

Tafseer-e-Afzaliya (The Oldest Tafseer in Pashto Language): An Introduction and A Review of its Methodology

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ABSTRACT

Pathans, Pakhtuns or Pashtoons are one of the large tribe of sub continent of Indo-Pak, having about five thousand old history. Their population covers a large area of Afghanistan, Khyber Pakhtunkhwa province and some area of Balochistan of Pakistan. As nation, they are Muslims. The Pathan region witnessed many ups and downs. This region has been a gateway for all the foreign invaders. Unfortunately this nation lost many of its archives, specially writings in wars with Sikhs, Britishers and sometimes in civil wars among the Pashtoon tribes. The early Pashto literature contains translations and commentaries of the Holy Quran, Ahadiths, Fiqh and other religious writings. Tafseer of the Holy Quran holds a prominent position among all the religious literature. It is a misconception that Tafseere Yaseer is the oldest Pashto Tafseer. But the fact is different. It was written in 1882. A. while Tafseere Afzaliya was written in 1759. This research paper will expose the fact that Tafseere Afzaliya is the oldest Tafseer in Pashto literature. This discussion also puts light on the methodology of Tafseere Afzaliya.

KEYWORDS: Tafseer-e-Afzaliya, Oldest Tafseer

INTRODUCTION

The Pathans, one of the large and famous tribe of the subcontinent. They are known as *sulemani* in Arab world, *afghani* in Iran and *Pathan* in India. They are also called *Pakhtuns* or *Pashtoons*. This tribe of India has about five thousand old history. Hussain Khan Qaisi writes in his book "Mara'at-ul-Aalam" that the Pathans are traced back to the Prophet Ibrahim (AS). He had three wives; Sara, Hajira and Qatora. Pathans are the children of Qatora.¹ According to Sayed Bahadur Shah Zafar Kaka khel, Pathans are traced back to Aryians. Some of the historians are of the view that the Pathans were present before invading the India. According to another view, Pashto language and the Pathans existed by the time the Ariyans migrated to Afghanistan about two thousand and five hundred years ago.² Some historians and anthropologists think the Pathans as a branch of the Jews. It is said that at the time of the Holy Prophet (SAW), the chief of the Pathan tribes, was Qais. when he heard of Islam, he visited Makka³ and one of the companions of the Holy Prophet (SAW), Khalid Bin Walid, presented Qais before the Prophet (SAW). The holy Prophet (SAW) asked his name. Qais told his name as Qais. The Holy Prophet (SAW) changed and named him as Abdul Rashid.⁴ All the Pathans are the race of this Abdur Rashid.⁵ According to a survey, the Pathans are above the ten millions in number in the existing world.⁶

The writing style of Pashto language is derived from the writing style of Arabic. Some of the historians say that the Pashto writing started in the age of Mahmood Ghaznavi.⁷ Two of his ministers, Hassan Maimandi and Sheikh Abul Fatah amended some of the Pashto Alphabets. In the old age, Pashto writing style was different from the existing writing style. One of the Pashtoon scholar, Zalmy Hewad Mal, in his book, the Pashto prose in eight centuries, has discussed the different styles of Pashto prose like, Translations of the Holy Quran, Seerat un Nabi, Ahadiths, Religious and jurisprudence prose, historical and story writings, orientalist and Pashto prose.⁸

When the Britishers invaded the Mughal emperors and started ruling this area, they sensed the importance of Pashto language and tried to learn it for the purpose of ruling this area. Some of the Britishers learn Pashto language and wrote some books. Some of them translated some Pashto books. Berg wrote a book about Pashto Grammar. Walter Bailion, a surgeon in Bangal army, wrote a Pashto grammar book and Pashto-English dictionary. PasterHeus issued Pashto poetry and prose with the name of "kaleede Afghani".⁹

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According to a research, the Pashto prose started with the Islamic literature. Suleman Mako wrote "Tazkiratul Awliya" and it was published in 792 Hijri. It is considered to be the first book ever published in Pashto language but the Pashto literature in our hands today was majorly developed in Nineteenth and Twentieth Century.

