

## NOTES

### CHAPTER 1

- <sup>1</sup> Al-Suyūṭī, Jalāl-Dīn ʿAbd al-Raḥmān ibn Abū Bakr, *Al-Itqān fī ʿUlūm al-Qurʿān*, 1st edn., (Beirut: Dār al-Kutub al-ʿImiyyah, 1987/1407).
- <sup>2</sup> Ibn Ashur, Muhammad, al-Tahir, *Al-Tahrīr wa al-Tanwīr* (Tunis: Al-Dār al-Tunisiyyah li al-Ṭibāʿah wa al-Nashr, n.d.), vol. 1, p. 5.
- <sup>3</sup> Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 382.
- <sup>4</sup> Ibid., vol. 2, p. 381.
- <sup>5</sup> Ibid., vol. 2, p. 439.
- <sup>6</sup> Ibn Kathīr, al-Imām al-Hāfiẓ al-Qurashī, al-Dimashqī, *Mukhtaṣar Tafṣīr Ibn Kathīr*, ed., Muhammad Ali al-Sabuni, new edn., (Dār al-Maʿrifah, 1994), vol. 2, p. 438.
- <sup>7</sup> Abū Jaʿfar Muḥammad ibn Jarīr al-Ṭabarī, *Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʿān*, eds., Mahmud Muhammad Shakir and Ahmed Muhammad Shakir, (Cairo: Dār al-Maʿārif, n.d.), vol. 1, p. 204.
- <sup>8</sup> Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 413.
- <sup>9</sup> Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī* (Cairo: al-Maṭbaʿah al-Salafiyyah, n.d.), vol. 8, p. 265.
- <sup>10</sup> Al-Tirmidhī, Abū ʿIsā Muḥammad ibn Sūrah, *Sunan al-Tirmidhī*, ed., Abd al-Rahman Muhammad Uthman, 1st edn., (Cairo: Dār al-Fikr, 1964/1384), vol. 2, p. 397.
- <sup>11</sup> Aḥmad ibn Ḥanbal, *Al-Fath al-Rabbānī li Tartīb Musnad al-Imām Aḥmad ibn Ḥanbal Al-Shaybānī*, ed., Abd al-Rahman al-Banna (Cairo: Dār al-Shihāb), vol. 18, pp. 175-176.
- <sup>12</sup> Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 1, p. 204.
- <sup>13</sup> Muṣʿab ibn ʿUmayr was the first ambassador in Islam. He was sent by the Prophet to Madinah to teach the people of Madinah the Qurʿān. He died in the battle of Uhud.
- <sup>14</sup> ʿAlī ibn Abī Ṭālib was a cousin and a son-in law to the Prophet Muhammad. He was also the fourth Caliph.
- <sup>15</sup> Ibn Saʿd, Muḥammad ibn Saʿd ibn Manīʿ al-Zuhrī, *Al-Ṭabaqāt al-Kubrā* (Beirut: Dār Ṣādir, 1957), vol. 2, pp. 107-110.
- <sup>16</sup> Ibid., vol. 2, pp. 98-99.
- <sup>17</sup> Ibn Taymiyyah, Taqiy al-Dīn Aḥmad ibn ʿAbd al-Ḥalīm, *Muqaddimah fī Uṣūl al-Tafṣīr*, ed., Adnan Zorzo, (Beirut: Dār al-Qurʿān al-Karīm, 1979/1399), p. 61.
- <sup>18</sup> Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 413.
- <sup>19</sup> Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafṣīr*, p. 61.
- <sup>20</sup> Ibn Saʿd, *Al-Ṭabaqāt al-Kubrā*, vol. 2, p. 164.
- <sup>21</sup> Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 413.

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- <sup>22</sup> Ibn Sa‘d, *Al-Ṭabaqāt al-Kubrā*, vol. 2, p. 164.
- <sup>23</sup> Zaglul, Shahatah al-Sayyid, *Ubay ibn Ka‘b: Al-Rajul wa al-Muṣḥaf*. 1st edn., (Cairo: Al-Haya‘ah al-Miṣriyyah al-‘Āmmah li al-Kitāb, 1978), pp. 33–6.
- <sup>24</sup> Ibid., p. 28.
- <sup>25</sup> Ibn ‘Asākir, *Tārīkh Dimashq*, vol. 1, p. 102.
- <sup>26</sup> Ibn Sa‘d, *Al-Ṭabaqāt al-Kubrā*, vol. 2, p. 125.
- <sup>27</sup> Khayr al-Dīn al-Zirikli, *Al-A‘lām: Qāmūs Tarajim li Ashhar al-Rijāl wa al-Nisā’ min al-‘Arab wa al-Musta‘ribīn wa al-Mustashriqīn* (Beirut: Dār al-‘Ilm li al-Malayīn, 1980), vol. 3, p. 322. Ibn Hajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, vol. 3, p. 265.
- <sup>28</sup> Ibn Sa‘d, *Al-Ṭabaqāt al-Kubrā*, vol. 2, p. 161.
- <sup>29</sup> Al-Zirikli, *Al-A‘lām*, vol. 4, p. 96; Abū ‘Abd Allāh Shams al-Dīn Muḥammad ibn Aḥmad ibn ‘Uthmān al-Dhahabī, *Tadhkirat al-Ḥuffāz*, vol. 1, p. 48.
- <sup>30</sup> Mujāhid ibn Jabr was a famous student of Ibn ‘Abbās. He narrated *tafsīr* and hadith from more than 12 *Ṣaḥābah* and was the source of narration for more than 28 immediate *Tābi‘ūn* (followers) and later narrators of *tafsīr*, hadith and fiqh jurisprudence. He claimed to have studied the whole Qur’an with Ibn ‘Abbās three times. During each session, he would stop at the end of each verse and ask Ibn ‘Abbās about the place and context of its revelation. Mujāhid was described as the head of *mufasssinūn* and was known as a *thiqah* (trustworthy). See Al-Dhahabī, *Siyar A‘lām al-Nubalā’* (Cairo: Ma‘had al-Makḥṭūṭāt al-‘Arabiyyah, 1952–1956), vol. 4, p. 449.
- <sup>31</sup> Sa‘īd ibn Jubayr is one of Ibn ‘Abbās’ students. He narrated *tafsīr* and hadith from about 110 *Ṣaḥābah*, and was the source of narration for more than 86 students of him. Ibn ‘Abbās appreciated greatly his knowledge. When the people of Iraq came to Ibn ‘Abbās asking religious questions, he told them: “Why are you asking me when you have someone among you in Iraq like Sa‘īd ibn Jubayr?” Sa‘īd ibn Jubayr was recognized as *thiqah*. See Al-Dhahabī, *Siyar a‘lām al-Nubalā’*, vol. 4, p. 328 and Ibn Sa‘d, *Al-Ṭabaqāt*, vol. 6, p. 179.
- <sup>32</sup> ‘Ikrimah al-Barbarī was an outstanding student of Ibn ‘Abbās and lived with him at his home. ‘Ikrimah learnt and narrated from more than 10 *Ṣaḥābah* and was the source of narration for more than 20 Successors and later narrators. Ibn ‘Abbās recognized publically his knowledge and encouraged him to give fatwas in his presence. ‘Ikrimah claimed that there was no verse in the Qur’an about which he had not heard some information. Some of his contemporaries described him as *al-Baḥr* (the ocean) and as *thiqah*. See Al-Dhahabī, *Tadhkirat al-Ḥuffāz*, vol. 1, p. 96.
- <sup>33</sup> ‘Alqamah is one of the outstanding students of Ibn Mas‘ūd. Ibn Hajar, *Tahdhīb al-Tahdhīb*, vol. 7, pp. 276–279.
- <sup>34</sup> Also one of the outstanding students of Ibn Mas‘ūd. Ibid., vol. 7, p. 149.
- <sup>35</sup> One of the students of Ubay ibn Ka‘ab. Ibid., vol. 9, p. 421.
- <sup>36</sup> Abū al-‘Āliyah was one of the students of the Madinah School. Al-Dhahabī, *Siyar A‘lām al-Nubalā’*, vol. 4, pp. 207–212.

