

# Notes

## *Introduction*

1. The classical method of Qur'anic exegesis, which explains the Qur'an on a verse-by-verse basis, commencing from the first chapter and moving towards the end, without considering the thematic coherence of the verses.
2. The humanistic approach of Qur'anic exegesis concentrates on universally accepted human values and thus emphasises the universality of the Qur'anic ethical system.
3. Mustafa Muslim, *Mabāḥith fī al-Tafsīr al-Mawḍūʿī* (Damascus: Dār al-Qalam, 2000), p. 16.
4. Muhammad A. Draz, *The Moral World of the Qur'an* (London: I.B. Tauris, 2008), p. 3.
5. Fadl Abbas, *Itqān al-Burhān fī ʿUlūm al-Qurʿān* (Amman: Dār al-Furqān, 1997), pp. 11-12.
6. Abū ʿUthmān al-Jāḥiẓ, *Kitāb al-Hayawān* (Beirut: Dār al-Jīl, 1988), vol.4, p. 461.
7. Samir Rashwani, *Manhaj al-Tafsīr al-Mawḍūʿī li al-Qurʿān al-Karīm* (Ḥalab: Dār al-Multaqā, 2009), pp. 80-99.
8. Probably one of the significant reasons that the thematic exegetical method, which is based on reasoning, did not flourish was the perception of some medieval scholars that reason and revelation are contradictory or as Amin states controversially: "After the ban on the Muʿtazilah, Muslims remained under the influence of the Conservatives for approximately 1000 years." Ahmad Amin, *Ḍuḥā al-Islām* (Cairo: Maktabah al-Nahḍah al-Miṣriyyah, 1978), vol.3, p.207.
9. Muhammad A. Draz, *The Moral World of the Qur'an* (London: I.B. Tauris, 2008), p. 2.
10. Samir Rashwani, *Manhaj al-Tafsīr al-Mawḍūʿī li al-Qurʿān al-Karīm* (Ḥalab: Dār al-Multaqā, 2009), p. 110.
11. Ibid., p. 111.
12. Nikki Keddie, *An Islamic Response to Imperialism* (Los Angeles: University of California Press, 1968), p. 107.

## Notes

13. Samir Rashwani, *Manhaj al-Tafsīr al-Mawḍūʿī li al-Qurʾān al-Karīm* (Ḥalab: Dār al-Multaqā, 2009), p. 113.
14. Jane D. McAuliffe, *Qurʾanic Christians* (Cambridge: Cambridge, 1991), p. 292.
15. Toshihiko Izutsu, *Ethico-Religious Concepts in the Qurʾan* (McGill-Queen's University Press, 2002), p. 252.
16. Abd al-Sattar Said, *Al-Madkhal ilā al-Tafsīr al-Mawḍūʿī* (Cairo: Dār al-Tawzīʿ wa al-Nashr al-Islāmiyyah, 1991), pp. 58-59.
17. Muhammad Baqir al-Sadr, *Al-Madrasah al-Qurʾāniyyah* (Markaz al-Abḥāth wa al-Dirāsāt al-Takhaṣṣuṣiyyah li al-Shahīd al-Ṣadr, 1421 AH), pp. 26-36.
18. Mehmet S. Aydin, *Islam and the Challenges of Pluralism*, (<http://www.cie.ugent.be/maydinen1.htm>, 2005).
19. Muhammad A. Draz, *The Moral World of the Qurʾan* (London: I.B. Tauris, 2008), pp. 13-116.
20. Samir Rashwani, *Manhaj al-Tafsīr al-Mawḍūʿī li al-Qurʾān al-Karīm* (Ḥalab: Dār al-Multaqā, 2009), p. 214.
21. Muhammad Baqir al-Sadr, *Al-Madrasah al-Qurʾāniyyah* (Markaz al-Abḥāth wa al-Dirāsāt al-Takhaṣṣuṣiyyah li al-Shahīd al-Ṣadr, 1421 AH), p. 29.
22. Muhammad A. Draz, *The Moral World of the Qurʾan* (London: I.B. Tauris, 2008), p. 3.

## Chapter 1

1. Gavin D'Costa, *Theology and Religious Pluralism: The Challenge of Other Religions* (Oxford: Basil Blackwell Ltd, 1986), p. 40.
2. Ibid., p. 111.
3. T.S. Eliot, *The Complete Poems and Plays of T.S. Eliot* (London: Faber and Faber, 1969), p. 197.
4. Hans Küng, *Global Responsibility: In Search of a New World Ethic* (London: SCM Press Ltd, 1991), p. 80.
5. Ibid., p. 81.
6. Ibid., p. 85.
7. Ibid., p. 81.
8. Jonathan Sacks, *The Dignity of Difference: How to Avoid the Clash of Civilizations* (London: Continuum, 2002), p. 21.
9. Hossein S. Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: HarperCollins Publishers, 2002), p. 8.
10. Ibid., p. 43.

## Notes

11. ('a) is the abbreviation for "peace be upon them."
12. (s) is the abbreviation for "may the peace and blessings of God be upon him."
13. Muhammad Legenhausen, "A Muslim's Non-Reductive Religious Pluralism" In *Islam and Global Dialogue: Religious Pluralism and the Pursuit of Peace*, ed. Roger Boase, pp. 51-73 (Aldershot: Ashgate, 2005), here p. 66.
14. Ibid., pp. 65-66.
15. Ibid., pp. 53-56.
16. Ibid., p. 70.
17. Hassan Hanafi, *Religious Dialogue and Revolution* (Cairo: The Anglo-Egyptian Bookshop, 1976), p. 1.
18. Muhammad Legenhausen, "A Muslim's Non-Reductive Religious Pluralism" In *Islam and Global Dialogue*, pp. 60-63.
19. Douglas Harper, *Online Etymology Dictionary*. 10 10 2008. <http://www.etymonline.com> (accessed 12 8, 2011). The reference includes all eight etymological definitions of the word "religion."
20. Malory Nye, *Religion the Basics* (London and New York: Routledge, 2008), p. 21.
21. Syed al-Attas, *Islam and Secularism* (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993), p. 54.
22. Ismā'īl al-Fārūqī, *Toward Islamization of Disciplines* (Herndon: International Institute of Islamic Thought, 1989), p. 410.
23. Douglas Harper, *Online Etymology Dictionary*. 10 10 2008. <http://www.etymonline.com> (accessed 12 8, 2011). The reference includes all four etymological definitions of the word "pluralism."
24. Paul B. Clarke and Joe Foweraker, *Encyclopedia of Democratic Thought* (London: Routledge, 2001), p. 515.
25. Muhammad Legenhausen, "A Muslim's Non-Reductive Religious Pluralism" In *Islam and Global Dialogue*, p. 56.
26. B. A. Roibnson, *Religious Tolerance*. 20 May 2001. <http://www.religious-tolerance.org> (accessed March 17, 2010).
27. Karl Rahner, *Theological Investigations*, translated by Karl-H. Kruger (London: Darton, Longman and Todd, 1966), vol. 5, p. 116.
28. Shailer Mathews and Gerald Smith, *A Dictionary of Religion and Ethics* (London: Waverley Book Company, LTD., 1921), p. 370.
29. Paul Copan, *True for You, But Not for Me* (Minneapolis: Bethany House Publishers, 1998), p. 19.

## Notes

30. John Hick, *Problems of Religious Pluralism* (Hampshire: The Macmillan Press LTD, 1985), p. 34.
31. J.A. Simpson and E.S.C. Weiner, *The Oxford English Dictionary*, 2nd edn. (Oxford: Clarendon Press, 2004), vol.xvii, p. 475.
32. Ibid.
33. David B. Barrett, *World Christian Encyclopedia*, 2nd edn. (Oxford: Oxford University Press, 2001), vol.2, p. 675.
34. Hossein S. Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: HarperCollins Publishers, 2002), p. 39.
35. Ibid., p. 43.
36. There will be further discussion on this issue in the second section of the current chapter.
37. Pope Leo XIII, V.G.R. *Immortale Dei*. 1885.
38. David B. Barrett, *World Christian Encyclopedia*, 2nd edn. (Oxford: Oxford University Press, 2001), vol.2, p. 659.
39. Hans Küng, *Global Responsibility: In Search of a New World Ethic* (London: SCM Press Ltd, 1991).
40. David B. Barrett, *World Christian Encyclopedia*, 2nd edn. (Oxford: Oxford University Press, 2001), vol.2, p. 672.
41. Ibid.
42. Diana L. Eck, *The Pluralism Project at Harvard University*. 2006. <http://pluralism.org> (accessed March 25, 2010).
43. Muhammad Legenhausen, "A Muslim's Non-Reductive Religious Pluralism" In *Islam and Global Dialogue*, pp.51-73.
44. Ibid., p. 65.
45. All quotations from the English translation of the Qur'an are from Yusuf Ali.
46. Muhammad Legenhausen, "A Muslim's Non-Reductive Religious Pluralism" In *Islam and Global Dialogue*, p. 66.
47. Abū al-Ḥusayn Muslim, *Ṣaḥīḥ Muslim*, vol.1, translated by Abdul Hamid Siddiqi (Lahore: Ashraf Islamic Publishers, 1990), p. 103, no. 153.
48. Yaḥyā al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (Beirut: Dār al-Fikr, 1996), vol.1, p. 889.
49. Sulaymān al-Ṭabarānī, *Al-Muʿjam al-Kabīr*, 2nd edn., edited by Hamdi al-Salafi, n.d., vol.2, p. 87, no. 1388.
50. ʿAlī al-Haythamī, *Majmaʿ al-Zawāʿid wa Manbaʿ al-Fawāʿid*, edited by Muhammad Ata (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2001), vol.7, pp. 32-33, no. 10899.

