

An Analytical Study of the Methodology and Style of Tafsir Sirat al-Jinan

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Abstract

The Holy Quran is a magnificent book that serves as a source of guidance for all humanity. Throughout history, scholars and commentators have contributed to the understanding of the Quran through various disciplines, including the art of recitation, exegesis, and other branches of Quranic sciences. Among these exegetical efforts, one remarkable work is *Sirat-ul-Jinan fi Tafsir-ul-Quran*, a simple and easy-to-understand Urdu commentary. This exegesis was authored by Mufti Muhammad Qasim Attari (Damat Barakatuhum Al-Aaliyah), who is the head of Dar-ul-Ifta of Dawat-e-Islami. *Sirat-ul-Jinan* consists of ten volumes and was completed between 2013 and 2017. Its primary aim is to make the Quran understandable to the general Muslim population, particularly those unfamiliar with the Arabic language. The work has been widely appreciated in academic circles and among students, and several research theses have been written on it in various universities. Mufti Muhammad Qasim Attari's scholarly contributions extend beyond teaching and writing; he is also actively involved in

spreading religious knowledge through electronic and social media. His various programs—such as *Faizan-e-Quran*, *Faizan-e-Ilm*, and *Faizan-e-Islam*—are broadcast on Madani Channel. His other notable works include *Kanz-ul-Irfan* fi Tarjumat-ul-Quran, *Ma'rifat-ul-Quran*, *Iman ki Hifazat*, *Faizan-e-Dua*, and several other books. His teaching style, simplicity, time management, and tireless efforts for the religion are among the prominent qualities of his personality. The inspiration behind the compilation of *Sirat-ul-Jinan* stemmed from a conversation with Ameer-e-Ahl-e-Sunnat, Maulana Ilyas Attari, during a journey to the Haramain. This discussion highlighted the need for a commentary that would be accessible to the general Muslim populace. In response to this need, Mufti Qasim Attari undertook the writing of this exegesis, which has now become a source of guidance for millions.

Keywords: Tafseer Sirat ul Jinan, Mufti Qasim Attari, Tafseer.

Introduction

In Surah Bani Isra'il, Allah Almighty says:

"شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ"⁽¹⁾

"Indeed, this Qur'an guides to that which is most upright and gives glad tidings..."

From the time of the Prophet Muhammad ﷺ until today, in every era, the service of the Holy Qur'an has continued through various means. Some have contributed through the art of recitation (Qirā'āt), while others have served through exegesis (Tafsīr) and other branches of Qur'anic sciences.

"إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ"

is one such verse that reflects the Qur'an's role in guidance.

For this reason, the tradition of writing Qur'anic commentaries (Tafsīr) has persisted throughout the ages. Each exegete (mufasssīr) has written according to their intellectual capacity and personal inclination, and this noble chain continues to this day. One of the notable contemporary commentaries is Sirat al-Jinan fi Tafsir al-Qur'an, which is a continuation of this esteemed tradition. Sirat al-Jinan is an easy-to-understand Tafsir written in the Urdu language in the present era. It comprises ten volumes, the work on which began in May 2013 and was completed in May 2017. The author of this Tafsir is Mufti Qasim Attari Qadri, the head of the Dar al-Ifta of Dawat-e-Islami.

Review of Previous Work

The Holy Qur'an is the sacred word of Allah Almighty, revealed to the final Messenger, Muhammad Mustafa ﷺ. It contains guidance and direction for all of humanity until the Day of Judgment. In order to benefit from its teachings, it is essential to understand the correct meanings and interpretations of its verses so that one may follow its path and embark on the journey of righteousness. In the present era, a significant portion of Muslims are unfamiliar with the Arabic language and the Islamic sciences. Among millions of Muslims, only a few individuals are well-versed in Arabic, aware of its subtleties and intricacies, and knowledgeable in religious sciences. In such circumstances, there was a crucial need for a Qur'anic commentary by scholars that could be easily read and understood by both the general Muslim population and Islamic scholars—so that

they too could understand the Qur'an and become acquainted with its rulings, prohibitions, and teachings. In fulfilling this need, the esteemed Shaykh al-Hadith wal-Tafsir, Mufti Muhammad Qasim Qadri (May his blessings continue), played a vital role through his remarkable Tafsir Sirat al-Jinan fi Tafsir al-Qur'an. From its very inception, this Tafsir has been widely read and appreciated by people from all walks of life. Benefiting from its simple and clear style, readers have not only gained understanding of the Qur'an but also the blessings of knowledge and action. Students from schools, colleges, and universities have also praised it and have even begun writing formal academic theses on it.

