



A 111 Uloom Al- Quran– Lecture No. 14

ULOOM AL-QURAN SCIENCES OF THE QURAN

UST. HALA AMERAH

Books
of
Tafsir

lecture
14

Lecture 14

**Contemporary Books
of Tafsir**

Tafseer Of The Jurists

Biographies of some famous commentators

Contemporary Books of Tafsir

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 either shortened or disregarded them completely.
- ❑ 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 Fee tafsir al- Quran

الجواهر في تفسير القرآن للشيخ طنطاوي جوهري



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.

Al-Jawaher fi tafsir al- Quran,

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."

Tafseer al-Manaar



Tafseer al-Manaar is a book written by Muhammad Rasheed Rida

(d. 1354 A.H.: 1935 CE). تفسير المنار للسيد محمد رشيد رضا.

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."

TAFSEER AL-MANAAR

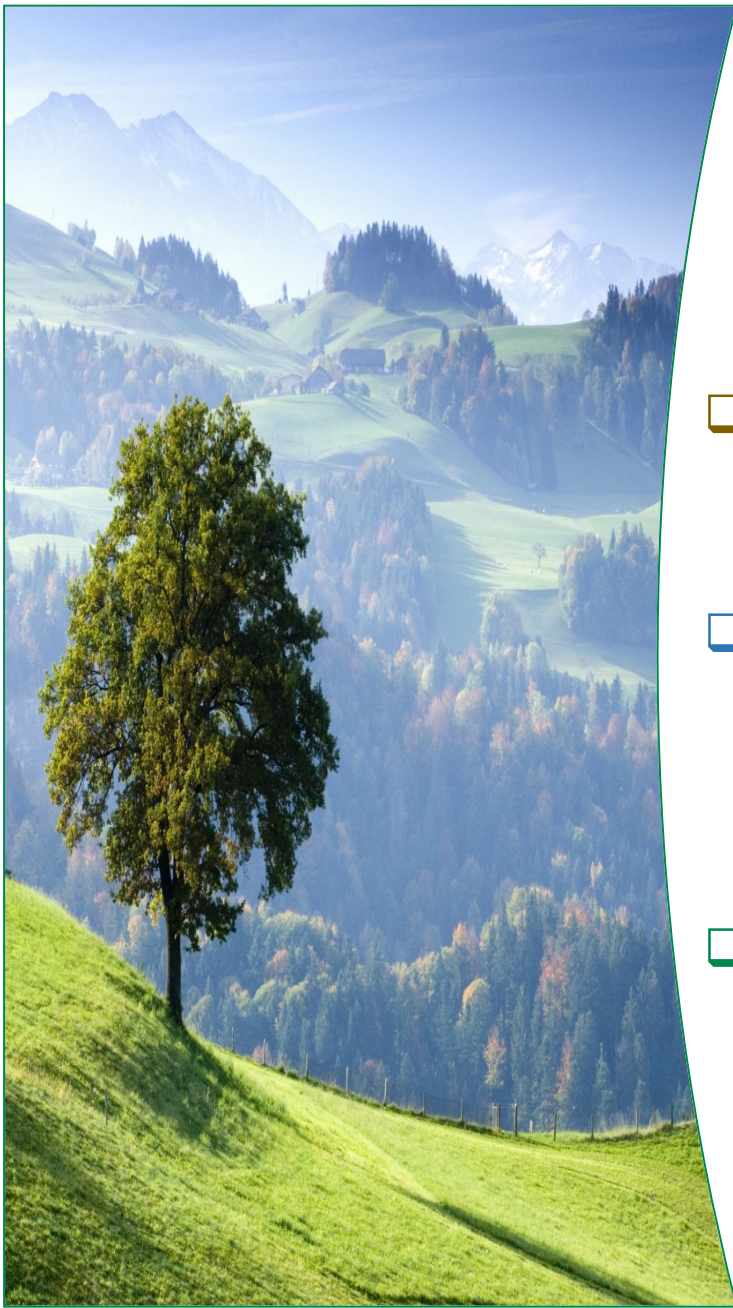
Muhamad Rida's interpretation of the Quran began from the start of the holy book and ended with the Almighty saying, "My Lord! You have surely granted me authority and taught me the interpretation of dreams. O Originator of the heavens and the earth! You are my Guardian in this world and the Hereafter. 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 وَلِيِّ فِى 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..



