

Textual Relativity and Tafseer Mafateh- Ul-Ghaib: an Analysis

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ABSTRACT

The analysis of the textual relation in the Holy Quran is regarded as Al Munasaba. It is also called the organic unity of the Holy Quran. It is an intersection between tafseer-i-Quran and linguistics. Whether the Quran possesses such an integrity or not in regard of organic unity or thematic connectivity amongst its verses (ayah) and chapters (suras)? The existence of unity within the Holy Scripture and chain of the Holy Quran is believed either in the form of consecutive verses or in collective purpose which is to convey Islamic Preaching to all mankind.

The paper explores the history and development in the studies conducted with reference to the coherence and organic unity of the text of the Holy Quran from Tafseer MAfateh-ul-Ghaib (keys to unknown) known as Tafseer-i-Kabeer (the longest commentary) of Imam Fakhr-ud-Din Razi R.A. He meticulously commented upon thematic connectivity in each and every verse (Ayah), its parts and every chapter (surah) of the Holy Quran. Imam Fakhr ud din Razi R.A was the first man in the group of sacred Islamic scholars, did the interpretation (Mufassireen) of the Holy Quran who made a great contribution in this regard. The present study is an analytical research of the said topic “TEXTUAL RELATIVITY” (Al Munasaba) or the textual connectivity (Rabth) in tafseer MAfateh-ul-Ghaib of Imam Fakhr-ud-Din Razi RA in 18th volume especially in Surah-e-Hood and Surah-e-Yusuf.

KEYWORDS: Textual Relativity, Organic unity, Linguistics, Thematic connectivity, Coherence, Interpretation

INTRODUCTION

Many considerable debates are existed on the theory whether the Quranic text possesses a thematic connectivity or not. Through the analysis of the textual relationship amongst the Surah and its verses in tafseer-i- Kabeer i.e. MAfateh-ul-Ghaib of Imam Razi¹ RA, we shall find a convincing answer to the question that where the linguistic analysis and tafseer meet? Islamic Scholars are agreed upon the authenticity and the present arrangement of the Holy Quran, which is according to the instructions of the Holy Prophet SAW, but they are divided on the issue of relation theory. Some Islamic scholars like Mustafa Sadiq Al- Rafi² Said that “each surah has a variety of topics which are not necessarily related to a unified theme, but it has a spiritual unity in the sequence of its verses to the central idea of the Holy Quran to convey the purpose of preaching of Islam to all mankind”³. He also added that “the physical and spiritual unity is continuously realized in the form of rhythm and rhyme dominating the very surah”⁴. Some other scholars are holding the notion of the central ideas or the main claims of the Quranic Suras. “The whole surah is devoted to a single idea and the various topics within the surah are elaborating it”⁵. The above thoughts are presented by Sayyid Qutub Shaheed⁶ and Allameh Tabatabaei⁷ etc. Some non-Muslim scholars who tried to translate the Holy Quran into European languages claim that “Quranic text lacks coherence and are scattered thoughts”⁸.

The present study is seeking to answer the above questions and to develop an approach to the following topics.

1: Literal and terminal research of textual relativity (Al Munasaba)

2: Development of coherent (Nazm) thoughts.

3: Some examples of thematic connectivity from tafseer MAfateh-ul-Ghaib i.e. Tafseer-e-Kabeer of Fakhr ud din Razi RA.

Textual Relation or Ilmul Munasaba (علم المناسب)

Literal Research:

Ibn Faris⁹ said that:

اللُّونُ وَالسِّينُ وَالنَّاءُ كُلُّهُ وَاحِدٌ قِبَلُهَا اِتَّصَالٌ شَيْءٌ بِشَيْءٍ، مِنْهُ النَّسْبُ، سُمِيَ لَاِتَّصَالَهُ وَلِلَاِتَّصَالِ بِهِ. ثَقُولُ: تَسْبِيْثُ أَنْسَبٍ. وَهُوَ تَسْبِيْبُ فُلَنٍ. وَمِنْهُ التَّسْبِيْبُ فِي الشِّغْرِ إِلَى الْمَرَأَةِ، كَانَهُ يَكُرُّ يَتَصَلُّ بِهَا؛ وَلَا يَكُونُ إِلَّا فِي النِّسَاءِ¹⁰

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"The basic meaning of the alphabets (ن س ب) is "to connect a thing to another one". The word race is from this origin. It was named so due to its connection. The word (نسب) is also made of this matter, meant as to describe the beauties of a woman to express love with her. In this regard it has been used only for women."

