

Primary Sources Of Information On Qur'an Commentary In The Digital Library “Maktabah Shamilah” -An Introductory Study-

¹Nahida Bibi, ²Dr. Abdul Naseer, ³Dr. Maqsood Ur Rehman, ⁴Sarzamin Khan, ⁵Hafiz Aijaz Ali,
⁶Shakeel ur Rahman

¹M.Phil. Scholar, Deptt of Islamic Studies, University of Malakand, Chakdara, Dir Lower KP Pakistan

^{2,3}Lecturer in Islamic Studies, University of Malakand, Chakdara, Dir Lower KP Pakistan

⁴Phd, Department of Islamic Studies, AWKU, Mardan KP Pakistan

⁵Ph.D Scholar in Islamic Studies, FUUAST Abdul Haq Campus Karachi

⁶Ph.D. Scholar, Department of Islamic Studies, University of Malakand, Chakdara, Dir Lower

Received: May 16, 2022 , Accepted: June 03, 2022 , Published: June 15 2022

Abstract

The greatest blessing of Allah to Believers in the world is the Holy Qur'an. The whole Universe, the heaven, the earth and the creatures living in it cannot be like this blessing. From the first century Hijri to the present, countless commentaries of this great book have been written. This book has been served; no other book in the world has been served in this way. It is necessary for a Muslim to understand its meaning and laws of God as much as possible and try to follow them. For this purpose, the scholars have written numerous commentaries, all of them are based on ancient commentaries, But due to their existence in hard form, firstly they were not easily accessible to every person and secondly due to their high cost, it was also difficult to buy them, now they are available in soft form in digital libraries and various websites which can be found in every person's personal computer and smart phone, in this paper we will present an introductory study of the primary sources of the Qur'an with reference to the popular Islamic digital library “Maktabah Shamilah”.

Keywords: Digital Library, Maktabah Shamilah, Qur'an, Tafsir, Sources of information.

Introduction:

Maktabah Shamilah is a wide-ranging digital Library for Islamic books; it has been developed by Arab Scholars. The first edition of Maktabah Shamilah was published in 1426 AH (April 2005). There are currently about 7,000 books on Maktabah Shamilah's website, but thanks to the personal efforts of others, it has grown exponentially and the number of books has exceeded one million. A large collection of these books contains primary sources. In addition, there are a large number of modern research and articles.

This program includes sermons, lectures, notes and magazines of Arab scholars. But the entire collection of books on Islamic sciences has been included in it and more books are being uploaded on the website every day¹. It is divided into several sections, a separate section has been made for each field of Islamic studies, then an attempt has been made to cover all the books on the subject which are in MS Word. original version of this program in Arabic for Arabic books only.

Tafsir (commentary) of the Qur'an:

Tafsir: In Arabic Dictionary, its original letter is **ف**سّر "Fusr" whose meaning is "to reveal and make clear" as it is in "Al-Qamoos Al-Muhait": "Al-Fasr: "To make clear and to remove the veil"². The famous imam-e-Zubaidi writes: "Al-Tafsir: "To clarify the meaning of a difficult word"³.

Tafsir as an Islamic Terminology: There are various definitions of Tafseer, among which the most common ones are: " Tafseer is the knowledge through which the meaning of the book revealed to Muhammad ﷺ, the statement of its meaning and the acquisition of its commands and wisdom."⁴ Muhammad Hussain Zahbi writes: "Tafsir is the knowledge that discusses the meaning of Allah according to human strength and power.e " That is, the effort and endeavor of a person to understand th⁵ meaning of the Qur'an according to his strength is called Ilm Al Tafsir. Muhammad Hussain Zahabi has described this definition as the common meaning of all definitions.

