# `ABD ALLAH IBN `ABBĀS, HIS QUR´ĀNIC EXEGESIS AND CONTRIBUTION TO THE INTERPRETATION OF THE QUR´ĀN

by

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**`Abd Allah ibn `Abbās, his Qur´ānic Exegesis and Contribution to the interpretation of the Qur´ān**

my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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## ABSTRACT

`Abd Allah ibn `Abbās (d.68/688) is certainly a pioneering exponent of Qur´ānic exegesis. His strategy involved firstly an intratextual approach for clarifying obscure words and phrases found in the Qur´ān. Thereafter, he resorted to the following intratextual strategies in order of importance:

a) Prophetic Tradition
b) Arabic Poetry
c) Comments of Jews and Christians
d) Personal Opinion

He applied hermeneutical principles informally which were later formalised by scholars like Al-Ṭabarī (d.310/923) and Ibn KaΦir (d.774/1373) who are exponents of the same genre of traditional exegesis. The impact of Ibn `Abbās upon these later exponents is substantial considering the extensive prevalence of verbatim quotations in both the later tafsīrs. At other times approximate paraphrases are found in them which can easily be accounted for by the phenomenon of oral literature. The conclusion arrived at is that the work of Ibn `Abbās is largely authentic.

In addition to an explication of the first fifty verses of chapter two of the Holy Qur´ān from all these authorities, biographical details on them are also provided for gaining closer understanding of the milieu in which they lived.

In the earlier chapters, the importance of Qur´ānic exegesis (or tafsīr) is given, which is followed by a lexical scrutiny of this term and its ramifications. Thereafter, the works of the three scholars are examined chronologically. The concluding chapter encapsulates significant arguments presented earlier and also briefly outlines allied avenues deserving further research.

**Commonly used terms**

| | |
|---|---|
| **Al-Tafsīr al-Ma´ΦūR** | Traditional exegesis |
| **Asbāb al-nuzūl** | Circumstances of revelation |
| **Āyāt** | Verses of the Qur´ān |
| **ĦadīΦ** | Traditions of the Prophet Muḥammad (peace be upon him) |
| **Isnād** | Chain of narrators found in ĦadīΦ Literature |
| **Isrā´īliyāt** | Narrations from persons consulting Israelite sources |
| **Mansūkh** | Abrogated verses |
| **Matn** | Text of Traditions / ĦadīΦ |
| **Mufassirūn (sg. Mufassir)** | Qur´ānic exegetes / commentator / interpreter |
| **Muḥkam / Muḥkamāt** | Clear / Implicit verses |
| **Nāsikh** | Abrogator |
| **Qirā´at** | Recitation |
| **Qur`ān** | Divine Scripture of Muslim |
| **Šarī`ah** | Islamic law |
| **Sūrah** | Chapter of the Qur`ān |
| **Tafsīr** | Exegesis, Commentary of the Qur`ān |
| **Ta´wīl** | Exegesis, commentary of the Qur`ān |

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## TRANSLITERATION

The Arabic script is written from the right to left. The Arabic alphabet consists of 28 letters (ħarf, pl. ħurūf) and 29 letters if the Hamza is taken as a separate letter. The letters are all consonants. The ʻAlif (ا), Waw (و ) and Ya (ي ) are also used as long vowels or diphthongs.

The following system of transliteration gives Arabic characters the approximate phonetic sounds they represent.

### THE ARABIC ALPHABETS

| Arabic Alphabet | Names of letters | Transcription (small letters) | Transcription (capital letters) |
|---|---|---|---|
| ا | ʻalif | a | A |
| ب | bāʻ | b | B |
| ت | tāʻ | t | T |
| ث | Thāʻ/ Φ āʻ | Φ | Φ |
| ج | jīm | j | J |
| ح | ħāʻ | ħ | Ħ |
| خ | khāʻ | kh | kh |
| د | dāl | d | D |
| ذ | δāl | Δ | δ |
| ر | rāʻ | r | R |
| ز | zay | z | Z |
| س | sīn | s | S |
| ش | šīn | š | Š |
| ص | śad | ś | Ś |
| ض | Đad | đ | Đ |
| ط | ŧāʻ | ŧ | Ŧ |

| | | | |
|---|---|---|---|
| ظ | žā´ | ż | Ž |
| ع | ع Ain | ` | ` |
| غ | غ Ain | ğ | Ğ |
| ف | fā´ | f | F |
| ق | qāf | q | Q |
| ك | kāf | k | K |
| ل | lām | l | L |
| م | mīm | m | M |
| ن | nūn | n | N |
| ه | hā´ | h | H |
| و | waw | w | W |
| ى | yā´ | y | Y |
| ء | hamza | ´ | ´ |

**ARABIC VOWELS**

| Short | Vowels | Long | Vowels | Diphthongs | |
|---|---|---|---|---|---|
| | | | | | |
| اَ | A/a | آ | Ā/ ā | | |
| اِ | I/i | اِى | Ī/ ī | اَوْ | Ay |
| اُ | U/u | اُو | Ū/ ū | اَى | Au/aw |

When the letter tā (ة ) is used as a feminine ending, it is written as a hā with two dots.

The tā marbūtah is not pronounced in modern Arabic except when followed by a word beginning with a vowel.

# CHAPTER ONE

# INTRODUCTION

## 1.1. STUDY OF THE HOLY QUR'ĀN

Debates and discussions among Muslims about issues such as the following about the Holy Qur'ān need to be taken into account: Is it easy to read and comprehend it? What is the position regarding the study of the Holy Qur'ān in groups? What was perturbing to many Muslims was the qualifications of those who conducted and joined these groups and at their random quoting of verses from the Holy Qur'ān. Another question that arose was as to whether these people possessed sufficient knowledge of the Arabic language and Qur'ānic sciences to qualify them to interpret the Holy Qur'ān.

The Holy Qur'ān is important to Muslims for it is a sacred Scripture of Islam which contains the Divine revelation from Allah to His final Messenger Muḥammad (peace be upon him), who in turn transmitted it to mankind. Being the basic source of guidance for the Muslims, the Muslim parents ensure that their children learn the recitation of the Arabic script and the Holy Qur'ān from an early age. It is amazing to observe Muslim children of tender age not only reciting the Holy Qur'ān but also memorising portions of the Holy Qur'ān and some even the entire Sacred Book. This is a commendable act but is it sufficient or do we require to know more about this Divine Scripture?

The question is how much do we know about the Holy Qur'ān and the message it contains? Is the Holy Qur'ān a Scripture that is to be read ritually without any understanding? How should individuals approach the study of the Holy Qur'ān and what tools and mechanisms should they employ in endeavouring to understand it?

The Holy Qur'ān mentions its main purpose as the guidance to those who are Allah-conscious (2:2); a criterion between right and wrong (2:185); a healing for the diseases in people's hearts and a guidance and mercy for the believers. (10: 57). In brief the aim of reading the Holy Qur'ān is to understand its message and guidelines for individual, societal and universal life and for the upliftment of mankind in all spheres.

It is unfortunate that Muslims these days do not know much about the Holy Qur'ān and the message it contains. Without being critical of the Madrassah (Religious school associated with a mosque) or Maktab (Elementary Islamic schools) systems in Muslim and non-muslim countries, which serve the needs of Muslim children by providing Islamic knowledge at a basic level, it does not include the study of the Holy Qur'ān. The Holy Qur'ān presents a code of life for the development of human society; gives guidelines on the Islamic belief system, ethics and covers various aspects of human life. We often find Muslims confining their contact with Islam to mere ritualism and adopting other systems in their legal, economic, political and moral aspects.

As the Madrasah system was unable to fulfil this need many Muslims have established discussion groups for the study of the Holy Qur'ān. This is a commendable activity and should be encouraged. But at the same time, these persons and groups should learn the skills and use the tools and mechanisms in the study of Qur'ānic exegesis. According to Doi, the Sciences of the Qur'ān ('Ulūm al-Qur'ān) was being studied in the very lifetime of the Prophet Muhammad (peace be upon him), alongside all aspects related to the understanding of the Holy Qur'ān (1997: XVII).

Doi further mentions aspects the reader should learn in order to understand the message of the Qur'ān "its contents along with its wahy [revelation], jam' [preservation], tartīb [chronological and textual order], qirā'at [recitation], asbāb al-nuzūl [causes for revelation], tafsīr [exegesis] and all related concepts which help in better grasping the message of the Glorious Qur'ān" (1997: XVII-XVIII).

Von Denffer writes that the Holy Qur'ān is a message from Allah and in order to grasp its message, one needs to understand its contents and require a deep and detailed study of the Qur'ān; learning the circumstances of revelation, its meaning and implications. He gives three stages in approaching the Qur'ān:

> "first, **receive** the message of the Qur'ān by reflecting upon it and studying its meanings, second, **understand** the message of the Qur'ān by reflecting upon it and studying its meanings; third, **apply** the message of the Qur'ān by ordering your personal life as well as the life of society according to its message" (1983 : 7).

Zarabozo on mentioning the interpreting of the Qur'ān in a proper manner states:

> "Even if the reader understands the goals of the Qur'ān and approaches it with the proper reverence and attitude, it still will not guide him correctly if he fails to interpret and understand it correctly. If the reader does apply the proper places and methodology of Qur'ānic exegesis (tafsīr) during his reading and study of the Qur'ān, it will be likely that the Qur'ān will be saying one thing and guiding to one path while the reader gets contrary ideas from it and, thereby, follows a way other than the one that Allah is showing him in the Qur'ān" (1999: 187).

Most scholars have mentioned that the study of the Sciences of Qur'ān ('Ulūm al-Qur'ān), began from the time of the Holy Prophet (peace be upon him) and was developed, nurtured and transformed over the centuries. Over the ages many scholars of Qur'ānic exegesis (tafsīr) have produced works dealing with different aspects. There are many prominent scholars of tafsīr during each generation from the early period of Islam. Among the companions of the Prophet (peace be upon him) was 'Abd Allah ibn 'Abbās, a young and close relative of the Prophet Muhammad (peace be upon him). Other famous names in this field are: Muqātil ibn Sulaymān , Abū Ja'far Al-Ṭabarī, Abū Ja'far Muhammad Al-Tūsī, Maḥmūd ibn 'Umar Al-Zamakhšarī, Fakhr al-Dīn Al-Rāzī, 'Abd Allah ibn 'Umar Al-Baydāwī, Ismā'īl ibn

`Umar Ibn KaΦīr, Jalāl al-Dīn Al-Suyūtī, Fayđ Al-Kashānī, Abū `l Φanā Al-Ālūsī, Muḥammad `Abduh, Rašīd Riđa and many others.

## 1.2. INTEREST IN THE RESEARCH PROJECT

The last two decades of the twentieth century witnessed a resurgence in interest in the study of Islam; the Holy Qur´ān, ĦadīΦ, history and socio –political aspects of Islam. The study of the Holy Qur´ān was high on the list of youth who held group discussions or Ħalqah mainly to understand the basic message. This was a commendable undertaking but there were objections from the `Ulamā` fraternity and orthodoxy, as these youth paid less interest to the ĦadīΦ, Šarī`ah and the opinions of the `Ulamā`. Their main reference of study was the commentary of the Holy Qur´ān by Yusūf `Alī.

My interest in and contact with the Holy Qur´ān began at an early age and I spent many hours reciting the Holy Qur´ān and reading English translations and commentaries that were available. This led me to study Islam in Pakistan and the Arabic language in Saudi Arabia which enabled me to learn the Arabic language and have a greater understanding of the Holy Qur´ān. A distinguished Islamic scholar who further cultivated and instilled interest in my study of the Holy Qur´ān was the late Dr Maulana Fazl-ur-Rahman Ansari. In his book The Qur´ānic Foundations and Structure of Muslim Society, he presented the ethical teachings of the Qur´ān. He gave seven reasons for confining his research to the Holy Qur´ān in his dissertation, while at the same time clarifying that he did not deny the importance and authenticity of ĦadīΦ Literature (1973 : xxi - xxiv). Ansari mentions the role of the Qur´ān as the Book of Guidance giving a well-coordinated System of Belief, a fully integrated philosophy and a comprehensive code of Practice (Ansari 1973: xxiv - xxvi).

After perusal of some commentaries, tafsīr works and books on Qur´ānic Sciences, I found a need to increase my knowledge in this field. I read Al-Ŧabarī, Ibn KaΦīr, Zamakhšarī and others before studying tafsīr in the formative period as many books in this genre possess references and quotes from them. Western writers like Goldziher, Bell, Watt, Rippin and many others have undertaken to look at the early contributors to the field of tafsīr. The need to research the field of Qur´ānic sciences and the early development of Qur´ānic exegesis led me to look at a prominent scholar of the early period, `Abd Allah ibn `Abbās. He, along with other companions of the Holy Prophet (peace be upon him), played a prominent role in the understanding and interpretation of the Qur´ānic text.

## 1.3 LITERATURE REVIEW

In my reading of books on Qur´ānic exegesis in both Arabic and English, I endeavoured to look for material on early contributors in this field. The books on Qur´ānic sciences discussed the development, types of tafsīr, concepts and related aspects. Ibn `Abbās is mentioned in most books dealing Qur´ānic exegesis.The writers discuss his life, relationship with the Prophet (peace be upon him) and four-rightly guided Khalifs along with his intellectual aptitude and achievements. Often his quoted on the authority of his students.

Al-ðahabī in his book, Al-Tafsīr wa 'l-Mufassirūn, discusses the life of Ibn `Abbās, his status and achievements. Von Isaiah Goldfeld mentions the ascription of a Tafsīr to Ibn `Abbās like his predecessors, Sprenger, Noldeke, Goldziher and Brockelman, who tried to discredit the contribution of Ibn `Abbās in the field of Qur´ānic exegesis. Fuat Sezgin in his introduction to the study of Tafsīr and ĦadiΦ, does not refer to a definite book of **Tafsīr Ibn `Abbās**, but rather to sources for an eventual reconstruction of it (Goldfeld, 1981: 127).

Even bibliographers like Ibn al-Nadīm (d.995) and Taşköprözade (d.1580) mention a book entitled **Tafsīr Ibn `Abbās.** Both discern the lines of transmission or version of **Tafsīr Ibn `Abbās** and the involvement of his students in transmitting his interpretation and authorship. Rippin (1990) endeavoured to clear the confusion which existed about the ascription and authorship of **Tafsīr Ibn `Abbās.** He examined the various versions ascribed to Ibn `Abbās and established a criteria for dating these works.

Most of the works refer to Ibn `Abbās mention him as the basic source for Tafsīr material and as a pioneer in the field of Qur´ānic exegesis and hermeunetics. There is a need to analyse and compare the actual text of **Tafsīr Ibn `Abbās** with those found on the authority of Ibn `Abbās in other exegesis.

## 1.4. OBJECTIVE AND SCOPE

The thesis of this undertaking is **`Abd Allah ibn `Abbās. his Qur´ānic Exegesis and Contribution to the interpretation of the Qur´ān**

The objective of this thesis may be presented as follows:

To undertake a study on an early Qur´ānic exegete, `Abd Allah ibn `Abbās, who is mentioned and quoted in books of Qur´ānic exegesis and Tradition. A biography of `Abd Allah ibn `Abbās will be investigated from primary biographical books.

## 1.5. METHODOLOGY AND PRESENTATION

The impact of Ibn `Abbās contributions on two popular tafsīr works is then made; namely, the tafsīrs of Al-Ŧabarī and Ibn KaΦīr. These scholars were from different centuries; Al-Ŧabarī is from the third century Hijrah (ninth century CE) and Ibn Kathir belonged to the eigth century Hijrah (fourteenth century CE). The tafsīrs of Al-Ŧabarī and Ibn KaΦīr are part of genre known as Tafsīr al-Ma´Φūr and are studied and referred to by scholars of Qur´ānic exegesis at Islamic institutions of higher learning.

Now follows a brief discussion on the special genre of Qur´ānic commentary used by these authorities together with brief comments on Al-Ŧabarī and Ibn KaΦīr.

The Tafsīr al-Ma´Φūr were compilations of traditions through a sound chain of transmissions from the companions and the works of the previous generations. They contain explanations of the Holy Qur´ān by itself, explanations by the Prophet (peace be upon him) and interpretations by companions of the Prophet (peace be upon him). Undoubtedly, the first two sources of interpretation are the highest sources of tafsīr,

which cannot be equated nor superseded by any other source. Then the scholar of Qur'ānic exegesis can resort to the interpretation by the Ṣaḥābah, who were witnesses of the revelations and who learnt from the Prophet (peace be upon him) himself, being part of the first generation of the Muslim ummah (Von Denferr 1983: 126).