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- 37 Outstanding exegete of the Madinan school of *tafsīr*. Al-Dhahabī, *Tadhkirat al-Ḥuffāz*, vol. 1, p. 132.
- 38 One of the students of the Shām School of *Tafsīr*. Ibn Saʿd, *Al-Ṭabaqāt al-Kubrā*, vol. 2, p. 161.
- 39 One of the students of the Shām School of *Tafsīr*. Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, vol. 3, p. 265.
- 40 Al-Shawkānī, Muḥammad ibn ʿAlī, *Fath al-Qadīr al-Jāmiʿ bayn fannay al-Riwāyah wa al-Dirāyah min ʿIlm al-Tafsīr* (Beirut: Maḥfūz al-ʿAlī, n.d.), vol. 5, p. 338.
- 41 Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, vol. 1, p. 263.
- 42 Ibn Saʿd, *Al-Ṭabaqāt al-Kubrā*, vol. 5, p. 467. See Al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ*, vol. 4, p. 45.
- 43 Goldziher, Ignaz, *Muslim Studies*. Translated from German by C.R. Berber and S.M. Stern, 2nd edn., (Chicago: Aldine, New York, Altherton, n.d.), vol. 2.
- 44 Nabia Abbott, *Studies in Arabic Literary Papyri II: Qurʾanic Commentary and Tradition* (Chicago: The University of Chicago Press, 1967), p. 112.
- 45 Shuʿbah ibn al-ʿAjāj was given the title “Amīr al-Muʾminīn fī al-Ḥadīth” (the Commander of the Faithful in Hadīth). He was the first scholar to do a critical study of Hadīth. He was described as a *thiqah*. Al-Dhahabī, *Tadhkirat al-Ḥuffāz*, vol. 1, p. 19. Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, p. 105.
- 46 Wakīʿ ibn al-Jarrāh was known for his extraordinary memory. One of his contemporaries said he heard him narrating 700 hadīth by heart. He is considered as one of the outstanding scholars of Hadīth. See. ʿAbd al-Raḥman ibn Muḥammad ibn Abū Ḥatīm al-Tamīmī al-Rāzī, *Kitāb al-Jarḥ wa al-Taʿdīl* (India: Mabṭaʿah al-Majlis Dāʾirat al-Maʿarif al-ʿUthmāniyyah, 1952/1371), vol. 1, pp. 219–20.
- 47 Sufyān ibn ʿUyaynah held the reputation of being the most knowledgeable and expert in Hadīth in the Hijaz (Makkah and Madinah). He was one of the outstanding scholars of Hadīth. He has been described as a *thiqah*. See, Al-Rāzī, *Kitāb al-Jarḥ wa al-Taʿdīl*, vol. 1, pp. 32–5
- 48 Abū ʿUbaydah al-Muthannā al-Taymī was a notable linguistic and man of literacy. Al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ*, vol. 1, p. 369.
- 49 Published in three volumes by Ahmad Yusuf Najati and Ali Najjar in 1955.
- 50 Aḥmad ibn Muḥammad ibn Abī Bakr ibn Khallikān, *Wafayāt al-Aʿyān wa Anbāʾ abnāʾ al-Zamān* (Cairo: Maktabah al-Nahḍah al-Miṣriyyah, 1948–1950), vol. 1, p. 139. See also, Nasr Hamid Abu Zayd, *Al-Ittijāh al-ʿAqlī fī al-Tafsīr: Dirasah fī Qaḍīyyat al-Majāz fī al-Qurʾān ʿInda al-Muʿtazilah* (Beirut: Dār al-Tanwīr li al-Ṭibāʿah wa al-Nashr, 1982), p. 100.

## CHAPTER 2

- <sup>1</sup> Muḥammad ibn Yazīd ibn Mājah was one of the authors of the famous six books known as *Al-Kutub al-Sittah* in the science of Hadīth. He is considered as an “Imam in

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- Hadith” (leading master in Hadith). See Al-Dhahabī, *Siyar A’lām al-Nubalā’*, vol. 13, pp. 277–9.
- 2 ‘Abd al-Raḥman ibn Muḥammad ibn Abū Ḥatim al-Tamīmī al-Rāzī was a famous critic of Hadith. Among his works are *Kitāb al-Jarḥ wa al-Ta’ḍīl*, *‘Ilal al-Ḥadīth*. Al-Dhahabī, *Siyar A’lām al-Nubalā’*, vol. 1, p. 468.
- 3 Al-Ḥusayn ibn Dāwūd al-Masīṣī known as Sunayd. He was described as *al-ḥāfiẓ*, a man with a strong memory, that is to say he memorized a great number of hadiths. See Ibn Taymiyyah, *Muqaddimah fi Uṣūl al-Tafsīr*, pp. 78–80.
- 4 Goldziher remarked “Were this book to have reached us we would have not needed to read any later generation’s work in *tafsīr*” (translation mine), *Goldziher, Die Richtungen der Islamischen Koranauslegung* (Leiden, Brill. 1920), pp. 85–86.
- 5 Ibn Ḥazm holds that the *tafsīr* of Baqī’ ibn Makhhlad ibn Yazid (d. 273/889) exceeded al-Ṭabarī’s work. He further stated that no *tafsīr* work can be compared with Baqī’<sup>s</sup>. See Ibn Bashkuwāl, *Kitāb al-Ṣilah* (Cairo: Al-Dār al-Miṣriyyah li al-Tarjamah, 1996), p. 116. Also, Ibn Ashur stated that al-Ṭabarī is indebted in his methodology to Yahyā ibn Sallām’s work, the methodology combines *athar* and *‘aql* (narration and *ijtihād*). See Ibn Ashur, *Al-Tafsīr wa al-Rijāl*, p. 37.
- 6 Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 419. See also, Muhammad Abd al-Adhim Al-Zarqani, *Manāhil al-‘Irfān fi ‘Ulūm al-Qur’ān*, vol. 2, pp. 32–3.
- 7 Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 419.
- 8 Muhammad Husayn al-Dhahabī, *Al-Tafsīr wa al-Muffasirūn*, 1st edn., (Cairo: Dār al-Kutub al-Hadīthah, 1961/1381). p. 29.
- 9 Ibn Taymiyyah, *Muqaddimah fi Uṣūl al-Tafsīr*, p. 76; Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 419.
- 10 *The Encyclopedia of Islam*, vol. II, E-K (Leiden: E.J. Brill, and London: Luzac and CO, 1927), vol. 7, pp. 735–6; Muhammad Husayn al-Dhahabī, *Al-Tafsīr wa al-Muffasirūn*, vol. 1, p. 228.
- 11 Abū Ishāq Ibrāhīm ibn al-Sarī ibn Sahl known as Al-Zajjāj. See Ibn Kathīr, *Al-Bidayah wa al-Nihāyah*, ed., Muhammad Abd al-Aziz al-Najdi (Riyadh: Mu’assasah al-Kutub, n.d.), vol. 12, p. 147.
- 12 Muhammad Husayn al-Dhahabī, *Al-Tafsīr wa al-Muffasirūn*, vol. 1, pp. 138–9.
- 13 The book was published in eight volumes by Dār al-Kutb in Egypt. The work was considered the first grammatical *tafsīr* in the sense of covering the whole Qur’an. See Muhammad Husayn al-Dhahabī, *Al-Tafsīr wa al-Muffasirūn*, vol. 1, pp. 138–9.
- 14 Abū Ḥayyān, Muḥammad ibn Yūsuf ibn ‘Alī al-Andalusī, *Al-Baḥr al-Muḥīṭ*, vol. 1, p. 5.
- 15 Muhammad Hussayn al-Dhahabī, *Al-Tafsīr wa al-Muffasirūn*, vol. 2, pp. 416–29.
- 16 *Ibid.*, vol. 2, pp. 430–5.
- 17 Muḥammad ibn ‘Alī Shams al-Dīn al-Dāwūdī, *Ṭabaqāt al-Muffasirūn*, vol. 2, p. 66.
- 18 Abū ‘Abd Allāh Muḥammad ibn Aḥmad al-Anṣārī Al-Qurtubī, *Al-Jāmi‘ li Ahkām al-Qur’ān* (Cairo: Dār al-Kutub al-‘Arabiyyah li al-Ṭibā‘ah wa al-Nashr, 1967–1387), vol. 1, pp. 2–3.