Some of the Notable Academic Contributions Are as Follows:

- At **Sheikh Zayed Islamic Center**, Lahore, **Mr. Waleed Ahmad** wrote an M.A. thesis titled "*Tafsir Sirat al-Jinan (First Half): A Research-Based Review of Methodology and Style*" under the supervision of **Dr. Muhammad Ijaz**. The thesis has been successfully completed and approved.
- At the **University of Sargodha**, **Hafiz Muhammad Awan Attari** is currently working on an M.Phil. Thesis titled "*A Research and Critical Review of Tafsir Sirat al-Jinan*" under the supervision of **Dr. Muhammad Shehbaz Manj**.
- At **Allama Iqbal Open University**, **Bint Aslam Naqshbandi Attariya** is writing her M.Phil. Thesis titled "*The Methodology of Tafsir Sirat al-Jinan: A Research and Analytical Study*" under the supervision of **Dr. Sanaullah**.³

Introduction of the Mufasssir (Exegete): Mufti Muhammad Qasim Attari

Mufti Muhammad Qasim born in Faisalabad, Punjab, Pakistan in June 6, 1977 Kunya (Honorific Title): Abu al-Salih Spiritual Allegiance (Bay'ah): He is a disciple (mureed) of Shaykh al-Tariqat, Ameer-e-Ahl-e-Sunnat, and founder of Dawat-e-Islami, Hazrat Allama Maulana Abu Bilal Muhammad Ilyas Attar Qadiri

(May his blessings continue). He appeared in the first part of the M.A. examination and secured First Division. Due to religious commitments, he has not yet appeared in the second part. In 1992–93, he memorized the Holy Qur'an at Faizan-e-Madinah, Faisalabad, in approximately one and a half years. In 1994, he enrolled in Dars-e-Nizami. Initially, he studied at Jamia Rizvia, then Jamia Qadiria in Faisalabad, and later at Jamia Nizamia Rizvia, Lahore. He completed the final year (Dawrah Hadith) at Jamia Rizvia, Faisalabad.⁽⁴⁾⁽⁵⁾ He studied under the most renowned scholars in Pakistan. During his academic journey, he remained focused on extensive study of both curriculum and supplementary books. Mufti Muhammad Qasim Attari's native language is Punjabi. Additionally, he is proficient in four languages. In Urdu he is highly proficient in reading, writing, speaking, and listening. In Arabic he is Very good reading skills. In Persian he Can read comfortably at last but not least his English Possesses a strong command; has hosted nearly 100 English-language programs on Madani Channel.⁽⁶⁾

Notable Incidents during Studies

1. He was highly punctual in Salah (prayer), never missing a single one—even while traveling, he planned accordingly.
2. He remained focused on his main objective—seeking knowledge—and stayed away from distractions.
3. While most students were encouraged to study more, some teachers would lovingly advise him to study less due to concerns about his health.
4. He made it a habit to thoroughly prepare for each lesson and seldom attended class without preparation, often reading the core text and its commentaries.
5. He would continue studying late into the night when others were asleep.
6. He studied while other students played.⁽⁷⁾
7. Because of his deep passion for reading and firm dedication to learning, teachers held special affection for him.

Family Life

Marriage: Married in 2007 in his hometown, Faisalabad. Children: Allah has blessed him with four daughters 1.Zainab 2.Maryam 3.Fatimah 4.Anisah. He pays special attention to the Islamic upbringing of his daughters. The home environment includes listening to naats, Qur'an recitation, and dhikr. He also trains them in good manners and character.