In the early age Pashto literature, translations and commentaries of the Holy Quran were written like "Tafseere Afzaliya" and "Tafseere Yaseer". Likewise books of Quranic Sciences and Tajweed were written. These books include Ma'arifatul Quran, Muqadama al-jazari, Tuhfatulakhyaar and a translation of about four hundred Ahadiths. Some of these translations were made by Muhammad Hassan Peshawri.

Tafseer in Pashto Language:

The Holy Quran is the last and complete revelation of Allah and is a source of guidance for the Humanity till the day of judgment. Allah mentioned his Prophet (SAW) and his book (The Holy Quran) as a reward for the Humanity specially for the Muslims.

"Allah did confer a great favor on the believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error."¹⁰

As the Holy Quran is a source of guidance, therefore it is important to learn its explanation which is commonly known as *Tafseer*.

Allama Al-Zarakshi explains "Tafseer" as: This is a science through which the Holy Quran is Understood and its meanings are explained and the orders are derived from its words.¹¹

It is a historical fact that Pathans are Muslims as a nation. Therefore it can easily be known that Pashto language will have Translations and commentaries of the Holy Quran but it is also a tragedy that this religious literature could not reach us due to the accidents of the history. In the eighteenth and nineteenth century, the Pathan region, was a centre of the major political crisis. The Sikhs attacked them and invaded this region. Sometimes the Pathans indulged in the civil wars. And all the times, the Pathan Ulemas (Scholars) were targeted as they led their nation. Whenever the enemies invaded them, all the personal and collective libraries and scholarly archives were ruined. In the nineteenth century, we could get a few translations and commentaries of the Holy Quran. Tafseere Afzaliya is one of those archives of the nineteenth century.

Maulana Ruknuddin, the Writer of Tafseere Afzaliya:

Maulana Ruknuddin was born in a village MosaZai, a surrounding area of District Peshawar. This village, in past was a part of Hazar Khwani, one of the famous villages of Peshawar. In one of his books with the name of "Manaqib Ghawsul Azam", the writer himself says that his birth place was Hazar Khwani. He was from a Pashtoon tribe of "UmerKhel". Col. Hastings (administrator of Peshawar) in 1878 AD has mentioned a person with the name of Haji Mian Sahib of MosaZai while writing his report about this region. The name of Haji Sahib was Qutubuddin and he was the younger brother of Maulana Ruknuddin, the writer of Tafseere Afzaliya. His father Hafiz Muhammad Muneer had established a religious school (Madrassa) in this area (MosaZai). Students from Afghanistan and other faraway areas of the sub continent would come and stay in this school.

Naming this Tafseer as Afzaliya:

Nawab Afdalul Dawla, ordered Maulana Ruknuddin to write a Tafseer. Nawab Afdalul Dawla was the chief of a group of Army and was the cousin of Najeebul Dawla who participated and assisted Ahmad Shah Abdali at Pani Pat (India). As the order was placed by Nawab Afdalul Dawla for writing this Tafseer, therefore the writer named it as "Tafseere Afzaliya". Maulana Ruknuddin started writing this Tafseer in 1759.¹²

An Introduction to Tafseere Afzaliya:

Tafseere Afzaliya has a prominent position in Pashto literature, specially Tafaseer because it is the Oldest Tafseer in Pashto language. According to the writer, its writing was started in 1759. This Tafseer is in One Volume containing 1528 pages. Translation and commentary of the Holy Quran Starts from Sura Al-Fathiha and ends at Sura Al-Naas at page No 1494. Next two pages are empty. From Page No:1502 to 1520 contains some discussion of The Sciences of Quran and the science of Qira'at of the Holy Quran written by the writer. Most of these discussions are the Rules of Qira'at of the Holy Quran which are twenty six in number.¹³

Most of the *Mufasireen*¹⁴ write a preface in the start of the Tafseer. They write on the importance of The Holy Quran, its position among the books, the importance of Tafseer and explain their methodology in Tafseer. But here the case is different. The writer of Tafseere Afzaliya has not written anything like preface in the start of this Tafseer rather he has added the Sciences of the Holy Quran at the end of his Tafseer. Maulana Ruknuddin mentioned the

Seven Qaris of the Holy Quran who got fame in the field of Qira'at and the whole Muslim Umma gave recognition to the rules explained by them regarding the Holy Quran. These Seven Qaris are: 1.Nafi (Imam of Madina), 2. Abdullah bin Kathir (Imam of Makka), 3.Abu Ali (Imam of Basra), 4.Rabia'a bin Aamir (Imam of Syria), 5. A'asim (Imam of Kofa), 6.Hamza (Imam of Kofa), 7.Al-Kasaai (Imam of Kofa).

