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A scholarly review of Some Weak Narrations in Mūlvi Murād 'Ali's "Tafsīr

# Yasīr" (Surah al-A'rāf)

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#### **ABSTRACT**

The Holy Quran and the Sunnah of the prophet Muhammad (SAW) are the basic sources of Islamic Shari'ah. The validity of a hadith is based on the authentic sanad, because after the companions some fabricators presented countless narrations and attributed to prophet, so the Muhaddithīn founded the science of Jarh o Tadīl, due to which authentic and un-authentic narrators are distinguished. Most of tafasīr contain large number of fabricated and weak narrations, which impact the validity of those tafasīr, so it is the need of day to find the fabricated and weak narrations in different tafasīr. Mūlvī Murād Ali was a famous scholar who had compiled a tafsīr in Pashto language known as Tafsīr Yasīr. It is a big treasure of explanatory narrations but unfortunately he has quoted some weak narrations in his tafsīr. In this article some weak narrations in surah al-A'rāf are reviewed in a scholarly manner.

**KEYWORDS:** Validity, fabricators, countless, jarh o tadeel, treasurer.

#### INTRODUCTION

Allah has revealed the Holy Quran for the guidance of mankind, It contains two kinds of verses i.e. the verses which have clear meaning and the verses which do not have clear meaning and need to be explained. In prophetic era, when the companions faced some difficulties in understanding the meaning of the holy Quran, they asked directly from the Holy Prophet. After the Holy Prophet the successors asked from the companions. The science of tafseer in written form was started in the period of the companions.

Till the period of successors, explanation of Quran was together with hadith books, for which the Muhaddithin used to write a separate chapter of tafseer in their books but after the successors the tafseer were separated from Ahadith and a permanent explanation of Quranic verses were saved in the form of tafseer books.

When Islam spreadin Non-Arab nations, the Holy Quran was translated into different languages. Till now, large number of tafaseer are written, every tafseer has its own features and methodology. Among these one tafseer is written by Pakhtun scholar Maulvi Murad Ali of Jalal abad(Afghanistan). It is the first printed tafseer in Pashto language. There are countless features in this tafseer but some weak narrations are present in it. some of them in surah Al-A'raf are mentioned in this article.

# **Objectives**

This article deals with points given below:

- 1: Introductions of Maulvi Murad Ali.
- 2: Introduction of Tafseer Yaseer.
- 3: A scholarly review of some weak narrations in tafseer Yaseer (Surah al-A'raf).

#### **Literal Meaning of Tafseer:**

Theword "tafseer" comes from "fasara", which means, to explain, to uncover and to unveil. The word tafsir is the verbal noun of fasara and means the explanation of some things. The Muslims scholars have different views about the meaning of tafseer, some of them are the following[1],

ڔ ڣَۿۄؘۯٳڿۼۜٳؙڵٮڡۜۼڹٮٲٳٚڟٚۿٳڔۅؘٳڶػۺ۠ڣۣۅؘٲڝٮٛڶۿڣۑٳڶڷؙۼؾۻؚڹٳڷؿ۫ڛۯٷؚۅؚۿؚۑٙٳڷ۠ۼڸؽڶۺؙۼؿۻؙڷڟٙۑڹڹٳڶڹٙڟؘڕڣۑۿێڰۺڣ۫ۼڹ۫ۼؖڷ؋ڷڡؘڔۑۻڡٛػۮؘڸؚػٵڵؙڡؙڡٚڛٙۯۑڴۺڣٛۼۺ۠ٲ۠ڹٳڵٳؠۜٷ قَصَيْصَهَاوَ مَعْنَاهَاوَ السَّيْبَالَّذِبِأُنْزِ لَتْفْيِهِ

وَ قَالاَخَرُ وَ نَ: هُوَ مَقْلُو بُمِنْسَفَرَ وَ مَغْنَا هُأَيْصًاالْكَشْفُهُوآ لُن سَفَرَ تِالْمَرْ أَقُسُفُو رَ الذَالْقَتْخِمَارَ هَاعَنْوَ جُههَاوَ هِيَسَافِرَ ةٌ