Primary Sources of Quran Commentary in Shamilah Library:

1. Tafseer-i-Tabari: This is in the section of Tafaseer in Shamilah, but it is available in soft form of different printed form of printing houses: one is the version of Musisat al-Risalah Beirut, which has been published in 2005 in 24 volumes with the Editing of Ahmad Muhammad Shakir. In this soft form. the pages is exactly the same as the hard form. The second version is from Dar Ul Hijr Egypt in the same section, which has been published in 64 volumes in 2001 with the editing of Dr. Abdullah bin Abd al-Muhas Turki, and the order of the pages of the soft form is exactly the same as the hard form. Apart from these two, there is also a printed version of Dar ul fikr Beirut which is according to the printed form.

This is the oldest Tafsir among the existing books of Tafseer, It was written in the second century Hijri, its original name is "Jami al-Bayan fi Taweel Ay Al-Qur'an" and some have written its original name "Jami Al Bayan An Taweel Ai Al-Qur'an"⁶. And some have written "Jami al-Bayan fi Tafsir al-Qur'an"⁷ and it is in the Shamila with this last name, it is also called "Tafsir Ibn Jarir" and "Tafsir al-Tabari". The full name of the commentator is Abu Jafar Muhammad bin Jarir bin Yazid Tabari (died: 310 AH).

This is the first book of its field that has reached us safely, it is the first reference for others commentators. Ibn Taymiyyah says in "Muqadmah fi Usul al-Tafseer": "That is the most correct interpretation in Tafseer. In his Tafseer, hadiths, jurisprudential laws, recitations of Quran, poetry, grammar and ⁸ literature, knowledge of theology, and Israelite language are sufficient. The Author cites Israeli stories and other narrations from Ka'b Ahbar, Wahib bin Manbah, Ibn Jarir and Sidi, then sometimes criticizes them and sometimes leaves them without criticism-

Status of this Book:

The following are the statements of scholars, critics and researchers about his commentary, among these researchers are Allama Suyuti, Nawwi, Abu Hamid, Shaykh al-Islam Ibn Taymiyyah, and Ibn Khazaimah:

Suyuti says: And his book i.e. Tafsir Ibn Jarir is a Tafsir with all the glory and majesty in the Tafsir, because he discusses the explanation of the sayings, the preference of some of them over others, synthesis and inference. It takes precedence over previous commentaries.

And Allama Nawī says: "The ummah has reached a consensus on this that there is no work like Tafsir-e-Tabari"⁹.

Abu Hamid Asfraini said: "If a person travels to China to obtain the commentary of Muhammad Ibn Jarir, it is not too much."¹⁰

2. Tafsir e Baghawi:

This is the second book of its field which exists in the section of tafseer in Maktabah al-Shamilah, it has several manuscripts, one of the two most accurate manuscripts is the printed of dar Ihya al-Turath al-Arabi Beirut in 1420 with the editing of Abd al-Razzaq Mahdi. It has been printed in 5 volumes and the order of the pages of this soft form is exactly the same as the hard form and the second is the print of Dar Tayyaba Egypt which was printed in 8 volumes with the research editing of Muhammad Abdullah Nimr in 1417 AH and the pages of the soft form are as in printed. Its original name is "Maalim al-Tanzil" and the name of the commentator is Hafiz, Muhi al-Sunnah, Imam Abu Muhammad Hussain bin Mas'ud Fara Baghwi (died: 510 AH), he was the imam of Ahl al-Sunnah wal Jama'at and according to the Jurisprudential school of thoughts, he was a Shafi'i, he compiled a book called "Tahzeeb" in Fiqh Shafi'i, and there is also a collection of his fatwas in Fiqh Shafi'i.

This is actually an abridgement of the commentary "Al-Kashf wa Al-Bayan" by Imam Tha'albi Nisaburi, who died in 427 AH, He has written a tafsir in very simple words. He has kept his commentary away from the opinions of people and fabricated hadiths.-Shaykh al-Islam Ibn Taymiyyah says in his book "Muqadmah fi Usul al-Tafseer": "They quote the differences of the Salaf in the interpretation, but one hadith is not preferred over the other." His commentary includes hadiths, jurisprudence, recitation, Israelite, syntax and poetry and literature.

