

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SAMPLE

ففى رفاض اللفاس للقران الكرفم

*In the Meadows of Tafsīr
for the Noble Qur'ān*

SAMPLE



Volume 1: Sūra al-Fātiḥa–Sūrat al-Nisā' v.23

في رياض التفسير للقران الكريم

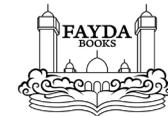
*In the Meadows of Tafsīr
for the Noble Qur'ān*



MAWLĀNĀ SHAYKH AL-ISLĀM AL-ḤAJJ
IBRĀHĪM NIASSE AL-KAWLAKHĪ AL-TIJĀNĪ ﷺ
(1900–1975/1318–1993)

Compiled and Referenced by
MUḤAMMAD SHAYKH ABDULLĀH

Translated into English by
MOCTAR BOUBAKAR M. BA



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Publisher's Preface



Praise and thanks to Allāh and Blessings upon his Servant, our Master and the best of Mankind, the Messenger of Allāh, Muhammad Ibn 'Abdullāh ﷺ.

I consider it an incomparable blessing from the Almighty to have been given the permission to achieve the publishing and printing of this *tafsīr*. We are fully conscious of the fact that this blessing could have been barred from us, so we have nothing else to do besides thanking Allāh and beseeching Him to increase our determination to serve Him through our work at Fayda Books.

I must acknowledge the people who have assisted me with this work. My Shaykh, Imām Hassan Cisse, who taught me about Allāh and encouraged me to 'Work for Allāh always'. Shaykh Ibrāhīm Niassé's son, Khalīfa Al-ḥājj 'Abdullāhi Niassé who would always pray for me and treat me like a grandson. Our Imām, Cheikh Tidiane Cisse, who gave us encouragement and permission to create Fayda Books. To, Shaykh Mouḥamadou Māhī Cisse, who has been in our corner with prayers, advice and encouragement throughout the process of creating Fayda Books and Fayda Institute. My teachers, Muḥammad Anān (teacher), Alḥājj Jibrīl Madaha and Alḥājj Ibrāhīm Mudarris, all of whom have helped me to stay on the path of the love for Allāh and his Messenger.

To my parents, Alḥājj Aḥmed Dimson and Ḥājjā Ḥalīma Dimson, who introduced me to Islām and the beauty of our Shaykh, Alḥājj Ibrāhīm Niassé. Thanks to my siblings, who have always believed in me, encouraged me and defended me. Thanks to my wonderful wife for her indescribably critical help, encouragement and assistance in this endeavor. Thanks to my brother for his invaluable advice and critique of this work. And thanks to the people

who contributed financially, to make this work possible. May Allāh Bless you with the *ṣadaqatul-jāriya* that you have engaged in.

A special thanks is due to the compiler of this *tafsīr*, Shaykh Muḥammad wuld Shaykh ‘Abdullāh and the translator from the original Arabic to English, Sidi Moctar Boubakar M. Ba. The world owes a debt of gratitude to you both for your amazing efforts. May Allāh give you the best.

I ask Allāh, to bestow his greatest blessings, mercy and good favor upon all that I have mentioned in this preface. For those whom I have forgotten or left out, please forgive me and know that Allāh’s reward for you is far more than anything I could offer with this pen.

In the Meadows of *tafsīr* for the Noble Qur’an, by Shaykh Al-Islām Alḥājī Ibrāhīm Niasse is a work that will transform anyone who reads even a few lines of it. The way this *tafsīr* was transmitted to us is truly amazing. I pray that Allāh opens the hearts of all who read it and bless all with acting upon the wisdom it contains.

IBRAHIM DIMSON
Publisher, Fayda Books

Authorization

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الحمد لله الذي بنعمته تتم الصالحات صلوات الله وسلامه
على روح المرحومات وهدى القانتات سيدتنا محمد خير البريات
وعائدها وصحابة الجيرة البررة الثقات والتابعين
وتابعيهم يا حسرات في جميع التطورات
و بعد