Qualities and Attributes

His speech is full of logic and reasoning. He has a deep connection with the Qur'an, a love for knowledge, and a habit of reading. In social life, he is simple, broad-minded, encourages others, values time, maintains family ties, and consistently shows concern for the needs of the common man. He regularly visits the sick, consoles the grieving, helps the needy, avoids misuse of waqf (endowment) resources, is cautious of extravagance, and stays away from fame and publicity.⁽⁸⁾

Teachers

He studied under many notable scholars, including:

- Allama Abdul Qayyum Hazarvi (رحمة الله عليه)
- Shaykh al-Hadith Maulana Ghulam Nabi (رحمة الله عليه)
- Allama Abdul Sattar Saeedi (دامت برکاتہم العالیہ)
- Mufti Gul Ahmad Ateeqi (دامت برکاتہم العالیہ)
- Mufti Nazir Ahmad Sialvi (دامت برکاتہم العالیہ)
- Allama Siddiq Hazarvi (دامت برکاتہم العالیہ)

- ...and many other distinguished teachers.⁹

Teaching Career

He taught for about eight years in various Dawat-e-Islami-affiliated seminaries, Fatwa Writing and Islamic Jurisprudence. He began issuing fatwas at Dar al-Ifta Ahl-e-Sunnat and is currently the Head (Raees) of Dar al-Ifta Ahl-e-Sunnat and Supervisor of the Council for Shar‘i Research.

Students

Hundreds of students have studied under him. Many now serve in significant religious roles. Notable students include:

- Mufti Ali Asghar Madani
- Mufti Hashim Khan Madani
- Naib Mufti Sajjad Madani
- Naib Mufti Hassan Madani
- Naib Mufti Naveed Raza Attari
- Senior Specialist Maulana Majid Ali Madani
- Senior Specialist Maulana Jameel Madani
- Senior Specialist Maulana Shafiq Madani¹⁰

Books Authored

He has authored numerous works. Many have been published and distributed among the public. Prominent titles include:

- Kanz al-Irfan fi Tarjamat al-Qur’an
- Ma‘rifat al-Qur’an ‘ala Kanz al-Irfan (6 volumes)
- Sirat al-Jinan fi Tafsir al-Qur’an (10 volumes)
- Iman Ki Hifazat
- Faizan-e-Dua
- Dukh, Dard aur Bimariyon ka ‘Ilaj

- Waqf ke Shar‘i Ahkam
- ‘Ilm aur ‘Ulama ki Ahmiyat
- Rehmato ki Barsaat
- Ishq-e-Rasool Ma‘a Huquq-e-Mustafa ‘ala al-Ummat

Preaching Through Media

He has not restricted himself to the pulpit and writing; he actively utilizes electronic media—especially Madani Channel—to convey Islamic teachings. He has conducted nearly 1,000 programs on a variety of topics. Notable shows include “Faizan-e-Qur’an”, “Faizan-e-‘Ilm”, “Faizan-e-Islam”, “Andheray Se Ujalay Tak and many others. In today’s fast-paced world, social media has surpassed traditional media in speed and reach. Mufti Muhammad Qasim Attari is highly active online, using it to share scholarly content, posters, and video clips, thereby spreading the light of Islam to the masses. He has thousands of followers who benefit from his posts and videos daily.

Introduction to "Sirat al-Jinan fi Tafsir al-Qur’an"

Sirat al-Jinan fi Tafsir al-Qur’an is a contemporary, easy-to-understand exegesis (tafsir) of the Holy Qur’an. It was first published by Maktaba-tul-Madina, Karachi, in December 2018 and comprises ten volumes, with each volume covering three parts (juz) of the Qur’an. Below are the details of each volume’s publication:

1. *Volume I – Covers Juz 1 to 3, consists of 520 pages, first published in Rajab 1434 AH / May 2013.*
2. *Volume II – Covers Juz 4 to 6, consists of 495 pages, first published in Muharram 1435 AH / November 2013.*
3. *Volume III – Covers Juz 7 to 9, consists of 573 pages, first published in Jumada al-Thani 1435 AH / April 2014.*