Status of this commentary:

Khazan says: "This book is the oldest, the highest, the noblest and the most exalted book in the science of Quran interpretation, it is comprehensive of correct opinions, it is free from mistakes and changes, and it is decorated with prophetic hadiths."¹¹

Imam Subaki (may Allah have mercy on him) says: "Imam Baghwi's title was "Muhi-Sunnah" and "Rukn-ud-Din" He never visited Baghdad, if he had gone, he would have been even more famous, his value is very high in religion, commentary and hadith.

Sheikh Taqiuddin Subaki used to say: "Very rarely have we seen that he did not adopt something, but when it was investigated, it was stronger than what others adopted opinion."

3. Tafsir-e-Zamhshari:

This is the third book in this field, which is a tafsir of the sixth century Hijri, it is available in the section of tafseer in Maktabah Shamilah, two versions of it are available in this library, one of them is the printed of Dar al-Kitab al-Arabi Beirut, which was published in 1407 AH with editing of Mu ir Iskandari and Iman Zaili in 4 volumes and its soft form page layout is exactly the same as the hard form and the second is the version of Dar Ul ihya al-Turath al-Arabi Beirut which is published in 4 volumes with the research of Abd al-Razzaq. And the layout of the pages of the soft form is exactly the same as the hard form.

The original name of this book is "Al-Kashaf an Haqiq al-Tanzil wa Uyun al-Aqawil fi Wujoh al-Taweel". The name of the commentator is Jarullah Mahmud bin Umar bin Muhammad Zamashri Mu'tazili (died: 538 AH). In terms of belief, he was followers of Mu'tazili and Hanafis in Fiqh (20)¹². This commentary is of the highest quality in terms of its eloquence and good reasoning, however, it makes unnecessary interpretations to prove its religious belief, and it argues with the methods of eloquence, narration and innovation, therefore, beginners should avoid it.(21), but now there is also a version of it in which the errors of their beliefs and interpretations are pointed out. At the end of the interpretation of each surah, Mahmood mentions fabricated hadiths about its virtues. . Mentions the Jurisprudential affairs without any detail, are not biased in their Hanafic thought. They also bring very little Israelitish in their commentary, and whenever they mention it, they start it with the word "Ruwiya" or end it with "Allah Knows". He has no precedent in the use of Arabic poetry and rhetoric..

Rank and Statues of the Tafsir:

Dr. Muhammad Hussain Dhahbi says: "Tafseer-e-Kashaf, regardless of what is in it about Mutazila thought, it is such a tafsir that no similar tafsir has been written, because the author has mentioned in it the reason for the miracle in more than one verse. There is no one like Zamashri to describe for us the beauty of the Qur'an and the magic of its eloquence, for he was a master of many sciences."¹³

Shaykh al-Islam Ibn Taymiyyah said: "Zumashri's interpretation is full of innovation in Islam and Mu'tazila practices such as the rejection of Allah's attributes and Ruyat Ilahi and the Qur'an creationism and he denied that Allah is the intender of the universe and the creator of all actions of the human."

4. Tafsir of Ibn Atiya

In Maktaba al-Shamila, this commentary with the research of Abd al-Salam Abd al-Shafi Muhammad is available in two separate editions of Darul Kutub Al-Ilmiyah Beirut: one is dated 1422 AH and the other is dated 1413 AH, which consists of five volumes.

The original name of this book is "Al-Muharrar al-wajiz fi Tafsir al-Qur'an al-Aziz". Its author is Qazi Abd al-Haq bin Attiya al-Andulusi Gharnati Maliki (died: 541 AH). He belonged to Ahle Sunnah wal Jamaat in terms of belief, and Maliki in terms of Jurisprudential school of thoughts.

