsīr comprising the explanation and elaboration of Qur’ānic verses, authentic Ḥadīths, sayings of the Companions and Ṭābi‘īn, research on complex issues, refutation of atheists and heretics, and responses to their objections and doubts. The translation and commentary follow the path of the righteous predecessors (Salaf Ṣāliḥīn). This Tafsīr reflects the knowledge and insights of all the learned scholars from the time of the Prophet PBUH up to that era. In summary, it is the essence and summary of the knowledge and insights of the Salaf Ṣāliḥīn and later scholars.² The purpose of this tafāsīr is to critique and rectify the thoughts and Qur’ānic interpretations and exegesis of Muslim reformers influenced by western thoughts and civilization. dhlawī wrote the Tafsīr up Mawlānā Idrīs Kān³ to Sūrat al-Ṣāffāt before he passed away. Later, his son, Mawlānā Mālik Kāndhlawī, completed the Tafsīr from Sūrat Ṣād to the end of the Qur’ān, following his father's methodology.⁴

2.38. Ma‘āriful Qur’ān

It is authored by Muftī Muḥammad Shafī‘ (d. 1976 AD), is a purely jurisprudential tafāsīr representing the Deobandī school of thought. It spans eight volumes and has been translated into English. It starts with linguistic discussions followed by commentary and issues. The author extensively benefited from various classical exegeses such as *Tafsīr Ibn-e-Kathīr*, *Tafsīr-e-Qurtubī*, *Baḥr-e-Muḥīṭ*, *Ṣiḥīḥ Sittah*, and *Tafsīr-e-Maḥzarī*. He generally followed the stance of the *Salaf* (predecessors), paid great attention to jurisprudential issues, and shed light on contemporary matters.

¹ Ibid, 57-58.

² Mawlānā Muḥammad Idrīs Kāndhlawī, *Ma‘ārif al-Qur’ān*, Vol. 1 (Lahore, Maktabah al-Ma‘ārif, 2nd ed. 1422 AH), 6.

³ Ibid, 1/18

⁴ Idrīs Kāndhlawī, *Ma‘ārif al-Qur’ān*, 1/6.

Additionally, he made special arrangements for *Tafsīr ul-Qur'ān bi-l-Qur'ān*.¹

2.39. Tafsīr-e-Majīdī

It is authored by Mawlānā 'Abdul Majīd Daryābādī (d. 1978). It holds a prominent place among the exegeses of the Indian subcontinent. The author benefited from numerous Arabic, Persian and Urdu books and tafāsīr. He comprehensively discussed jurisprudential issues prominently featuring the *Hanafī* school of thought.²

2.40. Tafhīm-ul-Qur'ān

This well-known tafsīr is authored by Mawlānā Sayyid Abūl A'ālā Maudūdī (d. 1979 AD). Consisting of six volumes, it is an easy-to-understand tafsīr. It has been widely published in the subcontinent³ and translated into English and several other languages.⁴

In the lengthy introduction to the tafsīr, the author detailed its objectives. Instead of a literal translation, he adopted a free translation method⁵ and paid considerable attention to *Tafsīr ul-Qur'ān bi-l-Qur'ān* (interpreting the Qur'ān with the Qur'ān). He also paid attention to *Tafsīr ul-Qur'ān bil-Ḥadīth* (interpreting the Qur'ān with hadīth)⁶ and provided good explanations of jurisprudential issues. He presented the opinions of various *imāms* and the consensus, detailed the differences among scholars, and offered his views on these issues.⁷

The main subject of this tafsīr is the Qur'ānic philosophy. The author elaborated on all aspects of life, including individual and collective, economic and social, and ethical and political aspects. This clearly demonstrates that the Qur'ān is a complete code of life and success lies in adhering to it. This theme is consistently represented throughout the tafsīr.⁸

2.41. Tafsīr-e-Maḥmūd

It is authored by Muftī Maḥmūd (d. 1979 AD) presents his teachings and notes under the name "*Tafsīr Maḥmūd*". It follows the rhetorical style of *Imām al-Bayḍāwī* with a unique approach in politics. The exegesis

¹ Muftī Muḥammad Shafī', *Ma'ārif al-Qur'ān*, Vol. 1 (Karāchī: Maktabah Ma'ārif al-Qur'ān, 2008), 6.

² Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 55.

³ Ibid, 69.

⁴ Āftāb Khān, Mawlānā 'Abd al-Ḥakīm Akbarī, *Ilm-e-Tafsīr wa Ḥadīth kā Irtiqā Ghūzashṭah Chaudah Ṣadiyōn Meīn*, 92.

⁵ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 70.

⁶ Ibid, 72.

⁷ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 74.

⁸ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 78.

discusses the connection between verses and offers excellent discussions on jurisprudential issues.¹

2.42. **Jawāhir-ul-Qur'ān**

This tafsīr is authored by Mawlānā Ghulāmullāh Khān (d. 1980 AD). It is an excellent tafsīr that emphasizes *Tafsīr bil-Qur'ān*. It effectively compiles material from both ancient and modern Arabic, Persian and Urdu Tafāsīr, especially drawing from the knowledge and insights of the author's teacher Mawlānā Ḥussain 'Alī. Essentially, it serves as a detailed explanation, simplification, and new arrangement and compilation of Mawlānā Ḥussain 'Alī's Tafsīr "*Balāghat-ul-Hayrān*".

2.43. **Bayān-ul-Subḥān**

Authored by Mawlānā Sayyid 'Abdul Dā'im Jalālī (d. 1983 AD), this tafsīr offers a colloquial translation and provides summaries of the verses alongside the commentary. The tafsīr is confined to the *Tafsīr bil-Mathūr* (traditional exegesis), clarifying the majority's perspective on jurisprudential issues.²

2.44. **Mafhūm-ul-Qur'ān**

This Tafsīr by Ghulām Aḥmad Parvez (d. 1985 AD), a student of 'Abdullāh Chakrālvi and Aslam Jairājpūrī, represents the Quranist perspective.

The author emphasizes that the Qur'ān explains its themes by addressing them at various places, making its meanings clear by repeating the verses in different contexts. This principle is rigorously followed in this exegesis.³ Despite the validity of *Tafsīr bil-Qur'ān*, deviant exegetes have used this principle to adopt their flawed interpretations. The second principle of this exegesis is to completely avoid the sayings, actions, and deeds of the Prophet Muḥammad PBUH in interpreting the Qur'ān. According to the author, "since traditions are uncertain and speculative, they cannot be the basis of exegesis".⁴ However, practically a rejecter of Ḥadīth also denies the Qur'ān.

2.45. **Sirāj-ul-Bayān**

This five-volume exegesis by Mawlānā Muḥammad Ḥanīf Naḍvī (d. 1987 AD) is noteworthy.

¹ For more detail, see: Muftī Maḥmūd, *Tafsīr Maḥmūd*, Vol. 1 (Lahore: Jamī'at Publications, 1st ed. 2006), 35.

² Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 47.

³ Ghulām Aḥmad Parvez, *Mafhūm al-Qur'ān*, (Lahore: Ṭulu'-e-Islām Trust, 1st ed. 1961), 28.

⁴ Ibid, 16.

The major sources include classical Arabic Tafāsīr such as *Tafsīr Ibn-e-Jarīr*, *Tafsīr Ibn-e-Kathīr*, *Tafsīr-e-Khāzin*, *Madārik*, *Tafsīr Rāzī*, *Rūḥ-ul-Ma'ānī*, and *Durr-e-Manthūr*, as well as Urdu Tafāsīr like *Muzīh-e-Qur'an*, *Biyān-ul-Qur'ān*, and *Tafsīr-e-Haqqānī*. The exegesis covers literary and linguistic points, mystical and rhetorical discussions and contemporary issues.

2.46. Tafsīr-e-Qur'ān

Authored by Mawlānā Sayyid 'Alī Naqī (d. 1988), this seven-volume tafsīr provides a comprehensive explanation of revelation, the history of the Qur'ān, its miraculous nature, exegesis and principles of exegesis, and Shī'a beliefs. The author extensively benefited from various exegeses. The commentary starts with *Tafsīr ul-Qur'ān bi-l-Qur'ān* (interpreting the Qur'ān through the Qur'ān) and also includes explanations through Ḥadīth and sayings, with frequent reference to narrations representing Shī'a beliefs.¹

2.47. Tasīr-e-Qur'ān

This exegesis by Mawlānā 'Abdul Raḥmān Keelānī (d. 1995 AD) follows the tradition of the *Salaf* (predecessors) and is a comprehensive commentary based on previous *Tafsīr bil-Ḥadīth* (classical exegeses). The author provided a colloquial and fluent translation, explaining complex and intricate issues in a simple manner. He adopted a moderate stance on controversial and subsidiary matters. In addition to this exegesis, the author has written several other books.

