

INTRODUCTION TO TAFSIR AL-QURAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillah Hirrahman Nirrahim

Glorified are you oh Allah, we have no knowledge except what you have taught us, Verily it is you, The All knower, The All wise. (Surah Baqarah, verse 32.)

The Prophet صلى الله عليه وسلم said: "The best of you are the ones who learn the Quran and teach it" (Sahih Al-Bukhari 5027)

Introduction:

- All praise is due to Allah, who started his book by saying:

All worthy praise is to Allah alone, the Lord of all that exists, The most Gracious, The most Merciful, The owner of the day of Recompense. (Surah Fatiha, verse 2-4)

- And who began his creation with the 'Hamd' (his praise and appreciation), by saying:

All praise and thanks be to Allah, who created the heavens and the earth, and originated the darkness and light; yet those who disbelieve hold others equal to their Lord. (S.6, V.1)

- And ended it with the 'Hamd' (his praise and appreciation), by saying:

And you will see the angels surrounding the Throne of Allah, glorifying their lord with praise. And judgment will be made between them (people) with the truth. And it will be said "All praise and thanks be to Allah, the Lord of all that exists". (S.39, V.75)

Also

He is Allah, there is no ilah but him, His is the praise in the beginning and in the end, his is the judgment and to him shall you return. (S.28, V.70)

Verily, all praise and thanks are due to Allah in the beginning and in the end, for all that he has created and will create. Allah is the one praised for all things.

- All thanks are due to Allah who sent his Messengers saying:

I have sent Bearers of good news, and warner's, so that mankind would have no plea against Allah after the coming of messengers. (S.4, V.165)

- All thanks are due to Allah who sent his Final Messenger saying:

Say (O Muhammad Pbuh) "O Mankind, Verily I am the Messenger sent to you all by Allah, the One to whom the Dominion of the heavens and the earth belongs. There is no God worthy of worship but Him. It is He who gives life and causes death. So, believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and his Words, and follow him so that you may be guided" (S.7, V.158).

- Allah sends his Messengers to warn the people saying:

That by it (the book), I may warn you and whoever it reaches (S.6, V.19)

Whether one is Arab or non-Arab, human or Jinn, whoever this Quran is conveyed to, it is a warning for them all. This is why Allah has said:

But whoever rejects it among the people, the Fire will be their promised meeting place (S.11, V.17)

Also

Then leave me alone with those who deny this narration (the Quran). We shall gradually punish them from where they perceive not (S.68, V.44)

Therefore, whoever disbelieves in the Quran and rejects the Messengers among those whom we have mentioned then, according to Allah, the Fire will be their destination.

- Allah says about the Quran:

Falsehood cannot come to it (The Quran), neither before it or behind it. (It is) sent down by the Wise, Worthy of all praise. S.41, V42)

- The scholars are required to elaborate upon the meanings of Allah's Speech and to convey these meanings, providing they seek them from their proper sources (i.e.) from the narrations of the Sahabah and Tabi'in. The scholars are required to learn and convey these meanings. Just as Allah has said:

(And remember) when Allah took a covenant from those who were given the scripture (Jews & Christians) to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain. And indeed, worse is that which they bought (S.2, V.187)

Allah has criticized the people of the book (Jews & Christians) who came before us, for ignoring Allah's books that were revealed to them. They were distracted by the beauties of this world from that what they were commanded to do, that is adhering to Allah's book.

We Muslims are thus required to refrain from doing what Allah criticized the people of the book for, and to heed what Allah has commanded us; learn and comprehend the book of Allah (Quran, the final revelation of Allah to mankind), revealed to us by PbuH and to convey all that is in it. Allah said:

Has not the time come for the hearts of those who believe (in the oneness of Allah-Tawheed) to be affected by Allah's Reminder (this Quran), and that which has been revealed of truth, lest they become as those who received the scripture before, the term was prolonged for them and so their hearts were hardened? And many of them were fasiqun (rebellious and disobedient to Allah) Know that Allah gives life to the earth after its death. Indeed, We have made clear the Ayat to you. If you but Understand (S.57, V. 16-17)

The Sources for Tafsir:

If someone asks regarding the best methods of Tafsir, we reply that the best method is to explain the Quran by the Quran itself (Quran bil Quran). Meaning, what is mentioned in general terms in one place in the Quran, is usually explained in detail in another place. When one does not find this easily, he should look to the Sunnah of Pbuh because its purpose is to explain the Quran and elaborate upon its meanings. This is why Pbuh is known as the 'Walking talking Quran'. Allah said:

Surely, We have sent down to you (O Muhammad) this book (the Quran) in truth that you may warn/judge between men by that which Allah has shown you, so be not a pleader for the treacherous (S.4, V.105)

This is why the Messenger of Allah Pbuh said:

"I was given the Quran and its equal with it", in reference to his Sunnah (his ways/explanations). (Hadith Ahmad 4, 131)

The Sunnah (ways of the Pbuh) is a revelation from Allah just as the Quran, although it is not recited as the Quran is recited. Every action of Pbuh was according to the revelation and was how Allah wanted the action to be so that others would learn from it, as all the messengers were sent as an example or role models to the world.

So, one seeks the Tafsir of the Quran with the Quran itself and with the Sunnah. If one cannot find details in the Quran and Sunnah (hadith), he should refer to the statements of the Companions, who were the most Knowledgeable of Tafsir, for they witnessed the situations and incidents and the revelations coming to Pbuh. They also had the deepest comprehension, the most correct knowledge, and the most righteous works, Especially the leaders and scholars amongst them, such as the Four Rightly Guided Khalifa's (Abu Bakr, Umar, Usman, and Ali; may Allah be pleased with them all), and Imams such as Abdullah Ibn Abbas (the cousin of Pbuh) and Abdullah bin Mas'ud who said in a narration By Ja'far in At-Tabiri "By he other than there is no God, No Ayah/Verse in the book of Allah was revealed but I have the knowledge about whom and where it was revealed." Moreover, in the Quran itself Allah has said about these personalities:

Allah is pleased with them (Sahaba) and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph (S.9, V 100)

The Pbuh invoked Allah for the benefit of Abdullah Ibn Abbas:

"O Allah, teach him Fiqh (legal rules in Islam) in the religion and interpretation".(Fath Al-Bari 1, 205)

Another method of Tafsir is using the Israelites accounts and stories, this method should only be used as supporting evidence, not as evidence itself. This is because people who were living in the region of Makkah and Madina at the PbuH times were Jews and Christians who were well versed in their religion, and they were also people to whom PbuH gave the message of Quran (Dawah). Some of the accounts of the Jews were authentic as we also have these accounts/stories/tales in the Quran. Furthermore, Allah's messengers also came to these communities of Jews and Christians and the message was the same 'La Ilaha Ilallah' (there is no other God to be worshipped other than the one true Allah), so these stories and accounts in their books surely are authentic as we have in our religion something that testifies to its truth. This is why the Messenger of Allah has allowed it when he said:

"Convey on my behalf, even if it is one Ayah/Verse, and narrate from the children of Israel, as there is no sin in this, and whoever intentionally lies on me, let him assume his assured seat un the hellfire" (Fath Al-Bari 6, 572)

When unable to find the Tafsir in the Quran, the Sunnah or with the companions, the scholars then look to the Tafsir of the Tabi'in (people amongst the second generation of Islam) of which some met and learned from the companions directly, like Mujahid Bin Jabr who was a wonder in tafsir as he reviewed the whole Quran from beginning to end 3 times with Abdullah Ibn Abbas (the great Sahaba mentioned above).

So, from this we can see that Tafsir is a Science in itself, like the Science of Hadith, where you must have the chain as evidence to your claim as discussed previously. It is prohibited to indulge in Tafsir by mere opinion and exaggeration. The Sahaba, Tabi'in and Salaf all used to refrain from explaining what they had no knowledge of. The Messenger of Allah said:

"Whoever explains the Quran with his own opinion or with what he has no knowledge of, then let him assume his seat in the fire" (At Tirmidi, An Nasai, and Abu Dawud)

Abu Bakr As-Siddique said:

"which land will carry me, and which heaven would shade me if I said about the Quran that which I have no knowledge of."

Background of the book (Quran):

- Why does the Quran have many names?

The Quran is literally known as the 'Recitation', In the book it is referred to as Quran Al-Hakim, Quran Al-Karim, Al-Furqan, The Glorious Quran, The Honorable book, The Noble Quran. We say that only if you read it, understand it, and implement it you will get wisdom/honor/glory/nobility. Like the Pbuḥ, how he made his society in Madina in those difficult 23 years (how he tackled all the Ills in that barbaric society of the Quraish where people were burying their newborn girls), he was known for his wisdom/glory/honor and nobility because he acted upon the revelation (Quran) and gained success.