Literally tafseer means expression and explanation, its origin is tafseerah, it means that water by which doctor express the patient's illness, so the interpreter of Quran expresses the meaning, Qasas and revelation of the verses of Quran. Some others said, It is inverted from safar, It means also expression, a woman who uncovers her face is called safirah, so according to this definition tafseer means uncovering the meanings and exposing the secret of the Ouran. Ibn-e-Manzoor Alafriqi writes[2]:

الفَسْرُ: كَشْفُالمُغَطِّي، والتَّفْسير كَشفالمُر ادعَنِاللَّفْظِالمُشْكل

"Al- Fasar means to unveil something and during tafseer difficult words are unveiled to explain" Mujad-ud-Din Firoz Abadi writes[3]:

الْفَسْرُ: الإِبانَةُ،وكَشْفُالْمُغَطَّى،كالتَّفْسيرِ، والْفِغْلُكضَرَبَونَصَرَ . ( ارَبَونَصَرَ ) Al-Fasar means to reveal and unveil and so as tafseer, its verbs are".

# **Meaning of Tafseer in Quran**

The word tafseer is also used in Quran in the meaning of explanation, Allah says[4]:

"And no example or similitude do they bring but We revealed to you the truth and the better explanation"

# **Conventional Meaning of Tafseer**

It is cleared from the above discussion that tafseer is the knowledge through which the meaning of Quran is cleared. Tafseer's conventional meanings are explained by many scholars according to their own point of views in different words but their sense are given the same. Some of them are the following, Allama Zarkasi writes[5]:

التَّقْسِيرُ عِلْمُيُعْرَ فُبِهِ فَهُمُكِتَا بِاللَّهِ الْمُنَرِّ لِعَلَىٰ بَيِّهُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيَانُمَعَ انِيهِ وَ اسْتِخْرَ اجُأَحْكَامِهِ وَحِكْمِهِ

"The knowledge by which that book of Allah which is revealed to His messenger Hazrat Muhammad is understood, its meanings explained, and its rulings and wisdom derived".

Abdul Azim Zarqani writes[6]:

علميبحثفيه عنالقر آنالكر يممنحيثد لالتهعلىمر اداللهتعالىبقدر الطاقة البشرية

"Tafseer is the knowledge regarding Quran that discusses, as per human capacity, the will of Allah".

# Conclusion

The above research shows that the word tafseer is used for any explanation, whether it is the explanation of an ordinary book or a revealed book, whether it is the explanation of truth or false, whether it is the explanation of a matter or words, but in Islamic point of view it is the explanation of the holy Ouran only, even the explanation of a Hadith also, is not called Tafseer.

# Origin and Evaluation of Tafseer

The science of tafseer was started since the period of Prophet Muhammad, and he was the first commentator of the Quran, and it was the responsibility of the prophet to explain the Quran, Allah says[7]:

وَ أَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهُمْ

"And we have sent down to you (o Muhammad) the Dhikr( reminder and the advice i.e Quran), that you may explain clearly to men what is sent down to them".

When the companions of Prophet faced a problem in the meaning of Quran then they asked directly from the Prophet, it is narrated[8]:

حَدَّثَنِيمُحَمَّدُبُنُبُشَّالٍ ، حَدَّثَنَاابْنُأَبِيعَدِيّ، عَنْشُعْبَةَ، عَنْسُلْفُمَانَ، عَنْهُلِوْمَانَ، عَنْهُلِقُمَانَ، عَنْهُلُقُمَةَ، عَنْعُلْقَمَةَ، عَنْعُيْدِاللَّهِ [ص:57] رَ اِيَاللَّهُعَنْهُ،قَالَ: " لَمَانَزَلَتُّ: {وَلُمْيَلُبِسُوا} [الأَنْعام: 82] لِهِمُانَهُ عَظِيمٌ " إِيمَانَهُ مُنِظِلُمُ اللَّهُ عَنْدُلُهُ وَلُيُعَالِمُ اللَّهُ عَنْزَلَتُ: {إِنَّالشِرُكُ} [لقمان: 13] لَظُلْمُ عَظِيمٌ "

"And confuse not their belief with zulm(wrong)...was revealed, the prophet's companions said, "which of us has not done zulm(wrong)?".Then there was revealed: "Verily! Joining others in worship with Allah is a great zulm(wrong) indeed".