It consists of both types of Tafsir: received Tafsir and tafsir bu opinion, explaining the verses in very simple terms, they quote the opinions from all the Tafasir of the predecessors, then prefer some of them over others, usually Ibn Atiyah quotes from Ibn Jarir¹⁴. He mentions a lot of hadiths without base, sometimes he adopts some of them and sometimes they weaken some of them. In matters of jurisprudence, he cites the sayings of the scholars and explains their reasoning, he adopts the one that is strongest among them, and he also argues by Ijma. He mentions different types of recitations and explains their different meanings, among them also mentions Shaz recitation and warns against them. Usually they reject the Israeli Hadiths, but he quotes the Israelits from Wahib bin Manba and Siddi without any criticism. sometimes weakens some of them. He is considered to be the imam of syntax, so he argues with syntax and uses literary expressions to explain the meanings.

Statues and ranking of Tafsir

Shaykh al-Islam said: "Ibn Atiya's commentary is better than Zimahsheri's commentary, it is more accurate in terms of research, and it is far from religious innovations, although it contains some of them, but it is much better than these commentaries."¹⁵

Ibn al-Khatib said: Abd al-Haq Ibn Atiya wrote a commentary, worked in it very well and in a new way, and became famous everywhere because of his good intentions.

5. Tafsir-e Kabir

This is also a commentary of 6th century hijri, it is available in the section of Tafseer in Maktabah Shamilah, Many of printed forms are available in this library, some of them do not have details, but two versions are available with full details, one of them is from Dar al-Kitab al-Arabi Beirut which was published in 1421 AH/2000 AD in 32 volumes and its soft form page layout is exactly the same as the hard form and the other is from Darahiya al-Tarath al-Arabi Beirut which was published in 1420 and its soft form pages are also the same. The original name of this book is "Mafatih al-Ghaib". It is also called "Tafsir Razi" and "Tafsir Kabir". The full name of the commentator is Allama Fakhrudin Muhammad bin Umar bin Al-Khatib Razi (died: 606 AH). In terms of beliefs, he belongs to Ahl us Sunnat wa-ul-Jama'at and is followers of Imam Shafi'i.

In terms of the solution of the Qur'anic interpretations, this commentary is the best of its kind. The interesting way in which the verses are interpreted and explained, and their interrelation and relevance are discussed is very valuable (25). It is said that he himself wrote this commentary up to Surah Fatah, after which he died, the commentary from Surah Fatah to the end was completed by Qazi Shahab al-Din bin Khalil al-Khuwli al-Damski or Sheikh Najm al-Din Ahmad bin Muhammad al-Qamuli¹⁶. He mentions controversial issues in the verses of rulings, in which he prefers the thought of Imam Shafi'i by mentioning the sayings. He was also the Imam of literature and eloquence, so he has described the eloquence of verse and his literary research under the title of "Al-Lataif Al-Qur'aniyah". Since rationality and philosophy were strong in that era, he understood the need of the time and rejected them with his strong, logical, philosophical and rational arguments. Its example is not found in any other tafsir¹⁷. Imam Razi is the Imam of the theologians of Islam, therefore, in his tafsir, he emphasized on rational and theological debates and refutation of false sects. Especially invalidates the beliefs of Mu'tazila.

Statues of Tafsir kabir:

Some scholars have said about his tafsir that it contains everything except the tafsir, but Abu Hayyan has rejected this and he says in justice, "Imam Razi collected many such long things in his tafsir which are not needed in the knowledge of interpretation and the truth is that in the interpretation of Fakhr there is also the interpretation and everything in it."

6. Tafsir e Qurtubi

This is also a a commentary of 7th century hijri, it is available in the section of Tafseer in Maktaba Shamilah, several publications of it are available in this library, some of them do not have details, but two versions are available with complete details, one of them was published from Dar al-Kutub al Misriyyah Cairo in 1964 in 10 volumes with the research editing of Ahmed Barduni and Ibrahim Atifish and the layout of the pages of the soft form is exactly the same as the hard form and the second was published from Dar Alam Al Kutub Riyadh Saudi Arabia with the research editing of Hisham Sumair in 1423 / 2003. The order of the pages in the soft form is exactly the same as in the hard form. The full name of this commentary is "Al-Jaami Li ahkam al-Qur'an". The name of the commentator is Imam Abu Abdullah Muhammad bin Ahmad bin. Abu Bakr bin Faraj Qurtubi (died: 681 AH) belongs to the Sunni sect and the Maliki school of thought.

