



A 111 Uloom Al- Quran– Lecture No. 12

ULOOM AL-QURAN SCIENCES OF THE QURAN

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Tabaqat Al-Mufassirin



1- Companion interpreters: The four caliphs, the most narrated among them, were Ali ibn Abi Talib, 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.

2-Mufassirin among the Tabi'in the people of Mecca are the best Mufassirin among the Tabi'in the companions of Ibn Abbas (Mujahid, Ata' bin Abi Rabah, Ikrimah the Mawla of ibn Abbas, Sa'id bin Jubayr, Tawus and others). In Kufa, the companies of Ibn Masoud. In Medina, Zaid bin Aslam and his son Abd al-Rahman ibn Zaid and Malik ibn Anas.

3- Then comes after the Tabaqa of 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..سفيان بن عيينة، واقع بن الجراح، شعبة بن الحجاج، يزيد بن هارون، عبد الرزاق، آدم،

Tabaqat is a type of Islamic literature that provides biographies of significant people, such as scholars and Mufassirin, based on the century they lived in. Each century is referred to as a "ṭabaqah"; and the texts are arranged chronologically, starting from an authoritative point and ending with the generation before the assumed author.

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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-Nahas.

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.

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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.

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 of the interpreters who followed this approach were Muhammad Abduh, Sayyid Muhammad Rashid Reda, Muhammad Mustafa Al-Maraghi, Sayyid Qutub, and Muhammad Azza. Darwaza. محمد عبدو، سيد محمد

رشيد رضا، محمد مصطفى المراغاي، سيد قطب، محمد عزة دروزة

Al-Hafiz Jalal al-Din al-Suyooti (d. 911 AH) wrote a book called "Tabaqat al-Mufassirin".

Sheikh Abu Saeed Sanalla Al-Kuza Kanani (d. 980 AH) wrote Tabaqat al-Mufassirin, أبو سعيد صنع الله الكوزه كناني

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. الحافظ شمس الدين محمد بن علي بن أحمد الداودي المصري

Types of Tafsir

Tafsir can be broadly classified into two main types:

1. **Tafsir bil-Riwaya** is the narrative explanation.

(By transmission)

2. **Tafsir bil-Ra'y** is the rational explanation, known as "tafsir bil-diraya, " a Quranic exegesis based on the scholar's interpretations and opinions.

Tafsir bil-Riwaya, al-Ma'thoor

Tafsir is the Quran's interpretation method that relies on narrations from various sources, including Quranic verses, hadith, and statements of Companions and Successors.

Tafsir bil-Riwaya, also known as Tafsir al-Ma'thoor, is the narrative explanation that relies on the hadith and sayings of the Prophet ﷺ and his companions. It is considered the most authentic type of Tafsir.

Tafsir bi-l-Riwaya refers to interpretations that can be traced back to reliable sources, including the Quran, the Prophet's explanation, and the Companions' explanation.

Tafseer the Quran by the Quran

The Quran is the primary source for interpreting the Quran. Some facts in the Quran are briefly mentioned in certain verses and can be explained in detail in others. The Quran has a unique approach to interpretation, where some verses are explained by other verses, thereby completing their meaning.

The Quran also answers potential questions that may arise from a particular passage, meaning there is no need to turn to any sources other than the word of God for explanation, as it contains all the necessary commentary (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 يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا " (النساء: 82).

Tafseer the Quran by the Quran

- The first and foremost duty of a Mufassir 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 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) **إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ**
- Also, through tafsir some verses in 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) **"وَالسَّمَاءِ وَالطَّارِقِ وَمَا أَدْرَاكَ مَا الطَّارِقُ النُّجْمُ الثَّاقِبُ"**

The Tafsir of the Prophet ﷺ



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- 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.
- (We sent them) with clear signs and scriptures. And We sent down the Reminder (The Qur'ān) to you, so that you explain to the people what has been revealed for them, and so that they may ponder.. "(16:44) وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.
- The Prophet ﷺ provided numerous explanations of the Quran. Whenever he or his companions had questions or doubts about the Quran, Allah would send revelation for clarification. 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). وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ
- 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.