After this, the writer has mentioned the one hundred and fourteen (114) Suras¹⁵ in ascending order of the revelation, narrated by Ibne Abbas (RA). the writer has mentioned the Makki and Madani Suras.¹⁶ The writer narrates through Hijar bin Mehran that: anywhere the verse of the Holy Quran starts with "يا ايها الناس" and "يا بني آدم" will be Makki. and the verse starting from the words "يا ايها الذين امنوا" will be Madani.¹⁷

Page No:1521, 22 and 23 contains a preface written by the publisher of this book. At the end of this page address of the publishers is written in Pashto language as: Bashir Ahmad Qureshi, Managing Director of Quran Publishers, (Pvt), Limited, 38, Urdu Bazar, Lahore, Pakistan. the same preface is written on page No: 1524 to 1528 in Urdu language. On the left hand side the same preface is written in English language.

In Pashtoon society, TafseereYaseer¹⁸ is considered to be the oldest Tafseer but it is not the fact because it is written in 1882. But it was published in 1990 and came in the hands of people earlier while TafseereAfzaliya was written in 1759 as mentioned by the writer himself. The tragedy is that it was published for the first time in 1990. The chief minister of Khyber Pakhtunkhwa, was convinced by his Personal SecrtrySaeedullah Jan when he was briefed about this archive in Pashto language. Mr. Saeedullahjan is from the family of MaulanaRuknuddin (the writer of TafseereAfzaliya) and is the son of (L) Justice Shakirullah Jan, a prominent Lawyer of the sub continent.

Methodology in TafseereAfzaliya:

There are two types of translation. 1. Literal translations 2.Idiomatic translation.

- The writer of TafseereAfzaliya has adopted the first one. It has a difficulty in understanding for the readers. The reader can't grasp the total meaning of the sentence and it is difficult to derive laws from it and other things. the sentence translation covers all these difficulties.

Example 1: The translation of " الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ " is written as: " واژ تڼا و صفت خدای لر شته " ¹⁹.

Example 2: Translation of the verse " الْم، ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ " ²⁰ is written as " حرفونه مقطع اسرار د قرآن دی، هغه کتاب " .
"دا کتاب دی چه شک و شبه نشته پدی کتاب کی

Example 3: Translation of the verse " تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ " ²¹ is written as " هلاک او نابود وی دواژه لاسونه د ابی لهب چه کث او " .
" هلاک

Example 4: Translation of the verse " أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ " ²² is written as " الم تر کيف فعل ربك چه سړ رنگ کار وکه " .
" پروردگار ستا له صاحبان دهتیا سره یعنی ابره او لخر (لشکر) د هغه

- The writers mentions the number of verses in the chapter. Example 1: he writes: " سورة فاتحة الكتاب او آیت دی " but he did not mention its Makki and Madani verses. But another station he does. Example 2: in the start of Sura Al-Lahab he writes: " سورة الלהب مکيه و هي خمس آيات ". Exmample 3: in the start of Sura Al-Ma'oon he writes: " سورة الماعون مکيه و هي سبع آيات " .
- The Writers explains some the verses at the side of the page which is not suitable but it has been a common methodology of the old age writings.

Example 1: in the explanation of " حروف مقطعات الم " ²³ , " 24 " he writes, " اور هر سړی لره پدوی باندی علم نشته او یل " .
شوی دی معنی الم انا الله اعلم دی زه خدای دانا څیر یم ²⁵ .

