



Advanced Islamic Studies Program
Sciences of Quran and Sunnah

Introduction to
Quran Sciences

A 111

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First Edition
2023 C.E. – 1445 A.H.

أكاديمية آيات للعلوم الإسلامية

AYAAT ILM ACADEMY

A 111

INTRODUCTION TO ULOOM AL - QURAN

NOTES ON ULOOM AL-QURAN

(SCIENCES OF THE QURAN)

Part one

UST. HALA AMERAH

Introductory

All praise belongs to Allah. we praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil within us and our sinful deeds. We witness that no god is worthy of worship except Allah and that Muhammad is His servant and Messenger. We pray to Allah the Almighty to bestow His peace and blessings upon Prophet Muhammad ﷺ, upon his good and pure family, as well as upon all the noble companions and those who follow them in righteousness until the Day of Judgement.

Understanding the Quran is crucial for Muslims all over the world. The aim of this booklet is to provide foundational knowledge about the Uloom al-Quran, which refers to the various sciences related to the Quran. The course "Introduction to the Sciences of the Quran" offered by Ayaat Ilm Academy offers a comprehensive exploration of various aspects related to the Quran. They have condensed classical works into a concise summary, making the detailed and complex texts more accessible to empower students to excel in their studies with a solid foundation of knowledge of sacred scripture.

To fully grasp the meaning of the Quran, it is essential to delve into its historical and transmission aspects, literary form, dialects, and recitations. Understanding Asbab al-Nuzool is vital as it explains the reasons for revelations and distinguishes between Makkah and Madinah revelations. Moreover, studying Qur'anic exegesis and the language of the Quran are also crucial topics that require exploration.

In conclusion, this booklet comprehensively covers all the above issues and equips readers with the necessary knowledge to better understand the Quran. It is of great importance and

imparts essential teachings that will benefit all who seek to deepen their understanding of this sacred text.

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Introduction to 'Uloom Al-Quran

The Quran is Allah's perpetual kalam (speech) and attribute. It is the guidance to mankind, the origin for all Islamic sciences and disciplines, and none of these Uloom (sciences) would be established if no Quran existed.

In the early days of Islam, and during the life of the prophet ﷺ, the religious commandments were memorized and transmitted by oral tradition rather than recorded and documented.

In the third century, the methodology of the Islamic disciplines was established and recognized.

The Quranic sciences and Hadith were separated.

The Quranic sciences encompass three areas: Tawhid, Tadhkur and Ahkam.

Imam Zarkashi has divided Uloom al-Quran into six different topics.

These topics are Quranic instructions on chapter divisions, pauses, and beginnings. The history of the Quran, including its revelation and progression, and the process of collecting and compiling it. It also explores the reasons behind specific verses and chapters, known as Asbab an-Nuzool, and distinguishes between those revealed during the Makki and Madani periods. Furthermore, it delves into the art and history of writing the Quranic script, rasm al-Mus_haf, and the measures taken to preserve the Quran.

-The language of the Quran covers various aspects such as I'jaaz, which refers to the inimitable style of the Qur'an, as well as different types of verses such as clear and unclear, general and

specific, absolute and restricted, and the use of seven letters and balaghah. While Quranic narratives include parables, stories of unidentified figures in the Quran, and more.

-Exegesis of the Quran includes interpretation (tafsir), grammatical analysis ('iraab al-Quran), and identifying rare words (Gharib al-Quran).

-Uloom al-Quran is the science of Quranic recitation. It includes tajwid, recitation etiquette, different recitation methodologies (qira'at), and blessings and virtues of Quranic recitation.

Benefits of Uloom al-Quran

Scholars have identified numerous benefits to gaining knowledge about Uloom al-Quran.

Firstly, it enables students to appreciate the vast wealth of knowledge and insight regarding the Book of Allah.

Secondly, this resource enables students of knowledge to enhance their understanding of the Quran by providing information on its history, reasons for revelation, collection, and various aspects that aid comprehension.

Thirdly, it can strengthen a person's faith. By studying the Quran's beauty and authenticity. They will be less likely to be swayed by false claims made by those who oppose Islam. **Additionally**, by recognising the miraculous aspects of the Quran, a person can develop a greater appreciation for this sacred text, considered the greatest book in human history.

The History of 'Uloom Al-Quran

- The understanding of 'Uloom al-Qur'an began with the Prophet himself, and his companions continued to pursue this knowledge. They were so knowledgeable that they could explain any verse in the Qur'an, its history, and the reason behind its revelation.

The famous Companions for their knowledge of the *Qur'an*:

- The four rightly guided Caliphs', Abu Bakr, 'Umar, 'Uthman and 'Ali, Abdullah ibn Mas'ud (d. 32H), 'Abdullah ibn 'Abbas (d. 68H), Ubayy ibn Ka'ab (d. 32H), Zayd ibn Thabit (d. 45H), Abu Musa al-Ash'ari (d. 50H), 'Abdullah ibn az-Zubayr (d. 73H) and 'A'ishah (d. 57 H).
- The Successors eagerly learned from the Companions in Makkah, Madinah, and Kufah. They had access to various Islamic knowledge centers, including tafsir and 'Uloom al-Qur'an.
- **Makkah.** Ibn 'Abbas' students were the teachers: Sa'id ibn Jubayr (d. 95H), Mujahid ibn Jabr (d. 100H), 'Ikrimah al-Barbari (d. 104H), Tawus ibn Kaysan yahmani (d. 106H), and 'Ata' ibn Rabah (d. 114H).
- **Madinah.** Ubayy ibn Ka'ab's students were the teachers of Madinah; Zayd ibn Aslam (d. 63H), Abul-'Aliyah (d. 90H) and Muhammad ibn Ka'ab (d. 120H) were the teachers of Madinah.
- Abdullah ibn Mas'ud left a great legacy to his students: 'Alqamah ibn Qays, Masruqibn al-Ajda', al-Hasan al-Basri, and Qatadah as-Sadusi.
- In the early days of Islam, different names were used for Quran-related sciences. 'Ilm al-Tafsir and Usul al-Tafsir work together to guide scholars in interpreting the Quran. Scholars disagree on what falls under 'Uloom al-Quran. Notable works were produced in

the 4th to 6th centuries, and the 7th century produced primary sources for scholars in all areas of Quranic sciences.¹

Books on the other sciences of the Qur'an

Some notable tafsir writers, Abu Bakr ibn Mundhir an-Naysaburi, Ibn Abi Hatim, Ibn Hibban, al-Hakim, and Ibn Mardawayh, lived between the 3rd and 5th centuries of the Islamic calendar.

Numerous notable works were written about the Quran. Ali al-Madini, teacher of Imam al-Bukhari, wrote "Asbab an-Nuzul",

Abu al-'Ubayd al-Asim ibn Sallam, "The Science of the Qira'at" and "Abrogation in the Quran"; Ibn Qutaybah, "Mushkil al-Quran"; Abu Ishaq az-Zajjaj, "I'rab al-Quran", a grammatical analysis of the Quran; Ibn Darstawayh, who composed "I'jaz al-Quran", a tract on the miraculous nature of the Quran; and Abu Bakr as-Sijistani, who wrote "Gharib al-Quran", another book on rare words in the Quran.

"Fada'il al-Quran" by Imam an-Nasa'i, the author of the Sunan; "Asbab an-Nuzul" by Abu al-Hasan al-Wahidi; "Ilm ad-Din as-Sakhawi" which covers various qira'at; and the "Sahihayn" of al-Bukhari and Muslim which includes sections on various topics of 'Ulum al-Quran.

Additionally, most books of the Sunnah have chapters on the tafsir of the Quran, the benefits of reciting the Quran, the history of its compilation, and other related topics.

Abu Bakr al-Baqillani, "I'jaz al-Qur'an", explores the miraculous nature of the Quran.

¹ Philips, abu Ameenah Bilal. *Usool At-Tafseer*, Sharjah, U.A.E.: Dar Al Fatah Sharjah, 1997, p. 9-14.

Abu Bakr Muhammad ibn Khalaf ibn al-Marzaban (d. 309H) "Al-Hawi fi 'Ulum al-Qur'an", 'Ali ibn Ibrahim Sa'id (d. 330H), also known as al-Hufi, who composed "Al-Burhan fi 'Ulum al-Qur'an", Az-Zarqani who penned "Al-'Irfan fi 'Ulum al-Qur'an", and Badr ad-Din az-Zarkashi (d. 794H) who authored "Al-Burhan fi 'Ulum al-Qur'an".

-Jalal ad-Din as-Suyuti (d. 911H) wrote "Al-Itqan fi 'Ulum al-Qur'an".

The better-known books "Manahil al-'Irfan fi 'Ulum al-Quran" by Shaykh Muhammad 'Abdul-Adhim az-Zarqani and "Al-Madhkhal fi Dirasat Al-Quran al-Karim" by Muhammad Abu Shahmah.

Additionally, there are two more books with the same title. "Mabahith Fi 'Ulum Al-Qur'an," penned by both Dr. Subi Salih and Dr. Manna' al-Qattan.²

THE QURAN

The Arabic word "Quran"

There exist three distinct viewpoints regarding the interpretation of the term Quran. Imam Sahafi, who lived until 204 A.H., believed that the Quran is a proper noun and not derived from any other word. Consequently, it holds no meaning, much like the other holy books, Injil and Tawrah. Allah says: **"We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss."** (Isra':82)

"وَنُنزِّلُ مِنَ الْفُرْعَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا"

The Quran's name may come from "qarana," meaning to combine. It is believed to be a collection of verses that work together harmoniously. "Quran" is thought to come from "qara'a," meaning "to read" or "to recite." It is the verbal noun of "qura'a," meaning "The Recitation" or "The Reading."

² Qadhi, Abu Ammar Yasir. *An Introduction to The Sciences of The Quran*. Birmingham, UK: al-Hidaayah Publishing and Distribution, 2003, p. 18-23.

Allah says: "So once We have recited a revelation (through Gabriel), follow its recitation closely."

(Q 75:18)

The most widely accepted perspective is that 'quran' originates from the verbal noun 'qara'a,' which translates to 'The Recitation.' This viewpoint is supported by evidence from the Quran, which employs the term with a hamza in most Qira'at, and it aligns with the Arabic grammar guidelines for a verbal noun of qara'a.

The definitions of the Quran

The Quran is called "kalam Allah" by Allah, (the speech of Allah).

As stated by Allah Himself: "And if anyone from the polytheists asks for your protection 'O Prophet', grant it to them so they may hear the Word of Allah" (at-Tawba: 6).

"وَأِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ"

The Quran is generally recognised as (The Arabic language, spoken by Allah and communicated to Prophet Muhammad ﷺ through the Angel Gabriel. It has been meticulously preserved in the Mus-hafs and passed to us through numerous individuals (Tawatur). The Quran is well-known for its precise language and interpretation and is considered a test for humankind to create something equivalent. The Word of Allah is believed to be literal and uncreated.)

Analysis of the definition of the Quran

-The Quran is "kalam Allah", "the Word of Allah" (at-Tawba: 6). It is the speech of Allah Almighty; it is uncreated, as it is one of the attributes of Allah.

-Allah has affirmed that the Quran is Arabic," which implies that the Quran was written in Arabic and was revealed in Arabic to the Prophet Muhammad (saw) through the angel Gabriel.

Although some words originate in foreign languages when transformed into Arabic letters,

they are adopted by the Arabs and become Arabic. Allah said in the Quran about the disbelievers accusing the prophet of writing the Quran from a Jewish monk, "There is a man who teaches him." The language of the one they refer to is non-Arabic while this is clear Arabic language." (An-Nahl, 16: 103). The revelation occurred over 23 years to Muhammad ﷺ through the Angel Gabriel.

Names of the Quran

Al-Quran, القرآن -Al-Furqan الفرقان (criterion) Rahma رحمة (mercy), Huda هدى (guidance) Dhikr ذكر (reminder, Advice), Tanzil تنزيل (sent down, revelation), Majid مجد (glorious), Evidence, Mubarak مبارك (blessed), Blessed Reminder, Nur نور (light), clear insight. Al-Kitab الكتاب (scripture, Book) "Nadhir نذير (warner), Bashir بشير (announcer)

The Authenticity of the Quran

It is crucial to understand that the Quran we have today is the same one that was revealed to the Prophet ﷺ. The message has not been altered or corrupted during transmission; the Quran has been impeccably preserved throughout history. It is essential to remember that the Quran is not a human creation but rather God's divine words and qualities.

Virtue and status of the Quran in Sunnah

1-A'isha reported that the Prophet ﷺ said, "The one who recites the Qur'an skillfully will be in the company of the noble and righteous messenger-angels, and the one who reads the Qur'an but stutters and finds it difficult receives a double reward. (Abou Daawood).

2-Anas reported that the Prophet ﷺ said: "The best of you is those who learn the Quran and teach it to others."

3-Ibn Mas'ood reported that the Prophet ﷺ said, "Recite the Qur'an, for verily you will be rewarded for it. I am not saying that Alif-Laam-Meem will count as a word, but rather that Alif has ten (rewards), Laam has ten (rewards), and Meem has ten (rewards), so this is thirty (rewards)." (Khatib al-Baghdadi).

The Differences between the Quran and the Sunnah

-Hadith refers to reports and news about the Prophet's words and actions, considered from Allah. Scholars agree on their significance. There are three types of Sunnah in Islam: sayings, actions, and silent approval called taqrir. The Prophet ﷺ would show approval by remaining silent and not opposing any action. Or when he expressed his pleasure.

-The Hadith contains the words and actions of Prophet Muhammad ﷺ and is not considered the speech of God like the Quran. It may not be reported in precise wording.

Sunnah compliments the Qur'an.

Al-Miqdaam narrated that the Prophet ﷺ said, "verily I have been given the Quran and something similar to it along with it, but soon there will be a time when a man will be reclining on his couch with a full stomach, and he will say, 'you should adhere to this Quran: what you find that it says is permissible, take it as permissible, and what you find it says is forbidden, take it as forbidden.' but indeed, whatever the Messenger of Allah forbids is like what Allah forbids."³

³ Sunan Abi Dawud 4604.

(This implies that his Sunnah is also a type of inspiration.)

Al-Hadith al-Qudsi

The linguistic meaning of al-Qudsi is holy or pure. It is not part of the Qur'an. Such a report is called hadith Qudsi.

The Prophet ﷺ says from among the sayings he related from his Lord..., saying: "What God has said (says) or did (does),

"Allah Most High has said." "Allah's Messenger said that Allah has said..."

The differences between the Quran and the hadith al-Qudsi

The Quran and Hadith al-Qudsi both contain words revealed to Muhammad ﷺ by Allah. However, the Quran is the precise wording from Allah, while the Hadith al-Qudsi is wording by the Prophet Muhammad ﷺ. The Quran was brought down to the Prophet ﷺ only by Gabriel, while Hadith al-Qudsi can be inspired otherwise, such as in a dream. The Quran is unique and inimitable, while the Hadith al-Qudsi is not. The Quran has been transmitted by numerous persons (*tawatut*), while Hadith al-Qudsi is often only transmitted by a few or even one individual. The Hadith al-Qudsi is classified as *sahih, Hasan, or da'if*, while there is no doubt about the authenticity of the Quran. The Hadith Qudsi cannot be recited during prayer, unlike the Quran, where one must be purified before touching it.

Also, in the Quran, Allah has challenged both the Arab people and humanity to create a chapter comparable to those found in the Qur'an. The fact that nobody can do so is seen as

evidence of the Qur'an's miraculous nature. However, this challenge does not extend to Hadith al-Qudsi.

“Al-Wahy” Revelation

The meaning of Wahy: The term "Wahy" in Arabic refers to a quick and discreet exchange of information.⁴

This word has been used in the Quran as the Arab people used it to describe various ways of transmitting information.

The infinitive form of Wahy encompasses a range of actions, including inspiring, commanding, implying, gesturing, rushing, calling, and writing letters to communicate secretly or swiftly.

WAHY in the Quran

The Quran sometimes uses ‘Wahy’ revelation to mean different implications:

1. The laws of nature; in natural intuition. Allah says: “So He formed the heaven into seven heavens in two Days, assigning to each its mandate. And We adorned the lowest heaven with ‘stars like’ lamps ‘for beauty’ and for protection. That is the design of the Almighty, All-Knowing.” (Fussilat, 41:12)

فَقَضَلَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيْنًا السَّمَاءِ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (فصلت: ١٢).

2. Natural instincts. Allah says: “And your Lord inspired the (female) bee: (saying): "Build your homes in the mountains..." or “Take for yourself dwelling place in the mountains, and in the trees, and in what they (human beings) may build and weave. (Al-Nahl, 16:68).

⁴ Ibn Faaris and ar-Raaghib al-Isfahaanee quoted in Lamahaat fee ‘Uloom al-Qur’aan, p. 43

3.Inspiration. Allah says: “We inspired the mother of Moses, saying: ‘Suckle him. (For a time, without anxiety for his life), then when you have cause to fear for him, put him in the river, and do not fear or grieve. We will surely return him to you and make him one of our Messengers. “ (Al-Qasas, 28: 7)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكَ

4.Signals, or gestures, to communicate. Allah says: “...So, he (Zachariah) came out to his people from the sanctuary (where he had been praying in the Temple) and signified to them: ‘glorify your Lord at daybreak and in the afternoon’. (Maryam, 19:11)

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً ۖ وَعَشِيًّا ۗ (مريم: ١١)

5.Evil whispers from Satan. Allah says: “Likewise, did we make for every messenger an enemy evil one among men and jinns, Inspiring each other with flowery discourses by way of deception ...” (Al-an’am, 6: 112)

• وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ مَعْدُومًا شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ ۖ زُخْرَفَ الْقَوْلِ مُرُورًا ۗ ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ" (الأأنعام: ١١٢)

The Wahy devilish thoughts are inserted into human minds is referred to as “whispering” in the Qur’an due to its secretive and hidden nature.

6.Divine inspiration to the angels. Allah says: “...when (in the meantime) your Lord revealed to the angels: I am certainly with you, so make firm the feet of those who believe”(Al-anfal,12)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا ۚ سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ

7.Divine revelation to the Prophets.

Revelation which comes to the Prophets is an objective, binding phenomenon that takes place beyond the spheres of the human soul and physical sensations. Its certainty transcends the conviction which comes from mere knowledge. Wahy is the channel through which Allah

sends down His words to any of His chosen servants and Messenger and through this Messenger to all other human beings.

The Methods of Wahy

There are two forms of Revelation or Wahy.

1st. Direct revelation without an intermediary. 1. It occurs through true dreams or righteous visions. 2. Allah Almighty reveals his message directly to the prophets ﷺ. e.g. The Journey that took the prophet ﷺ from Makkah to Jerusalem, to the Heavens (the Isra' and ascension).

2nd form Revelation with an intermediary, Jibril. (The angel messenger chosen by Allah to communicate with his prophets.) Sometimes, the Prophet ﷺ would see him in his true form or while he was asleep. Other times, Jibril would be hidden and only heard as a bell sound. He could also appear in human form, resembling Duhayah Alkalbi.⁵

Doubts About Quranic Wahy

Some critics argue against the idea that the Quran has a divine origin.

They suggest that:

- (1) Muhammad's intelligence was responsible for its creation.
- (2) The stories in the Quran were learned from Christian or Jewish sources.
- (3) The Prophet ﷺ deliberately deceived his followers to consolidate his leadership over them and eventually over all of Arabia.

⁵ Philips, abu Ameenah Bilal, p. 9-14.

(4) Alternatively, some believe that the Prophet ﷺ credited the Quran to Allah to enhance the credibility of his teachings and increase people's obedience to him.

Refutation to the Doubts

If the Revelation were to be proven false, it would mean that the Prophet ﷺ had deceived his followers. However, the clarity and coherence of the Quran suggest that it could not have been the result of a madman's ramblings. Therefore, it is unlikely that he experienced delusions or hallucinations.

If the Prophet's goal had been personal glory and leadership, it would have been advantageous for him to claim the Quran for himself. His enemies among the pagan Makkans had already conceded its superiority over all other literary works. They had offered him the position of kingship over Makkah if he would only stop preaching the unity of God. However, if his goals were power and prestige, it would not be to his advantage that the Quran openly corrected his mistakes. Examples:

1) When the Prophet ﷺ accepted ransom for the prisoners of the battle of Badr, the following verse was revealed: It is not fitting for a prophet to take prisoners until he has established himself in the land (by overcoming the enemy in war). (Al-anfal:67)

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّىٰ يُنْجِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ (الأنفال: ٦٧)

2) He frowned and turned his attention away." (80:1)

عَبَسَ وَتَوَلَّىٰ ۗ ١ أَنْ جَاءَهُ الْأَعْمَىٰ ۚ ٢ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ۚ ٣ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَىٰ ۚ ٤ (عبس: ١-٤).

Other claims and disproving the allegations.

The Prophet was known for his honesty and generosity. Despite his status, he lived a simple life and left no wealth behind. A false accusation against his wife caused harm to his reputation, but he waited patiently for Allah to reveal the truth. The Quran reminds us to fear Allah and not falsely attribute anything to Him.

Allah says: "Had the Messenger made up something in Our Name We would have certainly seized him by his right hand then severed his aorta, and none of you could have shielded him 'from Us'! Indeed, this 'Quran' is a reminder to those mindful of Allah."⁶

(الحاقة: ٤٤ حاجزين" "ولو تقول علينا بعض الأقاويل، لأخذنا منه باليمين، ثم لقطعنا منه الوتين، فما منكم من أحد عنه

The Gradual Revelation

‘Nuzool or Tanzeel’ Al-Quran (sending down the Quran)

The Quran categorizes the stages of revelation into two significant words: inzal (to descend) and tanzil (to send down). Muslim scholars firmly classify the descent of the Qur'anic revelation into three unwavering stages.

Lexically: The term 'Tanzeel' is derived from the Arabic root 'Nuzool', or Inzal which means the descent or the movement from a high place down to a lower one. "to send down bit by bit".

Allah says: "Surely, We have sent down it in a blessed night." (Ad-Dukhan, 44:3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبْرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ" (الدخان: ٣)

The entire Quran was sent down in Ramadan, and specifically on the Night of Decree.

The Stages of the Revelation

⁶ Philip, Usool at Tafseer, p. 125.

The First stage of Revelation. The Quran which is the Eternal word of Allah has been preserved in a 'Guarded, Sacred Tablet' as expressed in the Quran itself,

Allah says: "Nay, this is a Glorious Quran, in the Guarded Tablet ". (BuruJ, 85: 21-22)

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۚ ۲۱ فِي لَوْحٍ مَّحْفُوظٍ ۚ ۲۲ (البروج: ۲۱-۲۲).

The sacred Tablet contains the entire destiny from the universe's beginning to its end.

Everything that will happen from the creation of the Heavens and Earth until the end of time is written in the sacred Tablet (al- lawh al-Mahfoudh). The Prophet ﷺ narrated that, "The first thing that Allah has created was the Pen. He said to it, "Write!" It responded, "Oh My Lord! And what shall I write?" Allah said, "Write the destiny of all things until the Day of Judgement."

(Abu Dawud). Hence, this writing occurred and was preserved on the Lawh al-Mahfood.

The second stage of Revelation. The Quran was revealed through the Lawh al-Mahfoodh, where Allah sent it down to the lower heavens in a location known as "The House of Honour" (Bayt al-Izza). The entire Quran was sent down on the Night of Decree, and whenever Allah wished to reveal a verse, He would do so through an intermediary, such as Jibril, or without an intermediary. Allah says: 'We have sent it (the Quran) down, on a Blessed Night" ad-Dukhan,

” إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبْرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ (44:3)

The Third stage of Revelation. The Prophet ﷺ received his first revelation at 40 during Ramadan's Night of Power. Over the next 23 years, the Quran was revealed to address events and convey a Message. Allah says: "And this is a Quran that We sent down in piecemeal that you may recite it to mankind at intervals, and We have sent it down in gradual sending." (Al-Isra, 17:106)

” وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْتَفٍ وَنَزَّلْنَاهُ تَنْزِيلًا“ . (الاسراء: ١٠٦)

The Quran was a new phenomenon in the way it was revealed, it was not physically sent down as a book from the heavens as the previous scriptures. Rather, it was revealed piecemeal over a period of 23 years. The previous messengers were given their revelations in one go, at once.

Almighty Allah states the cynical speeches of the disbelievers about descending the Quran as piecemeal. Allah says: "The disbelievers say, "If only the Quran had been sent down to him all at once!" "We have sent it" as such in stages so We may reassure your heart with it. (To strengthen) And We have revealed it at a deliberate pace [al-Furqan, 25:32]

وقال الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَّحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا (الفرقان: ٣٢).

The Revelation of the Quran to the Angels

According to Islamic belief, Jibril received the Quran directly from Allah by either hearing His speech or retrieving it from the Preserved Tablet. Once he had the Quran, Jibril would bring it to Prophet Muhammad ﷺ. Allah says: "Which the trustworthy spirit 'Gabriel' brought down into your heart 'O, Prophet', so that you may be one of the warners in a clear Arabic tongue". (Ash-shura, 26:193)

"وَأَنَّهُ لَنَتَنزِيلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ"

The Prophet ﷺ said, "Whenever Allah desires to inspire a matter (to His servants), He speaks with the inspiration, and (because of this) the heavens themselves shake out of fear of Allah.

When the people of Heaven (i.e., the angels) hear of it, they fall into a swoon and prostrate to Him. Jibril is the first one to raise his head, and Allah speaks to him with the inspiration that He wishes. Then Jibril passes by the angels; whenever he goes by any heaven, the angels of that heaven ask him, 'What did our Lord say, O Jibril?' He answers, He has Spoken the Truth, and He is the 'Most High', the 'Most Great.' This hadeeth is explicit in that "...Allah speaks to him with the inspiration."⁷

⁷ Qadhi, *An Introduction to The Sciences of The Quran*, p. 68.

The Revelation of the Quran to the Prophet ﷺ from Jibril

The Prophet ﷺ received the Quran from Allah in a challenging experience, often sweating on chilly nights when inspired. He recalled what had been revealed to him after the state passed, as stated in the Quran.

Jibril appeared before the Prophet ﷺ without revealing his angelic form. This method of communication was more comfortable for the Prophet ﷺ. Jibril would transform into a human form to facilitate the exchange of messages. Since the Prophet ﷺ remained unchanged, this approach was easier for him to handle.

Symptoms during the Wahy process

During the process of receiving Wahy, the Prophet experienced intense symptoms. He shook and trembled, his face turned extremely pale, he sweated even in cold weather, and breathed heavily. If he was on a camel at the time, it would kneel, and he would have to dismount. On one occasion, the Prophet received a revelation while his knees rested on Zayd bin Thabit's legs, causing so much weight that they almost broke.

When the Prophet ﷺ received revelation, he would immediately memorise the Quranic verses that were revealed to him and recite them to those around him. He would instruct his companions to write down the verses right away. The Messenger also kept a copy of the revealed portions in his house. The Quran, Allah's final Scriptures, consists of 114 'Surahs' of varying lengths and is the primary source of Islamic Shariah (Islamic Law).

Allah says: "It is a Quran We have revealed in stages so that you may recite it to people at a deliberate pace. And We have sent it down in successive revelations." [Quran 17:106]

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى حُكْمٍ وَنَزَّلْنَاهُ تَنْزِيلًا

The First of Revelation

Revelation began in Laylat al-Qadir (the night of power) of Ramadan.

The first revelation he received constitutes the first five verses of chapter 96 (surat al-'Alaq) (the Clinging Clot):

Allah says: "Read in the Name of your Lord who created; created man from a clinging clot."

Read! And your Lord is the Most Gracious One; He Who has taught by the pen; He has taught man that which he knew not. "(96: 1 -5)

(أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، أَمْراً وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ) (العلق ١-٥)

The Last Revelation

Most Scholars agreed that the last revelation was verse (al-Baqarah: 2:281)

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ تُتْلَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ" (البقرة: ٢٨١)

Allah says: "And fear the day when you shall be brought to Allah. Then each soul shall be paid in full what it has earned, and none shall be dealt with unjustly". (Al-Baqarah, 2:281) where the Prophet ﷺ passed away nine nights after the last revelation.

Other opinions for scholars, the last revelation was (Al- Mai'dah, 5:3), or (Al-baqara, 2:278),

Al-Baqara, 2:282), or (Al-Nisa, 4:176), or (Alnasr:110)

Regarding the quantity of revelation, it varied from time to time, sometimes only one verse,

sometimes an entire surah was Revealed all at once, and sometimes a few Ayat ...

- To strengthen the Prophet ﷺ and support him and the believers who were constantly persecuted, guidance was necessary.
- The revelation was a challenging experience, both physically and psychologically, for the Prophet ﷺ. To provide support during this time, God shared stories of previous nations and reassured the Prophet ﷺ that he was not alone on his journey.
- Gradation in Legislation. The gradual revelation of Islamic laws has been one of Allah's blessings to the early Muslims, which made it easier for them to follow.
- To prove the miraculous nature of the Quran.
- To prove the truthfulness of the Prophet.
- The Quran was preserved through facilitation and enabled the Companions to understand, memorise, and implement it.

The revelation has not been tampered with.

There are no doubts regarding the authenticity of the revelation because:

- The Preserved tablet is not approachable; it is Protected, Guarded, and cannot be touched.
- The trustworthiness of the angels, Jibril has the title of (trustworthy spirit)
- The prophet ﷺ has proven that he would not forget or miss any verse.

To conclude,

The Quran is the eternal word of Allah, unchanged and protected. It was written in the Preserved Tablet and conveyed by Angel Jibril to the Prophet ﷺ without alteration. The Prophet ﷺ remembered and recited it accurately, and Allah has promised to preserve it.

The Occasions of Revelations (Asbab An-Nuzool)

The Sabab an-Nuzool (plural: Asbab an-Nuzool) is the knowledge about the reasons behind the revelations and the relationship between the revelation and the events that occurred during the 23 years of the revelation.

There are **two categories** of verses regarding knowing the reason behind their revelation.

1st category: verses that were revealed without relating to any occasion or reason. Which means the reason for revelation is unknown. Hence, this category encompasses most verses found in the Quran. E.g., Surah Al-Fatiha has no known reason for its revelation.

2nd category: verses that were revealed to specifically address certain reasons and occasions.

The Quranic verses serve different purposes, such as responding to events, answering questions, or providing warnings and explanations.⁸

How To Know the Reason for the Revelation of a Verse

To know the reasons behind a revelation, the most trustworthy sources are the sahabah and hadeeths of the Prophet ﷺ. The reliability of reports depends on the dependability of the chain of narrators. Asbab al-Nuzool cannot be assumed or guessed, and there is no room for educated speculation.⁹ The verses must have been revealed in response to the occurrence and give an answer or ruling. An example of this is the verses about inheritance; Allah says: Allah commands you regarding your children: the share of the male will be twice that of the female.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ (An-Nisa, 4:11)

⁸ Qadhi, *An Introduction to The Sciences of The Quran*, p. 107-123.

⁹ Philips, *Usool At-Tafseer*, p 193-4.

The Benefits of Asbab an-Nuzool

The Islamic laws are often based on their initial reason for revelation, which helps scholars create laws for new issues with similar causes or effects. Asbab an-Nuzool prioritises the well-being of individuals in problem-solving. Example: Ibn ‘abbas reported that Hilal ibn Umayya went to the Prophet ﷺ and accused his wife (Hilal’s wife) of adultery with Shurayk ibn Sahmaa’. The prophet ﷺ said to him, “(produce) the proof (four witnesses) or else you will receive the punishment (of eighty lashes) on your back. So, Jibril came down with revelation: from Surah an-Noor (24):6-9.¹⁰

Sometimes, the intended aspect of the verses is clarified through the reason for revelation.

Example: when Allah revealed this verse, “Do not let those who rejoice in their misdeeds and love take credit for what they have not done think they will escape torment. They will suffer a painful punishment” (Al-Imran, 3:188.), the sahabah asked ibn Abbas, and he clarified what was revealed concerning the People of the Book and not the Muslims.

The reason for revelation sometimes clarifies the laws which may be deduced from the verses.

The obvious meaning of the verse may imply a particular law, whereas the circumstances under which the verse was revealed indicate another law. E.g.,) Al-Baqara, 2:158). In pre-Islamic times, the Ansar tribe dedicated their hajj to two idols located on the seashore. However, with the advent of Islam, they stopped walking between as-Safaa and al-Marwaha due to their previous practices during the Days of Ignorance. Allah clarified that.

Safa and Marwaha are still integral parts of the hajj and umrah.

Several Views on Asbab an-Nuzool

¹⁰ Dogan, Recep, *Usul al-tafsir*, USA: Tughra Books, 2014, Asbab al-Nuzul, p.155- 175.

Sometimes, there is more than one narration concerning the Sabab an-Nuzool of a particular verse. E.g., (“And they ask you about the Spirit. Say...” (Al-Isra, 17:85)

Ibn Mas'ood was asked about the spirit during a walk with the Prophet ﷺ. The verse about the spirit may have been revealed in response to both Jews and pagans. The report from Ibn Masud holds more weight as it came from a witness of the revelation.

Multiple Verses for One Sabab an-Nuzool

Example: Umm Salamah, one of the wives of the Prophet ﷺ, asked, "O Messenger of Allah! I see that Allah always mentions men (in the Quran), but not women!" So, in response to her comment, Allah sent these verses: (Al-Nisaa, 4:32) (Al-Ahzab, 33:35) (al-Imran, 3:195)

The Reason for revelation is a Question by the Prophet ﷺ

The Prophet ﷺ asked Jibril "Why do you not visit us more often?" After that, Allah has revealed [Gabriel said], ‘We only descend [with revelation] at your Lord’s command—everything before us, everything behind us, everything in between, all belongs to Him—your Lord is never forgetful” (Mariam, 19:64).

A Person as Sabab an-Nuzool

Saad bin Abie Waqas shared that four Quranic verses were revealed either about him or due to his actions. Luqman, 31:15), (Al-Anfal,8:1), (Al-Baqara, 2:180) (Al-Ma'idah, 5:90)

Method of Interpretation

The verses may be general or specific implications. The reason for revelation may either confirm the general implication of the verse or the specific implication of the verse, or it may qualify them both.

First case: The reason for revelation confirms the general implication of the verse. The verse should be interpreted according to its general meaning.

The Jewish community used to isolate women during their menstrual periods, but the Messenger of Allah ﷺ guided them through revelation as to how to deal with women during menstruation. e.g., (Al-Baqarah, 2: 222).

The second case: Where the reason for the revelation confirms specific implications of the verse, the verse should be interpreted according to its meaning.

But (the Hell Fire) will be avoided by the most God-fearing (al-Layl, 92:17-21). The wording of the verse mentions "the most God-fearing," which is a superlative. This is a wording that indicates someone specific rather than a generality.

A specific verse is revealed with general implications.

In the third case, the reason for revelation has specific implications, and the verse is revealed with general implications. E.g., On Abu Talib's deathbed, the Prophet ﷺ urged him to say, "There is no god but Allah," but Abu Jahl and 'Abdullah pressured him to stay loyal to the creed of 'Abdul-Muttalib. The Prophet ﷺ still offered to seek forgiveness for him after he died, however, Allah has revealed: "It is not 'proper' for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire" (Tawba, 9:113). It is imperative to understand that, as Muslims, seeking forgiveness for our deceased relatives who died in disbelief is not permissible. This is a general rule, even though the verse was revealed in its specific circumstances.

It is widely accepted among Islamic scholars that the meaning of a verse is based on its general wording rather than the specific reason for its revelation. As an example, consider the verse in Surah Al-Hashr (59:7) which instructs Muslims to accept what the Prophet ﷺ gives them and not to take what he withholds. Scholars believe that this verse means to follow the guidance of the Prophet ﷺ in all matters and to prioritize the wording of the text over the context of its revelation.

Benefits of Knowing Asbab an-Nuzool

1. Understanding the reasons behind a verse's revelation can prevent misunderstandings or uncertainties about its meaning.
2. On being questioned, the Prophet ﷺ waited for God to send the revelation, proving that the Quran wasn't coming from him.
3. Asbab an-Nuzul shows that God always: Supported the Prophet ﷺ and defended him against the unbelievers. Also, Removes the difficulties of the believers and relieves them.
4. To understand the original intent of the verses, it is essential to know Asbab an-Nuzool, if the verse has specific or general applications and under which circumstances it is to be applied.
5. To know the historical situation at the time of the prophet ﷺ and the development of the early Muslim community.
6. To know the person who caused the revelation of the verse, whether he be a Muslim or a disbeliever. For example, 'Abu Lahab', Allah says, "May the hands of Abu Lahab perish, and he perish! Neither his wealth nor 'worldly' gains will benefit him..." This surah is a further disgrace for him and his wife.

Books Devoted to Asbab an-Nuzool.

- Asbab Nuzool al-Quran, by ‘Alee ibn Ahmad al-Waahidee (d. 1076 CE/468 AH).
- Hadeeth scholar/ Yemen, Muqbil ibn Haadee al-Waadi‘ee, comprehensive book of the authentic reasons for revelation entitled as-Saheeh al-Musnad min Asbab an-Nuzool .
- Ibn Taymeeyah (at-Tibyaan fee Nuzool al- Quran)
- Jalaal ad-Deen as-Suyootee (Lubaab an-Nuqool fee Asbaab an-Nuzool).

