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A Comprehensive Introduction To "Aziz Al-Tafasir" And Its Impact On The Intellectual And Socio-Religious Landscape Of Afghan Society: An Analytical Study

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Abstract

This study examines Aziz al-Tafasir, the Qur'anic commentary by Sheikh Sultan Aziz (may Allah have mercy on him), and its impact on shaping intellectual, doctrinal, scientific, and social trends in Afghan society. The tafsir clarifies sound Islamic beliefs, confronts intellectual deviations and superstitions, and supports its arguments through evidence from the Qur'an and Sunnah. It also addresses contemporary issues such as the status of women, marriage, and social values, linking Qur'anic teachings to real-life contexts.The commentary emphasizes moral and educational values, calling on society to act upon the Qur'an, follow the Prophet ﷺ, and achieve intellectual and economic independence. It also stresses the importance of education and self-sufficiency. Field data indicate that this tafsir has had a positive influence on people's awareness and behavior, combining scholarly depth, linguistic clarity, and moderation in jurisprudence and creed. Moreover, it exerts both spiritual and practical influence, making it a contemporary model that unites academic understanding with missionary insight and responds effectively to modern challenges.

Keywords: *Aziz al-Tafasir, Afghan society, Qur'anic interpretation, Intellectual and doctrinal reform, Contemporary Islamic thought.*

Introduction

All praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of [1]ourselves and our bad deeds. Whomever Allah guides, none can mislead; and whomever He allows to go astray, none can guide. I bear witness that there is no god but Allah, alone without partner, and I bear witness that Muhammad is His servant and messenger.

To proceed: I praise Allah Almighty for granting me the ability to conduct a study that serves His Noble Book the key to happiness in both worlds. It is by adhering to the Qur'an and acting upon its rulings that Allah elevates nations, and by neglecting its guidance and moral teachings, He brings others low. As the Prophet ﷺ said: "Indeed, Allah elevates some people by this Book and lowers others by it."[2]

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[2] Al-Naysaburi, Muslim ibn al-Hajjaj Abu al-Hasan al-Qushayri al-Naysaburi (d. 261 AH). Al-Musnad al-Sahih al-Mukhtasar bi-Naql al-'Adl 'an al-'Adl ila Rasul Allah ﷺ, Vol. 1, p. 559. Verified by Muhammad Fu'ad 'Abd al-Baqi. Beirut: Dar Ihya' al-Turath al-'Arabi. 5 vols

Muslims have long understood this truth and devoted themselves to the Qur'an from the moment it was revealed. They spent their lives exploring its miraculous aspects, reciting, contemplating, interpreting, and applying its guidance benefiting from the legacy of the Companions, the Successors, and the pious predecessors.

Muslims realized that the Qur'an is not merely a text to be read, but a complete way of life. Proper understanding of it depends on studying its meanings, uncovering its treasures, and acting according to its guidance. Therefore, exegetes (mufassirūn) developed rules and principles to safeguard correct understanding and protect against misinterpretation driven by whims or innovation.

Definition of the Topic

Scholars of the Pashto language have played a prominent role in serving and interpreting the Qur'an. They translated and explained the religious sciences and Islamic rulings in their own language, making them accessible to over forty million Pashto speakers. Among the most distinguished of these scholars was Sheikh Sultan Aziz (may Allah have mercy on him), who combined narrative (bi'l-riwāyah) and analytical (bi'l-dirāyah) approaches in his Qur'anic commentary. The completion of his tafsir took seventeen years, four months, and seventeen days.

His Tafsir did not merely explain the meanings of Qur'anic verses, but also addressed contemporary social issues, contributing to the reform of Afghan society and guiding Muslims in general. It demonstrated the vitality and timeless relevance of the Qur'an. Moreover, Sheikh Sultan Aziz emphasized the principles and foundations of tafsir to ensure accurate understanding and precise derivation of meanings, thus preventing deviation from the objectives of the Shariah. His work played a key role in building a sound religious and social consciousness.

In this study, I seek to examine the impact of Sheikh Sultan Aziz's tafsir, Aziz al-Tafasir, on Afghan society to determine how this interpretation has influenced individual awareness, social and religious behavior, and how it has guided communities toward Islamic values. The research will also explore how the Qur'an's reformative role, through this tafsir, has addressed intellectual, moral, educational, and social issues, as well as the individual and collective outcomes resulting from it.

Significance of the Study

The importance of studying the impact of Aziz al-Tafasir by Sheikh Sultan Aziz (may Allah have mercy on him) lies in its ability to shape the religious and social consciousness of individuals and groups, and in highlighting the reformative role of the Qur'an through contemporary tafsir. This commentary does not confine itself to linguistic or literal explanations but connects Qur'anic meanings to social realities and offers practical solutions to intellectual, moral, and societal problems. This makes it a vital reference for Islamic thought in Afghanistan.

The choice of this topic also reflects the need within academic and public circles to understand the influence of Qur'anic exegesis on shaping personal and collective behavior, educating the youth, and strengthening sound Islamic values. Furthermore, it highlights the efforts of Pashto-speaking scholars in serving the Qur'an and documents the impact of their contributions on modern society.

Research Objectives

This research aims to:

1. Clarify the influence of Aziz al-Tafasir on Afghan society in intellectual, doctrinal, scientific, and social domains.

2. Analyze the Qur'anic methods and practical approaches used by Sheikh Sultan Aziz (may Allah have mercy on him) to educate and reform society.
3. Shed light on the contemporary issues discussed in the tafsir such as education, ethics, women's issues, and polygamy and how these were related to the social context.
4. Explain the role of the tafsir in reinforcing sound Islamic values and protecting society from intellectual and moral deviations.
5. Highlight the importance of this tafsir as a missionary and educational tool for promoting adherence to the Qur'an and applying its teachings in personal and communal life.

Literature Review

As for previous academic research on this particular topic, no scholarly thesis or dissertation has been found under this title whether in Afghan universities, our own University of Peshawar, or through online searches. However, some related studies have addressed similar themes in broader or different contexts. Among them is:
1. "The Methodology of Sheikh Sultan Aziz in His Tafsir 'Aziz al-Tafasir': A Descriptive and Analytical Study."
A Master of Philosophy dissertation by Muhammad Faisal, supervised by Dr. Muhammad Saleem Shah, at the Faculty of Usul al-Din, International Islamic University, Islamabad, in 1429 AH / 2008 CE.

Research Questions

1. To what extent has Aziz al-Tafasir influenced intellectual and doctrinal orientations in Afghan society?
2. How has the tafsir contributed to strengthening religious and moral awareness among individuals and communities?
3. What role has the tafsir played in addressing contemporary social issues such as education, women's rights, and polygamy?
4. How did Sheikh Sultan Aziz (may Allah have mercy on him) employ practical and realistic Qur'anic guidance in reforming society?