Fee Dhilaal al-Quran by Syed Qutub في ظلال القرآن

- ❑ 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.

Fee Dhilaal al-Quran by Syed Qutub



AYAAT ILM ACADEMY

أكاديمية آيات للعلوم الإسلامية

- ❑ 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.
- ❑ His love for literature and poetry sometimes led to his interpretation seeming to discuss works of Arabic literature rather than the Quran. As a result, some of his phrases were inappropriate for discussing such topics.

Al-Tafsir Albayani lil-Quran alkarim

التفسير البياني للقرآن الكريم لعائشة عند الرحمن (بنت الشاطئ)



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.

Al-Tafsir Albayani lil-Quran alkarim

تفسير البياني للقرآن الكريم لعائشة عند الرحمن (بنت الشاطئ)



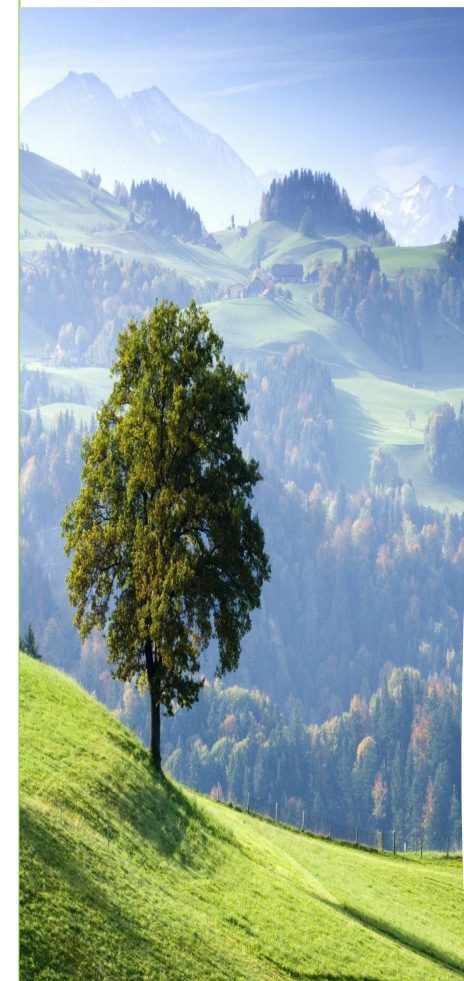
Bint Al-Shati' criticised the focus on ancient Arabic poetry in literature classes. She argued that the emphasis should be on the Holy Quran. Her graphical interpretation was commendable but overlooked the Quran's diverse facets. These include its miraculous meanings, regulations, judgments, and principles 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 purely from a literary perspective may offer a partial understanding of the text.

The Jurists' Tafsir Books

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.

TAFSEER OF THE JURISTS

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-Ikleel fee Istinbat al-Tanzeel by Al-Suyuti - manuscript.

TAFSEER OF THE JURISTS

التفسيرات الأحمدية 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 السائيس

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.

أضواء البيان للشيخ محمد الشنقيطي

Adwaa Al-Bayan by Sheikh Muhammad Al-Shanqeeti - printed.

Ahkam Al- Quran lil-Jassas



AY A A T ILM ACADEMY
أكاديمية آيات للعلوم الإسلامية

- ❑ 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.

Ahkam al- Quran lil-Jassas



ILM ACADEMY
أكاديمية آيات للعلوم الإسلامية

- ❑ 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.