## Notes

51. Muhammad Legenhausen, “A Muslim’s Non-Reductive Religious Pluralism” In *Islam and Global Dialogue*, pp. 64-70.
52. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 13, p. 197.
53. Sulaymān al-Ṭabarānī, *Al-Muʿjam al-Kabīr*, 2nd edn., edited by Hamdi al-Salafi (n.p., n.d.), vol. 2, p. 87, no. 1388.
54. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol. 1, p. 360.
55. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 2, p. 113.
56. Hossein S. Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: HarperCollins Publishers, 2002), p. 43.
57. See: Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol. 1, p. 358; Maḥmūd al-Zamakhsharī, *Al-Kashshāf ʿan Haqāʾiq al-Tanzīl* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995), vol. 1, p. 149; Muḥammad al-Qurṭubī, *Al-Jāmiʿ li Ahkām al-Qurʾān* (Beirut: Dār al-Fikr, 1998) vol. 1, p. 404; Ismāʿīl ibn Kathīr, *Tafsīr al-Qurʾān al-ʿAzīm* (Beirut: Muʿassasah al-Rayyān, 1998), vol. 1, p. 139; Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhoun, n.d.), vol. 1, p. 539; Muhammad al-Sharawī, *Tafsīr al-Sharawī* (Cairo: Akhbār al-Yawm, 1991), vol. 20, pp. 370-371.
58. ʿAbdullah Yūsuf ʿAlī, *The Meaning of The Holy Qurʾan* (Beltsville, Maryland, U.S.A.: Amana Publications, 2008), p. 271.
59. Abd al-Aziz Atiq, *ʿIlm al-Maʿānī* (Beirut: Dār al-Nahḍah al-ʿArabiyyah, 1985), p. 161; Fadl Abbas, *Al-Balāghah: Funūnuhā wa ʿAfnānuhā* (Amman: Dār al-Furqān, 1992), p. 405.
60. ʿAbdullah Yūsuf ʿAlī, *The Meaning of The Holy Qurʾan* (Beltsville, Maryland, U.S.A.: Amana Publications, 2008), p. 390.
61. Abū Naṣr al-Fārābī, *Kitāb Ārāʾ Ahl al-Madīnah al-Fāḍilah* (Beirut: Dār al-Mashriq, 1968), pp. 114-116.
62. Ibn Jarīr al-Ṭabarī, *The History of al-Ṭabarī*, translated by W.M Watt and M.V. McDonald, (Albany: State University of New York Press, 1988), vol. 6, p. 98.
63. Martin Lings, *Muhammad – His Life Based on the Earliest Sources* (Cambridge: The Islamic Text Society, 1991), p. 81.
64. Although Yusuf al-Ish in his book *The Arabic State and Its Decline, Al-Dawlah al-ʿArabiyyah wa Suqūtuha*, suggests that the document is a fabrication (see Akram al-Umari, *Madinan Society at the Time of the Prophet*, (Herndon: The International Institute of Islamic Thought, 1995), p. 100.),

## Notes

- Akram al-Umari after studying thoroughly all chains of transmission, *asānīd*, of “The Constitution of Madinah” dispelled all doubts surrounding the authenticity of the document. See Akram al-Umari, *Al-Sīrah al-Nabawiyyah al-Ṣaḥīḥah* (Madinah: Maktabah al-‘Ulūm wa al-Ḥikam, 1994, p. 274.
65. William M. Watt and Richard Bell, *Introduction to the Qur’an* (Edinburgh: University Press, 1970), p. 7.
  66. Muḥammad ibn al-‘Arabī, *Aḥkām al-Qur’ān* (Beirut: Dār al-Fikr, n.d.), vol.6, p. 486.
  67. Muḥammad Abū al-Su‘ūd, *Irshād al-‘Aql al-Salīm ilā Mazāyā al-Kitāb al-Karīm* (Beirut: Dār al-Fikr, n.d.), vol.4, p. 198.
  68. Muhammad Qalahji and Hamid Qunaibi, *Mu‘jam Lughah al-Fuqahā’* (Beirut: Dār al-Nafā’is, 1985), p. 62.
  69. Carl Brockelmann, *History of the Islamic Peoples* (London: Routledge and Kegan Paul, 1949), p. 4.
  70. Jawad Ali, *Al-Mufaṣṣal fī Tārīkh al-‘Arab Qabl al-Islām* (Baghdad: University of Baghdad, 1993), vol.1, p. 266.
  71. Badr al-Dīn al-Zarkashī, *Al-Burbān fī ‘Ulūm al-Qur’ān* (Beirut: Al-Maktabah al-‘Aṣriyyah, 1972), vol.1, p. 206.
  72. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhoun, n.d.), vol.12, p. 447.
  73. Ibn Hishām al-Anṣārī, *Mughnī al-Labīb an Kutub al-A‘arīb* (Dār Iḥyā’ al-Turāth al-‘Arabī, n.d.), vol.2, p. 690.
  74. Abū Jahl (lit. “father of ignorance”). A prominent enemy of Islam among the Quraysh. His hostility earned him the appellation of father of ignorance from the Muslims, but his real name was ‘Amr ibn Hishām. He was killed in the Battle of Badr in 2/624. See Cyril Glasse, *The New Encyclopaedia of Islam* (Walnut Creek: AltaMira Press, 2002), p. 23.
  75. ‘Abd al-Ḥaq ibn ‘Aṭīyyah, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2001), vol.5, p. 502.
  76. Muḥammad Abū Ḥayyān al-Andalusī, *Tafsīr al-Baḥr al-Muḥīṭ* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2001), vol.8, p. 489.
  77. Ḍiyā’ al-Dīn ibn al-Athīr, *Al-Mathal al-Sā’ir* (Dār Nahḍah Miṣr, n.d.), vol.2, p. 169.
  78. Maḥmūd al-Zamakhsharī, *Al-Kashshāf ‘an Ḥaqā’iq al-Tanzīl* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995), vol.1, p. 24.
  79. Ḍiyā’ al-Dīn ibn al-Athīr, *Al-Mathal al-Sā’ir* (Dār Nahḍah Miṣr, n.d.), vol.2, p. 167.
  80. It seems that the subtle meanings conveyed by the linguistic approach of

## Notes

*iltifāt* in the Qur'an, were not always clear for Theodor Nöldeke, who states that: “*Die grammatischen Personen wechseln im Korān zuweilen in ungewöhnlicher und nicht schöner Weise*”: “the grammatical persons change from time to time in the Qur'an in an unusual and not beautiful way.” See Theodor Nöldeke, *Neue Beiträge zur Semitischen Sprachwissenschaft*, (Strassburg: Karl J. Trubner, 1910), p. 13.

