

Qur'anic Recitations (Qira'at) in the Context of Tafsir al-Mazhari

¹Mr. Aziz Haider

²Muhammad Hameed

³Dr. Hafiz Mohsin Zia Qazi

⁴Dr. Zaheer Ahmad

⁵Mr. Muhib Ullah

Abstract:

The Noble Qur'an was revealed to the pure heart of His Beloved Prophet Muhammad ﷺ so that humanity could be guided by it. It was revealed in different dialects and recitations, so that it was easy for people to recite and understand. Yes, recitation is very important in Quranic sciences, especially in the subcontinent, Qazi Sanaullah explained the foundations of its understanding and jurisprudential issues very well in Tafsir-i-Mazhari and made the Quranic teachings public. We will discuss it in the light of Tafseer-e-Mazhari.

KEYWORDS: Qur'an, Revealed, Muhammad, Humanity, Important, Understanding, Jurisprudential, Discuss, Tafseer-e-Mazhari

Introduction:

Alhamdulillah, Lord of the worlds, and prayers and peace be upon the best of the prophets and messengers, but after:

The book does not come to the falsehood from the hands of the caliphs, written by Hakeem Hameed. The repeated readings of the Holy Qur'an have significant effects on the interpretation of the Holy Qur'an and its sciences, so the commentators and jurists and the people of the language depend on it for explaining the meanings of the verses and explaining the jurisprudence and linguistic rulings. Al-Hafiz Sanaullah (1225 AH), who was involved in the interpretation of the Book of Allah and multiplied it with a lot of effort, resulting in his great and famous Tafsir: (Tafsir al-Mazhari).

And Tafsir al-Al-Mazhari is one of the best books in the field of Tafsir al-Qur'an al-Karim, in the various arts and sciences, and it is distinguished from others by the merits of its eligibility for this position. Desire to contribute to something simple, especially by extracting the method of interpretation of the verses of Al-Ahkam in subcontinent era scholars and exegetes, such as Imam Al-Mahti, who was born in Turkey, is worthy of study and attention, so it was necessary before

¹ PhD Scholar Government College University, Faisalabad

² PhD Scholar Department of Islamic Studies, NUML Islamabad

³ HOD, Assistant Professor Department of Islamic Studies, MY University, Islamabad

⁴ Assistant Professor Post graduate college Bhimber Azad Kashmir

⁵ MPhil Scholar, IIUI

entering the study of his methodology to focus on the translation of his life, and the environment in which he grew up, which helps to identify his personality, and to explain the scientific method.

Translated by Al-Mafsir Al-Qazi Sanaullah Al-Muzhar:

He is: Al-Shaykh Al-Imam Allama Al-Muhadith Al-Qazi Muhammad Maulvi Sanaullah, nicknamed "Bayhaqi al-Muqt", and waqil: Al-Huda, Al-Uthmani, Al-Hanafi, Al-Majdadi Al-Bani Bati, son of Sunna (1143 AH-1730 AD) or Qiblaha Basna, and died in Bani Bat and buried in Sunna. 1810ⁱ

The books of translations are limited to mentioning only a little about him, such as his name, title, and authorship. As for his birth and family, not much is known about him, except that he was born in the town of "Bani Bat" and began to seek knowledge at the hands of its elders there. He prays one hundred rak'ahs every day, and recites from the Holy Qur'an in groups of the seven parties, despite the narrowness of his time between seeking knowledge, teaching students, and writing books.

The second title is Sheikha Mirza Jan Janan Mazhar:ⁱⁱ

In short, the era in which he lived was an era of chaos, corruption, and unrest, followed by sedition, revolutions, wars, and lack of security and stability. The conditions that prevailed at that time declined from all aspects of politics, administration, moral, social, and belief to a large extent, and reached the last point of degeneration and collapse, which is A serious and unfortunate phase of the fall of the Islamic countries and the decline of the Muslim community, but these painful events did not deter him from continuing his work, and did not hide his activity in the service of Islam by teaching, writing and publishing, as a means of defending Muslims and protecting the Islamic divinity.