Ahkam al- Quran lil-Jassas

- ❑ 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.**
- ❑ 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

- **Abu Bakr Muhammad bin Abdullah bin Muhammad bin Abdullah bin Ahmed Al-Maafiri Al-Andalusi of Seville. A distinguished scholar from Andalusia who wrote Ahkam al-Quran. The book is centred on the Maliki perspective and is widely regarded as a primary source for the Maliki school of thought. This school of thought is renowned for its impartial and just interpretation of the Quranic rulings.**
- **Ibn al-Arabi is a moderate scholar who doesn't show excessive passion for his doctrine or refute the opinions of his opponents; he sometimes overlooks scientific missteps made by a Maliki mujtahid. He limits himself to the verses of rulings and explains their different possibilities according to various schools of thought.**

Ahkam al-Qur'an li-Ibn al-Arabi

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 Israiliyaht.

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.

Al-Jami' Li -Ahkam Al-Quran Al-Qurtubi

- Abu 'Abdullah Muhammad ibn Ahmad al-Ansari al-Qurtubi (d. 1273CE/671H) (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.

Al-Jami' Li -Ahkam Al-Quran Al-Qurtubi

- He was not limited to the Maliki school of thought in his interpretation of the rulings of verses. In fact, 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 still 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-Jami' Li -Ahkam Al-Quran Al-Qurtubi

- ❑ 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 it's now accessible by the Egyptian Book House.

Adwaa' Al-Bayan



AYAAT ILM ACADEMY
أكاديمية آيات للعلوم الإسلامية

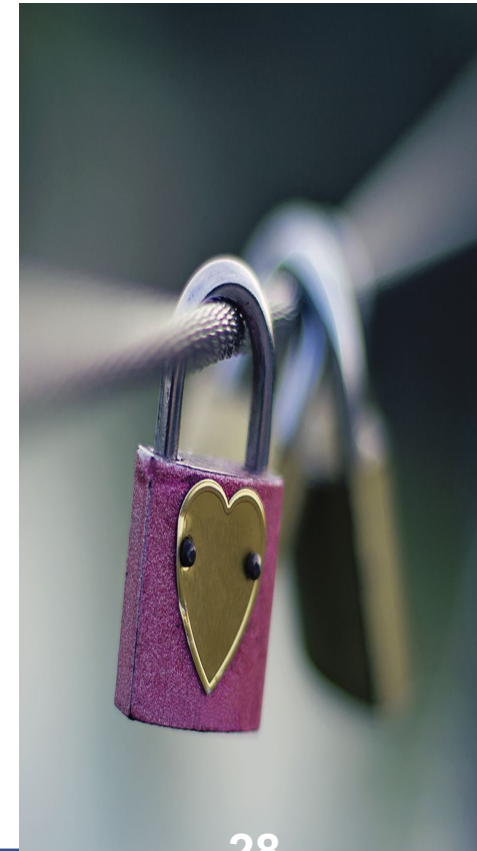
- Adwaa' al-Bayaan is a renowned work of Qur'anic interpretation written by Muhammad al-Ameen ash-Shanqeetee. In this work, the author employs the Quran to interpret itself, following the tafsir methodology with narrations and giving it precedence over others. It is an essential read for anyone studying Islamic knowledge.
- It is worth noting that the author passed away before completing the work. However, Shaykh 'Atiyyah Salim, his student, completed the last two volumes of the tafsir. Additionally, Adwaa' al-Bayaan fee 'Eedah al-Quran bi al-Quran is another highly respected work by Muhammad al-Ameen ash-Shanqeetee, considered by many as the most outstanding scholar of this century.
- In this work, the author has interpreted some verses of the Qur'aan with the help of the Qur'aan itself. However, not all verses have been interpreted. The author has used the tafsir methodology with narrations and considers it more important than other methods. If you are a knowledge-seeking student, this book is highly recommended for you. Please note that the list provided in the text needs to be completed, and some of the mentioned works may not be entirely accurate.