The Quran is full of wisdom as it is Allah's words revealed to mankind, Allah says:

By the Wise Quran, full of wisdom (S.36, V.,2)

Blessed is the One Who sent down the Standard/Criterion to His servant, so that he may be a warner to the whole world. (S.25, V1)

- What is the purpose of the book (Quran), why was it revealed by Allah?

The Quran was revealed to bring people out of the Darkness's into the Light. Allah says:

(This is) a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkness's into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy – (S.14, V1)

Note here that Darkness's is Plural and Light is singular, Darkness's has many meanings, for example the darkness of shirk/kufr and disobedience to Allah etc. (various darkness's). Whereas Light has only one meaning, that there is only one light which is this Quran/Islam (Tawheed which is Sirat Al-Mustakim/the straight path). Allah says:

O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Quran) (S.4, V.174)

Allah also says:

Ḥâ-Mīm. The revelation of this Book is from Allah the Almighty, All-Knowing, the Forgiver of sin and Acceptor of repentance, the Severe in punishment, and Infinite

in bounty. There is no god worthy of worship except Him. To Him 'alone' is the final return. (S.40, V1-3)

- What is the Subject matter of the book (Quran):

The subject matter of the Quran is 'La Ilaha Illallah' which literally means 'There in No God except for the One God' (the Oneness of Allah/Tawheed). So therefore, we say that the true knowledgeable person is the one who knows and understands 'La Ilaha Ilallah', This is your Creed/Faith (Aqedah) so thus we Must understand this in the utmost detail.

Allah says La Ilaha Illallah, so do the Angels, so do All the Messengers Allah sent to us, and so does the knowledgeable person. This is the basis of everything in Islam. This is the faith/message coming down from the first man and messenger on earth Adam (A.S) and all the other messengers sent to mankind up until Prophet Muhammad (Pbuh) The final Messenger. Allah says:

Never did We send any Messenger before you to whom We did not reveal: "There is no god but Me. So, serve/worship Me alone." (S.21 V.25)

Also:

Muhammad is not the father of any of your men, but is the Messenger of Allah and the seal of the prophets. And Allah has perfect knowledge of all things. (S.30, V.40)

So, we cannot be a true believer/Muslim/Momin (the believer who achieves a higher level of faith) unless we follow the Quran and the Sunnah (Muhammads Pbuh ways), Allah says:

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission (S.4, V65)

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." (S.3, V31)

Also, Allah says about the Momin:

The "true" believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put

their trust in their Lord. 'They are' those who establish prayer and donate from what We have provided for them. It is they who are the true believers (S.8, V2)

Background of Surahs in the Quran:

There are **114** surahs in the whole Quran, of which **86** surahs were revealed in Makkah (known as Makkan Surahs), and **28** surahs revealed in Madina (known as Madani Surahs).

As for the count of Ayat of the glorious Quran, there are approx. 6 thousand Ayats.

As for the number of words in the Quran, Ata bin Yasar said there are 'seventy-seven thousand, four hundred and thirty-nine words'.

As for the number of letters in the Quran, Abdullah bin Kathir said that Mujahid said 'This is our count of the letters in the Quran': three hundred, twenty-one thousand, one hundred and eighty letters in the Quran.

With reference to the Surahs in the Quran; The PbuH's life of prophethood was a time of **23** years starting at the age of 40 (when he received the first revelation in the cave of Hira; 'Iqra'), of which **13** years he spent in Makkah and **10** years he spent in Madina.

The 86 Surahs revealed in Makkah's 13 years were mainly concentrating on spirituality and purifying the soul/heart/thoughts (Aqedah/Imaan/Ilm). The PbuH spent his time in Makkah Mainly giving Dawah (inviting people to Islam) and teaching the fundamentals such as **Tawheed (Allah is one)**, faith and the belief system of Islam which is related to the theoretical/ideological side of Islam (La Ilaha Illallah). The later 28 Madani surahs revealed whilst in Madina over 10 years were mainly but not solely related to physical (Amaal) actions in Islam and life affairs, the practical side of Islam. (This is like the education system the West promotes but in reality, it's from Islam - you first teach the student the theory side and then the practical, for example in the study of science we are taught the theory/explanation of a concept and then we practically test and corroborate in accordance with the scientific method and thus search for the result).