4. *Volume IV – Covers Juz 10 to 12, consists of 599 pages, first published in Ramadan 1435 AH / July 2014.*
5. *Volume V – Covers Juz 13 to 15, consists of 604 pages, first published in Jumada al-Awwal 1436 AH / March 2015.*
6. *Volume VI – Covers Juz 16 to 18, consists of 717 pages, first published in Ramadan 1436 AH / July 2015.*
7. *Volume VII – Covers Juz 19 to 21, consists of 619 pages, first published in Safar 1437 AH / November 2015.*
8. *Volume VIII – Covers Juz 22 to 24, consists of 674 pages, first published in Ramadan 1437 AH / June 2016.*
9. *Volume IX – Covers Juz 25 to 27, consists of 777 pages, first published in Safar 1437 AH / November 2016.*
10. *Volume X – Covers Juz 28 to 30, consists of 899 pages, first published in Sha'ban 1438 AH / May 2017.*

Distinctive Features of the Tafsir

Sirat al-Jinan fi Tafsir al-Qur'an possesses many commendable qualities. Below are a few of its key features:

Inclusion of Two Translations

This commentary includes two translations of the Qur'an:

1. The first is the classical translation Kanz-ul-Iman by Imam Ahmad Raza Khan. Although this translation is highly eloquent for its time, it includes many words that are no longer commonly used or understood by the general public today.
2. Therefore, while preserving the original Kanz-ul-Iman translation, Mufti Sahib also included a simpler version under the name Kanz-ul-Irfan. This new translation conveys the same meaning using contemporary, easy-to-understand language.

For example, the verse:

"يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا وَتَسِيرُ الْجِبَالُ سَيْرًا"

Is translated in Kanz-ul-Iman as:

"The day when the sky will sway as if boiling, and the mountains will move as if walking."

This wording is not very clear to the modern reader. So, in Kanz-ul-Irfan, it is translated more simply as:

"The day when the sky will violently shake and the mountains will swiftly move."⁽¹¹⁾

Proper Referencing

One of the shortcomings observed in many other tafsirs is that when they quote a hadith or the opinion of a scholar, either no reference is provided or it is mentioned vaguely, such as just naming the book—making it difficult to locate the original source. However, a key feature of *Sirat al-Jinan* is that it provides complete and accurate references, including the hadith numbers, which makes locating the original texts far easier. Example For the verse:

"يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا"

The day when the sky will violently shake

While summarizing this verse and the one after it, the tafsir gives proper references like: *Khazin, Surah al-Tur, under verses 9–10, Vol. 4 / Pages 186–187; Jalalayn, Surah al-Tur, under verses 9–10, p. 435, excerpted.*

Avoidance of Lengthy and Technical Discussions

This tafsir is written with the general public in mind, who often find lengthy and technical discussions difficult to read and comprehend. Similarly, tafsirs with extremely brief footnotes are also hard to benefit from. Therefore, *Sirat al-Jinan* avoids both extremes:

- It does not engage in unnecessary lengthy and scholarly debates that offer little benefit to the general reader.
- At the same time, it is not overly brief to the extent that it becomes difficult to understand.
- Whenever a technical discussion is necessary, it is presented in simple and accessible language.¹²

Simple Urdu Phrases

Some people, while writing in Urdu, emphasize fancy expressions and use such difficult constructions that the reader struggles to understand the meaning. This tafsir uses very simple words and expressions so that even less-educated people can benefit from it, understand the teachings of the Qur'an, and act upon them.

Special Attention to Social Topics

This tafsir gives detailed explanations of topics related to Islamic social ethics, such as the condemnation of lying, backbiting, the rights of parents, relatives, orphans, and neighbors. For example, in the explanation of the verse:

"فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا أَرْحَامَكُمْ" (13)

"Then, is it likely that if you turn away, you will cause corruption on earth and sever your ties of kinship?"