Research Methodology

This study adopts the descriptive-analytical method, combining textual analysis of Aziz al-Tafasir with an examination of its contents, and a description of its influence on Afghan society through observations from beneficiary's religious scholars, university professors, imams, and the general public.
Field interviews were also conducted with various segments of Afghan society to gather empirical data on how the tafsir has affected social and missionary behavior, and to highlight the contemporary issues addressed by Sheikh Sultan Aziz (may Allah have mercy on him) and how he related them to real-life conditions.
This methodology aims to bridge theoretical research with practical reality, thereby revealing the extent to which Aziz al-Tafasir has influenced intellectual, doctrinal, scientific, and social orientations in Afghan society.
Chapter One: Introduction to Sheikh Sultan Aziz (may Allah have mercy on him) and His Tafsir Aziz al-Tafasir

Section One: Biography of Sheikh Sultan Aziz (may Allah have mercy on him)

First: His Life

Sheikh Mawlawi Sultan Aziz ("Aziz"), son of Muhammad Ghaus and grandson of Muhammad Zamir, was born in 1315 A.H. Shamsi / 1935 C.E. in the village of Jalai, located in the district

of Ghani Khail, province of Nangarhar, Afghanistan. He belonged to the Hasan Khail branch of the Momand tribe.

He grew up in a conservative Islamic environment within a devout, scholarly family known for piety and knowledge. He received his early education from senior scholars in different provinces of Afghanistan, then continued his studies in Laghman, Tajab, Logar, Shomali, Koh Daman, and the outskirts of Kabul. He studied under prominent scholars in both village schools and private institutions.

He formally joined the higher religious seminary Najm al-Madaris in Nangarhar province and graduated from the twelfth grade on the 15th of Jawza 1341 A.H. Shamsi with distinction. He completed the memorization of the Holy Qur'an in 1343 A.H. Shamsi.[3]

His Teaching, Service, and Migration

After graduating from Najm al-Madaris, he was appointed as a teacher there and taught various Islamic sciences for fourteen years, until 1355 A.H. Shamsi.

As one of the founders of the Islamic Jihad movement, Sheikh Sultan Aziz had a strong influence on the intellectual and spiritual development of his students. Consequently, the government targeted him and transferred him punitively to Kunduz Province, then to Takharistan School, and later to Dar al-'Ulum al-Ruhaniyyah in Gardez.

After the communist coup, he migrated to Pakistan on the last night of Hut 1357 A.H. Shamsi. He resided in Peshawar for about a year, teaching hadith and fiqh, before devoting himself to jihad-related activities. Despite his involvement in the struggle, he continued to teach whenever possible. From the beginning of his migration until the end of his life, he remained dedicated to teaching Qur'anic translation and tafsir in the nearby mosques.

Among his most famous teaching circles was "The Grand Tafsir Circle" (Halqat al-Tafsir al-Kubra) in the main mosque of the Jaloozi Refugee Camp in Peshawar, which continued for over twenty years.[4]

His Most Prominent Teachers

1. Mawlawi Ismatullah – from the village of Julai, Ghani Khail District, Nangarhar.
2. Mawlawi Abdul Ghafar – from the same village and district.
3. Mawlawi Noor Muhammad – from Bagh Alam, north of Kabul.
4. Mawlawi Abdul Manan Takabi – known as Mawlawi Banjshiri.
5. Mawlawi Khan Jal – from Tuton Valley, Koh Daman district.
6. Mawlawi Abdul Rahim – from Laghman Province.
7. Mawlawi Muhammad Sharif – known as Kami Mawlawi Sahib.
8. Mawlawi Abdul Majid Kadikhili – from Nangarhar Province.
9. Mawlawi Abdul Shafi – from Mazini, Nangarhar Province.[5]

His Prominent Students

By the grace of Allah, many students graduated under Sheikh Sultan Aziz's guidance. Some studied formally in institutions, while others learned from him privately. Among his most notable students are:

1. Martyr Mawlawi Habib ur-Rahman – a pioneer of the Islamic revival against the communists.

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[3] Dar al-Kunuz Center. A Brief Glimpse into the Life of Shaykh Sultan Aziz (Aziz), may Allah have mercy on him, pp. 2–4. Peshawar: Dar al-Kunuz for Publishing and Distribution, 1442 AH / 2020 CE

[4] Ibid., pp. 2–4.

[5] Dar al-Kunuz Center. A Brief Glimpse into the Life of Shaykh Sultan Aziz (Aziz), may Allah have mercy on him, p. 10

2. Martyr Mawlawi Muhammad Akram Hemmat Khogyani – an active mujahid in the anti-communist struggle.
3. Mawlawi Janbaz Sarfaraz – among the Islamic revivalists against communism.
4. Dr. Qazi Muhammad Hakim Hakim.
5. Dr. Mawlawi Fazl ur-Rahman Abdul Ghafur.[6]

His Works and Publications

Sheikh Sultan Aziz left behind several published works, the most prominent of which are:
1. Aziz al-Tafasir – one of the most comprehensive and detailed Qur'anic commentaries in the Pashto language, consisting of 13 volumes, published by Dar al-Kunuz al-'Ilmiyyah, Peshawar. The first edition appeared in 1386 A.H. Shamsi.
2. Sarf al-Aziz – a book on Arabic morphology, first printed in 1343 A.H. Shamsi.
3. Al-'Aqa'id (The Creed) – written during the Jihad period for secondary students and taught in many schools.
4. Mushkilat al-Tafsir wa al-Masadiq al-Mu'asirah lil-Ayat – a continuation of Aziz al-Tafasir up to the end of Surah al-An'am.
5. How the Muslim Nation of Afghanistan Wants to Be Governed? – a concise treatise.
6. Psychology – a short book written for tenth-grade students at Najm al-Madaris.
7. Health and Prevention – a brief pamphlet.

He also authored around forty surviving articles, while many others were lost before his migration. The extant ones include:
"The Biography of Sheikh Najmuddin Akhundzada," "The Balance of Islam," "The Necessity of Implementing the Qur'an," "Causes of Progress in Light of the Qur'an and Sunnah," "The Reign of King Zahir Shah and Religious Schools," "Lessons for Muslims from the Incidents of Bani Israel," "What Does Disbelief Want from Us?" and "Judicial Immunity for Americans in Afghanistan in the Light of Shariah."[7]

His Creed and Jurisprudential School

Sheikh Sultan Aziz followed the methodology of Ahl al-Sunnah wa al-Jama'ah. In jurisprudence, he preferred the Hanafi School, supporting his views with evidence and reasoning. He strongly opposed innovations and superstitions and included scholarly refutations of deviant groups and misguided sects in Aziz al-Tafasir.

His Family

He was blessed with two daughters and five sons:
1. Mawlawi Tabyan al-Haqq Aziz Haqqani – graduate of Dar al-'Ulum al-Haqqaniyyah.
2. Dr. Izhar al-Haqq Aziz – PhD in Arabic Language and Literature; Professor at Parwan University.
3. Mawlawi Nibras al-Haqq Aziz – graduate of the Faculty of Usul al-Din, International Islamic University Islamabad.
4. Dr. Sheikh Usama Aziz – PhD in Fiqh and Usul; Professor in the Faculty of Sharia and Law.
5. Martyr Hudhaifa Aziz – martyred while studying in the second year of the Faculty of Usul al-Din.[8]

His Death

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[6] Ibid., p. 11
[7] Ibid., pp. 11–12
[8] Saeed, Mufti Muhammad Gul. Da Afghanistan Mufakhar (The Pride of Afghanistan), Vol. 2, p. 406. Kabul, Afghanistan: Maktabat al-Rashidiyyah, 1445 AH