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- 19 Hasan Diya al-Din Atr, *Al-Aḥruf al-Sabʿ wa Manzilat al-Qirāʾāt Minhā*. 1st edn., (Beirut: Dār al-Bashāʾir al-Islāmiyyah, 1988/1409), pp. 317–20.
- 20 Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 249. Abū Ḥayyān Muḥammad ibn Yūsif al-Andalusī, *Al-Baḥr al-Muḥīt*, vol. 1, p. 5.
- 21 Ahmed Ali al-Salus, *Bayn al-Shīʿah wa al-Sunnah: Dirāsah Muqāranah fī al-Tafsīr wa Uṣūlih* (Cairo: Dār al-Iʿtiṣām, 1989), p. 178.
- 22 Ayoub, Muhammad M., *The Qurʾan and Its Interpreters* (Albany State University of New York, 1984), p. 1369.
- 23 Ibid., p. 178.
- 24 Al-Salus, *Bayn al-Shīʿah wa al-Sunnah*, p. 178.
- 25 Abū ʿAlī al-Faḍl ibn al-Ḥasan al-Ṭabarsī, *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān*, 2nd edn., (Cairo: Dār al-Fikr, 1954-1957), vol. 1, pp. 112–3.
- 26 Ibid., vol. 1, pp. 75–7.
- 27 Ibn Taymiyyah, *Majmūʿ Fatāwā Shaykh al-Islām Aḥmed ibn Taymiyyah*, ed., Ahmed Abd al-Rahman ibn Muhammad ibn Qasim al-Najdi al-Hanbali, (Makkah: Maṭbaʿah al-Nahḍah al-Hadīthah 1404/1983), vol. 3, pp. 384–386.
- 28 Al-Qāḍī ʿAbd al-Jabbār ibn Aḥmed Hamadānī was known as one of the champion scholars of the Muʿtazilites. Among his famous works are: *Tanzīh al-Qurʾān ʿan al-Maṭāʾin*, *Tathbīt Dalāʾil Nubuwwat Sayyidina Muḥammad*, *Mutashābah al-Qurʾān*; Al-Suyūṭī, *Ṭabaqāt al-Mufasssīrīn*, p. 234.
- 29 Al-Zamakhsharī, Abū al-Qāsim Mahmūd ibn ʿUmar al-Khawarizmī was a recognized scholar of the Arabic language and *tafsīr*. Of his well known works are: *Asās al-Balāghah*, *Al-Fāʾiq fī Ḥarīb al-Hadīth*; Ibn Khallikān, *Wafayāt al-Aʿyān*, vol. 4, p. 255.
- 30 Al-Zamakhsharī, *Al-Kashshāf ʿan Ḥaqāʾiq Ghawāmiḍ al-Tanzīl wa ʿUyūn al-Aqāwīl fī Wujūh al-Taʾwīl* (Cairo: Muṣṭafā al-Bābī al-Ḥalabī wa Awladuh, 1966), vol. 1, p. 3.
- 31 Abū Ḥayyān, *Al-Baḥr al-Muḥīt*, vol. 1, p. 4.
- 32 Ibn Khaldūn, ʿAbd al-Raḥmān, *Muqaddimat Ibn Khaldūn*, 4th edn., (Beirut: Iḥyāʾ al-Turāth al-ʿArabī, n.d.), vol. 3, p. 998.
- 33 Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 30, p. 345.
- 34 Al-Zamakhsharī, *Al-Kashshāf*, vol. 4, p. 192.
- 35 Musaid ibn Sulayman al-Tayyar, *Al-Athar al-Lughawī fī Ikhtilāf al-Mufasssīrīn*, p. 149; Goldziher, *Kitāb Madhāhib al-Tafsīr al-Islāmī*, p. 89.
- 36 Muhammad Hussayn al-Dhahabi, *Al-Tafsīr wa al-Mufasssīrīn*, vol. 2, p. 240.
- 37 Ibid., vol. 2, p. 240.
- 38 Al-Dhahabī, *Tadhkirat al-Huffāz*, vol. 3, p. 249. Al-Suyūṭī, *Ṭabaqāt al-Mufasssīrīn*, p. 31.
- 39 Al-Sulamī was the Shaykh of the Sufis in Khurasan. He was described as a man of knowledge. Al-Suyūṭī, *Ṭabaqāt al-Mufasssīrīn*, p. 31.
- 40 Al-Dāwūdī, Muḥammad ibn ʿAlī ibn Aḥmad, *Ṭabaqāt Mufasssīrīn* (Cairo: Maktabah Wahbah, 1972), vol. 2, pp. 138–9.

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- 41 Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 249.
- 42 Muhammad Rashid Rida, *Tafsīr al-Qur'ān al-Ḥakīm* known as *Tafsīr al-Mannār* (Beirut: Dār al-Fikr, n.d.), vol. 2, pp. 400-1.
- 43 Ibn 'Arabī, Muḥy al-Dīn, *Al-Futūḥāt al-Makkiyah* (Beirut: Mu'assasah al-I'lāmī li al-Maṭbū'āt, 1973), vol. 2, p. 432.
- 44 Al-Ṭabarī, *Jāmi' al-Bayān*, vol. 4, p. 104. Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 1, p. 347.
- 45 Al-Ālūsī, Shihāb al-Dīn Maḥmūd ibn 'Abd Allāh al-Ḥusaynī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm wa al-Sab' al-Mathānī* (Beirut: Dār al-Turāth al-'Arabī, n.d.), vol. 12, p. 168.
- 46 Al-Zarkashī, Abū 'Abd Allāh Badr al-Dīn Muḥammad ibn 'Abd Allāh, *Al-Burhān fī 'Ulūm al-Qur'ān*, ed., Muhammad Abu Fadl Ibrahim, (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, 1957), vol. 1, p. 7.
- 47 Al-Suyūṭī, *Ṭabaqāt al-Mufasssīrīn*, p. 31.
- 48 Muhammad Abd al-Azīm Al-Zurqanī, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān* (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, 'Īsā al-Bābī al-Ḥalabī, n.d.), vol. 2, p. 18. See Ahmad Von Denffer, *'Ulūm al-Qurān*, p. 134.
- 49 Al-Qushayrī, Abd al-Karīm ibn Hawazīn ibn Abd al-Malik, *Laṭā'if al-Ishārāt: Tafsīr Ṣūfī Kāzīmī li al-Qur'ān* (Dār al-Kutub al-'Arabiyyah, 1968), vol. 1, p. 57.
- 50 Judah Muhammad Muhammad Mahdi, *Al-Wāḥidī wa Manhajuhu fī al-Tafsīr* (Cairo: Al-Majlis al-'Alā li al-Shu'ūn al-Islāmiyyah, 1979), p. 152.
- 51 Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 395; Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, p. 105.
- 52 Shihāb al-Dīn al-Ālūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān wa al-Sab' al-Mathānī*, vol. 1, p. 1.
- 53 Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, pp. 90-1. Al-Suyūṭī, *Ṭabaqāt al-Mufasssīrīn*, p. 30.
- 54 Sa'īd ibn al-Musayyib was known as the jurist of Madinah. He was one of the most knowledgeable *Tābi'ī*. See al-Dhahabī, *Tadhkirat al-Ḥuffāz*, vol. 1, p. 54-7.
- 55 Muhammad Ali al-Saboony, *Mukhtaṣar Tafsīr Ibn Kathīr Ikhtisār wa Tahqīq*, vol. 1, p. 7.
- 56 Jawdah Muhammad Muhammad al-Mahdi, *Al-Wāḥidī wa Mahajahu fī al-Tafsīr*, p. 153; Al-Zarkashī, *Al-Burhān*, vol. 2, p. 162.
- 57 Al-Zarkashī, *Al-Burhān*, vol. 2, p. 162.
- 58 Abū Ḥāmid al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn* (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, n.d.), vol. 1, p. 29.
- 59 Ibn 'Aṭīyyah, 'Abd al-Ḥaqq ibn Ghālib, *Muqaddimatān fī 'Ulūm al-Qur'ān* (Cairo: Maṭba'ah al-Khanijī, 1972), pp. 186-7.
- 60 Al-Zarkashī, *Al-Burhān*, vol. 2, p. 162.
- 61 Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, p. 52.
- 62 Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, vol. 1, p. 292. Al-Zurqanī, *Manāhil al-'Irfān*, vol. 2, p. 49.