Example 2: in the explanation of the verse " وَيَمْنَعُونَ الْمَاعُونَ " ²⁶ , he writes: " ماعون متاع د کور دی چه خلق یو بل ته مدت کوی " .
لکه کوڅ وی یا تیر یا کاسه او یو قول دادی چه مراد له ماعون در چیز دی چه منع دهغه خانی اوبه اور مالګه ²⁷ .

Example 3: the writer writes under the verse: " الَّذِينَ يَبْغُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي " ²⁸ , " that " , مراد هغه وعده چه پتوریت کی سره له بنی اسرائیل تزلزلی ده پر متابعت دیبغمبر ﷺ آخر زمان ﷺ پس دا الارض أولئك هم الخاسرون ²⁹ " , " فاسقان جهنم دان دی یا مراد دوعده ددو زخ او د منافق دی دا بیوفیان لو وعده ماته ونکی ده in Pashto language. ²⁹

- Sometimes the writer mentions the themes of the Suras and it is the common way of Mufasireen but this is not common in this Tafseer.

Example 1: in the verse: " قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةً لَا شِئَةَ فِيهَا قَالُوا الْآنَ جِنَّتٌ بِالْحَقِّ فَذَبِّحُوهَا " ³⁰ , " او حکمت په حلالول د هغی کی شرمول دعبادت کونکیو د سخی وو دوی ته وخو هر چه د جنس چه تاسو ی عبادت کوی لایق د حلالول دی نه لایق د عبادت القصه هغی حلال کړه ³¹ .

- Sometimes the writer indicates towards the circumstances of the verses in which it revealed.

Example 1: in the verse: " وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى " ³² , he writes that it revealed at the occasion of the Last Address of the Holy Prophet (SAW): " (.....) " .

Example 2: in the verse " أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ " ³³ , " (.....3) he writes: " دا آیت حق د " .
بعض د مدینه د یهودیان کی راغلی دی چه یاران ددوی ایمان راوړی وه چه پر منولو د حکمونه دشرع دمحمد ﷺ ترغیب به ی کاو او خپل زان ی له تلو د لار د مسلمانان کناره ³³ .

- Sometimes the writer writes some Jewish and fabricated narrations but the problem is that he does not clarify its position in Tafseer. Whether it is Jewish narration, fabricated narration or etc...

Example 1: the writer mentions the story of Haroot and Maroot.³⁴

This narration says that in the times of Prophet Idrees (AS), some accused human beings for committing bad deeds. Allah told them that they have "nafas", therefore they commit bad deeds. The angels said accused the human beings even then and said if we are given "nafas", we won't be so. Allah ordered them to choose two of the angels as a test. Haroot and Maroot (two angels) were nominated by other angels for this test. They were given "nafas". They saw a beautiful girl named as "Zuhra", they fell in love with her and demanded for sex. She asked them, how they go up to heavens. They told her by the force of "IsmeAzam" (a great name of Allah). She offered them to drink wine. They drank it and committed adultery with her, but in the meanwhile the "Zuhra" went up to heavens with the help of "IsmeAzam". After adultery they (angels) killed a man who saw them at the time of adultery. So they committed three major sins: 1. Drank wine, 2. committed adultery and 3. committed a murder. As a result Allah hang them in a well in bible city and till the day of judgment they are hanging.

This is a fabricated narration.³⁵ But the writer has mentioned it in this Tafseer.³⁶

Example 2: in the verse No:189, 190 of Surah A'raf a story of the Prophet Adam (AS) and Eve (AS) is mentioned: when the Eve (AS) got pregnant, Satan came to her and said: what is in your abdomen? She said: I don't know. Satan said: it is an animal inside. She got feared and told Adam (AS). Satan came again and said: I will make your pregnancy a human if you promise to name him "Abdul Haris",³⁷ when it is delivered. They (Adam and Eve AS) promised to do so and named him "Abdul Haris". This narration shows that they (Adam and Eve AS) committed *Shirk*.³⁸ It is also a fabricated Jewish narration.³⁹ but the writer has not clarified the position of this narration whether it is a fabricated or Jewish narration etc.

- In many places the writer has not mentioned the speciality (Fadail) of the Surahs which normally Mufasireens do.
- In many places the writer has not written the meaning of the word in proper places but writes them in another places which creates confusion for the readers and they mix them up.