Till the period of successors, explanation of Quran was together with Ahadith books, for which the Muhaddithin used to write a separate chapter of tafseer in their books, but after the successors the tafseer were separated from Ahadith and a permanent explanation of Quranic verses were saved in the form of tafseer books.

# Types of Tafseer[9]

تفسير بالرواية ويسمى التفسير بالمأثور وتفسير بالدراية ويسمى التفسير بالرأيو تفسير بالإشارة ويسمى التفسير الإشاري

There are three types of tafseer which are tafseer Bil-Mathur, tafseer Bil-Rai and tafseer Bil-Ishari.

# 1: Tafseer Bil-Mathur[10]

هوماجاء في القر آنأو السنةأو كلامالصحابة

When the verses of the Quran are explained by itself Quran or the Narration of the Prophet or the Narration of the companions then it is called tafseer Bil-Mathur[11].

أماماينقلعنالتابعينففيهخلافالعلماءمنهممناعتبر همنالمأثور لأنهمتلقو همنالصحابة غالباو منهممنقا لإنهمنا لتفسير بالرأي

And tafseer of the Quran by the Narrations of the Successors some Mufassireen included it in tafseer bil Mathur and some included it in tafseer bil Rai.

## 2: Tafseer Bil-Rai

That type of tafseer which is based on Ijtihad is said to be tafseer bil Rai, There are two types of tafseer bil Rai[12],

المرادبالر أيهناالاجتهادفإنكانالاجتهادموفقاأيمستنداإلىمايجبالاستنادإليهبعيدا عنالجهالةوالضلالةفالتفسير بهمحمودو إلافمذموم

Rai (opinion) refers to ijtihad, if it is authentic and safe from error and ignorance then tafseer will be Mahmood otherwise Madhmoom.

# 3: Tafseer Bil-Ishari[13]

هو تأويلالقر أنبغير ظاهر هلإشار ةخفية تظهر لأربابالسلوكو التصوفو يمكنالجمعبينهاو بينالظاهر والمر ادأيضا وقداختلفالعلماء فيالتفسير المذكور فمنهممنأجاز هومذ هممنمنعه

"It is the interpretation of the Quran beyond its outer meaning, It appears on the Sufi, and it can adapt with the apparent meaning, the scholars differed about this type of tafseer, some Mufassireen allowed it and some forbade it".

#### **Introduction to Tafseer Yaseer**

Its author is Maulvi Murad ali bin Abdur-Rahman Seilani of kamma, Jalal abad, Afghanistan.He was a great scholar and a mystic. He started this tafseer in 1282H and completed within two years. He was full command on Arabic, Persian and Pashto languages and also the poet of them.He had large number of students due to which his tafseer became very famous in Pakhtun area.He writes: "Some of my friends requested that I write a tafseer and translation of the holy Quran in Pashto language, a large number of tafaseer are present but no one in Pashto language, so i started a tafseer in fifth shawal of 1282H".[1]

# **Silent features of Tafseer Yaseer**

- 1: It is the first complete printed tafseer in Pashto language.
- 2: The writer divides the verses in small parts and writes their translation and commentary.
- 3: He writes reason for revelation of the verses where necessary, and often writes before the translation of the verses.
- 4:He translates literally and sometimes conventionally.
- 5: Its language is difficult; it has a large number of Arabic and Persian terminologies.
- 6: He was a great poet, so he has presented large number of Arabic, Persian and Pashto poetry.
- 7: At the end of the Surah, he has presented ahadith about Fazail(virtues) of Surah, but most of them are Weak or Fabricated.