Sheikh Sultan Aziz passed away on 15th of Thawr 1392 A.H. Shamsi / 24 Jumada al-Akhirah 1434 A.H. / 15 May 2013 C.E., at North West Hospital in Peshawar.
His funeral prayer was held after ‘Asr in Imam Muhammad al-Shaybani Mosque in Nusrat Mina Refugee Camp, led by his eldest son, Mawlawi Tabyan al-Haqq Aziz. Thousands of scholars, students, mujahideen, and supporters attended. He was buried in the Martyrs’ Cemetery within the same camp.[9]

Section Two: Introduction to His Tafsir “Aziz al-Tafasir”

The Holy Qur’an is a book of guidance and legislation. To achieve its noble purpose, countless efforts have been made to interpret it. Among the most remarkable in the Pashto language is Aziz al-Tafasir, which stands as the first comprehensive and detailed Pashto Qur’anic commentary modeled after the major Arabic tafsirs. It is a scholarly and well-documented work, with a strong focus on theological and missionary issues, aiming to bring the meanings of the Qur’an closer to Pashto readers in their native tongue.
This tafsir covers the entire Qur’an, written by Sheikh Sultan Aziz in Pashto, consisting of 13 volumes and totaling 7,562 pages. In his preface, the author stated that he began writing it on 2/6/1369 A.H. Shamsi (3/2/1411 A.H. Lunar) and completed it on 12 Rabi‘ al-Akhir 1426 A.H. Lunar. It was first published in 1429 A.H. / 2008 C.E. by Dar al-Kunuz al-‘Ilmiyyah, Peshawar, and has since been reprinted several times without alteration in structure or content.
Sheikh Sultan Aziz opened his tafsir with two introductions (14 pages) discussing the reasons for writing, methodology, types of tafsir and translation, the collection and compilation of the Qur’an, its stages, number of verses and surahs, virtues, and names. He employed a literary yet simple style, combining clarity and eloquence.
Each section begins with a group of verses under a title summarizing their themes, followed by detailed explanation. The author often poses a question, then answers it, analyzes linguistic expressions, mentions causes of revelation (asbāb al-nuzūl), and highlights contextual coherence (munāsabah) between verses. He discusses legal rulings concisely, refutes innovations and shirk practices gently yet firmly, and meticulously cites references in the footnotes, including volume and page numbers.
The author paid great attention to tafsir bi’l-ma’thūr (interpretation based on transmitted reports), focusing on the Sunnah and sayings of the Companions and Successors. He also drew on Arabic linguistic sciences, sometimes grouping similar verses in a thematic manner, and presented reasons for revelation before interpretation. In legal issues, he included opinions from multiple schools without lengthy debate, avoided weak narrations and Isra’iliyyat unless necessary for refutation, and occasionally mentioned non-contradictory reports for educational benefit.

Structure of the Tafsir

In his method, Sheikh Sultan Aziz began by writing a selected translation under each verse, followed by the relationship between verses and causes of revelation, then a summary of meaning (interpretive translation), and finally detailed explanations for those desiring depth.
This structure accommodated all readers those with limited time could rely on the translation, those seeking understanding could read the summary, and scholars could turn to the detailed commentary.
He included a comprehensive list of references at the end of the work, drawing from both classical and modern tafsirs, as well as specialized legal and linguistic sources.
In summary, Aziz al-Tafasir is a comprehensive encyclopedic work in the Pashto language, combining tafsir bi’l-riwayah and bi’l-dirayah, emphasizing creed, da‘wah, and refutation of innovations, while presenting Qur’anic meanings in an elegant, accessible style. It stands today

[9] Ibid

as a major reference for contemporary tafsir and an important source for the Afghan nation in understanding the Qur'an in its native language.[10]

Chapter Two: The Impact of Aziz al-Tafasir on Afghan Society

The Holy Qur'an is the primary source of guidance, transformation, and reform in the lives of individuals and societies. It is the revealed Word of Allah, containing a complete and comprehensive system for organizing all aspects of human life. Allah the Almighty made it a light that dispels the darkness of ignorance, a cure for doubts and desires, and a constitution that directs behavior, corrects deviation, and reforms what has been corrupted in beliefs, morals, and societies. As Allah the Exalted says:

"Indeed, this Qur'an guides to that which is most just and right." [11]

That is, it leads to the most upright way in belief, action, and human relations.

The Qur'an was revealed as a universal message to all mankind. Therefore, continuous efforts must be made to understand, interpret, and clarify its guidance so that it reaches people's minds and hearts and manifests its transformative effect in their lives. Hence, the endeavors of the Qur'anic exegetes (mufassirun) represent a continuation of the prophets' mission to convey God's intended meanings from His Word. These scholars worked to bring the meanings of the Qur'an closer to people's understanding and to connect them to the Book of their Lord in a way that impacts their thought, conduct, and faith, awakening within them the spirit of belief, action, and reform. For the Qur'an only bears fruit when it is rightly understood, sincerely contemplated, and faithfully applied.

Among the most prominent of these interpretive efforts in Afghan society was Aziz al-Tafasir, which presented the meanings of the Qur'an in a clear and moving style that addressed the realities and needs of the people.

This tafsir left evident marks on various aspects of Afghan life. It played a major role in calling people to Allah, correcting misconceptions, and reviving the spirit of reflection and adherence to the Qur'an among both scholars and laypeople, as well as within educational and da'wah (missionary) institutions. Thus, this tafsir became an effective bridge between the Qur'an and Afghan society.

Before exploring the specific influences of Aziz al-Tafasir, it is appropriate first to clarify certain key terms and expressions related to the topic, in order to ensure conceptual precision and clarity for the reader when discussing the tafsir and its social effects.

Section One: Terms and Expressions Related to the Topic

First: The Meaning of "Effect" (أثر) linguistically and technically

a. Linguistically:

According to Ibn Manzur in Lisan al-'Arab, "athar" means the remainder of something; its plural forms are athar and athur. One says, "I followed him in his footsteps (athar)" meaning "after him." Athar also means the trace or imprint left by something, and ta'thir is to leave a mark upon something.[12]

b. Technically:

Al-Jurjani defined "athar" as having three meanings:

1. The result or outcome of something;
2. A sign or indication;

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[10] Aziz, Abu Hudhayfah Sultan Aziz. Aziz al-Tafasir, Vol. 1, p. 4. Peshawar: Dar al-Kunuz al-'Ilmiyyah for Publishing and Distribution, 4th ed., 1437 AH. 13 vols

[11] Al-Isra, 17:9

[12] See: Ibn Manzur, Lisan al-'Arab (Vol. 4, p. 5); and al-Fayruzabadi, Al-Qamus al-Muhit (p. 341)

3. A part of something.[13]
Al-Manawi defined it as "the occurrence of something that indicates the existence or result of another thing."[14]
The Kuwaiti Encyclopedia of Fiqh explains that jurists use the word "athar" in similar senses sometimes meaning "remnant," sometimes "narration" (hadith), and sometimes referring to the legal consequence of an act, such as "the effect of a contract," "the effect of divorce," etc.[15]
Hence, in this study, "effect" refers to the result or impact produced that is, the tangible influence of Aziz al-Tafasir on Afghan society and its observable outcomes.