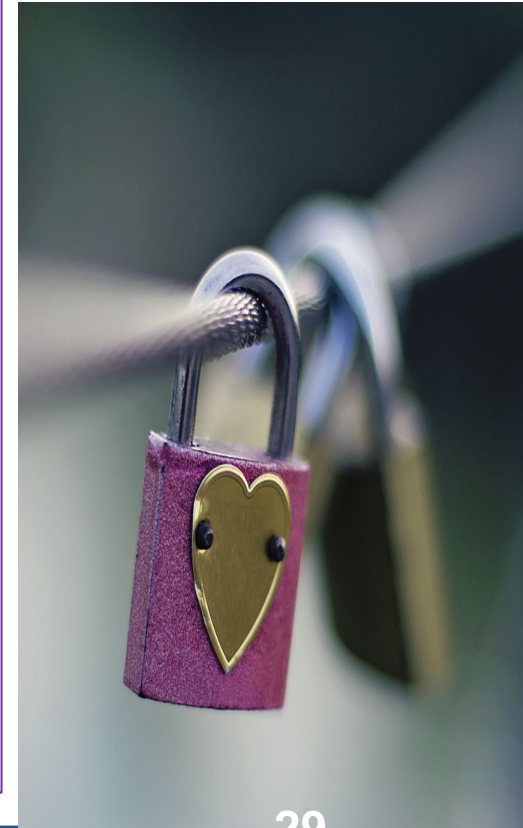
Biographies of some famous commentators

Ibn Abbas

- Abdullah bin Abbas bin Abdul Muttalib bin Hashim bin Abd Manaf al-Qurashi al-Hashimi was a cousin of the Messenger ﷺ. He was born three years before the Hijra, along with the other sons of Hashim. His mother's name was Umm al-Fadl Lubabah bint al-Harith al-Hilaliyya. He was 13 years old at the time of the Prophet's death. Abdullah bin Abbas performed Hajj during the reign of Uthman, was present at Siffin, and later became the governor of Basra until Ali's death.
- Ibn Abbas is a notable figure in Islamic history. He was a well-known translator of the Qur'an, a religious leader, and the chief interpreter. He was renowned 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.
- When Ibn Abbas was a young companion, he became respected because of his knowledge and understanding. The Prophet ﷺ embraced him and prayed to Allah to grant him wisdom. Omar saw the Prophet ﷺ summoning Ibn Abbas and prayed that he would gain a deep understanding of religion and its interpretation.