فلما رأيت سروري وأعمالي بالعلم الجليل الذي قام به
السيد ابراهيم ديمسون وجميع معاونيه لترجمة كتاب
الشيخ الفقيه الرباني والحق القوي الصدوق مولانا
شيخ الاسلام وسعادة الانواع الشيخ ابراهيم ابن سريته
وقوم عمل مبرور وسعي مسكور وسيتوجه كثير
في الناس وتخصصوا ترجمتهم لتفسير الشيخ الذي
جمعه العلامة الشيخ محمد بن الشيخ عبد الله والحلي
عليه اسم في رياض التفسير للقرآن الكريم
وهذا كله فلما رأيت واجرت السنين الرائجة
السيد ابراهيم ديمسون في الترجمة والتحقيق
والنشر ليهم النفع والله أسأل أن ينظر اليهم
بعين الرضى والقبول وأن يسجد لهم هذا العمل
ويسد خلفهم ويوفهم لها ويد الخير للاسلام
وكل مسلمين عاينين والسلاام
وكتبه ابنه الشيخ التاجي علي
نزيك مدينة الخليل
2013 - 11 - 28

[After praise and salutations]

We thank Allāh through whose bounty good endeavours are brought to completion; and may Allāh's prayers and peace be upon the rūḥ of all creations, the madad of the beings in existence, our master Muḥammad who is the best of humanity. May those prayers and peace also be on his family, his righteous, pious and trustworthy Companions, as well as on the *tābī'in* and those who follow them in all times.

I hereby express my joy and amazement at the monumental work which Sidi Ibrāhīm Dimson and his associates have embarked on. They have engaged in the effort of translating the books of the *Quṭb al-Rabbānī* and *Ghawth al-Ṣamdānī*, Mawlānā Shaykhul-Islām, Shaykh Ibrāhīm Niass ﷺ. It is a work which is righteous, and an effort worthy of recognition and which a great number of people will benefit from. It is important to single out their effort to publish the translation of the Shaykh's *tafsīr* which was compiled by the 'Allāma Shaykh Muḥammad wuld Shaykh-'Abdullāh and named "In the Meadows of Tafsir for the Noble Qur'ān".

For all the above projects, I give authorization (*idhn*) and *ijāza* to the young benefiter Sidi Ibrāhīm Dimson to publish those works in a form where they are translated, edited and thoroughly proof-read, so their benefit may spread far and wide.

I ask Allāh to look at him and his associates through a gaze of pleasure and acceptance, and that He may facilitate this work for them, compensate their shortcomings and that He may grant them *tawfiq* towards that which is good for Islām and for the Muslims. *Was-salām*.

Written by CHEIKH TIDIANE 'ALĪ CISSE,
during his visit to Atlanta Georgia.
28th November, 2013.

Translator's Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

Allāh Tabāraka wa-Ta'ālā has granted us the opportunity to attempt to translate the first volume of Shaykh Ibrāhīm Niass's *tafsīr*, which is a transcript of audio lectures compiled by the respected Mauritanian Shaykh, Muḥammad wuld Shaykh 'Abdullāh.

We use this translator's preface as an opportunity to thank all of those who have assisted in allowing it to be completed, from far and close. People's contributions have been of a different nature and extent, but their complementary relation makes them almost equivalent.

Some individuals have assisted with *du'ā'*, and there is no doubt that their *du'ā'* has allowed the work to come to completion. Others have assisted through invaluable advice on the important matters to consider while performing the work. Others have assisted through encouragement and almost pressure in certain instances, to give due diligence to the work due to its expected benefit for the English-speaking Muslim community worldwide. Others have also practicably assisted by editing and proof-reading the work in its different stages. Finally, others have assisted by facilitating the effort of identifying a publisher for the work.

I thank all those people and ask Allāh Tabāraka wa-Ta'ālā to grant them their reward in a full measure.

The following individuals are specially thanked for their assistance:

The 'Allāma Shaykh Muḥammad al-Ḥasan Ibn Aḥmad al-Khadīm, for his spiritual mentoring and availability for advice when solicited. The Shaykh has always stressed the importance of English translations of Arabic works, stressing on the fact that such translations would allow to widen the benefit of those works in the world.

My parents, for their *du'ā'*. They both repeatedly asked how I was progressing in the work and always supplicated for its completion after their enquiries.

Mufti 'Abdur-Raḥmān ibn Yusuf Mangera, of White Thread Press, who has assisted me for many years in different ways for preparing works for publication; through his exemplary character, dealings and dedication to knowledge he has contributed like no one else has in producing a well presented book from the manuscript. May Allāh-Ta'ālā elevate his rank in this world and in the hereafter.

Shaykh-Baye Wuld Hayba, the trustworthy and pious Shaykh of *tarbiyya* in Nouakchott, who has given more importance to this work than I have and has always insisted that it be given due diligence and care, and that it be devoid of haste.