Second: The Meaning of "Tafsir" Linguistically and Technically

a. Linguistically:
The word tafsir is derived from the root fasr, meaning "to explain, clarify, or uncover what is hidden." Allah says:"…and they do not bring you any example but that we bring you the truth and the best explanation (tafsira)." [16]
Ibn Faris stated: "The letters fa', sin, and ra' indicate the meaning of clarification and elucidation." [17]Similarly, Lisan al-'Arab defines tafsir as "unveiling the meaning of an obscure expression."[18] The Mu'jam al-Wasit adds: "To explain and make clear; to expound the verses of the Qur'an and reveal their meanings, secrets, and rulings."[19]
Thus, linguistically, tafsir revolves around two essential ideas: clarification and revelation of meaning.
b. Technically:
Scholars have offered various definitions of tafsir:
1. Ibn Juzayy defined it as "the explanation of the Qur'an, clarifying its meaning and expressing what is implied by its wording or indication."[20]
2. Abu Hayyan al-Andalusi defined it as "the science that deals with the pronunciation of Qur'anic words, their meanings, grammatical structures, and implications, as well as supplementary topics."[21]

[13] Al-Jurjani. Al-Ta'rifat, p. 9
[14] Al-Manawi, Zayn al-Din Muhammad (known as 'Abd al-Ra'uf ibn Taj al-'Arifin ibn 'Ali ibn Zayn al-'Abidin al-Haddadi, then al-Manawi al-Qahiri) (d. 1031 AH). Al-Tawqif 'ala Muhimmat al-Ta'arifat, p. 38. Cairo: 'Alam al-Kutub, 1st ed., 1410 AH / 1990 CE
[15] Ministry of Awqaf and Islamic Affairs – Kuwait. Al-Mawsu'ah al-Fiqhiyyah al-Kuwaytiyyah, Vol. 1, p. 249. 45 vols., 2nd ed. (Vols. 1–23, Dar al-Salasil – Kuwait; Vols. 24–38, Dar al-Safwah Press – Egypt; Vols. 39–45, Ministry Press), 1404–1427 AH
[16] Al-Furqan, 25:33
[17] Ibn Faris. Maqayis al-Lughah, Vol. 4, p. 504, root "F-S-R."
[18] Al-Tha'alibi, Abu Zayd 'Abd al-Rahman ibn Muhammad ibn Makhluf al-Tha'alibi (d. 875 AH). Al-Jawahir al-Hisan fi Tafsir al-Qur'an, Vol. 1, p. 40. Verified by Shaykh Muhammad 'Ali Mu'awwadh and Shaykh 'Adil Ahmad 'Abd al-Mawjud. Beirut: Dar Ihya' al-Turath al-'Arabi, 1st ed., 1418 AH. Ibn Manzur, Muhammad ibn Mukarram ibn 'Ali al-Ifriqi al-Ansari al-Ruwayfi'i al-Ifriqi (d. 711 AH). Lisan al-'Arab, Vol. 5, p. 55. Beirut: Dar Sader, 3rd ed., 1414 AH. 15 vols
[19] Arabic Language Academy (Cairo). Al-Mu'jam al-Wasit, Vol. 2, p. 688. (Ibrahim Mustafa, Ahmad al-Zayyat, Hamid 'Abd al-Qadir, Muhammad al-Najjar). Cairo: Dar al-Da'wah
[20] Ibn Juzayy al-Gharnati. Al-Tashil li-'Ulum al-Tanzil, Vol. 1, p. 6
[21] Abu Hayyan al-Andalusi. Al-Bahr al-Muhit, Vol. 1, p. 23. Quoted by al-Kafawi in Al-Kulliyyat (p. 260) and al-Alusi in Ruh al-Ma'ani (Vol. 1, p. 4)

3. Al-Zarkashi defined it as "the science through which one understands the Book of Allah revealed to His Prophet Muhammad ﷺ, explains its meanings, and derives its rulings and wisdoms."[22]
4. Al-Suyuti defined it as "the science that studies the states of the Qur'an its revelation, transmission, manners of recitation, wording, meanings, and associated rulings."[23]
5. Al-Zurqani defined it as "the science that investigates the Qur'an in terms of its indication of the intended meanings of Allah to the extent of human capacity."[24]
Hence, the term tafsir both linguistically and technically denotes the act of uncovering and clarifying the intended meanings of the Qur'an, whether briefly or in detail.

Third: The Meaning of "Society" Linguistically and Technically

a. Linguistically:
The root of the word mujtama' (society) is jama'a, meaning "to gather or bring together."[25] Ibn Faris stated: "The root jīm, mīm, and 'ayn denotes the bringing together of things." Ibn Manzur said: "Jama'a means to combine dispersed parts into one whole; ijtama'a means that people came together from different places."[26]
b. Technically:
According to Sheikh al-Jawabi, "Human society is a vast number of individuals united by shared bonds, common goals, and stability in a particular land, committed to a system of customs or laws."[27]
Fourth: The Term "Afghans"
The term Afghan is an Arabic rendering of the word Awghān. Muslim historians in early Islamic times used it to refer to the Pashtun people. Several classical historians, such as Abu Nasr Muhammad ibn 'Abd al-Jabbar al-'Utbi in his Tarikh al-Yamini, employed this term to denote that ethnic group.[28]
However, it is important to note that Afghan was not originally an ethnic or national title of the Pashtuns. It was a designation given by Arabs and later Persians to refer to a particular tribe or segment of the Pashtun people.
Over time, Indian and Persian historians began to use the word more broadly to describe all Pashtuns. It eventually gained a national dimension, coming to denote all inhabitants of the Pashtun regions regardless of their mother tongue or ethnic origin.[29]

Chapter Three: The Effects of Aziz al-Tafasir on Afghan Society

Section One: The Effects of the Tafsir on Faith and Creed

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[22] Al-Zarkashi. Al-Burhan fi 'Ulum al-Qur'an, Vol. 1, p. 27; see also: Tahir al-Jaza'iri, Tawjih al-Nazar ila Usul al-Athar, Vol. 1, p. 84
[23] Al-Suyuti. Itmam al-Dirayah li-Qurra' al-Niqayah, p. 20
[24] Al-Zurqani. Manahil al-'Irfan fi 'Ulum al-Qur'an, Vol. 1, p. 334 it is notable that when defining Qur'anic sciences, he adds the phrase "regarding the conditions of the Qur'an."
[25] Ibn Faris. Maqayis al-Lughah, Vol. 1, p. 479
[26] Ibn Manzur. Lisan al-'Arab, Vol. 8, p. 53
[27] Al-Juwabi, Muhammad Tahir. Al-Mujtama' wa'l-Usrah fi al-Islam, p. 14. Riyadh: Dar 'Alam al-Kutub for Printing and Publishing, 3rd ed., 1421 AH / 2000 CE
[28] Al-'Utbi, Abu Nasr Muhammad ibn 'Abd al-Jabbar al-'Utbi (d. 427 AH). Al-Yamini, Vol. 1, p. 418. Edited by Dr. Ihsan Dhannun 'Abd al-Latif al-Thamari. Beirut: Dar al-Tali'ah, 1st ed., 1424 AH / 2004 CE
[29] Kaka Khil, Sayyid Bahadur Shah Zafar Kaka Khil. Pashtun in the Light of History (Pushtanah da Tarikh pa Runa ke), p. 83. Peshawar: University Library Agency, 1965 CE

One of the most prominent features of Aziz al-Tafasir is its deep and evident focus on matters of creed (`‘aqidah`) and faith (`iman`). This aspect forms a fundamental pillar of the work, as faith and creed are the very foundation upon which the entire Islamic Sharia is built, and they constitute the purpose behind the revelation of divine scriptures, the mission of the prophets, and the establishment of divine proof upon humankind.