Ibn Abbas

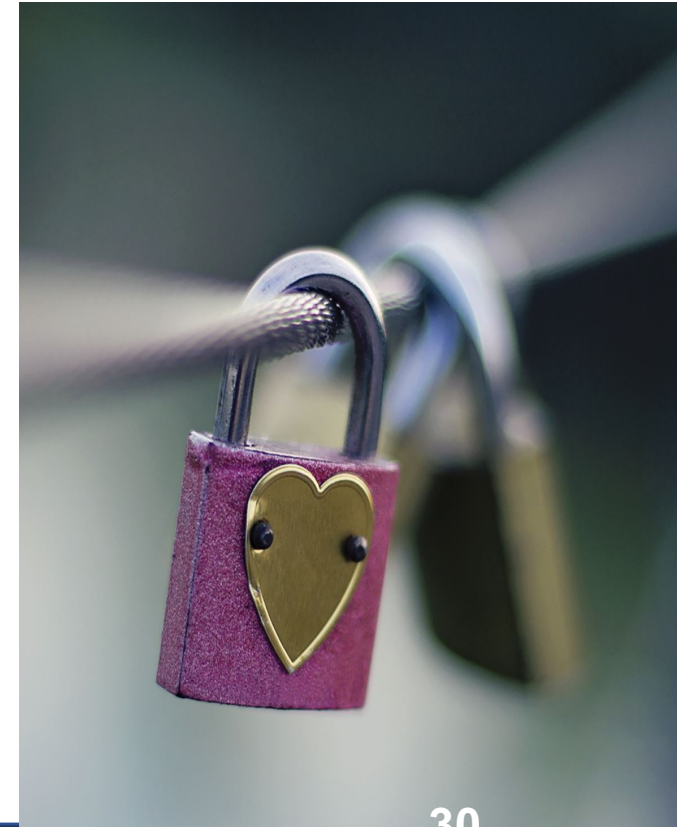


Saeed bin Jubayr heard Ibn Abbas tell a story about how Omar invited him to join the meetings with the Badr elders. Some people questioned why a young man like Ibn Abbas was included in their gatherings when they had their sons to attend to. But Omar explained that Ibn Abbas was someone they already knew. One day, Omar called them all together and brought Ibn Abbas in, as he sensed that Omar only did it to show them that he was worthy of being there. Then, Omar asked them what they thought about a 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, while others remained silent. Finally, Omar asked Ibn Abbas for his opinion, and he replied that the verse predicted the Prophet's death. He explained that he had learned this from the Prophet ﷺ himself.

Ibn Abbas

- Ibn Abbas is known for his multiple interpretations, collected in a brief, mixed interpretation called "Tafsir Ibn Abbas". It is considered long and has many unreliable paths; the best 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 path of al-Kalbi, narrated by Abu Salih, is the weakest of his paths. 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.
- Although Al-Kalbi is a preferred interpreter, his wrong doctrines make his interpretations doubtful. The narration of Al-Dahhak bin Muzahim Al-Kufi, which is based on the authority of Ibn Abbas, needs to be completed. 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 more assertive. Only some narrations from Ibn Abbas are authentic, so it's essential to identify the reliable ones from the weak or abandoned ones. Al-Awfi's path, based on Ibn Abbas's authority, is narrated by Ibn Jarir and Ibn Abi Hatim, but Al-Awfi needs to be more robust and more reliable.



Mujahid bin Jabr

- Mujahid bin Jabr al-Makki, Abu al-Hajjaj al-Makhzoumi al-Muqri, the mawla of al-Sa'ib bin Abi al-Sa'ib. مجاهد بن جبر المكي أبو الحجاج المخزومي المقرئ
- He narrated on the authority of Ali, Saad 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 and passed away in 102 or 103 AH. Yahya Al-Qattan stated that he died in 104 AH.
- رَوَى عَنْ عَلِيٍّ، وَسَعْدِ بْنِ أَبِي وَقَاصٍ، وَالْعَبَادِلَةَ الْأَرْبَعَةَ (عَبْدُ اللَّهِ بْنِ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَعَبْدُ اللَّهِ بْنِ الزُّبَيْرِ وَعَبْدُ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ)، وَرَافِعِ بْنِ خَدِيجٍ، وَعَائِشَةَ، وَأُمَّ سَلْمَةَ، وَأَبِي هُرَيْرَةَ، وَسَرَّاقَةَ بْنَ مَالِكٍ، وَعَبْدَ اللَّهِ بْنَ السَّائِبِ الْمَخْزُومِيَّ، وَخَلَقَ كَثِيرًا. وَرَوَى عَنْهُ عَطَاءٌ، وَعُكْرَمَةُ، وَعَمْرُو بْنُ دِينَارٍ، وَقَتَادَةُ، وَسُلَيْمَانُ الْأَحْوَلُ، وَسُلَيْمَانُ الْأَعْمَشُ، وَعَبْدُ اللَّهِ بْنُ كَثِيرٍ الْقَارِيَّ، وَآخَرُونَ.

Mujahid bin Jabr

- ❑ Mujahid, the head of the interpreters from the Tabi'een class, was considered the most knowledgeable in interpretation. He studied under Ibn Abbas and asked him for an interpretation of the Qur'an three times, stopping at each verse and inquiring about its revelation and context.
- ❑ Al-Thawri regarded Mujahid's interpretations as sufficient.
- ❑ Ibn Taymiyyah also relied on the interpretations of scholars such as Al-Sahafi and Al-Bukhari due to their reliance on Mujahid's work.
- ❑ Though Mujahid did not hear from Aisha directly, his hadith from her is considered mursal. His Mursal narrations on the authority of Saad, Moawyah, and Ka'b bin Ujrah are also considered Mursal.
- ❑ However, Yahya Al-Qattan regarded Mujahid's Mursal narrations as more beloved to him than Ata's Mursal narrations. Qatada regarded Mujahid as the most knowledgeable interpreter. Ibn Saad also described Mujahid as a trustworthy jurist and scholar with many hadiths.