2.48. Mutarādifāt-ul-Qur'ān

Authored by Mawlānā 'Abdul Raḥmān Keelānī (d. 1995 AD), this exegesis excellently explains the subtle differences between *Mutarādifāt* (synonymous words) used in the Holy Qur'ān.²

2.49. Tadabbur-i-Qur'ān

Its commentator is Mawlānā Amīn Aḥsan Iṣlāḥī (d. 1418 AH/1997 CE), a distinguished interpreter of the Qur'ān, religious scholar, author, and research scholar from the *Farāhī* school. This tafsīr is regarded as the authoritative interpretation of the *Farāhī* school of thought. This tafsīr diverges from conventional principles of interpretation. Among internal resources, the foremost is the language of the Qur'ān. Iṣlāḥī interpreted the language in a broader sense rather than a limited one. The second principle is *Naẓm-e-Qur'ān* (coherence of Qur'ān). In fact, coherence is the

¹ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 80.

² 'Abd al-Rashīd 'Irāqī, *Bar-e-Ṣaghīr Pāk wa Hind meīn 'Ulamā-e-Ahl-e-Ḥadīth kī Tafāsīrī Kḥidmāt*, 54.

fundamental principle of this tafsīr. The third principle of internal resources is “*Tafsīr ul-Qur’ān bi al-Qur’ān*”. He considered Ḥadīth and the sayings of the Companions as external resources. Iṣlāhī directly interpreted the Qur’ān through reflection and gave utmost importance to the principle of “*Tafsīr ul-Qur’ān bi al-Qur’ān*”. In summary, the most important features of this tafsīr are the interpretation of the Qur’ān by the Qur’ān and the coherence and interconnection of verses. ¹

2.50. *Ziyā ul-Qur’ān*

Its author, Pīr Muḥammad Karam Shāh al-Azharī (d. 1418 AH/1998 CE), was a respected religious scholar, a great interpreter of the Qur’ān. This tafsīr represents the *Barelvī* school of thought. In it, the knowledge and insights of the *Salaf Ṣāliḥīn* have been presented in an easy-to-understand manner. The author adopted a simple and understandable style. In discussing legal issues, the opinions of the four schools of jurisprudence are mentioned, but preference is given to the views of Imām Abū Ḥanīfah. Based on its numerous virtues, this tafsīr is considered one of the most important tafsīrs of the present era.

2.51. *Anwār-ul-Bayān fī Kashf al-Asrār*

The author of this exegesis, Mawlānā Muḥammad ‘āshiq Ilāhī (d. 2001 AD), belonged to the district of Meerut. The tafsīr emphasizes *Tafsīr bil-Qur’ān* and *Tafsīr bil-Ḥadīth*. The author provides detailed explanations of jurisprudential issues and *Asbāb-e-Nuzūl* (reasons for revelation).

2.52. *Hidāyat-ul-Qur’ān*

This eight-volume tafsīr was authored by Muḥammad Usmān Kāshif al-Hāshmi (d. 1417 AH) for the first three volumes and *Parah ‘Ammā*,² while the remaining volumes were written by Sa‘īd Aḥmad Pālanpurī (d. 2020 AD). This easily understandable tafsīr is written for readers with minimal Urdu knowledge.³

2.53. *Miftāḥ-ul-Qur’ān*

Mawlānā Shabbīr Aḥmad Azhar Mīrthi (d. 2005 AD) completed this exegesis over 21 years. The author strictly adhered to the principle of interpreting the *Tafsīr ul-Qur’ān bi-l-Qur’ān*, providing explanations of

¹ Shāhid ‘Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 95.

² For more detail, see: Maulānā Khurshīd Ḥasan Qāsimī, *Dār al-‘Ulūm kī Tārīkhī Shakhshīyāt*, (Dīwbund: Maktabah Tafsīr al-Qur’ān Jāmi‘ Masjid, n.d.), 109.