Makkah and Madinah Surahs

The Holy Qur'an was revealed to Prophet Muhammad ﷺ over 23 years. It addressed issues faced by Muslim communities in Makkah and Madinah. Understanding these differences is crucial for comprehension. Islamic scholars have studied this since the time of the sahabah.

To define Makki and Madani revelations,

The revelations in the Qur'an can be classified in one of two ways – Makki or Madani.

The first classification method is based on the time of revelation, with the hijra of the Prophet being the dividing factor. Any verse revealed before the hijra is considered Makki, while those revealed after are considered Madani.

There are three ways to classify the verses of the Quran. The first method categorizes the verses according to their content. The second method takes into consideration the intended audience of the verse. If the verse was directed towards the Quraysh and polytheists of Makkah, it is considered Makki. If it was addressed to Muslims, hypocrites, or people of the book in

Madinah, it is classified as Madani. Lastly, the third method classifies the verse based on the location where it was revealed.

It is important to note that the knowledge about the Makkans and Medinan surahs is derived from the sahabah and tabi'ain, and there is no record of the Prophet ﷺ himself talking about this classification.

Makkah and Madinah Surahs

The Qur'an has surahs revealed during the Prophet ﷺ's time in Makkah and Madinah. Surahs before his migration were Makkans, and those after were Medinan's. There are 114 surahs in the Qur'an, with 85 of them being of Makkans origin. The Medinan surahs are longer and comprise a larger portion of the Qur'an.

According to Imam Al- Al-Zarkashi.

➤ **The following 85 Surahs are of Makkans origin.**

96, 68, 73, 74, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102,
107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72,
36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88,
18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30. The Makkai Surahs constitute about 11
Juzu only, even though the number of surahs is more.

➤ The following Surahs of Medinan origin

2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 110, 24, 22, 63, 58, 49, 66, 61, 62, 64, 48, 9, 5. The Medina Surahs constitute about 19 juz' of the text. So, the Medina Surahs are the longer ones and comprise a much larger part of the Quran.

The Theme of the Mecca Phase

When Islam was introduced in Makkah, many people did not believe in it because they worshipped idols instead of Allah. The early revelations emphasised Allah's unity and power, and the Prophet's primary task was to invite people towards Islam. The main themes focused on Allah and His unity, known as Tawhid. The teachings emphasised that idols cannot be considered a deity, as they cannot bring good or hold back evil. The initial verses urged the Prophet ﷺ and his early followers to perform their salaah regularly and stressed that salaah and du'a' (supplication) should only be made to Allah. Additionally, good manners and conduct, 'Akhlaq', were also emphasised, and the Prophet ﷺ acted as an announcer and a Warner.

The Theme of the Madinah Phase

During the Medinan phase of Islam, the center of the religion shifted to Medina. At this time, the Islamic state was established, and the Prophet ﷺ ruled over the region with a constitution. The last three pillars of Islam were revealed, and the concept of jihad was introduced. Battles were fought, leading to the conquest of Makkah, and the Arabian Peninsula came under Islamic rule. Muslims learned important principles of war, including properly treating prisoners and equipping themselves for battle.

How do we know the Makki and Madani verses?

Scholars use various methods to determine whether a verse in the Quran is Makki or Madani. They rely on statements made by the companions of the Prophet or analyse the attributes of the Surahs. Additionally, qualified scholars use a process called ijtiḥad to make educated guesses based on their knowledge and profound understanding of the texts.

Characteristics of Makki verses

1. When a verse has the oath "Nay" (Kalla) 'عَلَّا' it is a Makki Surah.
2. Surahs that begin with disjointed letters المقطعات (al-Muqata'at) ص، حم، يس، ص. like Alif-Lam-Meem, Ha-Meem, and Ya-seen, are also Makki, except for surah al-Baqarah and Ali-'Imran.
3. Surahs, including a verse of prostration (sajdah at-tilaawah) can also be identified as Makki.
4. Makki Surahs often mention the stories of previous prophets and Creation.
5. Verses in Makki Revelations are usually short, have powerful language and frequent oaths.

Characteristics of Madani verses

1. All verses that mention punishment for a crime (hudud) are considered madani.
2. All surahs that mention hypocrites are considered Madani, except for Surah Al-ankabot.
3. Every surah that addresses Jews and Christians is considered Madani.
4. All surahs that mention jihad are considered Madani.
5. Typically, Madani verses are longer than Makki verses.

The Benefits of Knowing Makki and Madani verses

-Understanding the Makki and Madani verses in the Quran is essential for interpretation. It helps distinguish between abrogated and non-abrogated verses.

-These verses also provide insight into the Prophet's life and the gradual revelation of shari'ah. Additionally, they outline the procedure and methodology of da'wah depending on the audience and offer arguments for approaching Jews and Christians.

- Lastly, preserving the Quran demonstrates the attention to detail and care taken in preserving its knowledge.¹¹

Distinction Between Makki and Madani verses

It is crucial to comprehend the dissimilarity between Makki and Madani verses in the Qur'an, as certain chapters consist of content from different stages of revelation, which has resulted in diverse interpretations among scholars. The differentiation between the two is established on evidence within the text and is widely accepted. For instance, the prohibition of alcohol was implemented gradually:

1. The first law concerning alcohol was simply a warning of its dangers, "And they ask you about khamr (alcohol) and maysir (gambling); tell them that they contain some benefit, but the sin is greater than the benefit." (Al-Baqarah, 2:219).

¹¹ Qadhi, *An Introduction to The Sciences of The Quran*, p, 97-105.

2. The second law that was revealed warned Muslims to stay away from salah when intoxicated (drunk), “Do not come to salah when you are intoxicated until you know what you are saying.” (AnNisa’,4:43).

3. The third law explicitly prohibits drinking alcohol, “Verily, khamr, maysir and azlaam (fortune telling) are filth, as a result of Shaytan’s work, so stay away from them.” (al-Ma’idah,5:90).

It is important to understand the chronological order of verses when studying alcohol consumption in the Quran. Distinguishing between the Makkans and Medinan revelations is a crucial aspect of 'Uloom al-Qur'an, as it helps in interpreting various verses and gaining a better understanding of the Text.

This knowledge not only holds historical significance but also allows us to comprehend the sequence of verses and gain a clearer understanding of the Quran.

The Compilation of the Quran (Jam'al-Quran)

The linguistic meaning of “jam' al-Quran” is to unite or consolidate the Quran. This can be done in two ways: through memorisation (hifz) or writing it down on sheets or in a book. In classical literature, it has various other meanings, such as learning the Quran by heart, recording every revelation, consolidating materials on which the Quran has been written, or gathering reports from people who have memorised the Quran.

Stages of the compilation of the Quran

First stage. the preservation of the Quran during the lifetime of the Prophet ﷺ. The Quran was preserved through memorisation and writing during the time of Prophet ﷺ. Memorisation was the primary preservation method since the Arabs relied on oral traditions. They were an illiterate Bedouin society with impressive memory skills.

The Prophet ﷺ being illiterate prevented doubts about his claim of being a prophetﷺ . See (Al-Jumma, 62:2), (alankabout:48).

During the time of the Prophet ﷺ the companions memorised the Quran through daily congregational prayers. He encouraged them to learn and teach it and advised those who could read and write to record the verses in the proper order as they were revealed.

The companions who collected the Quran at the time of the Prophet ﷺ were four from the Ansar: ‘Ubay b. Ka’b, Mu’adh b. Jabal, Zayd b. Thabit, and Abu Zayd.

The Quran was written while the Prophet ﷺ was alive. He instructed scribes to write it and confirmed its accuracy. Copies were distributed among Muslims and the original was kept by the Prophet ﷺ and his companions.

Names of the scribes of the Revelation

Abu Bakr El-sidiqq, Umar bin al-khatab, Uthman bin Affan, Ali bin Abi Talbi, Zayd ibn Thabi, Zubayr ibn Awwam , AAmir ibn Fuhayra, Amr ibn A’ss, Abd Allah ibn Arkam, Thabit ibn Qays, Mughira ibn Shu’ba, Hanzala ibn al-Rabi’, Abd Allah ibn Rawaha, Khalid ibn al-Walid, Hudhayfa bin al-Yaman, Mu’awiya ibn Abi Sufyan, Ubayy ibn Ka’b.

The material used to record verses:

Palm tree branches and leaves, thin white stone, animal scapula, tree bark, animal skins, pieces of wood, earthenware pots / other materials.

The Prophet ﷺ did not leave a compiled book behind.

It is important to know that the Qur'an existed in written form in separate portions during the lifetime of Prophet Muhammad ﷺ and in the memory of the companions who memorised the Quran during its descent. After the Prophet ﷺ passed away in 632 CE, the Quran had not yet been compiled into a complete book; it existed in a written form and was owned by different individuals. The Prophet did not leave a compiled book behind because the revelations came at different intervals; some verses were abrogated, and the order of verses and surahs was arranged later.

The second Compilation of the Quran /stage 2

Abu Bakr faced a challenge after the Prophet ﷺ passed away, as certain tribes refused to pledge allegiance and apostatised. This led to the 'Wars of Apostasy.' During the Battle of Yamamah, around seventy Companions who had memorised the Quran were killed, raising concerns about preserving the Quran's revelation.

The compilation of the Quran into a book during the Caliphate of Abu Bakar

Umar suggested writing down the entire Quran to prevent it from being lost. Abu Bakr appointed Zaid ibn Thabit to collect all scattered recordings and prepare a suhuf.

The first complete Quran was compiled in the presence of the Prophet ﷺ, verified by reliable witnesses, and entrusted to Abu Bakr. It included Surah al-Fatiha to Surah al-Nass and was put into book form one year after the Prophet's death.

Reasons for Choosing Zaid ibn Thabit for the Collection of the Quran

Zaid was a close companion of the Prophet ﷺ known for his exceptional Quranic knowledge and ability to memorise. He was appointed as the controller of the Prophet's written communications and learned Hebrew in just 17 days. As a trusted scribe, Zaid had the privilege of being a neighbour of the Prophet ﷺ and was an asset to his team.

Zaid's Methodology in the Collection of Abu Bakar

The Quran was compiled using scientific techniques. Only reliable written parts were accepted and verified by two copies. The Prophet's final recitation was compared to the written material. Abrogated verses were excluded. The collection is considered authentic.

Stage 3: The Third Compilation of the Quran of 'Uthman bin Affan.

The Quran was initially taught in seven different Arabian dialects, but during Caliph Uthman's time, disagreements over certain words arose. This posed a risk of division and corruption based on previously approved linguistic variants of the Quran.

Caliph Uthman ordered the creation of seven copies of the Quran manuscript, distributed to various locations, and reverted any disputed passages to the original Quraish dialect.

Uthman formed a group to gather and organize all the parchments of the Quran that were written in the presence of the Prophet ﷺ. The group consisted of Kathīr bin Aflah, Anas bin Malik, Abd Allah bin ‘Abbās, Abd Allah bin Amr b. As, Malik bin Abī Amr, Abd Allah bin ‘Umar, Zayd bin Thabit, Said bin As, Nāfi bin Zurayb, ‘Ubayy bin Ka’b, Abd Allah bin Zubayr, and ‘Abdurrahman bin Hishām, and they produced seven copies of the Quran. One of these copies was kept in Medina, while the rest were sent to Mecca, Kufa, Basra, Damascus, Yemen, and Bahrain. The copy that was kept in Medina was called Imam Mus-haf. Uthman gave the order to burn all previous fragments. The Quran was written in the dialect of Quraish and gained authority, which led to the unity of recitation that Uthman had intended.

Differences between Abu Bakr's and 'Uthman's compilation

Abu Bakr and Uthman had different reasons for compiling the Quran. Abu Bakr was worried about the possibility of losing the Quran as people who had memorised it were passing away. As a result, he asked Zayd ibn Thabit to compile it. Uthman, on the other hand, compiled the mus-hafs to address incorrect recitations of people who had newly embraced Islam, and aimed to bring Muslims together in proper recitation. During his tenure, Uthman had three major companions who were knowledgeable about the Quran and Zayd. Uthman ordered the creation of seven mus-hafs (hand-written copies of the Quran). However, he destroyed all the written copies of the Quran except for the original "Uthmanic Ones" to prevent inauthentic recitations. On the other hand, Abu Bakr had compiled the Quran from various sources, but Uthman arranged both the surahs and verses in the proper order. Some believe that Abu Bakr's

mus-haf was written to preserve all seven Ahruf, while Uthman's mus-haf only included one harf in the Quraish dialect.

Stage 4 The Quranic Script

The Quran's modern script was developed in stages. The Uthmanic text was initially written in the ancient Kufī script without any markings to differentiate letters and sounds, or signs indicating the end of a surah. Despite this, early Muslims were able to read it with ease. At the time, it was not customary for Arabs to use dots on letters, and some scribes even considered it an insult to do so. As a result, Quranic transcriptions lacked dots and diacritical marks, making it challenging for non-Arabs and less-educated Muslims to recite them accurately. Later, Abu Aswad al-Duali, a student of Imam Ali b. Talib, introduced dots on letters and diacritical marks to make it easier for non-Arabs to read. Other individuals, such as Nasr b. Asim al-Laysi, Hasan al-Basri, and Yahya bin. Ya'mer al-Adawani, all from Basra, were also involved in this process. Adding to the Quranic text started with vowel marks, namely the fatha, kasrah, and damma, also known as tashkeel or haraka. After that, diacritical marks, including nuqat and i'jam, were introduced. Abul Aswad Du'Ui used diacritical marks as well, but they differed from the ones used today.

For instance, he placed a dot above the letter (__) for short vowel 'a' (fat-ha), a dot below the letter (.) for short vowel 'i' (Kasrah), and a dot in front of the letter (ء .) for short vowel 'u' (dhammah). Additionally, he used two dots (ء ..) for nunation (Tanwin). Later, further changes were made.

Khalil bin Ahmad created the signs for the glottal stop (Hamzah) and doubling (tashdid) to aid in reading the Quran. However, non-Arabs still needed help understanding the text, such as in

verse 2:259 where it mentions the bones of a donkey being brought together and covered with flesh. This was a barrier (2:259), Is it *nunshiruha* or *nunshizuha*.

وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوها لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ" (البقرة: ٢٥٩).

Abu al-Aswad was responsible for overseeing the writing of the Quran and ensuring its accuracy. He carefully reviewed the entire text from start to finish, making corrections as needed. His meticulous approach aimed to prevent errors in the i'rab, which refers to correctly placing words in a sentence based on the sound of their last.

Scholars used different colours to distinguish vowels and dots in the Quran. The governor of Iraq and the first Umayyad caliph played significant roles in this process. Walid b. Abd al-Malik introduced sukun, shadda, and hamza, and Ibn Muqlah introduced the Naskh script to the Quranic text. Hence, during the 6th century, Muhammad b. Tayfur al-Sajawandi (560 A.H. / 1165 C.E.) added "wuquf" marks to the end of verses or where the meaning of the verse ended. These marks are known as "sajawand".

Verse numbers were introduced by Gustav Flugel, who used Hafiz Uthman's script. Mushafs were published in Kazan, Cairo, Tehran, and Istanbul. In 1925, King Fu'ad's standard edition was released under the supervision of Shaykh Muhammad Ali Halaf al-Husayni.¹² If you wish to view images of the earliest manuscripts, you can access the relevant resources.¹³

Doubts About Preservation of The Quran and Their Answers

¹² Philips, Usool At-tafseer: p. 173 - 190

¹³https://www.google.com/search?rlz=1C5CHFA_enAU914AU914&sxsrf=AB5stBiO1Ddy3gAfkLLxE1CzAt8z6TfX7Q:1691131353609&q=istanbul+copy+mushaf&tbm=isch&source=lnms&sa=X&ved=2ahUKEwjXvOacs8KAAXUJxTgGHW4ZBK8Q0pQJegQIDBAB&biw=1081&bih=740&dpr=2

Certain non-Muslim writers have expressed doubt and raised objections regarding preserving the Holy Quran. One objection they raise is that Quranic verses were not written down during the early days of their revelation and instead relied solely on the memory of the Prophet ﷺ and his Companions. This objection is because the Quran mentions that the prophet can forget, except for what Allah wills. Allah says: "We shall make you (O Prophet) recite (our revelations) so that you shall not forget, except what Allah wills." (Al-AIa, 68:6)

سَنُقَرِّئُكَ فَلَا تَنْسَى ﴿٦﴾ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٦﴾ (الأعلى: ٦)

Allah says: "Whatever revelation We abrogate or cause to be forgotten, We bring one better than it or similar to it." (Al-baqara, 2:106).

" مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِخْهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ (البقرة: ١٠٦).

Only abrogated verses were forgotten, not any others. The Prophet ﷺ and his Companions forgot certain verses, but this did not affect their ability to convey the message. The Quran was also written down, and some verses were erased due to abrogation. Umar read Surah Taha from a parchment when he converted to Islam.

One objection raised is that certain surahs, such as Al-Fatiha and Al-Mu'awwithatayn (surahs 113 and 114), are not part of the Quran. However, it is widely accepted among Muslims that these surahs are part of the Quran, even if they were not included in Ibn Masood's parchments. For further objections and answers regarding the preservation of the Quran, please refer to Chapter 6, pages 223-251 of "An Approach to the Science of the Quran" by Shaykh Taqi Usmani.

In the Quran, a chapter is called a "surah," meaning wall, enclosure, or fencing. A verse is called an "aya," meaning a sign or token by which a person or thing can be recognised. Allah explicitly states that the Quran comprises verses, which are organised into surahs.

Allah says: "This is a surah which We have revealed" (Al-Noor 24: 1)

The Prophet ﷺ has said that memorising the first ten verses of Surah al-Kahf can protect one from Ad-Dajjal. The Quran has 114 surahs, each containing a specific set of verses arranged in a particular way. The Prophet ﷺ organised the verses in the Quran.¹⁴

The Order of the surahs

The Prophet ﷺ established the order of surahs in the Quran, with companions arranging them differently. However, all agreed with the order confirmed by Caliph 'Uthman and the committee of sahabah who distributed the Quran. This shows the order of surahs was already established and agreed upon.

The Quranic Text Order of the Verses and Chapter

Linguistically, Aya has several meanings to it, including A sign or indication, as in (Al-Baqara, 2: 248). An admonition or lesson (Al-Nahl, 16:11), A miracle: (Al-Baqara, 2:211), A verse or sentence (Al-Nahl, 16:101). To combine the above linguistic meanings: An ayah is a verse of the Quran and a miracle from Allah (since it is inimitable, it contains lessons for mankind to benefit from and admonitions for the believers and disbelievers.

All the surahs in the Quran, except for Surah 9 (Al-Tawba), begin with "Bismillah- Rahman- Rahim." Each of the 114 surahs has a unique name that serves as a heading. The arrangement

¹⁴ Qadhi, p.151-158

of surahs and the order of Ayat within each surah were determined by the prophet ﷺ under the guidance of Jabril.

Ajza' & Ahzab & Manazil

The Quran is organised into 30 portions, known as jazz' (pl. ajzaa'), which are of similar length for easy recitation over a month. Each juzu is further divided into four sections, called ahzab (singular, hizb), denoted by the word hizb in Arabic. These sections are then subdivided into four quarters, referred to as rub'.

Additionally, the Quran is divided into seven parts of similar lengths, known as manzil, to allow for recitation of the entire book over one week by reading one manzil per day. The Companions and their successors used to complete the recital of the entire Quran in one week.

The beginning and ending of a verse.

There are two opinions regarding the location of the beginning and ending of a verse.

First opinion: The beginning and end of every single verse were taught to the Companions by the Prophet ﷺ; he mentions verses in certain surahs...

Second opinion: Most of this knowledge is from the Prophet ﷺ, and some of it is based upon the personal reasoning (ijtihad) of the scholars of the Salaf. That's because there is a difference of opinion over some 'verses' in the Quran.

The Number of Verses in the Quran

The division of Quranic verses has been a topic of varying opinions among scholars. While some verse breaks have been universally accepted, others remain subject to debate. The scholars of Kufah believed that the Quran had 6236 verses, as per the Mushaf written in the qiraa'a of Hafs 'an 'Aasim. (حفص عن عاصم) Meanwhile, those from Basrah counted 6204 verses, with the scholars of Damascus and Palestine agreeing on 6227 and 6232 verses, respectively. In Makkah, the common belief was that there were 6210 verses, while earlier scholars from Madenah contended that there were 6217 verses, while later ones believed there to be 6214. However, scholars disagree on how to interpret the places where the Prophet ﷺ paused while reciting the Quran. Some believe these breaks were for taking a breath, while others see them as the start of new verses.

-The Arrangement Of the verses is unanimously agreed upon.

-A Consensus of all the scholars of Islam is that the Entire Quran, within a surah the arrangement of the Verses we are reciting, is the same as in all the recitations.

-However, one recitation might have Split a long verse into two another.

-Recitation might have taken those two Verses and made them into one.

-The difference lies in where the verse begins and ends, not in the actual words within the verses. For example, some Qira'at believes that the last verse of Surah Fatihah starts from 'Siraata-ladheen an'amta'a...' while others think it starts from 'Ghayr il-maghdoobi...'. This results in the last 'verse' being divided into two verses. The number of words and letters in the Quran is 77,437 and 323,671, respectively. However, some qira'at pronounce letters that are not written in the script, which is why there is a difference of opinion. Additionally, the Mushaf of 'Uthman were not identical to one another.

The Classification of the Surahs

The surahs of the Quran are grouped into four categories, based on a hadeeth of the Prophet ﷺ .

"I have been given in place of the Torah the seven *tiwaal*, and I have been given in place of the Psalms the *mi'een*, and I have been given in place of the Gospel the *mathani*, and I was honoured over the others with the *mufasal*."

-The *tiwaal* surahs: الطوال (long) surahs are the longest surahs in the Quran. For the first 7 surahs after the Fatihah, some have added at-Tawbah as included in the *tiwaal* since no basmalah separates it from Surah al-Anfal.

-The *mi'een* (hundred): المئتين These are the surahs that have over or around a hundred verses, hence their name.

-The *mathani* (oft-recited): المثاني These surahs are the oft-repeated ones, they are recited in prayers more often than the longer ones. Occur after the *mi'een*.

-The *mufasal* (disjointed): المفصل These surahs are called disjointed or broken because of the frequent occurrence of the basmalah. They start with Qaaf (or, according to another opinion, al-Hujuraat) and finish with an-Naas.

The longest verse is the verse of debt, Surah al-Baqarah. (2:282), longest surah is Surah al-Baqarah, while the shortest verse is (93:1) والضحى *wad-duha* and والفجر ' *Wa al-fajr*'. Both consist of six letters in writing but only five in pronunciation.

The Beginning of the Surahs

The beginning of the surahs may be divided into ten categories, all 114 surahs may be classified into:¹⁵

- The Disjointed Letters: (al-MuqaUa'tiat). These are 29 surahs. e.g., "Alif-Lām-Mīm,
- The Glorification of Allah: "All Praise is due to Allah." e.g.,

¹⁵ Yasir Qadhi, *An Introduction to The Sciences of The Quran*, p. (166-7).

- A Call, "O Prophet", "O You who Believe", "O Mankind, e.g., (58: 12), (33:1), (2:21)
- A Statement of Fact, that comes in 23 surahs. e.g., (23:1), (80:1)
- An Oath e.g., (103:1), (53:1).
- A Condition found in 7 surahs. e.g., (110:1), (56:1).
- A Command that comes with only 6 surahs. (1 12:1), (96: 1)
- A Question. occurs in 6 surahs. e.g., (78:1), (107:1).
- An Invocation: only 3 surahs. e.g., (111:1), (83:1).
- A Reason or Cause. There is only one surah where this occurs. e.g., (106:1).

The Relationship between the Surahs

Each surah in the Quran is connected to the previous one, either in wording or meaning. For instance, Surah al-Fatihah ends with a request for guidance from Allah, and Surah al-Baqarah begins by describing the Quran as a guide; this appears to be a response to the request. Similarly, Surah Ali-'Imran concludes by advising believers to be patient and fear Allah, and Surah an-Nisaa' starts by commanding humanity to fear Allah and maintain family ties. The end of Surah an-Nisaa' includes laws regarding fairness among relatives regarding inheritance, and the beginning of Surah al-Ma'idah reinforces these commands by urging believers to be fair in fulfilling their obligations and promises.

The Muqata'at / Disjoined Letters

The Quran contains disjoined letters called 'Mutashabihat' at the beginning of 29 surahs. Their meaning is debated among scholars, with some believing they represent the names of Allah. Others see them as symbolic or confusing to non-believers. The letters also serve as surah

names and may reference the other half of the alphabet. Some believe their true meaning is known only to Allah.

The Basmalah as a Verse

-In the Quran, every surah starts with the basmalah except Surah at-Tawbah. The question of whether the basmalah is considered a verse in the Quran has been debated by scholars, with five different opinions.

-The first opinion is that the basmalah is a separate verse and is the first verse of every surah.

- The second opinion is that it's only a part of the first verse in every surah.

-The third opinion is that it's only a verse at the beginning of Surah al-Fati-ha.

-The fourth opinion is that it's a separate verse at the beginning of each surah, but it should not be counted as a verse in any surah. The fifth opinion is that it's not a verse in the Quran but a phrase that distinguishes one surah from another.

- Some scholars consider the basmalah as a verse only in Surah al-Fati-ha rather than at the beginning of any other surah.

Sab 'at Ahruf (The Seven Forms) Dialects/ And Recitations

Arabic dialects in the Arabian Peninsula vary, with different words used for the same object due to environmental and historical differences among tribes.

For instance, some tribes call a lion "asad", while others call it "layth", "hamzah", "hafs", or "ghadanfar". In other cases, differences occur in the way certain letters are pronounced due to vowel differences.

Allah Almighty revealed the Quran in seven different forms, each corresponding to the dialects of major tribes such as Quraysh, Huthayl, Thaqeef, Hawaazin, Kinaanah, Tameem, and Yemen.

This was done to acknowledge and accommodate the differences in these dialects. As time passed, the dialect of the tribe of Quraysh became the most prominent.

The various forms of the Quran do not signify different versions, as Jibreel conveyed verses from a single Quran written on a protected tablet (al-Lawh al-Mahfooth) in the heavens. Jibril was asked to recite the verses in seven forms that corresponded to the dialects of the major tribes.

The Quranic text was recited in different ways (called Ahruf) during the Prophet ﷺ's lifetime.

This fact is supported by authentic reports transmitted through numerous chains from the earliest sources, such that it reaches the level of mutawatir.

For example, Ibn Abbas narrated that the Prophet ﷺ said: "Jibril recited the Quran to me in one Harf, then I requested him to read it in another Harf and continued asking him to recite in other Ahruf until he ultimately recited it in seven Ahruf."

The Ahruf of the Quran

1) Al-hurufal-al-abjadiyya, (letters of the alphabet).

2) "The border, the edge of something, the brink. "And among men, there is one who worships Allah (standing) on the verge Al-Hajj, 22:11), (4:46)

The Ahruf refer to the different methods of reciting the verses of the Quran. According to Imam al-Qurtubi, each word variation in the Quran is considered a Harf. For instance, mentioning the Harf of Ibn Mas'ood signifies how he recited that particular verse or word. Some writers translate Ahruf as "modes" or "dialects."

The Meaning of Seven Letters.

There are different opinions of Scholars about the seven letters:

-The common interpretation of the term "Seven Ahruf" is that it refers to the seven dialects (lughat) of the tribes which were prevalent at the time of the revelation of the Quran. These

tribes were Quraysh, Hudhayl, Tamim, Hawazin, Thaqif, Kinana, and Yemen. The belief was that verses would be pronounced according to the pronunciation of the tribes. In cases where words did not match in each dialect, the corresponding word of the dialect would be used.

-There are seven ways of recitation in the Quran known as "Lahajat" لهجات, where words are replaced by their synonyms, but the meaning remains the same.

-Another opinion, the Quran uses words from different languages, has varying aspects of revelation (such as order, prohibitions, promises, narrations, etc.), or may have different ways of pronouncing words. Additionally, it refers to seven different categories of texts.

Also, the seven distinct categories of texts are described in this context, which include constrained and unconstrained, general, and specific, literal, and metaphoric, Nasikh and Mansukh. Grammarians and linguists have identified additional categories that specify different verb forms.

In the Quranic context, "The Seven Types of Verses" refer to apparent, commands, recommendations, specific, general, and parables. Furthermore, "The Seven Different Ways" refers to how the verse can be changed.¹⁶

Examples:

-The wording; 101:5 'kal 'ihn al-manfush' كالعهن المنفوش 'humans will be like *moths scattered*' is changed to 'al-suf al-manfush' كالصوف المنفوش same meaning. القارعة.

-Differences conform to the vowels and writing of the script of Uthman; the word 'fa-tabayyanu' فتبينوا (investigate) 49:6 is changed to fa-tathabbatu. فتثبتوا.

¹⁶ Dogan, Usul Al Tafsir, p. 230.

-The word order in the verses may be changed; the word ‘*wa qaatalu wa qutilu*’ وَقَاتِلُوا وَقُتِلُوا ٣: 19٥ is changed to ‘*wa qutilu wa qaatalu*’ وَقُتِلُوا وَقَاتِلُوا. This does not change the meaning of the verse.

- A letter or a word in a verse maybe added or subtracted; Eg, the verse 57:24 ‘*fa inna Allaha huwa al-ghaniyy al-hamid*’ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ is recited as ‘*fa-inna Allaha ghaniyy al-hamid*’ هُوَ الْغَنِيُّ الْحَمِيدُ without the word ‘*huwa*’ هُوَ which means ‘He’. This omission does not change the meaning at all.

- The change may occur in the form of the word in a verse; the word in the verse 23:8 ‘*li amānātihim*’ لِأَمَانَاتِهِمْ (this word is plural and means trustees) is changed into the singular form, ‘*li amānātih*’. This does not change the meaning very much.

-The differences may occur in the diacritical markings; in other words, the sound of some letters may be different regarding the ‘a-i-u’ sounds; for example, the word in verse 2: 215 ‘*wa-ttakhadhu*’ وَاتَّخَذُوا is changed to ‘*wa-ttakhidhu*’. وَاتَّخَذُوا

-Differences may occur in pronunciation about lessening the effect of *hamzah* or *imalah*. Eg: the word ‘*mu’minun*’ مُؤْمِنُونَ is changed to ‘*muminun*’. مُؤْمِنِينَ

The Prophet ﷺ taught multiple readings.

Once, during the lifetime of Allah's Messenger ﷺ, Umar ibn al-Khatib heard Hisham ibn Hakem reciting Surah al-Furqan in salah and noticed that he was reciting it differently from the way Prophet ﷺ had taught him. However, Umar managed to control his anger until Hisham completed his prayer. After the prayer, Umar grabbed Hisham by the neck of his cloak and asked him who had taught him this surah. Hisham replied that Allah's Messenger ﷺ had taught him. Surprised, Umar called him a liar and said that Allah's Messenger ﷺ had taught him the surah in a different way. Umar then took Hisham to Allah's Messenger ﷺ and said that he had heard Hisham reciting Surah al-Furqan differently from the way that he had been taught.

Upon hearing this, Allah's Messenger ﷺ told Umar to release Hisham and asked him to recite the surah. Hisham recited the surah in the same way that Umar had heard him reciting previously. Then Allah's Messenger ﷺ said that it was revealed in this way and asked Umar to recite it. When Umar completed reciting it the way that Allah's Messenger ﷺ had taught him, he said, "It was also revealed in this way." هكذا أنزلت. إن القرآن أنزل على سبعة أحرف فاقرءوا منه ما تيسر.¹⁷ This Quran has been revealed in seven forms, so recite whichever is easiest for you".¹⁷

The Wisdom in the Various Ahruf

There are several reasons why the Quran was revealed in varying dialects and words. Firstly, it was to make it easier for people to memorize and understand the message, as Allah has sent messengers to speak in the language of their people.

Secondly, it was to prove the miraculous nature of the Quran, as the different meanings of the Ahruf were not contradictory but rather complementary.

Thirdly, it was to prove the truthfulness of Prophet Muhammad (ﷺ), who was illiterate yet received the Quran in different tribal dialects and words that were the most fluent and eloquent of his time.

Fourthly, it was to honour the Muslim community and show its superiority over other nations, as no other nation had been given its book in such a manner.

Finally, the varying Ahruf facilitated the preservation process of the Quran.¹⁸

The variations of language of Ahruf

According to Imam Al-Razee, there are only seven aspects of language variation: differences in nouns between singular, dual, and plural, as well as masculine and feminine forms, differences

¹⁷ Narrated by al-Bukhari and Muslim.

¹⁸ Dogan, Usul Al Tafsir, p. 223- 238.

in verb tenses between past, present, future, and command forms, and variations in vowel endings that indicate the role of a word in a sentence.

There are several ways in which words can be altered, including adding or removing letters, reversing word order, and substituting one word for another. Additionally, there are variations in pronunciation, such as al-imaalah, al-fat-h, at-tarqeeq, at-tafkheem, al-idghaam, and al-ith-har. Ibn Hajar noted that there is significant overlap between these different explanations.

The Qira'aat (The Recitations)

-Definition of the Readings (*Qiraat*) The Arabic word '*qiraat*' is the infinite form and is derived from the root '*qa-ra-a'*', which means reading and reciting.

-In Quranic recitations, a qiraa'ah is a pronunciation method that differs from the seven modes (Ahruf) in which the Quran was revealed.

-During the time of Caliph 'Uthman, the seven modes were reduced to one: the Quraishi dialect and then distributed among the Islamic centres of the time.

-Only the Quraishi mode remains today, and all the methods of recitation are based on this mode. Hence, the sahabah, who were known for their Quranic recitations, have traced all the various techniques back to the Prophet (ﷺ).

The Various Readings of the Quran (*Qiraat*)

-In the Quranic sciences, it means, the changes which occur in the words of the Quran regarding the extension (*madd*), shortening (*qasr*), punctuation of the written text, the order of the words in the text and their reading accordingly (*I'rab*).

-The word '*qurra'*', the plural of '*qari*', means a reader and a reciter.

-*Qurra'* means the imams who represent the seven modes of the Quran (*ahruf sab'a*) and the various readings of the Quran (*qiraat*). It is also used for a scholar who has memorised the Quran and has a detailed knowledge of the various readings.

-Each qiraa'a is named after its famous reciter (Qaree), who established its unique rules of recitation (*tajweed*) and variations in words and letters.

-*Riwayah* refers to the narrative style of each qiraat imam and the variations between their narrations. (*Tariqa*) is the distinctions in narration between students who learned their reading mode from the same imam but differed from each other in their narration.

The famous seven reciters (Qaris)

- ❑ Abdullah bin Kathir ai-Dari عبد الله بن كثير المكي
- ❑ Nafi bin Abdur Rahman bin Abi Nu'aim أبو رويم نافع بن عبد الرحمن بن أبي نعيم الليثي
- ❑ Abdullah Yahsubi popularly known as 'Ibn Amir' ابن عامر الشامسي عبد الله بن عامر اليحصبي
- ❑ Abu 'Amr Zabban ibn ul-'Ala bin 'Ammar زيان بن العلاء بن عمار المازني البصري
- ❑ Hamzah bin HabTb Al-Zayyat Mawla 'Akramah bin Rabi Al-Ta'imi حمزة بن حبيب بن عمارة
- ❑ الزيات الفرضي التيمي
- ❑ Asim bin Abi-an-Najud al-Asadi عاصم بن أبي النجود
- ❑ Abul Hasan Ali bin Hamzah Al-Kisaa' Al-Nahvi. علي بن حمزة إمام النحاة الكوفيين (الكسائي)

Ten scholars of Quranic recitation

The ten authentic Qira'at and the Qaarees are named after them.

- 1) Naafi' al-Madane: has two students who preserved his qiraa'a, Qaloon, Warsh
- 2) Abd Allah ibn Katheer ibn 'Umar al-Makkee, student: Abul Hasan Ahmad ibn Buzzah al-Makkee, Qumbul.

3) Abu 'Amr al-Basree, the two Qaarees who preserved Wis qiraa'a are Ad-Doori and As-Soosee.

4) Ibn 'Aamir ash-Shaamee, students, Hisham ibn 'Ammarad-Damishqee, Ibn Zhakwan.

5) Aasim al-Koofee, Shu'ba and Hafs were Aasim's two students who preserved his qiraa'a

6) Hamzah al-Koofee, Khallaad,) Khalaf have preserved his qiraa'a.

7) Al-Kisaaiee, Al-Layth ibn Khaalid al-Baghdaadee, and Ad-Dooree, the primary students who preserved his qiraa'a.

8) Abu Ja'far al-Madaneer primary students, 'Eesaa ibn Wardaan, Sulaymaan ibn Jamaz

10) Khalaf, all ten Qira'aat, including Khalaf's, have reliable mutawatir chains of narration tracing back to the Prophet. Each qiraa'a is preserved through two students of the Imam of that qiraa'a. It should be noted that these Qaarees had more than just two students.