Tafseer al-Quran al- 'Adheem' of Ibn Katheer

- ❑ Imad ad-Den Abul Fidaa Ibn Katheer was a well-known scholar who lived between 700 and 774 A.H. He received his education from prominent scholars such as Shaykh al-Islam Ibn Taymiyyah (d. 724 A.H.) and al-Hafidh al-Mizzee (d. 742 A.H.). His tafsir (interpretation) of the Quran, called Tafseer al-Quran al-Adheem, is the second most important reference after that of at-Tabari. Unlike At-Tabari's tafsir, Ibn Kathir's tafsir is written in simple language, making it easier for readers to understand.
- ❑ Although sometimes the author mentions different qira'at of a verse, he does not delve deeply into the Quran's grammar ('iraab). Some people criticise Ibn Kathir's tafsir for quoting Isra'iliyyat, which are stories from Jewish and Christian traditions that hold no value in Islamic teachings. However, Ibn Kathir believes these narrations can be mentioned but should not be believed or rejected. They cannot be relied upon except when they conform to the truth.

Tafseer al-Quran al- 'Adheem' of Ibn Kathir

- ❑ Despite criticism, Ibn Kathir's tafsir is still regarded as the most helpful work for students of knowledge new to learning about Islam. Ibn Kathir balances discussing and interpreting verses sufficiently to benefit the reader without going into excessive 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 mentioned by Suyootee, no other book has been written like it. The Tafsir is available in four average-sized volumes. Shaykh Abi Ishaq al-Huwaynee has already begun to edit the hadith in this tafsir critically, but only the first volume has been published so far.

Fakhruddin ibn 'Ali ar-Razi

Fakhr al-Din al-Razi was Muhammad bin Omar bin Al-Hasan Al-Tamimi Al-Bakri Al-Tabarstani Al-Razi. He was a renowned scholar born in Al-Ray(Iran) (543-606) AH in Herat.(Afghanistan) محمد بن عمر بن الحسن التميمي البكري الطبرستاني الرازي فخر الدين المعروف بابن الخطيب الشافعي الفقيه.

He was widely respected for his great command over religious and rational sciences, particularly in theology. He was also knowledgeable in logic and philosophy and authored numerous books, explanations, and commentaries. Although he faced criticism from some philosophers of his time, his contributions remain essential references for Islamic philosophers today.

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.

مفاتيح الغيب في تفسير القرآن، وتفسيره أسرار التنزيل وأنوار التأويل، وإحكام الأحكام، والمحصل في أصول الفقه، والبرهان في قراءة القرآن، ودرة التنزيل وغرة التأويل في الآيات المتشابهات، وشرح الإشارات والتنبيهات لابن سينا، وإبطال القياس، وشرح القانون لابن سينا، والبيان والبرهان في الرد على أهل الزيغ والطغيان، وتعجيز الفلاسفة، ورسالة الجوهر، ورسالة الحدوث، وكتاب الملل والنحل، ومحصل أفكار المتقدمين والمتأخرين من الحكماء والمتكلمين في علم الكلام، وشرح المفصل للزمخشري

Fakhruddin ibn 'Ali ar-Razi

- According to some scholars, Al-Razi was influenced by the rational sciences, which he merged with his knowledge of medicine, logic, philosophy, and wisdom. However, this combination of disciplines led him to stray from the true essence of the Qur'an and the meaning of its verses.
- In his work, he included concepts related to the rational sciences and their technical language that were not divinely revealed to him. As a result, his book lost its spiritual interpretation and guidance rooted in Islam. In fact, some critics even claimed that it contained everything except true interpretation, as previously noted.