In this book, he has mentioned the points of interpretation of Quran, grammar along with this he has rejected the false sects and their arguments¹⁸. This interpretation is rational (by opinion) as well as tafsir e Mathur (received Tafsir). He also mentions hadiths, he often mentions them without sanad (base), although he attributes them to their authors, so he says:

And my condition in this book is to add the sayings to their narrators, and the hadiths to their compilers, for it is said: It is a blessing of knowledge that the saying should be added to the one who said it. He mentions the Jurisprudential issues in the verses of Ahkam with their arguments. They are not biased in the Maliki religion, but he adopted the strong opinion. Dr. Muhammad Ali Hisn writes: "We do not find a comprehensive interpretation of the entire Qur'an that pertains to the interpretation of the verses of rulings with attention and care, such as the interpretation of Al-Qurtubi, who made the verses of rulings the title of his book "The Comprehensive of the Rulings of the Qur'an". Al-Qurtubi came later than them, and he collected their books according to their different schools of jurisprudence, although he sometimes limited himself to the opinions of Imam Malik". He has also mentioned the recitations with moderation, neither too short nor too long. And in times of disagreement, he preferred some over others. He mentions Qaraat Shaza and explains their lexical, interpretive and jurisprudential reasons. He also mentions Israeli hadiths as necessary, so he says: "I turn away from many of the stories of the commentators and the historians, except for what is necessary and indispensable for clarification". He quotes a lot from Arabic poetry, but he is a little bit offended by the composition of Arabic sentences. And the meanings of the difficult and new words of the Qur'an have also been mentioned with reference to the dictionary.

Ranking of the tafsir:

Shaykh al-Islam said: "Tafsir al-Qurtubi is better than Tafsir al-Kishaf, and closer to the Book and the Sunnah, and far away from the innovation."

7. Tafsir e Nasafi:

This is a commentary of the last quarter of the 7th century Hijri, it is available in the section of Tafseer in the Shamilah Library, two versions of it are available in this with full details, one of them with the research editing of Yusuf Ali Badiwiwi was published in 3 volumes from Dar al-Kalim al-Tayyib, Beirut in 1998 AD and its soft form page layout is exactly the same as the hard form and the second is Print of Dar al-Nafayis Beirut which was published in 2005 in 4 volumes with the research editing of Marwan Muhammad Shaar. The original name of this book is "Madarak al-Tanzir wa Haqiq al-Taweel". And known as tafsir e Nasafi. The full name of the commentator is Hafiz al-Din Abu al-Barakat Abdullah bin Ahmad bin Mahmud al-Nasafi (701 AH). The author belongs to sunni sect and is a Hanafi in terms of jurisprudential school of thought.

This is a moderate commentary, which the author has abbreviated to Tafsir-e-Bazawi and Kashaf, however, he left Kashaf's Itzal (type of sect). He has worked very carefully in taking the hadiths, even the fabricated hadith in the virtues of the Surah have been dropped by him. In the verses of rulings, he mentions the schools of jurisprudence; mostly he brings arguments in favor of the Hanafi School of thought.

He has also written a book on Hanafi jurisprudence, which is called "Kanz al-Daqayq". They commit to mention the seven recitations Mutawatrah, then turn it towards the reciter of each recitation. He rarely mentions Israelite, and sometimes criticize what is mentioned and sometimes leave it as it was. He also mentions points of eloquence of writer of tafsir e Kashaf and the merits of Arabic literature.

Ranking of tafsir:

The author of *Kashf al-Zunun* said: "It is a book in the middle of interpretations that collects aspects of syntax and readings, including subtleties of knowledge of the ingenious and indications, currently with the sayings of the Sunnis, devoid of the falsehoods of the people of heresy and misguidance. It is Neither too long nor too short"¹⁹.

Dr. Muhammad Ali Hisn says: The observer of this interpretation gets a good understanding, accurate skills, extensive information and a way to make good use of this information.