The Readings of Today's Muslims

- Asim (Rawi: Hafs): 95% Most of the Muslim world
- Nafi (Rawi: Warsh): 3% Algeria, Morocco, parts of Tunisia, West Africa, Sudan
- Nafi (Rawi: Qalun): 0.7%
- Libya, Tunisia and Parts of Qatar
- Abu Amr (Rawi: Duri): 0.3% Parts of Sudan and West Africa
- Ibn Amir: 1% Parts of Yemen

The Conditions for an Authentic Qiraa'a

1. The qiraa'a must conform to Arabic grammar. It is optional, however, that all Arabic grammarians agree upon the grammar used.

2. The qiraa'a must conform with one of the mus-hafs of 'Uthman. In the chapter on the compilation of the Quran.
3. The qiraa'a must have an authentic (sahih) chain of narrators back to the Prophet ﷺ.

The Types of Qira'aat

- 1-The Sahih صحيح (Authentic) Qira'aat: The ten authentic qira'aat.
- 2-The Shadh شاذ (Irregular) Qira'aat. These Qira'aat have an authentic chain of narration back to the Prophet (ﷺ) and conform to Arabic grammar, but do not match the mus-hafs of 'Uthman. they are not mutawatir.
- 3-The Da'eef ضعيف (Weak) Qira'aat: These Qira'aat conform with Arabic grammar and are allowed by the Mus-haf of 'Uthman, but do not have authentic chains of narrations back to the Prophet (ﷺ).
- 4-The Batil باطل (False) Qira'aat: These Qira'aat do not meet any of the three criteria mentioned below and are rejected completely, even as tafsir.

For example. The v35:28 (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) means "It is only those who have knowledge amongst His slaves that truly fear Allah".

If reading the word Allah (الله) instead of (الله), this will change the meaning to, "Allah is the one who fears the knowledgeable slaves!" (All praise be to Allah; He is far removed from all they ascribe to Him!!) So, by only changing the fat-ha to dama, the meaning becomes shirk.

Another Example. -The first reading of 'Aasim and al-Kisa'ee is (Maalik yawm ad-deen). maalik means 'Master, Owner," and it's also one of the Names of Allah. "مالك يوم الدين"

-The second reading is that of Naafi", Abu Amr, Ibn 'Aamir. Ibn Katheer and Hamz To understand the relationship between Ahruf & Qira'at in a simple way.

-The Ahruf is what Allah has revealed divinely in seven forms.

-When bringing up all the Ahruf together and then Spreading them to every person to recite according to one of the recitations, with some mixture of these recitations, these become the qiarat, and they are named after specific people who were specialised in them (Qaree).

-These Specialized institutions are known as the schools of the qira'at.

ah, is malik yawm ad-deen, without the a/if. The word 'malik means, "king, sovereign, monarch,

ملك يوم الدين/"

Imam As-Suyuti, categorised the various Qira'at into six groupings.

1) Mutawaatir: المتواتر are the seven Qira'at compiled by Ibn Mujahid, along with three others.

2) Mash-hur المشهور (Well-known): These are some variations found within the ten authentic Qira'at, such as differences between rawis and tjiruqs.

3) Ahad الأحاد (Singular): These are Qira'at that have an authentic chain of narration but do not conform to the mus-haf of "Uthman or contradict a rule of Arabic grammar (same as shadh).

4) Shadh الشاذ (Irregular): These are Qira'at that do not have an authentic chain of narration back to the Prophet (ﷺ) (same as da'eef).

5) Mawduo' الموضوع (Fabricated): These are Qira'at that do not meet any of the three conditions (same as batil).

6) Mudraj: المدرج (Interpolated): In this category, as-Suyuti classified those readings that the Companions used to add for the sake of interpretation.

The Advantages of the Qira'at

Qira'at are based on Ahruf, which means they share many benefits with Ahruf.

These benefits are:

- 1) They make it easier to memorise the Quran.
- 2) They provide evidence that the Quran is a revelation from Allah. Despite the many variations between Qira'at, none of them contradict one another.
- 3) They prove that the Quran has been preserved perfectly because all Qira'at have been recited with a direct, authentic, and mutawatir chain of narrators back to the Prophet (ﷺ).
- 4) They further prove the miraculous nature of the ijaaz of the Quran. Qira'at enhances the meaning and beauty of the Quran in a complementary manner.
- 5) They prevent the Quran from becoming stagnant. Various methods of reciting the Quran differ in pronunciation and meaning, keeping the text vibrant and preventing it from becoming dull.

To conclude, Ahruf refers to the divine revelations that Allah has revealed in seven different forms. When all the Ahruf are combined and spread among people to recite according to their chosen recitation, the resulting mixture is known as Qira'at. Qira'at are named after the specific individuals skilled in them, also known as Qari. The schools specialising in teaching these Qira'at are known as the institutions of the Qira'at.

Tajweed the Proper Quranic Recitation

-Specialists created guidelines for accurate Quranic recitation based on authentic recitations from experts, forming the basis for Arabic phonetics.

-Tajwid involves precise articulation of each Arabic sound and pronunciation according to the standard spoken during the Prophet's generation, emphasising natural recitation without exaggerated mannerisms.

-Recite the Quran sincerely and using your natural voice. Understand and implement its message, engaging all senses to reinforce its meaning. Remember, recitation is just one aspect of living the teachings of the Quran.

The Virtue of Reading the Quran

-Since the final phase of prophethood, emphasis has been placed on the recitation of the Quran. The word "Quran" means "a reading" or "recitation," and the first verse revealed was "Recite in the name of your Lord Who created." (Al-Alaq, 96: 1) اقرأ باسم ربك الذي خلق

- "Whoever reads a single letter from Allah's book will receive a blessing, and each blessing is worth ten times its value". من قرأ حرفاً من كتاب الله فله به حسنة والحسنة بعشر أمثالها

Abu Umamah reported that the prophet ﷺ said, "Recite the Quran, for verily on the Day of Resurrection, it will act as an intercessor for its companions (those who read it often)."

اقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه

- "Be regular in your reading of the Quran. For by the One in whose hand lies the soul of Muhammad, it will run away more quickly than a camel from its restraining cord".

تعاهدوا هذا القرآن فوالذي نفس محمد بيده لهو أشد تفلتاً من الإبل

- "Beautify the Quran with your voices". زينوا القرآن بأصواتكم.

The prophet ﷺ encouraged all Muslims to read all of it once per month.

Etiquettes of Reading the Quran

-The Qur'an is sacred and protected; only purified people with wudu may touch it.

- When handling the Qur'an, it is essential to sit upright, respectfully, and wear proper attire that covers one's Awrah.
- It is recommended to leave the Qur'an off the floor due to its high status. (A pillow is a better option when sitting on the ground). So, when holding the Qur'an, it is advisable to use the right hand, as the Prophet ﷺ also used his right hand for activities such as applying perfume and eating. The left hand is reserved for using the toilet or removing any harm.
- Before beginning the recitation of the Holy Quran, it is recommended for every Muslim to seek refuge with Allah from Shay-tan and recite "basmalah" as it helps bring great attention and concentration.
- To adhere to the "Tajwid" rules and adequately honour the Quran, it is necessary to use a beautiful voice when reciting it. The Prophet ﷺ said, "He is not one of us who does not make his voice beautiful with the Quran." (Bukhari and Muslim), the prophet said: "Beautify the Quran by your voices." (Ahmad) To fully comprehend and appreciate the meaning of the verses, it is recommended to recite at a slow pace.
- Additionally, observing all the Quran's rituals, such as performing sajdah prostration and correctly pausing at designated signs, is crucial.
- Refraining from talking, drinking, and eating while reciting this revered book is essential. By following these ethical guidelines and etiquettes, one can respect Allah SWT properly and fully understand the Quran's teachings.

Muhkam Clear and Mutashabih/ Unclear

Muhkam Clear

-Understanding the Arabic language and the style of expression used in the Quran is crucial to interpreting its message. The choice of words, type, and overall purpose of the text all play a role in conveying its intended meaning.

- An essential concept in Quranic interpretation is the differentiation between Muhkam and Mutashabih verses.

-linguistically, Muhkam comes from the root word "*uh-kima*" أحكم and has many meanings, "to decide between two things," "judgments", "decisions", and means, "free from corruption".

-In the context of tafsir, Muhkam means "unambiguous" and "contains no confusion," indicating a verse whose interpretation is clear and whose meaning is decisive and not open to interpretation. It is worth noting that one of Allah's Names is Al-Hakeem, which means "The Wise."

Mutashabih/ Unclear

The term "Mutashabih" has several meanings. It can indicate similarity or complementarity or suggest uncertainty and doubt regarding its meaning. In the context of Quranic sciences, "Mutashabih" refers to verses that are not entirely clear or agreed upon and can be open to multiple interpretations. Such verses require explanations and cannot be fully understood through reason alone. For instance, the description of the Day of Judgment, the unseen, and the disjointed letters at the beginning of certain surahs are all considered Mutashabih.

On the authority Abi Ab'dillahi al-Nu'man ibn Basheer (ra) who said: I heard the Messenger of Allah (peace be upon him) say: "That which is lawful is clear and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable. Thus, he who avoids these doubtful matters certainly clears himself regarding his religion and his honour. But he who falls into the doubtful matters falls into that which is unlawful like the shepherd who pastures around a sanctuary, all but grazing therein.

Verily every king has a sanctuary and Allah's sanctuary is His prohibition. In the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all the body is diseased. This part of the body is the heart".¹⁹

Examples of those Ayat that deal with halal/ (lawful) and haram (forbidden) matters, inheritance, promises, and the like belong to the Muhkamat category. (It refers to all decided verses of the Qur'an concerning legal ruling). The verses regarding lawful or unlawful things, the prescribed daily prayers, fasting, *zakat*, *Hajj*, etc., are examples of *Muhkam* verses in the Qur'an.

On the other hand, the Ayat concerning the true nature of the resurrection, judgment, life after death, and the like belong to the mutashabihat category.

The Quran as Muhkam and Mutashabih

The concept (Muhkam and Mutashabih) has been mentioned in the Quran in different verses:

1. In verse (Hud, 11:1), Allah calls the entire Quran Muhkam.
2. On another occasion, in verse (Az-zumar, 39:23), Allah calls the entire Quran Mutashabih.
3. While in (Al-Imran, 3:7), Allah describes the Quran as being part Muhkam and part Mutashabih in (3:7), "It is He who has sent down to you, [O Muḥammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecific. As for those whose hearts are deviation [from truth], they will follow that which is unspecific, seeking discord and an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding" (Al-Imran, 3:7).

¹⁹ Related by al-Bukhari and Muslim, <https://hadithcommentary.com/nawawi/hadith6/>

The meaning of the word **ta'weel** in the verse depends on its interpretation and how it is read.

1. When we use a word with a connotation that is not the primary intention, it is essential to understand the word through its intent. For example, when we say, "He was a lion on the battlefield," we must interpret it as a metaphor because lions do not participate in battles. This phrase means that the person was a brave fighter on the battlefield.
2. To explain a word or phrase, an explanation is needed to understand. Al-Khidir said, "This is the ta'weel (interpretation) of (those) things which you were not capable of being patient over" (al-kahf, 18:82).
3. The meaning of ta'weel is the interpretation of an event, specifically when and how it occurs, as Allah states: هَلْ يَدْعُونَ إِلَّا تَأْوِيلَهُ ۗ "Do they (the disbelievers) await for its (the Day of Judgement's) ta'weel (i.e., do they await for its fulfilment)". (Al-A'raf, 7:53).

Classification of Mutashabih

1. Verses whose meanings are only known by God.
2. Verses that Raskhun (the profound scholar) can know.
3. Verses that ordinary people can also know; some words in the Quran are ambiguous at first but can be known by anyone after some research.

Comprehending certain passages in the Qur'an may pose a challenge, as they may carry various interpretations. These passages, known as Mutashabihat, can be resolved by turning to the Muhkamat, which are regarded as the foundation of the Book. This method can render the Mutashabihat passages comprehensible and prevent conflicts that arise from opposing claims about the entirety of the Qur'an being either Muhkam or Mutashabih.

To fully comprehend the Mutashabihat verses in the Qur'an, one must possess a strong faith and have a solid foundation of knowledge. These verses are allegorical and can have

multiple meanings that may vary due to evolving conditions, increasing human knowledge, and varying levels of comprehension among individuals. However, by examining the relevant verses and referring to the Muhkamat, one can understand the relative truths conveyed in the allegorical verses. Hence, since these verses have multiple meanings, different interpreters of the Qur'an may uncover varying interpretations.

Imam As-Suyuti's Itqan fi Uloom al-Quran explains the distinction between Muhkam and Mutashabih verses in the Quran. Muhkam verses have an unambiguous meaning, which can be understood without any interpretation. On the other hand, Mutashabih verses have multiple possible meanings, which require context from other verses to be comprehended.

The Attributes of Allah as Mutashabih

The Quran refers to Allah as Al-Baseer (the Seer) and As-Samee' (the Hearer), among other names and attributes. In the past, the companions took these attributes literally without questioning their origins or mechanisms. They knew that Allah could see and hear everything without resembling His creation. However, after the sahabah era, some scholars who studied philosophy debated that seeing and hearing were exclusive to humans and animals and required specific sensory apparatuses inappropriate for the Almighty God. Regardless, Allah's attributes remain unchanged. He says, "There is nothing like Him, for He alone is the All-Hearing, All-Seeing". (42:11) لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

To conclude,

The Quran has two aspects: Muhkam (clear and unambiguous) and Mutashabih (open to interpretation). Muhkam serves as a source of guidance, while Mutashabih signifies beauty and interconnectedness. The Muhkam section forms the book's foundation, while interpretation is required for the Mutashabih portion in the context of muhkam. Only Allah knows the true essence of the Mutashabih verses.

Aamm (General) and Khaass (Specific)

The Quran was descended in Arabic, a language that has many words, phrases, and grammatical constructions to convey the nuances of meaning. One such expression is 'Aamm عام, which is a general term that can refer to anything when used literally. However, figuratively, 'Aamm expressions can also be used to refer to specific things.

The word "aamm" general عام refers to all members of a specific set, regardless of size. For example, the Quranic verse "Every soul shall taste death" كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ applies to all souls, whether human, animal, or jinn. On the other hand, the word "khaas" خاص 'specific' denotes a limited number of things, including everything that falls within its scope. If asked to feed ten poor people, the expression would be "khaas."

The difference between 'aam and khaas

The main difference between 'aam and khaas is that khaas applies to a single subject or a specific number of objects, which means that its application is limited in scope, unlike the 'aam. When an 'aam expression is restricted or qualified by another more limited 'aam expression or

a khaas expression, the process is called Takhsees, تخصيص, and the limiting expression is called the mukhassis of the broader category. Kull كل (all, every, or each) is the most used word in the Quran. This word could be translated into English in various ways, depending on the context. For example, every soul will taste death (al-Imran 3:185), and Allah is the Creator of all (Kull) things (39:62). These two verses confirm that all things have a beginning point at which they were created, and every living soul must end its existence.

The "Aamm" expression is divided into three categories.

The first category is the A'amm expression, which remains general. For example, in verse 23 of Surah An-Nisa, "Your mothers أمهاتكم (ummahaatukum) have been made forbidden (in marriage) to you". The law in this verse applies to all mothers, including biological, stepmothers, mothers-in-law or those who nursed the child.

The second category is the figurative 'aam, where the general meaning of the expression was not intended. For example, in verse 3:173 of Surah Al-Imran, "Those to whom the people (annaas الناس) said, "The people have gathered against you, so fear them". In this verse, the first expression, "the people," refers specifically to Nu'aym ibn Mas'ood, and the second relates to Abu Sufyaan and the Quarayshes army, and not the generality which the expression implies.

The third category is the 'amm that has been specified, wherein the generality of the 'aam expression is qualified by one of the specifying words or phrases.

For instance, in verse 97 of Surah Al-Imran, the generality of "all people" is specified by the adjectival clause following it.

Mutlaq (absolute) and muqayyad (qualified)

In Arabic literature, we have the concepts of mutlaq (absolute) and muqayyad. These concepts can be compared to 'aamm and khass, but they differ significantly. While 'aamm includes every member of the category it describes, mutlaq generally applies to only one individual from a group but not all. Mutlaq refers to a word or phrase expressing a non-figurative idea without restrictions. It is commonly used as an indefinite noun (an-nakirah) in an affirmative statement to refer to a general type of thing without being specific. For example, "a man," "a book," or "a cat" could be considered mutlaq. On the other hand, terms like "a believing man" or "a wooden chair" are considered muqayyad because they are qualified and restricted by an adjective *صفة*.

A Mutlaq (**literally, 'unconditional'**) is an absolute statement that applies without any limitations. It differs from an 'aam verse, which applies to every set member without exception. The Mutlaq verse only applies to one member of that set. Therefore, the 'aam verse applies to all members of a specific set, while the Mutlaq verse applies to any one set member.

The muqayyad (lit., "qualified") occurs when a mutlaq is specified by an adjective. For example, the word "house" is considered mutlaq, but when a condition is attached to it, such as "a two-story house", it becomes muqayyad. An example of this can be found in the Qur'an, one of the penalties for a broken oath is to free a bond person, in verse (Al-Ma'ida, (5):89, (so there are no limitations on what type of slave may be freed). On the other hand, anyone who kills a believer accidentally should free a believing slave and pay a deeyah (blood money to the family). (aN-Nissa, 4:92)

Mutlaq and Muqayyad verses have been categorised into four main groups based on the reason for their revelation and the agreement or disagreement with the rules they contain.

Same Sabab and Hukm, Same Sabab but a different Hukm, Different Sabab but the same Hukm, Different Sabab, and different Hukm.

To conclude,

Mutlaq verses are absolute and free from any conditions or circumstances.

Muqayyad verses are bound to special conditions or situations and apply only to them.

Mutlaq only applies to any one person in the set.

The muqayyad (conditional) expression in the verses related to the rulings occurs when a mutlaq expression is specified by any condition or adjective.

Mantooq (Stated) And Mafhoom (Implied) Meanings

The Mantooq of a verse refers to its apparent meaning that can be directly understood from the words in the sentence, while the Mafhoom is an implicit understanding of the verse that is not explicitly stated in the words of the sentences.

Mantooq (explicit) meanings may be derived in five different ways, depending on the type of Arabic grammatical construction used. 1. Nass ناس, 2. Dhahir ظاهر, 3. Mu'awwal مؤول, ٤. Iqtidaa إشارة, 5. Isharaa اقتضاء.

There are two main types of mafhoom.

Mafhoom al-mukhaalafah مفهوم المخالفة in which the rule in the implied meaning is the contrapositive of the mantooq. Example: Allah says, "If a sinful person comes to you with information, get it confirmed" (al-Hujuraat (49):6) This verse implies that information brought by a righteous person should be accepted without the necessity of confirmation

Mafhoom al-muwaafaqah مفهوم الموافقة. in which the rule in the implied meaning agrees with the mantooq's. An example of mafhoom al-muwaafaqah can be found in verse prohibiting harsh words with parents, “Do not say to them ‘Uff. Israa’ (17):23.

The mantooq here forbids the saying “Uff” to parents, and what is implied is that cursing them or hitting them is also prohibited.

Literal (Haqiqie) مجاز and Metaphoric (Majazz) حقيقي

"Haqiqie" refers to the literal sense of a word, where the words in a verse hold their actual and intended meanings. On the other hand, "Majazz" refers to the use of metaphors in the verse. For instance, if a word is used in its original and primary sense, it is said to have a haqiqie meaning. “And lower unto them (one's parents) the wing of submission and humility through mercy” (17:24) ...” The use of 'wing' is majazz, for there are no actual wings for human, so, (to lower to them the wing of humility) is a metaphorical expression and it is not used literally.

The Ambivalent and the Unequivocal (Mujmal and Mufassar)

"Mujmal" refers to words or texts that require clarification due to multiple meanings. In Quranic studies, such ambiguous verses are called "Mujmal". Words with precise meanings are called "Mufassar". A "mujmal" can be clarified by the Quran or Sunnah, but incomplete explanations require further research.

For example:

“Those who consume interest will stand on Judgment Day’ like those driven to madness by Satan’s touch. That is because they say, “Trade is no different than interest.” But Allah has permitted trading and forbidden interest.” (al-baqara, 2:275)

In this verse, the Arabic word ‘riba’ means increasing. Since not every increase or profit is unlawful, the verse remains unclear regarding what type of increase is meant. This verse needs further explanation. The Prophet ﷺ explained the types of usury to remove the ambiguity of this verse.

Nasikh ‘Abrogation’ المنسوخ Mansookh ‘Abrogated’ المنسوخ

Naskh refers to replacing or suspending one Islamic ruling with another, if the latter ruling is of later origin, and both are independently endorsed. The words Nasik and mansookh, which pertain to Naskh, are derived from the root (n-s-kh), which has multiple meanings linguistically, 'to remove, to abolish, to abrogate', 'to transcribe, to copy', to replace, to supersede. Nasikh can be defined by the abrogation of a ruling by a ruling that was revealed after it. Allah says: “He (Allah) cannot be questioned about what He does, but they (mankind) will be questioned”. (Al-Anbiyaa’, 21:23) لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

Nasikh & Mansookh

-In the abrogation process, two rulings are involved – the nasikh and the mansookh. The nasikh ruling is the one that repeals the mansookh. "Nasikh" is the active participle, and it refers to the ruling (Hukum) that does the abrogating, while "mansookh" is the passive form, and it refers to the ruling that is abrogated.

-It is important to note that Naskh only occurs to divine commands and prohibitions. It does not apply to the descriptions of Allah's attributes, the stories of the previous prophets and their peoples, parables, and descriptions of the hereafter. These are all excluded from the category of Naskh.

-The divine promises and warnings made by Allah are always fulfilled, as He never breaks His promises. This includes the promise of paradise for believers, which will be fulfilled, and the promise of seeing Allah. Throughout history, the principles of worship and moral behaviour have remained constant, including practices such as salaah, fasting, charity, and pilgrimage. These principles have been taught by all messengers of Allah to all nations.

-In contrast, actions such as lying, murder, adultery, and cheating have been condemned by all prophets. Naskh only operates in how religious practices and social laws are formatted, but not in the core principles.

Three conditions For Naskh must be fulfilled.

For a law to be considered as replaced, it must have originally been a divine law. Therefore, the gradual prohibition of alcohol cannot be classified as Naskh because each verse only expanded on the previous verse's prohibition. The three verses that addressed alcohol gradually abolished the people's assumption that it was permissible, without any previous statement by Allah that liquor was permissible. To replace an old law, a divine command revealed after the old law must be used as proof. If the law being replaced has a specific time limit attached to it from its revelation, it simply becomes void when the period ends. This process is not considered Naskh. For example, fasting is required daily until sunset during Ramadan. So, the permission to eat at night during Ramadan or after it is over, by day or night, doesn't involve Naskh.

1-Naskh of the Quran by the Quran, for example, the verses (An-Nisaa' (4):15), on immoral women, was replaced by: (An-Nur, 24:2).

2-Naskh of the Quran by the Sunnah. For example, "It is prescribed for each of you to have a bequest for your parents and relatives if any of you nears death and leaves wealth" (Al-baqara, 2:180). The hadith abrogated it, "Verily Allah has given everyone with a right his rightful (share in the inheritance) so there is no bequest for one who inherits."²⁰

3-Naskh of the Sunnah by the Quran, Muslims used to pray towards Jerusalem, as the Prophet ﷺ used to do until they emigrated to Madinah. Then Allah has changed the direction of salat and revealed the verse, "So turn your face in the direction of the Sacred Mosque (Al-Masjid-ul-Haram), and (O Muslims), wherever you are, turn your faces in its direction." (Al-Baqarah, 2:144)"

4-Naskh of the Sunnah by the Sunnah. The Messenger of Allah, ﷺ, said, "I had prohibited you from visiting graves, but you may visit them now. Verily, they will weaken your attachment to the world and remind you of the Hereafter."

5-No nasikh by ijma' for the Quran or Sunnah. 'A unanimous agreement of the scholars that ijma and qiyas (analogous deduction) neither can make Naskh to Quran or sunnah.

Naskh can occur in three forms regarding abrogated verses and laws within the Quran.

- Naskh of the Verse and the Law
- Naskh the Verse, not the Law
- Naskh of the Law Alone, Not the Verse

Naskh is available in four different forms.

²⁰ Sunan Abee Daawood, vol. 2, p. 554, no. 2493)

There are four ways in which a law may be replaced or cancelled.

1-Naskh Without Replacement, example: Allah has ordered the Muslims before private consultations with the Messenger, they should give some charity, in (Al-Mujaadilah 58:12). Later, He released them from the obligation in (Al-Mujaadilah (58):13).

2-Naskh by an Easier Law This type of Naskh occurred about the laws of fasting. The law in (al-Baqara, 2:183) was replaced by (Al-Baqara, 2:187).

3-Naskh by a Similar Law, an example was the change of the direction of prayer from Jerusalem to Makkah by the verse in (al-Baqara, 2:144).

-Naskh by a More Difficult Law, An Example on this kind of Naskh is the repeal of the law allowing those who did not want to fast to feed a poor person instead. In (Baqarah, 2:184) was replaced with (Baqarah, 2:145).

The Wisdom of Naskh

-Undoubtedly, replacing certain laws with others was carried out for significant and beneficial reasons. This is because Allah's actions are never without purpose or frivolous intent.

-It is a means to ensure the well-being of humanity by the progression of divine laws to a state of completion that is in line with the development of human society.

-To test the faith of believers, they are placed in various situations where they are required to closely follow specific laws, while in others, they are not needed to follow them. This variation tests the willingness of believers to submit to Allah's commands and their faith in Allah's

wisdom. It is evident that Allah desires good and ease for the Islamic nation. Naskh is a divine principle that repeals a law with a more challenging one, allowing believers to earn a greater reward. This principle is based on the idea that the greater the difficulty, the greater the reward. Similarly, Naskh, which replaces a law with an easier one, gives the believers a break and reminds them of Allah's benevolent intentions towards them.

Scholars who compile books. Earliest

An-Naasikh wa al-Mansookh fee Kitaab Allah, by Qataadah ibn Di'aamah (d. 737 CE/118 AH),
a prominent hadeeth scholar from among the taabi'een (دعاة بن دعامة AH),

An-Naasikh wa al-Mansookh .Ibn Hazm ath-Thaahiree d. 932 CE/320AH ابن حمزة الظاهري

An-Naasikh wa al-Mansookh by Ahmad ibn Muhammad an-Nahhaas (d. 950 CE/338 AH),

كتاب الناسخ والمنسوخ أبي جعفر النحاس

• Makee ibn Abee Taalib (d. 1046 CE/ 437AH) -مكي بن أبي طالب القيسي

-الإيضاح لناسخ القرآن ومنسوخه، للإمام أبي محمد

-المصنفى بأكف أهل الرسوخ من علم الناسخ والمنسوخ، لابن الجوزي.

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أكاديمية آيات للعلوم الإسلامية

AYAT ILM ACADEMY

NOTES ON ULOOM AL-QURAN
(SCIENCES OF THE QURAN)

A 111 INTRODUCTION TO ULOOM AL- QURAN

Part Two

UST. HALA AMERAH

أكاديمية آيات
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THE MIRACLE OF THE QURAN

Humans have an inherent aversion to submitting to another person unless they are forced to do so by the latter's physical strength or mental superiority. Alternatively, they may submit if someone demonstrates feats far beyond the abilities of any human. This submission arises from their belief in a higher force or power that defies all human comparison. Therefore, Allah favored His messengers with revelation and miracles, demonstrating their messages' divine origin and truthfulness. The inability of people to imitate the miracles of the prophets made them willingly bear witness to Allah's unity and obey the commandments of the prophets.²¹

The Miraculous Nature of the Quran – Ijaz al-Qur'an

The term *ijazas* originates from the Arabic word 'a-j-s, meaning incapable or weak. Therefore, prophets' miracles are called *mu'jizah* since humans cannot perform such feats.

The Quran is a miracle due to its eloquent Arabic language, unique structure, and meaningful text, the beauty in its expressions and the greatness in its style. Arabs recognise its eloquence in harmonious styles, sentences, words, and letters.

Mu'jizah is an Arabic term associated with the forms in the Quran. It encompasses abundance, blessings, fertility, strength, and evidence-based knowledge. The Quran's words have multiple layers of meaning and purposeful order. Even non-believers acknowledged its superior quality. The Quran's expressions are fresh and unique due to its letters and encompassing meaning.

The conjecture letters are specific letters of the Arabic alphabet, such as 'alif-lam-mem', used at the start of some surahs in the Quran. This type of usage and encoding was never seen before the revelation of the Quran. The secrets of the Quran are embedded in its spirit, and the conjecture letters serve as the keys to unlocking this encoding.

Additionally, the Quran has a unique and matchless style of addressing people from all walks of life, living in different times and places. Its language is such that not only people who lived during its revelation could understand it, but even centuries later, people could easily comprehend it.²²

The proof for Ijaz

Throughout history, God communicated with his creation solely through prophets. Each prophet was granted a specific miracle and sent to their people, except for Muhammad ﷺ, who

²¹ Abu'l A'la Maududi, *The Meaning of the Qur'an*, vol. 1, p. 7.

²² Dogan, Recep, *Usul al Tafsir*, USA: Tughra Books, 2014, p. 112-113.

was sent to all mankind. The miracles they brought were tailored to the areas of knowledge in which their people surpassed, making communication more effective.

The 'Mu'jizah' refers to the miracles performed by prophets beyond human comprehension. It is derived from the word 'I'jaaz', which means 'to be weak' or 'to be incapable of'. The term 'I'jaaz' was created by Islamic scholars and first used by Imam Ahmad ibn Hannibal (d. 204 A.H.). Although this term is not found in the Qur'an or Sunnah, it is used to describe the concept of miraculous acts performed by prophets, which are beyond human ability to imitate. 'Mu'jizah' refers explicitly to the miraculous act itself.

Examples:

-**Prophet Musa (Moses) ﷺ**, was raised among the Egyptians, who were known for their mastery of the occult arts, sorcery, and magic. Hence, Allah gave him the miracle of placing his hand in his cloak and extracting a brilliantly shining hand. When sorcerers and magicians were gathered to challenge Prophet Musa ﷺ, and the staffs that they had cast appeared to the audience as snakes, Allah turned Prophet Musa's staff into a vast, real snake that devoured the "snakes" of his opponents.

"Then We inspired Moses, "Throw down your staff," and—behold! —it devoured the objects of their illusion!" (117)

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ—فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (117)

This defeat was sufficient proof for the magicians and sorcerers, who knew that no one could change the nature of a stick as Musa ﷺ had done. They fell on their faces in submission and sincere belief in the God of Musa ﷺ despite the threats on their lives uttered by their master, the Pharaoh.

-Allah chose Prophet 'Essa ﷺ (Jesus) from among the Jews. Allah says. "And 'make him' a messenger to the Children of Israel 'to proclaim, ' 'I have come to you with a sign from your Lord. I will make for you a bird from clay, breathe into it, and it will become a 'real' bird—by Allah's Will. I will heal the blind and the leper and raise the dead to life—by Allah's Will. And I will prophesize what you eat and store in your houses. Surely in this is a sign for you if you 'truly' believe." (Ali-Imran, 3:49).

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَاتٍ مِّن رَّبِّكُمْ—أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ— وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ—وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ—إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ (آل عمران، ٤٩)

The Jews were known for their exceptional medical abilities, and Jewish doctors were highly respected for healing wounds, mending bones, and curing the sick. However, Allah bestowed Prophet 'Essa ﷺ with even more miraculous abilities that surpassed those of the Jewish doctors. For instance, he could make the blind see, the lame walk, and bring the dead back to life. Furthermore, he could mould birds out of clay, breathe into them, and then they would fly away. This miracle was particularly dazzling and beyond the abilities of any ordinary man.

-Prophet Muhammad ﷺ was the last prophet sent to the Arabs and all of humanity. He was granted a miracle that amazed not only the people of his time but continues to challenge and astonish the human mind today. The Arabs were known for their exceptional literary skills and held annual contests during festivals, where participants would recite speeches and poems from memory. Their language had reached the pinnacle of development, and eloquence was considered an individual's most valuable quality. The ten most famous poems were so highly regarded that they were etched in gold and displayed in prominent places. Prophet Muhammad's miracle was the Quran itself, which he conveyed as the word of God and remains a standing miracle to this day. He stated, "All prophets were given something which would cause people to believe in them. The thing that I was given is none other than a revelation (the Quran) that Allah revealed to me. So, I hope I will have the most followers on the Day of Judgment."²³

They challenge the Prophet ﷺ, saying, "We will never believe in you until you cause a spring to gush forth from the earth for us, or until you have a garden of palm trees and vineyards, and cause rivers to flow abundantly in it, or cause the sky to fall upon us in pieces, as you have claimed, or bring Allah and the angels before us, face to face,"²⁴

"وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبوعًا أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا أَوْ تُسْقِطَ السَّمَاءَ كَمَا رَعِمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا (الاسراء: ٩٠-٩٢).

Furthermore, other miracles, like the splitting of the moon at his tribe's request, the outpouring of water from his hands when he and his companions were short of water, and the phenomenon of pebbles and rocks greeting him with the phrase "as-salaam 'alaykum" were limited to the people of his time. However, the literary miracle of Muhammad ﷺ was consistent with Allah's support to the prophets before him.

Regarding the sciences of the Quran, the term I'jaaz refers to the unique quality that sets it apart from all other books. This exclusivity is only attributed to the Quran; no other book can claim it. Despite the eloquence of poets, scholars, or grammarians, none can produce anything like the Quran because it is the Speech of Allah.

The Challenge!

The Quran is remarkable not just for its contents but also for its miraculous nature. When we talk about miracles, we mean supernatural or extraordinary events that surpass human capability. In the past, the non-believers of Mecca accused Prophet Muhammad ﷺ of

²³ Bukhari, Sahih Al-Bukhari, vol. 6, p. 474, no. 504.

²⁴ Surah Al-Isra, 17:90-9

fabricating the Quran. Allah challenged them to create a book, ten chapters or even one like it to counter this accusation. Despite their well-known eloquence and literary abilities, they could not replicate the Qur'an.

This challenge was presented to the Arabs and, ultimately, to humanity in three stages.

1. To challenge all creation to create a book as great as the Quran.

Say, 'O Prophet, ' "If 'all' humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other." (al-Isra, 17:88).

فَلْيَنْزِلْ آيَاتُ الْكُرْآنِ وَالْغُرُوبِ ۚ وَمَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَئِنَّ اللَّهَ الْعَلِيمُ الْحَكِيمُ (الاسراء: ٨٨)

2. Next, Allah made it easier for those who denied the divine origin of the Quran by asking them to imitate just ten surahs.

"Or do they say, "He has fabricated this 'Quran'!"? Say, 'O Prophet, ' "Produce ten fabricated surahs like it and seek help from whoever you can—other than Allah—if what you say is true!" (Hud, 11: 13).

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْنَ ۖ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِّنْ دُونِ اللّٰهِ ۚ إِن كُنْتُمْ صٰدِقِيْنَ (هود: ١٣)

3. Furthermore, Allah presented them with a challenge of one surah only.

"Or do they claim, "He made it up!"? Tell them 'O Prophet', "Produce one surah like it then, and seek help from whoever you can 'other than Allah' if what you say is true!" (Younus: 38)

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ ۚ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِّنْ دُونِ اللّٰهِ ۚ إِن كُنْتُمْ صٰدِقِيْنَ (يونس: ٣٨)

4. One of Allah's challenges (tahaddi تحدي) to the disbelievers is presented in the form of another verse of challenge.

"Or do they say, "He made this 'Quran' up!"? In fact, they have no faith Let them then produce something like it, if what they say is true" (52-33-34)

أَمْ يَقُولُونَ نَقَوْلَهُ ۗ بَلْ لَّا يُؤْمِنُونَ ۚ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ ۚ إِن كَانُوا صٰدِقِيْنَ (الطور: ٣٣-٣٤)

The Works against the Challenge of the Quran

Many have tried to produce a text comparable to the Qur'an throughout history. False prophets and artists made attempts, but all were met with ridicule, even by their followers.

Musaylima al-Kadhdhab, known as "the liar," was a pretender to prophethood who sought to establish his kingdom—in his attempts to make peace with the Prophet ﷺ Musaylima claimed that the angel Rahman had brought him a revelation. One of his compositions included the

lines: "Frog! croak! How much do you croak? Neither can you trouble the water, nor can you repulse the water-seeker."

Musaylima attempted to replicate the contents of two chapters of the Qur'an: surah Al-Qari'ah (101) and Al-Fil (105): "Have you not seen 'O Prophet' how your Lord dealt with the Army of the Elephant? Did He not frustrate their scheme? For He sent against them flocks of birds, that pelted them with stones of baked clay, leaving them like chewed up straw." (105:1-5)

There have been other attempts by false prophets and poets to produce something like the Quran. In addition to Musaylima, the most notable challengers were Aswad al-Ansi, and Nadr bin. al-Harith, Ibn al-Muqaffa, Ahmed b. Yahya Abu al- Hasan al-Rawandi, Ahmed b. Husain Mutanabbi and Abu 'Ala al-Ma'arri. However, none of these attempts were successful, and some of the challengers even admitted the superior excellence of the Quran.