Tafseer az-Zamakhsharee, Al-Kash-shaaf 'an Haqaa'iq at- Tanzeel

الكشاف في حقائق غوامض التنزيل وعيون الأقاويل في وجوه التأويل



AYAAT ILM ACADEMY
أكاديمية آيات للعلوم الإسلامية

• Mahmood ibn 'Umar az-Zamakhsharee al-Khwaarazmee (1075-1144 CE/467-538 AH).

□ He was a Hanafi scholar, Mu'tazila Aqedah, 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 Tafsir book. He was widely regarded as a language, meaning, and rhetoric expert. 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 well-respected scholar of the Mu'tazila school. He was proficient in Arabic language, Quranic interpretation, Hadith, grammar, and jurisprudence. His interpretations of Quranic verses were impartial, and he was known for his allegorical explanations. One of his most renowned works is the book Al-Kashshaf, which is a tafsir bir-Ra'y. Many other distinguished scholars, including Al-Alusi, Abu Al-Saud, and Al-Nasafi have cited this book.

Tafseer az-Zamakhsharee, Al-Kash-shaaf



AYAAT ILM ACADEMY

أكاديمية آيات للعلوم الإسلامية

- The scholar Ahmed Al-Munir has studied Al-Zamakhshari's interpretations without crediting him. 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.
- 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. الانتصاف
- The second book is "Al-Kafi Al-Shafi fi Takhrej Ahadith Al-Kashshaf" الكافي الشافي في تخريج أحاديث الكشاف" 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" : "حاشية الشيخ محمد عليان المرزوقي على تفسير الكشاف"
- The fourth book is "Mashahid Al-Isaf Ala Shawahid Al-Kashshaf" : مشاهد الإنصاف على شواهد الكشاف" written by Al-Marzouqi, which includes tafsir of various Mu'tazila doctrines. It has been reported from Al-Balqini that he said: "I extracted from Al-Kashshaf (Mu'tazila) through discussions."

Al-Shawkani



His name was Judge Muhammad bin Ali bin Abdullah Al-Shawkani (Al-Sanaani). He was a diligent imam who supported the Sunnah and suppressed heresy. He was born in the year 1173 AH in the town of Hijrat Shawkan and grew up in Sana'a. As a child, he started seeking knowledge by reading the Qur'an and listening to eminent scholars.

He memorized many texts on grammar, morphology, rhetoric, principles, and the etiquette of research and debate. Due to his knowledge and wisdom, he became an imam who was highly respected and admired. Throughout his life, he devoted himself to knowledge, reading, and teaching. He passed away in the year 1250 AH.

He was a follower of Imam Zaid and learned from him, excelled in it, and sought hadith. He also composed and issued fatwas. He surpassed the people of his time in his knowledge and became a supporter of the Sunnah while opposing its enemies.

Al-Shawkani



He believed in the prohibition of imitation and wrote a treatise on it called "Alqawl Almufeed fee Adilaat alijthad wa'taqleed" which means "Useful Saying in the Evidence of Ijtihad and Imitation". "القول المفيد في أدلة الاجتهاد والتقليد".

He was a prolific author who wrote on various subjects, including his interpretation of "Fath al-Qadir" and his commentary on "Nayl al-Awtar ala Muntaqa al-Akhar" by al-Majd Ibn Taymiyyah, the grandfather of Sheikh al-Islam. His books on the Usool of "Irshad al-Fahul" and his fatwas called "Irshad al-Fahul" are also noteworthy. Another significant work authored by him is "al-FatahAl-rabani's". Al-Shawkani's "Fath Al-Qadir" is a popular interpretation that combines narration, deduction, and jurisprudence of the verses, in which he relied on the great commentators such as Al-Nahhas, Ibn Atiyya, and Al-Qurtubi. It is well-received in many parts of the Islamic world.

**End of Uloom
Al-Quran's
Lectures**

All the Best

**Jazakum
Allah Kheir
Hala
Amerah**