Shaykh Seydina Aliou Niass and his brother Baye Shaykh-'Abdullāh Niass, grandchildren of Shaykh Ibrāhīm Niass. Both have provided support similar to Shaykh-Baye Wuld Hayba's. May Allāh grant to all three of them their wishes in this world and the hereafter.

Zakariyya Wright. Through his exemplary character and with a heart devoid of envy, he took the time to proof-read part of the manuscript and went a step further by introducing me to the owners of Fayda Books for publishing. May Allāh grant him success in all his enterprises.

Professor Ousmane Kane of Harvard University. He took out of his precious time to read the manuscript before its completion, and provided a range of advice which proved to be of great use in completing the work. May Allāh grant him success in all his academic endeavours and continue to benefit others through his work.

Brother Bilāl, whose last name will not be mentioned here at his request. He spent long hours editing and critiquing the work with the concern that all

ambiguities be removed for readers of all levels of knowledge. My incapacity prevented me from editing the work at the pace he desired, but his 1st round of edits for half of this volume have made a considerable difference in the quality of expression presented to readers.

Brother Faldie Solomon and his wife sister 'Azīza Isaacs, who carefully proof-read the manuscript before typesetting. May Allāh-Ta'ālā grant them their wishes in this life and the hereafter.

Al-Ḥājj Wuld-Mishrī, Shaykh of *tarbiyya* in the city of Maṭā Mawlānā, who is one of the senior students of Shaykh Ibrāhīm Niass. There is no need for me to praise al-Ḥājj here, Allāh has elevated the mention of his name in Mauritania and the surrounding countries. Al-Ḥājj provided advice at many junctures during the work and he did so with full attention notwithstanding his busy schedule in the constant service of Muslims within and outside of his community.

Ustādh Barham Maḥmūd Diop, the 'Allāma and Shaykh of *tarbiyya*, most senior companion of Shaykh Ibrāhīm Niass. Ustādh provided encouragement for completing the work, as well as invaluable advice which confirmed his lifelong dedication to Shaykh Ibrāhīm. His high position among the '*ulamā'*' and '*ārifīn*' did not prevent him from giving us time when requested and properly discharging advice to us. May Allāh grant him a long life and continue to make others benefit from him.

Shaykh Rami Nsour and Shaykh Farāz Rabbānī, both '*ulamā'*' who have dedicated their time to teaching the English-speaking Muslim community through different modern mediums such as regular online classes. Allāh has granted them acceptance in their efforts and we hope that He will make that acceptance permanent for them. They have both taken the time to read parts of the manuscript and gave their appreciation of it with honesty and sincerity.

Abū-Muḥammad Ibn Muḥammad al-Ḥasan, who helped with properly typing and verifying all Arabic poetry in the work.

The *faqīh*, Shaykh 'Abdurahmān Ibn Muḥammad al-Ḥasan, who helped resolve confusion in a couple of *fiqh* matters in the original Arabic text, one of which was primordial.

The *faqīh* and expert in *naḥwu*, Shaykh Muḥammad Sālim Ibn Muḥammad

al-Ḥasan, who spared several late-night hours in the last stages of the manuscript, to clear linguistic ambiguities which I could not resolve.

My brother Mūsā Ba, who carefully read the original manuscript and made suggestions as to adding the complete Qurʾānic text at the beginning of each section (which did not appear in the original Arabic work). May Allāh grant him the Baraka of the Qurʾān as well as to his entire family.

Saʿīd Sall, a respected Senegalese businessman and dedicated disciple of Shaykh Ibrāhīm, as witnessed by Ustādh Barham Diop himself. He undertook the effort of gathering and digitizing Shaykh Ibrāhīm's audio *tafsīr* sessions in the Wolof language. The introduction to this book containing Shaykh Ibrāhīm's biography was translated from that series. His determination and my conversations with him certainly provided me with encouragement to persevere in the effort of translation. May Allāh grant him a considerable share in the reward for this work and continue to grant him success in his business enterprises.

Finally, my direct family helped me through their moral support at all times.

In a spirit of mutual assistance towards the performance of good actions, and of rendering service to each-other, I hereby request all readers to have the kindness to forward any suggestions or critiques of the work for our consideration in future editions. The work which is presented to readers is but a humble attempt to produce something which will be of benefit; those who will spend time to forward constructive criticism will have a share in spreading that benefit in a wider form in the future.

We thank the authors of the website altafsir.com, as we have made use of their translation of the Qurʾān in numerous places, editing it where we judged it was necessary.