Allameh Ibn sayyaeda¹¹ writes:

وَالنَّسْبُ وَالنَّسِيبُ الْطَّرِيقُ الْمُسْتَقِيمُ الْواضِحُ وَقَدْ هُوَ مَا مُرْجَدٌ مِّنْ أَنْ أَنْ طَرِيقُ وَالنَّسِيبُ طَرِيقُ الْأَمْلُ وَقَدْ أَنَّ النَّسِيبُ الْأَمْلُ إِذَا جَاءَ مِنْهَا وَاحِدٌ
في إِنْ أَخْرَى وَالنَّسِيبُ اسْمٌ رَجُلٌ عَنِ ابْنِ الْأَعْرَابِيِّ وَحْدَهُ¹²

"النَّسِيبُ and النَّسِيبَ are called to a straight and clear path, the route of ants is also called النَّسِيبَ (النَّسِيبَ). Ants called as they are following each other."

Hafiz Sayyuti¹³ said that:

المناسبة في اللغة المشكلة والمقاربة¹⁴

"Literally" meaning is (مناسبة) resemblance and (مقاربة) mutual uniformity."

Terminal Research

Dr. Mana' Al Qattan¹⁵ describes that:

المناسبة في اللغة: المقاربة..... والمراد بالمناسبة هنا: وجه الارتباط بين الجملة والجملة في الآية الواحدة أو بين الآية والأية في الآيات المتعددة،
أو بين السورة والسورة¹⁶.

"Literally" Al Munasabah" is : resemblance and uniformity. The terminal meaning is here "the knowledge that discusses the coherence in arrangement of the sentences of the Holy Quran, its verses (Ayah) chapters (Suras) and the science of interlinking and relativity to each other".

The importance of this knowledge proceeds due to this reality that the present arrangement and sequence of the Holy Quran is not man- made but Allah Almighty has revealed it. Therefore it is obligatory to know the coherence and relevancy among verses (آيات) and suras." However Dr.Sibhi Al Saleh¹⁷ said that:

وجه المناسبة بين الآيات أو بين سور يخفى تارة ويظهر أخرى ، وأن فرص خفائه تقل بين الآيات وفرص ظهوره تترد بين السور¹⁸
The regulation in this regard is that the relativity and textual connectivity among verses or suras sometimes remains abstract and the other time apparent. However the opportunities of the abstractness of the internal relevancy among the verses are very low. Besides that the organic unity among the suras (chapters) is very seldom." The central idea has a notable course in the internal coherence of the suras (chapters). After that the parts and details are connected with the internal theme. Hafiz Sayyuti writes that:

"sometimes the shape of the organic unity amongst the parts is that a specific theme could not be completed by one verse, and then the second verse comes for the completion of the previous subject, for interpretation, interdependence or exceptionality. Sometimes the second verse comes for causal (تعليل) and findings (استدراك), as it reveals for comparisons, examples, pragmatism or revisions. Similarly oftenly the verses come in antithetical order, as after the characteristics of Muslims that of nonbelievers (kafirs), alarms after illusions and the verses about theism (توحيد) after the creation and invigoration of universe."¹⁹

I have an idea from my Quranic studies that sometimes in the start, the wisdom is appealed and then called upon the heart, advises after orders are mentioned many times. So whenever one verse is joined to another one, there is so much relativity. Each type of arrangement and coherence has many colors of beauties in its textual connectivity. All themes of the Suras (chapters) are connected to its central idea. There is a great relation between the beginnings and closing of the suras (chapters).

By knowing all these kinds of thematic connectivity's we can find the accurate apprehension of the Holy Quran in the fields of miracles, conciseness, meanings and its outstanding coherence. The manner of description of the Holy Quran is relevant to the methodology of the ancient Arabs. They were not regarding the coherence and continuity like the onward writers. The elision, conciseness and compression were the usual ways of their conversation and discussion. In the place of clauses they did to use meaningful allusions and prefer it to represent by disclosing and describing, to get the wanted effects by intellectual people. The contextual theme of the Holy Quran is according to the approach of ancient Arabs as it was physical and natural. Therefore Allah Almighty sent all the messengers to their nations in their own language for aphorism and advisability.

The Development of the Coherent Thoughts

In the beginnings of Islam the Quranic tafseer was limited only to the narrations (ahadiths) related to interpretation and quotes of sahaba RA. They were highly related to Jurisprudence orders and revelation causes. Afterward this field explored and discussion over literal and meanings grounds began. On the other hand in the interpretation of Quranic stories Israeli narrations indulged the literature of tafseer. Books those were written in ummaids era, trusted over narrations, were exposed. With the development of Abbasids, the mix up amongst Arabs and non-Arabs promoted. Various cultures influenced into Arabic literature. The tendency of moderation and rationalism created.