#### Introduction to Hadith

Literally the word hadith means news or story, Allah says: "Has the story of Moses reached you?"[2] And its conventional meaning is,

"Hadith means, the words spoken or an act done or a confirmation given by the Holy prophet Muhammad (\*\*)".

## Weak Hadith

A Weak hadith can be defined as[16],

الضَّعِيفُ: وَهُوَ مَالَمْيَجْمَعْصِفَةَ الصَّحِيحِأُو الْحَسَن

"A hadith which did not collect the features of Sahih or Hassan Hadith".

## Some Weak Narrations in Tafseer Yaseer (Surah Al-A'raf)

In this tafseer most of the narrations and sayings of different Mufassireen are taken from the following tafaseer,

- 1: Jami' al-bayan an tawil aya al-Quran/ Tafseer al-Tabari by Muhammad Ibn Jareer al-Tabari.
- 2: Tafseer Ibn abi Hatim (Tafseer al-Quran al-Azim ) by Abdur Rahman bin Muhammad.
- 3: Tafseer al-Baghawi (Ma'alim al-Tanzil) by Abu Muhammad Husain ibn Mas'ud al-Farra al-Baghawi.

- 4: Tafseer al-Tha'labi ( Al-Khasf al-Bayan an Tafseer al-Quran)byAhmad ibn Muhammad al-Tha'labi.
- 5: Tafseer e Madarik (Tafseer al-Nasafi) by Imam Abu al-Barakaat Abdullah bin Ahmed bin Mahmud al-Nasafi.
- 6: Tafseer Baizawi by Oazi Nasir ud-Din Abdullah bin Umar al-Baizawi.
- 7: Mafatih al-Ghaib( Tafseer al-Kabir) by Imam Fakhr ud-Din Razi.
- 8: Al-Muharrar al-Wajiz by Ibn Attivah.

In above mentioned Tafaseer, most of narrations are taken from Tafseer Tabari and Tafseer Ibn abi Hatim, the legal status of the narrations taken from these tafaseer are stated, because, in these tafaseer text and sanad both exist. And other above mentioned tafaseer have not sanad, so nothing is said about the validity of the narrations taken from them. Most of the narrations are taken as "Riwayah bil Ma'na".

#### METHODOLOGY

In this article, first the narration of tafseer Yaseer is mentioned, and then the source from where it is taken, then its legal status is mentioned. Some of Weak narrations, their source and their legal status are the following,

## 1:The author narrates under,[17](قَالَاهُبِطُوا)

"Then Allah said to Hazrat Adam, Hazrat Hawwa, the snake and the peacockthat go down on the earth" [18].

This narration is taken from tafseer tabari, its sanad is[19], حَدَّتَنَاابْنُوكِيع،قَالَ: شَاأَبُو أُسَامَةَ،عَنَّأَيِيعَوَانَةَ،عَنَّإِسْمَاعِيلَبْنِسَالِم،عَنَّأَبِيصَالِح: {اهْبِطُوابَعْضِعُدُوًّ} [الأعراف: 24] قَالَ: ﴿آدَمُوحَوَّاءُوَالْحَيَّةُ﴾

## **Status of the Narration**

It is a weak narration, because in its sanad sufyan bin waki' is a weak narrator. He is muttaham bil kazib. He is not a valid narrator according to Imam Bukhari, ibn abi hatim and abu zur'ah[20].

ator according to Imam Buknarı, ıvlı avı natını anu avu zur anızvı. قَالَالْبُخَارِيُّ: يَتَكَلَّمُوْنَفِيْهِلاَّ شْيَاءَلَقَنُو هُإِيَّاهَا وَقَالاَبُوزُرْ عَةَالرَّا لِيُّ لَا يُشْتَعَلِّهِ ،كَانَيْتَهُمُ وَقَالاَبْنُلْبِيحَاتِم: أَشَارَ عَلَيْهِ أَبِيانُيُغَيِّرَ وَرَّ اقَهُ ،فَإِنَّهُ أَفسَدَ حَدِيْتُهُ ،وَقَاللهُ: لاَتُحَدِثُالاَمِنْأُصُوْ لَكَ

# 2: He narrates under [21](أَخَاهُمْشُعُيْبًا)

"Their brother Hazrat shuaib who was the son of Mikeel bin Yashjur" [22].