Al-Ṭabarī wrote an outstanding book on world history, Tā'rikh al-rusul wa 'l-mulūk and the Qur'ānic commentary known as Jāmi' al-Bayān 'an ta'wīl āyat al- Qur'ān He mainly utilised ḤadīΦ as the source of his tafsīr and exceeded his predecessor, Ibn `Abbās, in the scope of his collection and in the degree of his critical analysis of these narrations. Heribert Horst has computed 13 026 different isnāds that occur in more than 35 400 places. Many of the oldest narrations of these isnāds lead to Ibn `Abbās, and his disciples Mujāhid and Al-Ḍaḥḥāk. Horst further concludes that Al-Ṭabarī probably utilised only a few complete books of previous scholars, while other works came in abstract or abbreviated form (Smith 1975: 59).

Despite Al-Ṭabarī's tafsīr being classified as Tafsīr al-Ma'Φūr, he resorted to making his own evaluation on the content received by him. His work has been the epic of Traditional exegesis and the basis for later tafsīr works. Besides presenting the existing material on Qur'ānic exegesis, he made use of lexical explanation, additional legends, grammatical and philological opinion, variant readings, poetic allusions, abrogation and aspects of law and dogma (Smith 1975: 60).

Ibn KaΦīr, like his predecessor Al-Ṭabarī, has written a book on world history and Qur'ānic exegesis. He lived in a period when Qur'ānic exegesis became less flexible, less based on personal interpretation and more exclusively traditional in its compilation. The tafsīr of Ibn KaΦīr, Al-Qur'ān al-`Aẓīm, is basically devoted to a collection of ḤadīΦ (Traditions of the Prophet (peace be upon him)) related from the companions of Prophet Muḥammad (peace be upon him), with an addition of explanatory comments of his own. Muslims consider the Tafsīr of Ibn KaΦīr as standard among the great tafsīr works and it is studied at higher Islamic Institutions.

The Tafsīr of Ibn `Abbās is the main focus of investigation in this study. In addition, the tafsīrs of Al-Ṭabarī and Ibn KaΦīr are included in this investigation, in order to compare the various narrations in these works from Ibn`Abbās. Due to the vastness of these works, it is impossible to look at the commentary of the entire Qur'ān. For the purpose of this study, the narrations of `Abd Allah ibn `Abbās on the first hundred verses of Sūrah al-Baqarah are taken from the tafsīrs of Ibn `Abbās, Al-Ṭabarī and Ibn KaΦīr.

The isnād (chain of narrators) of Ibn `Abbās in the tafsīrs of Al-Ṭabarī and Ibn KaΦīr are studied. The isnād of each narration per verse is presented followed by the matn (text). The text of the tafsīrs is analysed and a comparison of the narrations of the two tafsīrs undertaken. Then there will be a discussion on the use of lexical and grammatical rules, the asbāb al-nuzūl and Isrā'īliyāt in explaining Qur'ānic verses.

This substantiates the argument that `Abd Allah ibn `Abbās and the tafsīrs ascribed to him contributed in an informal manner to the methods and approaches used by scholars in the field of Qur'ānic science and exegesis.

The introductory chapter presents the reason for selecting this topic and the methodology used in the thesis.

In the following chapter an introduction to tafsīr is presented. Here the meaning of tafsīr, its development and other aspects of Qur'ānic sciences are discussed. It further deals with asbāb al-nuzūl (circumstances of revelation), Isrā'īliyāt (narrations from persons consulting Israelite sources), grammar and lexical meanings in the Qur'ān, the muḥkam and mutašābih (Explicit and allegorical verses) and nāsikh and mansūkh (Abrogating and abrogated verses).

In Chapter Three, a bibliography of 'Abd Allah ibn 'Abbās is presented basically from Arabic biographic sources. It begins with his birth, childhood, relation to the Prophet (peace be upon him) and the latters prayers for him, family life, adulthood and demise. Then a number of quotations of prominent persons are given in tribute to him. Details of his sources of information and students are also given.

Chapter Four begins with a brief discussion of the biographical sketches and tafsīrs of Al-Ṭabarī and Ibn KaΦīr.

Chapter Five deals with the analysis of verses 1-50 of Surah Al-Baqarah from the tafsīrs of Ibn 'Abbās, Al-Ṭabarī and Ibn KaΦīr. Here the isnād of Ibn 'Abbās in the two tafsīrs are noted with the matn (text) per verse, which will both be analysed.

In the concluding chapter, there will be discussion on the tafsīrs ascribed to Ibn 'Abbās, the isnāds of Ibn 'Abbās, the authorities and students of Ibn 'Abbās and the isnāds found in the tafsīrs of Al-Ṭabarī and Ibn KaΦīr. This will be followed by a discussion of the hermeneutical principles, a comparison of the methods used in both tafsīrs and the informal use of these methods by Ibn 'Abbās.

The findings made are:

- The informal application of hermeneutical principles by Ibn 'Abbās were later applied more formally by later scholars like Al-Ṭabarī and Ibn KaΦīr.

- Investigation into the authenticity of the tafsīr of Ibn 'Abbās has to consider the best findings of the isnād system and contemporary oral literature.

# CHAPTER TWO

# INTRODUCTION TO TAFSIR

## 2.1. INTRODUCTION

For Muslims, the Qur'ān is the word of Allah revealed to the Prophet Muhammad (peace be upon him), through the agency of Angel Jibrā'īl (Gabriel). The Holy Qur'ān became the source of guidance for the Muslim community, a basis for its constitution and an exponent of a comprehensive system and practical approach to all aspects of life.

The Muslims from the early days believed the Holy Qur'ān to be divine in its origin, as well as, being preserved and protected by Allah in its entire form. During the process of the collection of the Qur'ān by the Caliph Abū Bakr and later 'UΦmān, great care was taken to facilitate the collating of the Qur'ān, by employing the services of the Ḥuffaz (memorisers of the Holy Qur'ān) and comparing their recitation with the written text. Thus the purity and authenticity of the text remained intact and is accepted as such to this day.

However, the understanding and interpretation of the Holy Qur'ān was a preoccupation of some pious scholars, to ensure that the exposition of the teachings of Islam was in accordance with the explanation and verification by the Prophet (peace be upon him), as he was the recipient and exponent of the Divine revelation.

Before discussing the exegesis of the Qur'ān attributed to 'Abd Allah ibn 'Abbās, a brief introduction to Tafsīr literature and its development would be appropriate. Tafsīr of the Qur'ān was one of the early intellectual pursuits undertaken by the Companions of the Prophet (peace be upon him), which assisted in the formation of the Šarī'ah based on the Qur'ān.

## 2.2. MEANING OF TAFSĪR

The words, Tafsīr and Ta'wīl are terms used for referring to the exegesis and commentary of the Qur'ān. The Holy Qur'ān mentions the word Tafsīr: "And no issue do they bring to you but we bring forth to you the truth and the best explanation" (25.33). The literal meaning of Tafsīr is 'explanation,' 'expounding' and 'interpretation.' It is derived from the Arabic verb, fassara meaning 'he rendered (a thing) apparent, plain or clear (Lane 1984: 1/2397).

The word Tafsīr technically refers to the comprehensive understanding and knowledge of the Holy Qur'ān and an elucidation of its profound meaning, extraction of its rules, wisdom and maxims (Ushama 1995: 5). It is also known as exegesis of the Qur'ān.

The word Ta'wīl is mentioned in the Holy Qur'ān: "... and none knows its hidden meaning except Allah" (3:7). Ta'wīl refers to 'interpretation,' 'reclamation of meanings' (Śābūnī 1401/1981: 62). It is also claimed that ta'wīl was first used for exegesis and some 'Ulamā' (Muslim scholars and scientists) advocated that ta'wīl and tafsīr are synonymous. Ta'wīl also means tadbīr, taqdīr and tafsīr and is translated as 'meditation,' 'contemplation' and 'interpretation' respectively (Ushama 1995: 5).

Some Muslim scholars in the early days observed a slight variation in meaning between tafsīr and ta'wīl, whereas Mujāhid mentions that the 'Ulamā' had taken ta'wīl to imply the tafsīr of the Qur'ān, which is the popular view held by contemporary commentators and scholars of Islam (Śābūnī 1401/1981:62). According to the former, tafsīr refers to the external meaning of the Qur'ān, whereas ta'wīl is a preponderance of some of the many possible meanings of a word or verse. Al-Suyūtī, after some research, observes that tafsīr is the enlightenment of the external meaning of the Qur'an, while ta'wīl is the deduction of the concealed meanings and secrecies of the Almighty Allah (Ushama 1995: 6). Ālūsī and other scholars of the Qur'ān also advocated the same view.

During the course of its development, the distinction between tafsīr and ta'wīl was virtually forgotten and they became almost synonymous and both basically implied the understanding and interpretation of the Holy Qur'ān and Qur'ānic exegesis. Despite this, we find that scholars used the word ta'wīl to elucidate the possible and closest meanings based on their deductive conscience, giving a sense of meaning which may be different from that conveyed by the apparent words of the Qur'ānic verse (Faruqi 1982: 2).

McAuliffe states that although the words tafsīr and ta'wīl are apparently synonymous during the earliest period, and the significations of these two terms began to diverge as the Qur'ānic sciences developed in the classical period, Tafsīr remained the term of more limited denotation, often restricted mainly to philological exegesis, while ta'wīl connoted hermeneutical approaches that give greater insight to meanings in the text or to align the text with particular theological and philosophical leanings (McAuliffe 1991: 18).

## 2.3. DEVELOPMENT OF TAFSĪR

The Holy Qur'ān is the source of guidance for Muslims at the level of their belief system and practices. From the early days of the new Islamic society, there has been a sustained involvement of Muslims in the understanding of Divine revelation enshrined in the Holy Qur'ān. With the spread of Islam beyond the Arabian Peninsula, the people embracing Islam came from different backgrounds and circumstances. After some time, the need arose for further explanation and interpretation of the Divine message according to new conditions prevalent in the different Muslim societies. The diverse interpretations of the Holy Qur'ān during the course of the intellectual development in Muslim history is dependent upon the age, language of the intellectual achievements and spiritual milieu in which the exegetes (Mufassirīn) lived (Faruqi 1982: 1).

A brief discussion of the various stages in the development of Tafsīr Literature will now be given.

## 1) The Prophetic Period

The question arises if there really was a need for Qur'ānic interpretation during the life of the Prophet (peace be upon him)? The Holy Qur'ān asserts that it was revealed in the perspicuous Arabic tongue (26:195). Linguistically the Qur'ān was presented in the best form which is unsurpassed in literature. This excellent quality, which was greatly emphasised by the Qur'ān itself, indicates to the Arabs that the message that Muḥammad (peace be upon him) presented was from a Divine source in their own language to make arguments clear (12: 2); it is in clear Arabic speech other than a language they may falsely claim as foreign (16: 103) and for which they may seek clarity (41: 44). It is without any defect (39: 28) for people of knowledge (41:3) that they may comprehend it (43: 3). Thus it may be claimed that there was no need for any interpretation of the Qur'ān since the Qur'ān was in the language of the Arabs and naturally comprehended by them.

However, Muḥammad Ḥusayn ẟahabī mentions that scholars differed in their opinion as to whether the Companions (Śaḥābah) of the Prophet Muḥammad (peace be upon him) were able to readily comprehend the Qur'ān or not (1976: 1/33). Whereas Ibn Khaldun asserted that every Arab and more so the Śaḥābah must have naturally comprehended the Qur'ān, there is evidence to indicate that even some of the close Śaḥābah experienced difficulty in understanding some of the verses of the Qur'ān.

Thus it may be accepted that the first Mufassir (commentator/ interpreter) of the Qur'ān was Muḥammad (peace be upon him), the recipient of the Divine message. But scholars differ in their opinion whether he commented on only certain verses or the entire Qur'ān. They base their view on a report by `Āishah, the wife of the Prophet Muḥammad (peace be upon him): "The Prophet commented on some of the verses of Allah's Book only (and his commentary consisted of) what Jibrā'īl had taught him" (Sawwaf 1980: 137).

However the Qur'ān exhorts the Prophet Muḥammad (peace be upon him) to expound unto mankind, that which has been revealed to them, that they may perchance ponder over it (16:44). It was the duty of the Prophet (peace be upon him) to explain the finer details of the Qur'ān and demonstrate its application. Thus the Prophet (peace be upon him) through his daily conversations and actions explained and implemented the verses and injunctions of the Qur'ān according to the knowledge bestowed upon him by Allah for that purpose. At the same time the Muslims were told by Allah that the best role model for them to follow was the Messenger of Allah (peace be upon him) (Qur'ān 33: 21) as he was the practical exponent of the teachings of the Qur'ān. Therefore they were to observe, learn, obey and imitate the Prophet (peace be upon him) in his daily activities.

There are many verses which the Śaḥābah themselves were unable to understand correctly where the Prophet further clarified matters for them. For example, it is mentioned in the Qur'ān: "And the male and female thief, cut off their hands" (5: 38).

To know precisely how to apply the injunction of this verse is to refer to the understanding and practical application by the Messenger of Allah (peace be upon him). The verse employs a general word like "thief" and "hand." For example, the

Arabic word yad implies the entire hand from the fingertips to the armpit. Here the Prophet (peace be upon him) explained that this injunction implied that only the hand up to the wrist was to be amputated. Furthermore, he indicated that not every thief would be covered by this rule since no amputation was to be observed for a theft valued at less than a dinar (Zarabozo 1999: 214).

In another verse it is stated regarding the period of fasting:

> "And eat and drink until the white thread becomes distinct from the black thread of the dawn." (Qur'ān 2: 187)

When this verse was revealed, 'Adiy ibn Hātim kept two threads under his pillow, one black and one white. He checked daily to see if he could distinguish between the two and thereby deduce the time of dawn. The Prophet (peace be upon him) heard about this and remarked that this companion must have a very large pillow as the verse refers to the differentiation between the white streak of dawn and that of the night (Al-Jaśśaś 1916: 1/288).

In other verses Allah commands the Muslims to perform Śalāh (prayer) but He does not explain exactly how it is performed. The correct method of performing Śalāh with all its supplications, postures and regulations are shown and taught by the Prophet (peace be upon him). He said to his companions: "Pray as you see me praying" (Al-Bukhārī n.d.: 1/155 and Zarabozo 1999: 218).

Ibn Khaldūn mentions in his Al-Muqaddimah, "The Prophet (S.A.W.) used to clarify the mujmal (ambiguous verses) and indicate how to distinguish between the abrogating verses and the abrogated ones, and make this clear to his Companions" (n.d.: 382).

In brief, the function of the Prophet (peace be upon him) in the exposition of the Qur'ān is as follows:

a) Explaining the general and specific injunctions of the Qur'ān.

b) Explaining the greater details and applications of the Qur'ānic commandments and prohibitions.

c) Giving the precise meaning of certain phrases whose meanings were either ambiguous or had diverse meanings.

d) Presenting additional injunctions and regulations not found in the Qur'ān but is part of the Islamic Šarī'ah.

e) Clarification of abrogated verses and otherwise.

f) Expressing his personal exposition of numerous Qur'ānic verses.

During the Prophetic period there were two basic methods of tafsīr: the explanation of Qur'ānic verse by another and its explanation by the Prophet Muḥammad (peace be upon him). The companions were fortunate as they received clarifications of the

Messenger himself and also observed his actions and implementation of the Divine message. The Śaḥābah of Muḥammad (peace be upon him) were the living witnesses to the Revelation of the Qur'ān. They were present while the wahy (i.e. revelation) came to the Prophet (peace be upon him), on other occasions they asked for the guidance of the Prophet (peace be upon him) about some issues and their sincere desire in the search for knowledge, and their love and dedication for their Dīn became the cause of the revelation of certain āyāt (i.e. verses) of the Qur'ān. It is reported that due to the prompting of 'Umar ibn al-Khattab about twenty two verses of the Qur'ān were revealed.

## 2) The Period of the Companions of Muḥammad (peace be upon him)

After the demise of the Prophet (peace be upon him), the Śaḥābah were deprived of the living source of guidance and first interpreter and practitioner of the Qur'ān. This placed the Śaḥābah in a very difficult situation for they had to then refer to and rely on the interpretations and understandings of one another or even their own understanding. The Śaḥābah were faced with new issues and problems and had to resolve them by referring to Qur'ānic verses and the explanations of the Prophet (peace be upon him). Many Śaḥābah were reluctant to involve themselves in matters which were not mentioned in the Qur'ān or by the Prophet (peace be upon him) himself.