Example 1: in the verse: "يُخَدَعُونَ اللَّهُ وَالَّذِينَ آمَنُوا", the meaning of "والذين", is written somewhere else and not in the proper place.

- The writer while explaining the verses of the Holy Quran, does not mention its numbers which creates confusion for the readers.

Example 1: at the end of the verse: "الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ", there is no Number.⁴⁰ **وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ**

- Sometimes the writer writes two meanings for a word and there is no demarcation between the two.

Example 1: under the word: "على هدى", he writes: "به لار سم او بطريق درست".

- In many places the writer has used difficult words of Persian language....(at the time of writer it was a style).⁴¹
- Explanation of the Holy Quran by the other verses of the Holy Quran is the Best and the first way of Tafseer but unfortunately the writer has ignored it at many stations.⁴²
- In the whole book the writer has not given proper numbering to the foot notes⁴³ which creates a lot of confusion. A reader has to find out the explanation of the words and related area. Sometimes it is very difficult to find the proper station.⁴⁴

- In some places the writer has made grammatical mistakes.

Example 1: under the words: "نعبد", he writes: "ستا عبادت كوم". the translation is not proper. the word "نعبد", indicates second person plural while the writer has given second person singular translation.

Example 2: under the word "نستعين" he writes: "تانه مدد غواژم". The same mistake is repeated here.

- In the beginning of the Surahs, the writer has not given the name of the Sura. The reader can not differentiate the Surahs here as its name is not mentioned.⁴⁵
- At many places the writer writes name of the Sura on the start page but does not write in the coming pages which create confusion for the reader.

Example 1: under the sura Al-Falaq he writes: "" سورة الفلق (كفواً أحد)، مدنيه خمس آيات⁴⁶ .

Example 2: under the Sura Al-A'ala he writes: " سورة الاعلى مكية امهلهم رويد⁴⁷ وهى تسعة عشر آية".

- The writer has used, at many places, some Pashto word that are not commonly used and a reader can't get the idea from it.

Example 1: under the word: "الانفال", the writer writes its meaning as: "لجه".⁴⁸

Example 2: under the verse "مِنْهَا جَمِيعًا"⁴⁹, the writer under the word: "بخت", writes its meaning as: "بخت".

Example 3: under the verse: "وَأَنزَلْنَا عَلَيْكَ الْمَنِّ وَالسَّلْوى⁵⁰", he writes: "مرغ په شکل د سړى". All these words are not used in Pashto language.

➤ Some word are common and give the plural meaning but the write has used them in singular meaning.

Example 1: the word: "الناس" include both men and women but the writer used the meaning as "سړى".⁵¹

Findings:

After this discussion we can conclude that:

Like other languages, translations and commentaries of the Holy Quran is made in Pashto language too.

Books and other archives destroyed many times when the Britisher, Sikhs invaded the Pathan regions and sometimes the civil wars between Pashtoon tribes destroyed them.

In the old PashtoTafaseers, words and verses of other languages like Arabic and Persian were included.

TafseereAfzaliya is the oldest Tafseer written in Pashto language. It was written in 1759.AD

TafseereYaseer is not the oldest Tafseer as famous in Pashtoon society as it was written in 1882.AD.

The methodology of TafseereAfzaliya is very different from other Tafaseers and is difficult for understanding.

REFERENCES

¹ .Prof. Abdul Rab, Pashto AdabaikTa'aruf, pg 87

² .DairaMa'arifislamia, Vol.1, pg186

³ . The Holy city of Islam, situated in Saudi Arabia. Prophet of Islam Muhammad (SAW) was born there and He started preaching of Islam from this city. Prophet Adam (A.S)with the command of Allah, constructed Ka'aba (the house of Allah) in this city, which was reconstructed by Prophet Ibrahim (A.S) and prayed for the blessings of this city. Al-Bilazari, MaujamulBuldan, pg 38

⁴ .According to this statmentQais Abdul Rashid is among the companion of the Holy Prophet Muhammad (SAW). Because he theHoly Prophet and talked to him.