So the scholars of interpretation of Quran, granted their deep attention to disclose the literature and illustrative beauties, so the attitude towards tafsir changed.

According to Sheikh Khifti Muhammad Sharif the book of Abu-Ubaida Mua'mmar-ibn Mussanna²⁰ named Majaz-ul-Quran was the first one which opened the door to rhetoric and literary debate in the art of interpretation. However, Ibn Nadeem Waraq²¹ has called the book of Asmayee²² (اصمعي) the first one in this regard. The Sheikh wrote it to remove contradictions between certain Quranic verses. Another person of the same age Farah Delmi²³ wrote the Tafsir Ma'ani ul Quran (the commentary on the meanings of Quran) and concluded with the literal dimensions of these descriptions in the thematic connectivity, started by Abu Ubaida²⁴. Farrah Delmi has the privilege to have written the entire commentary first²⁵.

In the early third century AH, Imam Ibrahim Nizam²⁶ of Mu'tazila argued the deviation rule in the discussion of Ijaz-i-Quran. Denying which his disciple Jahiz²⁷ wrote Nazm ul Quran²⁸. He called the quranic style of conciseness (بلاغت) as miracle. Probably Jahiz was the first writer who wrote the book on eloquent miracle of the Holy Quran. With the support of this book, other writers took up the pen and start writing in this regard.

Textual Relativity And Tafsir Mafatih-ul-Ghaib

The major development and importance of the discussion in thematic connectivity came from Imam Fakhr-ud-Din Razi's commentary on Mafatih-ul-Ghaib. He granted a special attention towards the coherence and textual relativity of the Quranic verses. Furthermore the precedence and delay of sentences, the differences of syllables, the interconnection and disconnection of the words, their elsewhere differences and so on, uncountable secrets he disclosed. Al-Razi is the first imam (religious leader) in the field of interpretation literature who nominated the arrangement and coherence of the Quranic verses as "Miracle" like its words and meanings. He thinks that those people who called the thematic methodology of the Holy Quran as a "miracle" meant to the arrangement and textual relativity of the Quranic verses. Therefore he writes in his tafsir:

ومن تأمل في لطائف نظم هذه السورة وفي بدائع ترتيبها علم أن القرآن كما أنه معجز بحسب فضاحة ألفاظه وشرف معانيه فهو أيضاً معجز بحسب ترتيبه ونظم آياته ولعل الذين قالوا إنه معجز بحسب أسلوبه أرادوا ذلك إلا أنني رأيت جمهور المفسرين معرضين عن هذه اللطائف غير متتبعين لهذه الأمور وليس الأمر في هذا الباب كما قيل²⁹

"The person who gives the full attention to the modern and innovative arrangement of this surah (Al Baqarah), he shall come to know very well that as the Holy Quran is a great miracle due to artistry of its words and the honor of its meanings, alike it is due to the arrangement and coherence of verses (Ayah). Probably the people whom described Quran as a "miracle" because of its expression and methodology, meant like we have mentioned above. Although it is very sad that I have found the common scholars of interpretation, who are the revellers of these wonderful secrets and are blinking of this uniqueness of the Quran".

Imam Razi also writes that

ثُر لطائف القرآن مودعة في الترتيبات والروابط³⁰

"The most secrets of the Holy Quran are granted in its thematic arrangements and textual relativities."

Like his precursor Imam Naisha Puri³¹, Imam Razi also blaming the scholars of interpretation of his age, who are lack of interest to this, appreciated knowledge due to their narrow mindedness. Furthermore he says that the real situation in this regard is like to the couplet of a poet:

والنجم تستصغر الأ بصار رؤيته
والذنب للطرف لا للنجم في الصغر³²

"Sun is seen very small by eye sight, though the blame is to sight not to sun."

Once he writes in his tafsir Mafatih-ul-Ghaib that:

نَكْلُوا فِي سَبَبِ نَزْولِ هَذِهِ الْآيَةِ أَنَّ الْكُفَّارَ لِأَجْلِ التَّعْقِلِ، قَالُوا لَوْ نَزَّلَ الْقُرْآنَ بِلُغَةِ الْجُمُحِ فَنَزَّلَتْ بِهِ الْآيَةُ، وَعَنِيْدِي أَنَّ أَمْثَالَ هَذِهِ الْكَلِمَاتِ فِيهَا حِكْمٌ عَظِيمٌ عَلَى الْقُرْآنِ، لَا إِنَّهُ يَقْتَضِي وُرُودَ آيَاتٍ لَا تَنْعَقِلُ الْتَّعْقِلُ فِيهَا بِلَبَّعْنِ، وَإِنَّهُ يُوجِبُ أَعْظَمَ الْأَنْوَاعِ الْطَّعْنِ فَكَيْفَ يَتَمُّ مَعَ الْتَّزَامِ مِثْلَ هَذَا الطَّعْنِ اتَّعَادَ كُوْنِيْهِ كِتَابًا مُّسْتَقْطَمًا، فَضَلَّا عَنِ اذْعَاءِ كُوْنِيْهِ مُعْجِزًا؟! بَلِ الْحُقُّ عَذْدِي أَنَّ هَذِهِ السُّورَةُ مِنْ أَوْلَاهَا إِلَى آخرِهَا كَلَامٌ وَاحِدٌ³³