Aḥmad Amīn observes that many companions were hesitant to interpret anything in the Qur'an for fear of committing error (Yusuf 1994: 39). There were many prominent Śaḥābah like Abū Bakr, 'Umar ibn Al-Khaṭṭāb, Ibn Mas'ūd and Sa'īd ibn Jubayr who were very cautious when interpreting the Holy Qur'ān despite the fact that they had first hand knowledge and experience being in the company of the Prophet (peace be upon him). When Ibn Mas'ūd was asked pertaining to a certain verse of the Qur'ān he reacted by stating: "You should fear Allah..." for those who possessed knowledge about why the Qur'ān was revealed had gone (Al-Suyūtī 1951: 174, cited in Yusuf 1994: 39).

'Umar's caution and reluctance to interpret the Qur'ān was not due to his lack of knowledge of the Qur'ān but rather the fear that the new Muslim Ummah should not get involved in speculative enquiry during a time when the practical implementation of the code of Islam was a greater need. Once while 'Umar was standing on the mimbar (i.e. pulpit), he was asked the meaning of the word تخوف. A Śaḥābah of the Hudayl tribe spontaneously answered giving the meaning and substantiating his argument with a verse from a poem (Al-ðahabī 1976: 37).

Al-Suyūtī mentions some prominent Śaḥābah who were well versed with the tafsīr of the Qur'ān. They were Abū Bakr ibn Abī Qahāfah, 'Umar ibn Al-Khaṭṭāb, 'UΦmān ibn 'Affan, 'Alī ibn Abī Ṭālib, 'Abd Allah ibn Mas'ūd, 'Abd Allah ibn 'Abbās, Ubay bin Ka'b, Zayd ibn Φabit, Abū Mūsā Al-Ash'arī and 'Abd Allah ibn Zubayr. The contribution of the first three Caliphs to tafsīr is insignificant, due to the short period of their rule and their preoccupation with problems arising during the governance of the young Muslim State. At the same time, the Śaḥābah present during their time had exposure to the Message from the Prophet (peace be upon him) and were well acquainted with the meaning, circumstances of these revelations and legislations.

However, `Alī ibn Abī Ṭālib, the fourth caliph of Islam, lived to a later time and ruled at a time when the Muslim Empire had expanded beyond the Arabian Peninsula. In addition, the conversion of non-Arabs to the young established religion of Islam saw a new posterity develop among the Ṣaḥābah which had to engage itself in the study of the Qur'ān, its understanding and mysteries. Therefore, many questions and issues arose about various aspects of the Qur'ān and `Alī had to respond to them, hence there are many narrations attributed to him in Tafsīr literature and he became more prominent and significant in this genre.

According to Muḥammad Ḥusayn, Tafsīr during the period of the Ṣaḥābah was based mainly on four sources, namely: -

1. The Holy Qur'ān itself
2. The Prophet (peace be upon him)
3. Ijtihād and the ability of deduction
4. The Isrā'īliyāt or narrations heard from the Ahl al-Kitāb, i.e. Jews and Christians. (Al-ðahabī 1961:1/28)

Aḥmad Amīn mentions a fifth source, which is knowledge of Arabic poetry to enable commentators to explain difficult words through some lines of poetry (Yusuf 1994: 39).

Al-Suyūṭī enumerates the characteristics of the field of Tafsīr during the period of the Ṣaḥābah as follows: -

a. It did not explain the entire Qur'ān.
b. Very few differences of meaning prevailed among the Ṣaḥābah.
c. The Ṣaḥābah were content with a concise but comprehensive understanding of the significance of that verse.
d. Linguistic interpretation was acceptable.
e. Tafsīr was not formally transcribed during this period.
f. Tafsīr took the form of ḤadīΦ or narrations from the Prophet (peace be upon him). (Al-Suyūṭī 1951: 1/8)

The most prominent among the interpreters of Tafsīr during this period was `Abd Allah ibn `Abbās, otherwise known as Ibn `Abbās. Others mentioned as major narrators in order of the amount of their narrations and sources of Tafsīr are `Abd Allah ibn Mas`ūd, `Alī ibn Abī Ṭālib and Ubay ibn Ka`b (Al-Sawwaf 1979: 139).

`Abd Allah ibn Mas`ūd was among the early Muslims and embraced Islam at the tender age of six. He was the servant and attendant of the Prophet (peace be upon him). Due to this close proximity he became well acquainted with the culture, etiquettes and of ḥalāl (i.e. lawful) and ḥarām (i.e unlawful) issues. He was acknowledged as an authority in the field of Tafsīr and the Ṣaḥābah agreed about his vast erudition. When `Alī ibn Abī Ṭālib was asked about Ibn Mas`ūd, he replied: "He knew the Qur'ān and the Sunnah (sayings and practices of the Prophet (peace be upon him)), and his knowledge was the book of ḤadīΦ and Tafsīr." This is why he was regarded the most eminent person in the field of Tafsīr after `Abd Allah ibn `Abbās (Al-ðahabī 1961: 1/83-88).

It may be observed that during the first few decades after the demise of the Prophet (peace be upon him) there existed no systematic and formal recording of the science of Tafsīr. Furthermore, it was considered an inextricable part of ĦadīΦ which not only included Prophetic commentary but also the opinions and explanations of other Śaħābah.

### 3) The Period of the Tābi`ūn (Followers)

After the demise of the Śaħābah and the first generation of Qur´ānic interpreters, the pupils of the Śaħābah continued the tradition of their predecessors. This period saw the structuring and greater formalisation of the science of Tafsīr, as well as the emergence of various schools of Tafsīr in the major metropolitan centres of Makkah, Madīnah, Basra and Kūfah.

Ibn KaΦīr has noted that the views of the Tābi`ūn were not considered as authoritative as those of the Śaħābah. His contemporaries consider a view of the former authoritative, if there was a consensus, but when there was any difference of opinion then no preference would be given to one view over another. Nor may the opinion of Tābi`ūn gain precedence over that of Śaħābah (n.d.: 1/4).

The number of commentators (mufassirūn) among the Tābi`ūn gradually increased. There emerged three main schools of Qur´ānic exegesis by the end of the first half-century of Hijrah. The three schools were:

a) Makkan School
b) Madinan School
c) Iraqi School

During the period of the Tābi`ūn it seems that exegetical activity was primarily conducted in oral form. According to McAuliffe, some of the mufassirūn of this period may have compiled proto-tafsīrs, but that there is no textual evidence to prove this assertion (1991: 19).

#### a) Makkan School

The mufassirūn who belonged to the Makkan School received and learned the science of exegesis (`ilm al-Tafsīr) from `Abd Allah ibn `Abbās. Ibn Taymiyyah states that the most learned commentators among the Tābi`ūn in the field of exegesis were from Makkah, as they were associates and contemporaries of `Abd Allah ibn `Abbās (Ushama 1995: 71). Prominent among his many students were Mujāhid ibn Jabr (d.104/722), `Aṭā´ ibn Abī Rabī`ah (d.114/732), `Ikrimah, Mawlā ibn `Abbās (d.106/724), Ṭāwus ibn Kisān and Sa`īd ibn Jubayr (d. 95/713), Al-Ðaħħāk ibn Muzāhim (d.105/723), `Aṭīyah ibn Sa`d Al-`Awfī (d.111/729), Al-Suddī Al-Kabīr Ismā`īl ibn `Abd Al- Al-Raħmān (d.127/744), Muqātil ibn Sulaymān (d.150/767), Ibn Jurayj `Abd Al-Malik ibn `Abd Al-`Azīz (d.150/767), Muħammad ibn Al-Sā´ib Al-Kalbī (d.164/763) and Muħammad ibn Marwān Al-Suddī Al-Śaghīr (Ushama 1995: 71 and Faruqi 1982: 9).

The above are the names of his students who were involved in the frequent transmission of exegesis from Ibn `Abbās. Another prominent trustworthy authority

and contributor to the Tafsir of Ibn `Abbās is Alī ibn Abū Ṭalḥah Al-Hāshimī, whose collection of narrations are accepted by Ibn Ḥanbal and Al-Bukhārī, although he had not met Ibn `Abbās (Rashid 1968: 71).

**b) Madīnan School**

In Madīnah, the city where many Śaḥābah resided, the Śaḥābah contributed to the teaching of the exegesis of the Qur´ān and tradition of the Prophet Muḥammad (peace be upon him). Most prominent among them was Ubay ibn Ka`b, who is attributed to be the founder and contributor to the exegesis of the Qur´ān (Al-Sawwaf 1979: 141; Faruqi 1982: 9 and Yusuf 1994: 40). Other famous contributors to this field were Abū Al-`Āliyah (d.130/708), Muḥammad ibn Ka`b Al-Qarzī (d.117/735) and Zayd ibn Aslam (d.130/747), whose students Mālik ibn Anas and his son `Abd Al-Raḥmān ibn Zayd continued the narration of exegesis of the Qur´ān in Madīnah.

**c) Iraqi School**

The Iraqi school flourished around the contribution and scholarship of the close and famous Śaḥābi, `Abd Allah ibn Mas`ūd, who was recognised as the second most important scholar of Qur´ānic exegesis. He was sent by the second Caliph `Umar as a teacher to Kūfah and the people rallied around him to acquire knowledge of the Qur´ān and Islam. The other prominent Mufassirūn of this school were `Alqamah ibn Qays (d.102/720), Al-Aswad ibn Yazīd (d.75/694), Masrūq ibn Al-Ajda´ (d.63/682), Murrah Al-Hamdānī (d.76/695), Amīr Al-Ša`bī (d.105/723), Al-Ḥasan Al-Baśrī (d.121/738), Qatādah ibn Dimah Al-Sadusī (d.117/735) and Ibrāhīm Al-Nikhā´ī (d.95/713) (Al-Sawwaf 1979: 141, Faruqi 1982: 9 and Yusuf 1994: 40).

The above three schools were attributed to the place of origin of the three main contributors of Qur´ānic exegesis. They were not mutual rivals nor was there a great difference in the approach to the study of exegesis there. The former two schools were part of the Tafsīr al-Ma´Ṯūr, while the Iraqi school was famous as Tafsīr bi´l-ra´yi. However, this does not indicate that the scholars from the other two schools did not employ their personal opinion (ra´yi). For instance, Mujāhid, a Makkan and student of `Abd Allah ibn `Abbās, was reputed to be a prominent exponent of Tafsīr bi `l-ra´yi.

These schools of Tafsīr flourished during this early period of Islam and further developed and established themselves in the `Abbāsid period (750-1250 CE). The characteristics of the Tābi`ūn period were the encroachment and inclusion of the Isrā´īliyāt narratives for explaining Qur´ānic verses on the pre-Islamic Judeo-Christian era. The emergence of sectarian tendencies which appeared during the Caliphate of `Alī or soon thereafter, affected various Islamic sciences including Tafsīr. Many different views came into existence among Qur´ānic scholars based on an attempt to justify the doctrines of their respective sects. This gradually increased during the subsequent centuries. Due to this problem another characteristic was the fabrication, collection and transmission of weak traditions.

Tafsīr works during this period included comments on more Qur´ānic verses than previously and the composition of commentaries. Along with oral transmission was the written commentary by the prominent Tābi`ūn like Mujāhid, Muqātil ibn

Sulaymān (d.150/767), Muqātil ibn Ḥayyān (d.150/767), Sufyān Al-Ṯawrī, Sufyān ibn `Uyaynah, Ismā`īl Al-Suddī (d.128/745), Al-Ḍaḥḥāk ibn Muzāhim (d.105/723), Al-Kalbī (d.146/763) and others.

## 4) The Period of Development and Stability in Tafsīr Literature

The period after the Tābi`ūn, about the mid-third century, was the stage when Tafsīr literature was established as a discipline independent from ḤadīṮ literature. However, the scholars continued to narrate Tafsīr traditions along with the general ḤadīṮ narrations, confining themselves to reporting from the Tābi`ūn. The interpretation of the entire Qur´ān, verses by verse, reached completion.

To determine the exact date of the first complete work and the identity of the first commentator, one has to see the initial steps taken to separate these two sciences. Tafsīr material had in the earlier stages been incorporated into the books of Sīrah [biography of Muḥammad (peace be upon him)] and ḤadīṮ. Al-ðahabī states that the separation of Tafsīr from ḤadīṮ and its culmination into an independent science was completed by the mufassirūn such as Ibn Mājah (d.273/886), Ibn Jarīr Al-Ṭabarī (d.310/930), Abū Bakr ibn Al-Munðir Al-Naysāburī (d.318/930), Ibn Abī Ḥātim (d.327/938), Abū Al-Shaykh ibn Ḥibban (d.369/979), Al-Ḥakīm (d.405/1014), Abū Bakr ibn Mardawayh (d.410/1019) and many others (cited in Al-Sawwaf 1979: 142).

It is difficult to firmly establish and identify the oldest extant work on Tafsīr. There are manuscripts and tafsīr works attributed to scholars during the early period, but they have not been of the entire Qur´ān. According to Aḥmad Amīn, who bases his argument on Ibn Al-Nadim, the first work on Tafsīr was accomplished by al-Farra´ (d.207/823) (Faruqi 1982: 11 and Al-Sawwaf 1979: 142). Al-Sawwaf argues that this date appears to be very late. He mentions that Mujāhid b. Jabr asked Ibn `Abbās to comment on "carrying his Tablets." Ibn `Abbās commanded him: "Write." Then Mujāhid asked him about the interpretation of the Qur´ān (1979: 142). It may be deduced that Mujāhid recorded the Tafsīr of Ibn `Abbās and not his own and it may be assumed that he compiled his own Tafsīr after the demise of Ibn `Abbās. Ibn Ḥajar mentions that `Abd Al-Malik ibn Marwān (d.86/705) requested Sa`īd ibn Jubayr to write a Tafsīr on the Qur´ān (1908: 7/198). Aḥmad Riḍa mentioned that Sa`īd ibn Jubayr was the first writer of a Tafsīr on the Qur´ān. This could be dated prior to 86/705 as `Abd al-Malik passed away during that year while Ibn Jubayr died about 94/712 or 95/713. Some scholars suggested that Abū Al-`Āliyah (d.90/908) was the first writer of Tafsīr, depending on whether Ibn Jubayr wrote his Tafsīr before the demise of `Abd Al-Malik. Goldziher mentioned Sa`īd ibn Jubayr among those who did not comment on the Qur´ān out of piety, basing his view on the words of Ibn Khallikān. Al-Sawwaf refutes Goldziher's conclusion as the reliability of the Isnād (chain of narrators of a ḤadīṮ) is not known and the significance of the tradition may be altogether different. Sezgin feels that Ibn Jubayr opposed writing for the purpose of transmitting religious learning. Al-Ṭabarī cites Sa`īd ibn Jubayr describing those who recite the Qur´ān without interpreting it as "blind and ignorant men." Furthermore, Ibn Sa`d relates that he always verified "His Book of Tafsīr." These statements confirm the existence of Ibn Jubayr's Tafsīr (Al-Sawwaf 1979: 143).

There are many other scholars of Tafsīr who compiled their works between 86/705 and 150/767, of which a few are still extant. However, it is generally accepted by

scholars that the oldest extant work on Tafsīr is that of Al-Ṭabarī (d.310/922). Al-Ṭabarī's work on the exegesis of the Qur'ān, known as Jāmi' al-bayān fī-tafsīr al-Qur'ān, is an encyclopaedic compilation in thirty volumes. This work contains extensive extracts and references to preceding sources.

In this collection Al-Ṭabarī not only presented diverse interpretations of the various verses of the Qur'ān, but also discussed his reasons for giving preference to one view over another. In addition, he discussed grammatical, lexicographical and legal aspects whenever the need arose. It gained recognition as a masterpiece in the field of hermeneutical or rationalistic exegesis, as it contained a great deal of independent opinion and analysis of the different narratives and views. At the same time, it was considered a leading authority in traditional exegesis (Tafsīr al-Ma'Φūr).