8. Tafsir ain Kathir

It is written in the 8th century A.H. There are many publications of this commentary in Maktaba al-Shamila, three versions of it are available with full details, one of them with the research editing of Sami bin Muhammad bin Salalah from Dar taibah Riyadh, Saudi Arabia in 8 volumes in 1999 A.D. and the order of the pages of the soft form is exactly the same as the hard form and the second is the publication of Dar ul Kutub Beirut which was published in 1419 with the research editing of Muhammad Husain and the pages of the soft form is exactly the same as the hard form. The third version was published with the prologue of Dr. Yusuf Abd al-Rahman Marashli from Dar al-Marafah Beirut. The original name of this book is "Tafseer Al-Qur'an Al-Azeem". The full name of the commentator is Hafiz Imad al-Din, Abu al-Fida, Ismail bin Umr bin Kathir bin zaw bin Kathir bin Zar Basri Damaschi (died: 774 AH). He was a student of Shaykh al-Islam Ibn Taymiyyah, who is the Imam of the People of sunni sect, he also compiled a book on beliefs called "Al-Aqaed" and was a follower of Imam Shafi'i in Fiqh. This is the second famous Tafsir after Ibn Jarir's Tafsir, in which he has done the Tafsir of the Qur'an from the Qur'an, from the hadiths of the Prophet and from the hadiths of the Companions. his method is that first he mentions the verse, then they interpret it in simple words, then if it is possible to interpret it with another verse, then he mentions it, then after that, the hadiths, then the hadiths of the Companions, the companions of the Companions, and the sayings of the Salaf. Usually, the scholar quotes from the early scholars, Ibn Jarir, Ibn Abi Hatim and Ibn Atiya, then prefers some sayings over others²⁰.

He has mentioned hadiths with their chains of the narrators (asnad). Along with this, he has also taken care of their positions, and he also revises the narrations and cross-examines them; because he was also the imam of *Asma-i-Rijal* This commentary is very famous due to the author's technical criticism. Mufti Taqi Osmani says: "However, in terms of narration of Hadiths, Ibn Kathir's commentary is the most careful and authentic commentary. He mentions in the verses jurisprudential differences in the rulings,²¹" the sayings of the imams and their arguments. However, they refer the detail discussion to the books of jurisprudence. he also mention the Qiraat with moderation, they do not go into much detail in it. He is prominent in criticizing Israelism and warning the Ummah to avoid them, especially when he mentions any of them. After mentioning an Israeli tradition, he says: " And these contexts on the authority of Ubaidah, Abi Al-Aaliyah, Al-Suddi and others have a difference, and it seems that they are taken from the books of the (Bani Asrail) Children of Israel i.e Jews and Christen and these are among the things that may be quoted, but they are not true or false, so this is why no one relies on them except what are rights according to our religion. God knows best"²². He rarely mentions syntax and poetry in this book.

9. Tafsire Sayoti:

This was written in the end of the 9th century AH and the beginning of the 10th century. There is only one version of this commentary in Shamilah Library. The original name of this book is "Al-Durr al-

Manthur fi al-Tafsir il-Mathur" and is known as Tafsir al-Suyuti. The full name of the commentator is Hafiz Jalaluddin Abul Fazl Abdul Rahman bin Abi Bakr Suyuti (died: 911 AH).