81. Akram al-Umari, *Al-Sīrah al-Nabawiyyah al-Ṣaḥīḥah* (Madinah: Maktabah al-‘Ulūm wa al-Ḥikam, 1994), p. 284.
82. Abū Muḥammad ‘Abd al-Malik ibn Hishām, *Al-Sīrah al-Nabawiyyah*, (Miṣr: Muṣṭafā al-Bābī al-Ḥalabī wa Awlādūh, 1955), vol. 2, p. 574. The arrival of the Christian delegation from Najran to the Prophet Muhammad in Madinah is authentically documented in both collections of hadith: al-Bukhārī, no. 4380 and Muslim, no. 2420, according to Abd al-Baqī’s numbering. However, some details of the event and particularly the Prophet’s permission for Christians to pray in the mosque does not exist at all in al-Bukhārī and Muslim. Actually, the source of the detailed information is Muḥammad ibn Ishāq, who narrates it from Muḥammad ibn Ja‘far ibn al-Zubayr, but this chain of transmission is problematic in terms of its discontinuity, since Muḥammad ibn Ja‘far ibn al-Zubayr was from the generation succeeding the Successors, *al-Tābi‘ūn* (See Ibn Ḥajar al-‘Asqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani, (Dār al-‘Āṣimah, n.d.), p. 832.) Nevertheless, there is a possibility for the detailed narration to be an authentic one because in his commentary on verse 61 of surah *Āl ‘Imrān*, after mentioning the detailed content transmitted by Muḥammad ibn Ja‘far ibn al-Zubayr, Ibn Kathīr states: “Ibn Mardawayh narrates from Muḥammad ibn Ishāq, from ‘Āṣim ibn ‘Umar ibn Qatādah, from Maḥmūd ibn Labīd, from Rāfi‘ ibn Khadij that: ‘the delegation from Najran came to the Prophet, peace be upon him...’ and then mentions the same story (narrated by Muḥammad ibn Ja‘far ibn al-Zubayr)...in greater detail.” (see Ismā‘īl ibn Kathīr, *Tafsīr al-Qur‘ān al-‘Azīm* (Beirut: Mu‘assasah al-Rayyān, 1998), vol. 1, p. 481). The chain of transmission through which Ibn Mardawayh narrates the information is connected and authentic, since, apart from Muḥammad ibn Ishāq who is generally defined as a trustworthy narrator (see Ibn Ḥajar al-‘Asqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-‘Āṣimah, n.d.), p. 825.), the rest of the narrators appear in the collections of al-Shaykhayn: al-Bukhārī’s and Muslim (see the conclusion of Shuaib al-Arnaut regarding the above chain in Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad*, edited by Shuaib al-Arnaut (Beirut: Mu‘assasah

## Notes

- al-Risālah, 2001), vol. 25, p. 133). So, the narration of Ibn Mardawayh might have been the reason for some classical sources of Islamic juresprudence to accept the information about the Prophet's permission for Christians to pray in the mosque as authentic. For example, Ibn Qayyim al-Jawziyyah in his *Aḥkām Abl al-Dhimmah* states the following: "It is **authentically** transmitted from the Prophet, peace be upon him, that he received the Christian delegation from Najran in his mosque and when the time for their prayer came they prayed in the mosque." (See Ibn Qayyim al-Jawziyyah, *Aḥkām Abl al-Dhimmah* (al-Dammām: Ramādi li al al-Nashr, 1997), p. 397). Yet, the works of Ibn Mardawayh, in which he transmits the information, are unfortunately not available to us, having become lost down the centuries.
83. S.H. Griffith, *Disputing with Islam in Syriac: The Case of the Monk of Bêt Hâlê and a Muslim Emir* (*Hugoye: Journal of Syriac Studies*, January, pp. 1-45), vol. 3, para. 6.
  84. S.H. Griffith, *Arabic Christianity in the Monasteries of Ninth-Century Palestine* (Hampshire: Variorum, 1992), p. 102.
  85. S.H. Griffith, *The Beginnings of Christian Theology in Arabic* (Hampshire: Ashgate, 2002), p. 271.
  86. Mark Swanson, "The Christian al-Mamun Tradition." In *Christians at the Heart of Islamic Rule*, edited by David Thomas, 63-92, (Leiden-Boston: Brill, 2003), p. 65.
  87. Ibid. The words "by that which is better" come from surah *Al-ʿAnkabūt*: "And dispute ye not with the People of the Book, except with means better (than mere disputation)... ." (Qur'an *al-ʿAnkabūt* 29: 46).
  88. Ibid., pp. 67-68.
  89. Hilary Kilpatrick, "Monasteries Through Muslim Eyes: The Diyārāt Books." In *Christians at the Heart of Islamic Rule: Church Life and Scholarship in 'Abbasid Iraq*, edited by David Thomas, 19-37, (Leiden: Brill, 2003), p. 19.
  90. Ibid., p. 23.
  91. Muhammad Legenhausen, "A Muslim's Non-Reductive Religious Pluralism" In *Islam and Global Dialogue*, p. 54.
  92. Fathi Osman, *The Other* (USA: Pharos Foundation, 2008), p. 37.
  93. Muhammad al-Buti, *Fiqh al-Sīrah al-Nabawiyyah* (Damascus: Dār al-Salām, 2004), pp. 258-259.
  94. Muhammad A. Bakhit, *The Fourth International Conference on the History of Bilad al-Sham During the Umayyad Period*, vols. Arabic Section-1, (Amman: University of Jordan, 1989), p. 415.

## Notes

### Chapter 2

1. Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an* (McGill-Queen's University Press, 2002), p. 252.
2. 'Alī al-Muttaqī al-Hindī, *Kanz al-'Ummāl fī Sunan al-Aqwāl wa al-Af'āl* (Beirut: Mu'assasah al-Risālah, 1985), vol. 12, pp. 660-661.
3. Jean-Jacques Rousseau, *The Social Contract and The First and Second Discourses*, edited by Susan Dunn (New Haven and London: Yale University Press, 2002), p. 156.
4. *Ibid.*, p. 159.
5. Said Nursi, *Münazarat* (Istanbul: Envâr Ne riyat, 1993), pp. 24-25 cited in T.S.J. Michel, "Muslim-Christian Dialogue and Cooperation in the Thought of Bediuzzaman Said Nursi." *The Muslim World* 89, no. 3-4 (1999): 325-335, pp. 329-331.
6. See Franz Rosenthal, *The Muslim Concept of Freedom* (Leiden: E. J. Brill, 1960).
7. Abū al-Ḥusayn ibn Fāris, *Mu'jam al-Maqāyīs fī al-Lughah* (Beirut: Dār al-Fikr, 1998), p. 240.
8. *Ibid.*
9. The sentence in the quotation is translated in Franz Rosenthal, *The Muslim Concept of Freedom* (Leiden: E. J. Brill, 1960), p. 24.
10. Al-Rāghib al-Aṣfahānī, *Mufradāt Alfāz al-Qur'ān*, edited by Safwan Daudi (Damascus: Dār al-Qalam, 2002), pp. 224-225.
11. Fakhr al-Dīn al-Rāzī, *Al-Mabāhith al-Sharqiyyah* (Hyderabad: Majlis Dā'irah al-Ma'ārif, 1343 AH), vol.2, p. 414; translated in Franz Rosenthal, *The Muslim Concept of Freedom* (Leiden: E. J. Brill, 1960), p. 25.
12. Muḥammad al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, translated by Muhammad Muhsin Khan (Beirut: Dār al-'Arabiyyah, 1985), vol.8, p. 296.
13. Abū Ḥāmid al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), vol.3, p. 247.
14. Franz Rosenthal, *The Muslim Concept of Freedom* (Leiden: E. J. Brill, 1960), p. 11.
15. Abū al-Ḥasan al-Wāḥidī, *Asbāb al-Nuzūl* (Cairo: Maktabah al-Mutanabbī, n.d.), p. 47.
16. Muhammad al-Albanī, *Ṣaḥīḥ Sunan Abī Dāwūd* (Riyad: Maktabah al-Ma'ārif, 2000), vol.3, p. 148, no. 2682.
17. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1999), vol.3, p. 17.
18. Abū Ja'far al-Nuḥās, *Kitāb al-Nāsikh wa al-Mansūkh fī al-Qur'ān al-Karīm* (Al-Maktabah al-'Ālamiyyah, 1938), p. 81.

## Notes

19. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.2, p. 26.
20. Abū Ja‘far al-Nuḥās, *Al-Nāsikh wa al-Mansūkh*, edited by Sulaiman al-Lahim (Beirut: Mu‘assasah al-Risālah, 1991), vol.1, pp. 102-114.
21. Fadl Abbass, *Itqān al-Burhān fī ‘Ulūm al-Qur’ān* (Amman: Dār al-Furqān, 1997), vol.2, pp. 11-12.
22. Muhammad abu Zahrah, *Zabrah al-Tafāsīr* (Dār al-Fikr al-‘Arabī, n.d.), vol.1, p. 41.
23. Ibid.
24. Muslim scholar (d. 934), and by whom Fakhr al-Dīn al-Rāzī was influenced.
25. Muhammad Abu Zahrah, *Zabrah al-Tafāsīr* (Dār al-Fikr al-‘Arabī, n.d.), vol.1, p. 41.
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17. Abū al-Ḥusayn ibn Fāris, *Muʿjam al-Maqāyīs fī al-Lughah* (Beirut: Dār al-Jīl, 1999), vol.2, p. 110.
18. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.8, p. 89.
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23. J. Budziszewski, “Act Naturally,” *Australian Presbyterian*, June 2005: 4-8.
24. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol.15, p. 223.
25. Henry Coribn, *History of Islamic Philosophy*, translated by Liadain Sherrard (London: Kegan Paul International, n.d.), p. 3.
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27. “Their mothers are different, but their religion is one” means that prophets had different legislations but one religion.
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32. Abū Ḥayyān al-Tawḥīdī, *Al-Muqābasāt*, edited by Hasan al-Sandubi (Cairo: Dār Suʿād al-Ṣabāḥ, 1992), p. 142, no. 4.
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39. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.6, p. 86.
40. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol.7, p. 336.
41. Ibid., pp. 338-339.
42. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.9, pp. 300-304.
43. Ibid., vol.3, p. 206.
44. Ibid., p. 213.
45. Maḥmūd al-Zamakhsharī, *Al-Kashshāf‘an Ḥaqā’iq al-Tanzīl* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995), vol.3, p. 586.
46. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol.1, p. 558.
47. Maḥmūd al-Zamakhsharī, *Al-Kashshāf‘an Ḥaqā’iq al-Tanzīl* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995), vol.3, p. 587.
48. Said Nursi, *Şayqal-Islām*, translated by Ihsan Qasim al-Salihi (Cairo: Sharikah Sūzlar, 2004), p. 339.
49. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol.13, pp. 11-12.
50. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.9, p. 279.
51. Multiplicity of perceptions towards religious truth is a terrestrial fact which should not be misused as a reason for mutual judgement and accusations, since such actions exclusively pertain to God in the eschatological context of human accountability.
52. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol.7, p. 141; Muḥammad al-Qurṭubī, *Al-Jāmi‘ li Ahkām al-Qur‘ān* (Beirut: Dār al-Fikr, 1998), vol.5, p. 101; Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol.5 (Tunis: Maison Souhnoun, n.d.), pp. 189-190.
53. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol.4, p. 610; Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol.6, p. 14.