Its sanad is[23],

فَمَدْيَنُقَبِيلَةٌكَتَمِيمَ.

حَدَّنَابِهِابْنُحُمَيْدٍ،قَالَ: وَ زَ عَمَايُّضًاابْنُاسْحَاقَأَنَسُّعَيْبًاالَّذِيذَكَرَ اللَّهُأَنَّهُأَرْ سَلَهُالِيْهِمْمِئُوَ لَدِمَدْيَنَهَذَاءوَ أَنَّهُشُّ عِيْبُالْبُنْكُمِيكِلْبْنِيَشْجُر ،قَالَ: وَ اسْمُهُيالسُّرْ يَانِيَّآتِيْرُ و نُ

#### **Status of the Narration**

It is a weak narration because in its sanad ibn humaid and salamah bin fazal both are weak.

Hafiz zahabi writes about ibn humaid[24]:

قَالَأَبُو إسْحَاقَالْجَوْزَجَانِيُّ: وَهُوَ غَيْرُ ثِقَةٍ كَتَبَأَبُو زُرْعَةَ، وَمُحَمَّدُ بُنُمُسْلِم، عَنْمُحَمَّدِ بِنِحُمَيْدٍ حَدِيْدًا كَثِيْر أَءْمُّمَّرَ كَاالرَّوَ ايَةً عَنْهُ.

Zahabi also writes about Salama bin fazal[25]:

وَ قَالَالْبُخَارِيُّ: عِنْدَهُمَنَاكِيْرُ وَقَالَالنَّسَائِيُّ: ] عِيْفٌ.

# 3: He narrates under [26] (سَكَرُواأَعْيُثَالنَّاس)

"And when they threw ropes and sticks, they bewitched the eyes of the people and the stick and ropes appear like big snakes that were running and climbing on each other"[27]. Its sanad is [28],

صفّخمسة عشر ألفساحر ،معكلساحر حبالهو عصيه

[66-65

و خرجمو سلمعهأخو هيتكنعلىعصاهحتنات الجمع، وفرعونُ فيمجلسهم عأشر افمملكته، ثمِقالتالسحرة: (يَامُوسَاإِمَّاأَنْتُأْقِيْوَ إِمَّاأَنْتُكُونَاقً لَمَنْأَلْقَاقَالَبَلْأَلُقُو افَإِذَا حِبَالُهُمُو عِصِيُّهُمُيْدَيَّلْإِلَيْهِمِنْسِحْرِ هِمْأَنَّهَاتَسْعَى)

فَكَانَأُوّ لِمَا خَتَطَفُو ابْسِحر همبصرَ موسِيو بِصِيرَ فَر عون، ثَمَابِصِيارَ الناسِيعَدُ.

ثمألقتكار حلمنهممافييدهمنالعصيّو الحيال،فأذا هيجياتكأمثالالحيال،قدملأتالو ادبير كيُبعضها بعضًا

#### Status of the Narration

It is a weak narration, because in its sanad ibn humaid and salamah both are weak narrators. Both have been examined above.

# 4: He narrates under [29] (الَّذِينَيَتَبعُونَالرَّ سُولَ)

"When Jews heard this verse then said that this mercy has sent for us because we believe in the signs of Allah and pay Zakat, so Allah finished there this hope and specify it to the ummah of Hazrat Muhammad (SAW)"[30]. Its sanad is[31],

حدثنيعبدالكريمقال،حدثناإبر اهيمبنبشار قال،قالسفيانقال،أبوبكر الهذلي: فلمانزلت: "ورحمتيوسعتكلشيء"،قالإبليس: أنامن "الشيء"! فنز عهااللهمنابليس،قال: "فسأكتبهاللذينيتقو نويؤ تونالز كاقو الذينهمبآياتنايؤ منون"،فقالاليهود: نحننتقيو نؤ تيالز كاقو نؤ منبآياتر بنا! فنز عهااللهمناليهو دفقال: "الذينيتبعو نالر سو اللنبيالأمي"،قال: نزعهااللهعنابليس،وعناليهود،وجعلهالهذهاالأمة.