Shaykh Sultan Aziz (may Allah have mercy on him) understood that sound creed is the cornerstone of religion the correctness of all deeds depends upon it, and the acceptance or rejection of actions is contingent upon the purity of belief. Therefore, he presented matters of creed in his Tafsir with clarity, dispelling doubts and ambiguities.

Based on this understanding, he gave special attention to this aspect in his exegesis. He adopted the views of the righteous predecessors the Companions, the Followers, and their successors presenting them concisely without delving into excessive theological argumentation or conflicting opinions. He confined himself to what clarified the meaning and served the educational and reformative purpose, boldly refuting common theological errors, innovations, and superstitions with clarity, strength, and without fanaticism or aggression.

This method reflected his awareness of the great responsibility of the exegete and his concern for fulfilling the spiritual mission of calling people to pure monotheism with insight, emphasizing that Qur’anic exegesis is not merely a linguistic explanation of words, but a means of purifying souls and strengthening faith.

Throughout his commentary, the Shaykh repeatedly emphasized pure monotheism, the negation of shirk (polytheism), and the correction of theological misconceptions. He focused on affirming the oneness of Allah in His lordship, names, and attributes, glorifying Him above all deficiencies, and affirming all praise and perfection for Him.

The Concept of Tawhid

Linguistically, tawhid (monotheism) means to make something one, and in Islamic terminology,[30] it was defined by Shaykh al-Islam Ibn Taymiyyah as:

“Worshipping Allah alone without associating partners with Him, while affirming that there is no creator or sustainer of any created thing besides Him.”[31]

The Qur’an strongly emphasizes tawhid in all its dimensions, which encompass three fundamental aspects:

1. Tawhid al-Uluhiyyah (Oneness in Worship) – Devoting all forms of worship solely to Allah.
2. Tawhid al-Rububiyyah (Oneness in Lordship) – Affirming that Allah alone is the Creator, Owner, and Sustainer of all things.
3. Tawhid al-Asma’ wa al-Sifat (Oneness in Names and Attributes) – Believing in Allah’s perfect names and attributes as mentioned in the Qur’an and Sunnah, without distortion or denial.[32]

Although Shaykh Sultan Aziz did not explicitly mention this threefold classification, his treatment of the Qur’anic verses related to tawhid clearly reflects his awareness of these distinctions and their meanings.

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[30] Al-Jawhari. Al-Sihah: Taj al-Lughah wa Sihah al-‘Arabiyyah, Vol. 2, p. 548

[31] Ibn Taymiyyah, Taqi al-Din Abu al-‘Abbas Ahmad ibn ‘Abd al-Halim ibn ‘Abd al-Salam ibn ‘Abd Allah ibn Abi al-Qasim ibn Muhammad ibn Taymiyyah al-Harrani al-Hanbali al-Dimashqi (d. 728 AH). Dar’ Ta‘arud al-‘Aql wa al-Naql, Vol. 8, p. 246. Verified by Dr. Muhammad Rashad Salim. Riyadh: Imam Muhammad ibn Saud Islamic University, 2nd ed., 1411 AH / 1991 CE

[32] See: Ibn Abi al-‘Izz, Sadr al-Din Muhammad ibn ‘Ala’ al-Din ‘Ali ibn Muhammad ibn Abi al-‘Izz al-Hanafi al-Azhari al-Salihi al-Dimashqi (d. 792 AH). Sharh al-‘Aqidah al-Tahawiyyah, p. 78. Verified by a group of scholars; edited by Nasir al-Din al-Albani. Cairo: Dar al-Salam, 1st Egyptian ed., 1426 AH / 2005 CE

1. Tawhid al-Uluhiyyah

This form of monotheism refers to dedicating all acts of worship exclusively to Allah. It represents the essence of the Islamic creed, embodied in the declaration La ilaha illa Allah ("There is no deity worthy of worship except Allah"). [33] This phrase separates Islam from all other belief systems and is the core message of every prophet, as in the verses:

"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut (false deities)" [34]

and "We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me."[35]

In interpreting such verses, Shaykh Sultan Aziz followed the creed of Ahl al-Sunnah wa al-Jama'ah (the people of orthodox belief). For example, he explained the verse "And your God is one God; there is no god but He"[36] by distinguishing between the affirming phrase "your God is one God," which establishes divine oneness in essence and worship, and the negating phrase "there is no god but He," which denies the right of worship to any other being. Together, they emphasize perfect monotheism.[37]

Similarly, he explained "Allah! There is no god but He, the Ever-Living, the Sustainer"[38] as a refutation of those who worship Jesus, affirming that no one but Allah deserves worship. [39]

2. Tawhid al-Rububiyyah

This refers to the belief that Allah alone is the Lord the sole Creator, Provider, and Controller of the universe.[40] Shaykh Sultan Aziz frequently highlighted this through verses about divine creation and providence, [41]such as:

"If you asked them who created the heavens and the earth and subjected the sun and the moon, they would surely say, 'Allah.' …" [42]

He explained that creation, sustenance, and the control of worldly affairs belong exclusively to Allah, and no one shares these attributes with Him. [43]

3. Tawhid al-Asma' wa al-Sifat

This involves affirming all of Allah's names and attributes as revealed in the Qur'an and Sunnah without distortion, denial, or likening them to creation. [44] Shaykh Sultan Aziz adhered strictly to the approach of the pious predecessors, interpreting divine names and attributes in a manner that magnifies Allah's majesty and clarifies their meaning to readers.[45]

In his commentary on "To Allah belong the Most Beautiful Names, so call upon Him by them…"[46], he outlined conditions for using divine names such as textual proof, appropriate

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[33] Aziz al-Tafasir, Vol. 1, p. 338

[34] Al-Nahl16: 36

[35] Al-Anbiya21: 25

[36] Al-Baqarah 2: 163

[37] Ibid

[38] Aal Imran3 : 2

[39] Ibid., Vol. 3, pp. 176–177

[40] Ibn Abi al-'Izz. Sharh al-'Aqidah al-Tahawiyyah, p. 79

[41] See: Aziz al-Tafasir, Vol. 9, p. 445; Vol. 1, pp. 333–337; Vol. 5, pp. 571–575

[42] Al-'Ankabut 29: 61

[43] See: Ibid., Vol. 2, pp. 93–94, 220–221, and other verses related to the Unity of Lordship (Tawhid al-Rububiyyah)

[44] Ibn Taymiyyah. Majmu' al-Fatawa, Vol. 3, p. 3

[45] Al-Qahtani, Dr. Sa'id ibn 'Ali ibn Wahf. Sharh Asma' Allah al-Husna fi Daw' al-Kitab wa'l-Sunnah, p. 16. Riyadh: Safir Press; distributed by al-Juraysi Publishing and Advertising.