So, from this we can see that some verses in the Holy Quran relate to the spiritual (theoretical) side of Man, and some relate to the physical (practical) side of Man. Thus, if your Aqedah (belief) is correct your actions too will be correct, a normal mentally sound man/person requires co-ordination of thoughts and actions and if they are not co-ordinated, we call him a 'mad man'. So, Allah by way of the Quran and Sunnah is giving us a perfect system (a code of life) to follow for us to achieve the high status of man.

Indeed, We created humans in the best form. (S.95, V.4)

Introduction to the Quran:

In the book titled Mawaahibur Rahmaan (Vol. 1, pg. 3) Maulana Husain Ali (May Allah be pleased with him) quotes the following from Imam Rabbani (A.R.), who transmits it from the companion and cousin of the Pbuḥ ‘Ali radiallahu anhu’. He says that “the knowledge of the universe and that of the Quran is found in Surah Fatiha. This is with regards to the themes portrayed in the surah, the whole Quran is divided in to four parts or sections, each of which begins with the words “Alhamdulillah” (All praises are for Allah).”

4 Sections of Quran:

1) The first section begins with **Surah Fatiha and ends with Surah Ma’idah**; This part mainly discusses the concept of Allah being the Sole and Only Creator of everything, thus Allah creates everything from nothing (0) to infinity/endless. (Notice that this section starts with “Alhamdulillah” in Surah Fatiha.)

2) The second section begins with **Surah An’am and extends until the end of Surah Bani Israel**; The central theme of this part is that Allah is the Only One Who gives Tarbiyya (nurture) and is responsible for Sustaining/caring/nurturing/upholding everything after creating it. (Notice that this section also starts with “Alhamdulillah” in Surah An’am.)

3) The third section begins with **Surah Kahf and continues until the end of Surah Ahzaab**; This part revolves around the discussion that Allah has complete power and puts Barakah in everything, and He is the Owner of Blessing and Forgiveness. It emphasises that He is the Supreme Sovereign, and none can be partner to Him. (Notice that this section also starts with “Alhamdulillah” in Surah Kahf.)

4) The fourth section begins with **Surah Saba and extends to Surah Naas**, the end of the Quran; This part mainly discusses 2 main important points, the fact that Allah shall be the Master and Supreme Judge on the Day of Qiyamah, and no intercessor can overrule His decree. (Notice that this section also starts with “Alhamdulillah” in Surah Saba.)

While all these themes/sections have been discussed in great detail in the respective parts of the Quran, they are all summarized in Surah Fatiha, thus the reason why it’s called the Summary of Quran as shown below.

4 Sections of Quran related to Surah Fatiha:

“**Alhamdulillah**” makes mention of the theme in the first section. It includes Allah’s name, which tells us that He is the Creator of everything. This is because the mention of Allah’s name compels one to acknowledge this fact. Even the Mushrikeen acknowledge this fact, as Allah says:

If you ask them ‘O Prophet’ who created them, they will certainly say, “Allah!” How can they then be deluded ‘from the truth’? (S.43, V.87)

And if you ask them who created the heavens and the earth, they will definitely say, “Allah!” Say, “Praise be to Allah!” In fact, most of them do not know. (S.31, V25)

“**Rabbil Aalameen**” makes mention of the theme in the second section because Allah is the Sustainer, while “**Ar Rahman Ar Raheem**” indicates the third section because only The One who has these

qualities of forgiveness and mercy can control the universe so perfectly. “**Maliki Youmi Din**” alludes to the theme discussed in the fourth section of the Quran, in that Allah is the owner of the day of recompense and No one can intercede without his permission.

Ibn Kathir has written the same thing when he says that Surah Fatiha is the essence of the Quran and this essence lies in the words, “**We only worship You and only seek assistance from You.**”

So, in conclusion, in all 4 sections of the Quran Allah explains to us with Evidence’s, Similitudes and examples as to how He is the Creator of everything and how He Sustains everything. He is the owner of Forgiveness, Mercy, and Blessings, then to Him we return as He is the Owner of the Day of Judgement and on that day, No one can force him to Forgive (intercession).