⁵ .DairMa'arifislamia, Vol.1, pg82

⁶ .Prof. Abdul Rashid Noshewi, Pashto AdabaikTa'aruf, pg 86, Academy science urdu, Pashto, University Town, Peshawar, Pakistan.

⁷ .Allah BakhshYousafi, Yousafzai, pg 449, Muhammad Ali Education society, Iqbal colony, karachi, 1960.

⁸ . Pro. Abdul Rab, Pashto AdabaikTa'aruf, pg 87

⁹ . Pro. Abdul Rab, Pashto AdabaikTa'aruf, pg 87

¹⁰ .Al-Quran, 3:164

¹¹ .Al-Zarakshi, Badruddin, Al-Burhan Fi Uloomul Quran, Vol.1, pg13.

¹² .TafseereAfzaliya, preface

¹³ . TafseereAfzaliya, pg 1502

¹⁴ .Writers of the Tafaseer(Commentaries) of the Holy Quran

¹⁵ .Chapter of the Holy Quran is called "Sura"

¹⁶ .The Suras of the Holy Quran that revealed before the migration of the Holy Prophet Muhammad (SAW) from Makka to Madina, are called MakkiSuras and those which revealed after migration are called MadaniSuras.

¹⁷ . TafseereAfzaliya, pg36.

- ¹⁸ . This Tafseer was written by MaulanaMurad Ali Silani. He belonged to Kama, a village of the province Jalal Abad of Afghanistan. This province shares Pak-Afghan border. Majority people of this province are Pathans.
- ¹⁹ .TafseereAfzaliya, 1:1
- ²⁰ . TafseereAfzaliya, 2:12
- ²¹TafseereAfzaliya, 11:1
- ²² . TafseereAfzaliya, 105:1
- ²³ . TafseereAfzaliya, 2:1
- ²⁴ . The writers tried to explain these words while these kinds of verses are never explained by the scholars of Tafseer. They believe that it is a secret between Allah and his Prophet. It is neither mentioned in Ahadiths nor the companions of the Holy Prophet (SAW) ever asked about them.
- ²⁵ . TafseereAfzaliya, 2:1, pg 3
- ²⁶ . TafseereAfzaliya, 107:5
- ²⁷ . TafseereAfzaliya, 107:5
- ²⁸TafseereAfzaliya, 2:27
- ²⁹ . TafseereAfzaliya, 2:27, pg 10
- ³⁰ . TafseereAfzaliya, 2:31
- ³¹ . TafseereAfzaliya, 2:31
- ³² . TafseereAfzaliya, 2:44
- ³³ . TafseereAfzaliya, 2:44
- ³⁴ .Dr. Abu Shuhba, Al-IsrailiyatWalMauzoaat Fi Kutub Al-Tafseer, pg208
- ³⁵ . Al-IsrailiyatWalMauzoaat Fi Kutub Al-Tafseer, pg. 207
- ³⁶ . TafseereAfzaliya, 2:..... pg36.
- ³⁷TafseereAfzaliya, 7:189, pg414. It was the name of Satan among the angles and it means "the slave of Haris".
- ³⁸ .The greatest and unforgiveable sin in islam which is impossible for a prophet to commit.
- ³⁹ . Al-IsrailiyatWalMauzoaat Fi Kutub Al-Tafseer, pg. 272
- ⁴⁰ . TafseereAfzaliya, 2:2
- ⁴¹ . TafseereAfzaliya, 2:2
- ⁴² . TafseereAfzaliya, 1:5
- ⁴³ . TafseereAfzaliya, 2:6, pg8
- ⁴⁴ . TafseereAfzaliya,pg 233, 260
- ⁴⁵ . TafseereAfzaliya, 3:3, pg. 210
- ⁴⁶ . TafseereAfzaliya, 113:1.
- ⁴⁷ . TafseereAfzaliya, 87:1
- ⁴⁸ . TafseereAfzaliya, 8:1, pg 638
- ⁴⁹ . TafseereAfzaliya, 2:38
- ⁵⁰ . TafseereAfzaliya, 2:57
- ⁵¹ . TafseereAfzaliya, 2:8