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### QAZI AYAZ'S STYLE OF QURANIC COMMENTARY IN THE PERSPECTIVE OF HIS ARABIC WRITINGS

*Dr. Ghulam Ahmad<sup>1</sup>, Dr. Hafiz Mohammad Sarwar<sup>2</sup>, Ume Habiba<sup>3</sup>*

<sup>1</sup>GC University Faisalabad.

<sup>2</sup>Department of Arabic, BZ University, Multan.

<sup>3</sup>Department of Arabic, Government College Women University Faisalabad

Email: [drghulamahmad@gcuf.edu.pk](mailto:drghulamahmad@gcuf.edu.pk)

[sarwar@bzu.edu.pk](mailto:sarwar@bzu.edu.pk), [hooramehsan@gmail.com](mailto:hooramehsan@gmail.com)

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#### ABSTRACT

Qazi Ayyaz is one of the famous scholars of the sixth century AH. He was simultaneously a commentator, narrator, writer, poet and orator. According to the descriptive method of this article, his scholarly status can be judged from the significant works in the field of Arabic explanation of Holy Quran. As the results, his leadership in the arena Arabic learnings been recognized in Arab genealogy and Arab existences.

#### INTRODUCTION:

Qazi Ayaz is the Imam, the unique Hafiz, Shaykh al-Islam, 'Allamah, QaZi Abu al-Fadl 'Iyad bin Musa bin 'Iyad bin 'Umar bin Musa bin 'Iyad al-Yahsubi al-Andalusi al-Sibt al-Maliki.<sup>(1)</sup>

He is one of the well-known commentators and scholars of the sixth century AH. His field of knowledge expanded and his fame spread to distant lands. Qazi Ayaz lived between 476-544 AH. He meets Imam Malik bin Anas (رضي الله عنه) in this regard. The word "Maliki" refers to the belief of Imam Malik ibn Anas (رضي الله عنه). Qazi Ayaz grew up where he was born and spent most of

<sup>1</sup> Omar Reda Kahala, Muejam Al-Mualifin, Lebanon: Al-Muthanna Library, without the year of publication, p: 16

his life there. He is known as a translator, mufti, philosopher, poet and orator in Arabic language. <sup>(2)</sup>

### **OBJECTIVES:**

- It is possible to become a good citizen through the learning of Qazi Ayaz because he was a man of great charity, sympathy, compassion and steadfast in the truth.
- To create improvement in the society through the Quranic commentary.
- Positive change in thoughts and ideas is possible through Arabic language because it is language of Quran as well as Hadith.

### ***Qazi Ayaz's Birth:***

Qazi Ayaz was born in the western city of Ceuta (Spain) in the middle of Islamic month Sha'ban, 476 AH. <sup>(3)</sup> His son Muhammad said: Our forefathers were in Andalusia in the old days, then they went to the city of Fez, and they settled in Caravan, then went to Ceuta. <sup>(4)</sup> Qazi Ayaz belonged to a learned and distinguished family. Talking about his life, his son Abu Abdullah Muhammad said: He was chaste, noble, knowledgeable and a heart patient. <sup>(5)</sup>

### ***His moralities:***

Qazi Ayaz was a man of noble character and high qualities. He was a good, honorable, loving, patient, gentle and beautiful man. He was a man of great charity, sympathy, compassion and steadfast in the truth. His high moralities and apt principles had made him beloved and popular in the hearts of the people. <sup>(6)</sup>

### ***His Journeys for Learnings:***

Qazi Ayaz started his scholarly journey on Tuesday in 507 AH and he reached Cordoba city in Andalusia, then he went to the city of Murcia, where he met a

<sup>2</sup> Ibn Taghri Baradi, al-Atabki, Jamal al-Din Abi al-Mahasin, "Alnujum Alzaahirat Fi Muluk Masru Alqahira", Ministry of Culture and National Guidance, p.: 285  
Al-Maqri Al-Telmisani, Shehab Al-Din Ahmed, Azhar Al-Riyadh fi Akhbar Ayyad, Cairo: The Composition, Translation and Publishing Committee Press, 1358 AH, P: 28

<sup>4</sup> Abu abd Allah\_Muhamad Bin Eayad.: "Altaerif Bialqazi Ayaz", Tahqiq: Alduktur Muhamad Bin Sharifihi\_ Almamlakat Almaghribiata: Dar Alawaqaf Walshuyunw Alaslamiati\_ Altabeat Althaaniati\_1982AH, P: 4.