CHAPTER 3

- <sup>1</sup> Lane, *Arabic-English Lexicon*, vol. 1, p. 232; Ibn Manzūr, Muḥammad ibn Mukram, *Lisān al-ʿArab* (Beirut: Dār Ṣādir, n.d.), vol. 1, p. 6.
- <sup>2</sup> Muhammad Muhsin Khan, *Sahih Al-Bukhari*, Arabic-English, (Riyadh: Dār al-Salām, 1994), p. 110.
- <sup>3</sup> Ibn Ḥazm, Abū Muḥammad ʿAlī ibn Aḥmad ibn Saʿīd al-Andalusī, *Al-Iḥkām fī Uṣūl al-Aḥkām*, ed., Ahmad Shakir, 2nd edn., (Beirut: Dār al-Āfāq al-Ḥadīthah, 1983/1403), vol. 6, p. 47.
- <sup>4</sup> Ibn Qayyim al-Jawziyyah, *Fīlām al-Muaqqiʿin ʿan Rabb al-ʿAlāmīn*, 2nd edn., ed., Muhammad Muhyiddin Abd al-Alamin, (Beirut: Dār al-Fikr, 1977/1397), vol. 1, p. 55.
- <sup>5</sup> Al-Suyūṭī, *Tadrib al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, ed. Abd al-Wahhab Abd al-Latif, (Cairo: Dār al-Kutb al-Ḥadīthah, 1966). See also, Al-Shawkānī, *Fath al-Qadīr* (Madinah: al-Maṭbaʿah al-Salafiyyah, n.d.), vol. 1, p. 103.
- <sup>6</sup> Al-Zarkashī, *Al-Burhān*, vol. 2, p. 157. See Goldziher, *Die Richtungen*, p. 63.
- <sup>7</sup> Ibn al-Ṣalāh, ʿUthmān ibn ʿAbd al-Raḥmān Taqī al-Dīn, *Muqaddimah Ibn al-Ṣalāh*, p. 128.
- <sup>8</sup> Al-Zurqani, *Manāhil al-ʿIrfān*, vol. 2, p. 12.
- <sup>9</sup> Muhammad Husayn al-Dhahabi, *Al-Tafsīr wa al-Muffasiṣīn*, vol. 1, p. 153.
- <sup>10</sup> Abd al-Ghani Abd al-Khalīq, *Hujjiyyah al-Sunnah*, 1st edn., (Beirut: Dār al-Qurʿan, 1986), p. 413.
- <sup>11</sup> Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, p. 105; Ibn Qayyim, *Fīlām al-Muaqqiʿin*, vol. 4, p. 153.
- <sup>12</sup> Ibn al-Ṣalāh, *Muqaddimah Ibn al-Ṣalāh*, ed., Aisha Bint al-Shati, (Cairo: Dār al-Kutub, n.d.), p. 128.
- <sup>13</sup> Abd Allah ibn Abd al-Muhsin al-Turki, *Uṣūl Madhhab al-Imām Aḥmad: Dirāsah Uṣūliyyah Muqāranah* (Riyadh: Maṭbaʿah al-Riyād, 1397/1977), pp. 179-80.
- <sup>14</sup> Al-ʿAsqalānī, *Fath al-Bārī* (Cairo: al-Maṭbaʿah al-Salafiyyah, n.d.), vol. 1, p. 45 and vol. 1, p. 70.
- <sup>15</sup> Ibn Qayyim, *Fīlām al-Muaqqiʿin*, vol. 1, p. 55.
- <sup>16</sup> Muhammad Husayn al-Dhahabi, *Al-Tafsīr wa al-Muffasiṣīn*, vol. 1, p. 149.
- <sup>17</sup> Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, p. 37.
- <sup>18</sup> Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 1, p. 38.
- <sup>19</sup> Al-Suyūṭī, *Al-Itqān*, vol. 2, pp. 430-453.
- <sup>20</sup> Al-Zarkashī, *Al-Burhān*, vol. 1, p. 16.
- <sup>21</sup> Al-Nawawī, Abū Zakariyyā Yaḥyā ibn Sharaf ibn Ḥussayn, *Matn al-Arbaʿīn al-Nawawīyyah*, Arabic and English, trans., Ezzeddin Ibrahim and Denys Johnson-Davies, (Damascus, 1977), p. 45.
- <sup>22</sup> Al-Nasāʾī, Abū ʿAbd al-Raḥmān Aḥmed ibn Shuʿayb ibn ʿAlī, *Tafsīr al-Nasāʾī*, eds., Abd al-Khalīq al-Sharīf and Saīd ibn Abbas al-Julayni, (Cairo: Maṭbaʿah al-Sunnah, 1990), pp. 422-3.

## Notes

- 23 Ibn Hajar, *Fath al-Bārī*, vol. 8, p. 743.
- 24 That is to say a hadith in which the first of the chain of narrators, or all them, are not mentioned.
- 25 R. Marston Speight, *The Function of Hadith*, pp. 72–9.

### CHAPTER 4

- 1 Ibn Manẓūr, *Lisān al-ʿArab*, vol. 1, p. 520.
- 2 Ibid., vol. 1, p. 520.
- 3 Ibn Hajar, *Al-Iṣābah fī Tamayīz al-Ṣaḥābah*, vol. 2, p. 83.
- 4 Ibid., vol. 2, p. 83.
- 5 Al-Āmidī, Sayf al-Dīn, *Al-Iḥkām fī Uṣūl al-Aḥkām*, ed., Abd Al-Razzaq Afifi, 2nd edn., (Beirut: Al-Maktab al-Islamī, 1402 AH), vol. 4, pp. 140–145.
- 6 Muhammad Hashim Kamali, *Principle of Islamic Jurisprudence* (Cambridge: Islamic Text Society, 1991), p. 249. The scholars also unanimously agreed that the opinion of a *ṣahābī* is not binding on the other *ṣahābī*.
- 7 Badran Abu al-Aynayn, *Uṣūl al-Fiqh*, 1st edn., (Cairo: Dār al-Fikr, 1976), p. 149.
- 8 Al-Sarkhasī, Imām Abū Bakr Muḥammad ibn Aḥmad ibn abī Sahl, *Uṣūl al-Sarkhasī*, ed., Abu al-Wafā al-Afghani, (Beirut: Dār al-Maʿrifah .n.d.), vol. 1, p. 110.
- 9 Al-Ghazālī, *Al-Mustaṣfā min ʿIlm Uṣūl al-Fiqh*, vol. 1, p. 616.
- 10 Ibn Qayyim, *Fīlām al-Muaqqiʿīn*, vol. 4, pp. 126–31.
- 11 Al-Āmidī, *Al-Iḥkām*, vol. 4, p. 152.
- 12 Ibn Qayyim, *Fīlām al-Muaqqiʿīn*, vol. 4, p. 151.
- 13 Ibn Taymiyyah, *Majmūʿ Fatāwā*, vol. 13, p. 364. See Umar Faruq Abd Allah, *Malik's Concept of Amal in the Light of Maliki Legal Theory* (Chicago: The University of Chicago, 1978–1398), vol. 1, p. 162.
- 14 Ibn Qayyim, *Fīlām al-Muaqqiʿīn*, vol. 4, p. 137.
- 15 Ibid., vol. 4, p. 131.
- 16 Ibid., vol. 4, p. 132.
- 17 Ibid., vol. 4, p. 138.
- 18 Ibid.
- 19 Ibid.
- 20 Ibid.
- 21 Ibid., vol. 4, p. 139–148.
- 22 Al-Ansārī, Nizām al-Dīn, *Kitāb Favātih al-Raḥmūt bi Sharḥ Musallam al-Thubūt wa maʿahū Al-Mustaṣfā min ʿIlm Uṣūl al-Fiqh* (Beirut: Dār al-Arqam ibn Abī al-Arqam li al-Ṭibāʿah wa al-Nashr, 1944–1414), vol. 2, pp. 187–8.
- 23 Al-Shawkānī, *Irshād al-Fuḥūl ilā Tahqīq al-Ḥaq min ʿIlm al-Uṣūl*, p. 83.
- 24 Al-Āmidī, *Al-Iḥkām*, vol. 4, p. 149.
- 25 Ibid., vol. 4, p. 150.
- 26 Al-Ghazālī, *Al-Mustaṣfā min ʿIlm Uṣūl al-Fiqh*, vol. 1, p. 261.