The Tafsir of the Prophet ﷺ

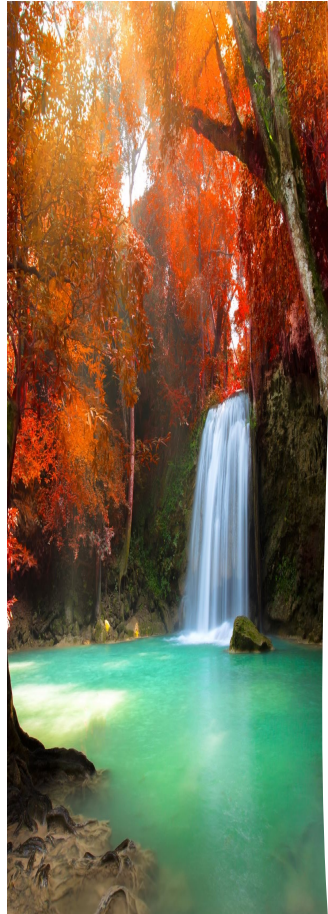
- The Sunnah provided valuable insights into certain verses of the Quran, even if they are not explicitly stated as part of tafsir. For instance, the hadith of Abu Huraira reported: The Messenger of Allah ﷺ said, "Hell will be brought on that day with seventy thousand reins, each rein carried by seventy thousand angels; this hadith 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 الذُّكْرَى". (الفجر: 23)
- Another example, the punishment prescribed for theft, as is described in the Quran is: "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" (Al-Ma'ida, 5:38)
• وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ" (المائدة: 38).
- According to the Sunnah of the Prophet, cutting off the hand of a thief is only permissible if the preconditions are present. I.e. the stolen amount exceeds a particular value; there are 19, according to scholars. 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.

The Tafsir of the Prophet ﷺ

- 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." (Quran 6: 145.) 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 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 explains the meaning of certain Quranic verses in various ways, such as by **providing additional information or context, giving examples or analogies that are used together without contradictions,** and specifying the exact connotation of a word or phrase.
- Sunnah is the second source of Islamic Shariah law and can clarify verse interpretation through new commandments, affirmations, or abrogation. **Some Quranic verses require the Sunnah for proper understanding, even for the Companions, who were experts in Arabic.**

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" was revealed, some of the companions became distressed because the general linguistic meaning of Zulm (Al-Annam, 81-82).
- 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", 'Verily, shirk (associating partners with God) is the greatest form of Zulm".(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.



The Tafsir of the Sahaba

- 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 the Islamic knowledge, leading some to study under other sahabahs.

The Tafsir of the Sahaba

- After the Quran and Sunnah, 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 ﷺ 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 الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ" (التوبة)
- 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.

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.

Tafsir al-Ra'y

- **Tafsir al-Ra'y, also known as “tafsir bil-diraya”, is a Quranic exegesis based on the scholar's interpretations and opinions.**
- **Also, can be known a 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.**

Ruling on Tafsir al-Ra'y

- **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, and the statements of the Companions that show evidence of it. This type of Ra'y is not prohibited.**
- **The second type of Ra'y is based on desires and is 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.**
- **It is essential 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.**

Proof Shows 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?" (47:2)⁴ This verse urges reflection on the Quran for deeper understanding. أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

2. "(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". 38:29 The believers are once again reminded to contemplate the verses of the Quran. كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

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. (nisa, 4:83)

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

This verse indicates that certain scholars possess the knowledge to extract information that others may not, supporting the permissibility of Tafseer with Ra'y based on knowledge.

Proof Shows Ra'y Based on Knowledge is Not Prohibited



4) The prayer that the Prophet ﷺ made for Ibn 'Abbas, "O Allaah! Grant him interpretation", shows that there are meanings to the Quran 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 (ra'y) is permitted. For instance, when Abu Bakr was questioned about the meaning of Kalalah 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 (ra'y).