Specific requirements must be met to qualify as a mu'jizah (miracle).

Firstly, the event must transpire at Allah's directive.

Secondly, it must be an exceptional feat of nature.

Thirdly, it should be impossible for any individual or object to reproduce the act.

Lastly, the performer must declare prophethood and align with the prophet's affirmation. If these prerequisites are not fulfilled, the occurrence cannot be categorised as a mu'jizah. It is also essential that the act does not disprove the prophet's ﷺ statement.

Types of Supernatural Acts

There are different types of miraculous acts in Islam. When a devout person performs a supernatural act, it is called a Karama. These acts are considered miracles gifted to the believers of a prophet, and they generally possess a less miraculous nature than mu'jizah. However, the occurrence of a Karama for one of the followers of a prophet serves as evidence of the prophet's ﷺ truthfulness, and it can be regarded as part of the prophet's general mu'jizah. For example, two companions left the mosque of the Prophet one night. A light appeared, guiding them. They parted ways, and the light split in two to lead each to their home. According to al-Bukhari, if an evildoer performs a "supernatural" act, it's not a miracle but magic (sihr). These actions lack miraculous qualities and can be done by humans or jinn.

Types of Ijaz in the Quran

The literary miracle of the Quran: The Quran's literary miracle includes five unique aspects of the Arabic language.

First, it places a particular word in a perfect context over its synonyms, giving it better connotations.

Second, it uses a unique sentence structure and syntax, which varies throughout the Quran, making each style unique with a clear and resounding rhythm.

Third, it uses different tenses (past vs. present, plural vs. singular, etc.) to give deeper meanings to a passage.

Fourth, the pronunciation of a word matches its context, using words that are easy to pronounce and harmonious to hear when discussing encouraging topics and bearing glad tidings, and vice-versa.

Finally, it perfectly combines conciseness and detail; when the subject requires elaboration, the Quran discusses the topic, and when a short phrase suffices, it remains brief.²⁵

The Ijazz of the Quran is divided into ten categories.

1. The eloquence of the Quran is superior to any human speech.

An incident happened when Utbah himself, who was one of the pagans, volunteered to meet the Prophet and try to convince him to abandon preaching the "new" message and let the Quraysh return to their ancestral paganism. After his plea, the Prophet asked, "Have you finished, O Abou al-Waleed?" When he replied in the affirmative, the Prophet recited surah (Fussilat, 41: 1-4), entrancing Utbah. The Prophet said, "You have heard what you have heard, so do as you please." Returning to his people, they noticed a change in Utbah's demeanour. He told them he had heard a speech like no other, neither magic, poetry, nor sorcery. Utbah urged the gathering of Quraysh to listen and leave the Prophet alone, for the speech he had heard (the Quran) would soon be news among other tribes, meaning that it would cause some great event among the Arabs.

Yet another incident, one of the disbelievers, al-Waleed ibn al-Mugheerah, testified about the eloquence of the Quran. He said, "I swear by Allah, Muhammad's speech, which means the Quran, does not resemble anything I know. I also swear by Allah that this speech is very sweet and adorned with beauty and charm. Its first part is fruitful, and its last part is abundant, meaning that it is full of deep meanings. It conquers all other speech and remains unconquered. Furthermore, it shatters and destroys all that has come before it, specifically poetry, because of its eloquence."

2. The Predictions of the Quran

(Quranic Prophecies About the Future).

²⁵ Qadhi, Abu Ammar Yasir. *An Introduction to The Sciences of The Quran*. Birmingham, UK: al-Hidaayah Publishing and Distribution, 2003, p 268.

The Quran offers vivid and consistent accounts of the experiences of Prophets and nations from the beginning of time until the Islamic period. It corrects discrepancies caused by corrupted forms of previous scriptures, and its extracts demonstrate God's eternal vision.

Despite being illiterate, the Prophet ﷺ informed his people of the histories of previous nations.

The Quran contains accurate predictions and information about the afterlife.

For example:

The Quran accurately predicted the Romans' (Byzantines) military victory over the Persians.

Allah says: **"The Romans were defeated in the nearest land.; and after their defeat, they will conquer, within a few years"**. (Ar-Room, 30:2-4).

This prediction, mentioned in Surah al-Fatih of the Quran, has come true. It states that Muslims would be able to enter Makkah peacefully during a war, and if they had complete faith and good deeds, Allah would promise them global leadership and security. The verse reads, **"Indeed, Allah will fulfil His Messenger's vision in all truth. Allah willing, you will surely enter the Sacred Mosque, in security. Some with heads shaved and others with hair shortened' without fear. He knew what you did not know, so He first granted you the triumph at hand"**.²⁶

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِذَا شَاءَ اللَّهُ آمِنِينَ مُخَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا". (الفتح، ٢٧).

3. The unique arrangement and organisation of its verses and chapters and how the words are arranged.

The Qur'an is a miraculous masterpiece of thematic unity. Every element is perfectly placed, and nothing disturbs the reader's experience.

4. The disbelievers during the Prophet's time and those after them could not produce anything like it.

5. The stories and accounts of the nations and prophets of old, which the Prophet Muhammad ﷺ had no access to, such as chapters: (3:44), (11:49), (12:102), (28:44-46), and many verses of this nature in the Quran.

6. The Names and Attributes of Allah and the perfect Creed (belief system) it calls for.

7. The Quran is impossible for any human to bring forth unless inspired by Allah.

8. The laws and shariah (Islamic law) that the Quran came with, and the morals and conduct it called for.

9. The Quran brought laws and sharia principles, emphasising good morals and conduct.

Following these rules leads to a better life in this world. The hereafter, it is impossible for any human to create a set of laws that can be applied perfectly to any society at any given time and place, except for the Sharia. This is the only set of laws that is a perfect example of such a

²⁶ Surah Al-Fatih (48):27.

system. The Quran is the only set of laws that can be applied universally, regardless of the society, time, or place.

10. Unlike other religious books, the Quran has remained unchanged, as predicted and promised by Allah. **“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.”** (al-Hijr: 9) **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لِحَافِظُونَ**

Moreover, the Quran is easy to memorise and contains deep and meaningful messages that always stay varied and varied, no matter how many times one reads it.

The Ijazz (inimitability) of the Quran is divided into ten categories: eloquence, unique arrangement of its words, verses and chapters, and disbelievers' inability to produce anything.

Intellectual Proofs in the Quran

Scientific Miracles in the Quran

The Quran is a guidebook that aims to lead people towards the true God, Allah, and assist them in creating a virtuous society by establishing righteousness. It is important to note that the Quran is not a book of science or technology but rather a spiritual guide. The Quran is the Word of Allah, and its unique style and profound wisdom prove its divine origin.

The Quran's inclusion of scientific facts, which were unknown over 1400 years ago, provides undeniable evidence that it is the Word of Allah and the ultimate proof of the authenticity of Islam. Some Western scientists have even converted to Islam after discovering these scientific facts in the Quran. It is worth noting that the Prophet ﷺ needed access to scientific facts found only in recent decades, and he was literate, which makes it impossible for him to have known such matters. This has led many to believe that these scientific miracles were revealed to him by God. These miracles encompass various topics, and their discovery continues to strengthen the faith of many.

Allah the Almighty says, **“Soon will We show them our signs in the furthest horizons, and in their own souls, until it becomes manifest to them that this is the Truth”** (Fussilat, 41: 53)

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ وَأَوَّلُهُمْ يُكْفَىٰ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ [فصلت: ٥٣].

Examples,

1. Allah say, **“O mankind! If you have a doubt about Recreation,”** (22:5) then here is the evidence. **“Surely We created you out of dust, then of a sperm-drop, then of a leech-like clot, then out of a lump of flesh, formed and unformed, that We may make clearer (Our signs) to you; and We establish in the wombs what We will, till a stated term, then We deliver you as infants, then that you may come of age; and some of you die, and some of you are kept back unto the vilest state of life, that after knowing, they may know nothing...”** (Al-Hajj, 22: 5)

الإسلامية

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى، ثُمَّ نُخْرِجُكُمْ طِفْلًا، ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا [سورة الحج ٥]..

The verse goes on; “and you see the earth barren, but when We send down water upon it, it quivers, and swells, and puts forth of every delightful pairs.” (22: 5).

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بِهِيجٌ (الحج ٥)

2. The Sensation of pain and how it affects the skin. The Quran states, “Those who reject our signs, We shall cast into the fire; as often as their skins are roasted through. We shall change them for fresh skins, that they may taste the punishment; for Allah is Exalted in power; Wise.”²⁷

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نَصْلِيهِمْ تَارًا كَلِمًا تَضَجَّتْ جلودهم بدلناهم جلوداً غيرها ليذوقوا العذابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا (النساء: ٥٦)

Allah Almighty did not say “as often as their skins are burned”, as burning could be partial, but instead said: “as often as their skins are roasted through”, i.e., totally burned with all nerves of sensation and pain. So, Allah associated the feeling of pain and the skin when roasted and entirely burned, thus losing its structure and function. When the sensation of pain is lost, a new, entirely composed, and functional skin is replaced, where the nerve ending responsible for the painful feeling of heat and burn performs and functions to make the unbeliever taste the punishment of being burned with fire repeatedly.

Other scientific miracles were revealed to him by God, including but not limited to.

Recent scientific discoveries related to the intestines, the importance of hearing compared to sight, the origin of creation and its mysteries, the uniqueness of fingerprints and their significance, the fantastic healing properties of honey, the harmful effects of carrion, blood, and pork, the health benefits of ablution, prayer, and fasting, and the Quran, healing, and mercy.²⁸

The Beliefs and Laws of the Quran

The Aqedah (creed) and shari'ah (Islamic law) in Islam provide further evidence of the validity of the Quran as it offers a comprehensive set of beliefs and a system of rules that apply to all of humanity. Our human instincts play a significant role in shaping our lives. While our rational mind can help us avoid mistakes, our psychological tendencies can sometimes overwhelm us. Therefore, having a solid moral compass and education is essential to refine our instincts and steer us towards success.

²⁷ (An-Nisa, 4:56)

²⁸ See Dr Sharif Kafai-Ghazal, Medical Miracles of the Qur'an, Islamic Foundation, Leicester, UK.

Societies need governance for order and justice. Upbringing affects group well-being. The Qur'an's legislative miracle emphasises individual upbringing as the foundation of society. It frees Muslims from superstitions, helping them serve Allah Almighty.

The Quran was revealed as a guide for humanity, with its primary purpose being to define the accurate set of beliefs ('Aqedah) about the Creator and to implement these beliefs in a system of laws (shari'ah) that will benefit creation in this life and the next.

The perfection of the 'Aqedah and shari'ah of the Quran indicates its truthfulness.

In 'Aqedah, the topic of utmost importance is the Creator: His Existence (Tawhid ar-Ruboubiyyah), His Names and Attributes (Tawhid al-Asmaa' wa as-Sifaat), and His sole right to be worshipped (Tawhid al-Uloohiyyah). No other religion comes close to this concept of perfect Monotheism.

Shariah is Allah's law, revealed to Prophet Muhammad over fourteen centuries ago. It remains immutable and perfect, covering all aspects of life, including personal hygiene, familial life, societal roles, financial transactions, and political dealings. The I'jaaz (inimitability) of the Quran is apparent in all aspects of the shariah.

The Quran provides a comprehensive overview of the legal laws governing marriage, divorce, and inheritance and the roles and status of men and women in Islam. Upon careful study of these laws, we realise that the Quran is a genuinely divine book that guides its followers on leading a just and fulfilling life.

The Quran brought laws and sharia principles, emphasising good morals and conduct.

Allah says:

“Say, ‘O Prophet, ‘Come! Let me recite to you what your Lord has forbidden to you. do not associate others with Him ‘in worship’. ‘Do not fail to’ honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a human life—made sacred by Allah—except with ‘legal’ right. This is what He has commanded you, so perhaps you will understand.” (Al-An’am, 6:151)

Following these rules leads to a better life in this world. The hereafter, it is impossible for any human to create a set of laws that can be applied perfectly to any society at any given time and place, except for the Sharia. This is the only set of laws that is a perfect example of such a system. The Quran is the only set of laws that can be applied universally, regardless of the society, time, or place.

Another miraculous aspect of the Quran that we often overlook is the ease with which it can be memorised.

It is a miracle we take for granted, but we all know people who have memorised the entire book. It is impossible for a human being to memorise a book the size of the Quran word for word, letter for letter.

This is a miracle from Allah. Allah says: You 'O Prophet' could not read any writing 'even' before this 'revelation', nor could you write at all. Otherwise, the people of falsehood would have been suspicious (48) But this 'Quran' is 'a set of' clear revelations 'preserved' in the hearts of those gifted with knowledge. And none denies Our revelations except the 'stubborn' wrongdoers." (Ankabot, 29: 48-49)

وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِآرْتَابِ الْمُبِطِلُونَ، بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۗ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ (العنكبوت: ٤٨-٤٩).

The Quran is a collection of noble verses preserved in people's hearts through memorisation. Hence, memorising the whole Quran is a significant accomplishment and a miracle in and of itself. Many individuals have memorised portions of the Quran, and many have memorised the entire book.

LITERARY FORM OF THE QURAN

When reading the Quran, it becomes evident that various literary forms effectively convey its unique message, thereby proving Ijaz. The Quran's primary goal is to guide man in his relationship with God, himself, and society. This aim is evident throughout all chapters of the Quran, from the very beginning to the final chapter. The Quran uses diverse literary forms to communicate the message without becoming monotonous or repetitive.

The Quran features various unique literary forms exclusive to the Arabic language and its constructs. Some of these literary forms are complex and require expert knowledge in linguistics and literature to appreciate fully.

In our lessons, we will focus on the four primary literary forms found throughout the Quran, which are the Mathal (simile, proverb, and metaphor), the Qasam (oath), the Jadal (debate), and the Qissas (narrative).

THE MATHAL

In the context of the Quran, the term "Mathal" encompasses more than just similes and metaphors. It includes sayings and ideals as well. A mathal parable is a literary expression that is both concise and impactful. It conveys an idea memorably, regardless of its construction.

There are three types of Mathal found in the Quran: the stated (Musarrah), which is directly expressed; the hidden (kamin), which requires interpretation; and the formless (Mursal), which is not explicitly stated but can be inferred.²⁹

²⁹ Mabaahith fee 'Uloom al-Qur'aan, p. 293.

1. The **Mathal Musarrah (Stated)** is an obvious comparison widely used in the Quran.³⁰ Such examples may be found in the fire and water similes and metaphors used about the hypocrites who faked Islam.

“They are like one who kindles a fire; when it lights up what is around him, Allah takes away his light and leaves him in total darkness in which he cannot see (anything). They are deaf, dumb, and blind; hence, they will never return to the path. Or, like a dark rain cloud, thundering and flashing lightning in the sky, (during which) they stick their fingers in their ears from the thunderclap, fearing death. But Allah surrounds the disbelievers. The lightning almost snatches away their sight, but every time it lights up (the area) for them, they walk, and when it becomes dark, they stand still. If Allaah had willed, He could have taken away their hearing and sight, for certainly Allaah is able to do all things.”³¹

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلْمَةٍ لَا يُبْصِرُونَ @ صُمُّ بَعْضِكُمْ عُمَى فَهُمْ لَا يَرْجِعُونَ @ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلْمَةٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُخِيطٌ بِالْكَافِرِينَ @ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ " (البقرة: ١٧-٢٠).

The passage uses fire to represent light and water to symbolize the ability to bring earth back to life. These elements are used to explain the effect of revelation on those who pretend to be Muslims. The verses explain that Allah sent down revelation from the heavens to enlighten human hearts and bring them to life.

The analogy of those who enter Islam for material gain (the hypocrites), is like one who lights a fire for warmth and light. Although they convert to Islam, it doesn't necessarily provide any spiritual enlightenment to their hearts. It's like the quality of light being removed from fire, leaving only its quality of heat. As a result, they are in total darkness, unable to see the truth and remain blind.

The hypocrites are like a person caught in a rainstorm, terrified of the lightning and thunder. When they hear God's word, instead of being spiritually awakened, they try to ignore its commands and prohibitions. They fear that following them would mean the death of their souls and egos.

Here's a parable about truth and falsehood: Fire and water coexist, but truth and falsehood cannot. “He sends down water from the skies which flows in valleys according to their capacities, and the flood carries swelling froth on its surface; there is a similar froth in the (ore) which they heat in the fire to make ornaments or implements. In this way, Allah makes a comparison

³⁰ Suyuti, Al-Itqaan, vol.4, p. 39.

³¹ Surah al-Baqarah (2):17-20

between truth and falsehood. For the froth is thrown away and disappears, while that which is beneficial to man remains on earth. In this way, Allah makes parables.”³²

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۗ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ" (الرعد: ١٧)

The process of revelation, which brings life to hearts, is often compared to water, which brings life to plants and the earth. Human hearts are like valleys of different sizes where the flood of revelation flows accordingly. Just as the physical flood carries the impurities and scum of the earth in its currents, the flow of guidance and knowledge upon the hearts washes away base desires. Hearts are then compared to different types of ores, like gold, silver, iron, copper, etc., which are purified by the heat of the fire. In this process, impurities rise to the surface in the form of foam and scum, which are discarded, leaving the pure metal behind. Similarly, when believers' hearts are exposed to the heat and light of revelation, evil desires are cast off, and their hearts are purified.

The first and second examples compare fire and revelation and water and revelation, respectively. These comparisons are explicitly indicated using the comparative preposition "like" and the words "comparison, parable, simile." This leaves no room for doubt as to the intention of the passages.³³

2. The Mathal Kamin, also known as Hidden Comparison, is a literary device that doesn't use direct comparisons. Instead, it conveys Islamic ideals that are readily acceptable to natural human instincts due to the deep and impressive meanings they imply.

For example, the concept of finding a middle ground between two extremes is beautifully expressed in many verses of the Quran. When it comes to spending, Allah praises those who strike a balance between extravagance and stinginess. Allah says: “They are those who spend neither wastefully nor stingily, but moderately in between.”³⁴

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا" (الفرقان: ٦٧).

And in the case of salat, Allah advises: “Say, ‘O Prophet, ‘Call upon Allah or call upon the Most Compassionate—whichever you call, He has the Most Beautiful Names.” Do not recite your prayers too loudly or silently but seek a way between. (17:110)

قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا" (الاسراء: ١١٠).

³² Surah ar-Ra'd (13):17.

³³ Philips, Abu Ameenah Bilal, Usool At-Tafseer, Dar Al Fatah, 1997, p 246.

³⁴ Surah al-Furqaan (25):67

The popular concept in the West, "Seeing is believing," is not entirely accurate. Although we cannot see certain things, such as magnetism, wind, and the mind, we still believe in them. In Islam, it is believed that seeing something produces a stronger belief than simply hearing about it.

For example, when Prophet Ibrahim asked Allah to show him how He brings life to the dead, Allah granted his request. Allah says: "And when Abraham said, 'My Lord, show me how You give life to the dead,' He said, 'Do you not believe, then?' 'Yes,' said Abraham, 'but just to put my heart at rest.' So, God said, 'Take four birds and train them to come back to you. Then place them on separate hilltops, call them back, and they will come flying to you: know that God is all-powerful and wise" (2: 260).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۗ قَالَ أُولَٰئِكَ تُؤْمِنُونَ ۗ قَالَ بَلَىٰ ۗ وَ لَٰكِن لِّيَظْمَنَنَّ قَلْبِي ۗ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ ۗ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۗ وَأَعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (البقرة: ٢٦٠)

3. The Mathal Mursal (Formless)

This form of writing consists of short verses that convey lessons, commonly known as proverbs. Unlike the mathal kamin, this form does not contain expressions or similes, although comparisons may be implied or made.³⁵

The following verses serve as clear examples of this type of mathal.

"Fighting has been made obligatory upon you 'believers', though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know". (2:216)."

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ (البقرة: ٢١٦)

"Is there any reward for goodness except goodness?"³⁶

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (الرحمن: ٦٠).

"Say, 'O Prophet, 'Good and evil are not equal, though you may be dazzled by the abundance of evil. So be mindful of Allah, O people of reason, so you may be successful.'" (5:100)

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ (المائدة: ١١٠).

"But those 'believers' who were certain they would meet Allah reasoned, "How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is 'always' with the steadfast." (2:249)

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ (البقرة: ٢٤٩).

"Even united, they would not 'dare' fight against you except 'from' within fortified strongholds or from behind walls. Their malice for each other is intense: you think they are united, yet their hearts are divided. That is because they are a people with no real understanding." (59:14)

³⁵ Al-Itqaan, vol. 4, p. 43.

³⁶ Surah ar-Rahman (55):60

لَا يَقْتُلُونَكُمْ جَمِيعًا إِلَّا فِي فَرْى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدْرٍ بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٍ ۖ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ" (الحشر: ١٤)

The use of mathal (metaphors) in the Qur'an has numerous benefits. Abstract concepts are presented in a tangible format to make them easier to understand and remember. Concepts that may be difficult to grasp theoretically become quickly understandable when explained in terms of everyday human experiences or natural processes.

For instance, the simile that one who gives money for show gains no reward is a clear way of conveying this idea.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُنْبَلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْبًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ" (البقرة: ٢٦٤).

"O believers! Do not waste your charity with reminders 'of your generosity' or hurtful words, like those who donate their wealth to show off and do not believe in Allah or the Last Day. Their example is that of a hard, barren rock covered with a thin layer of soil hit by a heavy rain—leaving it just a bare stone. Such people are unable to preserve the reward of their charity. Allah does not guide 'such' disbelieving people." (2:264).

Sometimes people are encouraged to do good deeds by comparing them to something appealing.

An example of this is found in a verse: "The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies 'the reward even more' to whoever He wills. For Allah is All-Bountiful, All-Knowing". (2:261)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَسِعَ عَلِيمٌ" (البقرة: ٢٦١).

Other times, the mathal discourages evil practices by comparing them to distasteful things. For instance:

"O believers! Avoid many suspicions, for indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!¹ And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful." (49:12).

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا ۚ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُّجِبُ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ" (الحجرات: ١٢)

Allah Almighty uses a parable to elucidate that backbiting is wrong and evil. Just having the thought of eating the flesh of your dead brother and the disgusted feelings you will have when hearing slander or backbiting should prevent a person from backbiting.

Mathal and figurative language are powerful tools for communication. They can be used to praise or shame individuals and set standards of acceptable behaviour. They are often more

effective than direct commands and detailed explanations. Hence, Allah frequently uses them in the Quran. Allah says: **“Certainly, I have made all kinds of parables (mathal) in the Quran for mankind that perhaps they would reflect.”**³⁷

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ (الزمر: ٢٧).

Also, in Sunnah, there are numerous examples in the statements of the Prophet ﷺ where he relied on the mathal to convey his message.

*Al-Noman ibn Bashir reported: The Prophet ﷺ said: **“The parable of those who respect the limits of Allah and those who violate them is that of people who board a ship after casting lots, some of them residing in its upper deck and others in its lower deck. When those on the lower deck want water, they pass by the upper deck and say: If we tear a hole in the bottom of the ship, we will not harm those above us. If those in the upper deck let them do what they want, they will all be destroyed together. If they restrain them, they will all be saved together.”**³⁸

*Abu Sa’eed al-Khudi reported: The Messenger of Allah, ﷺ said, **“There are four kinds of hearts, a polished heart as shiny as a radiant lamp, a sealed heart with a knot tied around it, a heart that is turned upside down, and a heart that is wrapped. As for the polished heart, it is the heart of the believer, and its lamp is the light of faith. The sealed heart is the heart of the unbeliever. The heart turned upside down is the heart of a pure hypocrite, for he knew, but he denied it. As for the heart that is wrapped, it is the heart that contains both faith and hypocrisy. The parable of faith in this heart is the parable of the herb sustained by pure water, and the parable of the hypocrisy in it is the parable of an ulcer that thrives upon puss and blood; whichever of the two is greater will dominate.”**³⁹ This is a parable that illustrates the various kinds of hearts that people have and how they respond to God's message.

Using the Proverbs from the Quran

Using literature examples resembling real-life situations is a common and expected practice. However, scholars advise against using sayings from the Quran in everyday conversations. It is considered inappropriate to recite a verse of proverbs from the Book of God when discussing any matter, as this is done to preserve the dignity of the Quran and its position in the hearts of believers.

³⁷ Surah az-Zumar (39):27.

³⁸ Sahih Bukhari, al-Bukhari. 2493.

³⁹ Imam Ahmad, Musnad Ahmad, 11129.

Abu Ubaid has advised against using the phrase "I have come according to a destiny, O Moses" as a joke when meeting a friend or discussing a matter of concern. This phrase is extracted from the verse "Then you came here as pre-destined, O Moses!" (Taha, 20:40).

Ibn Shihab Al-Zuhri has also emphasised that the Book of God or the Sunnah of the Messenger of God should not be compared with any other words or deeds.

THE QASAM AND OATH

An individual's willingness to accept the truth varies. A pure soul readily accepts guidance, while a clouded soul with a troubled conscience may require a mix of correction and reassurance to accept the truth.

Sometimes, sworn statements accompanied by indisputable evidence can compel an adversary to acknowledge what they have previously denied.

In Arabic and English, an oath (*qasam*) is used to emphasise the importance or truthfulness of an idea that follows in a sentence.

The phrase "by God" is commonly used in English to express a strong belief. However, the Quran uses oath-like expressions in several instances. These expressions are known as "aqsama" or "qasam" in Arabic. To swear or to make an oath.

The oath and the act of swearing are the same thing. It binds oneself to do or not do something based on the swearer's conviction or belief. The term "oath" is used because, in the past, Arabs used to take an oath of their friend when allying.⁴⁰

Traditionally, the format of the oath is divided into three essential parts by linguists:

1. The verb "I swear by". (the verb with the letter of oath)
2. The person, thing, or event by which the oath is taken. (muqsam bihi) مقسم به
3. The person, thing, or event on which the oath is taken. (muqsam 'alihi) مقسم عليه

In ancient times, the oath was frequently used in speech. To make it shorter, the verb "to swear" أقسم was omitted, and the letter "ba" ب was enough. Later, the "ba" was replaced with "waw" in specific nouns, such as in God Almighty's saying, "And the night when it covers," and with "t" in the word of majesty, as in His statement, "By God, I will surely overwhelm your idols." However, the "waw" was used much more often than the "t."

⁴⁰ Qattan, Mabaheeth Al-Quran.

So, the phrase "I swear by" is often shortened to "by," بـ, "ta," ت or "wa" و and combined with the person or thing being sworn by. For example, "I swear by Allah" can be expressed as "Aqsimu billaah, بالله أقسمُ بالله, "bil-laah, بالله "tal-laah," تالله or "wal-laah." والله.

Example: "They swear by Allah their most solemn oaths that Allah will never raise the dead to life. Yes 'He will'! It is a true promise binding on Him, but most people do not know" AlNahl:38

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۗ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (النحل: ٣٨).

There are two types of oaths: apparent and implicit.

The apparent oath.

It means the verb of the oath is clearly stated, and what is being sworn by, is also mentioned.

In some cases, the verb of the oath is omitted, but the genitive case is present with ya', waw, or ta. In some instances, the negative "no" is added to the verb of swearing, this is an oath by deletion. Occasionally, the very thing or event on which an oath is taken may be deleted in the Quran. Deletion, in this case, may be due to the clarity of the context and the implication of the oath itself.

For example, the oaths: "Verily, I swear by the Day of Resurrection, and I swear by the self-admonishing soul" (al-Qiyamah, 75:1-2).

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ. وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ" (القيامة: ١-٢)

The question follows the verses mentioned, "Does the human being think that I will never gather his bones back together?" (القيامة: ٣) "أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعُ عِظَامَهُ" (75:3)

This implies that the oaths were made concerning the events of resurrection and judgment, which were omitted for dramatic purposes in Arabic. This form of deletion is used to intensify the impact of the passage, similar to how warnings are conveyed in English, such as "You better stop doing that, or else!"⁴¹

Another Example:

Allah says: "I do swear by this city of Mecca'— even though you 'O, Prophet' are subject to abuse in this city and by every parent and their child! indeed, We have created humankind in constant struggle". (Al-Balad, 90:1-4)

لَا أَقْسِمُ بِهَذَا الْبَلَدِ * وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ * وَوَالِدٍ وَمَا وَلَدَ * لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ" (البلد: ١-٤)

In both verses, لا "no" is used to deny an omission that suits the situation.

The implicit oath is not explicitly stated when taking it, nor is it indicated by what is sworn.

Instead, it is indicated by the emphatic "Lam" that enters the answer to the oath.

⁴¹ Philip, Usool at Tafseer, p. 255-6.

For example, an oath taken without using the verb, the particle, or the person/thing involved, leaving only the emphasised particle 'la' and the event or person on which the oath is taken.

"You 'believers' will surely be tested (*latublawunna*) in your wealth and yourselves, and you will certainly hear many hurtful words from those who were given the Scripture before you and 'from' the polytheists. But if you are patient and mindful 'of Allah'—surely this is a resolve to aspire to." (Aal 'Imran (3), 186

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (آل عمران: ١٨٦)

This verse should read, "[By Allah,] you will certainly be tested." But the verb was omitted.

The Quran contains numerous oaths taken by God Almighty. These oaths are either taken in the name of His holy self—described by His attributes or in the name of His signs necessary for Him and His attributes. The fact that God Almighty swears by some of His creatures indicates that they are one of His most excellent signs.

There are seven places where Allah makes oaths in the Quran.⁴²

Examples:

1. "Those who disbelieve claim that they will never be resurrected. Say, 'Certainly, by my Lord, you will be resurrected, then you will be informed of what you did.' at-Taghabun: (٧) (التغابن: ٧) رَعَمَ "الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ

2. "The disbelievers say, "The Hour will never come to us." Say, 'O Prophet, ' "Yes—by my Lord, the Knower of the unseen—it will certainly come to you!" Not 'even' an atom's weight is hidden from Him in the heavens or the earth; nor anything smaller or larger than that but is 'written' in a perfect Record. "(Saba,34:3)

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمِ الْغَيْبِ ۗ لَا يُعْرَبُ عَنْهُ مُثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ (سبأ: ٣)

3. "They ask you 'O Prophet', "Is this true?" Say, "Yes, by my Lord! Most certainly it is true! And you will have no escape." (Yunus, 10:53)

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقُّ ۗ وَمَا أَنْتُمْ بِمُعْجِزِينَ (يونس: ٥٣)

In these three matters, God commanded His Prophet ﷺ to swear by them.

4. "By your Lord, they will not truly believe until they make you the judge in their disputes among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." (Al-Nisaa, 4:65).

"فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا" (النساء: ٦٥).

⁴² Suyootee, Al-Itqaan, vol. 4, p. 46.

5. "By your Lord 'O Prophet'! We will surely gather them along with the devils, and then set them around Hell on their knees." (Marim, 19:68)

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (مریم: ٦٨)

6. "So by your Lord! We will certainly question them all" (Al-Hijir, 15:92)

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ" (الحجر، ٩٢)

7. The oaths are made by Allah by created things. For example,

"By the sun and its brightness, and the moon as it follows it, and the day as it unveils it, and the night as it conceals it! And by heaven and 'the One' Who built it, and the earth and 'the One' Who spread it! And by the soul and 'the One' Who fashioned it, then with 'the knowledge of' right and wrong inspired it! Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!" (Ash-Shams 91:1-10).

وَالشَّمْسُ وَضُحَاهَا, وَالْقَمَرُ إِذَا تَلَّهَا, وَالنَّهَارُ إِذَا جَلَّلَهَا, وَاللَّيْلُ إِذَا يَغْشَاهَا, وَالسَّمَاءَ وَمَا بَدَّلَهَا, وَالْأَرْضَ وَمَا طَحَنَهَا, وَنَفْسٌ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا (الشمس: ١-١٠)

Allah swears by Himself or any of his creation.

Allah swears by his creatures that He is one Deity. "By those 'angels' lined up in ranks, and those who diligently drive the clouds and those who recite the Reminder Surely your God is One! (As-saffat: 37,1-4)

وَالصَّافَّاتِ صَفًّا فَالزَّجْرَاتِ رَجْرًا فَالتَّلِيَّاتِ ذِكْرًا إِنَّ إِلَهَكُمْ لَوَاحِدٌ

However, it is forbidden for humans to swear by anything except Allah. This is because oaths are taken by the things one holds in the highest esteem, and only Allah should be revered in this manner. Therefore, oaths taken by the stars, one's father's grave, the Prophet ﷺ or by the mercy of my dead child are all forbidden and considered shirk (associating partners with Allah). 'Umar ibn al-Khattab reported that Allah's Messenger ﷺ said,

"Whoever swears by other than Allah has associated a partner with Allah"⁴³

Almighty Allah swears by the wonders of His creation because they all point to Him as the Creator and Sustainer.

The benefit of Oath in the Quran

The Arabic language is known for its precision of expression and different styles for various purposes. The language has three types of predicates, namely primary, requesting, and denial type, which are used depending on the addressee's situation.

⁴³ Sunan Abu Dawud, vol. 2, p. 923, no. 3245.

The **primary type** should be used when delivering words without emphasis to an addressee who lacks judgement.

The **requesting type** is used when the addressee hesitates about confirming the ruling, and the verdict is strengthened with something that can remove the hesitation.

The **denial type** is used when the addressee denies the ruling, and the speech must be affirmed according to the extent of the denial's strength or weakness.

Oath and Condition

When an oath and a condition are present, each supersedes the other. The answer is then given to the preceding one, whether it was an oath or a condition. It doesn't require an answer to the other one.

It is crucial to note that if an oath is stated before a condition, then the answer to the oath is essential to answering the condition. Example:

قَالَ أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا (مريم: ٤٦)

God himself states this in the following verse,

"If you do not desist, I will stone you". In this case, the estimate is " He threatened, "How dare you reject my idols, O Abraham! If you do not desist, I will certainly stone you `to death`. So be gone from me for a long time!" . It is important to differentiate between the (lam in the condition) and the (lam in the answer to an oath), as seen in the verse:

" وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ "

"By Allah! I will surely plot against your idols after you have turned your backs and gone away."⁴⁴

Performing some verbs during the oath

When taking an oath to confirm what has been sworn, certain verbs are used depending on the context of the speech. For example, in the verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ

"When Allah took the covenant of those who were given the Scripture to make it known to people and not hide it"(3:187). The "Lam" in "You will surely make it clear to the people" is the "lam" of the oath and the sentence. Commentators believe that taking a covenant means swearing an oath, and they attribute this to the verses "And when We took a covenant with you: 'You shall not shed your blood'" and "And when We made a covenant with you: You shall not shed your blood". Additionally, Allah has promised those among the believers who do righteous deeds that He will appoint them as successors in the land, just as He appointed those before them as successors.

("وَلَئِن مِّنْكُمْ أَوْ قَبِيلٌ لِّإِلَى اللَّهِ تُخْشَرُونَ") اللام في وَلَئِن هي للقسم)

⁴⁴ (Al-Anbya, 21:57)

لإلى الله هي لام القسم، أي الواقعة في الجواب

The verb 1 was not separated from the lam in the genitive case and the genitive case, and the noun of emphasis, i.e., the oath, was not entered on it. The original text should have been: "If you die or are killed, you will be gathered to God."

THE JADAL (DEBATE)

The human mind is naturally inclined towards being convinced by logical arguments. As social beings, humans naturally desire to engage in debates and discussions to prove their point of view. Humans tend to argue passionately even when their limited knowledge cannot verify their claims.

During an argument or debate, the parties involved attempt to negotiate and persuade each other to agree with their point of view. The terms "Jadal" and "jidal" are derived from the root (j, d, l), which originated from the phrase "jadaltu al-habl," meaning "twisting the rope" or pulling on the rope. This analogy illustrates how the disputants are each trying to persuade the other to accept their opinion by pulling them towards their side of the argument. This nature is alluded to in the Quran, where Allah states:

"وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا" (الكهف: ٥٤).

"Certainly, the human being is the most argumentative creature!"⁴⁵ This highlights that humans are unique in their ability to reason and debate, and this quality has led to many advancements in science, philosophy, and other fields throughout history. Consequently, Allah instructed the Prophet ﷺ to engage in debates with the pagans, but in a gentle manner that might move their hearts. The instruction was to **"Call to the path of your Lord with wisdom and good admonishment and debate with them in the best way."**⁴⁶

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ" (النحل: ١٢٥)

He also allowed Muslims to engage in discussions with the Christians and Jews who follow revealed books, encouraging debate conducted in the best manner. Allah says:

وَلَا تَجِدِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَيْهَا وَإِلَيْكُمْ وَحِدٍ وَنَحْنُ لَهُ مُسْلِمُونَ (العنكبوت: ٤٦)

⁴⁵ al-Kahf (18):54

⁴⁶ Al-Anahl, 125)

"Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. And say, "We believe in what has been revealed to us and what was revealed to you. Our God and your God is 'only' One. And to Him we fully submit."⁴⁷

The Quran is a sacred text that encompasses many subjects, including human nature. As it is intended for all of humanity, it provides several examples of debate or Jadal. These debates are presented clearly and straightforwardly, which is easy to understand, as they rely on observable facts to prove the unobservable.