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- 27 Al-Āmidī, *Al-Iḥkām*, vol. 4, p. 151; Al-Ghazālī, *Al-Mustaṣfā min ʿIlm Uṣūl al-Fiqh*, vol. 1, p. 261.
- 28 Al-Āmidī, *Al-Iḥkām*, vol. 4, p. 150.
- 29 Al-Ghazālī, *Al-Mustaṣfā min ʿIlm Uṣūl al-Fiqh*, vol. 1, p. 621
- 30 Al-Turki, *Uṣūl Madhhab al-Imām Aḥmad*, p. 401.
- 31 Al-Ghazālī, *Al-Mustaṣfā min ʿIlm Uṣūl al-Fiqh*, vol. 1, p. 285. See Al-Āmidī, *Al-Iḥkām*, vol. 4, p. 154.
- 32 Abū Ḥayyān, *Al-Baḥr al-Muḥīṭ*, vol. 1, p. 5.
- 33 Ibn Ḥazm, *Al-Iḥkām*, vol. 5, p. 92.
- 34 Al-Zurqānī, *Manāḥil al-ʿIrfān*, vol. 2, p. 16.
- 35 Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 412.
- 36 Al-Saboony, Muhammad Ali, *Mukhtaṣar Tafṣīr Ibn Kathīr*, vol. 1, p. 557.
- 37 Ibid., vol. 3, p. 262.
- 38 Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 27, p. 457.
- 39 Al-Saboony, *Mukhtaṣar Tafṣīr Ibn Kathīr*, vol. 1, p. 482.
- 40 Ibid., vol. 1, p. 557.
- 41 Ibid., vol. 3, p. 735.
- 42 Ibid., vol. 3, p. 262.
- 43 Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 412.
- 44 Abū Muḥammad al-Ḥusayn ibn Masʿūd al-Baghawī, *Maʿālim al-Tanzīl* (Multan: Idarat Talifat Ishrafiyya, 1988), vol. 1, p. 373.
- 45 Al-Wāḥidī, ʿAlī ibn Aḥmad, *Al-Basīṭ fī Tafṣīr al-Qurʾān al-Majīd*, eds., a group of ʿUlamāʾ, 1st edn., (Cairo: Dār al-Kutub al-ʿIlmiyyah, 1992), vol. 1, p. 240.
- 46 Muhammad Ibrahim Sharif, *Buḥūth fī Tafṣīr al-Qurʾān: Tārīkhuhu, Ittijāhātuhu, wa Manāhijuhu* (Cairo: Jāmiʿat al-Qāhirah, n.d.), p. 163.
- 47 Al-Saboony, *Mukhtaṣar Tafṣīr Ibn Kathīr*, vol. 2, p. 343.
- 48 Al-Suyūṭī, *Al-Durr al-Manthūr fī al-Tafṣīr bi al-Maʾthūr*, vol. 1, p. 347.
- 49 Al-Shawkānī, *Fath al-Qadīr*, vol. 1, p. 213.
- 50 Al-Wāḥidī, *Al-Basīṭ*, vol. 1, p. 129.
- 51 Muhammad Ibrahim Sharif, *Buḥūth fī Tafṣīr al-Qurʾān*, p. 110.
- 52 Ibid.
- 53 Ibn Ḥajar, *Fath al-Bārī*, vol. 8, p. 175. See Khan, *Sahih Al-Bukhari*, Arabic-English, vol. VI, pp. 19-20.
- 54 Ibn Ḥajar, *Fath al-Bārī*, vol. 8, pp. 367-8; Khan, *Sahih Al-Bukhari*, vol. VI, pp. 179-80.
- 55 Ibn Ḥajar, *Fath al-Bārī*, vol. 8, p. 265; Khan, *Sahih Al-Bukhari*, vol. VI, p. 99.
- 56 Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafṣīr*, p. 89; Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 413.
- 57 Al-Suyūṭī, *Al-Itqān*, vol. 2, pp. 414-417.
- 58 The only exception is surah 9, *al-Taubah* where the *Bismillah* is not mentioned. There are two different opinions given for this. The first concerns the surah being a separate one, that is when the *Ṣaḥābah* were compiling the Qurʾān into book form, they were not certain whether the previous surah, *al-Anfāl*, and *al-Taubah* were one surah as the

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- Bismillah* was not there. Thus, they separated between the two by drawing a line. The second reason is that the surah was revealed in connection with dissolving a peace treaty, and expresses God's anger with the polytheists. The *Bismillah* being about peace and mercy, it was in this instance not revealed. According to Arab custom, when someone wants to express his anger or seriousness by speech, he does not follow the formal procedure of speech by beginning with *Bismik Allahumma*, "In/With Your Name Our Lord". See: Ibn Ashur, *Al-Tanwīr wa al-Taḥrīr*, vol. 6, p. 101.
- 59 Abū Ṭāhir Muḥammad ibn Ya'qūb Fayrūz Ābādī, *Tanwīr al-Miqbās (Tafsīr ibn 'Abbās)*, (Pakistan: Al-Maktaba al-Furūqīyya Malkan, n.d.), p.2.
- 60 Al-Shawkānī, *Fath al-Qadīr*, vol. 1, p. 18; Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 1, p. 17.
- 61 Al-Ṭabarī, *Jāmi' al-Bayān*, vol. 1, p. 79; Al-Shawkānī, *Fath al-Qadīr*, vol. 1, p. 29.
- 62 Muḥammad ibn Marwān al-Suddī al-Ṣaghīr was described by Hadith critics, such as Yaḥyā ibn Ma'in, Ibn Ḥibbān, as a liar. Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, vol. 9, p. 436.
- 63 Muḥammad ibn al-Sā'ib al-Kalbī was criticized by Imam Aḥmed ibn Ḥanbal and others. Imam Aḥmed stated al-Kalbī's *tafsīr* was worthless. See Ibn Khallikān, *Wafayāt al-A'yān*, vol. 4, p. 309.
- 64 Abū Sālih was criticized by scholars of Hadith as unworthy. Ibn Khallikān, *Wafayāt*, vol. 4, p. 309.
- 65 Al-Suyūṭī, *Al-Itqān*, vol.2, p. 435.
- 66 Nāfi' ibn Al-Azraq was one of the head of the Kharijites who terrified the Umayyad Dynasty. See Al-Dhahabī, *Lisān al-Mizān*, vol. 6, pp. 114-5
- 67 Aishah Abd al-Rahman Bint al-Shati, *Al-Fjāz al-Bayānī li al-Qur'an wa Masā'il ibn al-Azraq: Dirāsah Muqāranah Lughawīyyah wa Bayānīyyah*, 2nd edn, (Cairo: Dār al-Ma'rifah, 1987), pp. 289-305.
- 68 Goldziher, *Die Richtungen*, p. 372.
- 69 John Wansbrough, *Qur'anic Studies: Sources and Methods of Scriptural Interpretation* (Oxford: Oxford University Press, 1977), pp. 216-17.
- 70 Andrew Rippin, "Bulletin of the School of Oriental and African Studies," vol. XLV, part. 1184, pp. 24-5.
- 71 Abū al-'Abbās Muḥammad ibn Yazīd al-Mubarrid, *Al-Kāmil fī al-Lughah wa al-Adab*, 1st edn., (Beirut: Mu'assasat al-Risālah, 1986), vol. 3, pp. 1144-55. Al-Suyūṭī, *Al-Itqān*, vol. 1, p. 225. Sezgin, Fuat, *Tārīkh al-Turāth al-'Arabī: Fī 'Ulūm al-Qur'an wa al-Ḥadīth*, trans., Mahmud Fahmi Hijazi, (Riyadh: Jāmi'at Muḥammad ibn Su'ūd al-Islāmiyyah, 1981), vol. 1, part 1, p. 65.
- 72 Ibn Ḥajar stated that Nāfi' had written his questions on two pages and read the questions from the two pages. Ibn Ḥajar, *Fath al-Bārī*, vol. 8, p. 557.
- 73 Khan, *Sahih Al-Bukhari*, vol. VI, pp. 321-324.
- 74 Ibn 'Abbas was not the only *ṣaḥābī* who used the sources of the People of the Book in explaining some Qur'anic verse, among the few names to be mentioned in this regard, 'Abd Allāh ibn 'Umar, and 'Abd Allāh ibn 'Umrū ibn al-'Āṣ. See, Nana, Ramzi, *Al-Isrā'īliyyāt wa Āthārūhā fī Kutub al-Tafsīr*, 1st edn., (Damascus: Dār al-Qalam, 1970-1390), pp. 78-89.

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- 75 Al-Bukhārī, Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl, *Al-Jāmiʿ al-Ṣaḥīḥ*, vol. 1, p. 331.
- 76 Ibn Hajar, *Fath al-Bārī*, vol. 8, pp. 550-1.
- 77 Al-Shaykh Abd Al-Rahman ibn al-Hasan al-Shaykh, *Fath Al-Majīd* (Riyadh, Dār al-Iftāʾ), pp. 379-80.
- 78 Ibn Taymiyyah, *Muqaddimah*, pp. 41-3; Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 1, p. 23; Al-Shawkānī, *Fath al-Qadīr*, vol. 1, p. 24.
- 79 Ibn Taymiyyah, *Introduction to the Principles of Tafseer*, (UK: Al-Hidaayah Publishing & Distribution, 1993), pp. 20-1.
- 80 Al-Jaṣṣāṣ, Abū Bakar Aḥmad ʿAlī, *Aḥkām al-Qurʾān* (Istanbul: Maktabah al-Awqaf al-Islamiyyah, 1916 CE/1335 AH), vol. 1, p. 332.
- 81 Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 3, p. 186.
- 82 Ibid., vol. 2, p. 170.
- 83 Ibn Qayyim, *Zād al-Maʿād*, vol. 2, p. 48; Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 27, p. 289; Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 2, pp. 363-4.
- 84 Ibn Kathīr, *Tafsīr*, vol. 3, p. 398. Al-Shawkānī, *Fath al-Qadīr*, vol. 5, p. 110.
- 85 Al-Saboony, *Mukhtaṣar Tafsīr Ibn Kathīr*, vol. 3, pp. 623-4.
- 86 Day of ʿArafāt is the 9th day of Dhul Hijjah, the 12th month of the Islamic calendar. It is the greatest day of the Hajj (Muslim Pilgrimage).
- 87 Al-Saboony, *Mukhtaṣar Tafsīr Ibn Kathīr*, vol. 3, pp. 623-4.
- 88 Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 4, p. 579.
- 89 Ibid., vol. 4, pp. 540-41.