The tafsir discusses the importance of kinship ties in Islam under a special heading and elaborates extensively.⁽¹⁴⁾

Mention of Rulings Derived from Qur'anic Verses

The author also ensures that any rulings derived from the verses are clearly mentioned. For example, after the tafsir of the verse:

"وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَنُومُونَ مَا أَنزَلَ عَلَيْنَا وَكَفَرُوا بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ⁽¹⁵⁾"

"And when it is said to them, 'Believe in what Allah has revealed,' they say, 'We believe in what was revealed to us,' while they disbelieve in what came after it, although it is the truth confirming what is with them. Say, 'Then why do you kill the prophets of Allah before, if you are indeed believers?'"

The tafsir adds a heading called "Rulings Derived from the Verse *هُم قِيلَ وَإِذَا قِيلَ*" and lists the following rulings:

- From this verse, it is understood that belief in all heavenly scriptures and in the teachings of the Holy Prophet Muhammad (peace be upon him) is necessary, and denying even one of them is disbelief.
- Belief in all Prophets (peace be upon them) is essential, and denying any one of them is disbelief.
- Reverence for the Prophets is a sign of a true believer, while disrespecting them is disbelief.
- Killing Allah's Prophets (peace be upon them) is disbelief. Being pleased with disbelief is also disbelief. For example, the Israelites in the time of the Holy Prophet Muhammad (peace be upon him) did not themselves kill the Prophets, but since they were pleased with the killers and respected them highly, they were considered part of the killers.
- Similarly, nowadays, if someone does not personally insult the Prophet but appreciates those who do or respects them, that person is also counted among the disrespects and thus shares in their guilt.

Avoidance of Sectarian Approach

The greatest feature of this tafsir is that it does not reflect the current sectarian environment. Wherever there was a possibility of mentioning opponents by name and refuting them, the path of moderation has been chosen. No sect has been named to criticize its beliefs, nor has any sect been targeted for ridicule or disparagement.⁽¹⁶⁾

Comprehensive Tafsir

This tafsir explains the meanings, teachings, and lessons of the Qur'anic verses in light of both classical and contemporary tafsirs, as well as other Islamic sciences, using extremely simple language suitable for the present age. It discusses various issues in easy words under different headings. It is a comprehensive tafsir that covers Muslim beliefs, the characteristics and attributes of Islam, the views and knowledge of Ahl al-Sunnah, ethics, inner spiritual diseases, and social evils, drawing upon the Qur'an, Hadith, sayings of the Sahabah and Tabi'un, and the guidance of other great scholars.

Avoidance of Arabic Phrases

Since *Sirat al-Jinan fi Tafsir al-Qur'an* is written keeping the common people in mind—who find reading Arabic phrases difficult and do not benefit much from them—this tafsir does not include Arabic texts of hadiths, narrations, or tafsir books. Instead of quoting word-for-word Arabic texts, it provides simple, idiomatic translations to make comprehension easier. Additionally, at several points, summaries of Arabic phrases are provided for ease of understanding.

Discussions on the Seerah

Another notable feature of this tafsir is its generous coverage of the life (Seerah) of the Holy Prophet Muhammad (peace be upon him), including his virtues and merits. The tafsir highlights various radiant aspects and noble qualities of the Prophet's blessed life. It also describes the pure and inspiring lives of the Sahabah (companions) and great saints, as well as wise incidents from their lives, which serve as priceless treasures for those preparing for the Hereafter. For example, in the explanation of the verse:

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ⁽¹⁷⁾

“Do not raise your voices above the voice of the Prophet”

The tafsir details the circumstances, events, and exemplary actions of the Sahabah and the early generations of the Ummah, which serve as guiding lights for us.