"People say that this verse (ayah) has revealed to answer those who prankfully said that it would be better to betide the Holy Quran in a non-Arabic language. However these kinds of talks, according to me, are a worst cruelty with the Holy Book of Allah Almighty. It is meant that there is no mutual relativity and coherence amongst the verses of the Holy Quran. Though to say like that is a much amplified blaming on it, so how it can be accomplished the claim that it is an arranged book along with this blame, furthermore is very far away to recognize it as a miracle. According to me it is a valid reality that this Surah (chapter) is a connected discussion (لِام) from beginning till to the end.

And after the simple commentary on the above Surah (chapter) and describing its coherence he said:

وَكُلُّ مَنْ أَنْصَفَ وَلَمْ يَتَعَنَّتْ عَلَمَ أَنَّا إِذَا فَسَرَّنَا هَذِهِ الْآيَةَ عَلَى الْوَجْهِ الَّذِي ذَكَرْنَا صَارَتْ هَذِهِ السُّورَةُ مِنْ أَوْلَاهَا إِلَى آخرِهَا كَلَامًا وَاحِدًا مُسْتَقْطَمًا مَسْوَقًا تَحْتَ غَرَضٍ وَاحِدٍ³⁴

"Every writer who is realistic will recognize that if the interpretation of this sura is delivered like me, the whole surah will be observed as one theme, and it's all verses (Ayah) will demonstrate to the only one reality". Now I am going to illustrate some exemplary samples of contextual relativity from the 18th volume of tafseer MAfateh-ul-Ghaib commented by Imam Fakhr ud Din Razi RA.

Examples of Contextual Relativity in Tafseer MAfateh-ul-Ghaib from Surah HUD and surah Yusuf.

Surah HUD:

Imam Razi has described certain textual connectivity's in the following verses of surah HUD.

1: (وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ الْقُرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ.)

And such is the punishment of thy Lord, when He punishes the towns while they are iniquitous. Surely His punishment is painful, severe.³⁵

Commentary on the Verse

اعْلَمَ اللَّهُ تَعَالَى لَمَّا أَخْبَرَ الرَّسُولَ عَلَيْهِ السَّلَامُ فِي كِتَابِهِ بِمَا فَعَلَ يَأْمُمُ مِنْ تَقْدِيمِ الْأَئْبَيَاءِ لَمَّا حَلَّلُوا الرُّسُلَ وَرَدُوا عَلَيْهِمْ مِنْ عَذَابِ الْإِسْتِحْصَالِ، وَبَيْنَ أَنَّهُمْ طَلَمُوا أَنفُسَهُمْ فَحَلَّ بِهِمُ الْعَذَابُ فِي الدُّنْيَا قَالَ بَعْدَهُ:

Understand that Allah Almighty has informed his Prophet Muhammad (SAW) in his Holy book of the work done by the previous messengers. When their nations antagonize them, the prophets paid them in the shape of perdition of extermination. Allah Almighty also said that they were cruelest over themselves so the extirpation took upon them. Then he said: (وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ الْقُرْيَ وَهِيَ ظَالِمَةٌ) So this verse has a deep contextual relativity to the foreward happenings of the surah-

2: (فَلَا تَكُنْ فِي مِرْيَةٍ مَمَاهِيْدُهُ لَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلِ وَإِنَّ لِمُؤْمِنِيهِمْ نَصِيبَهُمْ غَيْرُ مَنْفُوصٍ)

So be not thou in doubt as to that which these worship. They worship only as their fathers worshipped before. And surely we shall pay them in full their due undiminished.³⁷

Commentary on the Verse

اعْلَمَ اللَّهُ تَعَالَى لَمَّا شَرَحَ أَفَاصِيصَنَ عَيْدَةَ الْأُؤْثَانَ ثُمَّ أَتَبَعَهُ بِأَحْوَالِ الْأَشْقِيَاءِ وَأَحْوَالِ السُّعَادِاءِ شَرَحَ لِلرَّسُولِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَحْوَالُ الْكُفَّارِ مِنْ قَوْمِهِ فَقَالَ:

Recognize that when Allah Almighty has mentioned retrospect about idolaters then mentioned the happenings of fortunate and unfortunate people. Afterwards expressed the positions of faithless people in his nation to the Holy Prophet (SAW). So he said: (فَلَا تَكُنْ فِي مِرْيَةٍ)

3: (وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ فَلَخَلُوفَتْ فِيهِ وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَفَضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍ مِنْهُ مُرِيبٌ)

And We certainly gave the Book to Moses, but differences arose therein. And had not a word gone forth from thy Lord, the matter would have been decided between them. And they are surely in a disquieting³⁹ doubt about it.