## CHAPTER 5

- 1 Ibn Kathīr, *Al-Bāʿith al-Hathīth fī Ikhtisār ʿUlūm al-Ḥadīth* (Beirut, Dār al-Fikr, 1967), p. 78.
- 2 Al-Sarkhasī, *Uṣūl al-Sarkhasī*, vol. 1, p. 114.
- 3 Shuʿbah ibn al-ʿAjāj ibn al-Ward is considered as trustworthy with a strong memory. He was described as *Amīr al-Muḥaddithīn*. He was the first scholar to scrutinize the *isnād* (chain) of hadith in Iraq. See Ibn Hajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb*, vol. 1, p. 351.
- 4 Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, p. 105.
- 5 Ibid.
- 6 Abū Ḥayyān, *Al-Baḥr al-Muḥīt*, vol. 1, p. 4.
- 7 Abu Zahrah, Muhammad, *Al-Muʿjizah al-Kubrā: Al-Qurʾān*, p. 513.
- 8 Al-Turki, *Uṣūl Madhhab al-Imām Aḥmad*, p. 180.
- 9 Ibn Qayyim, *Al-Sawāʿiq al-Mursalāh* (Riyadh: Dār Al-Hijrah, n.d.), vol. 2, pp. 345-6.
- 10 Al-Zarkashī, *Al-Burhān*, vol. 1, p. 24.
- 11 Al-Suyūṭī, *Al-Itqān*, vol. 2, p. 418.
- 12 Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 2, p. 490; Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 1, p. 124.
- 13 Also the popular hadith in both al-Bukhārī and Muslim, “You will see your Lord as you see this moon.” Al-Bukhārī, *Al-Jāmiʿ al-Ṣaḥīḥ*, vol. 4, p. 146.

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- <sup>14</sup> Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 28, p. 320; Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 7, p. 171.
- <sup>15</sup> Muhammad Abd al-Salam Abu al-Nīl, *Tafsīr al-Imām Mujāhid ibn Jubayr*, 1st edn., (Cairo: Dār al-Fikr-al-Ḥadīthah, 1989), pp. 2-15.
- <sup>16</sup> Wansbrough, *Qurʾanic Studies*, pp. 120-139.
- <sup>17</sup> Fred Leemhuis “Origins and Early Development of the *Tafsīr* Tradition” in A. Rippin, ed., *Approaches to the History of the Interpretation of the Qurʾan*, pp. 19-21.
- <sup>18</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 3, p. 273.
- <sup>19</sup> Ibid., vol. 1, p. 242.
- <sup>20</sup> Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, vol. 1, pp. 42-4; Muhammad Husayn al-Dhahabī, *Al-Tafsīr wa al-Mufasssīn*, vol. 1, p. 111.
- <sup>21</sup> A sacred place for Muslims in Makkah where they spend the whole day in ʿArafāt and a night in Muzdalifah during the annual pilgrimage (Ḥajj).
- <sup>22</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 1, p. 427.
- <sup>23</sup> Ibid., vol. 4, p. 378.
- <sup>24</sup> Al-Suyūṭī, *Al-Durr al-Manthūr fī al-Tafsīr bi al-Maʿthūr* (Beirut: Dār al-Mʿārif, n.d.).
- <sup>25</sup> See for example Abd al-Qahir al-Jurjani, *Dalāʾil al-Fjāz* (Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1967), pp. 42-8.
- <sup>26</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 3, p. 267.
- <sup>27</sup> Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 1, p. 546; Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 7, p. 154.
- <sup>28</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 1, p. 141.
- <sup>29</sup> Ibn Ḥajar, *Tahdhīb*, vol. 10, pp. 109-111.
- <sup>30</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 3, pp. 109-111; Al-Suyūṭī, *Al-Durr al-Manthūr fī al-Tafsīr bi al-Maʿthūr*, vol. 1, p. 345.
- <sup>31</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 3, p. 258. Balʿam was one of the Prophet Moses’s disciples.
- <sup>32</sup> Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, vol. 2, pp. 263-270.
- <sup>33</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 7, p. 199.
- <sup>34</sup> See for example, Ibn Saʿd, *Ṭabaqāt Ibn Saʿd*, vol. 4, p. 412; Al-Dhahabī, *Mizān al-Ftidāl fī Naqd al-Rijāl*, vol. 1, p. 313; Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, vol. 3, pp. 397-95.
- <sup>35</sup> Al-Shawkānī, *Fath al-Qadīr*, vol. 1, p. 193.
- <sup>36</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 3, p. 42.
- <sup>37</sup> *Hadith Mursal* is a hadith that one of the *Tābiʿ* ascribed directly to the Prophet without mentioning any of the Companions’s names. Such hadith is generally classified as weak hadith. See al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (Beirut: Dār al-Fikr, n.d.), vol. 1, pp. 131-2.
- <sup>38</sup> Abū al-ʿĀliyah is one of the outstanding exegetes of the Madinah school of *tafsīr*. He has been described by scholars of Hadith as *thiqah* (trustworthy). See Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, vol. 3, pp. 284-5; Al-Dhahabī, *Mizān*, p. 249.
- <sup>39</sup> Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 3, p. 40.
- <sup>40</sup> Ibid., vol. 1, pp. 412-413.
- <sup>41</sup> Ibid.

## Notes

- 42 Ibid., vol. 1, p. 350.
- 43 See for detailed discussion on this matter, Muhammad al-Amin ibn Muhammad ibn Muhammad al-Mukhtar al-Jakani al-Shinghiti, *Aḍwā' al-Bayān fī Ḍāḥ al-Qur'ān bi al-Qur'ān* (Beirut: A'lām Al-Kutab, n.d.), vol. 5, pp. 231-247.
- 44 Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 1, p. 533.
- 45 Ibid., vol. 4, p. 237.
- 46 Ibid., vol. 4, p. 249.
- 47 Ibid., vol. 7, pp. 74-5.
- 48 Ibid., vol. 4, p. 304.
- 49 Ibid., vol. 7, p. 412.
- 50 Ibid.
- 51 Ibid.
- 52 Ibid., vol. 5, p. 600.
- 53 Ibid., vol. 7, p. 476.
- 54 Ibid., vol. 8, p. 432.
- 55 Ibn Ḥajar, *Fath al-Bārī*, vol. 8, p. 463.
- 56 Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 356.
- 57 Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 4, pp. 173-2. Having realized the contradiction between the two interpretations, Ibn Kathīr stated: "But this does not mean that other Qur'anic verses cannot be described as *al-sab' al-mathānī*." He further stated that the whole chapters of the Qur'an can be qualified as *al-sab' al-mathānī*.
- 58 Ibn Kathīr, *Tafsīr Ibn Kathīr*, vol. 7, p. 173.
- 59 *Ṣaḥīḥ al-Bukhārī*, vol. 4, pp. 123-170.
- 60 Amin, Ahmad *Fajr al-Islām*, p. 205.
- 61 Muhammad Husayn al-Dhahabi, *Al-Isrā'iliyyāt fī al-Tafsīr wa al-Hadīth* (Cairo: Majma' al-Buḥūth al-Islāmiyyah, 1963), pp. 76-85, and Ramzi Nana, *Al-Isrā'iliyyāt wa Ḍhāruḥā fī Kutub al-Tafsīr*, pp. 78-92.

## CHAPTER 6

- <sup>1</sup> Ibn Manzūr, *Lisān al-ʿArab* (Beirut: Dār Ṣādir, n.d.), vol. 14, pp. 299-300.
- <sup>2</sup> Jamāl al-Dīn Abū Muḥammad ibn ʿAbd Allāh ibn Yūsuf ibn Hishām al-Anṣārī, *Al-Taṣrīḥ ʿalā al-Tawḍīḥ*, eds., Majmūʿah min al-ʿUlamā, (Beirut: Dār al-Fikr, n.d.), vol. 1, p. 26.
- <sup>3</sup> Abū Hayyān, *Al-Baḥr al-Muḥīṭ*, vol. 3, p. 178.
- <sup>4</sup> Badr was the first war that took place in Islam between Muslims and non-Muslims in the third year of hijrah.
- <sup>5</sup> Abū Muḥammad ʿAbd al-Malik ibn Hishām, *Sirat al-Nabī*, ed., Muhammad Muhyi al-Dīn Abd al-Hamid (Beirut: Dār al-Fikr, n.d.), vol. 2, p. 259. See Safiyyu al-Rahman al-Mubarakpuri, *Al-Raḥīq al-Makhtūm*, 1st edn., (Saudi Arabia: Maktabah Dār al-Salām, 1915), vol. 1, p. 435.