#### Status of the Narration

It is a weak narration, because in its sanad Abu Bakkr Huzli is weak narrator. Hafiz Zahabi writes[32]:

وَ قَالَا بْنُمَعِينِ: لَيْسَبِشَيْءٍ وَ قَالَأَحْمَدُ: ] عِيفٌ وَ قَالَالْبُخَارِيُّ: لَيْسَبِالْحَافِظِعِنْدَهُمْ وَ أَمَّاغُنْدَرٌ ، فَقَالَ: كَذَّابٌ .

# 5: He narrates under [33] ( منْوَرَقَالْجَنَّة )

"They were keeping tree leaves on their private parts and were running here and there, Allah called them, you run away from Me?, Hazrat Adam (AS) said not because of modesty from You. Then Allah said that, O Adam! The fruit of those trees that are permissible for you were not sufficient that you ate the fruit of prohibited tree?, Hazrat Adam (AS) replied that they were sufficient, but I think not that anyone perjured on Allah. Then Allah said that I will descend you from heaven to earth, there you will find food with great hardship. Then they were descended on earth, so he sowed crop, then cut it, then made flour, then kneaded it, then cooked it and then it became able for eating"[34].

Its sanad and Arabic words are [35],

حدثنيالمثنىقال،حدثناإسحاققال،أخبر ناعبدالرز اققال،أخبر ناسفيانبنعيينة وابنمبارك،عنالحسن،عنعمارة،عنالمنهالبنعمرو،عنسعيدبنجبير،عنابنعباسقال،كانتالشد جر ةالتينها للهعنها آدموز و جته، السنبلة فلما أكلامنها بدنا هما سوء اتهما، وكانا لذيوَاري

عنهمامنسوءايتهماأظفار هما، وطفقايخصفانعليهمامنور قالجنة ورقالتين، يلصقانبعضها الببعض فانطلقادممو لَيَافيالجنة، فأخذتبر أسهشجر ممنالجنة، فناداه: أيآدمأمنيتفرّ ؟قال: لاولكنياستحييتكيار ب! قال: أماكانلكفيمامنحتُكمنالجنةو أبحتُكمنهامندوحةٌعماحر متعليك؟قال: بلبيار ب،ولكنوعز تكماحسبتأناحدًايحلفبككانبًا. قال: وهوقو لالله: (وقاسمهماإنيلكمالمنالناصحين). قال: فبعز تيلأهبطنكالدالأرض، ثملاتنا لالعيشالاكدًا قال:

فأهبطمنالجنة، وكاناياكلانفيهار غدًا، فأهبط افيغيحيبرر غدمنطعامو شراب، فعُلمصنعة الحديد، وأُمر بالحرث، فحر توزر عثمسقي، حتى إذابلغحصد، ثمداسه، ثمذرًاه، ثـ مطحنه، ثمعجنه، ثمخيز ه، ثمأكله، فلمبيلغه حتيبلً عَمنهما شاء اللهانبيلغ

#### Status of the Narration

It is a weak narration because in its sanad Hassan bin Ammar is a weak narrator.

Hafiz Zahabi writes[36]:

وَكَانَشُ عَيْةُ يَتَّكِكُمُ فِيهِ،قَالَ: رَوَى عَنِالْحَكَمِ أَشْيَا عَلَمْنَجِدْلَهَا أَصْلا. وقالمُسْلِمُو غَيْرُهُ: مَثْرُوكُ الْحَرِيثِ, وقالالفلاس: متروكالحديث، صدوق، يعني: فِينَفْسِهِ.

# 6: He narrates under [3] ( وَاذْكُرُ واإِذْجَعَاكُمُ خُلَفَاءَ

"Remember how He made you successorsand remained in their places from Oman to Hadramaut" [38].

#### Status of the Narration

It is a weak narration, because in its sanad ibn humaid is a weak narrator. He has been examined above.