Sufism: The son of Imam al-Mahdani, and he grew up in Sufism based on the tradition of his ancestors and inculcating the works of Sufism, and he mastered the four methods known in this country, and mastered them, so he surrounded himself with its principles and branches, and dedicated himself to its secrets, and was influenced by the Sufi methods that spread in India. Al-Tafsir al-Mahnaati (Al-Tafsir Al-Mahtaani).

His death in pursuit of knowledge: Nisha al-Shaykh lived in the town of Bani idol and memorized the Holy Qur'an and was born to Ibn Saba. Al-Dahlavi then returned to his homeland and settled there, and completed his Umrah in the publication of Al-Uloom and Fasl Al-Khisumat, and the introduction of the author and the author.

Tawliyyah Qadaa:

Toli al-Qadaa fi Bani Bat Fufaqaallah for Qayam Bhuze Al-Ahadah Ahsan Al-Qayam wa Ata Ha Haqkha, but his job is the affairs of the community Al-Hama from Qadaa and the compilation of the filmⁱⁱⁱ.

Authors: The most famous Imam al-Makhti al-Islami, the Islamic library with many of the most useful manuscripts in all kinds of science and art, and the scholars praised his books, and raised their prestige. The following are the titles of these books, arranged according to their topics:

According to the knowledge of tafsir:

Tafsir al-Mahti: He is the most famous author of al-Mahti, the genre to commemorate the memory of Sheikha Mirza Jan Janan Mazhar, and it was written for three dozen years, which began after the death of Sheikha Sunnah (1195 AH). "The utmost attention is paid to jurisprudence, Sufism, recitation, and sayings." Nari Feh Lon Al-Muhaddithin and Tahab Al-Madhab Al-Hanafi^{iv}.

Jawahir al - Qur'an:

Kitab fi al-Tafseer al-Ashari

According to the knowledge of hadith:

Translated by Shamayil al-Tirmidhi, Risala fi Sharh Arbaeen Hadith

His books in fiqh:

Manar al-Ahkam: It is a book on the branches of jurisprudence, and the book of what is required of it: the book on Hanafi jurisprudence in Persian, the book of al-Aqq al-Aqqi, the book of treatise on the prohibition of mutata, the book of treatise on the rule of singing, the book of 'Ashar and Kharaj'.

The Book of Knowledge of Kalam:

Al-Saif al-Maslul, and the book of al-Taqqdis fi îfî îfâhât Islam Abi al-Nabi, and the book of the Truth of Islam, and the book of the Book of Death and Graves, and the Book of the Resurrection.

According to Sufism:

Irshad al-Talbeen, Eliminating Al-Anoud in the Matter of Al-Samaa and Al-Wahda Al-Wujud, Sufficient Observance and Dhikr

The Book of Ethics:

Irshad al-Talibeen, and books on knowledge, facts, and conduct.

According to research and discussion:

Message of Righteousness, Message of Al-Shabab Al-Thaqeeb,

For the purpose of calling:

Message in Al-Wasiyah, Al-Nusiha and Al-Wasiyah, Group of Al-Khattab

The definition of Tafsir: And it is called B (Tafsir al-Al-Ahmadi), which he recited in the name of Sheikha Mirza Mazhar Jan Janan Al-Dahlawi, and it is one of the long-standing Tafsirs of his companions in Tafsir al-Ayaat and branching out from it a lot. Jum al-Ahdani in it between the interpretation of opinion and the aphorism, often his Sahib used to interpret the Qur'an with the

Qur'an, with the pure Sunnah, and with the sayings of the Companions and the Taabi'een, and he was concerned with mentioning the reasons for the revelation, and the abrogation and abrogation.

And he presented many of the Qur'anic recitations that are frequent, unusual, and topical with their guidance and preference among them, and the external interpretation of the words in the matters of jurisprudence, and mention of the branches of the issues and the opinions of the jurists in the matter, and he preferred many of the sayings.

As there is no interpretation of the Israeli narrations, so after a long search I did not find an Israeli narration that was stated by al-Al-Ahmadani. And the Imam meant by the Qur'anic expression and what it implies from the meaning, and he followed the method of al-Zumakhshri, al-Baydawi, and Abi al-Sa'ud, and from that al-Addul from al-Azmar to al-Khahjān or to the grandeur of the poem and evidence. : It was the original of the poem, and we came to Dawud for a favor, which was the praise of the mountains and the birds, so instead of this poem, it contained a lot of pride and evidence of his great dignity, pride and sovereignty, where he made the mountains and the birds like the intellects, the opponents of the order in the implementation of his will.