- 6 Ibn Ḥazm, *Al-Iḥkām*, vol. 6, p. 26.
- 7 Ibn Qayyim, *Fīlām al-Muaqqi'īn*, vol. 1, p. 63.
- 8 Ibn Ḥajar, *Tahdhīb al-Tahdhīb*, vol. 3, p. 395.
- 9 Ibid., vol. 8, pp. 351–356.
- 10 Ibid., vol. 3, p. 397.
- 11 Al-Jāhiz, 'Amrū ibn Baḥr ibn Maḥbūb, *Kitāb al-Ḥayawān*, ed., Abd al-Salam Harun, (Cairo: Maṭaba'ah al-Khanijī, n.d.), vol. 1, pp. 168–7. The use of the term *ra'y* with a negative connotation was not limited only to the circle of theologians, it was also extended to include different scholars of jurisprudence. Generally speaking, the Ḥanafī school was described as a school of *ra'y* while the Mālikī school was believed to be a school of *athar* 'tradition'.
- 12 Muhammad Husayn al-Dhahbī, *Al-Taḥfīr wa al-Muffasīrīn*, vol. 1, pp. 347–9; Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, vol. 1, p. 292. See Al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, vol. 1, p. 32.
- 13 Ibn Manẓūr, *Lisān al-ʿArab*, vol. 14, p. 300.
- 14 Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, vol. 1, p. 292.
- 15 Ibid.
- 16 Muhammad ibn Abd al-Rahmān ibn Abd al-Rahīm al-Mubarakpuri, *Tuḥfat al-Aḥwadhī bi Sharḥ Jāmi' al-Tirmidhī*, ed., Abd al-Rahmān Uthman, (Beirut: Dār al-Fikr, n.d.), vol. 1, pp. 270–80.
- 17 Ibn Taymiyyah, *Majmū' Fatāwā*, vol. 13, p. 471.
- 18 Al-Ṭabarī, *Jāmi' al-Bayān*, vol. 1, p. 79.
- 19 Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, vol. 1, pp. 292–5.
- 20 Ibid., vol. 1, p. 292.
- 21 Ibid.
- 22 Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Taḥfīr*, p. 89.
- 23 Ibid., p. 91.
- 24 Kharijites are followers of 'Alī ibn Abī Ṭālib who turned against him following the battle of Ṣiffīn when he was forced to agree to arbitration with Mu'āwiyah, which concession angered them. Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Taḥfīr*, p. 81.
- 25 Rafidites are an extremist sect of Shia. They believe that Abū Bakr and 'Umar have deprived 'Alī from being *khalīfah* (caliph) just after the death of the Prophet. The title *Rawāfiḍah* was given to them by Zayd ibn 'Alī Zayn al-ʿĀbidīn (d. 122 AH/740 CE) when he approved the caliphate of Abū Bakr and 'Umar though he believed in his grandfather's right 'Alī ibn Abī Ṭālib to the caliphate – and his followers rejected that. Hence he labeled them *Rawāfiḍah* (rejecters), Muhammad Abu Zahrah, *Tārīkh al-Madhāhib al-Islāmiyyah (fī al-Siyāsah wa al-ʿAqā'id)* (Beirut: Dār al-Fikr, n.d.), p. 245.
- 26 Jahmites are the followers of Jahm ibn Ṣafwān. Jahm was a faithful student of Ja' d ibn Dirham. Ja' d was executed in 736 CE, by the Umayyad governor Khālid ibn 'Abd Allāh, because he preached that people have no free will. Jahmites believed that man has no free will and is absolutely determined. They interpreted *īmān* (faith) as being

- knowledge of God only, and involved no action. Abu Zahrah, *Tārīkh al-Madhāhib al-Islāmiyyah (fī al-Siyāsah wa al-‘Aqā’id)*. See Abu Aminah, Bilal Philips, *The Fundamentals of Tawhid* (Riyadh: Islamic Monotheism: Tawheed Publication, 1990), p. 4.
- 27 Mu‘tazilites believed in six principles, and one can never be considered a mu‘tazilī (sing of Mu‘tazilites) without believing in them. They are: *tawhīd* (indivisible oneness of God), *‘adl* (justice), *wa‘d* (promise of paradise for those who are truly believers), *wa‘īd* (warning against disobeying God), *manzilah bayn manzilatayn* (intermediate state), and *al-amr bi al-ma‘rūf wa al-nahyi ‘an al-munkar*, (enjoining what is right and forbidding what is wrong). The alleged founder of the Mu‘tazilites was Wāṣil ibn ‘Aṭā’ (d. 131 AH). The reason for branding them Mu‘tazilites goes as follows. One day Wāṣil was sitting in al-Ḥasan al-Baṣrī’s learning circle when the issue of the position of a Muslim who commits a major sin was raised, Wāṣil said that he was neither a Muslim nor a non-Muslim but between belief and disbelief. Al-Ḥasan the teacher, however, did not welcome Wāṣil’s answer and stated that he was a sinner. Thus, Wāṣil *ī‘tazal* (stayed away) from al-Ḥasan’s class. See Abū al-Ḥasan al-Ash‘arī, *Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Muṣallīn*, 1st edn., (Cairo: Maṭba‘at al-Nahḍah al-Misriyyah, 1969-1389), pp. 235-45.
- 28 The Qadarites are a sect that believe that man created his own evil but that good comes from Allah only.
- 29 The Murji‘ites are the extreme opponents of the Kharijites. They believe that *īmān* is nothing but knowledge and that one does not lose his *īmān* regardless of how grave a sin he might commit. Furthermore, they believed that the questions of punishing a sinner in hell is left to the will and mercy of God. The extremists among them believed that given faith, sin will cause no harm in the hereafter. The issue of the evolution of the theological schools of thought in Islam is not clear cut. A person might have a combination of tenets from various sects of belief. For example, one might be a *shī‘ī* (sing of Shia) at the same time that he is a Mu‘tazilī, or one might be a Sunni and a Murji‘ī at the same time, etc. For detailed accounts on the sects, one can refer to Abū al-Faṭḥ Tāj al-Dīn al-Shahrastānī’s *Kitāb al-Milal wa al-Niḥal*; Ṭāhir al-Baghdādī’s, *Al-Farq bayn al-Firaq*; Abū al-Ḥasan al-Ash‘arī’s, *Maqālāt al-Islāmiyyīn*; M. Geijbel, *An Introduction to Islam: Muslim Beliefs and Practices*, part 3; Goldziher’s *Introduction to Islamic Theology and Law*, trans., Andras and Ruth Hamori, (Princeton: Princeton University Press, 1981).
- 30 Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, pp. 82-84.
- 31 Abu Zahrah, *Tārīkh al-Madhāhib al-Islāmiyyah (fī al-Siyāsah wa al-‘Aqā’id)*, p. 67.
- 32 This hadith has no *isnād*, thus, is rejected. See Muhammad Abd Al-Rahman al-Sakhawi, *Al-Maqāṣid al-Ḥasanah* (Cairo: Maktabat Al-Khanijī, 1956), p. 85.
- 33 Ibn Qutaybah, Abū Muḥammad ‘Abd Allāh ibn Muslim, *Ta’wīl Mukhtalaf al-Ḥadīth* (Beirut: Dār al-Kutb al-‘Arabiyyah, n.d.), p. 4.
- 34 Ibid., p. 5.
- 35 Muhammad Ajjaj al-Khatib, *Al-Sunnah Qabl al-Tadwīn*, 2nd edn., (Cairo: Dār al-Fikr, 1971), p. 236.