Evidence’s (Daleel’s) in the Quran:

In the Quran Allah gives us 3 types of evidence’s to prove his claims (Ayats) and to help us easily understand what he is telling us, as well as these 3 types of evidences he gives us similitudes and examples to explain/prove his claim further.

- **First type of evidence: Daleel Aqli (Intellect):** Allah proves his point by giving Rational evidence’s which encourages intellectual knowledge/thought and it requires the active use of the intellect by using logic, reason, and reflection. Allah says to mankind:

He is the One` Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah `in worship`. (S.2, V22) – Allah is giving us rational evidence (when talking about the earth, the sky, the rain producing fruits which appeals to the our thought/intellect and makes you think who created all this?

- **Second type of evidence: Daleel Naqli (Textual):** Allah proves his point by a transmitted or revealed evidence from a textual source. Therefore, a Naqli evidence is knowledge that has been transmitted from one generation to another by means of Messengers, Angels, books etc. Allah says to the Jews:

Remember` how We delivered you from the people of Pharaoh, who afflicted you with dreadful torment, slaughtering your sons and keeping your women. That was a severe test from your Lord. (S.2, V49) – Allah is telling us to remember the time of Pharaoh which the people of previous nations’ Ahle kitab’ were aware of in their books.

- **Third type of evidence: Daleel Wahi (Revelation):** Allah proves his point by way of Revelation, this is evidence, which is by revelation, for example when Allah says:

And I did not create the jinn and mankind except to worship Me. (S.51, V.56) – revealed evidence, an order by Allah.

And if you are in doubt about what We have revealed to Our servant, then produce a surah like it and call your helpers other than Allah, if what you say is true. (s.2, v23) – Allah is explaining by his revealed evidence to Pbuh.

- Allah also proves his point further by giving **Examples/Similitudes** to make the reader understand the concept more easily. Allah says:

Their example is that of someone who kindles a fire, but when it lights up all around them, Allah takes away their light, leaving them in complete darkness—unable to see. (S.2, V17)

Indeed, the similitude of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, “Be!” And he was! (S.3,V59) – To make us understand the concept here, Allah is giving us the example/similitude of Jesus with Adam, Adam was created without a father and mother, and Jesus was created without a father only a mother.

Principles and Objectives of the Quran:

The Holy Quran explains 8 main (Important) principles throughout its Surahs (throughout the Book/Quran), of which 4 are known as ‘**Maqasid Arba’ah Aaliya**’ (4 important objectives), the other 4 are known as ‘**Mo’middaat**’ (4 supporting concepts) which help understand (put into effect) the first 4 important objectives (Maqasid Arba’ah Aliya).

As we will see below all these Important (8) principles are introduced in Surah Fatihah (Surah. 1), thus the reason it is known as the *Opener* of the book (The Opening), The introduction, The Summary of the Holy Quran. Furthermore, these principles are then later discussed firstly in Surah Baqarah in more detail and then subsequently covered in the whole Quran.

Moreover, as discussed above, Surah Fatihah (Surah. 1) discusses all the 8 main principles, and so does Surah Baqarah (Surah. 2) because Surah Baqarah is the detailed explanation of Surah Fatihah. As well as this these principles are touched upon in all the Surahs of the Quran weather a Surah touches upon only 1,2,3,4,5,6,7 principles or all 8.

In **Blue** are the: 'Maqasid Arba'ah Aaliya' (The 4 important objectives)

In **Green** are the: 'Mo'middaat' (4 supporting concepts)

'Maqasid Arba'ah Aaliya' (The 4 Important/Main objectives)

1) **Tawheed**: (oneness of Allah) – Discussed in Surah Fatihah (**Alhamdulillah, Rabb, Rahman, Rahim, Malik**). It shows us that there are 2 types of Tawheed; (1) Tawheed 'Ilmi' (Knowledge of Tawheed), which is having the knowledge that Allah is one and (2) Tawheed 'Amali' when we say **Eyaka Na'budu** (practical Tawheed in our actions or worship) which is portraying that Tawheed in your actions (your actions will be according to that Ilm of Tawheed). As well as this Allah touches on the same point of Tawheed in (Surah Baqarah 2 Verses 21 & 22) Allah says O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful of Him. He is the One Who has made the earth a place of settlement for you and the sky a canopy; and sends down rain from the sky, causing fruits to grow as a provision for you. So do not knowingly set up equals to Allah in worship.