The reason for the authorship: The interpretations found in the time of Al-Albani were from the authorship of al-Shafi'i, one of the most important of which was the interpretation of Al-Baidawi, which was abbreviated to the phrase, "Hada, falsification, closer to the symbols." Al-Mahtaani to the author of Tafsir explains the words and expressions and explains the demands regarding the rulings and beliefs on the fact that he does not hesitate sometimes from using Sufi terms in his Tafsir.

1: Reliability of readings in interpretation: Imam al-Ughtani is more than mentioning readings in his interpretation, and his promise is al-Faisal in prioritizing the matter of jurisprudence. Menstruating before ablution in the words of the Almighty: (And they will ask you about menstruation, say, "This is it," so leave the women in menstruation and do not come near them until they are purified.)

And he mentioned the reason for their difference in reciting the word "Ytharn" by reducing it or by emphasizing it, and he said: "Asim recited in the narration of Abu Bakr and Hamza and al-Kasa'i with an emphasis on al-taa and al-haha, and the recitation of al-Akhroon with al-taa and zam al-haha is abbreviated. In fact, Abu Hanifa said, "The meaning of reciting ablution is until they are purified from menstruation and their blood is cut off, so it is permissible to recite the Qurbana after the cutoff before taking bath."

With the intention of turning to your hands... And read Al-Baqoon Baljar for Al-Jawwar.. this verse is evidence for the obligation of washing the legs, as we have mentioned from the aspects of Al-Jawb Al-Aydi and the non-lawfulness of Al-Jawb Al-Aydiq on the heads. Al-Aatifa" (), it is understood from that that (and your men) differ in their reading, and this difference in reading led to the disagreement of the jurists regarding the ruling on the purity of the legs in ablution between washing and wiping, based on two sayings, the first: the reading of the portion and the indication of the obligation of washing the legs; Because it is directed towards the face, and to this, the audience of the scholars, and the reading of al-Jarr, the justification of wiping the al-Jarleen; Because it is directed towards the head, and it is the gold of Imamate Shia.

And it was not only for the sake of the preference of the opinion that he sees fit to direct the readings that are not frequent to it, and he observes this a lot in his interpretation, as he mentions some of the readings reported by the Salaf, to show a new meaning of the verse, which is known as "Tafsir readings" and among the examples mentioned in Bayan Mirasat Akhwal

Readings in language:

Al-Qara'at is plural of single reading, and the original material of it refers to (Qari), which is the original Sahih meaning plural and gathering... and the Qur'an is as if it was named for Juma'ah.^v

The Qur'an is derived from reading the Qur'an And the Qur'an, as it is the source of your saying, "I read the thing if you collect it and join it together."^{vi}

And in the language, the meaning of reciting the Qur'an came: word by word^{vii}

In other words:

Mentioned by scholars of al-Qar'at, there are multiple definitions, some of which are close to the intended meaning and others are a little further away, and there are overlapping definitions, but the most prominent of these definitions are:

1- Definition of Ibn Al-Jazari where he said (Al-Qiraat, knowledge of how to perform the words of the Qur'an and their differences with the narrator)^{viii}

2- Definition of al-Qastalani Inh (knowledge known by the agreement of the narrators of the Book of God and their disagreement in the language, Arabization, deletion, confirmation, movement, accommodation, harvest and connection)^{ix}

3- And finally, the definition of Abdul Fattah al-Qadi said about it (knowledge of how to pronounce the words of the Qur'an and the way of performing them in agreement and disagreement with the praise of every face of its transmission)^x.

Types of Readings:

Imam Ibn Al-Jazari, may God have mercy on him, said about the types of recitations^{xi} in his book "An-Nashr fi al-Iqraat al-Ashhar" and the following types of dhikr:

Frequent Readings:

He recited the Qur'an of Al-Arabiya absolutely and the Qur'an of Ahad Al-Masahif, and the Qur'an of Al-Qudira, and recited it frequently, and the truth of the Qur'aat al-Sahiha al-Jama'a for the three members of the Al-Mustafida and the Muqtaliyat with acceptance, that is the Qur'aat al-Ash.