[46] Al-A'raf 7: 180

reverence, and avoidance of invented or obscure terms warning against ilhad (deviation) in Allah's names.[47]
He also clarified Allah's attributes in verses like "There is nothing like unto Him"[48], affirming that Allah's essence and attributes are unique and incomparable.[49]

Summary of the Section
Through this exposition, Aziz al-Tafasir reinforced the correct creed by explaining the three dimensions of tawhid, implicitly following the methodology of Ahl al-Sunnah wa al-Jama'ah. Its impact on Afghan society can be summarized as follows:
1. Reconnecting people to pure Sunni creed through a simple yet scholarly style.
2. Combating shirk, innovations, and superstitions with clarity and gentleness.
3. Providing a solid theological reference in Pashto for scholars and preachers.
4. Cultivating reverence for Allah's names and attributes and correcting misconceptions.
5. Influencing religious education and sermons through adoption in schools and media.
Thus, Aziz al-Tafasir became not only a scholarly work but a reformative force, reviving authentic monotheism and shaping moral and spiritual life in Afghanistan.

Section Two: Combating Doctrinal Deviations and Superstitions
As previously mentioned, one of the primary missions of the Qur'an and Islamic da'wah is the purification of creed from innovations and errors. True exegetes have always played this role by exposing false beliefs and superstitions that infiltrated Muslim societies.[50]
In this spirit, Shaykh Sultan Aziz devoted considerable effort in his Tafsir to refuting widespread heretical beliefs and superstitions, particularly in rural Afghan communities.[51] He presented these refutations in accessible language for both commoners and scholars.
Example 1: In commenting on "The believers are only those who, when Allah is mentioned, their hearts tremble…"[52], he refuted the communist claim that religion does not meet human needs, asserting that material and spiritual well-being are attained only through piety and adherence to divine guidance. He cited verses such as:
"Whoever fears Allah – He will make for him a way out and provide for him from where he does not expect"[53], to show that sustenance and relief are linked to piety, not atheistic materialism. [54]
Example 2: He addressed Shiite claims that some Companions deviated after the Prophet's death, reaffirming the Sunni belief that all Companions are honorable and beyond reproach, and that it is impermissible to judge or malign them.
Through such discussions, the Shaykh combined rigorous Qur'anic reasoning with a firm theological stance, defending orthodox belief against both communist materialism and sectarian deviation.[55]
The societal impact of this aspect included:

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[47] Aziz al-Tafasir, Vol. 5, pp. 80–81
[48] Al-Shura 42: 11
[49] Ibid., Vol. 11, p. 132
[50] Ahmad ibn Hanbal, Abu 'Abd Allah Ahmad ibn Muhammad ibn Hanbal ibn Hilal ibn Asad al-Shaybani (d. 241 AH). Usul al-Sunnah, p. 14. Riyadh: Dar al-Manar, 1st ed., 1411 AH
[51] Al-Bayhaqi, Ahmad ibn al-Husayn ibn 'Ali ibn Musa al-Khusrawjirdi al-Khurasani Abu Bakr al-Bayhaqi (d. 458 AH). Al-Madkhal ila al-Sunan al-Kubra, p. 180. Edited by Dr. Muhammad Diya' al-Rahman al-A'zami. Kuwait: Dar al-Khulafa' for Islamic Books
[52] Al-Anfal 9: 2–4
[53] Al-Talaq 65: 2–3
[54] Aziz al-Tafasir, Vol. 5, pp. 130–131
[55] Ibid., Vol. 5, p. 254

1. Correcting creed and reaffirming the essence of tawhid.
2. Refuting superstitions and false doctrines such as communism and sectarianism.
3. Demonstrating the relevance of religion to practical life and moral stability.
4. Strengthening communal unity by honoring the Companions and discouraging division.

Hence, Aziz al-Tafasir stands as a model of reformist Qur'anic interpretation that restored clarity to Islamic faith in a society long affected by ignorance and innovation.

Section Three: Addressing Contemporary Afghan Social Issues

Shaykh Sultan Aziz also paid great attention to contemporary social issues. He did not confine his Tafsir to linguistic or historical commentary but applied the Qur'anic teachings to modern realities, offering practical solutions relevant to Afghan society. His sections titled "Our Era and the Qur'an" and "A New Application of the Verse" reflect this contextualized approach.

1. The Issue of Women

The Shaykh tackled the issue of women a topic often exploited by critics of Islam with wisdom and evidence. He clarified the noble status of women in Islam, exposed false Western slogans of "freedom" and "equality," and refuted misconceptions surrounding polygamy and gender roles.

His discourse strengthened youth awareness and intellectual resilience, showing that true women's rights are secured through faith and adherence to divine guidance, not through imitation of the West.

2. The Issue of Polygamy

He explained that Islam reformed pre-Islamic marriage practices by limiting polygamy to four wives under strict justice, thus protecting women's dignity. He emphasized that polygamy is a lawful, realistic solution, particularly in war-torn societies like Afghanistan where many women are widowed.[56]

3. Western Manipulation of Women's Issues

Shaykh Sultan Aziz exposed how Western powers exploit the slogan of women's rights to undermine Islamic values. He cited historical examples such as British colonial strategies that promoted immorality and market control to weaken Muslim societies, noting that similar tactics continue through media campaigns against Islamic modesty in Afghanistan.[57]

Impact on Afghan society:

1. Correcting misconceptions about polygamy as a just and humane system.
2. Exposing Western agendas behind women's rights propaganda.
3. Fighting unjust customs that oppress women under tribal traditions.
4. Strengthening trust in Islamic law and countering doubts with reasoned evidence.

Thus, the Tafsir played a vital role in reforming perceptions of women's issues, promoting awareness, and guiding society toward the balanced Islamic view.

Section Four: The Tafsir's Influence on Promoting Education and Self-Reliance

Beyond theological interpretation, Shaykh Sultan Aziz used his Tafsir to inspire social progress through education, work, and self-sufficiency. He considered these not merely social duties but religious obligations essential for the nation's dignity and independence.

He explicitly addressed topics like "Agriculture in Islam," citing the Prophet's saying:

"No Muslim plants a tree or sows a crop from which a bird, human, or animal eats, but it is counted as charity for him."[58]

He regarded agriculture as a collective obligation (fard kifayah) and urged the state to support farmers so the community could meet its needs and avoid dependency.[59]

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[56] Aziz al-Tafasir, Vol. 3, pp. 55–61

[57] Ibid., Vol. 2, pp. 246–247

[58] Al-Bukhari. Sahih al-Jami', Vol. 3, p. 103, Hadith no. 2320

[59] Aziz al-Tafasir, Vol. 2, p. 131

Likewise, in his section "Worldly Professions as a Collective Duty," he argued that all productive skills engineering, farming, technology are communal obligations. If some Muslims master them, others are absolved; if none do, all share the sin.[60]

Key societal impacts:

1. Promoting education as a religious and civilizational duty.
2. Encouraging work and productivity, linking effort with true reliance on God.
3. Fostering economic independence as part of Islamic identity and dignity.
4. Providing practical guidance that turned Qur'anic principles into tools for social reform.

Section Five: The Impact of the Tafsir on Strengthening Moral and Educational Values

The Holy Qur'an presents a comprehensive methodology aimed at building the human being as both an individual and a member of society. Throughout history, Qur'anic exegesis (tafsir) has served as an effective tool for illustrating this divine methodology and instilling the values upon which righteous societies are founded. Through the interpretation of Qur'anic verses, the importance of moral and social virtues becomes evident such as maintaining family ties, honesty, trustworthiness, initiating peace, kindness to neighbors, avoiding backbiting and gossip, and staying away from gatherings of corruption and immorality. These values contribute to strengthening social cohesion and stabilizing the moral foundations of the Islamic community.