## Notes

54. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol.4, p. 610.
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56. Sayyid Qutub, *In the Shade of the Qur’an*, edited by M.A. Salahi, translated by M.A. Salahi and A.A. Shamis (Leicester: The Islamic Foundation, 1999), vol.1, p. 134.
57. This is the alternative translation given by ‘Abdullah Yūsuf ‘Alī.
58. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.1, p. 42.
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60. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol.8, p. 140.
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62. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.6, p. 194.
63. *Q-w-l* taken as a noun *qawl*, means “a word” the plural of which is *aqwāl*, “words”, whereas taken as a verb *qāl-yaqūl*, it means “to say, to utter words”.
64. Abu Zayd al-Idrisi, *Dirāsāt Qur’āniyyah*, 15 10 2008, <http://www.almulta-ka.net> (accessed 01 17, 2011).
65. ‘Alī al-Rummānī; Ḥamd al-Khaṭṭabī and ‘Abd al-Qādir al-Jurjānī, *Thalāth Rasā’il Fī I’jāz al-Qur’ān* (Cairo: Dār al-Ma’ārif, n.d.), pp. 21-27.
66. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol.11, p. 59.
67. Ibid.
68. Ibid.
69. Badr al-Dīn al-Zarkashī, *Al-Burbān fī ‘Ulūm al-Qur’ān* (Beirut: Dār al-Jil, 1988), vol.1, p. 193.
70. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.7, p. 224.
71. Ibid., p. 225.
72. In the researcher’s opinion “forgive them” is more appropriate than “keep clear of them” as a meaning of “*fa’ a’riḍ ‘anhum*” in this particular verse.
73. In the researcher’s opinion “advise them” is more appropriate than “admonish them” as a meaning of “*wa ‘izhum*” in this particular verse.
74. Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur’an*, (McGill-Queen’s University Press, 2002).

## Notes

75. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 5, p. 164.
76. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol. 2, p. 108.
77. Maḥmūd al-Zamakhsharī, *Al-Kashshāf ‘an Ḥaqā’iq al-Tanzīl* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995), vol. 1, p. 516.
78. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 5, p. 165.
79. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol. 7, p. 473; Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 10, pp. 123-128.
80. According to all sources of Qur’anic exegesis the meaning of *kalimah sawā’* is either “a just word” or “a common word.” In the researcher’s opinion the most accurate meaning of *kalimah sawā’* seems to be “an equitable word” which combines between “just” and “common.”
81. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol. 2, p. 268.
82. ‘Abd al-Ḥaq ibn ‘Aṭīyyah, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2001), vol. 1, p. 449.
83. Hassan Hanafi, *Religious Dialogue and Revolution* (Cairo: The Anglo-Egyptian Bookshop, 1976), p. 1.
84. Ibid.
85. Isam al-Humaidan, *Al-Ṣaḥīḥ min Asbāb al-Nuzūl* (Beirut: Mu’assasah al-Rayyān, 1999), pp. 27-28.
86. Abū al-Ḥasan al-Wāḥidī, *Asbāb al-Nuzūl* (Cairo: Maktabah al-Mutanabbī, n.d.), p. 23. Trans. Mokrane Guezou, <http://www.altafsir.com/asbabalnu-zol.asp?soraname=1&ayah=0&img=a&languageid=2>
87. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol. 1, p. 542.
88. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 2, p. 10.
89. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol. 1, p. 615. Al-Humaidan judged the narration’s chain of transmission as *ḥasan*, good, which falls into the category of acceptable hadith. See Isam al-Humaidan, *Al-Ṣaḥīḥ min Asbāb al-Nuzūl* (Beirut: Mu’assasah al-Rayyān, 1999), p. 31.

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### Chapter 4

1. Muhammad Amarah, *Al-Ta'addudiyyah: Al-Ru'yah al-Islāmiyyah wa al-Taḥaddiyāt al-Gharbiyyah* (Cairo: Dār Nahḍah Miṣr, 1997).
2. Muhammad Legenhausen, "A Muslim's Non-Reductive Religious Pluralism." In *Islam and Global Dialogue*, p. 60.
3. Abdulaziz O. Altwajiri, *Islam and Inter-religious Coexistence on the Threshold of the 21st Century* (Rabat: ISESCO, 1998), p. 37.
4. Ali Asani, "So That You May Know One Another: A Muslim American Reflects on Pluralism and Islam." *Annals of the American Academy of Political and Social Science*, July 2003: 40-51, p. 42.
5. Badr al-Dīn al-Zarkashī, *Al-Burbān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Jil, 1988), vol.1, p. 194.
6. Fadl Abbas, *Itqān al-Burbān fī 'Ulūm al-Qur'ān* (Amman: Dār al-Furqān, 1997), vol.1, p. 380.
7. *Bāhili* is a person belonging to the Arab tribe of *Bāhilah*, which was perceived as a tribe of low social status among the Arabs.
8. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.10, p. 258.
9. Sayyid Qutub, *In the Shade of the Qur'an*, edited by M.A. Salahi, translated by M.A. Salahi and A.A. Shamis, (Leicester: The Islamic Foundation, 2009), vol.xvi, p. 69.
10. Muhammad M. Hijazi, *Al-Tafsīr al-Wāḍiḥ* (Al-Zaqāziq: Dār al-Tafsīr, 2003), vol.3, p. 498.
11. Burhān al-Dīn al-Biqā'ī, *Naẓmu al-Durar fī Tanāsuh al-Āyāt wa al-Suwar* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1995), vol.7, p. 235.
12. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.10, p. 258.
13. Said Nursi, *Ṣayqal al-Islām*, translated by Ihsan Qasim al-Salihi (Cairo: Sharikah Sūzlar, 2004), p. 339.
14. Ibn Ḥajar al-'Asqalānī, *Fath al-Bārī: Sharḥ Ṣaḥīḥ al-Bukhārī* (Damascus: Dār al-Fayḥā', 1997), vol.6, p. 642, no. 3489.
15. Muhammad Abu al-Nail, *Tafsīr al-Imām Mujāhid ibn Jabr* (Naṣr: Dār al-Fikr al-Islāmi al-Ḥadīthah, 1989), p. 610.
16. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1999), vol.11, p. 397; Maḥmūd al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1995), vol.4, p. 365.
17. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol.14, p. 137.