Traditional exegesis (Tafsīr al-Ma'Φūr) was the most popular form of Qur'ānic Tafsīr literature until Al-Ṭabarī. There are many famous Qur'ānic exegeses, which followed Al-Ṭabarī's exegesis that dealt with traditional exegesis (Tafsīr al-Ma'Φūr). They are as follows in chronological order:

| No | Name of Author | Date of Death | Name of the Book |
|---|---|---|---|
| 1. | Muḥammad b. Jarīr Al-Ṭabarī | 310/923 | Jāmi' al-Bayān fī Tafsīr al-Qur'ān |
| 2. | Abī Al-LayΦ Al-Samarqandī | 373/984 | Bahr al-`Ulum |
| 3. | Abū Isḥāq Al-Φa`labī Al-Nisāburī | 427/ 1036 | Al-Kashf wa 'l-Bayan `an Tafsīr al- Qur'ān |
| 4. | Ḥusayn b. Mas`ūd Al-Baghāwī | 510/ 1117 | Ma`ālim al-Tanzīl |
| 5 | Ibn `Aṭiyah Al-Andalusī | 546/ 1151 | Al-Muḥarrīr al-wajīz fī Tafsīr al-Kitāb al-`Azīz |
| 6. | Ismā`īl b. `Umar Ibn KaΦīr | 774/ 1373 | Tafsīr al- Qur'ān al-`Azīm |
| 7. | `Abd Al-Raḥmān b. Muḥammad Al-Φa`labī | 786/ 1384 | Al-Jawāhir al-Ḥasan fī Tafsīr al-Qur'ān |
| 8. | Jalāl al-Dīn Al-Suyūṭī | 911/ 1506 | Al-Durr al-ManΦūr fī 'l-Tafsīr bi 'l - Ma'Φūr |

(Faruqi 1980: 12 and Ushama 1995:106)

During the `Abbāsid period, Tafsīr which until then was confined more to primary traditional sources, acquired a supplementary dimension by the application of reason in the interpretation of Qur'ānic verses. This does not imply that prior to this that Tafsīr was rigid and dogmatic or that there were no hermeneutical exegeses of Qur'ānic verses.

The Islamic Empire expanded beyond the Arabian Peninsula and with it was witnessed the growth of the Islamic civilization and contact with other civilizations. This led to the advent and development of new disciplines of knowledge such as jurisprudence, philosophy, theology, metaphysics and other sciences. Thereafter a new trend was introduced with an increase in the employment of hermeneutical and rational exegesis, known as Tafsīr bi 'l-Ra'yi.

This period also witnessed the emergence of sectarian groups, who saw the need to deduce from the Qur´ān references to support their ideology and use them against their opponents. These independent interpreters abused and violated the conditions of Qur´ānic interpretation which was of great concern to the Sunni orthodox scholars of Tafsīr. Therefore they rejected many of the hermeneutical Tafsīrs which did not conform to the Sunni orthodox doctrines. Those Tafsīr that were acceptable to them were to be categorised as Tafsīr bi 'l-Ra´yi al-jā´iz (permissible Rational Exegesis) and that which contradicted their doctrines were known as Tafsīr bi 'l-Ra´yi al-maδmūm (unlawful Rational Exegesis).

Important works are as follows in chronological order:

| No | Name of Author | Date of Death | Name of the Book |
|---|---|---|---|
| 1. | Imām Fakhr Al-Dīn Al-Rāzī | 606/ 1210 | Mafātiħ al-Ğayb (also Tafsīr al-Kabīr |
| 2. | `Abd Allah b. `Umar Al-Bayđāwī | 685/ 1286 | Anwār al-Tanzīl wa Asrār al-Ta`wīl |
| 3. | Abū 'l-Barakāt Maħmūd al-Nasafī | 701/ 1302 | Madārik al-Tanzīl wa Ħaqā´iq al-Ta`wīl |
| 4. | `Alā´ Al-Dīn Al-Khāzin | 741/ 1341 | Lubāb al-Ta`wīl fī Ma`ānī 'l-Tanzīl |
| 5. | Abī Ħayyān Al-Andalūsī | 745/ 1345 | Al-Baħr al-Muħīt |
| 6. | Nižām Al-Dīn Al-Ħasan Muħammad Al-Nisāburī | 728/ 1328 | Ğarā´ib al-Qur´ān wa Rağā´ib al-Furqān |
| 7. | Jalāl Al-Dīn Al-Maħallī and Jalāl Al-Dīn Al-Suyūtī | 764/ 1363 911/ 1506 | Tafsīr al-Jalālayn |
| 8 | Muħammad Al-Šarbānī al-Khatīb | 977/ 1570 | Al-Sirāj al-Munīr |
| 9. | Muħammad b. Muśtafā al-Tahāwī (Abū Su`ūd) | 952/ 1545 | Irshād al-`Aql al-Salīm ilā mazāyā Kitāb al-Karīm |
| 10. | Shahābuddīn Muħammad Al-Ālūsī Al-Baghdādī | 1270/ 1854 | Rūħ Al-Ma`ānī |

(Faruqi 1980: 13 and Ushama 1995: 107)

From the middle of the third century to the early decades of the fourth century many Qur´ānic exegetical works were completed. These scholars engaged themselves in writing Tafsīrs of diverse interests, approaches and methodology to the interpretation of the Qur´ān. It should be noted that prior to this period the various sciences like grammar, philology, jurisprudence, theology, history, etc., were in the process of being codified.

The grammarians and philologists explained the Qur´ānic verses based on the rules of grammar and philology. Early exponents in the field of Ma`āni 'l-Qur´ān (the

rhetorics of the Qur´ān) were Al-Kasāī (d. 189/805), Mufaḍḍal Al-Dabbī (d. 170/ 786) and Khalaf Al-Naḥwī.

The jurists of the various schools of jurisprudence undertook to study the Qur´ān to deduce and formulate the laws of Šarī`ah. Aḥmad ibn `Alī Al-Jaśśāś (d.370/981), a Hanafite jurist, wrote the famous Tafsīr known as Aḥkam al-Qur´ān. He did not interpret the Qur´ān verse by verse, as undertaken by other commetators, but explained the verses that were directly or indirectly relevant to the subject he was discussing. It was more based on the style of a book on Jurisprudence, giving divergent views of the jurists and his conclusion on the issues discussed. He was followed by scholars from the other schools of jurisprudence like `Alī ibn Muḥammad Likyā Al- Ḥarasī (d.504/1111) and Jalāl al-Dīn Al-Suyūṭī (d. 911/1506), both of whom were Šāfi`ītes, and Muḥammad ibn `Abd Allah Al-Andalūsī (d.543/1149) and Muḥammad ibn Aḥmad ibn Farbī Al-Qurṭubī (d. 641/1244) who were Mālikites. It is obvious that all these scholars interpreted and deduced these rules according their respective schools of jurisprudence.

The Aḥkam al-Qur´ān (Legal exegeses) are given below:

| No | Name of Author | Date of Death | Name of the Book |
|---|---|---|---|
| 1. | Aḥmad ibn `Alī Al-Jassās | 370/ 981 | Aḥkām al-Qur´ān (Hanifite) |
| 2. | `Alī ibn Muḥammad Likyā Al-Ḥarasī | 504/ 1111 | Aḥkām al-Qur´ān (Šāfi`īte) |
| 3. | Jalāl al-Dīn Al-Suyūṭī | 911/ 1506 | Al-Ikhlil fī Istinbāṭ al-Tanzīl (Šāfi`īte) |
| 4. | Muḥammad ibn `Abd Allah Al-Andalūsī | 543/ 1149 | Ahkām al-Qur'an (Mālikite) |
| 5. | Muḥammad ibn Aḥmad ibn Farbī Al-Qurṭubī | 641/ 1244 | Al-Jāmi` li Aḥkām al-Qur´ān (Mālikite) |
| 6. | Miqdād ibn `Abd Allah Al-Sayurī | 9th/14th century | Kanz al-`Irfān (Šiite) |
| 7. | Yūsuf ibn Aḥmad Al-ΦalāΦi | 832/ 1429 | Al-Φamarāt al-Yāni`ah (Zaydi) |

(Faruqi 1980: 20 and Ushama 1995: 109)

Then there are historians who provided new data and gave additional information on Qur´ānic verses of an historical nature. The Mufassirs utilised the information they obtained from historians to elaborate on the Qur´ānic verses.

The scholars of scholastics interpreted the Qur´ānic verses according to their particular doctrines based on their scholastic debates rather than traditions of the Prophet (peace be upon him).

During this period, the Mufassirs seemed to be less cautious in sifting authentic traditions from weak and fabricated Aḥadith. There was a tendency of ignoring the integrity and authority of the Isnād (chain of narrators). Consequently, there was an

inclusion of fabricated information, which later became accepted as authentic tradition, and the Isrā'īliyāt were unconditionally accepted.

From the early decades of the fourth century, despite the continuation in the compilation of Tafsīr al-Ma'Φūr and permissible Tafsīr bi 'l-Ra'yi, the Mufassirs began compiling works which combined both these approaches, the traditional and the independent. A great deal of Tafsīr literature was produced from then on which included the two early forms of tafsīr and the subsequent emergence of other new approaches. There were many written tafsīrs which the Sunni orthodox scholars categorised as Tafsīr bi 'l-Ra'yi 'l-maδmūm. They were products of the Mu`tazilah, Khawārij, Bātiniyah, Imāmiyah, Zaydiyah and other similar sects (Faruqi 1980: 15). Then there were tafsīrs produced from some other new perspectives that were known as Tafsīr al-Śūfīya (Mystic exegesis), Tafsīr al-Falāsifa (Philosophical exegesis), Tafsīr al-Fuqahā' (Juristic exegesis) and Tafsīr al-`Ilmī (Scientific exegesis).

The Mu`tazilah considered personal intellectual reasoning and initiative superior to tradition in the interpretation of verses of the Qur'ān. This led to the development of the interpretation of exegesis from a linguistic and mystical perspective. After Sunnism gained prominence during the rule of the `Abbāsid Caliph WaΦīq-bi 'llah, the Mu`tazilah commentaries gradually became extinct. There are a few Mu`tazilah Qur'ānic exegesis still available. They are:

| No | Name of Author | Date of Death | Name of the Book |
|---|---|---|---|
| 1. | `Abd Al-Jabbār ibn Aћmad Al-Hamdānī | 415/ 1024 | Tanzīh al-Qur'ān `an Matā'in |
| 2. | `Alī ibn Aћmad Al- Ћusayn | 436/ 1045 | Amali 'l- Šarīf Al-Murtađā |
| 3. | Maћmud ibn `Umar Al-Zamakhšarī | 538/ 1144 | Al-Kaššāf |

(Faruqi 1980: 13 and Ushama 1995: 107)

The Khawārij, an early sect of Islam, were fanatic and extremists in their belief. Due to their extreme attitude they became further divided into more than twenty sub-sects. The sub-sect 'Ibadiyya is the only Khawarij group that exists as a minority in North Africa, Hadramawt and Oman. They were a group more involved in armed conflict with religious opponents but their contribution to intellectual and Qur'ānic exegesis has been very insignificant. Below are the 'Ibadiyya tafsīrs available:

| No | Name of Author | Date of Death | Name of the Book |
|---|---|---|---|
| 1. | Hud ibn Muћkam | | Tafsīr al-Qur'ān |
| 2. | Šaykh Muћammad ibn Yūsuf Al-Iftiš | 1331/ 1913 | Himyān al-zād ilā dār al-ma'ād, Dā'i 'l-`amal li yawm al-`amal and Tafsīr al- Tafsīr |

(Faruqi 1980: 16)

Among the Shi'ite sect, the Imāmiyah, Zaydiyah and Ismā'īlyah produced works on Tafsīr. The Zaydiyah had not contributed greatly to Tafsīr literature, as they mostly relied on Mu'tazilite Tafsīr due to their close doctrinal affinity with the Mu'tazilah. The Ismā'īlyah followed the Bātinī method in interpreting the Qur'an. They believe that the Qur'ān has two levels of comprehension - the apparent (Žāhir) meaning and the inner (Bātin) meaning which was only known to a few chosen persons. The Shi'ite Tafsīr are given below:

| No | Name of Author | Date of Death | Name of the Book |
|---|---|---|---|
| 1. | 'Abd Al-Latif Al-Kazrānī | Not known | Mir'at al-Anwār wa Mishkāt al-Asrār |
| 2. | Al- Ħasan ibn 'Alī Al-Hādi | 260/ 874 | Tafsīr al-Askarī |
| 3. | Al-Fadl ibn al-Ħasan Al-Ṭabrasī | 538/ 1144 | Majma' al-Bayān |
| 4. | Muħammad ibn Šah Murtadā Al-Kashfī | 1090/ 1679 | Al-Śāfi fī Tafsīr al-Qur'ān |
| 5. | 'Abd Allah ibn Muħammad Al-'Alawī | 1242/ 1827 | Tafsīr al-Qur'ān |
| 6. | Sultān Muħammad ibn Haydar Al-Khurāsānī | 1315/ 1900 | Bayān al-Sa'ādah fī maqāmāt al-'Ibādah |
| 7. | Šams al-Dīn Yūsuf ibn Aħmad Ф a'lāī (Zaydiyah) | 832/ 1429 | Al-Фamarāt al-Yāni'a |
| 8 | Muħammad 'Abd Allah Al-Šaukānī (Zaydiyah) | 1250/ 1835 | Fatħ al-Qadīr |

(Faruqi 1980: 17 and Ushama 1995: 110)

Then came the Śūfī Tafsīr, authored by the mystics of Islam, which projected the vocation and personal experiences of the Śūfīs. In theoretical or Nažarī Śūfī Tafsīr they have preconceived ideas about the nature of things and introduce novel meanings to fundamental articles of faith. The Intuitive Śūfī Tafsīr was more acceptable to mainstream Sunni Muslims and distinct from the theoretical Śūfī Tafsīr. This Tafsīr presented insights which the Śūfī's gained while endeavouring to comprehend the Qur'ān by means of their devotion and Śūfī discipline. These insights did not contradict the fundamental teachings of the Qur'ān and added new dimensions to understanding with the Qur'ānic verses concerned without distorting the common meaning of the word and usage of the Arabic language.

Some of the Śūfī Tafsīr also known as Tafsīr al-Ishārī are given below:

| No | Name of Author | Date of Death | Name of the Book |
|---|---|---|---|
| 1. | Sahl ibn 'Abd Allah Al-Tustarī | 283/ 896 | Tafsīr al- Qur'ān al-Karīm |
| 2. | Abu 'Abd Al-Raħmān Al-Sulamī | 412/ 1021 | Haqā'iq al- Tafsīr |
| 3. | Aħmad ibn Ibrahīm Al-Nisabūrī | n.d | Al-Kashf wa 'l-Bayān |

| | | | |
|---|---|---|---|
| 4. | Muḥyi Al-Din ibn `Arabī | n.d | Tafsīr Ibn `Arabī |
| 5. | Abū Muḥammad Al-Shīrāzī | 606/ 1210 | `Ara'is al-bayān fī ḥaqā'iq al-Qur'ān |
| 6. | Najm Al-Dīn Dāya and `Alā' Al-Daulah Al-Samnānī | 654/ 1256 736/ 1336 | Al-Tilāwat al-Najmiyah |
| 7. | Šahāb Al-Dīn Muḥammad Al-Andalūsī | | Ruḥ al-Ma`ānī (Tafsīr al-Ālūsī) |

(Faruqi 1980: 19 and Ushama 1995: 108)

In the contemporary era, a new form of Tafsīr emerged wherein the mufassirs, instead of confining their explanation to the lines of the text, endeavoured to utilise the text as a support and basis for their own philosophical ideas. Modern exegesis often incorporates and forms the basis of what can be classified as the contemporary counterpart to the classical works of theology and philosophy in Islam (Smith 1975: 181).

Western critics of Qur'ānic exegesis hold that the Tafsīr of the latter part of the nineteenth and twentieth century is defensive and unrealistic in its desire to indicate that results of scientific research can be found in germinal form in the Qur'ān. This trend in Tafsīr is meant to demonstrate the universality and application of the Qur'ān to contemporary thought and reality as a precursor to modern science, technology and psychology. The basic aim of modern exegesis is to reinterpret the Qur'ān in the light of the contemporary situation.

Modern scholars of Islam, like Sayyid Aḥmad Khān (1817-1898) and Mawlāna Abū'l Kalām Azād (1888-1958), criticised the approach of commentators of the Qur'ān throughout the development and history of Tafsīr. Sayyid Ahmad Khan, in his Taḥrīr fī usūl al-Tafsīr, presented fifteen axioms endeavouring to reconcile the understanding of the Qur'ān with contemporary science (Smith 1975: 181).

Mawlāna Abū'l Kalām Azād, in his work Tarjumān al-Qur'ān, has displayed dissatisfaction with the Tafsīr of his predecessors. He writes:

> "In every age, the author of a work is normally the product of his intellectual environment. It is only those who are gifted with vision and insight who form the exception. When we look back into the history of the commentators of the Qur'ān from the earliest centuries of Islam right up to the close of the last century, we find that the standard of approach to the meaning of the Qur'ān had steadily deteriorated. This was the result of gradual decadences in the quality of the Muslim mind itself. When the commentators found that they could not rise to the heights of the Qur'ānic thought, they strove to the level of their own mind." (Azad 1968: 1/ xxxi-xxxii)

Then he continues to enumerate the obstacles in the appreciation of the Qur´ān and the factors contributing to the deteriorating condition (Azad 1968: 1/xxxii-xxxiii). He then observes in strong words:

> "The prevailing ineptitude of scholars in the succeeding periods of Muslim history let every form of idiosyncrasy to prosper; so much so, that only those commentaries came into fashion and were read with zest which bore no trace whatever of the touch given to the interpretation of the Qur´ān by the earliest commentators. The tendency grew universal. It was felt in every sphere of learning. ..... Wherever a variety of interpretations had been offered by previous commentators, the compiler would invariably choose the feeblest."
> (Azad 1968: 1/ xxxiii)

These two scholars, Sayyid Aḥmad Khān and Mawlāna Abū'l Kalām Azād, attempted to reawaken the Indian Muslims with their efforts to present a fresh and original contribution to exegetical literature. Azad resorted to returning to the original meaning of the Qur'an and presenting its universal thought.