<sup>5</sup> Abu abd Allah\_Muhamad Bin Eayad.: "Altaerif Bialqazi Ayaz", P: 5.

<sup>6</sup> Aibn Alabar, Abu Abd Allah\_Muhamad Bin Abd Allh Bin Abi Bakr Alqudaei:

"Almuejam Fi

Ashab Alqadi Alamam Abi Eali Alsudafi" Maktabat Althaqafiat Aldiyaniati\_ Altabeat Alawli:

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great teacher, who had already heard a lot of about him. Then he returned to his hometown of Ceuta. He then went to Granada city to acquire higher knowledge in Arabic fields.<sup>(7)</sup> Thus, he visited many cities of Andalusia, met with great scholars and obtained various knowledge from them. Then Qazi Ayaz taught and spread knowledge to uncountable people. Between 507/1113 and 508/1114 the Qadi visited Cordoba, Almeria, Murcia, and Granada.

During this time, he learned Quranic learnings from the famed scholars

1. Muhammed bin Abdullah, known as Al-Mururi
2. Muhammed bin Ahmed Al-Omawi
3. Muhammad bin Abdul Rahman bin Saeed Al-Nahwi.<sup>(8)</sup>

He learned Hadith from the famed scholars,

- 1) Qazi Abu 'Ali bin Sukrah al-Sadafi.
- 2) Abu Bahr bin al-'As
- 3) Muhammad bin Hamdayn
- 4) Abu al-Husayn Siraj al-Saghir
- 5) Abu Muhammad bin 'Attab
- 6) Hisham bin Ahmad
- 7) and many other scholars.<sup>(9)</sup>

He learned Fiqha (The jurist) learnings from the well-known scholars:

1. The jurist, the judge Abu Abdullah Muhammad bin Ali Al-Tajlabi, was the most honorable of the men of Andalusia and its leader in his time.
2. Judge Abu Bakr Muhammad bin Abdullah bin Muhammad al-Ma'afari, known as Ibn Arabi, from whom Judge Iyad took a lot of knowledge.<sup>(10)</sup>

#### ***His Works in the Arabic Fields:***

- 1) Iikmal Almuealim Fi Sharh Muslim .
- 2) Al'ielam Bihudud Qawaeid Al'Islam .
- 3) Al'ilmae 'Iilaa Maerifat 'Usul Alriwayat Wataqyid Alsamae
- 4) Bughyat Alraayid Fima Fi Hadith 'Umi Zare Min Alfawayid
- 5) Tartib Almadarik Wataqrib Almasalik Limaerifat 'Aelam Madhhab

<sup>7</sup> Alhafiz Aldhababi, "Aleabar Fi Khabar Min Ghabr", Beirut: Dar Al-Kutub Al-Ilmiyya, first

edition: 1405 AH, p.: 32

<sup>8</sup> Al-Qadi, Iyadh bin Musa, "Faharasat Shuyukh Al-Qadi Ayyad", Investigative: Maher Zuhair

Jarrar, Beirut: Dar al-Gharb al-Islami, first edition: 1406 AH, P.: 90

<sup>9</sup> Al-Qadi, Iyadh bin Musa, "Faharasat Shuyukh Al-Qadi Ayyad", P: 46.

<sup>10</sup> Al-Qadi, Iyad bin Musa, "Alaelam bihudud qawaeid al-Islam", Cairo: Dar Al-Fadilah, without

the year of publication, p.: 21

**Malik**

- 6) Altanbihat Almustanbitat Fi Mushkilat Almudawana
- 7) Alshafa Bitaerif Huquq Almustafa
- 8) Madhahib Alhukaam Fi Nawazil Al'ahkam
- 9) Nazam Alburhan
- 10) Mashariq Al'anwar Ealaa Sihah Aluathar
- 11) Almuejam Fi Shuyukh Abn Sakra
- 12) Mashariq Al'anwarfi Gharib Alhadith
- 13) Al'ahl Almashrut Baynahum Altazur
- 14) Alsayf Almaslul Ealaa Man Sab 'Ashab Alrasul
- 15) Jamie Altaarikh
- 16) Ajwibat Alqurtubiyn
- 17) Aleuyun Alsitat Fi 'Akhbarisabta
- 18) Matamie Al'afham
- 19) Siru Alsarafat Fi 'Adab Alqudaa
- 20) Aleaqida
- 21) Gharib Alshihab
- 22) Alsafa Bitahrir Alshafa
- 23) Ghaniat Alkatib Wabughyat Altaalib Fi Alsudur Waltarasul
- 24) Al'ajwibat Almujabarat Ean Alasiilat Altakhayira <sup>(11)</sup>