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18. Ibid., p. 138.
19. Ibid., pp. 140-141.
20. Sayyid Qutub, *In the Shade of the Qur'an*, edited by M.A. Salahi, translated by M.A. Salahi and A.A. Shamis (Leicester: The Islamic Foundation, 2009), vol.xvi, p. 97.
21. Sayyid Qutub *Fī Zīlāl al-Qur'ān* (Beirut: Dār al-Shurūq, 1996), vol.6, p. 3348.
22. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.10, pp. 259-260.
23. Ibid., p. 260.
24. Muhammad al-Tabatabai, *Al-Mīzān fī Tafsīr al-Qur'ān* (Beirut: Mu'assasah al-ʿIlmiyyah, 1972), vol.18, p. 326.
25. Tariq Ramadan, "Interreligious Dialogue from an Islamic Perspective." In *How to Conquer the Barriers to Intercultural Dialogue: Christianity, Islam and Judaism*, by Timmerman Christiane and Barbara Segaeert, 85-104, (Brussels: P.I.E, Peter Lang, 2007).
26. Abdelmajid Najar, *The Islamic Civilizing Process* (Beirut: Dār al-Gharb al-Islāmī, 1999), vol.1, pp. 59-63.
27. Jeremy Henzell-Thomas, *The Challenge of Pluralism and the Middle Way of Islam* (Richmond, UK: AMSS, 2002), p. 2.
28. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.4, p. 398.
29. Muhammad al-Zawaiti, *Tafsīr al-Ḍaḥḥāk* (Cairo: Dār al-Salām, 1999), vol.1, p. 316.
30. Muhammad Abu al-Nail, *Tafsīr al-Imām Mujāhid ibn Jabr* (Naṣr: Dār al-Fikr al-Islāmī al-Ḥadīthah, 1989), p. 299.
31. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.4, p. 400.
32. Muhammad al-Zawaiti, *Tafsīr al-Ḍaḥḥāk* (Cairo: Dār al-Salām, 1999), vol.1, p. 398.
33. Badr al-Dīn al-Zarkashī, *Al-Burhān fī ʿUlūm al-Qur'ān* (Beirut: Dār al-Jil, 1988), vol.1, p. 194.
34. Underlined by the researcher.
35. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.4, pp. 400-401.
36. Maḥmūd al-Zamakhsharī, *Al-Kashshāf ʿan Ḥaqāʾiq al-Tanzīl* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995), vol.1, p. 590.
37. Ibid.

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38. Ibid.
39. Al-Qāsim ibn Salām, *Faḍā'l al-Qur'ān wa Ma'ālimuh wa Ādābuh*, edited by Ahmad al-Khaiati (The Kingdom of Morocco: Wizārah al-Awqāf wa al-Shu'ūn al-Islāmiyyh, 1995), vol.2, p. 45, no. 444.
40. Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb* (Beirut: Mu'assasah al-Risālah, 2001), vol.2, p. 229.
41. Ibid., vol.3, pp. 115-116.
42. Ibid., vol.4, p. 490.
43. Aḥmad ibn Ḥanbal, *Al-Musnad* (Cairo: Dār al-Ḥadīth, 1995), vol.17, p. 623, no. 25424.
44. Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad*, edited by Shuaib al-Arnaut, (Beirut: Mu'assasah al-Risālah, 2001), vol.42, p. 353, no. 57425.
45. By the term “the Two Shaikhs,” in the field of Hadith, are meant al-Bukhārī and Muslim.
46. Muḥammad al-Ḥākim, *Al-Mustadrak ʿalā al-Ṣaḥīḥayn*, edited by Mustafa Ata (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1990), vol.2, p. 340, no. 3210.
47. Badr al-Dīn al-Zarkashī, *Al-Burbān fī ʿUlūm al-Qur'ān* (Beirut: Dār al-Jil, 1988), vol.1, p. 194.
48. Muḥammad al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, translated by Muhammad Muhsin Khan (Beirut: Dār al-ʿArabiyyah, 1985), vol.1, p. 38, no. 43.
49. Muslim scholar (d. 934), and by who Fakhr al-Dīn al-Rāzī was influenced.
50. Muhammad Abu Zahrah, *Zabrah al-Tafāsīr* (Dār al-Fikr al-ʿArabī, n.d.), vol.1, p. 41.
51. Muhammad al-Ghazali, *Naẓarāt fī al-Qur'ān* (Cairo: Nahḍah Miṣr, 2005), p. 194.
52. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.4, p. 405.
53. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.3, p. 74.
54. The subtle nuances of the conjunction *wāw al-ʿatf* are lost in the process of English translation.
55. Maḥmūd al-Zamaksharī, *Al-Kashshāf ʿan Ḥaqāʾiq al-Tanzīl* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995), vol.1, p. 591.
56. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.3, p. 87.
57. Muḥammad al-Qurṭubī, *Al-Jāmiʿ li Aḥkām al-Qur'ān* (Beirut: Dār al-Fikr, 1998), vol.3, p. 18.
58. Ibn al-Qayyim al-Jawziyyah, *Zād al-Muhājir*, edited by Said Ibrahim Sadiq (Cairo: Dār al-Ḥadīth, n.d.), p. 10.

## Notes

59. Muhammad R. Rida, *Tafsīr al-Manār* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.6, p. 107.
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61. Ibid.
62. Muhammad al-Tabatabai, *Al-Mīzān fī Tafsīr al-Qurʿān* (Beirut: Muʿassasah al-Aʿlamī, 1997), vol.5, p. 166.
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64. This is the alternative translation given by Abdullah Yusuf Ali.
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66. Ibid.
67. Emphasis mine.
68. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.4, p. 614.
69. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol.1, p. 42.
70. Ibid., vol.3, p. 224.
71. Ibid., vol.1, p. 42.
72. Muhammad al-Sharawi, *Tafsīr al-Shaʿrāwī* (Cairo: Akhbār al-Yawm, 1991), vol.1, p. 638.
73. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol.6, p. 14.
74. ʿAzīz: title of a nobleman or officer of Court, of high rank.
75. Muhammad al-Sharawi, *Tafsīr al-Shaʿrāwī* (Cairo: Akhbār al-Yawm, 1991), vol.11, pp. 6884-6885.
76. Stanislaw Grodz, “Vie with Each Other in Good Works’: What Can a Roman Catholic Missionary Order Learn from Entering into Closer Contact with Muslims?,” *Islam and Christian-Muslim Relations* (Routledge) 18 (2007): 205-218, p. 207.
77. Ibid.
78. Muhammad Asad, *The Message of the Qurʿān* (Bristol: The Book Foundation, 2003), vol.4, p. 570.
79. Maḥmūd al-Zamakhsharī, *Al-Kashshāf ʿan Ḥaqāʾiq al-Tanzīl* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995), vol.3, p. 157.
80. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol.12, p. 40.

## Notes

81. Muhammad al-Said Tantawi, *Al-Tafsīr al-Wasīṭ li al-Qurʾān al-Karīm* (Cairo: Maṭbaʿah al-Saʿādah, 1985), vol.9, p. 72.
82. Badr al-Dīn al-Zarkashī, *Al-Burhān fī ʿUlūm al-Qurʾān* (Beirut: Dār al-Jil, 1988), vol.1, p. 194.
83. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.9, p. 162.
84. Muḥammad al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, translated by Muhammad Muhsin Khan (Beirut: Dār al-ʿArabiyyah, 1985), vol.1, p. 4, no. 3.
85. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.9, pp. 163-164.
86. Muhammad al-Sharawi, *Tafsīr al-Shaʿrāwī* (Cairo: Akhbār al-Yawm, 1991), vol.16, pp. 9838-9840.
87. Muhammad al-Tabatabai, *Al-Mizān fī Tafsīr al-Qurʾān* (Beirut: Muʿassasah al-ʿAlamī, 1972), vol.14, pp. 385-386.
88. Muhammad Asad, *The Message of the Qurʾan* (Bristol: The Book Foundation, 2003), vol.1, p. 68.
89. Muhammad Abu Zahrah, *Tanzīm al-Islam li al-Mujtamaʿ* (Cairo: Dār al-Fikr al-ʿArabī, n.d.), p. 60.

## Chapter 5

1. David Marshall, *God, Muhammad and the Unbelievers* (London: Curzon Press, 1999).
2. ʿAbd al-Raḥmān ibn Khaldūn, *The Muqaddimah: An Introduction to History*, translated by Franz Rosenthal (Princeton: Princeton University Press, 1967), vol.1, p. 302.
3. ʿAbd al-Raḥmān ibn Khaldūn, *The Muqaddimah: An Introduction to History*, translated by Franz Rosenthal (Princeton and Oxford: Princeton University Press, 2005), p. 119.
4. Carl Brockelmann, *History of the Islamic Peoples* (London: Routledge and Kegan Paul, 1949), p. 4.
5. Ibid.
6. Ḥājī Khalifah, *Kashf al-Zunūn* (Dār al-Fikr, 1982), vol.1, p. 204.
7. ʿAlī ibn al-Athīr, *Al-Kāmil fī al-Tārīkh* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1998), vol.1, p. 410.
8. Ignaz Goldziher, *Muslim Studies*, translated by C.R. and Stern, S.M. Barber, (London: George Allen and Unwin Ltd, 1967), p. 21.
9. Fathi Osman, *The Other* (USA: Pharos Foundation, 2008), p. 37.
10. Muhammad Asad, *The Message of the Qurʾan* (Bristol: The Book Foundation, 2003), vol.4, p. 570.