6) Islam permits the practice of ijtiḥad, ensuring that it remains dynamic and not stagnant. Tafseer with Ra'y is a type of ijtiḥad that is allowed.

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.

Proof Shows Ra'y Based on Knowledge is Prohibited

1. "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 بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (الأعراف: 33)

2. "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 أُولَٰئِكَ 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?"

The ruling on the Tafsir bil-Ra'y



- **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 Quran, 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.**
- **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, "ra'y", are considered the weakest source of tafsir. 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.**

When can we use Tafsir al-Ra'y

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 Quran 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 Quranic 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.

The Notion of Isra'iliyyat

Judeo-Christian narratives

- Isra'iliyyat is a term used to describe information from Jewish sources that interpret Quranic verses. In the Quran, the Jewish people are referred to as 'Bani Isra'il' (the children of Israel), with Isra'il meaning Jacob, who is mentioned as the ancestor of twelve Jewish tribes. 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, including stories of the Prophets, narratives from creation to current times, and period narratives from Moses' death to the Israelites' arrival in Palestine. These reports come from a variety of sources, including Jewish, Christian, Zoroastrian, and Near Eastern folklore.
- The Quran updates, extends, corrects, or comments on Jewish and Christian scriptures but does not provide biographies. Muslim scholars refer to pre-Islamic sources to understand the Quran's narratives. Isra'iliyyat are derived from sources like the Torah, the Bible, and the Talmud, focusing on past nations, laws, beliefs, and the Day of Judgment.

Three hadith discuss Isra'iliyyat



Which may appear contradictory

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." 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.

Three categories of the Isra'iliyyat

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 in 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 Loot'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.

The categories of the Isra'iliyyat

3. These types of Isra'iliyyat can only be narrated if one explains their falsehood.

Isra'iliyyat narrations are stories that Muslims are unsure about their authenticity. They cannot be accepted as accurate because it's unclear if they were tampered with.

Examples include details in the Bible not mentioned in the Quran, like the names of Jacob's children, the colour of the dog with the Sleepers of the Cave, the specific part of the cow Musa used to strike a deceased man, and the identities of the birds Ibrahim resurrected. Ibn Taymiyyah believed that the Isra'iliyyat could be useful if they were quoted with the permission of Prophet Muhammad ﷺ. However, he also noted that most of these stories hold no religious significance..

Ghar'ib al- Tafsir (Oddities)



AYAAT ILM ACADEMY
أكاديمية آيات العلوم الإسلامية

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 their 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 Qur'an that we can mention as examples of this phenomenon.

1. The following text discusses Abu Muadh al-Nahwi's interpretation of a Quran verse: **"He who made for you from the green tree fire."** (Yassin, 80), لَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا

According to Abu Muadh al-Nahwi, this verse refers to a light or fire that was given to Abraham, which represents Muhammad, may God bless him and grant him peace. The phrase "And when you kindle from him" means that we should follow the teachings of Muhammad and quote the religion.

2. According to Ibn Fourak's interpretation of the verse {**But that my heart may be at peace**} (2:260), وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي

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.

Sufi Tafsir

- Sufism used to be a type of devotional 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.
- 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.

Examples for Sufi Tafsir

Ibn-Alarabi explains God Almighty's saying regarding Idris,,

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا " And We elevated him to an honourable status by saying, "The highest of places is the place on which the millstone of the world of celestials revolves. It is the sun's sphere, and in it is the abode of Idris's spirituality."