***His Believes:***

Qazi Ayaz was one of the Sunni Imams, and also considered one of the Sunni leaders, as he is the prominent figure in this regard. He have vast knowledge in the Arabic language fields. <sup>(12)</sup> Ibn Emad said: “He was unique, one of the good people of the time, strictly following the Sunnah and adhering to the teaching of Quran and Sunnah. <sup>(13)</sup>

***Most famous contemporaries:***

1. Yahya bin Khalaf Ibn Al-Khalouf Al-Ghannati, (541 AH)
2. Abu Muhammad Abd al-Haq ibn Ghalib ibn Attia al-Andalusi, (546 AH)
3. Ali bin Abdullah bin Muhammad bin Saeed bin Mohab Al-Jazami, (532 A.H.)
4. Abu Muhammad Abdul Kabir bin Abi Bakr Ghafiqi.
5. Abu Ali Al-Hassan bin Muhammad Al-Sadafi (514) is the chief hadeeth scholar and one of the mastered memorizers.
6. Abu al-Walid Muhammad ibn Ahmad ibn Rushd al-Qurtubi (520 AH), the chief jurist of his time.
7. Abu Bakr Muhammad bin Abdullah Al-Ashebbali (543 AH) is known as Ibn Al-Arabi.
8. Abd al-Wahhab ibn Muhammad ibn Abd al-Wahhab (500 AH).

<sup>11</sup> Abu abd Allah\_Muhamad Bin Eayad.: “Altaerif Bialqazi Ayaz”, P: 5.

<sup>12</sup> Al-Maqri Al-Telmisani, Shehab Al-Din Ahmed, “Azhar Al-Riyadh fi Akhbar Ayyad”, P: 3/9\_10

<sup>13</sup> Al-Maqri Al-Telmisani, Shehab Al-Din Ahmed, “Azhar Al-Riyadh fi Akhbar Ayyad”, P: 3/9\_10

9. Ali bin Abdullah bin Khalaf bin Muhammad (died in the year 567 AH), is known as Ibn Al-Nama. <sup>(14)</sup>

### *His death*

Qazi 'Iyad died in Marrakesh early in the Almohad period. Much of the city's famous architecture dates from this era, including the Bab Agnaou. Conversely, it has also been reported that he died in Jumada al-Akhirah of the same year, in Marrakesh. <sup>(15)</sup>

Shaykh Mohammed Aslam visits the grave of Qadi 'Iyad in Marrakesh and says: Qazi Muhammad bin 'Iyad passed away in the year 575 AH.

### *Causes of death:*

Historians differ on the causes of his death.

- It was poisoned by a Jew mentioned by some writers. <sup>(16)</sup>
- Mahdi ibn Tamrat ordered his assassination when the people of his country claimed that he was not out on Saturday, because he was busy writing the chapter of his book "Al-Shifa". <sup>(17)</sup> (20) This is something that has no basis, Khafji said and confirmed that there is no basis for the reason why Qazi Ayaz was killed." <sup>(18)</sup>
- Muhammad, the son of Qazi Ayaz, said: He went to Markhla and became ill, where he remained ill for about eight days, then died. <sup>(19)</sup>

### *Opinions of scholars about Qazi Ayaz:*

- Ibn Bishkawal said: He is a man of knowledge, curiosity, intelligence and understanding. He spent a long time in the city of Ceuta, where everyone praised his life.
- Qadi Ibe. Khalkhan said, "The teachers of Qadi 'Iyad number around one hundred. He passed away during Ramadan 544/December-January 1149-50. <sup>(20)</sup>
- Ibn Bashakwal said, 'Qadi 'Iyad passed away to the west of his hometown, in the middle of the year 544 AH." <sup>(21)</sup>

<sup>14</sup> Abu abd Allah\_Muhamad Bin Eayad.: "Altaerif Bialqazi Ayaz", P: 5.

