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ANALYTICAL STUDY OF THE METHODOLOGY OF SHEIKH AMINULLAH'S TAFSIR HIKMAT AL-QUR'AN

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ABSTRACT
The Holy Qur'an is the final revealed Book of Allah Almighty and serves as a source of guidance for all humanity until the Day of Judgment. It narrates events of the past and provides guidance concerning future circumstances. It also mentions the blessings of Allah Almighty at various places and contains numerous commandments intended to enable human beings to live a peaceful and organized collective life.
The Prophet Muhammad ﷺ was the first teacher of the Holy Qur'an. After him, the Companions of the Prophet (may Allah be pleased with them) fulfilled this responsibility in an exemplary manner. Subsequently, the Tābiʿūn and the Tābiʿ al-Tābiʿīn continued to serve the Qur'an from different perspectives, and this tradition has continued to the present day. Among the later Qur'anic exegetes is ***Sheikh Aminullah****.*
Sheikh Aminullah al-Bashawari is known in Ahl al-Hadith circles not only as a religious scholar but also as an active contributor to social reform, religious guidance, and preaching. His personality is characterized by morality, humility, and devotion to religion, qualities that have made him popular among students and the general public.
His notable works include Hikmat al-Qur'an, Fatawa Din al-Din al-Khalis, Al-Haqq al-Sarih, Seerat al-Rasul ﷺ, and Al-Fawa'id.

Introduction

Sheikh Aminullah authored a Qur'anic commentary entitled **Hikmat al-Qur'an**, which consists of **thirteen volumes**. Since the two exegetes under discussion are familiar with the requirements of the contemporary era, their attention is focused more on present-day issues than on purely traditional problems. Qur'anic legal rulings are essential for every legally responsible Muslim. The Holy Qur'an is a constitution and a comprehensive code of life for humanity; therefore, success in both this world and the Hereafter depends upon adherence to its guidance.

The present study provides an **analytical and comparative examination of Qur'anic legal rulings** on the basis of thought, inference, and argumentation in the work of the exegete, with the objective of making the research beneficial for both the general public and scholars.

In Hikmat al-Qur'an, Sheikh Aminullah gives particular attention to the principles of Qur'anic interpretation and the transmission of reports from the early exegetes. He

generally cites a Qur'anic verse and first explains its general meaning. He then interprets it through **Tafsir al-Qur'an bi al-Qur'an**, **Tafsir al-Qur'an bi al-Sunnah**, the **statements of the Companions**, and the **statements of the Tābiʿūn**. In this way, he particularly adheres to these fundamental principles of Qur'anic exegesis. In many cases, he presents the relevant evidence from the Qur'an and Sunnah for all legal rulings associated with a particular verse.

1. Tafsir al-Qur'an bi al-Qur'an

Sheikh Aminullah employs the methodology of interpreting the Qur'an through the Qur'an in Hikmat al-Qur'an in an effective manner. For example, regarding the verse from Surah al-Baqarah:

"O Children of Israel! Remember My favor which I have bestowed upon you, and fulfill My covenant and I will fulfill your covenant, and fear Me alone."

The exegete explains that the covenant mentioned in this verse is elaborated upon in another Qur'anic verse:

"And indeed Allah took the covenant of the Children of Israel, and We appointed twelve leaders from among them. And Allah said, 'I am with you. If you establish prayer, pay zakat, believe in My messengers, support them, and lend Allah a good loan, I will certainly forgive your sins and admit you into Gardens beneath which rivers flow. But whoever among you disbelieves after that has certainly strayed from the Straight Path.'"

Thus, Sheikh Aminullah explains one Qur'anic passage through another, clarifying the meaning of the covenant mentioned in the first verse through the detailed explanation provided elsewhere in the Qur'an.

2. Tafsir al-Qur'an bi al-Sunnah

Sheikh Aminullah makes extensive use of the Sunnah in Hikmat al-Qur'an. For example, Allah Almighty says:

"And when My servants ask you concerning Me, indeed I am near. I respond to the supplication of the supplicant when he calls upon Me. So let them respond to Me and believe in Me, that they may be rightly guided."

The exegete then cites a Prophetic narration and explains the verse:

A man came to the Messenger of Allah ﷺ and asked: "O Messenger of Allah, is our Lord near so that we may privately converse with Him, or is He far away so that we must call upon Him?"

The Prophet ﷺ remained silent, and then Allah Almighty revealed the verse concerning His nearness and the acceptance of supplication. The explanation emphasizes that when Allah commands His servants to call upon Him, He responds to their supplications.

The author further cites a narration from Salman in which the Messenger of Allah ﷺ said that Allah Almighty is **Generous and Modest**, and that He does not allow His servant to raise his hands to Him and return them empty.

According to the discussion, there is no specific language, time, or condition exclusively prescribed for supplicating to Allah. Whenever a person raises his hands and asks his Lord, Allah hears his supplication. Allah is closer to human beings than their own souls and

knows what is concealed within their hearts. Because of this nearness, remembering Allah quietly is considered preferable to raising one's voice excessively in remembrance.