7: It is narrated under [40] (وَإِذْقَالْتُأُمَّةُمِنْهُمْ)

"There were three groups in hunting fishes, first hunting, the second forbidding and the third one neither hunting nor forbidding"[41].

It is narrated as[42],

حدثناابنوكيعقال،حدثناابنادريس،عنمحمدبناسحاق،عنداو دبنحصين،عنعكر مة،عنابنعباس: "واسألهمعنالقريةالتيكانتحا □رّةالبحّر" إلىقوله: "شرعًا"، ...قالابنعباس: كانواأثلاثًا:ِ ثلثتَهوا،وثلثقالوا: "لمتعظونقو مااللهمهاكهم"،وثلثأصحابالخطينة،فمانجالاالذيننهوا،وهلكسائر هم إلىقوله: فأصبحالذيننهوا عنالسو عذاتيومفيمجالسهميتفقَّدونالناسلاير وّنهم،فَعَلوَّ اعلىدور هم،فجعلوايَّقولُون: فاطلعوافيدور هم،فإذاالقومقدمسخوافيديار همقردة،يعر فونالر جلبعينهو إنهلقرد،ويعرفونالمرأةبعينهاو إنهالقردة،قالالله: إنّللناسلشأنًا،فانظر و اماشأنهم! (فَجَعَلْنَاهَانَكَالْالِمَابَيْنَيَدَيْهَاوَ مَاخَلْفَهَاوَ مَوْ عِظْةَلِلْمُتَّقِينَ) [سور ةالبقرة: 66]

## **Status of the Narration**

It is a weak narration, because in its sanad Daud bin Husain is a weak narrator.

Hafiz Zahabi writes[43]:

وَقَالَائِنُالْمَدِیْنِیّ: مَارَ وَىعَنْعِكْر مَةً. فَمُنْكَرٌ وَ قَالَأَبُو دَاوُ دَ: أَحَادِبْتُهُ عَنْعكْر مَةَ مَنَاكِبُرُ وَ تَكَلَّماللَّهُ مذَنُف حفظه

# 8: It is narrated under [44] (وَإِذَاقُرِنَالْقُرْآنُ)

"An Ansari was praying with the holy prophet (SAW), whateveryou recited, he also recited, so it is revealed"[45, 46].

حدثنيأبو السائبقال: حدثناحفص، عناشعث، عنالز هريقال: نزلتهذهالأية فيفتنمنا لأنصار ، كانر سو لاللهصلى اللهعليهو سلمكلماقر أشيئاقر أه، فنزلت: (وإذا قرئالقر أنفاستمعو الهو أنصتوا)

#### Status of the Narration

It is a weak narration, because in its sanad Ash'ath is a weak narrator.

Hafiz Zahabi writes[47]:

وَ قَالَالنَّسَائِيُّ: [عَبْفٌ وَ رَوَى: عَبَّاسٌ، عَنْبَحْنِي: [عَبْفٌ وَ قَالَابْنُحِبَّانَ: فَاحشُالخَطَأ،كَثِبْرُ الوَهُم

## **CONCLUSIONS**

1: In grammatical point of view tafseer means explanation of each point while its conventional meaning is, to know the intentions of Allah, according to human ability.

- 2: In types of tafseer, tafsir Bil-Mathur and Tafsir Bil-Rai Al-Mahmood are permissible while Tafsir Bil-Rai Al-Mahmoom is not permissible.
- 3: The Holy Prophet (SAW) was the first Mufassir of the Holy Quran.
- 4: Tafseer Yaseer is the first printed tafseer in Pashto language.
- 5: Tafseer Yaseer is "Tafseer bil Rai al-Mahmood".
- 6:In this tafseer there is abundance of unauthentic, fabricated and false Israelitic narrations beside the authentic ones.
- 7: The basic sources of narrations of this tafseer are Tafseer Tabari and tafseer ibn abi Hatim.
- 8: Most of the narrations in this tafseer are taken as "Riwayah bil Ma'na".

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