Commentary on the Verse

اعْلَمَ اللَّهُ تَعَالَى لَمَّا بَيَّنَ فِي الْآيَةِ الْأُولَى إِصْرَارَ الْكُفَّارَ مَكْهَةً عَلَى إِنْكَارِ التَّوْجِيدِ، بَيَّنَ أَنْصَاصًا إِصْرَارَهُمْ عَلَى إِنْكَارِ تَبَوَّئِهِ عَلَيْهِ السَّلَامَ وَنَكْذِبِيْهِمْ بِكِتَابِهِ، وَبَيَّنَ تَعَالَى أَنَّ هُوَ لَا يَكُفَّارُ كَافِرًا عَلَى هَذِهِ الْبَيِّنَةِ الْفَاسِدَةِ مَعَ كُلِّ الْأَئْبَيَاءِ عَلَيْهِمُ السَّلَامَ وَضَرَبَ لِذَلِكَ مَثَلًا وَهُوَ أَنَّهُ لَمَّا أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى عَلَيْهِ السَّلَامَ احْتَلُّوْهَا فِيهِ قَبْلَهُ بَعْثَتْهُمْ وَأَنْكَرَهُمْ أَخْرَزُونَ، وَذَلِكَ يَدُلُّ عَلَى أَنَّ عَادَةَ الْخُلُقِ هَكَذَا تُمَّ قَالَ تَعَالَى:

Know that when Allah Almighty expressed the consistent denying of faithless people from theism, alike he mentioned their antagonism of his prophet hood and the belying of his book i.e. Quran as well. And Allah Almighty said that they strictly remained on this manner with all prophets and then described an example for their consistent habit. When Torah (old testaments) revealed on Moses (AS) they showed their discordance to each other. Some of them accepted and the other rejected. This shows that creation is going continuously on this manner. Then Allah Almighty says:

(وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَفَضِيَ بَيْنَهُمْ)

4: (وَأَقِمِ الصَّلَاةَ طَرَفِيَ النَّهَارَ وَرُلَافِيَ اللَّهَارِ إِنَّ الْحَسَنَاتِ يُدْهِنُ السَّيِّئَاتِ ذَلِكَ ذَكْرٌ لِلذَّاكِرِينَ)

And keep up prayer at the two ends of the day and in the first hours of the night. Surely good deeds take away evil deeds. This is a reminder for the mindful⁴¹.

Commentary on the Verse

اعْلَمَ اللَّهُ تَعَالَى لَمَّا أَمْرَهُ بِالاسْتِقْامَةِ أَزْدَهَ بِالْأَمْرِ بِالصَّلَاةِ وَذَلِكَ يَدْلُلُ عَلَى أَنَّ أَغْلَمَ الْعِبَادَاتِ بَعْدَ الإِيمَانِ بِاللَّهِ هُوَ الصَّلَاةُ⁴²

Get that when Allah Almighty ordered him (SAW) of steadfastness (استقامت) then directly granted the orders of praying prayer (صلوة). This shows that after the faith in Allah Almighty the greatest worship is praying.

۵: { وَكُلَّاً نَصْرٌ عَلَيْكُمْ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَتَبَثُ بِهِ فَوَادُكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ }

And all we relate to thee of the account of the messengers is to strengthen thy heart therewith. And in this have come to thee the truth and an admonition and a reminder for the believers⁴³