A common factor of contemporary Tafsīr was to relate the Qur´ānic message to the actual situation of Muslim societies. These Tafsīrs took into consideration the social, economic, cultural, legal, political, scientific, national and international significance of the Qur´ānic Message. These modern commentators compiled Tafsīrs in which the Qur´ānic text was explained either phrase by phrase or word by word. There is an extensive list of contemporary Tafsīrs in Arabic and other languages, which I need not enumerate here but for a few popular works.

Among the most significant scholars of the modern Qur´ān exegetical literature is Šaykh Muḥammad `Abduh (d. 1323/1905). His student, Muḥammad Rašīd Riḍā (d. 1354/1935) compiled his lectures and serialised lectures into the work, Tafsīr al-Qur´ān al-Ḥakīm, popularly known as Tafsīr al-Manār. This Tafsīr represented a new approach to the interpretation of the Qur´ān, which Ḥusayn Al-ðahabī called the Socio-Literary School of Qur´ānic exegesis (Faruqi 1980: 22). Another modern commentator was Sayyid Qutb (d. 1386/1966), who wrote Fī Žilāl al-Qur´ān (In the Shade of the Qur´ān) in four volumes. His work inspired the Muslim youth and invited them to join the Islamic movement and their endeavours to establish Islam on both the social and political levels.

Some popular Tafsīrs are as follows:

| No | Name of Author | Date of Death | Name of the Book |
|---|---|---|---|
| 1. | Muḥammad Rašīd Riḍā | 1354/ 1935 | Tafsīr al-Qur´ān al-Ḥakīm, (known as Tafsīr al-Manār ) |
| 2. | Sayyid Qutb | 1386/ 1966 | Fī Žilāl al-Qur´ān |

| | | | |
|---|---|---|---|
| 3. | Sayyid Abu'l `Ala Maududi | 1400/ 1980 | Tafhīm al-Qur'ān |
| 4. | Abū'l Kalām Azād | 1376/ 1958 | Tarjumān al-Qur'ān |

(Ushama 1995: 110)

We now focus on key concepts employed in Tafsīr.

## 2.4. SCIENCES OF TAFSĪR: KEY CONCEPTS

### 2.4.1. ASBĀB AL-NUZŪL - CIRCUMSTANCES OF REVELATION

The knowledge of Asbāb al-Nuzūl is a subdivision of Qur'ānic exegesis, which provides information about the reason for the revelations of the āyats (verses) or Sūrahs (chapters) of the Qur'ān. It enlightens the reader about the particular events and circumstances of revelation of certain verses of the Qur'ān. Knowledge of these circumstantial contexts is of vital importance in the understanding of the Qur'ān.

### 2.4.1.2. MEANING AND CONCEPT

The term Asbāb al-Nuzūl is generally translated as "occasion of revelation", "cause of revelation" or "circumstances of revelation". The Arabic word Asbāb is the plural form of sabab, which is derived from the root verb sbb (سبب meaning 'to cause').

According to Lane, Sabab (pl. asbāb), a noun is "Rope, cord, wooden peg, by means of which one attains, reaches or gains access to another thing, reason, cause, motive, occasion, means of subsistence" (Lane 1984:1/1285).

Rippin referred to its Qur'ānic usage to give the actual meaning of the term sabab and its technical sense. He further illustrates the different shades of meaning of sabab as deduced from the eleven times the word is mentioned in the Qur'ān.

In verse 6:108 of the Qur'ān it is used as a verb (Form I) lā-tasubbu and yasubbu, meaning "to curse."

There are nine other instances where the verb sabab is used; five instances it is in the singular noun form (sabab) and the other four times in the plural form (asbāb).
Some classical exegetes have placed them into four meaning groups:

(1) Sabab -- gates/ doors (abwāb)

In verses 38:10 and 40: 36-37 the word asbāb is given as 'rope, cords, ways and means,' whereas the classical meaning of asbāb is given as 'gates of heaven.'

(2) Sabab -- stations, places, supports (manāzil).

In verses 2:166 and 18:89 conveys the meaning of platforms and stations- manāzil and asbāb.

(3) Sabab -- knowledge (`ilm).

In verses 18: 84 and 18: 85 it implies 'knowledge.'

(4) Sabab -- rope (habl).

In verses 22: 15 it means 'rope.' (Rippin 1980: 27-29)

The use of the word Sabab in the above instances gives no evidence that it was used in a technical sense during the early period of Islam. The use of the term sabab seems to have been a later development in Qur´ānic exegesis. The use of the phrases "the sabab of that verse being revealed was" or "that was the sabab of the verse" was not found in early exegetical works, but seems to have appeared later in the Tafsīr of Al-Ṭabarī (d.310/923) and by Al-Naḥḥas (d.338/951). Al-Naḥḥas used it more as a pun between curse (sabb) and cause (sabab). Al-Ṭabarī used it more frequently in the sense of 'cause' of Allah's writing in the celestial tablet rather than the historical 'cause' of its being a revelation. The term seemed to have been in more frequent use by Al-Jaśśāś (d.370/963) to introduce reports about the circumstances of revelation for Qur´ānic verses (Rippin 1980: 30).

Rippin notes that in a certain sense Al-Wāḥidī's (d.468/1078) work is the earliest extant work that gathered together such reports into a single book, as there is a possibility that the term was commonly used only a century earlier and became a distinct form of exegetical information. Al-Wāḥidī mentions the reason for compiling his work on asbāb: the prevalence of fabrications, the ignorance of the asbāb of revelation, and his desire to enlighten his readers of the asbāb. He does not mention any previous authentic book in this genre. There is a possibility that he may have desired to rectify existing problems and the views of the various sects (Rippin 1980: 31).

Another prominent scholar to compile a work on asbāb genre is Jalāl al-Dīn Al-Suyūṭī (d.911/1506), entitled Lubāb al-nuqūl fī asbāb al-nuzūl. Al-Suyūṭī derived a substantial amount of material from Al-Wāḥidi and took pride in the fact that his book had some noteworthy characteristics like omitting irrelevant material presented by Al-Wāḥidi. By including material from ḤadīΦ and Tafsīr sources rather than from asbāb works added credibility to literary sources than to Isnāds (Rippin 1980: 8).

Besides Al-Wāḥidī and Al-Suyūṭī, Rippin gives a list from the genre of asbāb al-nuzūl in his thesis with discussion of texts, which he adduced from various sources (cf. Rippin 1980: 9-30). The list begins from the time of `Ikrimah (d.105/723), on his transmission from Ibn `Abbās an ends with `Aṭīyah Al-Ujhurī (d.1190/1779).

The role of asbāb al-nuzūl in Qur´ānic exegesis has not been extensively discussed in medieval Muslim literature. Many Muslim scholars who have mentioned the asbāb would do so in the introduction to their exegetical books or within the genre known as `ulūm al-Qur´ān. There are two known works in this field that included chapters on the aspect of asbāb: Al-Burhān fī `ulūm al-Qur´ān by Al-Zarkašī (d.794/1393) and Al-

Itqān fī `ulūm al-Qur´ān of Jalāl al-Dīn Al-Suyūtī (d.911/1506). However the late date of this work and its ahistorical approach gives very scanty information about the historical development and role of asbāb in Tafsīr literature. A survey of earlier literature indicates that very little consideration was given to the subject of asbāb except in a limited discussion within the context of the role of sabab in the Tafsīr of a specific verse.

Al-Suyūtī in the ninth chapter of his book, Ma`rifat sabab al-nuzūl, discusses five questions raised regarding asbāb al-nuzūl. He gives a brief bibliographic introduction and a quote from Al-Ṭabarī stating that the Qur´ān was revealed in two forms, spontaneously (ibtada`) or 'as a consequence of a particular event' (during the life of Muḥammad (peace be upon him)) or 'an inquiry (placed before Muḥammad (peace be upon him)). According to Rippin, this is the theoretical basis for the total concept of the sabab, that is, the response of the Qur´ānic revelation to certain needs and requirements from the activities of Muḥammad (peace be upon him). The circumstances and its Qur´ān response are recorded in the asbāb al-nuzūl literature (Rippin 1980: 48).

Then Al-Suyūtī discusses the following issues raised regarding asbāb al-nuzūl:

a) The value of sabab to exegesis.
b) Whether the law is deduced from the generality of the Qur´ānic words or according to the particularity of the sabab.
c) The reaction of sabab when taking the context into consideration.
d) The criteria used to validate sabab reports.
e) If there is a possibility of having more than one sabab for a single verse.
(1973: 82-98)

## 2.4.2. ISRĀ`ILIYĀT

Another source of interpretation which has been an integral part of the Qur´ānic Science of exegesis is the Isrā´īliyāt. From the early days of Islam, Muslims would enquire from converts of Jewish origin regarding the incidents and stories of the Prophets and ancient communities mentioned in the Holy Qur´ān. The Arabs of the first century regarded these narrations and elaborations of these events by the Ahl al-Kitāb (Jews and Christians were known as People of the Book) as authentic, for they lacked knowledge of these previous religions and their communities. The Isrā´īliyāt material was utilised by commentators of the Qur´ān, historians and biographers.

Muslim scholars define Isrā´īliyāt as the narratives, stories and legends (qiśaś wa asātīr) of Jewish and Christian origin, which had been related on the authority of Jewish and Christian converts to Islam (Šahbah 1408/1987: 94-110).

The Isrā´īliyāt contained information about the conditions of the people of past civilizations, incidents from the lives of the Isra'ilite prophets and even goes back to the creation of the Universe and mankind. The Jewish and Christian cultures originated from their scriptures, the Torah and Gospel respectively. After the conversion of Jews and Christians in Madīnah, they imported their culture, philosophy and civilization and integrated them into the new Muslim society.

The word Isrā'īliyāt apparently indicates that the Muslims had some form of relation with the Jews. However it does not imply that Jewish culture and thought had influence on Islam or Qur'ānic exegesis. The term also included the Christians who were very few in Madina, whilst there were a number of tribes that resided in the Arabian peninsula with whom the early Muslims had contact. The Holy Qur'ān on many occasions relates events of the Israelites of the past and the Muslims would discuss these events with the Jews.

The Holy Qur'ān contained numerous verses relating to the stories of the Prophets and the antecedent communities and civilizations, which also existed in both the Torah and Injīl (New Testament). The Holy Qur'ān presented summarised narratives that served as admonitions and lessons for the new Muslim community, without elaborating on details such as the history of the event, battles, names of persons and the location. Greater details of these narratives were found in the Torah and the Bible. The Muslims came to refer to the Jews and Christians for further exposition of Qur'ānic verses, as the Qur'ān mentions that the Torah was Divinely revealed to the Jewish people: "We revealed the Torah wherein is guidance and light" (Qur'ān 6: 44).

The Muslims of Jewish and Christian origin carried with them their cultural heritage and when reading Qur'ānic narratives, would casually mention particularities found in the Jewish Scriptures. The companions of the Prophet (peace be upon him) were hesitant in accepting everything they discussed and often stopped any further elaboration, as they complied with the Prophet's admonition ( peace be upon him): "Do not trust People of the Scripture, nor belie them. And say we believed in Allah and what has been revealed to us" (Ushama 1995: 51). However they continued to have dialogues particularly on stories and narratives mentioned in the Scriptures, but the Śaḥābah only accepted facts as long as they did not contradict their creed (`aqā'id) and legal rulings (Aḥkam).

Abū Hurayrah narrates a tradition of the Prophet (peace be upon him) admonishing the Muslims against using Isrā'īliyāt as a source of information: "The people of the Scripture (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle said: "Do not believe the People of the Scripture or disbelieve them, but say: "We believe in Allah and the revelation given to us" (Qur'ān 2:136) (Šahbah 1408/1987: 94-110).

Al-Šāfi`ī mentions in his Risālah a tradition from the Prophet (peace be upon him): "There is no objection to transmit from the Children of Israel, but when you transmit from me, do not lie about me" (Juynboll 1969: 121).

A prominent exegete, `Abd Allah ibn Mas`ūd is reported to have said: "Do not ask the Ahl al-Kitāb about anything (on Tafsīr), for they cannot guide you and are themselves in error" (Šahbah 1408/1987: 94-110).

Ibn Khāldūn (Al-Muqaddimah 1967: 439-440) presents two other factors for referring to the Israelite people, the social and the religious. Taking into consideration the social conditions of the Arabs who were generally illiterate and were confined to nomadic and Bedouin life, they were keen and zealous in learning of the details of the creation and the people of the past civilizations. The source of information were the Jewish and Christians residing in Madinah. Religiously it was found that the

Isrā'īliyāt material were not of a legal nature, had no implications on the Šarī'ah or delved into doctrines (`aqīdah), and therefore it became acceptable to the Muslims.

During the period of the Tābi`ūn, the number of converts to Islam of Jewish and Christian origin increased. The Mufassīrs then became more zealous and passionate to elaborate by using material from the People of the Book. This collection activity increased significantly, mainly among the mawāli scholars (the Non-Arab Muslims). They are disproportionately represented in the isnāds of Isrā'īliyāt found in early Tafsīrs. These converts to Islam and their descendents exploited their family traditions, knowledge and literacy of foreign scripts to gain social status and lucrative positions in the Umayyad society (Newby 1980: 685).

Three persons who were known to delve into past scriptures in the light of the Holy Qur'ān were Abū Hurayrah, Salmān Al-Fārisī and Ibn `Abbās, who also feature in many isnāds of Isrā'īliyāt tradition. Ibn `Abbās became an ultimate authority and played a significant role for this form of Qur'ānic elaboration and exegesis. Subsequent generations would quote on his authority to give credibility to their works. Other prominent persons who utilised the Isrā'īliyāt were Ka`b Al-Aḥbār, `Abd Allah ibn Salām, Wahab ibn Munabbiḥ and `Abd Al-Malik ibn `Abd Al-`Azīz ibn Jarī. Muslim scholars of exegesis and tradition have quoted from them, but there were allegations and doubt about their integrity (Šahbah 1408/ 1987: 94-110).

It was during the classical period of Islam that some adages were found attributed to the Prophet (peace be upon him) which conveyed varied views on the admissibility of Isrā'īliyāt tradition. As mentioned above, Al-Šāfi`ī and other later scholars had no objections to Isrā'īliyāt, for Islam was already firmly established and Jewish tradition could not harm their thought. At the same time they had to be cautious when accepting traditions from them but not to totally falsify them (Juynboll 1969: 121).

Gordon D Newby says:

> "Traditions of the type called Isrā'īliyāt have had little acceptance among Muslim scholars since the second Islamic century except in restricted literary genres like 'qiśaś al-Anbiya'' (stories of the Prophets), but during the first century, material from the haggadic and midrashic sources of Judaism and the hagiologic writings of Eastern Christianity were assiduously collected for the pre-Islamic world."
> (1980: 685)

We find Al-Ṭabarī, in his Jāmi` al-Bayān fī Tafsīr al-Qur'ān (known as the Tafsīr), mentioning that there are about twenty or so major isnāds that have the names of mawālis in the first and second term of the isnād. Greater use of this source could be found in Al-Ṭabarī's Tā'rikh al-rusul wa 'l-mulūk. It may observed that Al-Ṭabarī in his Tafsīr quoted from many early collections of Qur'ānic exegesis that contained Isrā'īliyāt material. Yāqūt, a famous biographer and geographer, asserts that Al-Ṭabarī was reluctant to use any narrations from Muḥammad ibn Al-Sā'ib Al-Kalbī, Muqātil ibn Sulaymān or Muḥammad ibn `Umar Al-Wāqidī in his Tafsīr, but utilised them more regularly in his historical work, as he regarded them as unreliable (Newby 1980: 685).

The question arises as to how the Isrā'īliyāt had been introduced into the Tafsīr and historical literature. The reasons are as follows:

(1) The close proximity of the Jewish, Christian and Muslim communities in Madīnah. The daily interaction between these communities led to mutual exchange of understanding, knowledge and discussions on the stories of the Prophets, previous societies and events.