The Quran contains numerous types of arguments, such as logical, moral, and empirical, among others. Through these persuasive methods, the Quran encourages its readers to reflect on their beliefs and actions and to strive for a greater understanding of their faith.

-The concept of harmony in creation suggests the existence of a sole creator.

"If there were in the (heavens and earth) gods besides Allah, they would be ruined So exalted is Allah, Lord of the Throne, above what they describe" (al-Ambiyaa' (21):22.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ" (الأنبياء: ٢٢)

Having more than one actual creator would cause chaos and disorder. If multiple creators have different ideas on how to create, there would be a conflict of interest unless all of them agree or submit to the decision of one. However, agreement and submission imply weakness, which is not a trait of an actual creator. If the Creator of the universe is described as weak, they are reduced to the level of a quarrelling human family. This is similar to how the Greeks, Romans, Hindus, and Egyptians imagined their gods to be. Therefore, the idea of multiple creators goes against the concept of a supreme and powerful divine entity.

-The process of creation implies the possibility of recreation (resurrection).

Allah says, Do people think they will be left without purpose? Were they not once a sperm-drop emitted? Then they became a clinging clot, then He developed and perfected their form, producing from it both sexes, male and female, is such 'a Creator' unable to bring the dead back to life? (75):36-40.

When one ponders the fantastic way humans are formed and shaped from humble beginnings, it becomes easy to imagine the revival and rebirth of humanity. Re-creating something is often simpler than creating it for the first time. Allah explicitly stated:

"And He is the One Who originates the creation, then He will reproduce it, and it is easier for Him" (Ar-Rum, 30:27).

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ" (الروم: ٢٧)

⁴⁷ Al- 'Ankaboot (29):46.

The Quran's method in debate

The Holy Quran presented its arguments and refuted the opposing views clearly and understandably. It nullified every corrupt suspicion by requiring no extensive research or reasoning. Unlike traditional theologians, the Quran did not rely on complex introductions and conclusions in its argumentation.

1. Instead, it used the language of the Arabs and addressed them in a way they could easily comprehend.
2. This method of inference based on the soul's innate beliefs, without the need for deep intellectual work, produced more substantial and more eloquent evidence.
3. The Quran does not endorse hidden subtleties or ambiguity, which only the privileged few can comprehend. Instead, it relies on clear and concise language.

It presents unequivocal evidence of the importance of monotheism and resurrection. This evidence is significant and can be comprehended without being included in a general issue. Sheikh al-Islam Ibn Taymiyyah explained in his book "Arad Ala Almantiqieen" that the standard evidence presented by philosophers to prove the existence of the Creator does not necessarily indicate His essence. Instead, it indicates that the Creator is an absolute and comprehensive matter not affected by the possibility of partnership. When we say that something is created, we understand that it must have a creator or a possibility, and the possibility must have a necessary thing. This only indicates an absolute originator or an absolute obligation, but it does not prevent the concept of partnership in it.

He replied, "Their proof does not indicate a specific thing regarding it, neither a necessary existence nor something else. Rather, it indicates a universal matter, and the universal does not prevent its conception from the occurrence of fellowship in it. The necessary existence prevents knowledge of it from the occurrence of fellowship in it. Whoever does not imagine what prevents participation in Him has not known God."

The other person contradicted him, citing verses from the Book of God,

such as His saying: **"Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—'in all of this' are surely signs for people of understanding."** (Albaqara, 2:164)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ" (البقرة: 164)

The sun symbolises the day, just like God made the night and day as signs of His greatness. As mentioned in the Quran, **"And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord**

and may know the number of years and the account [of time]. And everything We have set out in detail" (Issra', 17:12).

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۚ فَمَحْوُونَآ آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ ۚ وَكُلَّ شَيْءٍ فَصَّلَنَاهُ تَفْصِيلًا" (الاسراء: ١٢)

These signs indicate the Creator's soul and are not shared with anyone else. Everything other than God depends on Him, and their existence requires the existence of the Creator Himself. The proofs of God's monotheism, His predictions of the Day of Resurrection, and His signs of the truthfulness of His messengers do not lack a comprehensive or representative analogy. They are necessary to understand their concrete meaning.⁴⁸

The Quran mentions two types of debates and their evidence.

The first type consists of cosmic verses that require consideration and contemplation to infer the foundations of beliefs, such as monotheism, the belief in God's divinity, His angels, His books, His messengers, and the Last Day. This type is abundant in the Quran. For instance, the Qur'an says: "O people, worship your Lord who created you and those before you that you may become righteous. He who made the earth a resting place for you and the sky a structure and sent down water from the sky and produced thereby fruits as a provision for you. So do not set up rivals to God while you know" (Qur'an 2:21-22). Similarly, God Almighty says: "And your God is one God, there is no god but He, the Most Gracious" (Qur'an 2:163), and "For signs for a people who understand" (Qur'an 2:164).

The second type of debate is God's response to opponents and those who are stubborn. This type has different forms.

1. One is the addressee's report by way of interrogation about the matters that the opponent acknowledges.

Sometimes, people deny something until they finally accept it. For example, when they see the creation, they may infer there must be a Creator. This is also mentioned in the Quran, where Allah asks the disbelievers: "Were they created out of nothing? Or are they the creators? Did they create the heavens and the earth? Surely, they have no certainty. Do they own the treasures of your Lord? Or are they in control? Do they have a ladder by which they listen? Then let their listener produce a clear proof. Do they have daughters while He has sons? Or do you ask them for a reward so that they are burdened with debt? Or do they have knowledge of the unseen so that they write it down? Or do they intend a plan? But those who disbelieve - they are the object of a plan. Or do they have a god other than Allah? Exalted is Allah above whatever they associate with Him." (Quran 52:35-43)

2. The principle of resurrection can be deduced from the future.

⁴⁸Mabahith fi Uloom Al-Quran, Manna Al-Qattan.

Almighty Allah questions, "Were We incapable of creating them the first time? In fact, they are in doubt about their re-creation" (Qaf: 15). Also, Allah says: "Do people think they will be left without purpose? Were they not 'once' a sperm-drop emitted? Then they became a clinging clot,¹ then He developed and perfected their form, producing from it both sexes, male and female. Is such 'a Creator' unable to bring the dead back to life?" (al-Qiyama: 36-40)

Also, in another verse, Allah invites people to reflect on their origin and the power of the Creator. He says: "Let people then consider what they were created from! They were created from a spurting fluid, stemming from between the backbone and the ribcage, Surely, He is fully capable of bringing them back to life" (Al-Tariq: 5-8)

The same is true of inferring the life of the earth after its death by germinating life after death for reckoning, such as His saying: "And among His signs is that you see the earth devoid of life, but as soon as We send down rain upon it, it begins to stir 'to life' and swell. Indeed, the One Who revives it can easily revive the dead. He is certainly Most Capable of everything." (Fussilat: 39)

3. Invalidating the opponent's claim by proving its opposite, as God Almighty says. Say, 'O Prophet, ' "Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much? You have been taught through this Quran' what neither you nor your forefathers knew." Say, 'O Prophet, ' "Allah 'revealed it'!" Then leave them to amuse themselves with falsehood." (Al-An'am, 6:91) in response to the Jews regarding what God related. About them by saying, "And they have not shown Allah His proper reverence when they said, "Allah has revealed nothing to any human being."⁴⁹

4- The text becomes clearer by restricting the descriptions and invalidating one as a reason for the ruling.

As God Almighty says: 'Allah has created' four pairs: a pair of sheep and a pair of goats—ask 'them, O Prophet', "Has He forbidden 'to you' the two males or the two females or what is in the wombs of the two females? Tell me with knowledge, if what you say is true." and a pair of camels and a pair of oxen. Ask 'them', "Has He forbidden 'to you' the two males or the two females or what is in the wombs of the two females? Or were you present when Allah gave you this commandment?" Who does more wrong than those who fabricate lies against Allah to mislead others without 'any' knowledge? Surely Allah does not guide the wrongdoing people."⁵⁰

⁴⁹ Al-An'am, 6:91.

⁵⁰ Al-An'am, 6:143-144

Condemning the opponent and forcing them to explain why their claim requires something no one acknowledged. Such as the Almighty's saying: **"Yet they associate the jinn with Allah 'in worship', even though He created them, and they falsely attribute to Him sons² and daughters³ out of ignorance. Glorified and Exalted is He above what they claim! He is the Originator of the heavens and earth. How could He have children when He has no mate? He created all things and has perfect knowledge of everything"**⁵¹. A single entity can't produce offspring, as reproduction requires the involvement of two entities. Allah, the creator of everything and has no partner, contradicts the possibility of anything being produced from Him. Allah is all-knowing, and everything must act on its own free will. Therefore, it is not acceptable to attribute offspring to God. The Quran states that Allah does not beget nor is He born. There are debates about prophets and believers versus hypocrites.

Al-Qi sass (The Stories, Narratives)

The words 'qissa, qass, qisas' literally mean to scout or narrate. In the Quranic sciences, these words are used to describe traced news. For example, in the story of Umm Musa and her son, Umm Musa told her sister Qossehi to **"Keep track of him!"** (Al-Qasas, 28:11), which meant to follow his trail until they found who had taken him. Additionally, the Quran mentions stories to convey accurate and trustworthy news. As Allah says, **"Certainly, this is the true narrative, and there is no god 'worthy of worship' except Allah. And indeed, Allah 'alone' is the Almighty, All-Wise."** (3:62).

The stories in the Quran offer valuable insights into the history of past nations, prophecies, and current events. They paint a vivid picture of the past and serve as a tool for learning. Authentic storytelling in Arabic literature effectively communicates important messages. In conclusion, stories are essential for comprehending the past, present and future.

The stories mentioned in the Quran can be divided into three groups.

The first group includes stories about the Messengers, their followers, the deniers or unbelievers, and events related to them.

The second group comprises stories of unusual events that happened to people, such as the story of Maryam, Luqman, the companions of the cave, and dhulqarneyn. These stories also provide lessons and examples. For instance, in surah al-kahf, youths retreat to the cave and ask for guidance from Allah. Allah then cast a cover of sleep over their ears for several years before awakening them to show which faction was most precise in calculating how long they had remained in the cave.

⁵¹ Al-An'am, 6:100-101.

The **third group** of stories relates to events that occurred during the time of Prophet Muhammad ﷺ such as the battles of Badr and Uhud in Surah Al-Imran and the battle of Hunain and Tabook in the surah of Tawba and the Trench in Surah Al-Ahzab, and the immigration etc.

The stories mentioned in the Quran have multiple purposes.

The Quran uses stories to provide information about the conditions of past nations, previous prophecies, and current events.

“We relate to you ‘O, Prophet’ the best of stories through Our revelation of this Quran, though before this you were totally unaware of them”. (Yusuf, 12:3)

"تَخُنُ نَقْصُ عَلَيكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ". (يوسف: ٣).

The stories contain various facts about the history of nations, including countries and homes, and they trace the lives of each person. Doing so provides a clear picture of what they were like and serves as a lesson for those who seek to understand.

In conclusion, stories are essential for learning and understanding the past, present, and future.

They clarify the foundations of calling to God and explain the principles of the laws with

which every prophet was sent. **“We never sent a messenger before you ‘O Prophet’ without**

revealing to him. “There is no god ‘worthy of worship’ except Me, so worship Me ‘alone’” (Al-Anbya, 21:25).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

To ensure that the Messenger of God ﷺ and his followers remain steadfast on the path of God's religion, it is essential to strengthen their faith in Allah and reinforce their trust in His victory and support for the truth and its adherents, abandoning falsehood and its supporters. **“And We relate to you ‘O Prophet’ the stories of the messengers to reassure your heart. And there has come to you in this ‘surah’ the truth, a warning ‘to the disbelievers’, and a reminder to the believers”** (Quran 11:120).

Qisass in the Quran encourages belief in previous prophets, commemorating and continuing their legacies.

Demonstrating the sincerity and truthfulness of Muhammad in his call throughout history.

By debating with the people of the book about what was concealed and challenging what was in their books before distortion. **“All food was lawful for the children of Israel, except what Israel made unlawful for himself before the Torah was revealed. Say, ‘O Prophet,’ “Bring the Torah and read it if your claims are true.”** (3: 93)

-Stories are a form of literature meant to be heard whose lessons dig deep into the soul.

Allah says: "In their stories there is truly a lesson for people of reason. This message cannot be a fabrication, rather 'it is' a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith." (Yusuf: 111).

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ" (يوسف: ١١١)

The Wisdoms Behind the Stories of the Quran

The stories contain universal wisdom and can provide valuable lessons to humanity⁵².

1. God Himself revealed the wisdom in these stories to bring attention to them. "The Hour has drawn near, and the moon was split 'in two, Yet, whenever they see a sign, they turn away, saying, "Same old magic! They rejected 'the truth' and followed their own desires—and every matter will be settled even though the stories 'of destroyed nations' that have already come to them are a sufficient deterrent, "This Quran is' profound 'in' wisdom, but warnings are of no benefit 'to them." (Al-Qamar, 54: 6)
2. Through stories, God demonstrates His justice by providing examples from human history that warn us and explain why wrongdoers are punished. "We did not wrong them, rather they wronged themselves. The gods they invoked beside Allah were of no help at all when the command of your Lord came, and only contributed to their ruin. Such is the 'crushing' grip of your Lord when He seizes the societies entrenched in wrongdoing. Indeed, His grip is 'terribly' painful and severe" (Hud, 11:101-102).
3. At the same time, God shows us His mercy by bestowing favours upon believers. "We unleashed upon them a storm of stones. As for 'the believers of' Lot's family, We delivered them before dawn as a blessing from Us. This is how We reward whoever gives thanks. (Al-Qamar, 54: 34-35)
4. The stories also serve to console Prophet Muhammad ﷺ by mentioning previous Messengers. "If they deny you, so did those before them. Their messengers came to them with clear proofs, divine Books, and enlightening Scriptures. Then I seized those who persisted in disbelief. How severe was My response!" (Fatir, 35: 25-26)
5. They encourage believers to remain patient and steadfast in their faith by mentioning past nations and their believers." So We answered his prayer and rescued him from anguish. And so do We save the 'true' believers. (Al-Anbya, 21:88).
6. The stories also serve as a reminder that God destroyed past nations because of their disbelief, providing a lesson for today's unbelievers. "Have they not travelled throughout the land to see what was the end of those before them? Allah annihilated them, and a similar fate awaits the disbelievers." (Muhammad, 47: 10)

⁵² Dogan, Recep, p 242-243.

7. The stories prove Muhammad's (pbuh) Messenger-ship. God informed him about past nations. "This is one of the stories of the unseen, which we reveal to you 'O Prophet'. Neither you nor your people knew it before this. So be patient! Surely the ultimate outcome belongs 'only' to the righteous." (Hud, 11:49)

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ (هود: ٤٩)
Also, in the Quran, "Indeed, this Quran clarifies for the Children of Israel most of what they differ over". (An-Naml, 27:76)

إِنَّ هَذَا الْقُرْآنَ يَفْصَلُ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ". (النمل: ٧٦)

The Repetitions of Quranic Narratives

The Quran contains stories mentioned only once, such as Luqman and the companions of the cave. Other stories are repeated for a reason, each revealing new information and telling the story from a different perspective. As a result, these repetitions differ in length, narration style, information, and approach to events.

The wisdom behind the repetition of stories:

The Quran repeatedly narrates specific stories to emphasise their significance and importance for the believers. These stories aim to teach valuable lessons and implant them firmly in readers' hearts. This repetition serves as a reminder of God's messages. The Quran presents the stories in a style suitable for their intended audience. The stories revealed in Mecca are short, elegant, and written in an intense style, while those in Medina are quite different. God explains the same stories in various styles that are appropriate to the events, time, and audience, which illustrates the eloquence of the Quran. This demonstrates that the Quran is indeed the speech of God, who sees and knows all things and can provide multiple perspectives to explain one story.

The Impact of Quranic Narratives on Education and Moral Development

Quranic stories are a powerful tool for refining and educating individuals. Unlike monotonous indoctrination and recitation lessons, these well-crafted stories easily reach the human soul, making it effortless to absorb their teachings. As children are naturally inclined towards stories, educators should take advantage of this trait for religious instruction, which forms the foundation of education and moral guidance.

The Quranic stories offer a wealth of resources for educators. They consist of the biographies of prophets, accounts of the past, and lessons from the Sunnah of God. To teach effectively, educators should use appropriate language for their learners. Collections of religious stories by

Sayyid Qutb, Al-Sahhar, and Al-Jarim offer valuable lessons and excellent writing with deep analysis.⁵³

The Translation of The Quran

"The success of a speech largely depends on effective communication between the speaker and the audience. A preacher in the community understands how people can be misinformed or need more knowledge. They know their audience well, speak the same language and can connect with them to convey their message effectively. Good communication between the speaker and their audience signifies social harmony."

Allah Almighty says: **"And We have not sent any messenger except with the tongue of his people, that he may clarify to them."**(Ibrahim, 4) The Quran was revealed in Arabic to the Messenger for the success of Islam. Arabic is now essential for communication in conveying its call to all humanity. The Quran declared this in multiple places: **"Say, 'O Prophet, 'O humanity! I am Allah's Messenger to you all. To Him 'alone' belongs the kingdom of the heavens and the earth."** (Al'Araf,7:1 58)

"And We have sent you 'O Prophet' only as a deliverer of good news and a warner to all of humanity, but most people do not know." (Saba,34:28)

During the expansion of Islam, the Arabic language and culture played a significant role. A good understanding of the language is essential to comprehend the Quran, which is written in Arabic. Because of various conquests, several regional languages were integrated into Arabic. Muslims must learn Arabic. Initially, the Quran was only available in Arabic, but later, it was translated into other languages to reach a wider audience.⁵⁴

The meaning of translation

Tarjama means translating or interpreting words, phrases, writings, or speeches from one language to another, preserving their original meaning. Clear expression, proof, summarising, explanation, precise and eloquent phrasing, and knowledge of art are crucial for accurate translation. Ibn 'Abbas was called the "Tarjuman al-Quran" for interpreting the Quran. Translating it into different languages is essential for more people to benefit from its teachings.

The Types of Translation

There are two ways to translate a text: a literal, word-for-word translation and a translation by meaning.

⁵³Al-Qattan, Mabahith fi Uloom Al-Quran.

⁵⁴ Qattan, Mabahith fee Uloom Al-Quran,

1) **Literal Translation.** This method translates each word of a text into its equivalent in the other language without changing the word order.

2) **Translation by Meaning.** This method translates the intent or meaning of a text into a different language.

Multilingual people know that translating word for word only sometimes conveys the true meaning of a text. This is because each language has its unique grammar, syntax and way of speaking, and some words don't have an equivalent in other languages.

To differentiate Tafsir from Tarjama, knowing their dictionary definitions is imperative. Tarjama translates messages from one language to another, including titles, biographies, and explanations of words. It's a direct translation.

For a translator to translate, he must understand that language reflects a nation's culture, history, and religion. Arabic is highly grammatical, making translation hard. Therefore, it is impossible to translate the Quran into another language entirely and accurately without losing some of its essential meaning.

Zarqani differentiated between tafsir (exegesis) and tarjama (translation) in four ways. 1. While Tarjama directly replaces the original text, Tafsir provides additional explanations to clarify the original text.

2. Tafsir must always be related to the original text, and adding extra words is permissible.

On the other hand, in Tarjama, the translation and the original text must be similar in words, structure and phrasing. Commentaries of the Quran (tafsir) cover many areas of knowledge, such as literature, grammar, Islamic jurisprudence, theology, and more. Scholars warn readers when they add extra information that is not directly related to the original text.

3. Translations aim to translate the exact meaning of the text into another language without adding to or changing the original meaning. In contrast, tafsir focuses specifically on explaining the text and may cover one or all aspects of the text briefly or in detail.

4. Interpreting the Quran is not exact. A Mufassir presents all possible interpretations when there is not enough evidence. A direct translation of the Quran is impossible, but it can be explained using parallel meanings to the original text. However, this approach can sometimes result in omitting or adding information.

The Ruling on Translations of the Quran

Literal Translation. No doubt, literal translating of the Quran is prohibited. The Quran is the word of God that was revealed to His Messenger in Arabic and is considered miraculous in its

words and meanings. It is worshipped through recitation in Arabic, so a translated word from the Quran cannot be considered the word of God. The miracle of the Quran is specific to its original Arabic language, and it cannot be achieved through translation. A literal translation of the Quran, no matter how familiar the translator is with the languages, their styles, and their structures, deviates from the essence of the Quran and will not provide any additional benefits. **Translations of the meaning** are allowed and are considered fard kifayah for the ummah, as they must spread the message of Islam. There has been no known difference of opinion on this issue. Without translations, non-Arabs would not be able to access the message of the Quran. While it is true that no translation can truly capture the beauty and eloquence of the original text, a translation can still provide a glimpse of its brilliance. It may spark an interest in readers that could lead them closer to the truth.⁵⁵

Ruling of reciting the translation of the Quran during the prayer

Scholars have different opinions regarding the permissibility of reciting the Quran in a language other than Arabic during salah.

The first school of thought allows non-Arabic languages.

Abu Yusuf and Muhammad bin Al-Hassan supported this view, stating that if a person is incapable of reciting the Quran in Arabic, they could at least read the meaning of the Quran in their language.

However, Abu Hanifa, who initially held this view, later retracted it, stating that the Quran is a miraculous system, and translating it would lose its miraculous nature.

On the other hand, the majority, including the **Malikis, Shafi'is, and Hanbalis, believe that reading the Quran with a translation during prayer is not acceptable**, regardless of whether the person can recite it in Arabic or not. They argue that the translation is not the Quran or the word of God. As per Judge Abu Bakr bin Al-Arabi, a Maliki jurist, this view is supported by his interpretation of the Quran.

In conclusion, two schools of thought regarding translating the Quran during prayer exist. The first allows it for individuals incapable of understanding the original language, while the second prohibits it for everyone.

The strength of the Islamic nation lies in adhering to the path of Islam and maintaining the integrity of the Quran's language. A literal translation of the Quran is not permitted as it can lead to misinterpretation and corruption. Therefore, it is imperative to interpret the Quran accurately to convey its message.

⁵⁵ Qadi, An Introduction to The Sciences of The Quran, p349-350.

Exegesis / Tafsir of Quran and Ta'weel

Exegesis, or Tafsir, is discovering the meaning of Quranic verses. The true meaning of Tafsir is the explanation given by Allah and His Messenger ﷺ. Interpretation or Ta'wil involves providing a possible meaning of verses based on their context or giving the meaning according to the context.

The study of Tafsir is a crucial aspect of Uloom al-Quran, which aims to understand and implement the Quran correctly. Tafsir plays a vital role in achieving this goal. While some may comprehend the Quran's apparent meanings, others can extract more profound ones. Muslims study the Quran for a deeper interpretation of its message.

Tafsir is also the first topic addressed in Uloom al-Quran and is the subject of most works in this field.⁵⁶

“Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward” (Isra, 17:9)

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

The Meaning of Tafsir and Ta'weel

Tafsir is derived from the word "f-a-s-r," which means "to open." The word "fassara" means to explain or expound. Moreover, the word tafsir can also be derived from "s-f-r," which linguist means, 'to expose, to uncover.'

“The disbelievers say, “If only the Quran had been sent down to him all at once!” “We have sent it” as such “in stages” so We may reassure your heart with it. And We have revealed it at a deliberate pace “Whenever they bring you an argument, We come to you with the right refutation and the best explanation.” (Al-Furqan, 25:33).

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا" (الفرقان: ٣٣).

In this context, tafsir refers to uncovering and clarifying the meanings and secrets of the Quran. Ibn Abbas said that (تفسيرًا tafsera) means (details)

Some people believe that the word "safar" means uncovered. It is also said that "safirah" means unveiled, and "Asfara Alfajr" means the dawn is revealed.

Tafsir is the interpretation or explanation of a text.

In the terminology of Islamic sciences, tafsir is defined as the scientific method of understanding the Quran, explaining its meanings, and deriving its rulings.⁵⁷

⁵⁶ Qattan, Mabaheth fee Uloom Al-Quran.

⁵⁷ As-Suyootee. Vol. 2, p. 223.

Tafsir, or Quranic exegesis, is crucial in correctly understanding and implementing the Quran. It is the most researched topic in Uloom al-Quran and is closely linked to all aspects of the Islamic way of life. Hence, according to Zarkashi, this science refers to the knowledge one understands the Quran's commandments and wisdom.⁵⁸

Ta'weel

"Ta'weel" is often used to explain and interpret the Quran. It comes from the root word "a-w-l", which means "to return" or "to revert".

Ta'weel has two meanings.

A. This implies going back to the original meaning of a word to understand its true meanings and connotations.

"We have certainly brought them a Book which We explained with knowledge—a guide and mercy for those who believe", "Do they only await the fulfilment of its warning"? The Day it will be fulfilled, those who ignored it before will say, "The messengers of our Lord certainly came with the truth. Are there any intercessors who can plead on our behalf? Or can we be sent back so we may do good, unlike what we used to do?" They will have certainly ruined themselves, and whatever gods they fabricated will fail them". (Al-A'raf, 7:52-53)

"هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ" (الأعراف: ٥٣)

They are now eagerly awaiting its interpretation, fulfilling the prophecies of the Qur'an about the Resurrection, its signs, and the afterlife, including pages, scales, heaven, hell, and other aspects.

B. "Tafsir" is used to clarify and interpret the Quran, with no distinction from "ta'weel".

Some scholars clarify and interpret the Quran through tafsir, which involves giving the meanings of individual words in a verse, while ta'weel provides the meaning of the verse.

Tafsir primarily focuses on the "outer" or apparent meaning of the Quran. In contrast, some interpret "ta'weel" as explaining the inner and concealed meanings of the Quran as far as a knowledgeable person can access them. However, others believe there is no difference between "tafsir" and "ta'weel".⁵⁹

Tafsir and Ta'wil

1. Tafsir is discovering the meaning of verses in the Quran.
2. The true tafsir is the explanation given by God and His Messenger (pbuh).

⁵⁸Al-Burhan, Vol. 1, p 13.

⁵⁹ Ahmad Von Denffer, 'Uloom al-Qur'an, Islamic Foundation, Leicester, UK, 2009, p.

3. Ta'wil involves providing one of the possible meanings of the verses or interpreting them according to the context.

4. In the Quran, both the words "tafsir" and "ta'wil" are used. "Tafsir" is used only once, meaning "explanation".

On the other hand, "ta'wil" is used fifteen times and is related to people, except for one instance related to God.

Ta'wil is a term used in the Quran that helps to explain the meanings of words, inform about the facts of events (Isra, 17:35), predict outcomes, and interpret dreams as in (Yusuf:36). In all instances, the use of ta'wil in the Qur'an is related to people, except for one instance, which is associated with God in (Al-Imran, 3:7).

5. During the era of the Companions, there existed a reluctance to engage in tafsir or the interpretation of the Quranic text. This was due to the belief that tafsir represented the exact truth, as it was the explanation of God and the Prophet ﷺ. The Companions were apprehensive about the possibility of making errors in their interpretations and thus refrained from engaging in this practice.

The Companions of the Prophet Muhammad ﷺ used the term Ta'wil more frequently than Tafsir. Ta'wil implies the existence of multiple meanings, with one being preferred over the others. In contrast, Tafsir denotes an exact explanation based on evidence.

The Companions were divided into two groups regarding Quranic interpretation. The first group was extraordinarily cautious and produced no Tafsir, while the second group made Tafsir and explained some verses more widely. All Companions were careful in explaining their knowledge, and this reticence was passed on to future generations.

The Need for Tafsir

Muslims need to understand the Qur'an to practice their religion correctly. Therefore, the Qur'an must be explained and interpreted by an expert according to the conditions and needs of the time. Some verses in the Quran are (Muhkam) clear and understandable, while some are (Mutashabih) ambiguous and have multiple possible meanings that require extra evidence to choose the correct interpretation.

Early scholars had to make an authentic interpretation of the verses when certain deviated groups used some Quranic verses as a basis for their views. Later generations of Muslims lacked the strong faith of the Companions, which made logical interpretation of the unclear verses necessary to remove any doubts about the Quran. To avoid confusion and doubt, words and verses in the Qur'an that have multiple meanings and contradictory verses had to be explained. As the Muslim world expanded, it was necessary to explain the Qur'an to new

Muslims who faced different and new challenges. The basis for all later interpretations of the Qur'an is the explanation given by Prophet Muhammad ﷺ, who was the first to teach it to the Muslims.

It is crucial to study the tafsir, as the practice of Tafsir holds immense significance in the Islamic faith, serving as a vital tool for understanding the guidance bestowed upon mankind by Allah in the Quran. Central to the Muslim belief is worshipping Allah, seeking His favour, and adhering to His will. To achieve these aspirations, one must comprehensively understand the implications and meaning behind Allah's divine message. Tafsir provides a critical framework for interpreting the Quran and applying its teachings to one's daily life.

The purpose of Tafsir

Tafseer serves to expand upon the fundamental teachings of the Quran. These teachings encompass various aspects, such as:

1. Providing a comprehensive understanding of the belief system and the relationship between the Creator and the created.
2. Encouraging the development of personal character and good behaviour.
3. Establishing guidelines for individual and family interactions through laws and codes of conduct.
4. Outlining laws and regulations to govern societal and political relationships between communities and nations.
5. Narrating the histories of past nations to serve as examples for the righteous and warnings for the wicked.
6. Conveying the good news of eternal bliss in Paradise for believers and warning of the punishment of Hell for the disbelievers.
7. Demonstrating the authenticity of the Prophet's message by highlighting the miraculous nature of the Quran (jazz)⁶⁰

The honour of interpretation

The science of interpretation is considered one of the noblest and most essential fields in Shariah law. Its subject matter is the word of God, which is the source of all wisdom and

⁶⁰ Yasir Qadi, Introduction to the Sciences of Qur'an, p 291-2.

virtues, making it the most significant science in terms of purpose and need. Interpretation aims to grasp the most potent and reliable means to achieve genuine happiness. The need for interpretation is intense because every aspect of religious and worldly perfection must follow Sharia law and align with the knowledge of the Book of God.

It is important to detach oneself from desires. Many sects, such as the Qadariyya, Rafidite, and Mu'tazila, tempt people with eloquent speeches to gain followers. Instead, it is best to begin by interpreting the Qur'an with the Qur'an itself. The Qur'an is self-explanatory; whatever is brief in one place is explained in another. Additionally, we should seek interpretation from the Sunnah, which further clarifies the Qur'an. The Qur'an states that the rulings of the Prophet – peace be upon him – only come from God, and we should judge accordingly.

The History of Tafsir

The science of tafsir originated during the lifetime of the Prophet ﷺ himself. One of the primary functions of the Prophet ﷺ was to interpret the Quran. Allah affirms, “And We sent down the Message (The Quran) so that you explain to the people what has been revealed for them and so that they may ponder”⁶¹. وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ⁶¹.

Tafsir during the lifetime of the Prophet ﷺ

The science of tafsir (interpretation of the Quran) was relatively straightforward during the lifetime of the Prophet ﷺ.

Firstly, the Companions of Prophet Muhammad ﷺ bore witness to the revelation of the Quran and the circumstances in which it was disclosed. They were aware of the reasons behind the revelation of each verse (Asbab an-Nuzool) and did not need to search for this knowledge as later interpreters would have to.

Secondly, the Arabic language spoken by the Companions was identical to the Arabic of the Quran, as the Quran was revealed in their dialect. As a result, they understood the Arabic of the Quran without any complications.

Lastly, and most significantly, the Prophet Muhammad ﷺ was the one who received the revelation of the Quran. Even if the Companions had difficulties in understanding any verse,

⁶¹ Al-Nahl, 16: 44.

they could turn to the Prophet ﷺ for an explanation. They were careful to understand every single verse in the Quran properly.

For instance, the Prophet ﷺ elaborated the verse:

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

"Those who believe and do not mix their belief with injustice" (6:82) when he was asked about Zulm (shirk), with another verse: "Indeed, shirk (associating others with Allah) is a great injustice." (31:13).

Three essential concepts are related to understanding the meaning of Quranic verses: Exegesis, Interpretation, and Translation.

Exegesis, or Tafsir, is discovering the meaning of Quranic verses. The true meaning of Tafsir is the explanation given by Allah and His Messenger ﷺ. Interpretation or Ta'wil involves providing a possible meaning of verses based on their context or giving the meaning according to the context.

Translating it into different languages is essential for more people to benefit from its teachings.

The Period of the Companions

The companions of the Prophet ﷺ were incredibly diligent in their efforts to understand every single verse of the Quran. They would not move on to the next set of verses until they had fully comprehended the ideas and regulations of the previous set. Their eagerness to understand the Quran was such that they would not memorise any verses until they had understood their meanings.

Ten companions of the Prophet ﷺ were famous for their knowledge of tafsir (interpretation of the Quran): the four Khalifah ar-Rashidun, Abdullah ibn Mas'ood, Abdullah ibn Abbas, Ubay ibn Ka'ab, Zayd ibn Thabit, Abu Mousa al-Asha'ree, and Abdullah ibn Zubair. Among the Khalifah, Ali ibn Abi Talib has the most narrations. As for the other three, their reports are rare to find as they died relatively early. This means that the tafsir narrations of Abu Bakr, Umar and Uthman are not comprehensive.

Additionally, there was less need to interpret the Quran during their time since the companions were numerous and widespread. However, during later times, such as during the Caliphate of Ali, the need to interpret the Quran was much more significant than before.

Ibn 'Abbas is considered the most knowledgeable Companion when it comes to the interpretation of the Qur'an. According to Abdullah ibn 'Umar, he was "the most knowledgeable of this ummah concerning the revelation given to Muhammad ﷺ." This is because the Prophet ﷺ himself prayed for Ibn Abbas, asking Allah to grant him knowledge of

the Book and Wisdom. In another narration, he asked Allah to give him knowledge of the religion and interpretation. Ibn Abbas used to accompany the Prophet ﷺ during his youth, as he was his cousin. Moreover, his aunt Mimouna was the wife of the Prophet ﷺ.

Ibn Abbas was the most knowledgeable Companion in interpreting the Qur'an. He was the cousin of the Prophet ﷺ and used to accompany him during his youth. The Prophet ﷺ had prayed for him to be granted knowledge of the Book and Wisdom. Despite being just 13 years old when the Prophet ﷺ passed away, Ibn Abbas was highly respected by the Companions. Umar even allowed him to attend meetings with older Companions, which caused some to complain. However, Umar defended his decision by stating that Ibn Abbas was among the most knowledgeable of them all. Umar asked for their opinions on (verse 3 in chapter 110) to support his claim.

Ibn 'Abbas, Abdullah ibn Mas'ood, Ali ibn Abi Talib, and Ubay ibn Ka'ab are the most frequently cited Companions in tafsir literature. They established centres of learning and left behind many students. The Companions did not interpret every verse in the Quran, only where misinterpretation or ignorance existed. They would explain a verse in clearer words or provide context through pre-Islamic poetry. There were relatively trivial differences in tafsir during this time.

The Period of the Successors

The students of the Companions took over the responsibility of explaining the Quran after their generation. They used the same sources as the Companions but also added the interpretations of the Companions as sources. The sources for interpreting the Quran during this generation were the Quran, the statements of the Prophet ﷺ passed down by Companions, Companions' reasoning (ijtihad), Arabic language, personal reasoning (ijtihad), and Judeo-Christian tradition. However, following the demise of the Prophet, his Companions dispersed to various Muslim cities to spread the teachings of Islam. They each taught numerous Successors, many of whom subsequently became scholars.

During the period of the Successors in the Muslim Empire, three primary learning centers were established: Makkah, Madinah, and Koufah.

These centres became the leading authorities of knowledge, including tafsir.

-**In Makkah**, Ibn Abbas taught his primary students, who later became scholars in this area. Sa'eed ibn Jubayr, Mujaahid ibn Jabr, 'Ikrimah, Taawoos, and 'Ataa ibn Rabaah became the leading authorities in tafsir. Their names can still be found in many works of tafsir.

- **In Madinah**, 'Ubay ibn Ka'ab was particularly influential and significantly impacted the field. He taught several students who became renowned scholars of tafsir in Madinah, including Abu al-'Aaliyah, Muhammad ibn Ka'ab al-Quradee, and Zayd ibn Aslam.

-**In Kufoa**, Similarly, 'Abdullah ibn Masoud was a renowned scholar of tafsir who left a remarkable legacy. He was in Kuofa, taught many students, including 'Alqamah ibn Qays, Masrooq, and al-Aswad ibn Yazeed, who all eventually became famous scholars of tafsir themselves. Other successors from Koufah known for their knowledge of tafsir were 'Aamir ash-Sha'bee, al-Hasan al-Basree, and Qataadah as-Sadoosee.

During this period, there was a greater emphasis on the Judaeo-Christian tradition (Isra'iliyyat). As a result, many of these narrations entered Islamic literature. Most of the people who narrated these traditions were Jews and Christians who had embraced Islam, such as 'Abdullah ibn Salaam, Ka'ab ai-Ahbaar (he embraced Islam after the death of the Prophet ﷺ and did not see him), Wahb ibn Munnabih, and 'Abdul Maalik ibn Jurayj.