The unusual readings:

The same Qur'aat al-Sahih Sindh, Arabic adaptation, and Caliphate Al-Rasmi al-Uthmani, such as Maward Basanid Sahih in the books of Hadith, from more or less, or changing the word of the latter, and so on.

Readings per Tafsir:

Al-Qur'aqa Al-Mutawatara is the term: Al-Qur'aqa that was narrated by many people, it is impossible for them to agree to lying, and it was in accordance with the Ottoman custom, and it was adapted to Arabic, even if it was one of the faces of the language. And included in this category are the recitations of the seven imams.

Ibn Al-Jazari said in Munjad Al-Maqreen: All readings were adapted to Arabic absolute, and adapted to one of the al-Masahif al-Uthmaniyah, even if it was by fate, and it was copied frequently. finished

And the famous reading in the term: the recitation that is authentic, and the speech of the preacher of fame, and the adaptation of Arabic, even if it is one of its faces, and the adaptation of the Ottoman style, but it did not reach the level of proficiency.

Ibn Al-Jazari also said: As for the correct recitation, it is of two types: the first is the correct chain of transmission, with the narration of al-Adl al-Zhabat, from the al-Zhabat such as this to the end, and according to the Arabic, and the custom, and this is on two counts: Zarb istifaz, and the imams accepted it with acceptance, as well as individual narrations by some narrators, and some Al-Kutub al-Muttabara, or as the rank of the reciters in Al-Mud and such, this is a valid conclusion, as it is the destination of the Prophet, may God's prayers and peace be upon him, from the seven letters, as the prophet's ruling was accepted by acceptance.

1: The consensus of al-Muzhri with disagreement in the frequent recitations:

Al-Shaykh Al-Muzhari, may God have mercy on him, presents the Qur'anic recitations, frequently and clearly. Al-Bayrad Al-Qiraat Qudla-e-Wardshiyam-i-amnha-awal-e-stu'abha

The sheikh's interest in the frequent recitations is that sometimes the word is listed under the original of the principles of the frequent recitations, such that it is sufficient to mention the differences in the recitations in the same word, rather, the original and the common words in the original and derived from it, and then it is brought to the command of the word for the original mentioned before that.

Example 1:

Zikr at Tafsir of the saying of the Almighty, "those who believe in the Unseen"^{xii} The doctrine of Abi Jaafar in the singular hamza, the consonant in detail, and his remembrance replaces the hammer with a consonant, wa, with a dam, and an ya, after breaking a thousand in places, and he also mentioned in the same place the origin of Abu Amr and Roush ^{xiii}. Then when he came to the interpretation of his saying, the Highest: "And those who believe in what has been revealed to you"^{xiv} And according to His saying, the Most High: "And speak to us from tomorrow wherever you wish"^{xv} Speech is no longer, and this is how Rasul Hamzah mentioned in tilting when interpreting his saying, the Almighty, "In their hearts is a disease, so God increased their disease."^{xvi}

He recited “Zad” as well as “Ja” and “Sha’a” and “Ran” and “Khaf” and “Failed” and “Tab” and “Haq” as it occurred and “Deviated” in the star verse 17 and “Deviated” in Surat As-Saff Verse 5 is not changed, whether these verbs are connected to a pronoun or if they are a past three.^{xvii}

Among the examples mentioned by Al-Shaykh Al-Muzhari from the original of al-Kasa’i and Hisham and Ibn Amir and Wafi’ in al-Ashmam in the interpretation of the saying of the Almighty, “And when it was said to him, do not spoil it.”^{xviii} And he mentioned the origin of Abu Jaafar in leaving the hamza when interpreting the saying of God Almighty, “We are but mockers.”^{xix}

Example 2:

Attention to the unusual readings:

Abnormalities in language:

It is derived from the word (sh-z-z), which is the source of sh-z-sh-z-sh-z, and it says, "Shz-al-Ralq if the individual is individual from the people and their congregations"^{xx}. So Shaz refers to individuality and rarity^{xxi}, and differentiation and departure from the rule and principle^{xxii}. And the meaning of the term is different according to all knowledge.