(2) Some parallels were found between the Qur'ān and the Torah and the Injīl in the stories of the Prophets, conditions of past societies and the inception of creation and the Final Day. The Jews would read their Scripture and translate it into Arabic.

(3) The permissibility as deduced from Prophetic tradition to narrate from Isrā'īliyāt sources on issues related to the Isra'ilites themselves and not to any other aspects. Their views on legal aspects are not acceptable.

(4) Narrations of Isrā'īliyāt by learned Jews converted to Islam like Ka`b Al-Aḥbār, `Abd Allah ibn Salām and others.

(5) The social-cultural and religious factors prevalent in the Arab society, as the Jews were more informed of pre-Islamic civilization and literature.

The Isrā'īliyāt tradition gained momentum when Islam spread beyond the Arab lands. Many non-Arab Muslims assumed the role of professional storytellers (quśśaś) to earn salaried positions as well as to gain recognition and social advancement in a prejudiced Arab society. The non-Arabs (mawālī) were regarded as second-class citizens and therefore deprived of the monetary benefits and governmental positions in newly conquered lands. This made the mawālī determined to dominate and compete with their Arab counterparts in the intellectual pursuit of Islamic sciences. In the latter part of the first century, a greater number of mawālī narrated stories that contributed to the explication of the Qur'ān and the methodology of Qur'ānic exegesis and history. The mawālī were appointed to official positions as storytellers, judges, teachers and clerics. These people gained prominence and status in Islamic society during the `Abbāsid era, whom they helped into power, and became authorities of Isrā'īliyāt tradition.

Al-Ṭabarī narrates from a number of mawāli transmitters in his Tafsīr. Among them were prominent persons such as: Sa`īd ibn Jubayr (45/665-95/714), an Abyssinian residing in Kūfah; Abū 'l-Khattāb Qatādah ibn Di`āmah Al-Sadūsī (61/680- 118/736), a blind traditionist; Mujāhid ibn Jabr (21/642-104/722), leading mufassir and student of Ibn `Abbās; Al-Ḥasan Al-Baśri (21/642-110/728); Abū `Abd Allah Wahab ibn Munabbiḥ (34/654-114/732), a Jewish convert and Ka`b Al-Aḥbār (Newby 1980: 685). The first Islamic century was characterised by an obsession for the accumulation of foreign materials in their intellectual pursuits. This led to opposition and negative reactions from scholars, who doubted the authenticity and faulty

methodological approaches in the field of tradition, Tafsīr and Muslim thought. However this corpus of Isrā'īliyāt tradition was extensively used in Tafsīr literature as Muslims often referred to traditions claiming that there was nothing wrong in narrating from them and it was merely additional information.

Then came an era when the concept of Sunnah arose as an integral aspect of Islamic jurisprudence in the major Islamic centres. These scholars were not pleased with the political situation prevalent during the `Abbāsid period. So they began reformations based on strict religious principles and returned to the Qur'ān and traditions of Muḥammad (peace be upon him) as the basic sources. In reaction to this, Muḥammad ibn Idrīs Al-Šāfi`ī (d.820) changed the character of Islamic legal thought by introducing a new theoretical approach. Al-Šāfi`ī held that the Qur'ān provided the different precepts and provided solutions to problems as the Qur'ān states: "He who obeys Allah and His Messenger and fears Allah and keeps duty, such are the successful" (Qur'ān 24:52). This placed Divine revelation as the main source of authority, followed by the traditions of Muḥammad (peace be upon him) as the second basis of authority in legal and ethical principles. He firmly held that the actions and sayings of Muḥammad (peace be upon him) were divinely inspired, and it has to be so, as the Qur'ān enjoins the Muslim Ummah obedience to Muḥammad (peace be upon him) along with obedience to Allah. The Sunnah gained pre-eminence over the customs of the Śaḥābah of the Prophet (peace be upon him) and the various juristic schools through their practice and ijma` and Qiyās further curtailed outside influences. The Muslim scholars later were reluctant to continue referring to Isrā'īliyāt traditions in the explication of the Qur'an. The Isrā'īliyāt traditions lost preference with the Mufassirs and were relegated to its use in the genre of Qiśaś al-Anbiya'. When Al-Ṭabarī collected the Isrā'īliyāt traditions in his Tafsīr it remained as a moribund tradition.

## 2.4.3. GRAMMAR AND ETYMOLOGY

In the early Qur'ānic commentaries, the study of the phenomenon of language and Arabic grammatical structure in the text of the Qur'ān was on a non-technical level. These exegesis did not deal with any specific aspect, but rather discussed different aspects of the text of the Qur'ān; the application of these texts to concrete issues pertaining to the Muslim society, the implications of the text and its reading and lexical meaning.

Ibn `Abbās is quoted in the introduction to Muqātil's Tafsīr as saying: Ta`allamu 'l-ta'wīl qabla an yaji'a aqwām yata'awwalunahu `ala ghayr ta'wīlihi, "Learn the ta'wīl, before other people will come and who will interpret it according to the wrong ta'wīl (Versteegh 1993: 64). Muqātil further stated that the person who recites the Qur'ān without knowledge of ta'wīl, is illiterate about it. He implied that ta'wīl is the application rather than the mere recitation of the Qur'ān. From the inception of the Qur'ānic revelation, the Companions of the Prophet (peace be upon him) needed further elaboration and understanding and application of the text itself.

Between 1970 and 1990, a number of Tafsīr works of the first two centuries of Islam were edited, thus averting the reliance upon later Tafsīr collections for quotations from early commentators of the Qur'ān. Versteegh presents a list of some early works which are:

a) The Tafsīr by Muqātil ibn Sulaymān (d.150/767), edited in 4 volumes between 1971-1988 by `Abd Allah Maħmud Sihata.
b) The Tafsīr by Mujāhid ibn Jabr (d.104/722), edited in 2 volumes by `Abd Al- Raħmān Al-Ŧāhir ibn Muħammad Al-Surtī; a second edition in one volume, edited by Muħammad `Abd Al-Salām Abū `l-Nīl in Cairo in 1989.
c) The Tafsīr by Sufyān Al-Φawrī (d.161/778), re-edited in one volume by Imtiyāz `Alī `Arshī, in 1983.
d) The Tafsīr by Muħammad ibn Al-Sā'ib Al-Kalbī (d.146/763), unpublished but extant in a large number of manuscripts.
e) The Tafsīr by Zayd ibn `Alī (d.122/740), unpublished but extant in two or three manuscripts under the title of Tafsīr ğarīb al- Qur'ān.
f) The Tafsīr by Ma`mar ibn Rashīd (d.153/770), unpublished but preserved in at least two manuscripts in the recension of `Abd Al-Razzāq ibn Hammām Al-San`ānī (d.211/827), who is regarded as co-author of the Tafsīr. (Versteegh 1993: 41-42)

The above mentioned tafsīrs were either written by the exegetes themselves or were collected by the students but ascribed to the teacher. In the case of Ibn `Abbās his contribution to this field, may be extracted and reconstructed through the recension and works of other exegetes. This will be discussed in the section on the Tafsīr of Ibn `Abbās.

## 2.4.4. THE APPLICATION AND IMPLICATION OF THE TEXT

For an individual to learn and understand the specific verses, their application and implication, he has to look at certain essential aspects. Firstly, he has to be informed of the circumstances of revelation (asbāb al-nuzūl), which dates the estimated chronology of various Qur'ānic verses. This knowledge gives further information about the referents of the verse, thereby giving a better understanding of the reason and application to the relevant situation. Secondly, where the Qur'ānic verses referred to historical events, the companions discussed these events with authorities of previous Scriptures and history, which would furnish them the names of the referents, the narratives and further explanations on the incident.

The early exegetes would deal with the meaning and the different usages of the word in the various verses or contexts. Muqātil's tafsīr presents examples of how he compared verses and their formal resemblances. Without giving the derivative meaning or morphological form of the root of a certain word, he presented an alternative word or its meaning according to the context.

These exegetes also referred to variant readings, al-qirā'āt, which were presented either in monographs or were part of the larger tafsīr work. Many scholars did not mention these variant readings, for they seem to have much relevance for religious and legal aspects. Versteegh discusses the inclusion of variant readings by the above-mentioned exegetes (1993: 79-84). Along with the variant readings, the exegetes must have made some efforts to include discussions on the lexical meaning of the Qur'ānic text. Although the exegetes were not keen in studying the lexical aspect of the

language of the Qur´ān, they had to analyse the wording of the text in order to sometimes explain the meanings of obscure texts.

After the expansion of the Islamic Empire, the non-Arab Muslims needed to know the meanings of verses and the Qur´ānic usage of words. At the same time, there was a decline and lack of knowledge of Classical Arabic norms and lexicon; the number of native speakers was gradually decreasing to such an extent that there was fear of losing the knowledge of the language and lexical meaning of various texts. At the time of the Prophet (peace be upon him), they asked questions pertaining to unfamiliar religious words, but later even daily expressions of the Arabs had become difficult to understand. The exegetes then included lexical explanations in their commentaries.

The early exegetes used simple devices to indicate the semantic equivalence between the text and lexical paraphrase in the Qur´ānic text itself. These alternative meaning of the words or phrases are very often introduced by a connector (ya`ni, qāla, yaqūlu and ay), and then adding the lexical meaning or paraphrase. Wansborough and Versteegh have further discussed the lexical aspects in the early tafsīr works and given examples from them (Wansborough 1977: 129ff and Versteegh 1993: 85-91).

The vocabulary in the Qur´ān from an early stage was presented in two categories; the first category is known as kullu šay´ fī ´l-Qur´ān, which is included in Muqātil's work as part of the nazā´ir. It has words which possess identical meaning throughout the Qur´ān. The second category is usually included under the name of wujūh, containing words with different meanings (Wansborough 1977: 208ff and Versteegh 1993: 86-88 citing Kitāb al-wujūh wa-´l -nazā´ir of Muqātil).

The early exegetes of the first century of Islam explained and traced the origin of Qur´ānic words from foreign languages. Ibn `Abbās and `Ikrimah were early proponents of foreign etymologies mentioned in the Qur´ān. They had no qualms about indicating the origin of Qur´ānic words from other languages. Many of the etymologies may be found in Kitāb al-lughāt fī-´l Qur´ān, which is attributed to Ibn `Abbās. The pre-Islamic dialects were also added to exegetical works to explain the relation between Qur´ānic vocabulary and the `Arabiyyah. Muqātil referred to the Kalām al-`Arab in general and also used specific pre-Islamic dialects to further explain obscure words, and to confirm the existence of those words in the Arabic language (Versteegh 1993: 91).

## 2.4.5. GRAMMAR TERMINOLOGY IN TAFSIR LITERATURE

The early exegetes were not really interested in the structure of the language of the Qur´ān, but when dealing with linguistic issues they used terms in an *ad hoc* manner, or used non-technical terms based on daily usage. To explain Qur´ānic texts, they informally referred to some elementary terms that could be utilised for linguistic and textual units. These terms were in the early developmental stage and were rather vague and varied in usage, but could be understood through later grammatical treatises which formalised Arabic terminology. They studied and formulated terms related to concepts such as 'meaning', 'speech', 'text types' and 'connectors'. I shall briefly look at the use of the terms in the early commentaries in general.

**The Term for 'Meaning'**

The early exegetes' task was to find a means of presenting the meaning of the Qur'ānic text in general and give its simple understanding. They employed phrases or paraphrases to explain Qur'ānic words and phrases, by using connectors to indicate the equivalent between the actual Qur'ānic text and their own explanations. They used connectors such as: ya`nī, ay, yaqūlu and yurīdu. Each exegete had peculiar connectors which he would use.

The term ya`nī in a non-technical sense is used for "to intend to say (with an utterance)", and when used in the text itself it denotes "to mean". The most common use of ya`nī seems to be closer to a neutral form "that is". The word ya`nī was initially used as a non-technical term, which gradually became a technical term. Another rare term used in early exegesis to imply "meaning" is ma`nā; which gave the meaning of the word, phrase, grammatical meaning, sentential paraphrase and explanatory paraphrase. However the term ma`nā became a more popular and frequently used term during the second century in books of tafsīr and by grammarians Sibawayhi and al-Farrā' (Versteegh 1993: 96-99).

**The Terms for 'units of speech'**

The linguistic terms used for units of speech are kalām, lughāh and qawl could refer to divisions of the Qur'ānic text. Each of these terms has different connotations. Kalām is rendered as "speech", qawl as "speech utterance" and lughāh as "language" (in the form 'foreign languages' or 'language of a certain Arab tribe' when referring to etymological origin of foreign words). The word lisān used in the Qur'ān is used in the sense of lughāh. Versteegh further discusses their technical definitions by the grammarians (1993: 99-102).

The word jumlah (sentence) seems to be a linguistic term introduced later; as Sibawayhi does not mention it and al-Farra' uses "jumlah" in the sense of "clause, sequence of speech which occupies the position of single noun." "Jumlah" seems to be introduced in the more general sense of a linguistic term , as known to us today, by al-Mubarrad who defines the agent as: 'the agent is in the nominative, because it forms together with the verb a sentence, that may be followed by silence' (cited in Versteegh 1993: 99-102).

The kalimah (word) as a technical term was not referred as a part of a sentence, but as a lexical unit, in the words "hiya kalimah `arabiyyah" (it is an Arabic word). In Muḥammad Al-Kalbī's explanation of the expression bi kalimah wāhidah (a single word), we find the recognition of the existence of the unit "word," though kalimah itself is interpreted as "word and words." Al-Sibawayhi uses the word kalimah as the smallest individually meaningful element in the utterances of the language. Levin surmises that kalimah is the modern linguistic equivalent for a 'morpheme.'

The term Ḥarf in the sense of 'letter, consonant' was not used in early Qur'ānic exegesis. Fischer explains the ambiguity of the term ḥarf with the reference to the Qur'ānic verses (4:46 and 5:13), where the verb "ḥarrafa" means "to make letters." It came to be understood as "something represented in writing; be it a consonant, a word, a phrase, a passage, and more specifically a text from the Qur'ān." It is also

referred in qirā´āt and ṭafsīr works as 'alternative reading' or 'collection of alternative readings' with reference to the ĦadīΦ about the seven aḥruf of the text. Abū `Ubaydah uses ḥarf in the sense of "letter, consonant," but in few cases as "word." Sibawayhi in his Kitāb also uses it as a "letter" and a "particle," but later reserves Kalimah for "word" and ḥarf for "particle."

**The text types and connectors**

The early Qur´ānic exegetes were aware of the different text types found in the Qur´ān, but did not classify them but referred to them in non-technical terms. They noted the text types like statements, requests, commands, questions, stories, parables, sermons, regulations and so forth. Muqātil has enumerated and classified the different text types in the Qur´ān. To present his classification of text types I will quote a translation of the passage by Goldfeld (1988: 24):

> "The Qur´ān [contains] (1) particular [references] and (2) general [references]: (3) particular [references] to Muslims, (4) particular [references] to certain Idolaters, (5) particular [references] to one Idolater, (6) general [references] to mankind; (it) [is] (7) ambiguous and (8) univocal, (9) explained and (10) unexplained; (it) [contains] (11) conciseness and (12) prolixity, (13) connection between [non-sequential] sentences, (14) abrogating and (15) abrogated [verses], [interchanging] (16) earlier and (17) later [matters], (18) homographs of many meanings, (19) continuation in different chapters, (20) commandments, (21) laws, (22) ordinances, (23) parables by which God, mighty and exalted be He, refers to Himself, (24) parables by which he refers to Unbelievers and idols, (25) parables by which he refers to this world, to resurrection and the world to come, (26) history of the ancients, (27) narrative about Paradise and Hell, (28) account of what is in the hearts of the Believers, (29) account of what is in the hearts of the Unbelievers, (30) polemics against the Arab Idolaters, (31) Tafsīr, and there is (32) Tafsīr to Tafsīr." (cited in Versteegh 1993: 105)

Versteegh maintains that there is evidently a great deal of confusion in this classification between different levels of textual analysis, and not all the abovementioned belong to the group of text types. For these are based on semantic considerations and not all of them formal linguistic correlates. But he finds that they do possess some relationship with the formal text of the Qur´ān. Besides Muqātil's classifications of text types, there are those given by Muḥammad Al-Kalbī (1993: 105).

## 2.4.5.1. GRAMMATICAL TERMS

A summary of the grammatical terms that occur in the works of Sibawayhi, al-Farra' and Abū 'Ubaydah shall be given which were also used in the early Qur'ānic exegesis. Greater details on these grammatical terms can be found in the work of Versteegh on the development of technical grammatical terminology and its use in early tafsīr works (refer to Versteegh 1993: 107-159).