Commentary on the Verse

اعْلَمَ اللَّهُ تَعَالَى لَمَّا ذَكَرَ الْقَصْصَ الْكَثِيرَةَ فِي هَذِهِ السُّورَةِ ذَكَرَ فِي هَذِهِ الْآيَةِ نَوْعَيْنِ مِنَ الْفَائِدَةِ.
الفَائِدَةُ الْأُولَى: تَبَيَّنَتِ الْفَوَادُونَ عَلَى أَدَاءِ الرِّسَالَةِ وَعَلَى الصَّبَرِ وَاحْتِمَالِ الْأَذَى، وَذَلِكَ لِأَنَّ الْإِنْسَانَ إِذَا اِنْتَلَى بِمَخْتَنَةٍ وَبِلَيْلَةٍ فَإِذَا رَأَى لَهُ فِيهِ مُشَارِكًا حَفَّ ذَلِكَ عَلَى قَلْبِهِ، كَمَا يُقَالُ: الْمُصَبِّبَةِ إِذَا عَمِّتْ خَفْتَ، فَإِذَا سَمِعَ الرَّسُولُ هَذِهِ الْقَصْصَ، وَعْلَمَ أَنَّ حَالَ جَمِيعِ الْأَنْبَيَاءِ صَلَواتُ اللَّهِ عَلَيْهِمْ مَعَ أَتْبَاعِهِمْ هَكَذَا، سَهَّلَ عَلَيْهِ تَحْمِلُ الْأَذَى مِنْ قَوْمِهِ وَأُمَكِّنَهُ الصَّبَرَ عَلَيْهِ.

وَالْفَائِدَةُ الْثَانِيَةُ: قَوْلُهُ: وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ وَفِي قَوْلِهِ: فِي هَذِهِ السُّورَةِ، وَتَأْنِيَهَا: فِي هَذِهِ الْآيَةِ. وَتَأْلِيَهَا: فِي هَذِهِ الْآيَةِ، وَهَذَا يَعْرِيدُ عِنْدَ لَاقِيْ بِهِذَا الْمَوْضِعِ⁴⁴.

You must know that when Allah Almighty mentioned many stories in this Surah (chapter), then he illustrated two kinds of benefits from these happenings.

1st Benefit: To strengthen his (SAW) heart for the payment of Prophethood and facing hardships. Because whenever someone fall into difficulty and see his partner in that, it becomes light and easy. As it is a proverb that (المصيبة) (اذا عمت خفت) “Hardship when become common, lightened”. So when the Prophet (SAW) heared those stories and came to know that all the messengers and their followers have the same hurdles. So the falling in difficulties by his nation was become easy for him and got the power to endure it.

2nd Benefit: The sayings of Allah Almighty: { وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ } There are three options of this saying of Allah Almighty:

1: First is in this Surah (chapter)

2: Second is in this verse (Ayah)

3: And third one is in this world and this option is far away from reality.

Surah Yusuf

Now I am going to write some examples of textual connectivity from surah Yusuf.

۱: { وَلَمَّا بَلَغَ أَشْدَهُ أَئْيَاهُ حَكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ }

And when he attained his maturity, we gave him wisdom and knowledge. And thus do We reward the doers of good⁴⁵

Commentary on the Verse

في الْآيَةِ مُسَابِلَةٌ: المَسَالَةُ الْأُولَى: وَجْهُ النَّطْمِ أَنْ يُقَالُ: بَيْنَ تَعَالَى أَنَّ إِخْوَتَهُ لَمَا أَسَاوُا إِلَيْهِ، ثُمَّ إِنَّهُ صَبَرَ عَلَى ذِلْكَ الشَّدَادِ وَالْمِحْنَ مَكْنَهُ اللَّهُ تَعَالَى فِي الْأَرْضِ، ثُمَّ لَمَّا بَلَغَ أَشْدَهُ أَنَّهُ الْحَكْمُ وَالْعِلْمُ، وَالْمُفْصُودُ بَيْنَ أَنَّ جَمِيعَ مَا فَازَ بِهِ مِنَ التَّعْمُ كانَ كَلْجَزَاءُ عَلَى صَبَرَهُ عَلَى ذِلْكَ الْمِحْنِ، وَمِنَ النَّاسِ مَنْ قَالَ: إِنَّ النُّؤُةَ جَزَاءُ عَلَى الْأَعْمَالِ الْحَسَنَةِ، وَمِنْهُمْ مَنْ قَالَ: إِنَّ مَنْ اجْتَهَدَ وَصَبَرَ عَلَى بَلاءِ اللَّهِ تَعَالَى وَسَكَرَ ثَعَمَاءَ اللَّهِ تَعَالَى وَجَدَ مُصَبِّ الرِّسَالَةِ. وَاحْجُوْرُوا عَلَى صِحَّةِ قَوْلِهِمْ: بِاللَّهِ تَعَالَى لَمَّا ذَكَرَ صَبَرَ يُوسُفَ عَلَى ذِلْكَ الْمِحْنِ ذَكَرَ أَنَّهُ أَعْطَاهُ النُّؤُةَ وَالرِّسَالَةَ. ثُمَّ قَالَ تَعَالَى: وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ⁴⁶