Fiqhi (Jurisprudential) Discussions

One notable feature of this tafsir is that wherever the Quran mentions Shariah rulings and issues, the necessary points are explained in a simple and concise manner. For example, at one place, the punishment for robbery is stated, and along with it, the conditions for robbery are also written.⁽¹⁸⁾ Similarly, definitions of various terms are provided at some places. For instance, the definition of theft is given as follows:

“The act of a sane, mature person secretly taking from a secure place—which has been arranged for protection—ten dirhams or an item of equivalent or greater value that is not perishable, without any suspicion or ambiguity, is called theft.”⁽¹⁹⁾

References

This tafsir contains numerous narrations related to fiqh (jurisprudential issues) and reformative matters, along with their references. If any knowledgeable person wishes to explore further jurisprudential issues or reformative content under a particular verse, they can consult the cited works related to that topic. In many places, after encouragement or warning, the name of the related book or treatise is also mentioned so that readers can satisfy their thirst for knowledge on that subject. For example, in the tafsir of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى⁽²⁰⁾

“O you who believe, prescribed for you is legal retribution for those murdered...”

While discussing the issues related to Qisas (retribution), after explaining the rights of the heir of the victim, it says:

“For further details, please refer to Bahar-e-Shariat, Part 17.”⁽²¹⁾

Explanation of the Reasons for the Names of Surahs

The Mufti has also taken care to explain the reasons behind the names of the Surahs in this tafsir, which increases the reader’s interest in studying the tafsir. For example, when explaining the reason for the name of Surah Ahqaf, it is written:

“Ahqaf is the name of a region in Yemen where the tribe of ‘Aad lived, and in verse 21 of this Surah, the incident related to the people of Ahqaf is mentioned. Accordingly, the Surah is named Surah Ahqaf.”

Summary of Surahs

The author provides a summary of each Surah before its detailed tafsir so that the reader can have an overall outline of the Surah from the beginning. For example, the summary of Surah Al-Mujadila is given as follows: The central theme of this Surah is that it lays down the Shariah rulings regarding Zihar (an old pre-Islamic form of divorce) and its expiation, along with some other matters. Further, the Surah mentions the following:

- In the beginning of the Surah, the discussion and rulings concerning Zihar involving Hazrat Khawlah bint Tha'labah (RA) are described.
- Some etiquettes of the assembly are explained, and Muslims are encouraged to obey Allah and His Messenger ﷺ. The status and respect of religious scholars are also highlighted.
- The Surah censures the hypocrites who loved the Jews, disclosed the secrets of Muslims to them, swore falsely, harbored enmity towards Allah and His Messenger ﷺ, and opposed their commands.
- At the end of the Surah, it is stated that Muslims should not hold affection for disbelievers, even if they are their own fathers, sons, brothers, or relatives."

Establishing Connections between Surahs

One of the features of this tafsir is that the author has made an effort to show the meaningful connections between different Surahs. For example, at the beginning of Surah Al-Hujurat, the connection between Surah Al-Hujurat and Surah Al-Fath is explained as follows:

"One relation between Surah Al-Hujurat and the preceding Surah, Al-Fath, is that Surah Al-Fath discusses jihad against the disbelievers, while Surah Al-Hujurat addresses jihad against rebels. Another connection is that both Surahs describe the greatness, honor, status, and rank of the Noble Prophet ﷺ."

Arrangement of Indexes

Each volume of this tafsir begins with a detailed index and ends with a summary index, which makes it very easy to understand Quranic topics and find answers to questions. Similarly, at the end of each volume, there is a list of sources and references. The special feature of this list is that the books are grouped according to their subjects or fields of knowledge. First comes the list of Quran translations, followed by books on tafsir and Quranic sciences, then books on Hadith and Hadith sciences, and likewise separate sections for Hadith commentaries, jurisprudence (fiqh), Sufism, and seerah (Prophetic biography).

Summary of Topics

Another important feature of this tafsir is that at the end of each volume, the author compiles all the verses related to the topics discussed in that volume under different headings. For example, all verses related to Tawheed (Oneness of God), Risalat (Prophet hood), prayer, and fasting are gathered in one place so that it becomes easy to collect material on specific topics.

Summary

Sirat al-Jinan fi Tafsir al-Quran is one of the best modern tafsirs written keeping in mind the convenience of the general public, so that an ordinary person can truly benefit from it. For this reason, difficult and complex discussions are avoided to ensure that readers do not face any difficulty while reading the tafsir. Additionally, the explanation of each verse is clearly divided into subheadings for easy understanding, making it accessible for every reader to benefit from.

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