- Na't, Na'ata

Na't is the description used in the Qur'ān. Mujāhid and Sufyān Al-Φawrī give as an example of the early section of Surat al-Baqarah, which contains four verses describing the believers, two verses giving the description of the unbelievers and thirteen verses describing the hypocrites.

- Istaqbala

Mujahid uses the term once in a non-technical term to indicate 'a break in the sentence.' In the Qur'ānic verse 13:17, the exegete inserts the remark Φumma istaqbala fa-qāla - meaning "to begin anew," which is similar to a "stage direction." Sibawayhi uses this term in a different sense to imply "to be about to occur," "to be future."

- Summiya

Summiya as a verb is found once in Mujāhid's tafsīr, giving the etymological meaning of the word maysir. The term ism does not occur even once in the tafsīr itself except in the meaning of a 'proper name.'

- IstaΦnā

IstaΦnā is used for "stage directions" by adding illa. In early tafsīr the term IstaΦnā was not used in the technical sense of 'exception.' However this later became a common grammatical term known as IstaΦnā (exception).

- Kanā'

In the Kufan School of grammar the verb Kanā' means 'to use anaphorically' or 'pronoun,' whereas the Basrans indicate it with a general indefinite term, for example the saying of fulān or kaδa wa kaδa, to imply a certain person or number. Abū 'Ubaydah uses this as both in the technical (as a pronoun) and non-technical sense (as reference, allusion).

- Nawwana

This term of nunation is more dealt with the variant readings, wherein is discussed the nunation of a word and the change in meaning of the text.

- Istifhām

Istifhām consists of the interrogative particle a. It occurs about a hundred times in Kitāb Sibawayhi.

- Mukhaffaf / Mušaddad

In grammatical terms the word mukhaffaf is used in a general sense in all instances in which the word is made 'lighter' to avoid a 'heavy' pronunciation (the opposite being muΦaqqal.). It differentiates between the particles anna and an (known as an al-mukhaffafa). On this basis the later grammarians used the more common tašdīd for taΦqīl.

In Muḥammad Al-Kalbī the term mukhaffaf and mušaddad occur together when discussing Qur'ān 9:90. He also uses the verb šaddada and the verbal noun tašdīd, which is used with the variant readings. He attempts to explain the relationship between the form and meaning of nazzalahu in Qur'ān 16:102.

- Inqata`a / Ista'nafa

The two connectors mean the speech (or sentence) is broken off, and then it begins anew, without any syntactic or semantic relations with the preceding statement. This is frequently used by Muqātil and only found once in Muḥammad Al-Kalbī.

- Wāḥid (singular) / Jama`a (plural) / jam` al-jam`

The above terms occur only once in Muḥammad Al-Kalbī. He states: "al-qintār wāḥid...wa 'l-qanātir ΦalāΦa jama`a wa 'l-muqantara tis`a jam` al-jam`" (Qintār is singular. Three qintār is plural and (muqantara is the extensive plural). The word wāḥid is 'singular' and jam` is for 'plural,' which is used in grammar. These occur with Abū 'Ubaydah and Muqātil.

- Ta`ajjub

Ta`ajjub was used in the words bi-wajh al-ta`ajjub that indicate the particle as an exclamatory kayfa.

- Śifah / Na`t

Both these terms are used in tafsīr in combination, for instance where the Jews are accused of concealing the description of the Prophet Muḥammad (peace be upon him). It is often used with the words bayyana or in the verbal form na`ata and waśafa, meaning the same as the technical grammar term 'to describe'. Śifah is also used for the attributes of Allah.

- Śilah

The term śilah means 'juncture' but Muḥammad Al-Kalbī gives it a sense of redundancy in a word or consonant (syntactically and phonetically).

- Ma`tuf

The term ma`tuf means "connected." The exegete uses the term ma`tuf to express the notion of syntactic connection and `atf as an apposition or conjunction, which is used by grammarians. Al-Farrā´ uses the notion of "coordination," which is synonymous to nasaq, a Kufan term, which was used for the coordination of a perfect verb and a second verb. Both the `atf and ma`tuf indicate the process of coordination, where the noun is coordinated with something else.

- Jawāb (al-Qasam)

Jawāb here means "the conclusions of the oath." Muḥammad Al-Kalbī referred to Qur´ān 53:11 as an example of Jawāb al-Qasm. In later grammar jawāb was replaced by šarṭ (or condition).

- Māḍi / Mustaqbal

These two words māḍi / mustaqbal are used in standard grammar to imply the notions of "past tense" (perfect) and "future tense" (imperfect). It occurs only once in the Tafsīr of Muḥammad Al-Kalbī on Qur´ān 109: 3, and his view proves that this may be explained by an internal semantic development.

- Badal

Badal is used as an apposition. According to Sibawayhi, in a technical sense it simply means the substitution of one item for another.

- Muqaddam / Mu`akhkhar

The term muqaddam wa mu`akhkhar is found to occur most frequently in tafsīr works. It is divided into two categories: hysteron proteron and hyperbaton. Hysteron proteron restores the logical sequence as the exegete sees it, for example if the punishment in the Hereafter is mentioned before punishment in this world or when the attributes of Allah `Azīz is placed before Ḥakīm, the exegete indicates the opposite sequence. The hyperbaton indicates the syntactic phenomenon of a change in word order. It deals with the unusual position of a constituent in the sentence. The exegete places the clause or verse in a different or transposed order and mentions that muqaddam wa mu`akhkhar takes place. Muḥammad Al-Kalbī used this device to interpret a text that could not always be taken at face value as presented in the Qur´ānic text. In grammar terminology it denotes the semantic transposition of words and phrases in the Qur´ān.

- Iḍmār

The term Iḍmār and its derivatives (muḍmar, ḍamir) are key words in linguistic theories for the analysis of speech according to Sibawayhi. It appears about twelve times in the tafsīr of Muqātil, as an ellipsis of a prepositional phrase. The exegetes inserted information that was found essential in order to give the reader a better understanding of the verse. Sibawayhi and Al-Farra´ use the term iḍmār as "an

element which is necessary to understand the syntactic surface structure of the utterance" (Versteegh 1993: 150).

- Ardafa

The word ardafa is used to describe the Qur'ānic use of synonyms in a verse. In later grammar terminology the word murādif became a common term that indicated 'synonym.'

- Jaḥd

Jaḥd is used for 'negation.' Sibawayhi does not use the word Jaḥd, but it is more commonly used by al-Farrā'.

- Mubham

The term mubham means 'unexplained' as opposed to mufassar 'the explained.' This term has not been found in Muqātil's work, but in 'Abd Al-Razzāq's work on the authority of Ibn 'Abbās when explaining the Qur'ānic verse 5:96 regarding the ban on eating of game during the pilgrimage.

## 2.4.6. EXPLICIT/IMPLICIT VERSES

There are two categories of verses found in the Qur'ān:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ط فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ ج وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللَّهُ م وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ لا كُلٌّ مِّن عِنْدِ رَبِّنَا ج وَمَا يَذَّكَّرُ إِلاَّ أُولُوا الأَلْبَابِ

"He it is Who has sent down to you (O Prophet) the Book, wherein are clear (or fundamental) verses - They are the foundation of the Book - others are allegorical. But those in whose hearts is perversity will follow that which is allegorical therein, seeking discord, and a desire of interpretation (of the hidden meaning), but none knows its interpretation except Allah. But those who are firmly grounded in knowledge, say: "We believe therein, the whole is from our Lord;" And none will grasp (the message) except men of understanding." (Qur'ān 3: 7)

The above verse presents the Mufassir with two main issues to deal with: the first is meaning of the term muḥkamāt (clear verses to be comprehended) and the other as mutašābihāt (allegorical).

The āyat al-muḥkamāt are verses containing the very basis of the Message of Allah enshrined in the Qur'ān, which are categorically decided, and are mostly related to the

Aḥkām al-Qur´ān, dealing mainly with legal injunctions. The word muḥkam also means 'firm', and therefore the āyat al-muḥkamāt includes verses that provides a clear distinction between truth and falsehood. In the same verse, it is referred to as umm al-kitāb - the foundation or source of the book- as they deal with basic and fundamental aspects. The exegetes of the Qur´ān take the āyat al-muḥkamāt as reference to distinct injunctions of Islamic Law (Šarī`ah) and are readily understood by all readers. It is also referred to as āyat al-Bayyināt (clear verses), which do not require any substantiation to ascertain their meaning and furthermore there is absolutely no doubt and ambiguity in their meaning and application (Doi 1997: 162-163).

The second part of this verse refers to āyat al-mutašābihāt as allegorical, figurative and metaphorical, wherein it cautions the reader about following allegorical verses and thereby going astray; for those whose hearts are perversive and who desire discord. It further states in a vague syntactic form that **"no one knows its hidden meaning except Allah"**- when read as the first of two coordinate sentences - emphasising that Allah alone knows its meaning. It adds **"And those who are firmly grounded in knowledge"** - when read as one coordinate sentence with the previous sentence - implies that scholars (men of understanding) can also understand and interpret the mutašābihāt. The syntactic and lexical ambiguity of this verse and its possibility of interpretation have been extensively discussed by scholars of Qur´ānic studies.

The term mutašābihāt is derived from the root šubbiha (š.b.h), which has two shades of meaning 'to be similar, to be alike' and 'to be ambiguous, dubious, unclear' (Lane 1978: vol.2 / š.b.h.).

The similarity or resemblance of various verses is manifested in one of two forms: in wording (lafẓ, nažm) or meaning (ma`nā). The term mutašābihāt may be defined as:

(a) Verses in which the same words are used to mean different things (... an yušbiha ´l-lafẓu ´l-lafẓa fī ´l-žahir wa ´l-ma`nayāni mukhtalifāni) (Kinberg 1987: 145; citing Ibn Qutaybah, 74).

(b) Verses in which similar meanings are expressed in different manner (mā ašbaha ba`duhu ba`dan fī ´l-ma`ani wa ikhtalafat alfāžuhu) (Al-Ṭabarī 1987: 6/176-177).

Another definition mentions the existence of both possibilities together: same wording, different meaning; same meaning, different wording (ittifāq al-alfāž wa ikhtilāf al-ma`ani, ikhtilāf al-alfāž wa ittifāq al-ma`ani) (Al-Ṭabarī 1987: 6/178).

The mutašābihāt are also ambiguous verses, an antonym of the muḥkamāt (clear verses), which require an interpretation of the Qur´ānic verses, involving discussions on the issue of abrogation (al-nāsikh wa ´l-mansūkh) and the miraculous nature of the Qur´ān (i`jāz al-Qur´ān ).

Another definition mentioned by many scholars of tafsīr is that muḥkamāt are abrogating verses (nāsikhāt), and the mutašābihāt are abrogated verses (mansūkhāt), and also that the muḥkamāt are verses that one is able to implement and act upon (ya`malu bihi), and the mutašābihāt are verses that followers should believe in, but not implement (yu`minu bihi wa la ya`malu bihi) (Al-Ṭabarī 1987: 6/174-176).

However the reason for this distinction is not included in various definitions. A nineteenth century scholar, Alūsī adduces that muḥkam are clear verses and not likely to be abrogated (... la yaḥtamilu ʾl-naskh). This could be further attested by definitions by al-Farrāʾ (d. 207/822) and Al-Jaśśāś (d. 370/981) (Al-Alūsī n.d.: 1/521).

An example of a muḥkam verse wherein the clear and easily comprehended injunctions are expounded is the the verse in Surah al-Baqarah:

يَاَيُّهَا الَّذِيْنَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلَى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَ لاَ يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ

"O you who believe! When you contract a deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing ....." (Qurʾān 2:82).

An example of a muḥkam verse is that it is clear and its injunctions easily comprehended. But with the mutašābih, the translators add certain words within brackets to clarify the meaning of the verse. If in the case of the following verse the words were not clarified, a physical form would have been attributed to the being of Allah, which confines Him to a certain place, whereas Allah is Omnipresent and Omnipotent. The verse states:

اَلرَّحْمَانُ عَلَى الْعَرْشِ اسْتَوَى

"...(Allah) the Most Beneficent who is firmly established on the throne (of authority)" (20: 5).

Al-Jaśśāś disagrees with the above view and asserts that Sūrah Āl-`Imrān (verse 7) refers to the technical meaning of muḥkam and mutašābih verses found in the Qurʾān, whereas some assert that the above verse refers to the literal meaning. Al-Suyūṭī in his book on Qur'anic sciences, Al-Itqān fī `Ulūm al-Qurʾān, agrees with the view of Al-Jaśśāś. After discussing various views of scholars, Al-Rāzī maintains that these views are not contradictory, but rather represent a different form of the muḥkam and mutašābih. He further states that muḥkam verses are referred to as Umm al-Qurʾān (the source / mother of the Qurʾān) by Allah, the basic sources for the comprehension of mutašābih verses. If the interpretation of a mutašābih verse contradicts any muḥkam verses, the interpretation will be rejected.

Scholars differ on whether the mutašābihāt verses can be interpreted or not. The difference of opinion is based on the recital and understanding of the verse 3:7. The scholars who hold the view that it is permissible quote the verse (Qurʾān 3:7) according to the recitation (Qirāʾat) of `Abd Allah ibn `Abbās, wherein there is no pause between the two phrases; "except Allah and the firmly grounded in knowledge" (al-rāsikhūn). Majority of the scholars are of opinion that the above recitation is rare (šaδ) and based on unreliable sources. Those who recite the verse with a pause between Allah and al-rāsikhūn, understand it as "none knows its interpretation except Allah. But those who are firmly grounded in knowledge, say:

'We believe therein, the whole is from our Lord.'" Furthermore, although the mutašābih can be interpreted, its true interpretation can never be known, and in order for a person to claim comprehension of the verse, he has to possess certain qualifications to be among al-rāsikhūn fī 'l-'ilm.

## 2.4.7. AL-NĀSIKH WA 'L-MANSŪKH / ABROGATION AND THE ABROGATED

Many modern scholars, Western and Muslim alike, have recently been involved in the exegetical genre of nāsikh wa 'l-mansūkh in the Qur'ān. There are many of them who are inclined to reject the traditional doctrine of naskh; abrogation of the Qur'ān. It is often suggested that the naskh phenomenon and device was developed by Muslim jurists in the formation of Islamic law to harmonize a number of apparently contradictory Qur'ānic statements (Habil 1989: 1). John Burton in his "The Collection of the Qur'ān" is of the opinion that explanations found in the Islamic sources about the compilation of the Qur'ān in the form we possess was introduced at a later period by jurists who sought support for their theories of naskh. However he concludes that Muhammad produced the final text of the Qur'ān himself (Powers 1988: 118). Therefore these scholars offered an alternative to the phenomena of naskh, by looking at the 'development' or 'unfolding,' implying that they can resolve the apparent inconsistencies in the Qur'ān by reconciling them through chronological research, without involving the Qur'ān itself with specific methods of naskh (Habil 1989: 1).

Initially the exegetical science of al-nāsikh wa 'l-mansūkh (the abrogating and the abrogated) was confined to a simple comparison of Qur'ānic verses, without the provision of internal evidence of naskh within the Qur'ān. Later Muslim scholars tended to decrease the number of naskh verses, until this eventually led some Muslim scholars to reject the theories of abrogation.

### 2.4.7.1. DEFINITION

The exegetes and jurists deduce the Qur'ānic sanction for the existence of this phenomenon in the verse:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ط اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ

"None of the verses do we abrogate or cause to be forgotten, but we substitute something better or similar. Know you not that Allah has power over all things" (Qur'ān 2: 106).

Both words nāsikh and mansūkh, are derived from the root word and verb nasakha, which means "to abrogate," "to withdraw," "to abolish" or "to transform" or "to efface" or "to replace." The active participle is nāsikh, which means "abrogating" and the passive participle is mansūkh meaning "the abrogated."

The basic meaning of naskh (abrogation) means "to efface a thing and to replace it by another" or "to alter or transform a thing completely."

Šaykh Aḥmad Riḍā defines naskh as nasakha al-shay' bi 'l-shay, that is, "abrogating any written material with another piece." He further exemplifies the verb nasakha as nasakhat al-Shams al-žill, which means "sun annulled or superseded the shade" or "hoariness took the place of the youth"; or the "wind changed or altered the traces of the dwellers" (Riḍā 1960: V /446-447 and Lane 1978: 2788-2789).

Other meanings of nasakha may also be "transforming into something concrete" like the transformation of the Israelites into apes; or "transcribing" or "copying." According to Qur'ānic terminology, it means to "abrogate" or "supersede," that is, a verse of the Qur'ān abrogates another verse (Lane 1978: 2788-2789). Al-Alūsī presents a metaphorical meaning of the word nasakha, "explaining and making clear the significance of something." Here he implies not the abrogation of the verse but rather the abrogation of the meaning of the verse (Al-Ālūsī n.d.: 1/351).