Imam Razi says that there are a few options in this verse. The first one is the coherence and textual connectivity of the verse. So it is to say that when Allah Almighty explained that those people misbehaved with Hazrat Yusuf AS and he handled the hardships with tolerance. Then Allah Almighty granted him a graceful place on the earth. When he reached to his veteran age, Allah Almighty granted him knowledge. The main aim is to describe that all these awards, he found is the reward of his endurance in difficulties. Some people say that Prophethood is the reward of good deeds. Some other says that whoever bearded the hardships from the side of Allah Almighty and become

thankful, gets Prophethood. They fled on their claim that when Allah described the tolerance of Hazrat Yusuf over difficulties, then he also mentioned about giving him Prophet Hood and said:

{وَذلِكَ نَجْزٌ لِّالْمُحْسِنِينَ}

2: {وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مُثْوَابَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ}

And she in whose house he was, sought to seduce him, and made fast the doors and said: Come. He said: Allah forbid! Surely my Lord made good my abode. The wrongdoers never prosper⁴⁷

Commentary on the Verse

اَغْلَمُ اَنْ يُوسُفَ عَلَيْهِ السَّلَامُ كَانَ فِي غَایَةِ الْجَمَالِ وَالْحُسْنَى، فَلَمَّا رَأَتْهُ الْمُرْأَةُ طَمِعَتْ فِيهِ⁴⁸

Imam Razi narrates that the coherence of this verse to the previous text is known that Hazrat Yusuf AS was extremely pretty and handsome. When that woman saw him, she became hopeful about him then Allah Almighty said: {وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا}

3: {وَاسْتَقَابَا الْبَابَ وَقَدَّثُ قَمِيصَهُ مِنْ دُبْرٍ وَلَقِيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَرَاءُ مِنْ اَرَادَ بِاهْلِكَ سُوءًا إِلَّا اَنْ يُسْجَنَ اَوْ عَذَابُ الْيَمِّ}

And they raced with one another to the door, and she rent his shirt from behind, and they met her husband at the door. She said: What is the punishment for one who intends evil to thy wife, except imprisonment or a painful chastisement⁴⁹.

Commentary on the Verse

اَغْلَمُ اَنَّهُ تَعَالَى لَمَّا حَكَى عَنْهَا اَنَّهَا هَمَّتْ اُتْبِعَهُ بِخَيْرِيَّةٍ طَلَبَهَا وَهَرَبَهُ فَقَالَ: وَاسْتَقَابَا الْبَابَ وَالْمَرْأَةُ هَرَبَتْ مِنْهَا وَحَاقَ الْخُرُوجُ مِنَ الْبَابِ وَعَنِتَتِ الْمُرْأَةُ خَلْفَهُ لِتُجْزَيَنِهِ إِلَى نَفْسِهِ⁵⁰

The textual relation of the verse according to Imam Razi is that:

Understand when Allah Almighty narrated from the woman that she intended so, along it he also said the position of her demand and the running of Hazrat Yusuf (AS) from her. So stated that {وَاسْتَقَابَا الْبَابَ} and the meaning is that he ran from her and was trying for going out of the door and the woman was going fast to snatch him towards her.

4: {قَالَتْ فَلَيْكَنَ الَّذِي لَمْتَنِي فِيهِ وَلَقَدْ رَاوَدَتْهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَعْلَمْ مَا اَمْرُهُ لِيُسْجَنَ وَلَيُكْوَنَا مِنَ الصَّاغِرِينَ}

She said: This is he about whom you blamed me. And certainly I sought to seduce him, but he was firm in continence. And if he does not what I bid him, he shall certainly be imprisoned, and he shall certainly be of the abject⁵¹.

Commentary on the Verse

اَغْلَمُ اَنَّ النِّسْوَةَ لَمَّا فُلِنَّ فِي اِمْرَأَةِ الْعَزِيزِ قَدْ شَعَفَهَا حُبًّا إِنَّا لَرَاهَا فِي ضَلَالٍ مُّبِينٍ، عَظِيمٌ ذَلِكَ عَلَيْهَا فَجَمَعُهُنَّ فَلَمَّا رَأَيْتَهُ اَكْبَرَتْهُ وَقَطَعْنَ اَيْدِيهِنَّ فَعِنْدَ ذَلِكَ نَكَرَتْ اَنْهَنَ بِالْلَّؤْمِ اَحَقُّ لَانْهَنَ بِنَظَرٍ وَاحِدٍ لِحَقِيقَتِهِ اَعْطَمُ مِمَّا نَالَهَا مَعَ اَنَّهُ طَالَ مُكْنَهُ اِنْدَهَا⁵².