³ Muftī Sa‘īd Aḥmad Pālanpurī, *Hidāyat al-Qur’ān*, Vol. 1 (Dihlī: Maktabah Hijāz Dīwbund, 1438 AH/2017 CE), 2.

the verses that are used for *Tafsīr bi-l-Qur'ān*, which clarifies the subject comprehensively.¹

2.54. Tashrīḥ-ul-Qur'ān

It is authored by Mawlānā 'Abdul Karīm Pārēkh (d. 2007 AD). The comments written in your second edition indicate that some words in the translation were objectionable. Therefore, after scholarly review, it was republished under the name "*Tashrīḥ-ul-Qur'ān*".²

2.55. Ma'ālim-ul-Irfān fī Durūs-ul-Qur'ān

This tafsīr comprises the lessons given by Mawlānā 'Abdul Ḥamīd Swātī (d. 2008AD) to the general public at *Jāmi' Masjid Nūr*. These discussions were recorded on tape and later transcribed. The tafsīr emphasizes *Tafsīr bil-Qur'ān wal-Ḥadīth* (interpreting the Qur'ān through the Qur'ān and Ḥadīth) and *Tafsīr bil-Aqwāl il-Ṣaḥābah* (through the sayings of the Companions). The author provided excellent linguistic research and included Arabic, Persian and Urdu poetry.³

2.56. Zakheerat-ul-Jānān fī Fahm-ul-Qur'ān

Authored by Mawlānā Muḥammad Sarfarāz Khān Ṣafdar (d. 2009 AD), a prominent figure of the present era, this exegesis includes numerous books written by the author.

2.57. Tafsīr Dars-ul-Qur'ān

This tafsīr by Mawlānā Zafīruddīn (d. 2011 AD) is written in simple Urdu. The author used the literal and colloquial translation by Shāh Rafī'uddīn and the notes by Mawlānā Ashraf 'Alī Thānvī. The author wrote five volumes and the sixth volume was completed by Qārī Ikhlāq Aḥmad Ṣiddīqī. The tafsīr benefited from various classical exegeses such as *Tafsīr Kabīr*, *Tafsīr Ibn-e-Kathīr*, *Tafsīr-e-Maḥzarī*, *Tafsīr Ma'ālim-ul-Qur'ān*, *Tafsīr Rūḥ-ul-Ma'ānī*, *Tafsīr-e-Ḥaqqānī*, *Bayān-ul-Qur'ān*, *Tafsīr-e-Majīdī*, and *Tarjumān-ul-Qur'ān*.⁴

2.58. Tibyān ul-Qur'ān

This tafsīr is written by 'Allāma Ghulām Rasūl Sa'īdī (d. 1437 AH/2016 CE), who was associated with the *Barelvī* school of thought and was a representative scholar of *Ahl al-Sunnah wa al-Jamā'ah*. It is a comprehensive, detailed, and unparalleled *tafsīr bi al-Ma'thūr* (based on

¹ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 110.

² Maulānā Ikhlāq Ḥusain Qāsimī, *'Ulamā-e-Dīwānd kī Tafāsīrī Kḥidmāt*, (Dihlī: Ibn'ā Qadīm Dār al-'Ulūm Dīwānd, 2000), 45-46.

³ For more detail, see: Shāzīyah Fakhr Balōch, Professor Muḥammad Akram, "*Ma'ālim al-'Irfān fī Durūs al-Qur'ān kā Taḥqīqī wa Taqābulī Jā'izah*," Vol. 4, (Multān: Pākistān Journal of Islamic Research, 2009), 2.