Many of the Judaeo-Christian traditions prevalent in Tafsir's literature can be traced back to these scholars. Additionally, during this period, there were significant differences in interpreting the Quran compared to the Companions' time. There was also a notable increase in the number of forged narrations attributed to the Prophet ﷺ. This was mainly due to widespread political and religious turmoil across Muslim territories. Furthermore, the Successors had narrated more verses than the Companions since there was a greater need to explain more verses during this period.

The Compilation of Tafseer

During the late Umayyad and early Abbasid eras, codification began with hadith first. Scholars compiled Tafsir, but no author was assigned to interpret the Quran. A group of individuals narrated interpretations and collected hadith. Scholars of hadith emerged and included tafsir in their works. Tafsir became a branch of hadith literature, with scholars like Yazid ibn Haron (d. 117 A.H.), being known for their tafsir narrations.

Also, Sufyaan al-Thavri (d. 161 A.H.), Sufyaan ibn 'Uyaynah (d. 198 A.H.), Wakec' ibn al-Jaraah (d. 197 A.H.), Shu'bah ibn al-Hajjaaj (d. 160 A.H.), Aadam ibn Abee Iyaas (d. 220 A.H.), and Abd ibn Humayd (d. 249 A.H.). None of their works have survived intact until the present day.

It was during the development of tafsir literature when tafsir was separated from hadith, and independent works were created solely for tafsir. This stage included discussing every verse in the Quran, not only those with narrations from the Prophet and Companions. Determining the

first person who wrote a comprehensive tafsir of the Quran is difficult due to a lack of manuscripts from the first century of hijrah. Later works reference several manuscripts, including Sa'eed ibn Jubayr's (d. 95 A.H.). It is unlikely that it was a complete tafsir but rather a compilation of narrations from previous generations. The Fihrist of ibn Nadeem (d. 438 A.H.) contains an intriguing narration.

The history of tafsir al-Quran can be divided into five periods for better understanding and summarisation.

The first period was during the time of the Companions and Successors. This period mainly consisted of narrations about verses over which there was a difference of opinion or misunderstanding, along with the Prophet's hadeeth dealing with tafsir. The Companions and Successors only used personal reasoning (ijtihad) when necessary.

The second period was the era of the late Successors and the generation after them. During this time, Hadeeth's literature was compiled, and Tafsir's narrations were included in Hadeeth's works. Additionally, narrations from different Companions were compiled, whereas, in the first period, these narrations were typically limited to a specific area.

The third stage saw the rise of independent tafsir works, based on hadeeth works of the previous generation. As a result, tafsir became an independent science. The first complete Quranic tafsirs were produced, and the commentary was not limited to only those verses concerning which narrations existed from previous generations. However, during this stage, the primary source of tafsir remained narrations of the prior era.

In the fourth stage, reliance on narrations decreased, and greater emphasis was placed on personal reasoning. Tafsirs were written based on sectarian bias, and this period witnessed the increase of forged narrations in Tafsir literature as the isnad disappeared from Tafsir's works.

The final period of the history of tafsir, which has lasted from the fourth century of the hijra until today, saw the culmination of the science of tafsir and the emergence of various categories of tafsir. These include tafsir based on narrations, personal reasoning, topic-wise interpretation, polemical interpretation, and jurisprudential interpretation. Some tafsirs sought to combine all these topics into one work, giving a broad, all-encompassing approach to interpretation.

Tabaqat Al-Mufassirin

Tabaqat is a kind of Islamic biographical literature that categorises significant people such as scholars and Mufassirin based on the century in which they lived. Each century is referred to as a "ṭabaqah", and the texts follow a chronological framework starting from an authoritative point and ending with the generation before the assumed author.

Tabaqat Al-Mufassirin (Interpreters) is divided as follows:

1- **Companion interpreters.** The four caliphs, the most narrated among them, was Ali ibn Abi Talib because they died before him.

Ibn Masoud, Ibn Abbas, Ubayy ibn Ka'b, Zaid ibn Thabit, Abu Musa al-Ash'ari, Abdullah ibn al-Zubair, Anas ibn Malik, Abu Hurairah, Jabir, and Abdullah ibn Amr ibn al-Aas were the most famous companions of Prophet Muhammad ﷺ. Then Muammar narrated on the authority of Wahb ibn Abdullah, on the authority of Abu Tufayl, "I witnessed Ali giving a sermon in which he stated, by God, 'Ask me anything you like, and I will answer truthfully. Ask me about the Book of God, and I swear, there is not a single verse that I do not know when it was revealed during the night or day, on a plain or a mountain.'"

There are many narrations regarding the knowledge and understanding of the Quran by Ibn Abbas and ibn Masoud. According to Ibn Jarir, ibn Masoud asserted that if he encountered anyone more knowledgeable than himself, they would seek him out to learn from him.

2- Interpreters among the Tabi'in

According to Ibn Taymiyyah, **the people of Mecca** are the best Mufassirron among the Tabi'in, as they were the companions of Ibn Abbas, such as Mujahid, Ata' bin Abi Rabah, Ikrimah the Mawlla of ibn Abbas, Sa'id bin Jubayr, Tawus and others.

In Kufa, the companions of Ibn Masoud.

In Medina, Zaid bin Aslam and his son Abd al-Rahman ibn Zaid, and Malik ibn Anas. Among the companions of Ibn Masoud Alqamah, al-Aswad ibn Yazid, Ibrahim al-Nakha'i, and al-Sha'bi, and from the same Tabaqah: al-Hasan al-Basri, Ata' ibn Abi Muslim al-Khorasani, Muhammad ibn Ka'b al-Qurazi, and Abu al-Aaliyah Rafi'. Bin Mahran, Al-Riahi, Al-Dahhak bin Muzahim, and Attiya bin Saeed Al-Awfi. Qatadah bin Du'amah Al-Sadusi, Al-Rabi' bin Anas, and Al-Suddi are the ancient commentators among the Tabi'een and most of the sayings they received from the Companions.

3- **Then, after this Tabqah:** was the scholars who wrote books interpreting the sayings of the Companions and Followers, such as Sufyan bin Uyaynah, Waki' bin Al-Jarrah, Shu'bah bin Al-Hajjaj, Yazid bin Harun, Abd al-Razzaq, Adam bin Abi Iyas, Ishaq bin Rahwayh, and Abd bin Hamid, Ruh bin Ubadah, Abu Bakr bin Abi Shaybah, and others.

4- **Another Tabaqa came along**, including Ali bin Abi Talha, Ibn Jarir al-Tabari, Ibn Abi Hatim, Ibn Majah, al-Hakim, Ibn Mardawayh, Abu al-Sheikh bin Hibban and Ibn al-Mundhir, among others, are considered reliable sources of narrations that go back to the Companions, the Successors, and their followers without any additional information. Ibn Jarir, however, expressed his preference for some narrations over others and made a few deductions and interpretations. This makes him superior to others in this regard.

5- **After the initial group of scholars**, a new class emerged who wrote interpretations focusing on the linguistic benefits, parsing aspects, and the factors influencing the readings. They also included narrations with the chain of transmission deleted; some would add their own opinions. Some prominent scholars of this group were Abu Ishaq al-Zajjaj, Abu Ali al-Farisi, Abu Bakr al-Naqash, and Abu Ja`far al-Nahhas.

6. **Subsequently, a group of scholars created an abridged interpretation** where they condensed the chains of transmission and refrained from quoting the sayings. This gave rise to intrusive interpretations, leading to confusion between correct and weak interpretations.

7- **Then, people started to transmit the sayings out of their minds** without verifying the information received from reliable sources. They would assume that whatever they heard was true and pass it on to others. It was common for people to rely on hearsay instead of relying on trustworthy sources such as righteous predecessors.

Al-Suyuti mentioned that he read ten different interpretations of the verse {Not those with anger upon them, nor those who go astray" (Al-Fatiha, 1:7). However, it was reported from the Prophet that it refers to the Jews and Christians. All commentators agreed upon this interpretation, as Ibn Abi Hatim confirmed.

8- **Afterwards, some individuals excelled in specific sciences of the Quran.** However, some erroneously acted as if the Quran was exclusively revealed for the science, they were skilled in and filled their books with that knowledge. Ignoring the fact that the Quran contains an explanation of all things. For instance, the grammarian is concerned with parsing and multiplying its possible aspects, even if they are distant. He focuses on conveying the rules of grammar, its issues, branches, and differences, just like Abu Hayyan in his book Al-Bahr and Al-Nahr. Conversely, the narrator is more interested in stories and their completeness and reporting on the authority of predecessors, whether true or false. One such narrator is Al-Thaalabi.

The jurist covers almost all of the jurisprudence in his work. Additionally, he provides evidence for branches of jurisprudence unrelated to the verse and responds to those who disagree, such as Al-Qurtubi.

The author of rational sciences, especially Imam Fakhr al-Din al-Razi, includes the sayings of sages and philosophers in his interpretation. He goes on from one thing to another to the point

where the reader might be surprised that the source material does not match the verse. In Al-Bahr, Abu Hayyan remarked that Imam Al-Razi collected many excessively long explanations that are unnecessary for the science of interpretation. Some scholars even said that it contains everything except interpretation.

The innovator has no intention except to distort the verses and make them conform to his corrupt doctrine, such that if he saw a stray from afar, he snatched it or found a place in which he had the most minor scope, he would rush to it, as it was reported from Al-Balqini that he said: I extracted from Al-Kashshaf a distinction with the Manaqish, including that he said in His saying, Glory be to Him. God Almighty: **“So whoever is removed from the Fire and admitted to Paradise has already won”** (Al-Imran, 3:185) . This is true for atheists and others.

9. During the Modern Renaissance,

Many literary interpreters adopted a new approach emphasising elegant style, good expression, and social relevance. They also took an interest in contemporary ideas and modern doctrines. This resulted in social interpretations of literature. Some interpreters who followed this approach were Muhammad Abduh, Sayyid Muhammad Rashid Reda, Muhammad Mustafa Al-Maraghi, Sayyid Qutub, and Muhammad Azza. Darwaza. Al-Hafiz Jalal al-Din al-Suyootee (d. 911 AH) wrote a book called "Tabaqat al-Mufassirin". In the book's introduction, he mentioned that it would address the commentators belonging to various groups such as the Companions, the Successors, the followers of the Followers, the commentators from the hadith scholars, the Sunnis, and the commentators from the people of the sects like the Mutazilites, the Shiites, and others. However, the book needed to be completed, containing only 136 translations arranged alphabetically.

Also, Sheikh Abu Saeed Sanalla Al-Kuza Kanani (d. 980 AH) wrote Tabaqat al-Mufassirron, In addition to Ahmad bin Muhammad al-Adna, one of the scholars of the eleventh century, Al-Hafiz Shams al-Din Muhammad bin Ali bin Ahmad al-Daoudi al-Masri (d. 945 AH) is the author of the famous book, "Tabaqat al-Mufassirin," which is considered the most comprehensive book on its subject in the Islamic library. The book provides an overview of the biographies of prominent commentators until the beginning of the tenth century AH. Hajy Khalifa praised al-Daoudi's work by stating in his book, "Kashf al-Zunun," that it was the best of what was classified in the book.⁶²

⁶² Qattan, Mabahith fi Uloom Al-Quran.

Objective Interpretation

During the era of codification, the general interpretation was quite different from the objective interpretation of specific investigations. Along with this, several scholars wrote books on different aspects of the Quran, such as Ibn al-Qayum, who wrote "Al-Tibyan fi Divisions of the Quran," Abu Ubaidah, who wrote on the metaphor of the Quran, Al-Raghib Al-Isfahani who wrote on the vocabulary of the Qur'an, and Abu Jaafar Al-Nahass who wrote on the abrogated and abrogating. Similarly, Abu Al-Hasan Al-Wahidi wrote on the causes of revelation, and Al-Jassas wrote on the rulings of the Quran. Similar to the modern era, Quranic research continues, and every one offers an interpretation of some verses of the Qur'an for a particular aspect. Even among the companions of Prophet Muhammad ﷺ, there was a variation in understanding despite the Quran's clear expression and revelation in seven different dialects. Additionally, Allah chose to include generalities in the Quran, some later explained in other verses, while some were only explained to the Prophet ﷺ. The Prophet ﷺ completely understood the Quran since Allah had chosen him to be his messenger and explained it to him. Allah mentioned in one verse, acknowledging the Prophet's complete understanding of the Quran.

Allah says, "Do not rush your tongue trying to memorise a revelation of the Quran. It is certainly upon Us to 'make you' memorise and recite it. So, once We have recited a revelation 'through Gabriel', follow its recitation closely."⁶³

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (القيامة: ١٧-١٩).

Therefore, it was the Prophet's responsibility to clarify the meaning of the Quran to his followers through his actions and words. Allah has mentioned this in the Quran. "(We sent them) with clear signs and scriptures. And We sent down the Reminder (The Quran) to you so that you explain to the people what has been revealed for them, and so that they may ponder"⁶⁴ وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون" (النحل: ٤٤).

Summary

Tafsir refers to the process of comprehending the meaning behind the verses of the Quran, while Ta'weel provides one of the potential meanings or context-dependent interpretations. During the time of the Companions, Tafsir was not a common practice since they believed that only God and the Prophet ﷺ could provide accurate explanations. Instead, they preferred Ta'weel, which implies multiple meanings. Two Companions emerged; one group was cautious and refrained from producing Tafsir, while the other explained some verses more extensively. For Muslims to properly practice their religion, it is crucial to have a deep understanding of the Quran, which serves as the primary source of Islam. However, interpreting the Quran can be

⁶³ Al-Qiyamah, 75:17-19.

⁶⁴ An-Nahl, 16:44.

challenging, as some verses are Muhkam (clear, understandable), but some are Mutashabih (unclear, ambiguous), which are open to multiple meanings.

Multiple words with the same meanings (al-Wujūh wan-Nazāir) and contradictory verses in the Quran must be explained to avoid confusion and doubt.

Consulting with a profound, knowledgeable scholar in exegesis who can provide an accurate interpretation of the Quranic text is crucial. This was especially important in the past, as certain groups would use verses from the Quran to justify their deviant beliefs. It is still important to clarify the meaning of unclear verses to dispel doubts about the Quran. This is particularly crucial for new Muslims facing challenges in various parts of the world. The Prophet Muhammad ﷺ was the first to teach the Quran to Muslims, and his explanations serve as the foundation for later interpretations of the text.

Conditions to be met by the interpreter (Mufassir)

The interpreter (Mufassir) must meet certain religious and knowledge conditions to interpret the Quran accurately. Interpreting the Quran is a heavy responsibility, as the interpreter's words are considered the word of God. Therefore, only those with the necessary qualifications can interpret the Quran.

Religious and Ethical Conditions for the Interpreter

An interpreter must have pure intention and true Islamic belief and follow morality and the Sunnah of the Prophet ﷺ. The interpreter must be pious, have practical knowledge and avoid significant sins.

The interpreter must intend to seek God's pleasure and serve the Quran and the Muslim community. Any attempt to interpret the Quran for worldly gains is not permissible. Unfortunately, some individuals with misguided intentions and false beliefs have misinterpreted the Quran to support their claims. These interpreters may pose as pious Muslim believers, but they aim to cause harm to Islam by sowing seeds of doubt in the minds of Muslims. It is vital to stay vigilant and interpret the Quran correctly. ⁶⁵

A Mufassir must possess extensive knowledge in various areas, including:

⁶⁵ Dogan, Usul al Tafsir, p.126.

1. **Arabic philology:** This includes an in-depth understanding of the language's grammar, lexicography, word meanings, rhetorical studies, etc.
2. **Science of Eloquence (Balaghah):** This pertains to the mean, bayan, and badi' concepts.
3. **Science of Hadith and the methodology of Hadith:** The individual should know how Hadith was compiled and its methodology.
4. **Fiqh and Usool al-Fiqh:** This includes understanding Islamic jurisprudence and its foundations.
5. **Sciences of the Quran:** The individual should know the reasons behind the revelation of verses, abrogating and abrogated verses, Muhkam and Mutashabih verses, etc. Additionally, one must be well-versed in the science of recitation of the Quran (Qira'aat), and theology and possess a good understanding of sociology, physiology, astronomy, physics, chemistry, medicine, history, etc. These sciences are necessary for the trusted interpretation of the Quran. A person with insufficient knowledge in these areas will make many mistakes in their interpretations.

Furthermore, interpreters must be able to comprehend the verses precisely and not rely on mere whimsical opinions. They should begin the interpretation of the Quran with the Quran itself and seek guidance from the words and explanations of the Prophet. The interpretation process should also consider reports from the Companions and Tabien. The opinions of other eminent scholars should be consulted as well. Despite these qualifications, some scholars suggest that a single interpreter cannot explain the Quran alone.

Nowadays, the interpretation of the Quran should be conducted by scholars from various fields of study since it contains diverse knowledge. One scholar cannot have sufficient knowledge of all these areas. Therefore, to ensure accuracy and comprehensiveness, the explanation of the Quran should be a collaborative effort of a group of scholars.

Conditions and etiquette of the interpreter

Preparing the ground for honest scientific research is crucial for proper knowledge that benefits the students. The fruit of this research is one of the most delicious foods for nourishing thought and developing the mind. Therefore, legal science research, particularly in interpretation, should be handled. It is essential to learn about the conditions and etiquette of research to ensure the researcher's drinking water is pure and to preserve the splendour and majesty of the revelation.

Types of Tafsir

1. Tafsir bi-l-Riwaya (by transmission) is also known as Tafsir bi-l-Ma'thur.
2. Tafsir bi'l-Ra'y (by sound opinion; also known as tafsir bi-l-Diraya, by knowledge).

Tafsir bil-Riwaya (Tafsir bil-Ma'thoo) (Tafsir by transmission)

Tafsir is a method of interpreting the Quran that relies on narrations. This category of interpretation involves referencing various sources such as other verses of the Quran, the hadeeth of the Prophet ﷺ, and statements of the Companions and Successors to gain a deeper understanding of the Quranic text.

The ruling on the Tafsir bil-Riwayah

This approach is considered the most authentic and proper method of tafsir. The authors of this type of tafsir typically included isnads of the narrations or at least referenced the work where the isnad was found.

Nothing can excel the tafsir of the Quran by the Quran. This is followed by sound reports about the Prophet's explanation of the revelation.

Whatever is sound and genuine in the explanation of the Quran by the companion and the successors may not be rejected.

It is crucial to observe the following principles when dealing with reports.

1. Distinguish between sound and unsound reports. Some views have been falsely attributed to Sahaba and Tabi'un, especially Ibn 'Abbas and Mujahid, which cannot be traced back to them when investigated. Such reports must be rejected.
2. Sort out and evaluate material from the people of the book, especially the Jewish traditions (Isra'iliyyat).
3. Sort out and evaluate material that has crept in due to theological, philosophical, political, or other considerations—for example, some Shi'a attributions to 'Ali or 'Abbasid attributions to Ibn 'Abbas.
4. False material purposely introduced by the enemies of Islam must be distinguished from sound material.

The Principles of Tafsir

Tafsir of the Quran by the Quran

Tafseer is based on systematic principles derived from the Quran, the Sunnah, and the statements of the Prophet's Companions.

As-Suyootee summarised these principles by stating that interpreting the Quran requires a thorough study of the Quran itself. This is because the Quran may provide additional details on a particular topic not found in a brief narration. After studying the Quran, one should turn to the Sunnah, the explainer and clarifier of the Quran. Imam as-Sahafi said that everything the Prophet said is based on his understanding of the Quran, and Allah has confirmed this.

The Quran itself is the primary source for interpreting the Quran. Some facts in the Quran are briefly mentioned in certain verses but explained in detail in others. The science of Some verses are explained by other verses, completing their meaning. Questions that may arise from a particular passage of the Quran are explained in other parts of the same book. Often, there is no need to turn to any sources other than the word of God, which contains tafsir.

Allah Says, **“Do they not ponder over the Quran? For indeed, had it been from other than Allah, they would indeed have found many contradictions in it”**. (al-Nisa, 4:82)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ - وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

The first and foremost duty of a Mufasssir is to read the Quran in the light of the Quran. If more is needed, he will refer to the second source of tafsir, the narration of the Prophet ﷺ.

Example: In Surat Ad-Dukhan, Allah says,

“We sent it down on a night full of blessings; Surely We have ever been warning” (humankind since their creation). (44: 3) **إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ - إِنَّا كُنَّا مُنذِرِينَ**.

The exact night on which the Quran was sent down remains unclear. However, a subsequent verse sheds light on this matter and provides greater clarity in Surat Al-Qadr, **“We have indeed sent it (the Quran) down in the Night of Destiny and Power”** (97:1)

Also, through tafsir some verses through the Quran, Allah clarifies His intended meanings by revealing explanatory verses, as evidenced by His inquiry: “By the heaven and the nightly star! And what will make you realise what the nightly star is? It is’ the star of piercing brightness.” (At-Tariq, 86: 1-3) **وَاللَّجْمِ الثَّاقِبِ - وَالسَّمَاءِ وَالطَّارِقِ - وَمَا أَدْرَاكَ مَا الطَّارِقِ**

The Tafsir of the Prophet ﷺ

The Sunnah is considered Tafsir's second source but is equally important as the Quran.

The proper understanding of a Quranic verse requires the integration of both the Quran and Sunnah. The Prophet's primary role was to clarify the meanings of the Quran to humanity.

Allah says, “And We have sent down to you O Muhammad the Remembrance, so that you may **dear!**) explain to mankind what has been revealed to them, and so that they may give

thought”(16:44). وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.

The Prophet Muhammad ﷺ provided numerous explanations of the Quran. Whenever he or his companions had questions or doubts about the Quran, Allah would send Angel Jibril for clarification.⁶⁶ For instance, in surah Al-Baqarah, Allah guides Muslims on when to start their fasting. “**And eat and drink until the white thread of dawn appears to you distinct from its black thread.** . . ! (2: 187).

Narrated 'Adi bin Hatim. I said, "O Allah's Apostle! What is the meaning of the white thread distinct from the black thread? Are these two threads?" He said, "You are unintelligent if you watch the two threads." He added, "No, it is the night's darkness and the day's whiteness."⁶⁷

The Sunnah provided valuable insights into certain verses of the Quran, even if they are not explicitly stated as part of tafsir. For instance, the hadith of Abu Huraira reported: The Messenger of Allah ﷺ said, “Hell will be brought on that day with seventy thousand **reins, each rein carried by seventy thousand angels**” can be used to interpret the verse, “And brought [within view], that Day, is Hell – that Day, man will remember, but how [i.e., what good] to him will be the remembrance?” (alfajr, 89:23).

"وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ." (الفجر: ٢٣).

Another example is the punishment prescribed for theft, which is described in the Quran as: “**As for male and female thieves, cut off their hands for what they have done—a deterrent from Allah. And Allah is Almighty, All-Wise**”⁶⁸

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ" (المائدة: ٣٨).

According to the Sunnah of the Prophet, cutting off the hand of a thief is only permissible if the stolen amount exceeds a particular value. In such cases, the right hand is to be cut off from the wrist joint. However, the Quran does not provide these additional details for understanding this verse. In another verse, the Quran declares: “**Say, I do not find in that which has been revealed to me anything which is forbidden to eat by anyone who wishes to eat it except a dead animal, or blood poured forth, or the flesh of swine.**”⁶⁹

It is important to note that the Quran's verse regarding prohibiting certain animals from consumption is general. Hence, the Sunnah provides specifications and additional information

⁶⁶ Jalaluddin Suyuti. Al-Itqan fi Ulum al-Qur'an, translation by Muneer Fareed, 11, p. 191-295.

⁶⁷ Bukhari, Volume 6, Book 60, no. 37.

⁶⁸ Al-Ma'ida, 5:38)

⁶⁹ Al-An'am, 6: 145.)

on the animals not allowed to be eaten. Any animal with fangs or claws is excluded from the general ruling prohibiting dead animals, seafood, and locusts.

The Sunnah of the Prophet

explained the meaning of certain Quranic verses in various ways, such as by providing additional information or context, giving examples or analogies, and specifying the exact connotation of a word or phrase.

Understanding the meaning of a verse from the Quran is crucial for comprehending its true meaning. The Quran and the Sunnah are equally important in deriving laws and interpreting the Quran. Tafsir of the Quran: the Quran and the Sunnah are the two primary sources for understanding the Quran, and they are used together without contradictions. Some verses of the Quran cannot be adequately understood without the Sunnah.

Even the Companions, experts in Arabic, found it challenging to comprehend verses once the Prophet clarified their accurate meanings.

The interpretation of a verse can be clarified through the Sunnah by issuing new commandments, affirmations, or abrogation. Sunnah is considered the second source of legislation in Islamic shariah.

The Tafsir of the Sahaba

During the Prophet's lifetime, the sahabah turned to him for the Tafsir (explanation, understanding, interpretation) of the Quran whenever possible.

For instance, when the verse, "Which side has more right to security? Tell me if you truly know!". It is 'only' those who are faithful and do not tarnish their faith with (Zulm ظلم) falsehood which are guaranteed security and are 'rightly' guided"⁷⁰ was revealed, some of the companions became distressed because the general linguistic meaning of Zulm covers any major or minor sin. None of them was free from error. However, when they approached the Prophet about it, he clarified the verse's meaning for them by replying, "It is not as you all think. It is no more than what Luqman said to his son",⁷¹ "Verily, shirk (associating partners with God) is the greatest form of Zulm".⁷²

⁷⁰ Al-Annam, 81-82.

⁷¹ Sahih Muslim, vol. 1, p. 72, no. 226

⁷² Luqman, 31:13.

In this incident, the Prophet clarified that the first verse did not intend the broader meaning of Zulm; instead, it referred to the significant sin (al-shirk). By explaining the Quran through the Quran, the Prophet ﷺ demonstrated the first step in the divinely ordained method of understanding and interpreting the Quran, which has been established for all generations of Muslims until the Day of Resurrection.

After the Prophet's death, the Sahaba turned to those among themselves who were gifted in understanding, particularly in Quranic exegesis. Among them was the Prophet's wife, Aisha bint Abu Bakr. Ibn Masoud, Ibn 'Abbas, Ubay ibn Ka'b, Zayd ibn Thabit, Abou Mousa al-A Sharee, 'Abdullah ibn Az- Zubair, Anas ibn Maalik, 'Abdullah ibn 'Umar, Jabir ibn 'Abdullah, and 'Abdullah ibn 'Amr ibn al- 'Aas.

After the Prophet's death, the sahabah spread Islam worldwide, toppling the empires of Persia and Byzantine. They settled in regions where the Muslim armies stopped, teaching about the Qur'an and establishing Quranic learning centres. The sahabah had many students, known as Tabien, who absorbed their knowledge and spread it further. Each carried a unique portion of knowledge, leading some to study under other sahabahs.

After the Quran and Sunnah, understanding the Companions is the next important source for comprehending the Quran. The statements of the Companions are considered a fundamental source of Tafseer for the following reasons:

The primary reason is that the Companions were a generation chosen explicitly by Allah to accompany the Prophet and pass on the religion and teachings of Islam to later generations. Allah testified their character and religious knowledge; Allah said in the Quran, "As for the first and foremost of the Emigrants (Muhajirin) and the Supporters (Ansar) and those who followed them in goodness, Allah is pleased with them, and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live forever. That is the supreme achievement." (at-Tawba, 100).

..وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (التوبة: ١٠٠)

The Companions of Prophet Muhammad hold a high status in Islam, and their understanding and interpretation of the Quran are of great value and significance for Muslims worldwide. They witnessed the revelation of the Quran and were familiar with the Asbab an-Nuzool, the Makki and Madani verses, and the nasikh and Mansookh, which made them the most knowledgeable generation about pre-Islamic customs. This understanding allowed them to comprehend the references in the Quran to such customs. Moreover, the Quran was revealed in the Arabic language that the Companions spoke, which made many words and phrases clear to them, and they did not need to search for knowledge as later generations would have to do.

The hadith also clearly shows the superiority of the Companions over other generations as Allah's Apostle said, "The best of my followers are those living in my generation (i.e., my contemporaries), and then those who will follow the latter."⁷³

The Companions used four sources to interpret the Quran: knowledge of Arabic, pre-Islamic customs, habits of Jews and Christians during revelation, and reasoning.

A consensus on interpretation is accepted as ijma. If there is one narration from a Companion with no contradiction, it is accepted but weaker than the Prophet's interpretation.

Multiple non-contradictory narrations are accepted. Contradictory narrations are decided based on the most substantial evidence.

Tafseer by the Statement of the Successors

It would be helpful to note the tafsir narrations from the Successors before moving on to the next section. Some scholars consider the tafsir of the Successors as the next source of tafsir after the tafsir of the Companions. They relied on the statements of prominent Successors regarding their knowledge of the Quran to prove this stance. Qatadah (d. 110 A.H.) said, "There is not a single verse in the Quran except that I have heard something concerning it." Mujahid (d. 103 A.H.) said, "I recited the Quran to Ibn Abbas thrice. I stopped at every verse in each recitation, asking him about its interpretation." This is why Sufyan ath-Thawri (d. 161 A.H.) said, "When you hear an interpretation from Mujahid, this should be sufficient for you!"

Some scholars rejected the idea that the Successors' interpretation of the Quran could have come from the Prophet. Unlike the Companions, the Successors never saw the Prophet nor witnessed the revelation, and their trustworthiness cannot be guaranteed for every individual of their generation. Therefore, if the Successors agree on the interpretation of a verse, it must be accepted. However, in case of a disagreement, one group's opinion will have no authority over the other group or future generations, and one must resort to the Quran, the Sunnah, the Companions, and the Arabic language to obtain the correct interpretation."

Tafseer by Arabic Language and Classical Poetry

The Quran can only be correctly understood and interpreted with knowledge of Arabic. This is because the Quran was revealed in a clear Arabic tongue. Therefore, it is essential to learn Arabic to comprehend the Quran accurately. One reason the Quran is revealed in Arabic is so that it can be pondered over.

⁷³ Bukhari, Volume 5, Book 57, Number 2.

According to the rules of the Arabic language, the interpretation of the Quran should follow the principles of vocabulary, grammar, rhetoric, and discourse. However, simply grasping "dictionary" Arabic is insufficient to understand the Quran. Additionally, an interpretation of the Quran based on the Arabic language must not contradict an interpretation based on the Quran, Sunnah, or the statement of the Companions. This is because Allah and His Messenger ﷺ have superior knowledge about what they intend to convey compared to later language scholars. Similarly, the Companions' knowledge exceeds that of any subsequent linguist or grammarian. Therefore, interpreting the Quran based on the Arabic language is secondary to these three sources and cannot override them.

Tafseer By Judaeo Christian Narratives

The Notion of Isra'iliyyat

Isra'iliyyat is a term used to refer to information from Jewish sources that are used to interpret Quranic verses. 'Isra'il' means Jacob, mentioned in the Quran as the ancestor of twelve Jewish tribes. The Quran usually refers to the Jewish people as 'Bani Isra'il' (the children of Israel). The word 'Isra' means 'servant', and 'il' means 'God', so when combined, it means 'the servant of God'.

Isra'iliyyat refers to non-Muslim elements used in Muslim exegesis from Jewish, Christian, Zoroastrian and Near Eastern folklore. These reports include stories of the Prophets, narratives from creation to current times, and period narratives from Moses' death to the Israelites' arrival in Palestine.

The Quran is considered a divine message from God, which serves as an update, extension, correction, or commentary on Jewish and Christian scriptures. While it contains passages about Prophets and sages, it's important to note that these are not intended to provide a biography or history. Instead, the Quran briefly mentions many details to focus on more weighty issues. To gain a complete understanding of the Quran's narratives, Muslim scholars' reference pre-Islamic sources. Although Muslims use biblical and other sources in their interpretations, it's essential to understand that Islam is a unique religion with its own distinct beliefs and nuances, separate from Judaism, Christianity, or any other tradition.

The stories of the Judeo-Christian tradition are referred to as Isra'iliyyat in Arabic. These narratives are primarily derived from Judeo-Christian sources such as the Torah, the Bible, and the Talmud, although some have been passed down orally. Most of the Isra'iliyyat focus on the stories of past nations, while others cover topics such as laws, beliefs, and the signs of the Day of Judgment.

Three primary hadith deal with the use and value of Isra'iliyyat, which, at first glance, seem to contradict themselves. However, as usual in cases where hadith appear to 'contradict' one another, a closer inspection shows that such is not the case.

1. The Prophet ﷺ said, "Spread knowledge from me, even if it is a sentence (i.e., a verse of the Quran or hadeeth of the Prophet ﷺ and narrate from the Children of Isra'il without hesitation, but whoever intentionally forges a lie upon me, then let him prepare his place of residence in Hell."⁷⁴ In this hadeeth, all Isra'iliyyat narrations appear to be accepted.

2. Umar once came to the Prophet ﷺ with a copy of the Torah. The Prophet ﷺ asked him, "What is this, O Umar?" Umar replied, "It is a book I copied to add to my present knowledge." This angered the Prophet so much that his cheeks flushed, and he immediately ordered all the Companions to be called to the masjid. Then he ﷺ stood up and said, "O people! I have been given the most concise and precise speech and have come to you with pure knowledge. Therefore, do not be misled. I swear by Him in whose Hands is my life, were Musa alive right now, he would have no option but to follow me!" In this narration, the Prophet ﷺ appears to prohibit even reading Isra'iliyyat narrations intensely.

3. The Prophet ﷺ remarked when it was suggested that Jews translated the Torah from Hebrew into Arabic for Muslims, "Do not believe the People of the book, nor disbelieve them, but rather, say, "We believe in Allah, and what has been revealed to us. and what has been revealed to you." The Prophet ﷺ emphasised that Muslims should neither blindly believe in nor deny the truthfulness of these narrations. They can only affirm that Allah sent down revelations to both communities.

Hence, these narrations cannot be considered a reliable source of knowledge. It is permissible to quote Isra'iliyyat if they do not contradict the Quran or Hadith.

Example,

Allah says, "Some will say, "They were three, their dog was the fourth," while others will say, "They were five, their dog was the sixth," 'only' guessing blindly. And others will say, "They were seven and their dog was the eighth." Say, 'O Prophet, ' "My Lord knows best their 'exact' number. Only a few people know as well." So do not argue about them except with sure knowledge,¹ nor consult any of those who debate' about them". (al-Kahf, 18:22)

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ
بِعَدَّتِهِمْ مَا يُعَلِّمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ۗ

In these verses from surah al-kahf, several points may be derived.

Firstly, there were seven people in this group. Allah rejected the first two opinions and silently approved the last one.

⁷⁴ Reported by al-Bukhari.

Secondly, the verse implies that this knowledge is insignificant, and only Allah holds its importance. The discourse between the Jewish, Christian, and Muslim communities often ventures beyond their realm of expertise and relies on speculation. This raises questions about the human authorship of much of the Isra'iliyyat. Consequently, debating with these communities may not yield significant benefits, except in areas with specific knowledge. Hence, there is no reason for the Muslims to question the Jews and Christians concerning such narrations since they are only guessing, and if this knowledge were of any benefit, it would have been revealed in the Quran or Sunnah.

The Isra'iliyyat can be divided into three categories.

1. The first category includes narrations confirmed in the Quran and Sunnah.

Many stories in the Quran about previous nations can also be found in the Bible. The general themes of these stories, such as the Flood of Noah and the prophethood of Ibrahim, Mousa, and others, are expected to both books. Such narrations in the Bible can be accepted since the Quran confirms their authenticity.

2. Those narrations contradict the Quran, the Sunnah, or Islamic teachings.

In the bible, certain prophets are attributed with evil deeds, such as the story of Lot's sexual relations with his daughter-in-law or Suleyman ordering the death of one of his generals to marry his wife. Such actions are unacceptable to attribute to prophets, and these accounts must be rejected as false. Additionally, in some parts of the bible, Allah is given specific characteristics (such as regret, tiredness, and ignorance) that are not fitting for Him.

3. These types of Isra'iliyyat can only be narrated if one explains their falsehood.

Isra'iliyyat narrations are stories that Muslims are not sure of their authenticity. Although they can be told, they cannot be accepted as accurate because it's unclear if they were tampered with. Examples of such narrations include the details in the Bible that are not mentioned in the Quran, such as the names of Jacob's twelve children, the hue of the dog that accompanied the Sleepers of the Cave, the specific portion of the cow that Musa utilised to strike the deceased man, and the identities of the birds that Ibrahim resurrected are documented.⁷⁵

Ibn Taymiyyah (d. 724 A.H.), in summarising the potential usefulness of the Isra'iliyyat. comments, they may be quoted as the hadith if the Prophet ﷺ permits it but let us note that most of them have no value whatsoever regarding religious matters.⁷⁶

⁷⁵ cf. Ibn Tayniyyali. p. 56.

⁷⁶b.i.d

Tafsir can be broadly classified into two main types.