## Notes

11. Muhammad al-Sharawi, *Tafsīr al-Shaʿrāwī* (Cairo: Akhbār al-Yawm, 1991), vol. 16, pp. 9838-9840.
12. Abū al-Ḥusayn ibn Fāris, *Muʿjam al-Maqāyīs fī al-Lughah* (Beirut: Dār al-Fikr, 1998), p. 874.
13. Al-Rāghib al-Aṣfahānī, *Mufradāt Alfāz al-Qurʿān*, edited by Safwan Dawudi (Damascus: Dār al-Qalam, 2002), p. 655.
14. Muḥammad ibn Manẓūr, *Lisān al-ʿArab* (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, Muʿassasah al-Tārīkh al-ʿArabī, 1999), vol. 11, p. 33; Abū al-Ḥusayn ibn Fāris, *Muʿjam al-Maqāyīs fī al-Lughah* (Beirut: Dār al-Fikr, 1998), p. 874.
15. Rohi Baalbaki, *Al-Mawrid: A Modern Arabic-English Dictionary* (Beirut: Dār al-ʿIlm li al-malāyīn, 2001), p. 850.
16. Muḥammad ibn Manẓūr, *Lisān al-ʿArab* (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, Muʿassasah al-Tārīkh al-ʿArabī, 1999), vol. 11, p. 35; ʿUthmān ibn Jinnī, *Al-Munṣif* (Al-Jumhuriyyah al-ʿArabiyyah al-Muttaḥidah: Al-Idārah al-ʿAmmah li al-Thaqāfah, 1960), vol. 3, p. 277.
17. Rohi Baalbaki, *Al-Mawrid: A Modern Arabic-English Dictionary* (Beirut: Dār al-ʿIlm li al-Malāyīn, 2001), p. 841.
18. The second source noun *muqāṭalah* does not exist in the Qurʿān.
19. Jamal Abu Hassan, “Al-ʿAlāqah bayn al-Muslimīn wa Ahl al-Kitāb fī Ḍawʾ al-Aḥkāṁ al-Qurʿāniyyah.” An Unpublished Essay.
20. It seems that the expression “the verse of the sword” was not applied among the Companions and their Successors. Even exegetes such as al-Ṭabarī (d. 610 AH), al-Zamakhsharī (d. 538 AH), and al-Rāzī (d. 606 AH), do not mention the expression “the verse of the sword.” It appears that Ibn Kathīr (d. 774 AH) emphasised this expression where in relation to 9:5 he states “and this precious verse is the verse of the sword.” See Ismāʿīl ibn Kathīr, *Tafsīr al-Qurʿān al-ʿAẓīm* (Beirut: Muʿassasah al-Rayyān, 1998), vol. 2, p. 443. On the other hand, Ibn Taymiyyah (d. 728 AH) is of the opinion that “every verse in the Qurʿān containing an imperative of jihad is called ‘the verse of the sword.’” See Aḥmad ibn Taymiyyah, *Qāʾidah Mukhtaṣarah fī Qitāl al-Kuffār wa Muhādananahim wa Tahrim Qatlihim li Mujarrad Kufrihim*, edited by Abd al-Aziz Abdullah al-Zair Al Hamd (Riyad: Maktabah al-Malik Fahd al-Waṭaniyyah, 2004), pp. 115-116.
21. ʿAbd al-Raḥmān ibn Abī Ḥātim, *Al-Tafsīr bi al-Maʿthūr* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2006), vol. 5, p. 10.
22. Jalāl al-Dīn al-Suyūṭī, *Al-Durr al-Manthūr fī al-Tafsīr bi al-Maʿthūr* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2000), vol. 3, p. 384.

## Notes

23. ʿAbd al-Ḥaq ibn ʿAṭiyyah, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-ʿAzīz* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2001), vol. 3, p. 8.
24. Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb* (Beirut: Muʿassasah al-Risālah, 2001), vol. 1, p. 320.
25. *Ibid.*, p. 321.
26. Ibn Ḥajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-ʿĀshimah, n.d.), p. 205.
27. Italics mine.
28. Muḥammad al-Samarqandī, *Tafsīr al-Samarqandī – Baḥr al-ʿUlūm*, edited by Mahmud Matraji (Beirut: Dār al-Fikr, 1997), vol. 2, p. 39.
29. Al-Ḥusayn ibn al-Faḍl (d. 282H-895 C.E.) was a prominent scholar of Qurʾanic exegesis. His particular area of expertise was in the field of linguistic exegesis. See Shams al-Dīn M. al-Dāwudī, *Ṭabaqāt al-Mufasssīrīn*, edited by Ali Muhammad Umar (Cairo: Maktabah Wahbah, 1994), vol. 1, p. 156. He was praised by Ibn Ḥajar who said that Al-Ḥusayn ibn al-Faḍl “is one of the senior and noble scholars.” See Ibn Ḥajar al-ʿAsqalānī, *Lisān al-Mīzān*, edited by Adil Ahmad Abd al-Mawjud and Ali Muhammad Muawwad (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1996), vol. 2, p. 353.
30. Al-Ḥusayn al-Bagawī, *Maʿālim al-Tanzīl fī al-Tafsīr wa al-Taʾwīl* (Beirut: Dār al-Fikr, 2002), vol. 3, p. 7.
31. Muḥammad al-Qurtubī, *Al-Jāmiʿ li Ahkām al-Qurʾān* (Beirut: Dār al-Fikr, 1998), vol. 4, p. 13.
32. Ismāʿīl ibn Kathīr, *Tafsīr al-Qurʾān al-ʿAzīm* (Beirut: Muʿassasah al-Rayyān, 1998), vol. 2, p. 443.
33. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī*, edited by Ahmad Shakir Mahmud Shakir (Cairo: Maktabah Ibn Taymiyyah, n.d.), vol. 1, p. 263.
34. Ibn Manjuwayh al-Aṣbahānī, *Rijāl Ṣaḥīḥ Muslim*, edited by Abdullah al-Laithi (Beirut: Dār al-Maʿrifah, 1987), vol. 2, p. 56.
35. See chapter two, the section on forgiveness, the discussion following verse 2:109, for more details of ʿAlī ibn Abī Ṭalḥah’s chain of transmission.
36. Abū Jaʿfar al-Nuḥās, *Kitāb al-Nāsikh wa al-Mansūkh fī al-Qurʾān al-Karīm* (Al-Maktabah al-ʿĀlamiyyah, 1938), p. 166.
37. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 8, p. 234.
38. Muhammad ibn Ashur, *Tafsīr al-Tahrīr wa al-Tanwīr* (Tunis: Maison Souhoun, n.d.), vol. 5, p. 115.
39. Muhammad al-Sharawī, *Tafsīr al-Sharawī* (Cairo: Akhbār al-Yawm, 1991), vol. 8, p. 4875.

## Notes

40. Ibid.
41. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.6, p. 305.
42. Ibid.
43. Ibid.
44. At this point, it should be mentioned that al-Ṭabarī is one of the earliest exegetes to employ the textual context as a crucially important means for weighing the most precise meaning of Qurʿanic words and verses.
45. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol.6, p. 320.
46. In respect of the chain of transmission, it is the most reliable and authentic chain through which Qatādah’s exegetical opinions are transmitted. This is because Saʿīd ibn Abī ʿArūbah in addition to being a reliable transmitter, *thiqah ḥāfiẓ*, is also one of the most reliable and accurate sources of Qatādah’s *tafsīr*. See Ibn Ḥajar al-ʿAsqalānī, *Taqrīb al-Tabdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-ʿĀshimah, n.d.), p. 384. In the same way, Yazīd ibn Zurayʿ is a reliable, firm transmitter, *thiqah thabat* (ibid., p. 1074), as well as Bishr ibn Muʿādh al-ʿAqadī who is defined as trustworthy transmitter, *ṣadūq* (Ibid., p. 171).
47. Aḥmad ibn Taymiyyah, *Qāʿidah Mukhtaṣarah fī Qitāl al-Kuffār wa Muhādananatihim wa Tahrīm Qatlibhim li Mujarrad Kufrihim*, edited by Abd al-Aziz Abdullh al-Zair Al Hamd (Riyad: Maktabah al-Malik Fahd al-Wataniyyah, 2004), pp. 116-117.
48. Muhammad Asad, *The Message of the Qurʿan* (Bristol: The Book Foundation, 2003), vol.2, p. 289.
49. Muhammad Abu Zahrah, *Naẓariyyah al-Harb fī al-Islām* (Cairo: Al-Majlis al-Aʿlā li al-Shuʿūn al-Islāmiyyah, 2008), p. 23.
50. Muhammad al-Sharawi, *Tafsīr al-Shaʿrāwī* (Cairo: Akhbār al-Yawm, 1991), vol.8, p. 4875-4876.
51. The other most common Arabic conditional word is *idbā* which indicates likeness, exactly the opposite indication of *in*, but the English translation refers to both as “if.” This shows how the nuances and the beauty of the original Arabic text are lost through the process of translation.
52. Fadl Abbas, *Al-Balāghah: Funūnuhā wa Afnānuhā* (Amman: Dār al-Furqān, 1992), p. 338.
53. In the English language it is different, since the conditional word “if” is usually followed by the subject, and then the verb.
54. The inversion exists in the original Arabic text, not in the translation, where the original syntactic order has been re-organised.