2) **Risaalah**: (Allah's message referring to Prophethood) – Also Discussed in Surah Fatihah (Pbuh showed us the way to **Sirat Al-Musatkim** (the straight path of the **Anamta Alayhim**) through **Eyaka na'budu** (how to worship) and **Eyaka nastaeen** (what to and how to ask for). This is in the Sunnah of Pbuh and that taught by other messengers too as the message was the same throughout time (La Ilaha Illallah). As well as this we can see them same in (Surah Baqarah 2, V.4) when Allah says truly guided are the ones who follow what was revealed to Pbuh and the messengers before and they are the rightly guided and successful.

3) **Sadakat Al Kitab**: (Allah's message referring to the Truthfulness of Kitab/book/Quran) – Also Discussed in Surah Fatiha (the **Quran** as well as **Risaalah** is the Guidance when we say **Ehdinassirat Al Mustakim**/guide us to the straight path) which will bring you close to Allah. Thus, follow the true Book/Quran/final revelation to guide you on the straight path, which is the path/sirat of the **Anamta Alayhim** (those whom Allah has blessed). Moreover, Sadakat Al kitab (truthfulness of the book) is also touched upon in Surah Baqarah (Surah Baqarah 2, V.2) when Allah says Alif Laam Meem '**Zaalikal Kitabu Laraibafih**' (this is the book in which there is no doubt) meaning that this book is the truth, in it there is no doubt. As well as this we can see them same in (Surah Baqarah 2, V.4) when Allah says those who are guided are the ones who follow what was revealed to Pbuh.

4) **Imaan Bil Aakhirah**: (Faith in the Day of Judgment) – Discussed in Surah Fatihah (**Maliki Youmidin**, in that Allah is the Owner of the day of recompense). Allah will hold us accountable for our actions, so therefore, worship and ask Allah, having the **Imaan** that in the **Aakhirah** (day of judgment) Allah will question us on our deeds of this world. It is only with this faith we can be the blessed ones (**Anamta Alayhim**) on the straight path (**Sirat Al-Mustakim**). We can see this clearly in (Surah Baqarah 2 V.4) which says the guided and successful ones are those who have sure faith in the Hereafter.

'Mo'middaat' (4 supporting concepts)

5) **Infaaq Fisabilillah**: (spend in the cause of Allah Zakat/Sadaka – This is related to worship). Even though the Quran specifically mentions Zakat & Sadaka, it can also be by using your wealth, health, intellect, and speech etc. in the cause of Allah (which He has bestowed upon you). This is Discussed in Surah Fatihah when we say Eyaka na'budu as this (Infaaq/spending in Allah's cause) is a form of worship too. As well as this, Infaaq supports the concept of Tanzeem/organisation (discussed below

concept 7) as the system of Zakat is a form of Tax (the word the west uses) and it is to run the country/society (welfare state) and thus you must implement the Tanzeem/organisation in order to build that country/society to distribute the wealth/Zakat system for it to flourish. Also, to understand Infaaq you must understand Aadaab (concept 8 below) because you use these Aadaab taught by Quran & Pbh to spend correctly in the cause/way of Allah.

6) **Jihad Fisabilillah** (struggle/fight in the cause of Allah – This also is related to worship). Not only on the battlefield, but it can also be with one's own Nafs, i.e., Waking up for prayer, lowering one's gaze or looking like a Muslim (hijab/beard). [Amr bil Ma'roof Nahi Anil Munkar – Enjoin the good and forbid the evil], In fact most of the Scholars agree that Jihad (struggle/fighting for Allah's cause first starts with your own Nafs and controlling your desires. – This again is Discussed in Surah Fatihah when we say Eyaka na'budu (this is not only prayer) as Jihad (struggle in the cause of Allah) is a form of worship too which can be of a personal struggle or collective struggle. As well as this Jihad supports both the concepts of Tanzeem/organisation & Aadaab (concept 7 & 8) because to do Jihad you need to form a Tanzeem/organisation of likeminded people who have the Aadaab of Tawheed taught by Quran and Pbh in order to succeed and be blessed by Allah the All Mighty.