<sup>15</sup> Abu abd Allah\_Muhamad Bin Eayad.: "Altaerif Bialqazi Ayaz", P: 5.

<sup>16</sup> Ibn Imad, al-Hanbali, al-Dimashqi, Shihab al-Din Abi al-Falah Abd al-Hayy, "Shadharat

aldhahab fi akhbar min dhahaba", 4/139

<sup>17</sup> Abu abd Allah\_Muhamad Bin Eayad.: "Altaerif Bialqazi Ayaz", P: 5.

<sup>18</sup> Abu abd Allah\_Muhamad Bin Eayad.: "Altaerif Bialqazi Ayaz", P: 5.

<sup>19</sup> Ibn Khalkan, Al-Din Ahmad, "Wafayat alaeian wanibah abna' alzaman", Beirut: Dar Al-Sader,

without the year of publication, pg: 3/485

<sup>20</sup> Abu abd Allah\_Muhamad Bin Eayad.: "Altaerif Bialqazi Ayaz", P: 5.

<sup>21</sup> Ibn Farhoun, "Aldiybaj al-Madhhab fi aeyan Ulama' al-Madhhabi", investigation: Dr.

- Ibn al-Abr said: He was unaware of his own knowledge. People used to say that he used to spend time in memorizing the hadiths, serving knowledge in it with skill and understanding its meanings. He was well versed in jurisprudence, poetry and prose, and also in Arabic.
- Ibn Emad Al-Hanbali said: Qazi Ayyaz was the only Imam of his time in various sciences and a very intelligent teacher
- His son, Qadi Muhammad b. 'Iyad, said, "He passed away in the middle of the night, on Friday 9 Jumada al-Akhirah. He was buried in Marrakesh in the year 544 AH."<sup>(22)</sup>
- Dhahabi said: He discovered the knowledge, collected it, compiled it and rode on his writings, and his name became famous till the horizon.
- Ibn Taghri Bardi said that he was an Imam, a memorizer, a modern Mufti, an expert in knowledge, he compiled useful books and his name spread in this world and in the hereafter.
- Hammad said that Qazi Ayyaz sat for a long time for discussion and debate, and he was about 28 years old and he ruled the judiciary for 35 years.
- Hafiz Shams-ud-Din said that Qazi Ayaz was an Imam of Hadith and Tafsir in his time, a fundamentalist jurist, an expert in grammar, language and Arabic speech. He was a man of understanding in decisions, abiding by circumstances, guardian of the country's ideology, brilliant poet, eloquent orator, patient, meek, generous in charity, hardworking in work and mature in truth. "
- Tash said that Qazi Ayyaz was a great scholar of Morocco, he was pious, pious, strict in religion, firm in faith and far from innovations.

### *The Qualities of his Quranic Commentary:*

Dr. Muhammad Majali stated that there is no doubt that the commentary of Qazi Ayaz is a collection of his books.<sup>(23)</sup> This commentary on the Qur'an includes the traditions of the forefathers and accepted their opinion, but this commentary is considered a Qur'anic encyclopedia.

The following are some examples from Qazi Ayaz's Qur'anic commentary.

- (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)<sup>(24)</sup> {Show us the straight path}, Qazi says: explain to me and guide me to the straight path,<sup>(25)</sup> and it has been mentioned in the

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Muhammad Al-Ahmadi, Cairo: Dar Al-Turath, without the year of publication, p.:

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<sup>22</sup> Al-Katani, "Faharas al-Faharis", V: 2, P:799

<sup>23</sup> Ibn Bashkwal, "Al-Silah", Cairo: Dar Al-Kitab Al-Masry, first edition: 141 AH, V: 2, P: 661

<sup>24</sup> Al-Fātihah, 1 : 5

Qur'an (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ) <sup>(26)</sup> {And as for the people of Thamud, we showed them the path of guidance} i.e., we guided them, and it came with the meaning of success and support. <sup>(27)</sup> Allah says (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) (وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ) <sup>(28)</sup> {The truth is that whoever you like (to bring on to the path of guidance), you do not yourself bring him on to the path of guidance. Instead, (it so happens that) whomever Allah pleases, He makes him tread the path of guidance (through your mediation). And He knows best those who find the path of guidance}. <sup>(29)</sup> Qazi Ayaz says in the commentary of this verse, you do not guide whom you love, but Allah guides whom He wills. <sup>(30)</sup>