Al-Qiraat al-Qiraat is the one that compares to the frequent recitations. And it is known as one of the missing members or more than the members of the Qur'an^{xxiii}. It is also known that every reading is left behind the scale of Ibn Al-Jazari, who said... and when a member of these three pillars is disturbed, he calls it weak, shaza or invalid, unless it is among the seven, or Amman is the greatest of them^{xxiv}.

The incorrect reading is: The one who did not correct the Sindah and the Caliphate of Al-Arseem and has no way in Arabic^{xxv}. It is also known as all the reading of Al-Arabiya, even if it is burdensome, and Al-Musahaf Al-Uthmaniyah was approved, even if it was probably not repeated.

The definition that the soul is satisfied with in the definition of al-Quranqa al-Shazah is: al-Quranqa which is the correct version of the Sunda and the adaptation of the Arabic language even if it is burdensome and the caliphate of the Qur'an. And thus he knows that the reciting of the common people is the knowledge that is established by delay. Perhaps the reason why it is called the Qur'an is because it is different from the method of copying the Qur'an, where it is copied with all the letters and repeated^{xxvi}.

The definition with which the soul reassures itself in defining abnormal reading is: the reading whose chain of transmission is authentic, agrees with the Arabic language, even if in a way, and contradicts the Mushaf. Thus, it is known that the abnormal reading according to the majority is what has not been proven by the method of succession.^{xxvii}

Ibn Al-Jazari said: Shazat on the ritual of Al-Musaf Al-Jamaa, even if its chain of transmission is authentic^{xxviii}.

The position of al-Muzhri from the objections of al-Qarat al-Shazah:

Al-Muzhari, in his commentary on the odd readings, should be done with the frequent readings, but his exposure to the unusual readings is less than the frequent readings, and he mentions the unknown readings, such as the reading of Abi Ibn Ka'b, Ibn Mas'ud, Umar al-Qatadah, and if the mention of the unusual readings is used for preference between the readings and the clarifications, and the explanation of the meaning.

Example 1: Kumaqal fi Tafsir of Surah Al-Nisaa: It is permissible to act with the non-recurring reading of Kumahumzhab Abi Hanifa Azah Sahih isnaad against al-Shaafi'i in al-Asul^{xxxix}.

Dhikr in Tafsir on the saying of Allah Ta'ala, "This is the lowest of the exalted"^{xxx}. "Don't let your children multiply then mention this is the language of donkeys"^{xxxi} And this is the dhikr of the reading of Abi bin Ka'b and Abdullah bin Mas'ud in the saying of the Almighty, "Sam Raham Ali Al-Malaika"^{xxxii}. Faqra Abi "Ardha" and Ibn Mas'ud "Ardhan" and mention of al-Zumirfi think al-Qiraatin raqiy al-asma. And mention the reading of Ibn Masoud according to the saying of Allah, the Most High, "For the peace of Allah, the protection of the unseen is with the protection of Allah, and the death of the dead."^{xxxiii}. "The good deeds are done and preserved for the unseen by what God preserves."^{xxxiv}

Al-Zuhri's saying in the interpretation of the saying of Allah, the Exalted, "Sam Afizwa, in the form of Afaaz al-Nas,"^{xxxv} Ban al-Muradman, "Al-Nas" is Adam, peace be upon him, and it is the recitation of Saeed bin Jubirfanah, "In the form of Afaaz al-Nasi", he is Adam because he has forgotten the covenant of God^{xxxvi}.

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Example 2:

Ajda dhikrah al-Qur'a al-Shazah and waqadmahaktayid for the interpretation of the saying, and an example of the interpretation of the saying of Allah Almighty. And there is no knowledge of interpretation except Allah, and those who are trustworthy in knowledge say that they are trustworthy

Dhikr al-Shaykh al-Ulama Akhtilfwafi al-Tafseer on this verse: Dhub al-Qum al-i in al-Wawfi "and the Rasokhoon"^{xxxvii} for kindness, and the meaning is in Tawil al-Muttatabafa, the knowledge of Allah and the knowledge of the firm in the knowledge, also, and the Dhub of the Aksaroon to those who are the guardians of the appeal. And later when Al-Muzhari said the sayings, he came with two readings of the two scholars to support the second saying, and he said: And what is the basis of this saying, the recitation of Abdullah Ibn Mas'ud, "In Tawilah al-A'ndallah, and those who are knowledgeable in knowledge, they say that they are Amanabah"^{xxxviii} and the reading of Abi Ibn Ka'b, "And the sayings of Al-Rakhoon in the knowledge of Amanabah"^{xxxix}