7) **Tanzeem:** (organisation/organise yourselves). Organising yourselves to better your society/work together, having the same vision/same Aqedah (Tawheed). Look at How Pbh built the state of Madina, it was by Tanzeem/organisation and all these 8 principles put together. Moreover, when we look at Surah Fatihah the words Eyaka na'budu and Eyaka nastaeen, it means 'We' worship you and not 'I' worship you which also supports the concept of Tanzeem/organisation. So, we all collectively worship and ask him 'Allah' alone, for example when we pray in Jam 'at in the masjid (Ijma/Jamma in Urdu/coming together to pray/we pray/we spend in Allah's cause/we struggle in Allah's cause).

8) **Aadaab:** (manners/morals). We need to have the correct manners/morals/laws taught in Quran and Sunnah to understand and implement what Allah tells us (8 principles) to worship him correctly. And the same Aadaab were used to create the harmonious Islamic society that the Pbh established in Madina. Surah Fatihah shows us how to get close to Allah by way of worship (Eyaka na'budu) Praying and doing good deeds such as prayers, spending in the cause of Allah (Infaaq) and struggling in his cause (jihad). Therefore, those who do the 'Hamd' and 'Sanah' of Allah and ask for his Taufiq for (Sirat Al-Mustakim) and don't do Shirk or Biddah are asking with the correct Aadaab (manners/morals). Thus, by praising Allah first (Alhamdulillah) and using his attributes (Rabb, Rahman, Rahim, Malik) to approach him (using 'these' attributes as a wasilah and not the wasilah of others), By worshipping like this, the way Allah has shown us shows that the person asking has the Aadaab (manners) to ask Allah correctly or perfectly.

So, therefore if you're doing actions/deeds, for example, if your giving Zakat (Infaaq Fisabilillah) or struggling in Allah's cause (Jihad Fisabilillah), you must know **Tawheed:** (Maqsad/objective No.1- who Allah is in order to have the intention of pleasing him by these acts, otherwise these acts of worship are in vain.). Furthermore, you can't do Jihad/Infaaq without having Tanzeem/organisation and correct Aadaab. As well as this you must know **Risaalah:** (Maqsad/objective No.2- You only know how to do the action/worship by Pbh's Sunnah ways (Aadaab) and how he taught us otherwise if you do it differently it won't be accepted and will lead to 'Biddah' (innovations.)) Furthermore, you must know **Sadakat Al Kitab:** (Maqsad/objective No.3- the truthfulness of the book/Quran to do these actions, as this was the code of life/revelation sent by Allah through the Messenger (**Risaalah**) to guide you on the Sirat Al-Mustakim). And lastly, you must believe in **Iman Bil Akhirah:** (Maqsad/objective no.4- believe in Day of judgment as in any action you do, Allah will Judge you, this shows the Tawheed you have that your only answerable to Allah). So, by doing the actions set out in the **Mo'midaat** (Concepts) puts into effect or activates the **Maqasid Arba'ah Aliya** (Objectives).

Also, when talking about 'Maqasid Arba'ah Aaliya' (The 4 important objectives), it is difficult to understand one principle without the other, for example, to understand Tawheed you need to know about Risaalah, as Tawheed is explained by Risaalah/Rasool's/Messengers of Allah. Similarly, Risaalah is explained through the Quran as the messengers brought the books/Quran through the revelation, which in effect proves that the Quran is the truth (Sadakat Al Kitab). So, from this we can say that if you follow the PbuH then you are following Allah. This further proves the fact that the Quran is the truth as this is Allah's word and that which gives you the guidance you are asking for, and to have faith you must believe in Imaan Bil Aakhira as whatever actions we do in this world you will be held accountable by Allah.

So, in conclusion these above are 8 Main principles the Quran discusses, and it makes understanding the concept of the Quran so much easier if one fully understands them.

5 Rules to understand any Surah in the Quran more easily:

In this Tafsir we shall use these below 5 rules to make the Quran easier to understand and follow.

These 5 rules will be referred to before each Surah in order to get an insight into the surah beforehand and to understand the main concepts covered in the Surah at hand.

I must say that by arranging the study of the Quran in this manner makes the Quran so much easier to understand and you don't get lost in reading and understanding it.

- 1) Nuzul: Order of Revelation (as the order of the book and order of revelation is different)
- 2) Rabat: (what is the connection or interconnection of this surah to the previous surah)
- 3) Mumtaz/Imtiaz: (what is the Importance/Excellence of the surah)
- 4) Maqsad: (What is the purpose of the surah, the main aim, the Dawah of the Surah)
- 5) Khulasa: (what is the Summary and divisions of the surah; main points)