Islam's attention to these noble values has been among the most important factors that protected the Muslim Ummah from the moral decay and corruption that afflicted many other societies throughout history. Values play a major role in almost every aspect of life; they are the foundation of nations' progress and development, the basis of their social systems, and the safeguard of their cultural and religious identity. The stability and future of a nation are directly linked to the preservation of its moral values.

The Prophet Muhammad ﷺ said:

"I was only sent to perfect righteous character."[61]

And he also said:

"Shall I tell you who are most beloved to me and will be closest to me on the Day of Resurrection?" The people were silent, so he repeated it two or three times. They said: "Yes, O Messenger of Allah." He said: "Those who are best in character."[62]

The exegetes both early and later generations, including Shaykh Sultan Aziz (may Allah have mercy on them all) gave great attention to highlighting the moral and educational values promoted by the Qur'an. They did not limit themselves to explaining the meanings of words or linguistic aspects of the verses; rather, they sought to connect those meanings to lived reality, addressing people's daily lives in a heartfelt and practical manner. Their aim was to keep these values alive within the conscience of the Ummah, active in its behavior, and effective in reforming its society and preserving its Islamic identity from corruption and deviation.

Among the best examples of this educational and reformative approach are found in the Tafsir of Shaykh Sultan Aziz (may Allah have mercy on him), who illustrated these values clearly through his practical interpretation of Qur'anic teachings such as maintaining kinship ties, honesty, justice, truthfulness, keeping secrets, verifying news and avoiding rumors, spreading peace, avoiding gatherings of evil, practicing moderation in Islam, and many other virtues that revive the Ummah's glory and dignity.[63]

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[60] Ibid., Vol. 1, p. 539

[61] Al-Bukhari. Al-Adab al-Mufrad, p. 104. The hadith was authenticated by Shaykh al-Albani

[62] Ibid., hadith verified as authentic by Shaykh al-Albani

[63] Aziz al-Tafasir, Vol. 3, p. 46, pp. 192–194, p. 195, p. 218, pp. 246–247, p. 248, p. 256, p. 375, p. 422

In summary, the examples cited from Shaykh Sultan Aziz's Tafsir represent only a small portion of his vast educational and ethical insights. The moral and pedagogical dimensions of his commentary are numerous and form a central part of his comprehensive reformist message. The traits and qualities related to moral development and behavioral refinement both individual and social received special attention from the Shaykh. He did not stop at explaining linguistic or theological meanings, but connected the verses to real-life situations, using them as a means of reform and guidance relevant to people's daily conduct.

Upon examining his Tafsir, one sees that his goal was to reform society from within purifying it from moral and behavioral corruption through spreading the supreme values of Islam such as honesty, justice, compassion, fairness, sincerity, and opposition to hypocrisy and false religiosity. These values, in his view, were essential for building a strong and conscious Muslim nation aware of its faith and realities.

It is therefore not surprising that, for Shaykh Sultan Aziz, tafsir was not merely an intellectual exercise or linguistic exposition, but a living tool for spiritual revival, moral guidance, and da'wah (inviting to truth). His Tafsir resonated with wisdom, addressing the needs of the Ummah amidst its intellectual and moral challenges.

The impact of these moral and educational values on Afghan society, as reflected in the Tafsir of Shaykh Sultan Aziz (may Allah have mercy on him), can be summarized as follows:

1. Strengthening social bonds: Through emphasizing kinship ties and spreading peace, relationships of love and respect were reinforced, reducing division and disputes.
2. Establishing trust and security: Promoting honesty, trustworthiness, and confidentiality created a social environment based on mutual confidence and reassurance.
3. Achieving justice and integrity: Encouraging fairness and avoiding corrupt gatherings fostered a spirit of equity and curbed oppression and wrongdoing.
4. Raising awareness and media responsibility: Warning against rumors and emphasizing fact-checking reduced discord and mistrust among people.
5. Refining conduct and promoting piety: Advocating moderation and moral restraint protected society from extremism and superficial religiosity, linking faith with genuine ethics and action.

As a result, these values contributed to the moral and educational reform of Afghan society, making it more cohesive and more committed to embodying Islamic teachings in everyday life.

Section Six: The Impact of His Tafsir on Afghan Society in Calling to Allah and His Messenger

The Holy Qur'an is a guidance for all humanity and a clear light, and its effect can only be realized through understanding, reflection, and implementation. Throughout Islamic history, scholars have devoted great attention to Qur'anic interpretation, viewing it as the primary means of comprehending divine intent and inviting people to obey God's commands and avoid His prohibitions. Tafsir, therefore, is not merely the explanation of words it is a means to awaken hearts, nurture souls upon Qur'anic faith and morals, and call society to establish the law of Allah in daily life.

From this perspective, the Tafsir of Shaykh Sultan Aziz (may Allah have mercy on him) stands out for its strong focus on the missionary (da'wah) and practical dimensions. He did not limit himself to scholarly analysis or narrative transmission, but rather linked Qur'anic verses to real-life circumstances, urging people to live by the Qur'an and follow the example of the Prophet ﷺ. His Tafsir became a living platform for reminder, guidance, and reform one that had a clear and lasting impact on Afghan society in the realm of da'wah and the building of Islamic consciousness.

This becomes clear through numerous examples in his Tafsir. For instance, in his commentary on the verse:

"Do not strain your eyes in longing for what we have given some groups of them to enjoy, and do not grieve over them, and lower your wing to the believers."[64]

He explained that this divine instruction is directed not only to the Prophet ﷺ but to all believers until the Day of Judgment teaching them that true wealth and lasting benefit are those indicated by the Qur'an. Believers should find sufficiency in what Allah has provided and become economically self-reliant, standing on their own feet without depending on non-Muslims.

He further advised that Muslims should treat one another with humility and mercy, unite in confronting disbelievers, and beware of both open and hidden forms of domination. He reminded that the Qur'an is not only a guide for the Hereafter but also a constitution for worldly well-being. Muslims, he stressed, do not need to depend on disbelievers in any field, provided that they are united and adopt the Qur'an as their guiding framework.

He concluded with a powerful reflection:

"What we see today of dispersal, humiliation, and weakness is nothing but the result of our abandonment of the Qur'an. We ask Allah to return us to His Book and unite us upon it, so that our enemies' hands may be cut off from us and we may truly become a free and sovereign nation."

In another passage, Shaykh Sultan Aziz (may Allah have mercy on him) emphasized that serving the religion is an obligation upon every Muslim according to his capacity, citing the Prophet's saying ﷺ:

"Each of you is a shepherd, and each of you is responsible for his flock."

On the societal level, he viewed the establishment of religious affairs as a communal obligation (fard kifayah) upon the Islamic state such as by instituting an official body of hisbah (religious accountability). If the state failed to fulfill this duty, then it became obligatory for Muslims to undertake it collectively, since organized da'wah has a greater and more lasting impact.[65]

He outlined the stages of da'wah as follows:

1. Calling non-believers and refuting their misconceptions.
2. Correcting the beliefs of misguided sects.
3. Reforming disobedient Muslims.
4. Preventing corrupt individuals from spreading mischief.
5. Caring for the weak and educating children.
6. Guiding people toward recommended deeds and warning them against disliked actions.