- Qazi Ayaz says that the Qur'an is interpreted according to the **other verses of Quran, then to the Sunnah** and the interpretation of one narration is superior to the other narration when there is more than one narration. The main source of this will be seen, and the Qur'an is explained by the sayings of the greatest narrators of the hadith, the Companions (أصحاب الرسول) and their followers, such as Ibn Abbas, Ibn Mas'ud, Mujahid, Qatadah and Ikrimah. In the other verse Allah says: (مَا أَهْلَ بِهِ لغيرِ اللَّهِ). <sup>(31)</sup> {the animal over which, whilst sacrificing, the name of someone other} <sup>(32)</sup> and (الْيَوْمَ أَجَلٌ لَكُمْ لَطِيفٌ وَطَعَامُ الَّذِينَ) (أَوْثُوا الْكِتَابَ جَلٌ لَكُمْ) { This day, good and pure things have been made lawful for you. And the sacrificed animal of those given the (Revealed) Book is (also) lawful for you }

- Regarding these verses, Qazi Ayaz says: They disagreed that some animals are dedicated to someone other than God, such as the name of Christ or the name of their churches. Hazrat Malik, Hazrat Laith, Hazrat Sauri, Hazrat Nakhai, Hazrat Hammad and Hazrat Ishaq have narrated a similar narration from Hazrat Ali (رضي الله عنه). <sup>(33)</sup>

- Explaining the unseen (علم الغيب) according to the belief of Ahl-e-Sunnah, Qazi Ayaz says that belief in angels, jinn, grave, resurrection, heaven and hell, and destiny is called unseen. Defending it and opposing it, every person responds by saying that obedience to the Prophet and his reverence is the only means of salvation. Then they narrate the saying of Imam Dhahabi that know that the reverence of the Prophet (peace and blessings of Allaah be upon him) is as important after his death as it was in his life. <sup>(34)</sup> Qazi Ayaz Clarified the

<sup>25</sup> Abu abd Allah\_Muhamad Bin Eayad.: “Altaerif Bialqazi Ayaz”, P: 5.

Abu abd Allah\_Muhamad Bin Eayad.: “Altaerif Bialqazi Ayaz”, P: 5.

<sup>26</sup> Fussilat, 41 : 17

<sup>27</sup> Ibn Farhoun, “Aldiybaj al-Madhhab fi aeyan Ulama' al-Madhhabi” p.: 171

<sup>28</sup> al-Qasas, 28 : 56.

<sup>29</sup> Al-Katani, “Faharas al-Faharis”, V: 2, P: 799.

<sup>30</sup> Abu abd Allah\_Muhamad Bin Eayad.: “Altaerif Bialqazi Ayaz”, P: 5.

<sup>31</sup> al-Baqarah, 2 : 173.

<sup>32</sup> Al-Khafaji, Shihab al-Din Ahmad, “Naseem al-Riyadh fi Sharh Shifa' Qazi Ayaz”,

Beirut: Dar

al-Kutub al-Ilmiyya, first edition: 1421 AH, V: 1, P: 13.

<sup>33</sup> Abu abd Allah\_Muhamad Bin Eayad.: “Altaerif Bialqazi Ayaz”, P: 5.

<sup>34</sup> Al-Qadi, Abul-Fadl Iyadh ibn Musa, Tafsir of Al-Qadi Iyadh, d. / Muhammad Megali

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unseen meaning of different verses through his commentary, as he writes while illustrating the Quranic verses:

- **اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ أَمْ تَمَسَّهُ نَارٌ ۚ (تُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)**<sup>(35)</sup>