We ask Allāh-Taʿālā to overlook our shortcomings and lack of ability, and we ask Him to grant acceptance to the work through His kindness and all-encompassing favor.

MOCTAR BOUBAKAR M. BA
Nouakchott, Mauritania.

Translation Authority

الحمد لله والصلاة والسلام على رسول الله صلى الله عليه وسلم
إلى أخينا في الله السيد مختار أبوبكر موسى با المحترم

السلام عليكم ورحمة الله تعالى وبركاته

بناء على طلبكم الكريم المعبر عن هممكم العالية والتي بموجبها رغبتم في الحصول على الاذن الصحيح في ترجمة تفسير مولانا الشيخ إبراهيم رضي الله عنه للقرآن الكريم «في رياض التفسير» إلى اللغة الانجليزية، رغبة في تعميم النفع به وتوسيع دائرة إشعاعه لغير الناطقين بالعربية، ومساهمة في مجهود نشر هذا الأثر العظيم من تراث الفيضة التجانية الإبراهيمية...

فإننا، متوكلين على الله تبارك وتعالى، نأذن لكم ونبارك لكم هذا العمل العظيم ونرجو الله أن يعينكم عليه ويتقبله منكم ويجعله خالصاً لوجهه الكريم. هذا وإن كان لنا من وصية نوصيكم بها، وأنتم بين يدي هذا العمل الجبار، فهي وصيتنا لكم بالصدق وتوخي الحذر في التعامل مع النص الصادر من الشيخ إبراهيم رضي الله عنه حتى تتم ترجمته من غير زيادة أو نقصان.

والله يوفقنا وإياكم لما يحبه ويرضاه، والسلام عليكم ورحمة الله وبركاته.

أخوكم الشيخ محمد بن الشيخ عبد الله التجاني

[After praise and salutations]

We acknowledge your honorable request which indicates your high resolve, namely your desire to acquire an authentic *idhn* (spiritual authorization) for translating Mawlānā Shaykh Ibrāhīm’s *tafsīr* “In the Meadows of Tafsīr” into the English language. We also acknowledge your desire for achieving widespread benefit through such work, by extending its radiation to those who do not speak the Arabic language, as well as participating in the effort of spreading this monumental mark of the cultural footprint of the Fayḍa-Ibrāhīmiyya (Spiritual flood of Shaykh Ibrāhīm). . . .

Putting our trust in Allāh Tabāraka wa-Ta‘ālā, we hereby authorize you as well as seek blessings for you in this great enterprise. We also hope for Allāh to assist you in the same and accept it from you and may He make it exclusively for the sake of His honorable countenance.

If we are to offer you any counsel while you are in the midst of this humongous task, then we counsel you towards truthfulness and that you absolutely refrain from tempering with the wording which emanated from Shaykh Ibrāhīm ﷺ. The translation should therefore be completed with no additions or omissions.

May Allāh grant us and yourselves *tawfiq* for that which He loves and which contains His pleasure.

Was-salāmu ‘aleykum wa rahmatullāh wa barakātuh.

Your brother,
SHAYKH MUḤAMMAD
IBN SHAYKH-‘ABDULLĀH AL-TIJĀNĪ.

Muḥammad wuld Shaykh-‘Abdullāh

THE COMPILER



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على اشرف المرسلين وعلى آله وأصحابه اجمعين

Muḥammad wuld (Ibn) Shaykh-‘Abdullāh writes the following lines about himself, in his compilation of the biographies of the students of the *tafsīr*’s author, Shaykh Ibrahim Niasse ﷺ.¹

He writes, ‘I was born in 1942 in the region of Aleg in Mauritania. I studied Qur’ān in my childhood with the two honorable *ḥuffāz* who are Sayyid Muḥammad Maḥfūz Ibn Shaykh-‘Abdullāh and Sayyid al-Ḥasan Ibn-‘Ubayd. I however, did not complete it with a firm memorization. Around the year 1955, my father Shaykh-‘Abdullāh ﷺ entrusted myself and my brother Mustafā wuld Shaykh-‘Abdullāh to Shaykh Ibrāhīm in Kaolack (Madīna-Baye, Senegal). The latter had both of us join the *maḥzara* (Qur’ānic school) of the Rabbānī family where we spent close to fifteen months which were unfortunately mostly spent in sickness and prevented me from completing my memorization of the Qur’ān.’

It is the love for Shaykh Ibrāhīm which led him not to mention any of his biography beyond that time spent in the city of Madīna-Baye. It almost appears as he does not see himself as having any existence outside of Madīna-Baye.