1. Tafsir bil-Riwaya is the narrative explanation.
2. Tafsir bil-Ra'y, is the rational exegesis. Known as diraya.

Tafsir bil-Riwaya, also known as Tafsir al-Ma'thoor, relies on the hadith and the sayings of the Prophet ﷺ and the consensus of his companions. It is considered the most authentic type of Tafsir since it depends on the direct teachings of the Prophet ﷺ.

Example: The Quranic verse.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah enjoins justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." (Al-Nahl, 16:90)

can be better understood using Tafsir bi'l- Ma'thoor. According to the Prophet ﷺ's explanation, the term "good conduct" mentioned in the verse refers to maintaining positive relationships with neighbours.

The Quranic exegesis employs various techniques, such as Tafsir bi'l Ma'thoor and Tafsir bi'l Ra'y. Tafsir bi Ishara interprets the Quran through symbols and analogies.

Tafsir bi'l -Tarjama translates the Quran into different languages to help interpret its meanings.

Tafsir al-Ra'y, also known as "tafsir bil-diraya", is a Quranic exegesis based on the scholar's interpretations and opinions.

There are different types of tafsir (interpretation of the Quran). One of them is tafsir by subjective opinion, which is also known as Ra'y in Arabic. This type of tafsir is when a scholar uses his opinion (ijtihad) to interpret a verse. Some scholars disagree on whether this type of tafsir is legitimate. However, it has been shown that the difference of opinion is only verbal.

There are two types of Ra'y or Islamic legal opinion.

The first type of Ra'y is based on knowledge derived from the Quran, the Sunnah (the teachings of the Prophet Muhammad), and the statements of the Companions that show evidence of it.

This type of Ra'y is not prohibited.

However, the second type of Ra'y is based on desires and not backed up by knowledge. Scholars who have prohibited tafsir (interpretation) with Ra'y are prohibiting this second category of Ra'y, not Ra'y in general.

To summarise, it is important to understand that Ra'y can be helpful or harmful depending on its source. Ra'y, based on knowledge, is considered a valid form of Islamic legal opinion, while Ra'y, based on desires, is deemed prohibited.

Many proofs show that ra'y based on knowledge is not prohibited.

For example, the Quran says: "Do they not reflect and ponder over the Qur'an? Or are there locks on their hearts that prevent them from understanding it?" (Muhammad, 47:24) This verse urges reflection on the Quran for deeper understanding.

"أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا"

"(This is) a Book that We have sent down to you, full of blessings so that they may ponder its verses and that men of understanding may remember". (Sad, 38:29).

The believers are once again reminded to contemplate the verses of the Quran.

"كَيْتَبُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ" (ص: ٢٩).

3. "Had they referred it to the Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate. (al-Nisaa, 4:83) وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ"

This verse indicates that certain scholars can extract information that others may not, supporting the permissibility of Tafseer with Ra'y based on expertise.

4) The prayer that the Prophet ﷺ made for Ibn 'Abbas, "O Allaah! Grant him interpretation", shows that there are meanings to the Qur'aan that are not obvious to everyone, and that is why the Prophet ﷺ prayed that Ibn 'Abbas be given this knowledge.

5) The Companions of the Prophet ﷺ and those who came after them interpreted the Quran through more than just narrations. This suggests that interpreting the Quran based on personal opinion (ray) is permitted. For instance, when Abu Bakr was questioned about the meaning of Salalah in verse (4:176), he replied, "I offer my opinion on this matter. If my opinion is correct, it is from Allah, but if it is mistaken, it is from myself and Satan." This indicates that Abu Bakr interpreted the Quran based on his opinion (ray).

However, it is essential to note that interpretation based on personal desires or whims is not permissible. Several pieces of evidence prove this to be the case.

6) Islam permits the practice of ijtihaad, ensuring it remains dynamic and not stagnant. Tafseer with Ra'y is a type of ijtihaad that is allowed.

"Say, "My Lord has only forbidden immoralities – what is apparent of them and what is concealed – and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know" (7:33)

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ" (الأعراف: ٣٣)

Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect. (17: 36)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

These two verses emphasise the importance of speaking only with knowledge, as ra'y opinions should be avoided. The Salaf, early Islamic scholars, were careful in interpreting the Qur'an without proper knowledge, as evidenced by the many narrations. Abu Bakr, one of the most prominent Salaf, once said, "What earth would give me support, and what sky would shelter me if I said concerning the Book of Allah what I do not know?"

This shows two types of ra'y, or personal opinion: praiseworthy and blameworthy. The praiseworthy type of ra'y is based on knowledge. A qualified individual performs it without contradicting the Qur'an, the Sunnah, the Companions' statements, and the rules of the Arabic language. However, the blameworthy type of ra'y is performed without knowledge by someone who is not qualified and often contradicts legitimate sources of interpretation.

"Where is Ra'y Used?"

It is evident that tafsir, through personal reasoning (ra'y), cannot, by definition, be explained or confined to a particular methodology.

Interpretations of the Quran based on personal opinions, known as "ra'y" in Arabic, are considered the weakest source of tafsir (exegesis). Therefore, it is not permissible to contradict any other source of tafsir that holds a higher status. If an interpretation based on ra'y opposes any other source of tafsir, it must be rejected since there is no guarantee that it is correct. This is especially important for interpretations that came after the time of the Prophet's companions.

Some scholars have categorised the areas where ra'y might be used as follows:

- 1) To reveal meanings in a verse conforming to Arabic and the Qur'an.
- 2) To discover certain hidden aspects of the Qur'an within the realm of human knowledge. An example is when a particular linguist sees why one phrase or word has been used in a specific context over its synonyms.
- 3) To comprehend the goals of certain verses and understand their perspectives. An example is when a scholar establishes a relationship between verses.
- 4) To extract and elaborate on the morals to be learned from Qur'anic stories.
- 5) To demonstrate the literary miraculous of the Qur'an

A divine blessing is crucial for a proper interpretation based on ra'y. This is because ra'y-based tafseer requires a sharp intellect and an ability to comprehend meanings that are not obvious in the verses. These qualities are bestowed upon individuals by the blessings and mercy of Allah and cannot be attained through book knowledge alone. When the Prophet ﷺ prayed for Ibn 'Abbas, he asked Allah to bless him with the knowledge of interpretation.

Although this knowledge cannot be acquired through books, past scholars have suggested ways to attain it. They said, "**Whoever fears Allah with the knowledge he possesses, Allah will bless him with knowledge of that which he does not know.**". **"So, fear Allah. and Allah will teach you"**

(2:282). If a person is sincere in their intentions for the sake of Allah, practices the knowledge they have, and strives to gain more knowledge, they are likely to be blessed with the ability to succeed.⁷⁷

Tafseer al-Ishaaree,

Also known as "hidden" or "inner" interpretation, it is a type of Quranic interpretation that suggests that each verse has a hidden meaning that only a few can comprehend. This form of tafseer was widely accepted among Sufis and was known for its imaginative interpretations, but most lacked any foundation in the Quran. As a result, several scholars rejected it as a valid form of tafsir.

However, some scholars allowed this form of tafsir, provided that certain conditions were met.

Firstly, it should not be used to derive any legal or theological rulings.

Secondly, the Ishaaree interpretation should be consistent with the apparent meaning of the verse, and it should not claim to be the only or primary meaning.

Thirdly, the Ishaaree meaning should not contradict other aspects of the Shari'ah or common sense.

However, avoiding using the term "Tafseer al-share" is better due to its association with far-fetched interpretations, particularly of the Sufis. Some interpreters focus on apparent and hidden meanings, while others focus solely on the apparent meaning. Al-Aloosee's work is a famous example of the latter and could be more popular among the masses.

An example of Tafseer al-Ishari can be found in the work of Muhee added ibn 'Arabi.

He was a well-known Sufi heretic who lived until 638 A.H. However, his interpretations were considered blasphemous to such an extent that even al-Azhar University, which is known for its Sufi leanings, has banned the publication and sale of his work. Here are three Ishaaree interpretations, listed in order of extremity, to give an idea of what tafseer al-Ishaaree is like.

Sufi Tafsir

Sufism used to be a type of holy behaviour that helped purify the soul and overcome worldly desires through asceticism, austerity, and worship. This makes it a desirable practice. However, Sufism has evolved into a theoretical philosophy disconnected from piety, austerity, and Islamic doctrine. This version of Sufism includes ideas that contradict Islam and its teachings. As a result, it affects the interpretation of the Quran.

⁷⁷ Qadi, p. 320-324

Ibn Arabi is the leader of theoretical philosophical Sufism, and he interprets Quranic verses in a way that aligns with his Sufi theories. This is evident in his famous interpretation of his name and book, *Al-Fusus*. الفصوص He is a proponent of the idea of the unity of existence.

Here are two Ishaaree interpretations, listed in order of extremity, to give an idea of what tafseer al-Ishaaree- Sufi is like .Example, people, fear your Lord, who created you from a single soul," he says, "Fear your Lord: Make what appears of you a protection for your Lord, and make what is hidden of you, which is your Lord, a protection for you. For the matter is condemnation and praise." So, you will be a globally profound, learned man.

These interpretations, and others like them, interpret the texts in a manner other than their apparent meaning, drowning in distant esoteric interpretations and dragging them into a maze of atheism and deviation.

"If We had commanded them to sacrifice themselves or abandon their homes, none would have obeyed except for a few. Had they done what they were advised to do, it would have certainly been far better for them and more reassuring" (An-Nisa, 4:66)

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۚ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ حَيْرًا لَّهُمْ وَأَشَدَّ تَبِيئًا (النساء: ٦٦).

Modernistic Tafseers

This tafsir is a modern interpretation of the Quran that differs from traditional tafsirs in its unique styles, themes, and methodologies that are best suited for contemporary readers. The authors of this tafsir aimed to present the Quran's interpretation in a new style that would be easier for modern readers to understand and apply to their daily lives. They excluded irrelevant material found in older tafsirs and incorporated Western thought and philosophy into their interpretation. In short, this tafsir was created for today's generation.

Example. Tafsir al-Maraaghee stands out from modern interpretations due to its unique style, theme, and methodology, making it more suitable for contemporary readers. This tafsir presents a fresh perspective on the Quran, focusing on addressing the problems faced by today's society while disregarding irrelevant material. It also incorporates Western philosophy, making it more relevant and relatable to the current generation. Thus, Tafsir al-Maraaghee caters to the needs of modern-day readers.

Although the methodology of Tafsir remains constant over time, it must be reinterpreted in a manner consistent with the method of the Salaf. Many authors who have attempted to reinterpret the Quran were influenced by the 'Modernist' Islaahiyah movement, founded by Jamaluddin al-Afghani, Muhammad Abdu, and Sir Sayyid Ahmad Khan. This movement is known for its fight against blind following and emphasis on the importance of ijtihad.

Ahmad Mustafa al-Maraaghee, the author of Tafsir al-Maraaghee, combines Western philosophy with Islamic teachings in his work. While avoiding superstitions, he does not deviate from the religion's purpose.

However, An-Naidee criticised al-Maraaghee for following Western ideas and over-exalting physical sciences.

Other books: Tafseer al-Ouran al-Kareem, by Mahmood Shalthooth (d. 1383H, 1963 CE).

Fee Dhilaal a/-Qur'aan, by Syed Qutb (d. 1387 A.H.; 1966 CE).

Tafseer al-Maraaghee, by Ahmad Mustafa al-Maraaghee (d. 1370 A.H.; 1952 CE)

Tafseer al-Manaar, by Muhammad Rasheed Rida (d. 1354 A.H.; 1935 CE)

Scientific Tafsir

There is a type of Quranic interpretation known as "scientific tafseer" or "tafseer al-ilme". This type of Tafseer aims to explain the Quran by using scientific facts. It focuses on verses in the Quran that discuss nature and physical aspects of the world and aims to explain them in the context of modern science. The objective of this interpretation is to elaborate on the scientific miracles of the Quran.

While the Quran mentions metallurgy, agriculture, carpentry, sewing, weaving, tanning, baking, precise measuring, and underwater diving, it does not provide detailed explanations or principles for these disciplines. Some fundamental aspects of these sciences are touched upon but claiming that they are entirely based on the Quran requires much imagination. Though the Quran does not condemn these sciences and encourages knowledge in general, it is unreasonable to suggest that it forms the basis for the principles of these disciplines.

The two most famous tafsirs in this category are:

-Mafatih al-Ghayb by Fakhr Ad-Deen ar-Razi (d. 606 A.H.).

-Al-Jawaahir fi Tafsir al-Qur'an al-Kareem by Shaykh Tantawi Jawhari (d. 1359 AH).

There are various interpretations of the Quran, which scientific explanations have influenced.

One of the most notable examples is **The Tafsir al-Maraghi, written by Ahmad ibn Mustafa al-Maraghi (d. 1952 CE)**. In this work, al-Maraghi challenges or changes almost all supernatural miracles of the prophets and denies the existence of angels and jinn. He argues that these phenomena cannot be explained scientifically. Al-Maraghi even claims that Adam is not the father of all creation, as modern historical and scientific research does not support this theory.

Dr. Muhammad Adh-Dhahabi, a leading scholar of comparative tafsir in the 21st century, has boldly voiced his concern about the growing prevalence of a particular type of tafsir. He has closely observed that this form of interpretation seeks to establish the fact that the Qur'an encapsulates all modern and undiscovered fields of study, and its popularity has skyrocketed in recent times.⁷⁸

Ghar'ib al- Tafsir (Oddities)

Some individuals have a unique affinity for using unusual language, even if it leads them astray and causes difficulties. They burden themselves with matters they cannot comprehend and waste time thinking about things that require stopping. As a result, they come out empty-handed, with nothing but foolishness and nonsense in their minds. There are some oddities in the meanings of the verses from the Quran that we can mention as examples of this phenomenon.

-The muqatta't letters such as: {Ha-m, A-s-q}، عسق، حم

They suggested that (حH) represents the war between Ali and Muawiyah; the (مmem) represents the Marwaniyah, which is associated with Marwan from the Umayyads; the (ع ain) represents the state of the Abbasids; the syen س represents the state of the Sufyaniyah; and the Qaf ق represents the example of Mahdi."

-The text below discusses Abu Muadh al-Nahwi's interpretation of a verse from the Quran. The verse reads: "He who made for you from the green tree fire." Abu Muadh al-Nahwi explains that this verse refers to a light or fire that was given to Abraham, which represents Muhammad, the phrase "And when you kindle from him" means that we should follow the teachings of Muhammad and quote the religion.

-According to Ibn Fourak's interpretation of the verse "But that my heart may be at peace," Abraham had a friend he considered his own heart. This means that if this friend saw something with his own eyes, Abraham would only be at peace with that thing if his friend was also at peace with it.

The Dangers of Improper Tafseer

⁷⁸ Qadhi, An Introduction to The Sciences of The Quran, p.33-34.

The Prophet ﷺ prohibited arguing over the Quran and stated that such argumentation leads to disbelief. Once, he ﷺ passed by a group arguing over the Quran and commanded them, "Verily, the nations before your action destroyed you; they would try to contradict part of the Book of Allaah with other parts. Indeed, the Book of Allaah came to confirm its verses with each other (and not to contradict them). Therefore, do not reject its verses due to other verses. When you know something from it (the Quran), say it, and if you do not know it, then leave it to one who does know!"⁷⁹ He ﷺ also said, "Those before you were destroyed because they argued over their book."

In another narration, he ﷺ said, "To argue over the Quran is equivalent to disbelief (kufur)"⁸⁰ The Prophet ﷺ also warned against people who interpret the Quran improperly when he ﷺ said, "The thing that I fear the most for my ummah is the hypocrite with an eloquent tongue who argues with the Quran."⁸¹ In other words, the Prophet ﷺ is warning against deviants who seek to prove their heresies with verses from the Quran. He ﷺ said, "Whoever speaks concerning the Quran without any knowledge, then let him seek his place in the fire of Hell!"⁸² The Companions and early generations were very cautious when interpreting the Qur'an without the proper knowledge.

Some interpretations are based on forged narrations and presumed inner meanings {tafseer al-Ishare) to a verse. For example, the verse "And He is the One Who spread out the earth and placed firm mountains and rivers upon it and created fruits of every kind in pairs. He covers the day with night. Surely in this are signs for those who reflect." (Ar-Rad, 13:3) talks about Allah's miraculous creation of the earth and the mountains. However, some Sufi tafsirs interpret this verse differently. They suggest that Allah has placed His awtaad, one of the highest hierarchical levels in Sufi doctrine, and the Chosen Ones among His servants on earth. Therefore, they believe it is essential to turn to these individuals for help and aid instead of

Allah. This belief is a manifestation of shirk, a grave sin which Allah has stated in the Quran that He would not forgive. The example highlights the importance of relying on proper methodology and authentic tafsir to correctly understand a particular verse or passage.

⁷⁹ Reported by Ahmad and an-Nasaa'ee; cf. Mishkaat number 237.

⁸⁰ Reported by Ahmad and Abu Dawood; cf. Mishkaat number 236.

⁸¹ Reported by Ahmad and al-Bazzaar; cf. Ibn 'Abd al-Barr. p. 493.

⁸² Reported by at-Tirmidhee and Abu Dawood.

Tafsir bil-Riwaya Books

أشهر الكتب المؤلفة في التفسير بالمأثور

Also known as tafsir based on narrations, it is a category of interpreting the Quran.

This method involves interpreting the Quran by referencing other verses of the Quran, the hadeeth of the Prophet ﷺ, and statements of the Companions and Successors.

This approach is considered the most authentic and proper method of tafsir. The authors of this type of tafsir typically included isnads of the narrations or at least referenced the work where the isnad was found.

Famous books written on Tafsir bil-Ma'thor (Riwayah)

- 1- Attributed to Ibn Abbas. (Tafsir ibn Abbas) التفسير المنسوب إلى ابن عباس
- 2- Tafsir Ibn Uyaynah. تفسير ابن عيينة.
- 3- Tafsir Ibn Abi Hatim. تفسير ابن أبي حاتم.
- 4- Interpretation of Abu al-Sheikh Ibn Hibban. تفسير أبي الشيخ ابن حبان.
- 5- Interpretation of Ibn Attiya. تفسير ابن عطية.
- 6- Tafsir Ibn al-Layth al-Samarqandi, "Bahr al-Uloom" تفسير ابن الليث السمرقندي "بحر العلوم".
- 7- Tafsir Abi Ishaq, Alkashf wa al-Bayan 'an Tafsir al-Quran تفسير أبي إسحاق "الكشف والبيان عن تفسير القرآن"
- 8- Tafsir Ibn Jarir al-Tabari, "Jami' al-Bayan fi Tafsir al-Qur'an" تفسير ابن جرير الطبري "جامع البيان في تفسير القرآن"
- 9- Tafsir Ibn Abi Shaybah. تفسير ابن أبي شعبة.
- 10- Tafsir al-Baghawi "Maalim al-Tanzil". تفسير البغوي "معالم التنزيل".
- 11- Tafsir Abu al-Fida al-Hafiz Ibn Kathir, "Tafsir Al-Quran al-Adheem" تفسير أبي الفداء الحافظ ابن كثير "تفسير القرآن العظيم".
- 12- Tafsir Al-Tha'alabi, "Al-Jawahir Al-Hasan fi Tafsir Al-Quran" تفسير الثعالبي "الجواهر الحسان في تفسير القرآن".
- 13- Tafsir Jalal al-Din al-Suyuti, "Al-Durr al-Manthur fi al-Tafsir bi al-ma'thwar . " تفسير جلال الدين السيوطي " الدر المنثور في التفسير بالمأثور".
- 14- Al-Shawkani's interpretation of "Fath Al-Qadeer". تفسير الشوكاني "فتح القدير".

Famous books written on Tafsir Narration

1. Ibn Abbas ابن عباس

Tafseer Ibn ‘Abbas, “Tanweer al-Miqbaas min Tafseer Ibn ‘Abbas

تنوير المقباس من تفسير ابن عباس

was compiled by Muhammad ibn Yaqoob al-Firouzabadi (d. 1414 CE/817 AH), who was a Shaafi‘ee scholar and the author of the al-Qamoos al-Muheet.

Ibn Abbas was indeed” (Tarjuman al-Quran) “the interpreter of the Qur’an. In some parts of his tafsir, ibn Abbas would refer to the beliefs of the People of the Book that agreed with the Qur'an, Torah, and Gospel. However, this was only within a limited circle. Omar ibn al-Khattab had great faith in ibn Abbas's interpretation and respected his views. In his book "al-madhahib al-Islamiyah fee tafsir al-Quran", Professor Goldziher accused Ibn Abbas of expanding his interpretation by including many references to the People of the Book. Professor Ahmed Amin later echoed this accusation in his book "Fajr al-Islam". However, Professor Muhammad Hussein Al-Dhahabi responded to these allegations in his book "Al-Tafsir and al-Mufasssirin". Ibn Abbas and other companions did not seek advice from Jewish scholars who had converted to Islam regarding the Aqedah, the fundamentals, or the branches of the religion. Instead, they relied on the unquestionable truth in historical accounts and news.

However, Ibn Abbas was unique in his approach to understanding the meanings of the words of the Qur’an. He used his knowledge of the Arabic language and familiarity with its collections, including Arabic poetry, to derive deeper meanings from the text.

Several narrations exist regarding Ibn Abbas, where their validity and authenticity levels differ. Scholars have scrutinised these narrations and determined their credibility.

The most well-known ways to trace these narrations are :

1. Narration Chains from Muawiyah bin Saleh, who narrated from Ali bin Abi Talha, who, in turn, narrated from Ibn Abbas. This is considered Sahih the most reliable path of his authority.
2. Narration Chains from Qays ibn Muslim al-Kufi are considered Sahih (highly authentic).
3. Narration Chains from Ibn Is-haq (the historian) are considered Hasan (authentic).
4. Narration Chains from Ismaa‘eel ibn ‘Abdur-Rahmaan as- Suddee al-Kabeer and ‘Abdul Maalik ibn Jurayj are doubtful.
5. Narration Chains from ad-Dahhaak ibn Mazaahim al-Hilaalee, ‘Ateeyah al- ‘Awfee, Muqaatil ibn Sulaymaan al-Azdee, and Muhammad ibn as-Saa’ib al-Kalabee, who was accused of fabricating hadeeths, are all da‘eef (unacceptable).

Most of what is known as "Tafseer of Ibn 'Abbas" is derived from statements transmitted in chains containing Muhammad ibn as-Saa’ib al-Kalabee. As a result, this Tafseer is generally regarded as unreliable, and despite its widespread acceptance among the general public, it is entirely rejected by Muslim scholars.

.Almuharrir Alwajiz for tafsir alkitab alaziz ibn Atiya

المحرر الوجيز في تفسير الكتاب العزيز لابن عطية

Ibn Atiyya was a renowned judge from Andalusia who grew up in a household that valued knowledge and virtue. He was an accomplished jurist with expertise in the sciences of hadith, interpretation, language, and literature. He possessed exceptional intelligence and was well-informed, making him one of the notable figures in the Maliki school of thought. His famous book on interpretation, called "AL-Muharrar al-Wajees fee Tafsir al-Kitaab al-'Azeez", summarises interpretations narrated in the texts and adds his scientific spirit to give them accuracy and popularity.

The book consists of ten large volumes and has been in manuscript form until recently. It was printed in Morocco in 1975 under the supervision of the Scientific Council of Fez (Directorate of Islamic Affairs) Kingdom of Morocco. The book is famous, and many commentators have taken from it. It has a lot of literary evidence and grammatical work.

Abu Hayyan compares AL-Muharrar al-Wajees to Al-Zamakhshari's interpretation, stating that Ibn Atiyya's book is more narrated, comprehensive, and sincere. Many scholars preferred it over al-Zamakhshari's.

This Tafseer consists of twenty volumes in manuscript form. It has recently been published in sixteen volumes.

Ibn Taymiyyah compared the two books and said that Ibn Atiya's interpretation is better than Al-Zamakhshari's. He considered it more accurate in transmission and research and far away from heresies, even though it includes some. He believed it was much better than that and perhaps more likely than these interpretations. He also believed that Ibn Atiya's interpretation of the Quran was more consistent with the Sunnah wal-Jamma' and safer from heresy than Al-Zamakhshari tafsir. He preferred that Atiya incorporate the predecessors' words in his interpretations to make them more beautiful and better.

Ibn Taymiyyah stated that Atiya relied on the interpretation written by Jarir Al-Tabari, which is highly respected. However, Jarir Al-Tabari's interpretation omitted some of the information regarding the views of earlier scholars, which Ibn Jarir had reported. Instead, Atiya mentioned the opinions of a group of theologians known as "investigators." These investigators had established their origins in ways like the Mutazilites, although their beliefs were more aligned with the Sunnah.

تفسير القرآن العظيم لابن كثير Tafsir Quran Ibn Kathir

'Tafseer al-Quran al-'Adheem' of Ibn Katheer

Imad al-Din Abu al-Fida Ismail ibn Amr ibn Katheer (700 - 774 A.H.) was a renowned Imam and Hafiz. He was a student of Ibn Taymiyyah (d. 724 A.H.) and al-Hafidh al-Mizzi (d. 742 A.H.).

He shared many of Ibn Taymiyyah's opinions. Scholars have attested to his vast knowledge in interpreting Islamic scriptures, hadith, and history.

His book on history, al-Bidayah wa an-Nihaya, commonly known as "The Beginning and the End," is considered an authentic reference for Islamic history.

His book on interpretation, "Ibn Kathir's Interpretation of the Great Qur'an," also known as "Tafsir al-Quran al-Adheem," is a popular book that explains the word of God through hadiths and narrations attributed to their authors.

This tafsir is based on tafsir bi al-Ma'thoor, and sometimes adds other aspects of interpretation related to the verse. It is considered the second most important reference after that of At-Tabari.

Unlike At-Tabari's tafsir, Ibn Kathir's has several benefits. It explains Quranic verses in simple language, making it easy for readers to understand. His interpretations are sufficient for the reader without going into extreme detail that may bore them. Sometimes, the author mentions different qira'at of a verse but does not delve deeply into the Quran's grammar ('iraab). Ibn Katheer, a renowned Islamic scholar, faced criticism for quoting Isra'iliyyat, traditions from Jewish and Christian sources. However, he is known for his focus on interpreting the evils related to the Israelites based on hadiths. He also references the sayings of scholars in jurisprudential rulings, often discussing their doctrines and evidence.

According to the As-Suyuti, "no other book has been written like Ibn Kathir's Tafsir". It is available in four average-sized volumes. Sheikh Abi Ishaq al-Huwaynee has begun to edit this tafsir's hadith critically, but only the first volume has been published so far.

The interpretation of Ibn Katheer's Tafsir was published in four large parts along with Al-Baghawi's Ma'alim al-Tanzeel. Sheikh Ahmed Muhammad Shaker printed it shortly before his death after removing its chains of transmission.

Jami' al-bayan Fee Tafsir Al-Quran by at-Tabbari

Ibn Jarir al-Tabari was an eminent imam who excelled in many sciences and left a vast Islamic heritage passed down through the generations. He is widely known for his two books: "Tareekh al-Umam wa al-Muluok" (the History of Nations and Kings) and "Jami' al-Bayan fi Tafsir al-Qur'an" (Comprehensive Exposition of the Interpretation of the Qur'an). His books are considered among the most important scientific references in Islamic scholarship. His book on interpretation is the first reference among Mufassirin, who wrote the tafsir bil Ma'thor.

The interpretation of Ibn Jarir is a significant work that spans over thirty large volumes. This work was missing until a manuscript copy was found in the possession of Prince Hamoud bin Al-Rashid, also known as the "Prince of Hail," one of the princes of Najd. The book has been recently printed and is now in circulation. It is an invaluable resource for students of interpretation, providing rich knowledge and insights into various sayings.

Al-Suyuti regarded Muhammad bin Jarir's interpretation book as the greatest of all interpretations. It deals with the guidance of sayings, parsing, and deduction, making it superior to the interpretations of the ancients. Al-Nawawi said it is incomparable to Tafsir al-Tabari. Al-Tabari's interpretation is the oldest complete book of its kind. It includes most of the interpretive attempts before him. Ibn Jarir's method of interpretation involves explaining a verse from the Qur'an by stating, "The statement regarding the interpretation of God Almighty's saying such-and-such," and then explaining the verse. He cites the chain of transmission to the Companions or the Followers of interpretation according to what is narrated from them. He presents everything narrated in a verse, makes some sayings more likely, addresses the parsing aspect, and deduces some rulings. The insightful critic may amend the narrators of the chain of transmission, criticise those he disapproves of, and reject inauthentic narrations.

The critic diligently scrutinises narrators, discards questionable narrations, and authenticates readings. Ibn Jarir authored a book on readings and conducted extensive research on Israeli accounts. Ibn Jarir relied on linguistic usages and transmitted narrations, cited ancient poetry, paid attention to grammatical schools of thought, resorted to what is known from the Arabic language, and treated jurisprudential rulings diligently. He also mentioned the sayings of scholars and their schools of thought and concluded with an opinion that he chose for himself and favoured.

He discussed the issues of faith comprehensively and responded to the sects and schools of thought of Ahl al-Kalam, supporting the Sunnis and the community. Dar Al-Ma'arif in Egypt

printed his book, directed by Hassan, and his hadiths were narrated by Professor Ahmed Muhammad Shaker. However, this edition still needs to be completed despite its great benefit and the care taken to verify it.

Tafsir Bid- Diraya

أشهر الكتب المؤلفة في التفسير بالرأي

Tafseer bid- diraya, also known as Tafseer bil-ra'y, is a type of Quranic interpretation that relies on the analysis and interpretation of the Mufasssir. This type of interpretation involves the author's understanding of explanations, interpretations, and deductions, and some texts also include narrated explanations from the Prophet ﷺ, the sahabah, and their students (Tabien) before personal interpretations.

The Mufasssir considers various factors, such as the phrasing of a verse, the different linguistic connotations that a word carries, and other relevant sources to provide insights into the meanings of the text. Although the narrations of the Prophet (PBUH) and his Companions are not entirely disregarded, ijtihaad is the primary source of these tafsirs.

The opinions presented in these books agree with narrated explanations, grammatical rules, and lexical meanings. However, some books in this category disregard related explanations, grammatical rules, and word meanings partially or entirely.

Famous books of Tafsir bir -Ra'y, Tafsir bid-diraya

Tafsir Abdul Rahman bin Kaysan Al-Asam. تفسير عبد الرحمن بن كيسان الأصم

Tafsir Abi Ali Al-Jabbai'e تفسير أبي علي الجبائي

Tafsir Abdul-Jabbar' - تفسير عبد الجبار

Tafseer az-Zamakhsharee, al-Kash-shaaf 'an Haqaa'iq at- Tanzeel

الكشاف عن حقائق غوامض التنزيل، وعيون الأقاويل، في وجوه التأويل

Mafaateeh al-Ghayb, by Fakhr al-Din al-Razi's مفاتيح الغيب"تفسير فخر الدين الرازي

Tafsir Ibn Fourak تفسير ابن فورك

Tafsir Al-Nasafi's Madarik al-Tanzil wa haqaa'iq al-Ta'weel

"مدارك التنزيل وحقائق التأويل للنفسي

Tafsir al-Khazen, "Libab al-Ta'weel fee ma'ani alTanzil

لباب التأويل في معاني التنزيل" تفسير الخازن

Tafsir Abu Hayyaan al-Andaloosee, Albahr Al-Muheet

البحر المحيط "تفسير أبي حيان

Jalal al-Din al-Mahli and Jalal al-Din al-Suyuti. Tafsir Al-Jalalayn

جلال الدين المحلي، وجلال الدين السيوطي (تفسير الجلالين)

Tafsir Al-Baydawi, أنوار التنزيل وأسرار التأويل "تفسير البيضاوي

البحر المحيط لأبو حيان الألويسي

Muhammad ibn Yoosuf ibn Hayyaan al-Andaloosee (1802-1853 CE/1217-1269 AH),

Also known as Abu Hayyaan, was a prominent scholar who specialised in recitations, poetry, and grammar.

He began his studies at the Zahiri⁸³ School of Law but later switched to the Shafi'ee School. After pursuing education from several schools all over North Africa, he eventually settled in Egypt. Moreover, Abu Hayyaan refutes many of az-Zamakhsharee's philosophical arguments and grammatical positions in numerous places⁸⁴.

Abu Hayyaan's Tafseer Abee Hayyaan, al-Bahr al-Muheet is a comprehensive eight-volume work widely considered an essential reference on grammatical constructions in the Quran. Unlike traditional tafsirs, Abu Hayyaan's interpretation focuses primarily on grammatical nuances, which makes it read more like a grammar book than a conventional tafsir of the Quran. He also covers other areas of tafsir, including Fiqh issues, recitations, Quranic

⁸³ (The Zahiri school, also known as Zahirism, is a Sunni school of Islamic Fiqh founded by Dawood al-Zahiri, a Persian Muslim scholar, jurist, and theologian of the Islamic golden age. This school is characterised by strict adherence to literalism and reliance on the outward zahir meaning of expressions in the Quran and hadith literature, along with the consensus ijma' of the first generation of companions Sahabah for sources of shariah. Moreover, it rejects **qiyas**, the analogical deduction technique, and Urf societal customs or knowledge that other schools of Islamic jurisprudence use.)

⁸⁴ See at-Tafseer wal-Mufassiroon, vol.1, pp. 325-9.

eloquence, and narrations. Abu Hayyaan refutes many of az-Zamakhsharee's philosophical arguments and grammatical positions in numerous places.

Fakhruddin ibn 'Ali ar-Razi (1150-1210 CE/544-606 AH)

مفتاح الغيب فخر الدين بن علي الرازي

Ar-Razi was a famous scholar of the Shafi'i school of thought who excelled in the grammatical sciences and philosophy fields. He wrote a highly regarded tafsir called Mafaateeh al-Ghayb, which needs to be completed. It is believed that his disciple, Shams ad-Deen Ahmad ibn al-Khaleel al-Khuwayyee, finished the work.

Ar-Razi's tafsir is printed in eight large volumes and is well-known for its comprehensive treatment of various topics from different sciences. However, it reads more like an encyclopedia of natural sciences.

Arazi, in this tafsir, discusses mathematics and natural sciences and evaluates the opinions of astronomers and philosophers using their terminology.

Ar-Razi mildly refutes various arguments of the Mu'tazila. Despite its focus on the natural sciences, scholars recognise and respect the tafsir.

Al-Razi's primary focus is to explain the relationship between the verses of the Qur'an and its surahs. However, he sometimes strays from this topic and delves into mathematical, natural, astronomical, philosophical sciences, and theological investigations, employing rational inferences from philosophers.

He also includes jurists' doctrines, which is unnecessary when interpreting the Quran. His book is an extensive scientific encyclopedia covering theology, the sciences of the universe and nature, but this has caused it to lose its significance as an interpretation of the Holy Quran.

الكشاف عن حقائق غوامض التنزيل وعيون الأقاويل في وجوه التأويل لمحمود بن عمر بن أحمد الزمخشري
Tafseer az-Zamakhsharee, al-Kash-shaaf 'an Haqaa'iq at- Tanzeel

Mahmood ibn 'Umar al-Zamakhshari al-Khwarazmi (1075-1144 CE/467-538 AH) was a renowned scholar specialising in Arabic literature and grammar. He authored several books, including Usool al-Fiqh and Hadith's Commentary. He received his education in Baghdad and Khurasan and was a Hanafi scholar. Although he had Mu'tazila leanings, his interpretation of

the Quran is widely regarded as a literary masterpiece. Al-Zamakhshari was a well-known grammar, language, literature, and interpretation scholar.

He was known for his intelligence, cunning, and skill, which are evident in his interpretation of the Quran. He provided extensive indications that included the meanings of verses supporting the Mu'tazilites and responses to their opponents. He wrote the book "Al-Kashaf" to explain his beliefs and doctrines as a Mu'tazilite Hanafi. On the linguistic side, his interpretation reveals the beauty of the Quran and its eloquence. This is due to his extensive knowledge of the sciences of rhetoric, literature, grammar, and morphology. Linguists admire his original and accurate views on Arabic.

In the introduction of his book, he mentions that only someone who has mastered two sciences - "the Science of Meanings" and "the Science of Bayan" - can interpret it. Al-Zamakhshari took the time to visit the experts and became exhausted from exploring the material. Al-Zamakhshari was curious about things, explored their meanings to understand God's argument and shed light on the miraculous nature of the Messenger of God. He combined investigation and memorisation to gain a deeper understanding.

In his writings, Ibn Khaldun discusses Al-Kashshaf, a book by Al-Zamakhshari, which he considers one of the best interpretations in this field. However, it should be noted that Al-Zamakhshari follows the Mu'tazila doctrine, which has caused some controversy among Sunni investigators. While Sunni investigators acknowledge the book's excellence in language and eloquence, they view it as a deviation from their doctrines and have warned the public about its hidden points. Nonetheless, if one examines it while adhering to Sunni principles, there is no doubt that they are safe from any negative impact. Reading it can be beneficial due to its uniqueness in the language.

Sharaf al-Din al-Taybi, from the people of Turiz in Iraq of the Persians, has presented his doctrines in the Mu'tazila and evidence that falsified it. He also clarified that eloquence only occurs in the verse according to what the Sunnis see, not according to what the Mu'tazilites see.