⁴ Shāhid 'Alī, *Urdū Tafāsīr Bīsawīn Ṣadī Meīn*, 61.

transmitted reports) of the modern era. It elaborates on the established beliefs of Islam with evidence. There is an extensive emphasis on tafsīr based on the Qur'ān and authentic Ḥadīths. Contemporary issues are also discussed, and disagreements with scholars are addressed with reasoned arguments. Instead of slandering or insulting opponents when making Ijtihād on an issue, the author presented his viewpoint with evidence. In describing the objectives of tafsīr, he writes, "Our early scholars have done so much significant work on the subject of tafsīr that hardly any noteworthy addition can be made; however, it can be said that most of the scholarly work of Islamic scholars is in the Arabic language, which is not accessible to the general Urdu-speaking public. Therefore, there was indeed a need to translate those jewels of knowledge and insights into a simple and understandable style in the Urdu language according to the modern style of writing".¹

2.59. Aḥsan al-Bayān

This work is by the renowned scholar of the Indian subcontinent, Mawlānā Ḥāfiẓ Ṣalāḥ al-Dīn Yūsuf (d. 2020 CE). It is a concise Urdu tafsīr that explains the meanings of the Qur'ān in a brief but comprehensive manner. Where the Qur'ānic commands are explicitly stated, they are translated, and the explanation moves forward; however, where necessary, issues are briefly discussed, and in their explanation, instead of following the schools of jurisprudence, Ḥadīths are provided with complete references. There is a focus on tafsīr bi al-Qur'ān and bi al-Ḥadīth al-Ṣaḥīḥah (interpretation based on the Qur'ān and authentic Ḥadīths). The interpretations and methodology of the *Salaf* (Companions and Successors) are followed. Detailed responses to the doubts raised by modern rationalists are provided using rational and textual evidence. In several places, by saying "some people," the beliefs of the *Barelvīs* are refuted. Global conditions, issues of the Muslim Ummah, and contemporary thoughts and ideologies are considered and critiqued according to the situation. Overall, *Aḥsan al-Bayān* is highly beneficial, easily understandable, full of wisdom and benefits, and is an exceptional gift for the general public in the present era, within the scope of brevity and comprehensiveness.

2.60. Fahm-ul-Qur'ān

This tafsīr by Miān Muḥammad Jamīl of the *Ahl-e-Ḥadīth* school of thought includes both literal and colloquial translations. The author

¹ Allāmah Ghulām Rasūl Sa'īdī, *Tibyān al-Qur'ān*, Vol. 1 (Lahore, Farīd Book Stall, 430 AH/2009 CE), 37.

explains the connection between verses, interprets the verses, and discusses related issues. Special importance is given to *Tafsīr bil-Qur'ān*.

2.61. Durūs-ul-Qur'ān

The author of this tafsīr, Mawlānā Muḥammad Ilyās Ghuman, has written multiple books in addition to this exegesis. His works cover topics such as *Ḥanaḥī* jurisprudence, contemporary issues, and the interpretations and preferences of the scholars of *Deoband*. Many of his books have been translated into various languages.

3. Conclusion

The evolution of Urdu exegesis in the Indian subcontinent reflects a profound engagement with the Qur'ānic text, deeply rooted in the region's socio-religious and linguistic context. From the initial attempts that blended Arabic and Persian influences to the more nuanced and comprehensive interpretations in modern times, the path of Urdu Tafsīr literature underscores the commitment of scholars to make the Qur'ān accessible and comprehensible to Urdu-speaking Muslims. The contributions of key figures such as Shāh Walīullāh's family have significantly shaped the intellectual landscape. Shāh Rafī'uddīn and Shāh 'Abdul Qādir's translations are considered milestones in the translation and exegesis of the Qur'ān in the Indian subcontinent. Thus, the illustrious era of Urdu translations and exegeses in India commenced in the 13th century Hijri, and it continues to this day. In the latter part of the 19th century and the period following it, commentaries on the Quran predominantly exhibited a theological tone. Some exegeses were specifically written in a theological style or trend. In the Indian subcontinent, in addition to the theological trend, tafāsīr were written with comprehensive approaches, dialectical trends, jurisprudential styles, allusive trends, activist trends, and linguistic interpretations and investigations. Furthermore, within the Indian subcontinent, each school of thought also produced numerous exegeses according to its own sectarian tendencies. The overview of Urdu exegetical literature in the Indian subcontinent reveals that there is a rich and extensive body of tafāsīr available here, encompassing interpretations that cater to every kind of exegetical inclination. In fact, there is even greater diversity in exegetical approaches here than in the Arab world. These works not only provide insights into the religious and linguistic traditions of the Indian subcontinent but also continue to inspire contemporary scholarship and devotion, ensuring that the rich heritage of Qur'ānic interpretation in Urdu remains vibrant and relevant.