3. Tafsir through the Statements of the Companions

Sheikh Aminullah also employs the statements of the Companions in his interpretation. Regarding the following verse:

"And give good news to those who believe and do righteous deeds that they will have Gardens beneath which rivers flow. Whenever they are provided with fruit from them as provision, they will say, 'This is what we were provided with before,' and they will be given something resembling it. And they will have purified spouses therein, and they will remain there forever."

Regarding the word **"mutashābihan"**, ʿIkrimah explains that it means that the fruits of Paradise will resemble the fruits of this world in appearance and form, but their taste will be different.

4. Tafsir al-Qur'an through the Statements of the Tābiʿūn

The author also discusses several principles concerning the interpretation of the Qur'an through the statements of the Tābiʿūn.

Categories of Tafsir of the Tābiʿūn

1. **Mursal Tafsir:**

If a Tābiʿī provides an explanation concerning the occasions of revelation, stories of the Prophets, or similar matters, its status is comparable to that of a mursal hadith.

2. **Consensus of the Tābiʿūn:**

The consensus of the Tābiʿūn on an issue is considered an authoritative proof. Ibn Taymiyyah states that when they agree upon something, there is no doubt regarding its status as evidence.

3. **Isra'iliyyat Narrations of the Tābiʿūn:**

When the Tābiʿūn cite Isra'iliyyat reports in Qur'anic interpretation, they are subject to the same principles that apply to Isra'iliyyat reports found in Hadith literature.

4. **Differences among the Tābiʿūn in Qur'anic Interpretation:**

When different interpretations are transmitted from the Tābiʿūn, the preferred interpretation is determined in the light of the Qur'an itself, Prophetic traditions, the statements of the Companions, and the Arabic language.

5. **The Statement of a Single Tābiʿī:**

If a statement of one Tābiʿī is transmitted in the interpretation of a verse and no contradictory statement is reported from another Tābiʿī, the majority of scholars do not regard it as binding evidence. Some Hanbali and Shafi'i scholars, however, consider it authoritative. Both positions have also been transmitted from Imam Ahmad and Imam al-Shafi'i.

Principles Concerning Tafsir of the Tābiʿūn

1. The chains of transmission of interpretations attributed to the Tābiʿūn should be carefully examined.
2. It is important to collect all the interpretations transmitted from the Tābiʿūn.
3. When different interpretations are transmitted from the Tābiʿūn, an attempt should be made to reconcile them.
4. In many statements of the Tābiʿūn, the apparent disagreement is merely a difference in expression.
5. Interpretive conclusions derived independently from the Qur'an may also be presented, provided that they do not contradict the views of the early scholars.

5. Tafsir through the Arabic Language

Sheikh Aminullah also explains Qur'anic verses by presenting statements and linguistic evidence from the Arabic language. For example, he explains the meaning of ʿ**ibādah (worship)** as the highest degree of humility and submission. Imam al-Raghib al-Isfahani states:

العبادة أبلغ منها لأنها غاية التذلل

"Worship represents the ultimate degree of humility and submission."

6. Arabic Poetry as a Source of Linguistic Evidence

Another feature of Sheikh Aminullah's methodology is his use of classical Arabic poetry, where appropriate, to clarify the meaning and implication of Qur'anic verses.

For example:

يُولَهُونَ فِي الحَوَائِجِ هُمْ لَدَيْهِ،
فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا لَدَيْكَ

"They turn toward Him anxiously with regard to their needs; so we sought those needs and found them with you."

He also discusses the verse:

"Those who believe in the unseen, establish prayer, and spend out of what We have provided for them."

The verse describes believers as those who believe in the unseen, establish prayer, and spend from what Allah has granted them.

7. The Concept of Faith in Hikmat al-Qur'an

While explaining the concept of **īmān (faith)**, Sheikh Aminullah cites several definitions and ultimately presents faith as a comprehensive spiritual state involving belief in Allah, acceptance of Him, contentment with Him, reliance upon Him, turning toward Him, humility before Him, fear of Him, complete dependence upon Him, love for Him, remembrance of Him, patience for His sake, and devotion to Him.

According to the author, this spiritual state produces righteous actions of the limbs, good speech, and excellent moral character. Furthermore, this state is capable of increasing and decreasing. Therefore, a person should strive to increase his faith and protect himself from its decline.

Conclusion

A prominent characteristic of **Tafsir Hikmat al-Qur'an** is its reliance on **Tafsir bi al-Ma'thur**, or transmitted Qur'anic interpretation. The exegete interprets the Qur'an by drawing upon the Qur'an itself, the Prophetic traditions, the statements of the Companions, and the reports of the Tābiʿūn. Consequently, the work demonstrates a strong scholarly foundation and a clear connection with the traditional methodology of Qur'anic exegesis.

Tafsir Hikmat al-Qur'an may also be regarded as an important contemporary tafsir because it connects Qur'anic commandments with contemporary issues, intellectual challenges, and modern social requirements, thereby increasing its practical relevance.

While discussing Islamic legal rulings, the exegete presents the views and opinions of Muslim jurists in considerable detail.

The commentary also demonstrates a comparatively strong emphasis on Hadith and its references, which strengthens its character as a tradition-based work of Qur'anic interpretation.

In terms of the selection and presentation of subjects, Hikmat al-Qur'an adopts a distinctive and organized methodology. It gives particular attention to thematic organization and clarity, making it a noteworthy contribution to contemporary Qur'anic exegesis.

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