In this tafsir, he has tried to collect all the types of hadiths that he found related to the tafsir, his aim was only to collect the collection of hadiths, so all kinds of hadiths that are correct, valid and weak have been included in it. He has not said anything on his own behalf, nor has he interpreted any of the verses himself. It is actually an abridgment of his Tafsir "Tarjuman al-Qur'an", which he had previously written, which was too long and consisted of several volumes. This commentary of his only consists of hadiths, but he has not taken care of the health and weakness of it, nor has he criticized each of them, nor has he mentioned the chains of narrators. Rather, they are just attributes the hadiths to their Authors, although some have been criticized, but since Imam Suyuti is lenient in the matter of hadith, his decision cannot be trusted (33). Dr. Muhammad Ali Hisn says. With the majesty of his destiny, and his knowledge of the hadith and its causes, he did not investigate the correctness of what he gathered in this interpretation, but rather confused in it between the correct and the ill, The book needs to be filtered in order to distinguish the lean from the fat." There is no mention of Jurisprudential laws in it because it has only collection of Hadiths. There is no mention of syntax, eloquence, poems and metaphors in it, but all these things were mentioned by Allama Suyuti in another of his tafsirs, which is rare now, so he says: Al-Suyuti says in the end of the Itqan: "I have begun a comprehensive interpretation of all that is needed from the received interpretations, reasonable sayings, deductions, grammar and languages, rhetoric jokes and the virtues of ilm badaye and so on, so that it does not need anything else with it, and I named it Majma al Bahrain wa Mala al Badrin". (34)

Statues of This Book:

He himself says: " And all that is in it is the narration of the narrations from the predecessors without any follow-up, so it does not modify, revoke, weaken, or correct. It is a comprehensive book only for what was narrated on the authority of the predecessors in interpretation" (35).

Translation: What is in it is a mention of the hadiths of the Salaf without any follow-up, there is no modification or cross-examination, no weakening, and no correction. I am dead.

Mulla Ali Qari, may God bless him and grant him peace, says: Shaykh Suyuti of our sheikhs is the same personality who brought alive the knowledge of Tafsir in Dar Manthur, and collected all scattered hadiths in his famous Jama'a.

10. Tafsir e Alosi:

This tafseer is the last of the ten under discussion tafseers, which was compiled in the 13th century AH. There are about four different editions of it in Maktaba al-Shamila, two of them do not have details and the other two are compatible with the hard copy with full details. one has been published from Dar al-Kutub al-Ilmiyyah Beirut in 1415 AH which has one volume with indexes in a total of sixteen volumes, and another soft copy corresponding to Dar Al Ihaya al-Turath al-Arabi Beirut, which has thirty volumes. The original name of the book is "Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Azeem wa Al-Saba al-Mathani". The full name of the commentator is Shahabuddin Muhammad Alusi Baghdadi (1270 AH). He was a Sunni by sect and a Shafi'i by Fiqh.

This book of his is considered to be an encyclopedia of commentary in which he has collected a summary of the interpretations of the predecessors; he quotes from Abu Hayyan, Ibn Jarir, Kashaf, Baidawi and Razi, He mentions his opinion along with the criticism. He mentions the sayings of the sages then adopts

what is agreeable to him and rejects what is not agreeable to him, and discuss with details²³. Allama Alusi has adopted a very cautious approach in mentioning hadiths in this book compared to other commentators. Without the support of any particular School of thought, he quotes controversial sayings with their arguments. They mention all kinds of recitations in the recitation, not taking care of Mutawatir in it. Similarly, they have also mentioned the correspondence between surahs and verses²⁴. He strictly rejects the Israelite and fabricated hadiths. he quotes a lot from Arabic poems and proverbs, and goes so far in syntactic analysis that he even leaves the commentary. Apart from jurisprudence, he has been long debates in beliefs and sects as well. Since Allama Alusi was very much influenced by Sufism, he has mentioned Sufism and mentioned the sayings of Sufis like this: "Qal al-Sadat al-Sufiyah Qudsullah Asrarham" and "Qal Sadatna al-Sufiyah"²⁵). He has not left any kind of knowledge, he has collected all kinds of sciences in this book, he has made long discussions on philosophy and religion²⁶.

Conclusion:

There are various basic interpretations of the Qur'an in the commentary section of the Digital Library Maktaba Shamilat, we have mentioned ten basic books of interpretations in chronological order and mentioned its authentic versions, Volumes and place of publication. A comprehensive introduction has been given to give readers an idea of these books starting from Tafsir Tabri of the 2nd century Hijri till Tafsir Roh al maani in the thirteenth century. The introduction of all these commentaries, the names of the authors, the discussions in it and their position according to various scholars have been presented to the readers and researchers.

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