{Allah is the Light of the heavens and the earth. The likeness of His Light (which is glowing in the world in the form of Muhammad's Light [blessings and peace be upon him]) is as a niche-like (sacred breast) wherein is glowing the lamp (of Prophethood), the lamp contained in a crystal globe (the radiant heart of the Prophet Muhammad [blessings and peace be upon him]). This globe is (as dazzlingly bright owing to reflection of Allah's Light) as a glittering star. (This lamp of Prophethood) is lit with the sacred olive tree (i.e., either due to the blissful communication of divine Revelation from the Realm of divinity, or owing to the blissful genealogical tree of the Prophets and the Messengers).<sup>(36)</sup> It is neither (merely) eastern nor western (rather universal and cosmic in its generously infinite luminosity. The likeness of this lamp of Prophethood is as if) its oil (i.e., Light, due to its genuine and inherent potential capability) is glowing, though no fire (or the radiation of celestial miracles and divine Revelation) has even touched it yet. (So, it) is Light upon Light (i.e., the Light of Prophethood upon the Light of the Holy Essence, denoting a Self-Embodying double Light). Allah takes to (the gnosis of) His Light whom He wills. And Allah explains similitudes for (the guidance of) people and Allah is Well Aware of everything.}. Qazi Ayaz explains this verse: In addition to 'Abd Allah b. 'Abbas and Abd Allah b. 'Umar (may Allah be well pleased with them), this meaning has been described from among the Successors by Ka'b al-Ahbar, Sa'id b. Jubayr, Abu al-'Aliya and al-Dahhak b. Mazahim. 'Abd b. Humayd, Ibn Jarir al-Tabari, Ibn al-Mundhir, Ibn Abi Hatim al-Razi, Abu Mansur al-Maturidi, al-Tabarani, Abu al-Layth al-Samarqandi, al-Sulami, Abu Ishaq al-Tha'labi, Makki b. Abi Talib al-Muqri, al-Baghawi, al-Qadi 'Iyad, Ibn 'Atiyya, Ibn al-Jawzi, Fakhr al-Din al-Razi, al-Qurtubi, Ibn Hayyan, Ibn al-Qayyim, Abu Hafis al-Hanbali, al-Suyuti, al-Qastallani, al-Alusi and many other exegetes have narrated the same meaning.<sup>(37)</sup>

- Qazi Ayaz can spread jurisprudential issues without stubbornness like any particular school of thought, and prefers the more correct, even if he is inclined towards the Maliki school of thought, although he sometimes tries to give more importance to his opinion.<sup>(38)</sup>

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<sup>35</sup> an-Nūr, 24 : 35

<sup>36</sup> Ibn Bashkwal, *As-Sillah*, V: 2, P: 661.

<sup>37</sup> Al-Qadi, *Abul-Fadl Iyadh ibn Musa, Tafsir of Al-Qadi Iyadh*, d. / Muhammad Megali Raba'a

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<sup>38</sup> Al-Qadi, *Abul-Fadl Iyadh ibn Musa, Tafsir of Al-Qadi Iyadh*, d. / Muhammad Megali Raba'a



- It is clear from his views that he is a great commentator and one of the leading intellectuals of Morocco, and possesses many virtues, one of which is his sharp intellect and commitment to religion. To God and His Messenger is the ever-returning. He interprets the Qur'an from the Qur'an and then with the Sunnah of the Prophet (peace and blessings of Allaah be upon him).<sup>(39)</sup>

### RESULTS:

The following results are drawn from this research:

Qazi Ayaz's leadership in the arena Arabic learnings been recognized in Arab genealogy and Arab existences.

Every Muslim should trust in Arabic source, Holy Quarn & Hadith.  
Human being should live as reformer in society according to the commentary of Holy Quran.

### CONCLUSION:

Today is the era of materialism, instead of spirituality. Man has forgotten the purpose of his life and also forgotten the appointment with his Creator. Qazi Ayaz 's guidance is provided with manners of living in the society. Keeping in mind that the materialistic pleasures and desires of the world are in front of a man, but he disdains them and always beliefs on the pleasures of Hereafter.

### RECOMMENDATIONS AND SUGGESTIONS:

Finally, a few recommendations are also written, which will shed light on new aspects of the study of Qazi Ayaz.

- Qazi Ayaz's contemporaries and students and teachers can be made a permanent subject.
- There is a need for research on the sources of healing.
- The details of Qazi Sahib's travels need to be researched.
- Qazi Ayaz had a good knowledge of literature. Muqari (المقري) has quoted a sermon from him in which Qazi Sahib has collected the names of Surahs of the Holy Quran, but in spite of this literary knowledge, Yaqut Hamwi They are not mentioned. Why? Research on this topic is also needed.

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<sup>39</sup> Al-Qadi, Abul-Fadl Iyadh ibn Musa, Tafsir of Al-Qadi Iyadh, d. / Muhammad Megali Raba'a  
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