Contemporary Books of Tafsir

Interpreters in the past used to write about a variety of topics in their works, including linguistic, rhetorical, grammatical, jurisprudential, doctrinal, and universal philosophical themes. However, over time, these subjects became less significant and later Mufassirin shortened or disregarded them entirely.

In modern times, interpretation has regained its importance with the emergence of the scientific renaissance.

It has become relevant again and is now used in many areas, such as:

Al-Jawaher fi tafsir al- Quran .Tafseer al-Manaar. Fee Dhilaal al-Quran .Al-Tafsir Albayani lil-Quran.

الجواهر في تفسير القرآن للشيخ طنطاوي جوهرى

Al-Jawaher fi tafsir al- Quran, by Sheikh Tantawi Johari

Sheikh Tantawi Johari was a teacher at Dar Al Uloom School in Egypt. He had a deep fascination for the marvels of the universe and endeavoured to elucidate specific verses from the Quran to his students. He also contributed articles to newspapers. Later, he published his book "Al-Jawaher fee Tafsir Al-Quran," which focused on interpretation.

Sheikh Tantawi desires more poetry to be written about the verses of cosmic sciences, similar to what their ancestors wrote about the inheritance of astral sciences. He praises God for interpreting sciences in the Quran and believes that studying them is more beneficial than studying the science of obligatory prayers. He also believes that these sciences increase one's knowledge of God and are an individual obligation for every capable person. He criticised previous commentators for overlooking the sciences included in interpreting the Quran. He believed that these sciences should not be ignored, especially during a revolution and the emergence of truths. Sheikh Tantawi believes that God guides whomever He wills to a straight path.

Sheikh Tantawi Johari's work of Tafsir is a combination of content that requires clarification.

On the one hand, it includes scientific experiments and textbook-style explanations, while on the other hand, it showcases pictures of plants, animals, and natural scenery. Moreover, the author endeavours to elucidate religious concepts by employing modern scientific theories.

However, Sheikh Tantawi Johari's interpretation of the author's work must be revised. Although he may believe his interpretation is accurate, it has yet to be widely accepted by intellectuals.

Due to the arbitrary method of interpreting verses, the interpretation has been criticised for needing more substance, like Al-Fakhr Al-Razi's interpretation. It has been said that the interpretation "contains everything except the tafsir."

تفسير المنار للسيد محمد رشيد رضا

Tafseer al-Manar

A book written by Muhammad Rasheed Rida (d. 1354 A.H.: 1935 CE).

Sheikh Muhammad Abdu played a significant role in leading a fruitful scientific renaissance for his students. This revival was based on the Islamic knowledge and understanding of the social concepts of Islam, as well as the religion's approach to solving contemporary problems.

The movement was initiated by Jamal al-Din al-Afghani, Sheikh Muhammad Abdu's mentor. The sheikh used to teach interpretation at Al-Azhar Mosque, where many of his students and disciples attended his lessons. One of his students, Sheikh Rashid, was mainly dedicated and eager to master the subject. He was the first to inherit Sheikh Muhammad Abdu's knowledge, demonstrated in his work "Tafsir al-Quran al-Hakim," also known as "Tafsir Al-Manar."

Muhamad Rida's interpretation of the Quran began from the start of the holy book and ended with the Almighty saying, "My Lord! You have surely granted me authority and taught me the interpretation of dreams. O Originator of the heavens and the earth! You are my Guardian in this world and the Hereafter. Allow me to die as one who submits and join me with the righteous." (Yusuf: 101). رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

He died before completing the interpretation of the Quran, but his work was printed in twelve large volumes. This interpretation is based on the rich hadiths of the predecessors of this nation, the Companions, and the methods of the Arabic language, along with the social laws of God.

The Tafsir presents a beautiful explanation of the Quranic verses, reveals their meanings in easy words, clarifies many issues, responds to the suspicions of Islam by its opponents, and provides guidance in dealing with society's ills.

In his tafsir, Rashid aims to help people understand the holy book as a guide towards happiness in this world and the afterlife.

في ظلال القرآن لسيد قطب

Fee Dhilaal al-Quran is an interpretation of the Quran by Syed Qutub, who passed away in 1387 A.H. (1966 CE).

While the Islaahiyyah school had less influence on Syed Qutub, he was greatly influenced by the Ikhwan al-Muslimeen movement of Egypt and died for its cause.

The Tafsir, written by Syed Qutub, has become popular and is regarded as the most-read modern book. It is written in an easy-to-understand language and emphasises the superiority of Islamic law over all other laws.

Qutub also emphasises the importance of establishing Allah's rule on earth. However, his Tafsir has some serious errors, especially in the 'Aqedah section, as he was influenced by both the Ash'arees and the modernists, leading to some misconceptions.

For instance, he believed that the primary purpose of Islam is to fight tyrannical governments and establish the law of Allah. He also had the opinion that all Muslim societies and governments are representative of Jahiliya.

Moreover, because of his love for literature and poetry, his interpretation seemed to revolve around Arabic literature instead of the Quran. As a result, some of his phrases were inappropriate for discussing such topics.

In conclusion, this type of tafsir is quite popular among the Muslim masses, but it often contains ideas and perspectives that are not in line with Islam. While most of the contents are acceptable, there are significant and frequent deviations from the beliefs of Ahl as-Sunnah, both in 'Aqedah and methodology.

التفسير البياني للقرآن الكريم لعائشة عند الرحمن (بنت الشاطيء)

Al-Tafsir Albayani lil-Quran alkarim by Aisha Abdul Rahman (Bint Alshati')

Dr Aisha Abdel Rahman, who was also known as "Bint al-Shati'," was a well-known female figure of her time. She made significant contributions to Arabic literature and social thought. She worked as a teacher at the College of Arts and Education for Girls in Cairo. During her time there, she focused on interpreting some short surahs of the Quran. Her interpretation works were published in a book called "The Graphic Interpretation of the Quran" (Al-Tafsir Albayani lil-Quran).

Bint al-Shati' emphasised the Arabic statement in her interpretation. She mentioned in the introduction that she used this method to address problems in the literary and linguistic life of

the Arabic-speaking world. Moreover, she discussed it at several international conferences. In 1964, she participated in the Islamic Studies Division research on "the problem of linguistic synonymy in light of the graphical interpretation of the Holy Quran" at the International Orientalists' Conference in India. Her study demonstrated how carefully she analysed the language of the Quran.

Bint Al-Shati' criticised the focus on ancient Arabic poetry in literature classes. She argued that the emphasis should be on the Holy Quran. Her graphical interpretation was commendable but overlooked the Quran's diverse facets. These include its miraculous meanings, regulations, judgments, and principles for leading a moral life.

Interpreting the Qur'an through a literary approach, like Al-Tafsir Agbayani lil-Quran, has limitations. This method tends to overlook crucial aspects of the text, including miraculous secrets, legislation, rulings, and principles for living a virtuous life.

Literary analysis of the Qur'an mainly focuses on analysing its poetic or prose text, which is highly subjective and can vary significantly based on one's cultural background. Therefore, studying the Qur'an from a literary perspective may offer a partial understanding of the text.

Tafseer Of the Jurists

During the Prophet's lifetime, his companions understood the Quran in Arabic. They sought his guidance when needed. After his death, the companions used the Quran for legal rulings. Disagreements arose, such as determining the waiting period for a pregnant widow. God Almighty said: As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days. (2: 234), and He said: "As for those who are pregnant, their waiting period ends with delivery".(at-Talaq: 65:4)

The four imams used their principles to derive rulings. As time passed, issues became complex, and differences in understanding grew. Jurists adhered to what they believed to be accurate and accepted others' truth.

In early Islam, imam followers interpreted Quranic verses to clarify their doctrines, but later, imitation and sectarianism caused the fluctuating intensity of fanaticism. This led to a unique interpretation of Quranic verses known as tafsir al-fuqaha', which continues as jurisprudential interpretation.

Many famous tafsirs have been written using this methodology.

"The Jurists' "Tafsir Al-Fuqaha' Books"

A **Tafsir** that derives rulings from the verses, contains jurisprudential interpretation,

أحكام القرآن للجصاص

-Ahkam Al-Qur'an for Al-Jassas – printed.

أحكام القرآن للكنيا الهراس

-Ahkam Al-Qur'an by Kiya Al-Harras - printed.

أحكام القرآن لابن العربي

-Ahkam al-Qur'an by Ibn al-Arabi - printed.

الجامع لأحكام القرآن للقرطبي

-Al-Jami' Li Ahkam Al-Qur'an by Al-Qurtubi – printed.

الإكليل في استنباط التنزيل للسيوطي

-Al-Ikleeel fee Istinbat al-Tanzeel by Al-Suyuti – manuscript.

التفسيرات الأحمديّة في بيان الآيات الشرعية لملا جيون

-Al-Tafser at Ahmadiyya Fee Bayan al-Ayat Ashariah by Mulla Jeon's – Printed in India.

تفسير آيات الأحكام للشيخ محمد السائس

-Tafsir Ayat Al-Ahkam by Sheikh Muhammad Al-Sayes – printed.

تفسير آيات الأحكام للشيخ مناع القطان

-Tafsir Ayat Al-Ahkam by Sheikh Manna' Al-Qattan – printed.

Ahkam al- Quran lil-Jassas by (Abo Bakrar-Raazee, Aljassas),

This tafsir is written from a Hanafi point of view and (d. 370 A.H.)

Abu Bakr Ahmed bin Ali Al-Razi, commonly known as Al-Jassas, was a well-known figure in plastering and one of the leading imams of Hanafi jurisprudence in the fourth century AH.

His book, "Ahkam al-Qur'an," is regarded as one of the most essential books for interpreting Islamic law, particularly for the Hanafi school of thought.

In this book, Al-Jassas primarily focuses on interpreting the verses related to subsidiary rulings. He cites relevant verses from the Quran and then explains them with supporting hadiths that clarify their meaning. Additionally, he discusses the jurisprudential issues closely or remotely associated with them and addresses any sectarian disputes.

Through his writing, readers gain the impression that they are reading a book of jurisprudence rather than a book of interpretation.

Al-Jassas is renowned for his steadfast loyalty to the Hanafi school of thought, which sometimes causes him to interpret verses in a biased manner to support his beliefs.

He is also known for being stubborn and responding harshly to those who disagree with him.

When interpreting the Quran, Al-Jassas uses harsh language when discussing other sects, making it difficult for readers to continue.

Al-Jassas shares some beliefs with the Mutazilites. For instance, when discussing the verse {Sights do not perceive Him}, Al-Jassas praises the concept of not using sight to perceive God, citing it as evidence that God cannot be seen. He argues that any attempt to prove otherwise goes against the praise of God by denying the sight of sight.

Al-Jassas's book is widely circulated among scholars and is one of the references for Hanafi jurisprudence.

His book is printed in three volumes and presents evidence of deficiencies in certain aspects.

However, it's not permissible to limit the interpretation of the Almighty's saying, "Faces that Day will be radiant, looking to their Lord" (75:22-23) to solely waiting for a reward. This is because the word "looking" can have different meanings, including waiting for a reward – as narrated by a group of predecessors. Therefore, since this interpretation is possible, it's not permissible to object to it regarding what's not interpretable.

⁸⁵ Qattan, Manna'. Mabahiths fi 'Uloom Al-Quran.

Furthermore, narrations based on visions are only intended for knowledge if they are authentic. The knowledge gained from these visions is not tainted by suspicion. It's also important to note that vision, in the sense of knowledge, is a known terminology in the language. Therefore, there should be no doubts raised about it.

Ahkam al-Qur'an li-Ibn al-Arabi - printed.

Tafseer Ahkam al-Quran, by Abu Bakr Muhammad bin Abdullah bin Muhammad bin Abdullah bin Ahmed Al-Maafiri Al-Andalusi of Seville (d. 543 A.H.).

Ibn Al-Arabi was a renowned scholar from Andalusia who authored the book Ahkam al-Quran, centring on the Maliki perspective. This book is a primary source for the Maliki school of thought, known for its impartial and just interpretation of the Quranic rulings.

Ibn al-Arabi was a moderate scholar who did not show excessive passion for his doctrine or refute the opinions of his opponents. He sometimes overlooked scientific missteps made by a Maliki mujtahid and limited himself to the verses of rulings, explaining their different possibilities according to various schools of thought.

In his analysis, he separates each point in the interpretation of the verse with a title, such as "the first issue," "the second issue," and so on.

for example, In the eleventh issue of his book, Ibn al-Arabi discusses the belief held by Al-Shafi'i, Muid ibn Adnan, Abu Hanifa, and others that washing is simply pouring water on the body without rubbing. However, he points out the flaws in that belief and establishes that washing involves touching the body with the passing of water or something similar.

Ibn al-Arabi uses language to deduce rulings in his interpretation and warns against criticising weak hadiths. Additionally, he expresses his disapproval of Isra'iliyyat.

The book has been published in several editions, including two-volume and four-volume editions, and is widely circulated among scholars.

It is worth noting that when facing opponents, Ibn al-Arabi rarely responds harshly and maintains a fair and respectful approach.

3- Al-Jami' Li -Ahkam Al-Quran by Al-Qurtubi - printed.

Abu 'Abdullah Muhammad ibn Ahmad al-Ansari al-Qurtubi (d. 1273CE/671H) in Egypt) was born in Cordoba, now part of Spain. He started his studies in Cordoba and participated in jihad against the Christians.

Al-Qurtubi was a well-known interpreter of the Holy Qur'an. He went beyond simply explaining the verses and delved into the reasoning behind their revelation. He presented the

readings, parsed the text, clarified the meaning of obscure words, and added the sayings of those who spoke about them.

He referenced many stories from interpreters and the reports of historians and cited previous scholars, particularly those who wrote books on rulings.

He quoted from Ibn Jarir al-Tabari, Ibn Atiyya, Ibn al-Arabi, al-Kiya al-Haras, and Abu Bakr al-Jassas, all of whom were reliable sources.

He was open to more than the Maliki school of thought in his interpretation of the rulings of verses. He presented evidence for each opinion and commented on disagreements. For example, in his book Regarding Verse (2:187), "It is lawful for you on the night of fasting to have sexual intercourse with your wives," he said issue 12: Then he noted the disagreement among scholars about whether someone who eats during the day in Ramadan out of forgetfulness breaks their fast or not. Malik believed that such a person does break their fast and must make it up, but most scholars disagreed. According to them, whoever eats or drinks out of forgetfulness does not break their fast but needs to make it up. This view is based on a hadith narrated by Abu Hurairah, in which the Prophet ﷺ said that (if a fasting person unintentionally eats or drinks, it is a provision that God Almighty has given him). Therefore, he opposed his Maliki madhab and ensured justice for all.

Al-Qurtubi politely responded to various opposing views, including Mutazilites, Qadariyya, Shiites, philosophers, and extremist Sufis.

He respectfully criticised them and defended his opponents when needed. "Al-Jami' li-Ahkam Al-Qur'an" was previously unavailable in libraries but now accessible by the Egyptian Book House.

أضواء البيان، الشيخ محمد الشنقيطي

Adwaa Al-Bayan by Sheikh Muhammad al-Ameen Al-Shanqeeti - printed.

Adwaa' al-Bayaan is a renowned work of Qur'anic interpretation written by Muhammad al-Ameen ash-Shanqeete. In this work, the author employs the Quran to interpret itself, following the tafsir methodology with narrations and giving it precedence over others. It is an essential read for anyone studying Islamic knowledge.

أضواء البيان في إيضاح أحكام القرآن Adwa' al-Bayan fee 'Eedah al-Quran bi al-Quran

Adwa' al-Bayan fee 'Eedah al-Quran bi al-Quran" is a highly respected work by Muhammad al-Ameen ash-Shanqeetee, considered by many to be the most outstanding scholar of this century. In this book, the author has interpreted certain verses of the Qur'an by using the Quran as a reference. It is important to note that not all verses have been interpreted. The author has used the tafsir methodology with narrations and considers it more significant than other methods. If you are a student seeking knowledge, this book is highly recommended. However, a list in the text needs to be completed, and some of the mentioned works may need to be revised.

Other Jurist's Tafsirs.

The book "**Zaad al-Maseer fi 'Ilm at-Tafsir" li-Ibn al-Jawzi**, زاد المفسر في علم التفسير, was written by **Ibn al-Jawzi**, who lived during the 6th century AH. Although this tafsir is not mainly focused on Fiqh, it can still be regarded as a Hanbali tafsir due to its analysis of verses related to Fiqh.

Nayl al-Marram fee Tafseer Aayat al-Ahkam, نيل المرام في تفسير آيات الأحكام,

The Book is a commentary on the Quranic verses related to Islamic jurisprudence, written by Muhammad Siddiq Hasan Khan (d. 1307 AH).

Muhammad Siddiq Hasan Khan was a prominent scholar of Ahl al-Hadeeth in India, and as a result, his tafsir did not align with a specific school of thought (madhhab).

Rawa'e al-Bayan Tafsir Ayat al-Ahkam Min al-Qur'an, by Muhammad 'Ali as-Sabuni, only covers verses related to Fiqh and does not adhere to a specific madhhab.

Biographies of some famous commentators

"Ibn Abbas"

Abdullah bin Abbas bin Abdul Muttalib bin Hashim bin Abd Manaf al-Qurashi al-Hashimi is a cousin of the Messenger of God (may God bless him and grant him peace). He was born in al-Shaab three (and it was said five) before the Hijra, along with the other sons of Hashim. His mother's name is Umm al-Fadl Lubabah bint al-Harith al-Hilaliyya. This information has been confirmed.

Abdullah bin Abbas performed Hajj during Uthman's reign, was present at Siffin, and later became governor of Basra until Ali's death. Abdullah bin Al-Harith's successor died in Taif in 65/7 or 68. According to Al-Waqidi, Abdullah was born during the Quraysh's restriction of Bani Hashim and was 13 years old at the time of the Prophet's death.

Ibn Abbas was a notable figure in Islamic history. He was a renowned translator of the Qur'an, a religious leader, and the chief interpreter. He was known for his vast knowledge and was called Al-Bahr, meaning "the sea." When Zaid bin Thabit passed away, Abu Hurairah remarked that perhaps God would appoint Ibn Abbas as his successor.

A young companion, Ibn Abbas gained seniority through his knowledge and understanding. The Prophet embraced him and asked God to teach him wisdom. Omar saw the Prophet summoning Ibn Abbas and prayed for him to understand religion and learn its interpretation.⁸⁶ According to Saeed bin Jubayir, who heard it from Ibn Abbas, Omar used to invite me to join the Badr elders. However, some started questioning why a young man like me was included in their meetings when they had their sons to attend to. Omar explained that I was someone they already knew. One day, Omar called them all together and brought me in, but I sensed that he only did it to show them I was worthy of being there. He then asked them what they thought about the verse from the Quran: "When the victory and conquest of God has come." Some responded that they were commanded to thank and seek forgiveness from God when they were victorious. Others remained silent. Omar asked me for my opinion, and I replied that it was about the Prophet's family. I explained that I had learned this from the Prophet himself. Ibn Abbas had multiple interpretations, collected in a brief, mixed interpretation called "Tafsir Ibn Abbas." The best path from him is that of Ali bin Abi Talha al-Hashimi, which Bukhari relied on and is considered authentic. Another good path is Qais bin Muslim Al-Kufi, on the authority of Ata' bin Al-Sa'ib.

The interpretations that are attributed to Ibn Abbas are long and unreliable. The weakest of his paths is the path of al-Kalbi, who narrated from Abu Salih. Al-Kalbi, Abu al-Nasr Muhammad ibn al-Sa'ib, died in 146 AH. The path of Muqatil ibn Sulaiman and Ibn Bishr al-Azdi are also unreliable. If Muhammad ibn Marwan al-Suddi al-Saghir's narration is combined with al-

Kalbi's, it becomes a chain of lies. Al-Kalbi is preferred over others, but his bad doctrines make his interpretations doubtful.

The narration of Al-Dahhak bin Muzahim Al-Kufi on the authority of Ibn Abbas needs to be completed, and adding Bishr bin Amara's narration to it weakens it further. If the narration is from Juwaybir on the authority of Al-Dahhak, it could be stronger. Only some narrations from

⁸⁶ Sahih Al-Bukhari.

Ibn Abbas are authentic, so it's essential to identify the reliable ones from the weak or abandoned ones. Al-Awfi's path on the authority of Ibn Abbas is narrated by Ibn Jarir and Ibn Abi Hatim, but Al-Awfi needs to be stronger and more reliable.

Mujahid bin Jabr

He is Mujahid bin Jabr al-Makki, Abu al-Hajjaj al-Makhzoumi al-Muqri, the client of al-Sa'ib bin Abi al-Sa'ib. He narrated on the authority of Ali, Sa'd bin Abi Waqqas, the four Abadillahs, Rafi' bin Khadij, Aisha, Umm Salamah, Abu Hurairah, Suraqa bin Malik, and Abdullah bin Al-Sa'ib Al-Makhzoumi, and he created many. Ata', Ikrimah, Amr bin Dinar, Qatada, Suleiman Al-Ahwal, Suleiman Al-Amash, Abdullah bin Katheer Al-Qari, and others narrated from him.

He was born in 21 AH (twenty-one) during the caliphate of Omar, (d.102-103).

Mujahid was the head of the interpreters from the Tabi'een class. It is said that he was the most knowledgeable among them in interpretation. He took his interpretation from Ibn Abbas thirty times, and showed the Qur'an to him three times, stopping at each verse and asking him about it. What was it revealed about, and how was it? Al-Thawri said that if the interpretation comes to you on the authority of Mujahid, it will be sufficient for you.

Ibn Taymiyyah relied on the interpretation of Al-Sahafi's, Al-Bukhari, and other scholars because of Mujahid. Abu Hatim said that Mujahid did not hear from Aisha, and his hadith from her is mursal. He also said that Mujahid's Mursal narrations on the authority of Saad, Moawyah, and Ka'b bin Ujrah are Mursal. Abu Nu'aym said that Yahya Al-Qattan said that Mujahid's Mursal narrations are more beloved to him than Ata's Mursal narrations. Qatada said that Mujahid is the most knowledgeable of the ones remaining in interpretation. Ibn Saad said that he was a trustworthy jurist and scholar who had many hadiths.

Jami' al-bayan for Tafsir of Quran Tabbari جامع البيان في تفسير القرآن للطبري

"Jaami' al-Bayaan a' n Taweel Aya al-Qur'aan" by Muhammad ibn Jareer at-Tabaree is an early and significant tafsir. It compiles narrations from the Prophet (pbuh), the Companions, and those after them regarding interpreting Quranic verses. At-Tabaree was a scholar in almost all fields of Islamic sciences and authored many works, including a masterpiece of Islamic history.

At-Tabaree's tafseer method involves quoting a verse of the Quran and discussing various interpretations from the Salaf. He provides his own opinion, examines qira'at, classical poetry, and conducts a grammatical analysis while using his own reasoning. He presents the chain of

narration for statements and refutes heretical beliefs while interpreting Allah's Attributes based on Ahl as-Sunnah's methodology.

At-Tabari's Tafseer is highly regarded by scholars for various reasons. As Suyootee once stated, Tabari's book is the "best and greatest of all Tafseer". An-Nawawi agreed, stating that "the ummah has agreed (ijma) that nothing has ever rivalled the tafseer of at-Tabari". Many scholars, including Shaykh al-Islam Ibn Taymiyyah, have praised at-Tabari's tafseer for its accuracy due to its isnads and lack of innovations. However, some criticisms have been made about the Tafseer. For instance, at-Tabari collected not only authentic narrations, which can make it difficult for beginners to distinguish between authentic and inauthentic narrations. Additionally, he sometimes quotes Judaeo-Christian narrations (Isra'iliyyat), which hold no value whatsoever. Nonetheless, these criticisms are minor compared to the overall merits of the work.

Shaykh Ahmad Shakir, one of the prominent hadeeth scholars of the 20th century, has critically edited the Tafseer. The revised version is available in 30 volumes, with Shakir's commentary on the isnads of the narrations of the first few volumes.

'Tafseer al-Quran al-'Adheem' of Ibn Katheer

Imad ad-Den Abul Fidaa Ibn Katheer (700 - 774 A.H.) was a renowned scholar. He received education from scholars such as Shaykh al-Islam Ibn Taymiyyah (d. 724 A.H.) and al-Hafidh al-Mizzee (d. 742 A.H.). Tafseer al-Quran al-Adheem's tafsir is the second most crucial reference after that of at-Tabari. Unlike At-Tabari's, Ibn Kathir's tafsir has several benefits, as it explains Quranic verses in simple language, making it easy for readers to understand. Sometimes, the author mentions different qira'at of a verse but does not delve deeply into the Quran's grammar ('iraab).

Ibn Kathir's tafsir is criticised for quoting Isra'iliyyat, which holds no value in Islamic teachings. However, Ibn Kathir's opinion on the usefulness of these narrations is clear. He believes that they can be quoted but not believed or rejected. They cannot be relied upon except when they conform to the truth. This tafsir is still the most helpful work for a beginner student of knowledge.

Ibn Kathir balances discussing and interpreting verses sufficiently to benefit the reader without going into extreme detail that may bore them. This makes his tafsir more beneficial than at-Tabari's tafsir. Ibn Kathir summarises the essence of various interpretations based on tafsir bi al-Ma'thoor and occasionally adds other aspects of interpretation related to the verse. As Suyootee mentioned, no book has been written like it. The Tafsir is available in four average-sized volumes. Shaykh Abi Ishaq al-Huwaynee has already started to edit the hadith in this tafsir critically, but only the first volume has been published so far.

Fakhruddin ibn ‘Ali ar-Razi (1150–1210 CE/544–606 AH)

Fakhr al-Din al-Razi is Muhammad bin Omar bin Al-Hasan Al-Tamimi Al-Bakri Al-Tabarstani Al-Razi was a renowned scholar born in Al-Ray in 543 AH and passed away in Herat in 606 AH. He had an excellent command over religious and rational sciences but was particularly exceptional in theology. He was also knowledgeable in logic and philosophy and authored numerous books, explanations, and commentaries. Despite criticism from some philosophers of his time, his contributions remain essential references for Islamic philosophers.

Fakhr al-Din al-Razi made several significant contributions to Islamic scholarship, including (Mafateh Alghayb fee Tafsir Al-Quran) (Asrar altanzel wa’nwar alta’weel) , (Ihkam Alahkam), almuhasal fee Usool AlFiqh, Alburhan fee Qira’at al-Quran (Atanbihat to Ibn Sina), (sharh al-mufassil by Al-Zamakhshari's), and others.

According to some, Al-Razi's interpretation was influenced by the rational sciences, and he mixed it with medicine, logic, philosophy, and wisdom. In doing so, he strayed from the meanings of the Qur'an and the spirit of its verses. He included in his book certain concepts that needed to be revealed to him regarding the issues of the rational sciences and their scientific terminology. As a result, his book lost the spirituality of interpretation and the guidance of Islam. Some critics even remarked that it contained everything except the interpretation, as mentioned before.

Tafseer az-Zamakhsharee, al-Kash-shaaf ‘an Haqaa’iq at- Tanzeel

Mahmood ibn ‘Umar az-Zamakhsharee al-Khwaarazmee (1075–1144 CE/467–538 AH) was a Hanafi scholar who specialized in Arabic literature and grammar. He was born in Zamakhshar, Khwarazm in 467 AH and studied literature in Bukhara. He authored several books, including "Al-Kashshaf fi Haqiqat Ghumayyad al-Tanzil," a book on interpretation. He was widely regarded as an expert in language, meaning, and rhetoric. Despite his obvious Mu’tazila leanings, his tafsir is considered a literary masterpiece. In this work, he provides detailed and extensive explanations of the various miraculous aspects of the Quran, and comprehensively discusses the beauty of Qur’anic rhyme, rhythm, and eloquence. He received his education in Baghdad and Khurasan. He passed away in Khwarezm in 538 AH, and his death was mourned by many.

Az-Zamakhshari was a highly esteemed scholar of the Mu'tazila school. He was proficient in Arabic language, Quranic interpretation, hadith, grammar, and jurisprudence. His allegorical explanations of Quranic verses were impartial. He authored several books, including "Al-Kashshaf." The scholar Ahmed Al-Munir has studied Al-Zamakhshari's interpretations without giving him any credit. In his work, "Al-Intisaf," Al-Zamakhshari discusses the doctrines of the Mu'tazilites and cites what corresponds to them. He also discusses them in many chapters on

language. Finally, the commercial library in Egypt, Al-Kashshaf, printed a final edition arranged by Mustafa Hussein Ahmad, which was appended with four books.

The first book is called Al-Intisaf.

The second book is "Al-Kafi Al-Shafi fi Takhrej Ahadith Al-Kashshaf" written by Al-Hafiz Ibn Hajar Al-Asqalani.

The third book is "Homenote of Sheikh Muhammad Aliyan Al-Marzouqi on Tafsir Al-Kashshaf" also known as "Al-Intisaf"

The fourth book is "Masharid Al-Isaf Ala Shawahid Al-Kashshaf" written by Al-Marzouqi, which includes interpretations of various doctrines. The Mu'tazila follow the path of reference, and it has been reported from Al-Balqini that he said: "I extracted from Al-Kashshaf a Mu'tazila with Manakish."

Al-Shawkani

Judge Muhammad bin Ali bin Abdullah Al-Shawkani, also known as Al-Sanaani, was renowned in Islamic scholarship. He was born in the year 1173 AH in Hijrat Shawkani and was raised in Sana'a. He was a dedicated imam who supported the Sunnah and opposed any heresy. Al-Shawkani began his quest for knowledge at a young age, memorising numerous grammars, morphology, rhetoric, principles, and research and debate etiquette texts. He was called "the Banana" due to his commitment to knowledge, reading, and teaching. He continued his pursuit of knowledge until his death in the year 1250 AH. Al-Shawkani studied the doctrine of Imam Zaid and excelled in it. He composed fatwas while seeking hadith and surpassed his contemporaries in this field. Al-Shawkani was a supporter of the Sunnah and opposed its enemies. He even wrote a treatise called "The Useful Saying in the Evidence of Ijtihad," which prohibited imitation and helped remove the burden of imitation.

Al-Shawkani has written numerous works in various fields. Among them are his interpretation of "Fath al-Qadeer," which combines narration, deduction, and jurisprudence of Quranic

verses. He also explained "Nayl al-Awtar ala Muntaqa al-Akhbar" by al-Majd Ibn Taymiyyah, the grandfather of Sheikh al-Islam. This work is regarded as one of the best books on hadith in the chapters of jurisprudence. His book on the principles of "Irshad al-Fahul" and his fatwas called "The Divine Conquest" are notable works. Al-Shawkani, the author, relied on the opinions of renowned commentators like Al-Nahhas, Ibn Atiya, and Al-Qurtubee to write "Fath Al-Qadir". The book has become popular in many parts of the Islamic world.

Bahr al-'Uloom, also known as Abu al-Layth as-Samarqandee (d. 375 A.H), was a prominent scholar who authored a valuable work recently printed after existing for centuries in manuscript form. Although the author makes references to Salaf, he omits the narration' isnads, which can make it challenging for readers to benefit from the text fully. Moreover, he sometimes attributes views and interpretations to unknown scholars, using phrases such as "Some of them said," which can make it difficult for readers to verify the sources. Additionally, the author rarely draws a decisive conclusion between the various opinions concerning a verse, which may need to be clarified for the average reader. Despite these issues, the work remains a helpful reference for those seeking early interpretations of a verse after the time of the Salaf, although it has some Sofie tendencies.

Abu Ishaq ath-Tha'labee authored a book on tafsir called **Al-Kashf wa al-Bayaan 'an Tafsir al-Quran**. He passed away in 427 A.H. However, his work was criticised by Shaykh al-Islam Ibn Taymiyyah, who passed away in 724 AH. According to Ibn Taymiyyah, ath-Tha'labee included many fabricated hadeeth in his tafsir. Although ath-Tha'labee was a pious person, he did not pay much attention to the authenticity of his sources. He copied various things from the books of tafsir without distinguishing between authentic, weak, and fabricated narrations. This tafsir contains a lot of Isra'iliyyat narrations. Additionally, ath-Tha'labee discusses the grammar of the Quran and provides detailed rulings and opinions related to Fiqh.

Jalaal ad-Deen as-Suyooti (d. 911 A.H) authored a comprehensive work called **Ad-Durar al-Manthur fee at-Tafsir al-Ma'thur**. This book is a collection of all the narrations from Prophet Muhammad (peace be upon him) and the early generations of Muslims regarding interpreting every verse of the Quran. It is an essential resource for anyone seeking to understand the Quran's interpretation. However, it needs careful editing to distinguish between weak and authentic narrations.

Abdullah Ibn Mahmood an-Nasafee was a well-known Hanafi scholar who authored several books on Usool al-Fiqh and commentaries on earlier works. One of his famous works is Tafseer an-Nasafee, a condensed version of Al-Badawi's tafsir. In this book, An-Nasafee removed the fabricated hadiths on the virtues of each chapter and limited his discussions on the various recitations to the seven authentic ones, attributing each to its reciter.

In his tafsir, An-Nasafee explained the legal issues associated with verses and discussed the arguments of each madhab, refuting them while supporting the positions of his madhab, the Hanafi school. Although his discussions of grammatical issues were brief, he denied many of Az-Zamakhshari's philosophical arguments.⁸⁷

Tafseer an-Naysaabooree, Ghara'ib al-Quran wa Ragha'ib al-Furqan
تفسير النيسابوري غريب القرآن وغريب الفرقان

An-Nithamud-Deen ibn al-Hasan an-Naysaabooree was a prominent literary scholar, grammarian, and Quran reciter from Qum. He condensed ar-Raazee's tafsir and included other tafsirs to create his unique tafsir format.

An-Naysaabooree tafsir starts by attributing the different recitations of a verse to one of the ten significant reciters. He also explains where pauses can be made and gives the meanings of the verse accordingly. Additionally, he discusses the grammatical meaning of the verses and their relationship with each other at the beginning of the tafsir. He then explains Fiqh issues and the opinions of various theological arguments, defending the orthodox position of Ahl as-Sunnah. Furthermore, he discusses verses about the wonders of creation from the viewpoint of natural sciences. Due to the author's strong Sufi leanings, he delves into the spiritual implications and his enlightenment at the end of each verse's tafsir.

This tafsir is presently printed in the margin of one edition of Tafseer at Tabari and is widely read by scholars.⁸⁸

Tafseer al-Jalaalayn تفسير الجلائن

⁸⁷ See at-Tafseer wal-Mufassiroon, vol. 1, pp. 311-17.

⁸⁸ See at-Tafseer wal-Mufassiroon, vol. 1, pp. 329-40.

The book "Jalaalayn, is a tafsir written by two scholars. The first scholar, Jalaluddin as-Suyootee (1445-1505 CE), is the author of the book ad-Durr al-Manthoor. The second scholar, Jalaluddin al-Mahali (1389-1460 CE/791-864 AH), was Muhammad ibn Ibrahim al-Mahali from Egypt. He was a renowned scholar of the Shafie madhhab. He refused the chief judge position and preferred to teach Fiqh in local schools and engage in trade.

Al-Mahali wrote several simple and concise books in various fields that became popular. He started his Tafseer with Surah al-Kahf (18) and ended with Surah an-Naas (114) and al-Fatihah. However, he passed away in year 864 AH before completing the Tafseer. As-Suyootee continued from Surah al-Baqarah (2) to Surah al-Israa' (17), just under half of the Quran, following al-Mahali's format. The basic meanings of the verses are explained, and the most probable opinions are mentioned. Grammatical explanations are provided only where necessary. Some mention is made of the more famous recitations. There are a few areas where the two authors differed. One of them concerns the rouh (soul), which al-Mahali explains in Surah Saad (38) as a subtle body or substance that brings man to life when blown into him. As-Suyootee agrees with him in his own Tafseer of Surah al-Hijr (15), but in his Tafseer of verse 85 of Surah al-Israa' (17): "And they ask you about the rouh. Say: 'The rouh is by my Lord's command,' for you have only been given a little knowledge."

As-Suyootee and al-Mahali hold different interpretations of a particular verse. As-Suyootee believes that the true nature of the rouh (spirit) is only known to Allah. Despite being brief, this tafseer (one volume) is highly regarded and among the most popular. It has been printed in numerous editions, and many commentaries, including the well-known Haasheyah al-Jamal and Haasheyah as-Saawee, have been written on it...⁸⁹

تفسير الخطيب الشربيني، السراج المنير

Muhammad ibn Muhammad ash-Shirbeenee,

Also known as al-Khateeb, was an Egyptian scholar of the Shafii school of legal thought who passed away in 1569 CE/1569 AH. Tafseer al-Khateeb ash-Shirbeenee's tafsir is a concise abridgement of earlier tafsir. He quotes mostly from Tafseer ar-Razee and avoids conflicting opinions. He only chooses the most suitable among them and provides grammatical breakdowns only where necessary. His work criticises earlier Mufasssiron for their use of fabricated hadiths and notes various problematic verses. However, he only briefly touches upon legal issues and tends to mention strange stories and the most bizarre of Isra'iliyyat without commenting on their accuracy.

⁸⁹ See at-Tafseer wal-Mufasssiron, vol. 1, pp. 341-5.

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