## Notes

55. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol.6, p. 349; Maḥmūd al-Zamakhsharī, *Al-Kashshāf ‘an Haqā’iq al-Tanzīl* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995), vol.2, p. 254.
56. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol.8, pp. 29-31.
57. Muhammad R. Rida, *Tafsīr al-Manār* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol.10, p. 259.
58. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhoun, n.d.), vol.5, pp. 163-164.
59. Fathi Osman, *The Other* (USA: Pharos Foundation, 2008), p. 37.
60. The area of Karak in today’s Southern Jordan.
61. Muḥammad al-Wāqidi, *Kitāb al-Maghāzī*, edited by Marsden Jones (‘Ālam al-Kutub, 1984), p. 755.
62. Ibn Ḥajar al-‘Asqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-‘Āsimah, n.d.), p. 716.
63. *Ibid.*, p. 322.
64. Abū Bakr al-Baghdādī, *Tārīkh Baghdād* (Beirut: Dār al-Kutub al-‘Ilmiyyah, n.d.), vol.3, p. 3.
65. Nur al-Din Itr, *Manhaj al-Naqd fī ‘Ulūm al-Ḥadīth* (Damascus: Dār al-Fikr, 1981), p. 100.
66. Ibn Ḥajar al-‘Asqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-‘Āsimah, n.d.), p. 882.
67. Abd al-Aziz al-Salumi, *Al-Wāqidi wa Kitābuhu al-Maghāzī: Manhajuhu wa Maṣādiruhu* (Al-Madīnah al-Munawwarah: Al-Jāmi‘ah al-Islāmiyyah, 2004), vol.2, p. 847.
68. The name of the springs where the battle of *Banū Muṣṭalaq* occurred in the year 626 C.E./5 AH.
69. Abū Bakr al-Baghdādī, *Tārīkh Baghdād* (Beirut: Dār al-Kutub al-‘Ilmiyyah, n.d.), vol.3, p. 6; ‘Alī ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, edited by Umar al-Amrawī (Beirut: Dār al-Fikr, 1997), vol.54, p. 445.
70. Abd al-Aziz al-Salumi, *Al-Wāqidi wa Kitābuhu al-Maghāzī: Manhajuhu wa Maṣādiruhu* (Al-Madīnah al-Munawwarah: Al-Jāmi‘ah al-Islāmiyyah, 2004), vol.2, p. 848.
71. Muḥammad ibn Sa‘d, *Al-Ṭabaqāt al-Kubrā*, edited by Muhammad Ata (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1997), vol.2, p. 97.
72. Yūsuf ibn ‘Abd al-Barr, *Al-Istī‘āb fī Ma‘rifah al-Aṣḥāb*, edited by Ali Muawwad and Adil Abd al-Mawjud (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2002), vol.1, p. 361.
73. ‘Izz al-Dīn ibn al-Athīr, *‘Usud al-Ghābah fī Ma‘rifah al-Ṣaḥābah*, edited by

## Notes

- Ali Muawwad and Adil Abd al-Mawjud (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1994), vol. 1, p. 628.
74. Ibn Ḥajar al-‘Asqalānī, *Al-Iṣābah fī Tamyiz al-Ṣaḥābah*, edited by Ali al-Bajawi (Beirut: Dār al-Jīl, 1992), vol. 1, p. 589.
75. Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī: Sharḥ Ṣaḥīḥ al-Bukhārī* (Damascus: Dār al-Fayḥā’, 1997), vol. 7, p. 639.
76. Muhammad al-Buti, *Fiqh al-Sīrah al-Nabawiyyah* (Damascus: Dār al-Salām, 2004), p. 258.
77. *Ibid.*, p. 259.
78. Muḥammad al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, translated by Muhammad Muhsin Khan, vol. 6 (Beirut: Dār al-‘Arabiyyah, 1985), p. 407, no. 435.
79. In the original Arabic text, the expression appears as *kunnā taḥaddathnā*, the connotation of which is different from “it was rumoured” which indicates doubt and uncertainty.
80. Muḥammad al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, translated by Muhammad Muhsin Khan (Beirut: Dār al-‘Arabiyyah, 1985), vol. 3, pp. 388-389, no. 648.
81. The region of today’s Southern Jordan.
82. Aḥmad ibn Taymiyyah, *Qā’idah Mukhtaṣarah fī Qitāl al-Kuffār wa Muḥādananahim wa Taḥrīm Qatlihim li Mujarrad Kufrihim*, edited by Abd al-Aziz Abdullah al-Zair Al Hamd (Riyad: Maktabah al-Malik Fahd al-Waṭaniyyah, 2004), p. 136.
83. Ibn Ḥajar al-‘Asqalānī, *Al-Iṣābah fī Tamyiz al-Ṣaḥābah*, edited by Ali al-Bajawi (Beirut: Dār al-Jīl, 1992), vol. 5, p. 387.
84. Muhammad al-Buti, *Fiqh al-Sīrah al-Nabawiyyah* (Damascus: Dār al-Salām, 2004), pp. 300-301.
85. The borders between Jordan and Saudi Arabia today or more precisely the city of Tabūk in Saudi Arabia.
86. Muhammad al-Buti, *Fiqh al-Sīrah al-Nabawiyyah* (Damascus: Dār al-Salām, 2004), p. 300.
87. Muḥammad ibn Sa‘d, *Al-Ṭabaqāt al-Kubrā*, edited by Muhammad Ata (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1997), vol. 2, p. 125.
88. Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī: Sharḥ Ṣaḥīḥ al-Bukhārī* (Damascus: Dār al-Fayḥā’, 1997), vol. 8, p. 139.
89. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1999), vol. 6, p. 349.
90. Abū Bakr al-Baghdādī, *Tārīkh Baghdād* (Beirut: Dār al-Kutub al-‘Ilmiyyah, n.d.), vol. 3, p. 127.

## Notes

91. Ibn Hajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-ʿĀšimah, n.d.), p. 459.
92. Ibid., p. 772.
93. Ibid., p. 552.
94. Ibid., p. 921.
95. Muḥammad ibn Ḥibbān, *Kitāb al-Thiqāt* (Hyderabad: Dāʿirah al-Maʿārif al-ʿUthmāniyyah, 1978), vol.7, p. 5.
96. Ṣalāḥ al-Dīn al-ʿAlāʾī, *Jāmiʿ al-Taḥṣīl fī Ahkām al-Marāsīl*, edited by Hamdi Al-Salaifa (Beirut: ʿĀlam al-Kutub, 1986), p. 218.
97. Sufyān's father was a governor for Khālīd ibn ʿAbd Allāh al-Qasrī in Iraq, but when Yūsuf ibn ʿUmar al-Thaqafī was appointed by al-Hishām ibn ʿAbd al-Malik as a new ruler of Iraq in 737-738 C.E./120-121 AH, Sufyān's father fled to Makkah and settled there. See Muḥammad ibn Saʿd, *Al-Ṭabaqāt al-Kubrā*, edited by Muhammad Ata (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1997), vol.6, p. 41; Aḥmad ibn Khalkān, *Wafayāt al-Aʿyān wa Anbāʾ Abnāʾ al-Zamān* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1997), vol.2, pp. 191-196.
98. Muḥammad ibn Saʿd, *Al-Ṭabaqāt al-Kubrā*, edited by Muhammad Ata (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1997), vol.6, p. 42.
99. Ibid., p. 31.
100. Shams al-Dīn al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ*, edited by Shuaib al-Arnaut and Husain Al-Asad (Beirut: Muʿassasah al-Risālah, 2001), vol.6, p. 126.
101. Italics mine.
102. Muḥammad al-Bukhārī, *Kitāb al-Tārikh al-Kabīr*, edited by Mustafa Ata (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2001), vol.5, p. 130.
103. Shams al-Dīn al-Dhahabī, *Siyar Aʿlām al-Nubalāʾ*, edited by Shuaib al-Arnaut and Husain Al-Asad (Beirut: Muʿassasah al-Risālah, 2001), vol.6, p. 126.
104. Ṣalāḥ al-Dīn al-ʿAlāʾī, *Jāmiʿ al-Taḥṣīl fī Ahkām al-Marāsīl*, edited by Hamdi Al-Salaifa (Beirut: ʿĀlam al-Kutub, 1986), p. 218.
105. See Muḥammad ibn Ḥibbān, *Kitāb al-Thiqāt* (Hyderabad: Dāʿirah al-Maʿārif al-ʿUthmāniyyah, 1978), vol.7, p. 5, p. 331; Ṣalāḥ al-Dīn al-ʿAlāʾī, *Jāmiʿ al-Taḥṣīl fī Ahkām al-Marāsīl*, edited by Hamdi Al-Salaifa (Beirut: ʿĀlam al-Kutub, 1986), p. 218; Ibn Hajar al-ʿAsqalānī, *Tahdhīb al-Tahdhīb* (Beirut: Muʿassasah al-Risālih, 2001), vol.2, p. 445.
106. Muḥammad ibn Ḥibbān, *Kitāb al-Thiqāt* (Hyderabad: Dāʿirah al-Maʿārif al-ʿUthmāniyyah, 1978), vol.7, p. 331; Ibn Hajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-ʿĀšimah, n.d.), p. 790.