## Notes

- 36 Ibid., p. 5.
- 37 Abū Lahab is one of the Prophet Muhammad's uncle who became one of his greatest enemies.
- 38 Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, p. 76.
- 39 Ibid., p. 79
- 40 Ibid., p. 81
- 41 Ibn Qutaybah, *Ta'wīl Mukhtalaf al-Ḥadīth*, vol. 1, p. 159.
- 42 Ibid., p. 137.
- 43 Ibid.; Ibn Ḥazm, *Al-Fiṣal fī al-Milal wa al-Niḥal* (Cairo: Maktabah wa Maṭba'ah Muhammad Ali Sabihah, n.d.), vol. 1, p. 56.
- 44 Muhammad ibn Salih al-Uthaymin, *Sharḥ al-ʿAqīdah al-Wāsiṭiyyah li Shaykh al-Islām ibn Taymiyyah*, ed., Muhammad Khalil Harras, 3rd edn., (Riyadh: Dār al-Hijrah li al-Nashr wa al-Tawzīʿ, 1955), pp. 107-9; Ibn Qutaybah, *Ta'wīl Mukhtalaf al-Ḥadīth*, pp. 13-8.
- 45 This attitude is against Islamic scholarship. Traditionally speaking, reference should be given when you quote someone.
- 46 Al-ʿAmidī, *Al-Iḥkām*, vol. 4, p. 149.
- 47 Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, pp. 112-113.
- 48 Al-Qurṭubī, *Al-Jāmiʿ li Ahkām al-Qurʾān*, vol. 1, p. 32; Al-Tirmidhī, *Sunan al-Tirmidhī*, 1st edn., (Cairo: Dār Al-Fikr, 1964-1384), vol. 4, p. 386.
- 49 Al-Qurṭubī, *Al-Jāmiʿ li Ahkām al-Qurʾān*, vol. 1, p. 111.
- 50 Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 1, p. 183.
- 51 Al-Qurṭubī, *Al-Jāmiʿ li Ahkām al-Qurʾān*, vol. 1, p. 33.
- 52 Abul Quasem, Muhammad, *The Recitation and Interpretation of the Qurʾan: Al-Ghazali's Theory* (London, Boston, and Melbourne: Kegan Paul International, 1982), pp. 90-92.
- 53 Ibn ʿAṭiyyah, *Muqaddimatān fī ʿUlūm al-Qurʾān*, p. 187; Al-Zarkashī, *Al-Burhān*, vol. 2, p. 12.
- 54 Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 1, p. 88.
- 55 Al-Ghazālī, *Iḥyāʿ ʿUlūm al-Dīn*, vol. 1, p. 292.
- 56 Ibn ʿAṭiyyah, *Muqaddimatān fī ʿUlūm al-Qurʾān*, p. 186.
- 57 Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 1, p. 93.
- 58 Ibid., vol. 1, p. 190.
- 59 Al-Qurṭubī, *Al-Jāmiʿ li Ahkām al-Qurʾān*, vol. 1, p. 32.
- 60 Ibn ʿAṭiyyah, *Muqaddimatān fī ʿUlūm al-Qurʾān*, p. 185.
- 61 Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 1, p. 290.
- 62 Ibid.
- 63 Ibn ʿAṭiyyah, *Muqaddimatān fī ʿUlūm al-Qurʾān*, p. 185.
- 64 Al-Ṭabarī, *Jāmiʿ al-Bayān*, vol. 1, p. 83.
- 65 Ibid., vol. 1, p. 290.
- 66 Ibn Ḥazm, *Al-Iḥkām*, vol. 6, p. 35.
- 67 Ibid., vol. 1, p. 81.

## Notes

- 68 For many verses presented by Ibn Ḥazm to support his position, see Ibn Ḥazm, *Al-Ihkām*, vol. 5, pp. 36–100.
- 69 Ibn Ḥazm, *Al-Ihkām*, vol. 5, p. 36.
- 70 Ibid., pp. 21–22.
- 71 Ibid., p. 35.
- 72 Ibid., vol. 2, pp. 400–1.
- 73 Al-Zarkashī, *Al-Burhān*, vol. 1, p. 18.
- 74 Ibid., vol. 1, p. 129.
- 75 Al-Dhahabī, *Tadhkirat al-Huffāz*, vol. 1, p. 174.
- 76 A. Rippin, *Approaches to the History of the Interpretation of the Qur'an*, ed., (Oxford: Oxford University Press, 1988), p. 17.
- 77 Rippin, *Approaches to the History of the Interpretation of the Qur'an*, p. 168.
- 78 Abbott, *Studies*, pp. 92–3.
- 79 Ibid.

## CHAPTER 7

- 1 J.G. Jansen, *The Interpretation of the Koran in Modern Egypt* (Leiden: E.J. Brill, 1974), pp. 7–8.
- 2 Muhammad Rashid Rida, *Tafsīr Al-Manār*, vol. 1, p. 17, vol. 4, p. 43.
- 3 Rida, *Tafsīr Al-Manār*, vol. 1, pp. 15–16. See *Islamic Studies Presented to Charles J. Adams*, eds., Wael, B. Hallaq and Donald, P. Little, (Leiden; New York: Brill, 1990), p. 22.
- 4 Muhammad Husayn al-Dhahabi, *Al-Tafsīr wa al-Mufasssīrūn*, vol. 2, p. 528.
- 5 Muhammad Rashid Rida, *Tafsīr Al-Manār*, vol. 1, p. 17.
- 6 Ibid., vol. 1, p. 239; See Goldziher, *Madhāhib al-Tafsīr al-Islāmī*, p. 353.
- 7 Charles Adam, *Islam and Modernism in Egypt* (Oxford: Oxford University Press, 1933), p. 111.
- 8 Muhammad Rashid Rida, *Tafsīr Al-Manār*, vol. 2, pp. 25–6.
- 9 Abd al-Majid Abd al-Salam al-Muhtasibi, *Ittijahāt al-Tafsīr fī al-ʿAṣr al-Rāhin*, 2nd edn., (Jordan: Jamʿiyyah ʿUmmāl al-Maṭābīʿ al-Taʿāwuniyyah, 1982 CE/1402 AH), pp. 157, pp. 183–5. See Muhammad Husayn al-Dhahabi, *Al-Tafsīr wa al-Mufasssīrūn*, vol. 2, p. 543.
- 10 Fahd Abd al-Rahman al-Rumi, *Manhaj al-Madrasah al-ʿAqliyyah al-Hadīthah fī al-Tafsīr* (Beirut: Muʿassasah al-Risālah, 1981), vol. 1, pp. 149–54; Subhi al-Salih, *Mabāhith fī ʿUlūm al-Qurʿān*, 2nd edn., (Beirut: Dār al-Malāyīn, 1986), p. 297.
- 11 Al-Shaykh Tantawi Jawhari, *Al-Jawāhir fī Tafsīr al-Qurʿān* (Cairo: Matbaʿah Muṣṭafā al-Babī al-Ḥalabī wa Awlādih, 1951), vol. 1, p. 2.
- 12 Ibid., vol. 1, p. 116.
- 13 Muhammad Husayn al-Dhahabi, *Al-Tafsīr wa al-Mufasssīrūn*, vol. 2, p. 487.
- 14 Subhi al-Salih, *Mabāhith fī ʿUlūm al-Qurʿān*, p. 297.
- 15 Sayyid Qutb, *Fī-Zilāl al-Qurʿān*, 10th edn., (Beirut: Dār al-Shurūq, 1982/1400), vol. 1, pp. 11–16.

## Notes

- <sup>16</sup> Ayoub, *The Qur'an and its Interpreters*, vol. 1, p. 39.
- <sup>17</sup> Jansen, *The Interpretation of the Koran in Modern Egypt*, p. 65.
- <sup>18</sup> Muhammad Ibrahim Sharif, *Ittijahāt al-Tajdīd fī Tafsīr al-Qur'ān fī Miṣr* (Cairo; Dār al-Turath, 1982), p. 597. See also Issa, J. Boullata, "Modern Qur'an Exegesis: A Study of Bint al-Shati's Method", *The Muslim World*, no. 64, 1979, p. 104.
- <sup>19</sup> Boullata, "Modern Qur'an Exegesis", *The Muslim World*, no. 64, pp. 104-105.
- <sup>20</sup> Muhammad Ibrahim Sharif, *Ittijahāt al-Tajdīd fī Tafsīr al-Qur'ān*, pp. 595-610; See also Boullata, "Modern Qur'an Exegesis", pp. 104-112.
- <sup>21</sup> Al-Qattan, Manna ibn Khalil, *Mabāḥith fī 'Ulūm al-Qur'ān* (Cairo: Maktabat Wahba, 1981), p. 375.
- <sup>22</sup> Muhammad Husayn al-Dhahabi, *Al-Tafsīr wa al-Mufasssīrīn*, vol. 1, p. 500; *The Interpretation of the Koran in Modern Egypt*, p. 35.
- <sup>23</sup> Muhammad Husayn al-Dhahabi, *Al-Tafsīr wa al-Mufasssīrīn*, vol. 2, pp. 500-9.