The organic unity of this text to the previous part of the surah is according to Imam Razi that:

It should be cleared that when the women said about the wife of Aziz that “قد شعفها حبا” his love has entered into the core of hers heart.” So it become harsh for her and gathered them So when they saw him, they deemed him great, and cut their hands (in amazement) That time she said to them that they are more blamable than her as they can have only a glance to Hazrat Yusuf and it happened so like with them, which was worse than Zulekha. Although the stay of Hazrat Yusuf along with her had been for a long time.

CONCLUSION

It is a reality that the Holy Quran is the greatest treasure, whose diamonds cannot be counted. The great scholars of interpretation have described different sides of the knowledge of the Holy Quran. This book of perfect guidance is a complete code of life and has different colors of its beauty. Ilmul Munasaba is an important knowledge about the Holy Quran. Fakhr ud din Razi was the first Imam of the Quranic tafseer who put the foundation stone of the textual

connectivity in his great commentary on the Holy Quran i.e. Tafseer Mafatih al Ghayb. I have given some examples in this research article about the coherence and textual relativity from Tafseer Mafatih al Ghayb, but this commentary is in the need of comprehensive discussion in this regard in the shape of M.phil or PhD researches. Imam Razi has mentioned organic unity in his whole tafseer and has maintained describing thematic connection amongst the Suras, verses, sentences and clauses of the Holy Quran. Therefore it is needful to grant a keen concentration to Mafatih al Ghayb in this field. This will be very useful for the upcoming scholars to do research work in this field to disclose the various sites of the Holy Quran for public benefits.

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Al Qattaan by my eyes. He was died in 198AH=813AD. Zirriklee, Al A'laam, Vol: 8, Page: 147. Ahmad Ibn Ali khateeb Baghdaadi, Tareekh i Baghdad, Darul kutub al-ilmiyya Beirut, Vol:14, page:135

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³¹ : Abdullah Ibn Muhammad Ibn Ziyad Ibn wasil Ibn Muhammad Naisaburi Abubakkar was born in 238AD=852AD. His great grandfather Wasil Ibn Memoon was a released slave of the family of Hazrat Usman Zan-Noorain RA. He learnt from the greatest teachers and was a great scholar from the sect of Shafeen. He was a Hafiz-I- Hadith. He was the pupil of Imam Muzani RA. He died in 324AH=936AD. Zirriklee, Al A'alaam, Vol:4, page:119

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- ³² : Imam yafi'le said in Miraat-ul-janan that this is the couplet from the poetry of Abul-A'ala ma'ree. Abdullah Ibn Aaa'd Ibn Ali Ibn Sulemaan Al-Yafi'I, Miraat-al-janan wa Ibrat-al-Yaqzaan, Darul kutub al ilmiyya Beirut Labnaan, 1997AD, Vol:2, Page:70 Imam Razi, Tafseer Mafatih-Al-Ghayb, vol:4,page:110, Tafseer: surah Al-nisaa:4:58
- ³³: Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH, vol: 27,page:569
- ³⁴ : Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH, vol: 27,page:570
- ³⁵ : QURAN TRANSLATION,HUD:11:102,vol:4, page: 464,Maktaba Shamila
- ³⁶: Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH,vol:18,page:396
- ³⁷ : QURAN TRANSLATION,HUD:11:109,vol:4, page: 469,Maktaba Shamila
- ³⁸ : Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH ,vol:18, pag: 404
- ³⁹ : QURAN TRANSLATION: HUD:11:110, vol:4, page:471, maktaba Shamila
- ⁴⁰: Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH,vol:18,Page:404
- ⁴¹ :QURAN TRANSLATION: HUD:11:114,vol:4, page: 475,Maktaba Shamila
- ⁴²: Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH, vol:18,page:407
- ⁴³ : QURAN TRANSLATION: HUD:11:120, vol:4, page:480, maktaba Shamila
- ⁴⁴ : Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH, vol:18,page:412
- ⁴⁵ : QURAN TRANSLATION: Yusuf:12:22, vol:5, page:02, maktaba Shamila
- ⁴⁶ : Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH, vol:18,page:436
- ⁴⁷ : QURAN TRANSLATION: Yusuf:12:23, vol:5, page:03, maktaba Shamila
- ⁴⁸ : Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH, vol:18,page:438
- ⁴⁹ : QURAN TRANSLATION: Yusuf:12:25, vol:5, page:03, maktaba Shamila
- ⁵⁰ : Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH, vol:18,page:444
- ⁵¹ : QURAN TRANSLATION: Yusuf:12:31, vol:5, page:11, maktaba Shamila
- ⁵². Imam Razi, Tafseer Mafatih-Al-Ghayb,Berut,1420AH, vol:18,page:450