It is from the example of confirming the interpretation of the interpretation by recitation al-Shazah when interpreting the saying of Allah Ta'ala: He recited, "With what God has preserved, make amends for them."^{xl}

Dhikr al-Shaykh Hnaqulain: The first is the saying of the Almighty, "From those who have had a dream" connected with the previous statement and the statement "Al-those who are fortunate from the book." Kalama Mustanfaqira bin Masoud "Waman al-Zin Hadwa" with more than a few words, and the Mushaf Hafsa "Al-Zin Hadwa wa Harfun al-Kalam"^{xli}

In the interpretation of the saying of Allah, the Most High, "Az-tsaadun wa ta'laun al'a ajd"^{xlii} is a different reading, and that is the reading of Abi Abdul Rahman al-Salami and al-Hasan Waqtada, so they recited "tsaadun" in the form of al-Tayaman al-Mujard, and the recitation al-Mutawatara al-Jum al-Hafi with the addition of al-ta'a min al-afkal^{xliii}.

And this particular position of al-Muzhari among the odd readings among the following defects:

- 1: Mention of Al-Qurayat Al-Shazah Al-Gheer Al-Jebaden
- 2: Taqwiyyah al-Qol al-Tafsiri with recitation

3: Permissibility of action by Qiraat al-Ghir al-Tawatara

4: Zikr Tujihathavaarabha

Reading ratio to the language of the tribe of Arab tribes:

Qad zikr al-Muzhri al-Qur'a-e al-Mutawatara and khabar al-Qari' in dissonance of al-Qa'ee hanaqayim ali the differences in the languages of the tribes of the Arabs and the relationship of al-Qa'ee to the language of the tribe.

Example: In the interpretation of the saying of the Almighty, "Willah Ali Naas, Hajj al-Bayt is the one who is able to do it with the Sabila"^{xliv} where he said: The relatives of Ja'afar, Hamza, Al-Kasa'i, and Hafs Buxar, "Hajj al-Bayt" are special in this letter, and the rest are in the language of the people of Najd, and the language of the people of the Hijaz, and the meaning is Wahid.

Conclusion:

Thus, we will be able to reach the end of the end, and after praise be to Allah, we will reap the fruits of this research, and mention the most important results:

Imam al-Mazhari lived in the most difficult period in the history of the Indian Al-Qara'a, and this was one of the reasons that prompted the Imam to write his commentary. Imam al-Mazhari is one of the Hanafi scholars of the religion, he is a man of extensive knowledge and accurate research, and he has extensive knowledge of the sayings of other imams of other schools of thought, but he was not partial to his religion, but was fair in his preferences. - Imam al-Mazhari used to call for Ijtihad and leaving imitation, and there is no doubt that the Islamic nation today is in the greatest need for victory over Ijtihad, to address many of the contemporary issues that are emerging in the lives of Muslims.

Imam al-Mazhari in preference to the issue with what is included among the causes of descent, if there are any, or the readings, or the testimony of the sayings of the Arabs. Behind us, Imam al-Mazhari had useful scholarly works in various religious sciences, especially jurisprudence and principles.

1. Allah sent down the recitations of the Qur'an that are easier for the nation in reciting the Holy Qur'an, and it is useful in deriving multiple meanings and rulings from a single verse, so these recitations are frequent and a clear blessing from Allah on this nation.
2. The statement that the recitations are sunna mutababah, they are derived through al-Talqi and narration, and they are not seen and narrated.
3. Explaining the types of recitations from the side of transmission, and from the side of acceptance, with a description of the difference between the Qur'an, the reading, the narration, the way, and the way.
4. Saying that recitation is not limited to the seven or the tenth, but this is what is popular in the later ages, but in the first ages, this number is few and far between.
5. The statement that al-Talqi is accepted with the approval of Arabic and Arabic and the validity of the chain of transmission is useful for knowledge and the position of al-Tawatara in proof of recitation.