## Notes

107. Muhammad H. al-Dhahabi, *Al-Tafsīr wa al-Mufasssīrūn* (Cairo: Maktabah Wahbah, 2000), vol. 1, p. 79.
108. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol. 6, p. 349.
109. The existence of the imperative *uqṭulū*, slay or kill, prescribed to Muslims in four Qurʾanic verses (2:191; 4:89, 91; 9:5) does not contradict my statement, since the imperative of the first morphological form *qatala* in all those verses is prescribed within the context of initially waged war on Muslims. For this reason, all four verses occur in a textual context of the third form *qātala*.
110. Ibn Hishām al-Anṣārī, *Mughnī al-Labīb ʿan Kutub al-Aʿarīb* (Dār Iḥyāʾ al-Turāth al-ʿArabī, n.d.), vol. 1, p. 122.
111. Abū Bishr ʿAmrū Sībawayh, *Al-Kitāb: Kitāb Sībawayh*, vol. 3, edited by Abd al-Salam Harun (Cairo: Maktabah al-Khānjī, n.d.), p. 17.
112. Italics and emphasis mine.
113. Ibn al-Qayyim al-Jawziyyah, *Aḥkām Ahl al-Dhimmah*, 1, edited by Yusuf Al-Bakri and Shakir Al-Aruri (Al-Dammām: Ramādī li al-Nashr, 1997), p. 122.
114. Fathi Osman, *The Other* (USA: Pharos Foundation, 2008), p. 174.
115. Thomas Arnold, *The Preaching of Islam: A History of the Propagation of the Muslim Faith* (London: Darf Publishers Limited, 1986), pp. 60-61.
116. William Watt, *Muhammad at Medina* (London: Oxford University Press, 1962), pp. 319-320.
117. It seems that the word “patrons” is a more accurate English translation of the Arabic word *awliyāʾ*, in this particular context, than the words “allies” and “protectors.”
118. Maḥmūd al-Zamakhsharī, *Al-Kashshāf ʿan Ḥaqāʾiq al-Tanzīl* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995), vol. 1, p. 629; Fakhr al-Dīn al-Rāzī, *Mafātiḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 6, p. 18.
119. Al-Qarāfī in his work *al-Furūq* argues that the People of the Book should be treated on the basis of justice in respect of their human rights, but not on the basis of love and affection. See Aḥmad al-Qarāfī, *Al-Furūq* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1998), vol. 3, pp. 29-33.
120. Abū al-Ḥusayn ibn Fāris, *Muʿjam al-Maqāyīs fī al-Lughah* (Beirut: Dār al-Fikr, 1998), p. 1104.
121. Ibid.
122. Ibid.
123. Al-Rāghib al-Aṣfahānī, *Mufradāt Alfāz al-Qurʾān*, edited by Safwan Dawudi (Damascus: Dār al-Qalam, 2002), p. 885.

## Notes

124. Ibid.
125. Muḥammad ibn Manzūr, *Lisān al-ʿArab* (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, Muʿassasah al-Tārikh al-ʿArabī, 1999), vol. 15, p. 403.
126. Ibid., p. 402.
127. Ibid., p. 404.
128. Al-Sharīf al-Jurjānī, *Kitāb al-Taʿrīfāt* (Beirut: Lubnān, 1985), p. 275.
129. Rohi Baalbaki, *Al-Mawrid: A Modern Arabic-English Dictionary* (Beirut: Dar al-ʿIlm li al-Malayīn, 2001), p. 1248.
130. Al-Sharīf al-Jurjānī, *Kitāb al-Taʿrīfāt* (Beirut: Lubnān, 1985), p. 275.
131. In an essay entitled “Christians in the Qurʾan and Tafsīr”, the author excessively underlines the word “friends” as the English equivalent for the Arabic word *awliyāʾ* in the case of Qurʾanic verse 5:51. See Jane McAuliffe, “Christians in the Qurʾan and Tafsīr.” In *Muslim Perceptions of Other Religions*, by Jacques Waardenburg, pp. 105-121 (New York: Oxford University Press, 1999).
132. Douglas Harper, *Online Etymology Dictionary*, 10 October 2008. <http://www.etymonline.com> (accessed March 10, 2010).
133. ʿAbd al-Raḥmān ibn Abī Ḥātim, *Al-Tafsīr bi al-Maʿthūr* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2006), vol. 3, p. 221.
134. ʿUbādah ibn al-Ṣāmit died 654 C.E./34 AH, see Ibn Ḥajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-ʿĀshimah, n.d.), p. 484; whereas ʿAṭīyyah al-ʿAwfī was born during the reign of Khalīfah ʿAlī ibn Abī Ṭālib 655-660 C.E./35-40 AH, see Ibn Jarīr al-Ṭabarī, *The History of al-Ṭabarī*, translated by Ella Landau-Tasserion (New York: State University of New York Press, 1998), vol. xxxix, p. 228.
135. Ibn Abī Ḥātim reliable transmitter, *ḥāfiẓ*, see Shams al-Dīn al-Dhahabī, *Mizān al-ʿItidāl fī Naqd al-Rijāl* (Dār al-Fikral-ʿArabī, n.d.), vol. 3, p. 301; Abī Ḥātim Muḥammad ibn Idrīs reliable transmitter, *ḥāfiẓ*, see Ibn Ḥajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-ʿĀshimah, n.d.), p. 824; Abū al-Ashbagh al-Ḥarrānī, his name is ʿAbd al-ʿAzīz ibn Yaḥyā ibn Yūsuf al-Bukāʾī reliable transmitter, see Muḥammad ibn Ḥibbān, *Kitāb al-Thiqāt* (Hyderabad: Dāʾirah al-Maʿārif al-ʿUthmāniyyah, 1978), vol. 8, p. 397; Muḥammad ibn Salamah al-Ḥarrānī al-Bāhilī reliable transmitter, *ibid.*, vol. 9, p. 40; Muḥammad ibn Ishāq ibn Yasār reliable transmitter, *ibid.*, vol. 7, p. 380; Ishāq ibn Yasār reliable transmitter, *ibid.*, vol. 6, p. 48; ʿUbādah ibn al-Walīd ibn ʿUbādah ibn al-Ṣāmit reliable transmitter, see Ibn Ḥajar al-ʿAsqalānī, *Taqrīb al-Tahdhīb*, edited by Abu al-Ashbal Sagir Ahmad Shagif al-Bakistani (Dār al-ʿĀshimah, n.d.),

## Notes

- p. 485; ʿUbādah ibn al-Šāmit, he is the well known Companion of the Prophet, *ibid.*, p. 484.
136. Italics mine.
137. Aḥmad ibn Ḥanbal, *Musnad al-Imām Aḥmad*, edited by Shuaib al-Arnaut (Beirut: Muʿassasah al-Risālah, 2001), vol. 37, p. 353.
138. ʿAbd al-Raḥmān ibn Abī Ḥātim, *Kitāb al-Jarḥ wa al-Taʿdīl* (Dār al-Fikr, 1952), vol. 6, p. 96.
139. Muḥammad al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, translated by Muhammad Muhsin Khan (Beirut: Dār al-ʿArabiyyah, 1985), vol. 6, p. 205, no. 132.
140. Ibn Ḥajar al-ʿAsqalānī, *Fathḥ al-Bārī: Sharḥ Ṣaḥīḥ al-Bukhārī* (Damascus: Dār al-Fayḥāʾ, 1997), vol. 1, pp. 560-561.
141. Muhammad al-Buti, *Fiqh al-Sīrah al-Nabawiyyah* (Damascus: Dār al-Salām, 2004), pp. 167-171.
142. Fathi Osman, *The Other* (USA: Pharos Foundation, 2008), p. 112.
143. Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1999), vol. 4, p. 616.
144. *Ibid.*
145. *Ibid.*, p. 617.
146. Maḥmūd al-Zamakhsharī, *Al-Kashshāf ʿan Ḥaqāʾiq al-Tanzīl* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1995), vol. 1, p. 629.
147. Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb* (Beirut: Dār al-Fikr, 2002), vol. 6, p. 18.
148. Muhammad ibn Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Tunis: Maison Souhnoun, n.d.), vol. 3, p. 229.
149. *Ibid.*, pp. 228-229.
150. Muhammad al-Tabatabai, *Al-Mīzān fī Tafsīr al-Qurʾān* (Beirut: Muʿassasah al-ʿAlamī, 1997), vol. 5, pp. 377-378.
151. All these thematic elements are discussed thoroughly throughout the book.