He also defined the methodology of the da'iyah (caller to Islam), emphasizing the importance of verifying information, issuing judgments with justice and balance (without excess or negligence), practicing what one preaches, and avoiding harsh or offensive language guided by the divine instruction:

"Call to the way of your Lord with wisdom and good preaching."[66]

In summary, Shaykh Sultan Aziz affirmed that da'wah is a shared responsibility: it is a communal obligation upon the state and an individual duty upon every Muslim within his ability. It encompasses all segments of society non-believers, sinners, the weak, and the young alike. He proposed a balanced methodology in da'wah grounded in wisdom, gentle exhortation, gradual instruction, avoidance of harshness, sincerity, and exemplary personal conduct.

Sure here is the full English translation of your text, rendered in clear academic style suitable for inclusion in a thesis or research paper:

Chapter Four: The Practical Impact of the Aziz al-Tafasir Commentary on Afghan Society

[64] Al-Hijr 15: 88

[65] Aziz al-Tafasir, Vol. 6, p. 574

[66] Al-Nahl 16: 125

After discussing the theoretical aspects of the impact of Aziz al-Tafasir on Afghan society, I gathered field data through direct interviews with four main groups: scholars from religious schools, university professors, mosque imams, and members of the general public. The goal of these interviews was to obtain first-hand impressions of the commentary and assess how it has influenced people's thought and behavior.

These testimonies revealed that the impact of the commentary was not limited to theoretical or academic discourse but manifested tangibly in scholarly, educational, and missionary (daʿwah) fields. Thus, it served as a vital link between abstract academic analysis and concrete, observable reality.

Section One: Scholars of Religious Schools

The scholars I met unanimously agreed that Aziz al-Tafasir filled a significant gap in the Pashto literary corpus, as there had previously been no comprehensive and authoritative Qur'anic exegesis in the Pashto language.

Professor Muhammad Yusuf Hasan Khil expressed this clearly, emphasizing that this tafsir:

- Is the first Pashto Qur'anic commentary that adheres precisely to the linguistic and stylistic rules of the Pashto language.
- Is free from Israeli narratives and weak reports.
- Is based on interpreting the Qur'an by the Qur'an itself, avoiding repetition and unnecessary length.
- Is methodologically coherent, with a consistent and accessible style appealing to both scholars and lay readers.
- Balances strong evidence with fairness in presenting differing views, maintaining scholarly etiquette in disagreement.

Discusses linguistic, rhetorical, jurisprudential, biographical, and jihad-related issues in an instructive and easily comprehensible manner.

He further noted the unique feature of the author involving his sons in the service of the tafsir, giving it a collective and familial spirit that enhanced both its scholarly and social value.

Written by: The humble servant Muhammad Yusuf Hasan Khil, teacher at the Jihadi School in Kapisa Province and one of its administrators. May Allah reward him.

Dated: July 29, 2025 / 4 Muharram 1447 AH, at the same school, Kapisa Province, Afghanistan.

Section Two: University Professors

Dr. Mufti Ruzi Khan, during an interview on the topic, affirmed that Aziz al-Tafasir is among the most distinguished modern Qur'anic commentaries. Its author successfully presented a sound understanding of the Qur'an and deepened religious knowledge in ways that meet contemporary spiritual and intellectual needs. He summarized his impressions in the following key points:

Scholarly depth: A research-based and academic tafsir that presents meanings clearly while maintaining methodological rigor, combining traditional authenticity with modern relevance.

Clarity of style: Written in a simple, fluent language devoid of unnecessary complexity, allowing ordinary readers to grasp its meanings easily.

Doctrinal and jurisprudential balance: Adheres to the creed of Ahl al-Sunnah wa'l-Jamaʿah, avoiding extremes and presenting a moderate view in both creed and law.

Contemporary relevance: Addresses modern issues and intellectual doubts with calm Qur'anic reasoning, offering practical and realistic solutions.

Systematic reasoning: Links verses coherently, cites causes of revelation (asbab al-nuzul), opinions of the early scholars (salaf), and linguistic analyses in an organized and precise manner.

Widespread acceptance: Enjoyed broad popularity; it is studied in religious schools and mosques and benefits both scholars and the general public.
Spiritual revival: Beyond its scholarly merit, it awakens in the reader feelings of reverence, repentance, and sincerity, as if the Qur'an were addressing the heart directly a spiritual dimension that distinguishes this tafsir from others.
In conclusion, Dr. Ruzi Khan stated that Aziz al-Tafasir combines knowledge, practice, and sincerity, which are the essential pillars that make it a unique work with profound influence on both intellect and spirit.[67]

Section Three: Mosque Imams

One of the mosque imams spoke with deep pride, saying that this tafsir is a source of honor for our society, filling a gap that had long existed. He added:
"This tafsir is a special blessing from Allah upon us. It contains countless benefits its translation is smooth, its structure is meticulously organized, its explanations are clear and captivating, its linguistic analysis is precise yet simple, and its treatment of grammatical and morphological issues possesses a distinct elegance and refined tone. Its guidance in matters of faith, practice, and ethics perfectly meets the needs of our time and exerts a real influence on society."
He continued:
"Twelve years ago, when I first saw this tafsir, I was greatly impressed and overjoyed because I found that the author may Allah reward him had gathered in it all the virtues and strengths found in earlier tafsirs."
He concluded by saying:
"May Allah accept it as a continuous charity (sadaqah jariyah) and place it in the author's scale of good deeds."[68]

Section Four: The General Public

It is worth noting that by "general public" we refer specifically to educated youth and students with substantial exposure to Islamic studies individuals capable of reading and understanding the tafsir since comprehending its impact requires a certain level of literacy and religious background.
One university student from the Faculty of Medicine shared his experience:
"Before I began reading Aziz al-Tafasir, I often felt great confusion regarding certain Qur'anic verses; their meanings seemed complex and obscure to me. But after studying this tafsir, my perception completely changed. The clear and fluid explanatory style made me feel as though the Qur'an was addressing my heart directly. The simple yet profound explanations dispelled ambiguity and opened for me the doors of understanding and contemplation.
Through this tafsir, my faith in Allah deepened, my reliance on Him grew stronger, and I felt piety and humility take root in my heart. Reading the Qur'an became a profoundly spiritual experience that moved my emotions and illuminated my soul with divine guidance.
This tafsir is a precious literary treasure in Pashto Qur'anic exegesis. Rarely does one encounter such a graceful yet deep language. It represents a monumental service to the Pashto language, elevating its dignity. A reader finds in it not only intellectual satisfaction but also spiritual nourishment. Behind every verse lies a profound meaning, a valuable piece of advice, and a living moral message.
The tafsir clearly reflects loyalty to the methodology of the early scholars (salaf) while being mindful of modern realities. It does not merely enlighten the intellect but calls the reader to

[67] Written by: Ruzi Khan Hanif, Professor of Islamic Culture, Faculty of Sharia, Nangarhar University, Afghanistan.Dated: June 22, 2025 / 26 Dhu al-Hijjah 1446 AH.

[68] Written by: Shaykh of Hadith and Qur'an, 'Inayatullah Saeed, Imam of Imam Hasan al-Shaybani Mosque, Do Sarka, Nangarhar, Afghanistan.Dated: August 5, 2025 / 11 Safar 1447 AH.

action. Every verse is interpreted as a lesson for life an invitation not only to read but to live the Qur'an."[69]

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