¹ Written by the respected Imam and Shaykh of *tarbiyya* of *murīdīn*, Shaykh Cheikh-Baye wuld Hayba, Nouakchott Mauritania.

The honorable Shaykh Muḥammad's lineage traces back to the Rasūl ﷺ. He is a *sharif-ḥasanī* (i.e whose lineage goes back to al-Ḥasan Ibn-ʿAlī ﷺ). His father is the *walī* Shaykh-ʿAbdullāh, son of the *walī* Shaykh-ʿAbdullāh (both his father and grandfather had the same name). Their family is deeply engrained in knowledge and *taqwā*. Shaykh ʿAbdullāh (Muḥammad's grandfather) was one of the *awliyā* of the Qādiriyya *ṭarīqa* in Mauritania. Muḥammad's father, Shaykh-ʿAbdullāh ﷺ spiritually inherited his father after his demise. This affiliation to the Qādiriyya *ṭarīqa* did not however prevent him from seeking and then firmly holding to Shaykh Ibrāhīm who was of the Tijānī *ṭarīqa*, in his search for the *maʿrifa* (recognition) of Allāh Tabāraka wa-Taʿālā.

After taking the Tijānī *ṭarīqa* from Shaykh Ibrāhīm, Shaykh-ʿAbdullāh was particularly known for his profound and most sincere love for the former. He devoted himself to the Shaykh's service (*khidma*), displayed an attitude of humbleness in his court and always entertained the highest standards of good character with all servants of Allāh. Having followed his father's footsteps, Allāh indeed increased him in favor through all those qualities, Allāh-Taʿālā says:

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ﴾

And those who believed and whose offspring followed them in belief, We will join their offspring with them, and will not curtail (the reward of) any of their deeds at all (s. al-Ṭūr, v. 21).

With regards to the love mentioned, Shaykh-ʿAbdullāh wrote the following couplet:

فنيته بحبه وبقية حتى فنيته عن الفناء وعن البقاء

I have been absorbed (*fanā*) in his love and remained in that station (*baqā*)

To the point that I have now been absorbed away from that very *fanā*' (absorption) and *baqā*' (remaining).

After ShaykhMuḥammad spent that period of time in Madīna-Baye, ShaykhIbrāhīm directed his father to take him back to Mauritania. He then

travelled to Algeria to continue his studies which he completed in the field of Journalism. After returning from Algeria, he took a position in the Dār al-Thaqāfa (Cultural Office) in the Mauritanian capital, Nouakchott.

He remained in that position until his father passed and the *khilāfa* for *tarbiyya* and *sulūk* (spiritual training) of the *murīdīn* was passed unto him. He carried out the duties of that *khilāfa* through the same righteous methods which his father Shaykh-ʿAbdullāh ﷺ had established for their family. ﴿وَمَا بَدَّلُوا وَ مَا بَدَّلُوا﴾ “And they did not change (their commitment) in the least” (s. al-Aḥzāb, v. 23)—and the fruits of those methods certainly proved to be profitable and of a pure nature.

Part of the *barakāt* (divine blessings) of those fruits are ShaykhMuḥammad's numerous written works and his wide service to ShaykhIbrāhīm's legacy.

This *tafsīr* “In the Meadows of Tafsīr” is one of those glorious realizations of Shaykh Muḥammad. Him and his associates spent a long thirty-six years transcribing ShaykhIbrāhīm's audio lectures which were recorded in Madīna-Baye in the year 1963. The result was a precise and thoroughly referenced work made available to readers in Arabic. Those who are involved in research and edition of written works can understand how daunting of a task this work was; needless to mention the difficulty in properly transcribing the audio tapes, referencing the *aḥādīth* narrated by the Shaykh, the stories he quoted, or again those *aḥādīth* which he narrated in meaning (rather than through their straight wording) almost makes those thirty-six years appear insignificant.

Shaykh Muḥammad is known to be a person who spends a lot of time in seclusion and whose dealings with people are of a limited nature. He has now been granted the *tawfiq* to join relations with all the houses which have acquired this *tafsīr*.

He has authored other books related to the subject of *taṣawwuf*, history and Arabic poetry (*dīwān*).

May Allāh-Taʿālā grant him the finest reward and may He continue to benefit all through his works, ﴿وَمَا ذَلِكَ عَلَى اللَّهِ بَعِيزٌ﴾ “And that is certainly not difficult for Allāh” (s. al-Fāṭir, v. 17).