6. Explanation of the types of differences between readings, and the benefits of frequent readings.
7. In al-Tafseer al-Muzhari as a scholarly encyclopedia of frequent recitations and its explanation of all unusual recitations as well, and the mention of al-Muzhari in the directions of recitations, the researcher of the recitations is not rich in this tafsir.
8. These recitations are among the most important sciences related to the meaning of the Holy Qur'an, its interpretation and explanation, because the meaning is affected by differences in the structure of the word and the Arabs, so they should benefit the reader during the interpretation of the Holy Qur'an.

6

ⁱ A Revelation of Thoughts for Allama Abd al-Hayy ibn Fakhr al-Din al-Husayni 128/8. I. Dar Al-Arafat Library - India 1992 AD

ⁱⁱ See: Nuzhat al-Khawatir Abd al-Hayy al-Hasani: 7/942. According to his sheikh, Mirza Jan Janan Mazhar, see: Tafsir Al Mazhari: 1/1. Attributing to (Pani Bit), his hometown, a small town located to the north of Delhi, see: Nuzhat al-Khawatir Abd al-Hayy al-Hasani: 7/115.

See: Nuzhat al-Khawatir Abd al-Hayy al-Hasani: 7/942, Gift of the Knowers to al-Babani: 2/353-354, Nayl al-Sa'irin fi Tabaqat al-Mufasssireen, Muhammad Taher: 408. The gift of the knowledgeable, by Al-Babani: 2/353. previous sources.

ⁱⁱⁱ Jurisprudence Pak and Hind Terwin Soda Muhammad Ishaq T 1/169

^{iv} Nuzhat al-Khawatir Abd al-Hayy al-Hasani: 7/129

^v [1, Part 5, p. 78-79

^{vi} [2, Part 1, p. 101

^{vii} [3, Part 1 228

^{viii} Upholstery of the reciters and guide of the students, p. 13, Al-Quds Library 1416 AH

^{ix} [5, Part 1, p. 170

^x, p. 7

^{xi} See: Al-Nashrafi The Ten Readings of Al-Jazari, Dar Al-Baz for Publishing, Makkah Al-Mukarramah, without a date 9/1

^{xii} Surat Al-Imran, verse: 153, Al-Tafsir Al-Mazhari (2/156)

^{xiii} Al-mazhari interpretation 1/18)

^{xiv} Surah Al-Baqarah, verse: 4

^{xv} Surah Al-Baqarah, verse: 35

^{xvi} Surah Al-Baqarah, verse: 10

^{xvii} Al-mazhari interpretation 1/26

^{xviii} Surah Al-Baqarah, verse: 11

^{xix} Surah Al-Baqarah, verse: 14. Al-Mazhari interpretation 1/

^{xx} [7, p. 332

^{xxi} 8, part 1, p. 96

^{xxii} [3, Part 5, p. 28-29

^{xxiii} [9, Part 1, p. 129

^{xxiv} [10, Part 1, p. 9

^{xxv} [9, Part 1, p. 242

^{xxvi} [10, Part 1, p. 9

^{xxvii} [11, p. 10

- xxviii 4, pp. 16-17
xxix Surat Al-Nisa', verse: 13. Al-Tafsir Al-Mazhari 2/34
xxx Surah Al-Nisa, verse: 3
xxxi Al-Tafsir Al-Mazhari 2/10
xxxii Surah Al-Baqarah, verse: 31
xxxiii Al-Tafsir Al-Mazhari 1/53
xxxiv Surah Al-Nisa, verse: 34
xxxv Al-Tafsir Al-Mazhari 2/98
xxxvi Surah Al-Baqarah, verse: 199
xxxvii Al-Tafsir Al-Mazhari 1/236
xxxviii Surah Al-Imran, Verse: 7
xxxix Al-Tafsir Al-Mazhari 2/12
xl Surah Al-Nisa, verse: 46
xli Al-Tafsir Al-Mazhari 2/134
xlii Surah Al-Imran, Verse: 153
xliii Al-Tafsir Al-Mazhari 2/156
xliv Surah Al-Imran, Verse: 97