He says, "As for the highest position, it is for us, the Muhammadans, as God Almighty said: 'And you are the highest, and God is with you.' This exaltation is above the place, not the status." they said this is according to the Quran: "So do not falter or cry for peace, for you will have the upper hand and Allah is with you. And He will never let your deeds go to waste".(Muhammad: 35) فَلَا تَهْتُوا

وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرَكُمْ أَعْمَالَكُمْ

Examples for Sufi Tafsir



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Also, in his interpretation of the Almighty's saying in Surah An-Nisa, يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ " O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women,(4:1)" 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, 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 into a maze of atheism and deviation

Some Sufis believe that during their spiritual practices, they reach a level where they can perceive the hidden meanings of the Qur'an's verses, and the knowledge they contain is revealed to them through divine means

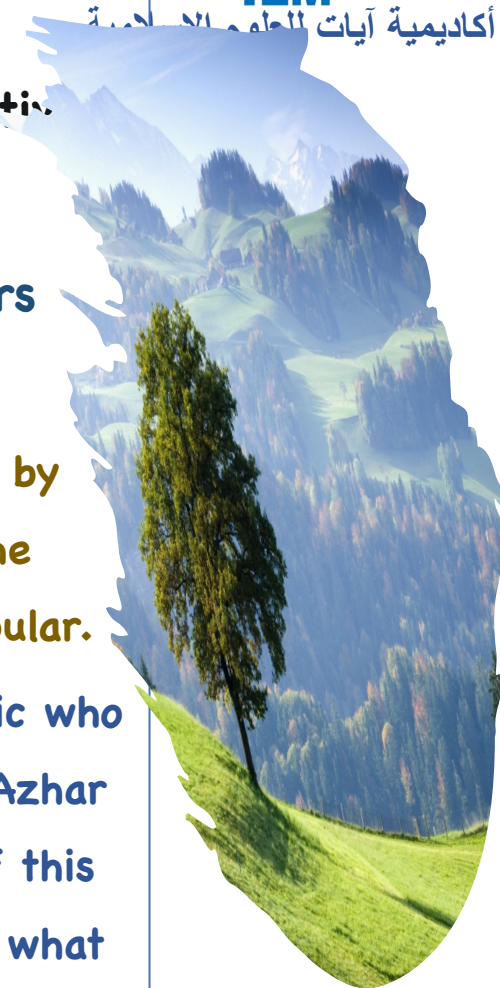
Tafseer al-Ishaaree

Tafseer Based on Inner Meaning



AYAAT ILM ACADEMY
أكاديمية آيات العلوم الإسلامية

- "Hidden" or "inner" interpretation is a type of Quranic interpretation that suggests each verse has a concealed meaning that only a few can comprehend.
- This type of tafsir was widely accepted among Sufis and was known for its imaginative interpretations.
- Most of these interpretations lacked any foundation in the Quran, so several scholars rejected it as a valid form of tafsir.
- Avoid using "Tafseer al-Ishare" due to its association with far-fetched interpretations, mainly by Sufis. Some interpreters focus on both apparent and hidden meanings, while others stick to the apparent meaning. Al-Aloosee's work is a famous example of the latter and could be more popular.
- One example of such work is the Tafseer of Muhee added ibn 'Arabi, a well-known Sufi heretic who d. 638 A.H). His Tafseer contains interpretations considered sinful to the extent that even al-Azhar University, which is well known for its Sufi leanings, has prohibited the publication and sale of this work. Here are three Ishaaree interpretations, listed in order of extremity, to give an idea of what tafseer al-Ishaaree is like.



Conditions to be met to Allow Tafseer al-Ishaaree

Some scholars allowed Ishaaree interpretation tafsir only if certain conditions are met:

- Firstly, the interpretation must not be used to derive any Fiqh rulings or 'Aqedah.
- Secondly, the Ishaaree interpretation must not contradict the apparent or literal meaning of the verse.
- Thirdly, it cannot be claimed that the Ishaaree interpretation is the only or primary meaning of the verse, thus negating the apparent meaning.
- Fourthly, the Ishaaree meaning must not contradict other aspects of the Shari'ah or common sense.
- Fifthly, the interpretation must have some basis in the Shari'ah.
- Lastly, it cannot be assumed that belief in the Ishaaree interpretation is obligatory.



The Dangers of Improper Tafseer



- 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 you were destroyed by your action; 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!" 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)".**
- 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."** 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!"** The Companions and early generations were very cautious when interpreting the Qur'an without the proper knowledge.

The Dangers of Improper Tafseer

- 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.



Books
of
Tafsir

lecture
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