Despite the diverse views, misunderstandings and denial of nāsikh and mansūkh verses of the Qur'ān, this genre has become vital for comprehending the Sciences of the Qur'ān ('Ulūm al-Qur'ān). This study helps in understanding the meaning and tafsīr of the Qur'ān as well as the application of the Islamic legal system.

Al-Suyūṭī mentions the opinion of leading scholars that it is not permissible to engage in the exegesis of the Qur'ān until one has learnt the aspect of nāsikh and mansūkh contained in the Qur'ān. He further mentions the incident where `Alī, the fourth Caliph of Islam, asked a judge: "Do you know the nāsikh and mansūkh?" He replied, "No." `Alī then said: "You are destroyed and you have destroyed the others" (Al-Suyūṭī 1974: 20).

### 2.4.7.2. THE DEVELOPMENT OF THE GENRE OF NĀSIKH WA 'L-MANSŪKH

The discussion of the doctrine of nāsikh and mansūkh took place in the early generations of Islam. Powers states that the term naskh has been mentioned twice in the Qur'ān, with different connotations. He quotes the verses 2:106 and 22:52, which signify the replacement of a verse by another for the better and giving the sense of cancellation, annulment or suppression, respectively. While 16:101 uses the word baddalnā (replacement) instead of naskh, it supports the doctrine of nāsikh wa 'l-mansūkh. According to Al-Ṭabarī, many companions like Ibn `Abbās and Ibn Mas`ūd, and the successors - Qatādah, Al-Rabī` and Al-Ḍaḥḥāk, have taken the term muḥkamāt and mutašābihāt (as mentioned in Qur'ān 3:7) as referring to al-nāsikh wa 'l-mansūkh (Powers 1988: 118).

During the early period of Islam, the companions discussed the aspect of naskh and they often disagreed over the abrogation of certain verses, though reference to this period in naskh literature seems rather infrequent. Ibn Salāmah in his "Al-nāsikh wa 'l-mansūkh", mentions the disagreement of `Alī and Ibn `Abbās over the abrogation of Qur'ān 4:94; where `Alī asserts that it was abrogated by Qur'ān 4:115 and 4:48, while Ibn `Abbās has taken it as a muḥkamāt (as effective and valid) (Powers 1988: 119; cited from Ibn Salāmah).

The naskh genre seems to have taken a more formal nature during the period of the successors (tābi`ūn), when reference to the discussions and disagreements on the position of certain verses may be found. The prominent successors found mentioned in nāsikh literature and who have contributed to the exegetical genre of al-nāsikh wa ´l-mansūkh are: Mujāhid ibn Jabr (d.104/722), Al-Ðaħħāk ibn Muzāhim (d.105/723), Nakhā´i (d. 94/172), Muslim ibn Yasār (d. 101/719 ), Sha`bī (d. 104/722), Ŧāwus (d. 106/724), Al-Ħasan Al-Baśrī (d.110/728), `Aṯā´ ibn Abī Rabī`ah (d.114/732), Muħammad Al-Bāqir (d.114/732), Qatādah (d.118/736) and Muqātil ibn Sulaymān (Powers 1988: 119). The emergence of nāsikh literature took place during the second century of Islam (eighth century).

The earliest treatises on the aspect of naskh were ascribed to Qatādah, Al-Žuhrī, al-HāriΦ ibn `Abd Al-Raħmān (d.130/747), `Aṯā´ Al-Khurāsānī, Muqātil and `Abd Al-Raħmān ibn Zayd (d. 183/798). These early treatises on naskh were basically intended to serve as handbooks and references for exegetes and legalists, due to the complexity of naskh and its importance in determining legal aspects. They also provided a concise overview for scholars of Qur´ān and Šarī`āh. Ibn Salāmah wrote his treatise on naskh after observing that some mufassirs lacked proficiency in naskh, or were unable to memorize the verses and confused the different parts of naskh. Likewise, Al-Fārisī undertook to write on naskh to facilitate memorization of Qur´ānic verses.

The books on naskh are basically divided into two sections:

(i) The author presents a brief introduction discussing the theoretical aspect of the doctrine of naskh,

(ii) The treatise, which contains the abrogated and abrogating verses in the Qur´ān.

The introductions included chapters on the following topics: motivating general interest in the study of the genre al-nāsikh wa ´l-mansūkh; the meaning of naskh, its derivation and debates and differences among scholars about that which the Qur´ān and Sunnah may abrogate; the various modes; the difference between the concept of naskh and badal; substantiating the relevant ĦadīΦ; mentioning the Sūrahs that possessed the verses of al-nāsikh wa ´l-mansūkh.

The classical authors Ibn Salāmah, Ibn Al-`Aṯā´iqī and Al-Fārisī classified the 114 sūrahs according to whether or not they possessed al-nāsikh wa ´l-mansūkh verses. For example, Ibn Salāmah identified 43 sūrahs that did not possess al-nāsikh wa ´l-mansūkh verses, 6 containing abrogating verses only, one that had abrogated verses only, and 25 that had both the abrogated and abrogating verses. These facilitated an easy reference and memorization of the text for the exegetes and legalists. The author then divided sections according to the standard Qur´ānic sequence giving: the name of the sūrah; place of revelation - Makkah or Madinah; the number of abrogated verses it contains; a serial presentation of the naskh verses quoting the entire verse or the specific words that are abrogated, and mention of the abrogating verse. He would also indicate if there are different views or doubt about a particular verse (Powers 1988: 121-122).

Scholars differed on the number of verses that have been abrogated. The classical scholars like Al-Žuhrī mention 42 abrogated verses, Al-Nahhas 138, Ibn Salāmah 238, Ibn Al-ʿAṭāʾiqī 231 and Al-Fārisī 248. Among later scholars, Al-Suyūtī (d.911/1505) presents only twenty cases of naskh, while Shah Wali Allah reduced it to merely five verses. The reason for the increase in number may be due to the eagerness of early scholars to reconcile the discrepancies developed between Qurʾān and fiqh; and the semantics of the term naskh became expansive and included aspects that were originally beyond the scope of al-nāsikh wa ʾl-mansūkh (Powers 1988: 124-125). There is a minority view that did not subscribe to the view of al-nāsikh wa ʾl-mansūkh. Abū Muslim Al-Asfahānī, Zamakhšarī and the majority of Muʿtazilite scholars reject the abrogation of Qurʾānic verses. However the Qurʾānic scholars have generally agreed of the existence of the genre of al-nāsikh wa ʾl-mansūkh.

After this brief on some Qurʾānic sciences we discuss the biography of ʿAbd Allah ibn ʿAbbās in the next chapter.

# CHAPTER THREE

# BIOGRAPHY OF `ABD ALLAH IBN `ABBĀS

## 3.1. INTRODUCTION

`Abd Allah ibn `Abbās was among the early prominent exegetes of the Holy Qur'an. He has been mentioned along with other notable scholars of the Qur'ān from the companions of the Prophet (peace be upon him) like `Abd Allah ibn Mas`ūd, `Ubay ibn Ka`b, Zayd ibn Φābit, Anas ibn Mālik and many others. They were responsible for the preservation, understanding and interpretation of the Holy Qur'ān (Al-δahabī 1961: 1/66; Al Asqalānī n.d.: 4/141; Al-Zarakli 1980: 14/95 and A1-Baghdādī 1931: 1/173).

## 3.2. LIFE AND FAMILY

### 3.2.1. NAME

`Abd Allah ibn `Abbās is popularly known in brief as Ibn `Abbās. His biographers give his full name as `Abd Allah ibn `Abbās ibn `Abd Al-Muttalib ibn Hāšim ibn `Abd Manāf Al-Qurašī Al-Hāšimī. Al-Dawūdī adds to his name Abu 'l-`Abbās Al-Hāšimī Al-Makkī (Al-Dawūdī n.d.: 1/239).

### 3.2.2. BIRTH

`Abd Allah ibn `Abbās was born in the Shi`bah of Banī Hāšim (A1-δahabī 1985: 3/331; Al Asqalānī n.d.: 4/140; A1-Baghdādī 1931: 1/173; Al-Jawzī 1355/1936: 314). It is a place where the Banū Hāšim often resided outside than their own living quarters in Makkah, which is also known as the House of Yūsuf. It was during the period of the boycott of Banū Hāšim by the Qurayš that the Holy Prophet (peace be upon him) and the people from his clan were forced to take refuge in the valley of Ši`bah of Banī Hāšim (Al-δahabī 1985: 3/331). Most scholars only mention Makkah as the place of his birth without locating the specific area (Al-δahabī 1985: 1/66).

`Abd Allah ibn `Abbās was born three years before the Hijrah (migration of the Prophet (peace be upon him) to Madīnah) during the period of the social boycott by the Qurayš.

### 3.2.3. HIS FAMILY

`Abd Allah ibn `Abbās was the son of `Abbās ibn `Abd Al-Muttalib ibn Hāšim ibn `Abd Manāf Al-Qurašī Al-Hāšimī (Al-δahabī 1985: 3/331). `Abbās ibn `Abd Al-Muttalib was the paternal uncle of the Holy Prophet Muḥammad (peace be upon him). He was present during the pledges of `Aqabah and played a vital role as spokesperson for his nephew, Muḥammad (peace be upon him). On behalf of his nephew he was able to obtain a firm commitment for his safety and protection from the YaΦribites. He did not declare his confession of Islam fearing the reaction and persecution of the Qurayš. It was only after the Conquest of Makkah that he migrated and joined the Holy Prophet Muḥammad (peace be upon him) in Madīnah.

His mother was Umm al-Faḍl Lubābah bint Al-ḤāriΦ Al-Hilāliyah from Hilāl ibn `Āmir. She is the sister of Maymūnah, wife of the Holy Prophet Muḥammad (peace be upon him). She accepted Islam before Hijrah and was among the first women to accept Islam after Khadījah (Al-ðahabī 1985: 1/66; A1-Baghdādī 1931: 1/73 and Al Asqalānī n.d.: 4/141).

### 3.2.4. RELATIONSHIP TO PROPHET (peace be upon him)

`Abd Allah ibn `Abbās was very closely related to the Holy Prophet Muḥammad (peace be upon him) through both his parents. As mentioned above, the father of `Abd Allah ibn `Abbās is the paternal uncle of Muḥammad (peace be upon him) and his maternal aunt, Maymūnah bint Al-ḤāriΦ was married to the Holy Prophet (peace be upon him). It was due to this close relationship from both sides that `Abd Allah ibn `Abbās had close contact and proximity with the Prophet (peace be upon him).

### 3.2.5. BROTHERS AND SISTERS

His elder brother was Al-Faḍl, hence his mother was often known as Umm al-Faḍl. His immediate younger brother was `Ubayd Allah. The others were QuΦam, who had no children; `Abd Al-Raḥmān, who died in Syria and left no progeny; Ma`bad who was martyred in Africa and a sister Umm Ḥabībah (Al-ðahabī 1985: 2/84 and Ibn Sa`d n.d.: 3).

### 3.2.6. CHILDREN

`Abd Allah ibn `Abbās had five sons and two daughters. The eldest was Al-`Abbas (after whom he is often called Abū `l-`Abbās), followed by `Alī Sajjād, Al-Faḍl, Muḥammad, `Ubayd Allah, Lubābah and Asmā' (Al-Jawzī n.d.: 314).

His sons Al-Faḍl, Muḥammad and `Ubayd Allah passed away without leaving any descendants. Lubābah married `Alī ibn `Abd Allah ibn Ja`far ibn Abī Ṭālib. She had children and left descendants. Asmā' was married to her paternal cousin, `Abd Allah ibn `Ubayd Allah ibn Al-`Abbās. She had two sons, Ḥasan and Ḥusayn (Al-ðahabī 1985: 3/333).

### 3.2.7. OTHER RELATIVES

`Abd Allah ibn `Abbās from his paternal side was related to the family of the Banū Hāšim. He was the paternal cousin of the Holy Prophet Muḥammad (peace be upon him). He is also related as a paternal cousin to the fourth Caliph, `Alī ibn Abī Ṭālib, and as a paternal uncle to his wife Fāṭimah, daughter of the Holy Prophet Muḥammad (peace be upon him).

He was also related to the renowned Muslim commander of the Muslim army, Khālid ibn Walīd Al-Makhzūmī, who is his maternal cousin (Al-ðahabī 1985: 3/336).

## 3.3. PERSONALITY

`Abd Allah ibn `Abbās was handsome, graceful, of medium height, talented, matured in his comprehension as well as intelligent (Al-δahabī 1985: 3/335).

He was fair, tall, had a yellow moustache and a good physical built. He was graceful and handsome. He had thick hair that he dyed with Henna (a reddish orange cosmetic obtained from leaves and stalks of the Henna plant) (Al-δahabī 1985: 3/336).

Sa`īd ibn Salīm narrates that Ibn Jurayj addressed them and said: "We were sitting with `Aṭā´ in the Masjid al-Harām. When Ibn `Abbās's name was mentioned, `Aṭā´ said: "Whenever I see the moon of the fourteenth night (i.e. full moon), I am reminded of Ibn `Abbās's face" (Al-δahabī 1985: 3/336).

In another tradition, Ibrāhim ibn Al-Ḥakam ibn Abān from his father, on the authority of `Ikrimah says: "Whenever Ibn `Abbās passed-by in a street, the women would inadvertently exclaim: 'Has (the fragrance of) musk passed by or is Ibn `Abbās passing by?'" (Al-δahabī 1985: 3/333).

## 3.4. YOUTH

`Abd Allah ibn `Abbās spent his early childhood with his parents in Makkah. Reports do not mention specifically when his father, `Abbās ibn `Abd al- Muṭṭalib, embraced Islam though there has been records that claim that he accepted Islam before the Battle of Badr. He kept secret his confession of Islam due to his fear of the Makkan community (Al-δahabī 1985: 2/84 and Ibn Sa`d n.d.: 5).

It was only after the victory at Khaybar that `Abbās ibn `Abd al- Muṭṭalib migrated to Madīnah. Thereafter, he witnessed the conquest of Makkah and the expeditions to Ḥunayn, Ṭā`if and Tabūk (Ibn Sa`d n.d.: 5). `Abd Allah ibn `Abbās came to live in Madīnah just before the conquest of Makkah. He once mentioned that he and his mother were alluded to in the verse of the Mustad`afīn (oppressed) in Sūrah al-Nisā´ (Qur´ān 4:98): "Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way" (Al-δahabī 1985: 3/333-334).

`Abd Allah ibn `Abbās lived in the company of the Holy Prophet Muḥammad (peace be upon him) and had close contact with him for thirty months. During this period he had the opportunity to be in service and close proximity of the Holy Prophet Muḥammad (peace be upon him), as his maternal aunt Maymūnah was married to the Holy Prophet (peace be upon him) (Al-δahabī 1985: 3/334).

## 3.5. AGE AT PASSING AWAY OF PROPHET(PEACE BE UPON HIM)

There are varying reports regarding the age of `Abd Allah ibn `Abbās at the time of the passing away of the Holy Prophet Muḥammad (peace be upon him).

Ibn Šihāb reports from `Ubayd Allah, on the authority of Ibn `Abbās, who said: "I approached on a female donkey, and I had already attained majority when the

Messenger of Allah (peace be upon him) was performing his prayers with the people at Minā." According to another narration, the above incident took place during the Farewell Pilgrimage (Al-ðahabī 1985: 3/334).

Abū Bišr reports from Sa`īd ibn Jubayr, on the authority of Ibn `Abbās: "The Holy Prophet Muħammad (peace be upon him) passed away and I was in my teens" (Al-ðahabī 1985: 3/334).

In another report, HuΦaym mentions that Abū Bišr informed them from Sa`īd, on the authority of Ibn `Abbās: "I collected the Muħkam (rules and regulations) during the time of the Messenger of Allah (peace be upon him). He passed away when I was a matured teenager" (Al-ðahabī 1985: 3/334).

Šu`bah reports from Abū Ishāq, from Sa`īd ibn Jubayr, on the authority of Ibn `Abbās: "The Prophet (peace be upon him) passed away when I was a lad of fifteen years, and I was already circumcised" (Al-ðahabī 1985: 3/334).

## 3.6. BLESSINGS AND UNDERSTANDING

There are numerous traditions that mention the achievements and excellence of `Abd Allah ibn `Abbās as an exegete of the Holy Qur´ān. This was attributed to the blessings and prayers of the Holy Prophet Muħammad (peace be upon him) during his childhood.

It is reported that at the time of his birth, when they were in the valley of Makkah during the days of the social boycott, the Holy Prophet (peace be upon him) put his saliva in the small babe's mouth (i.e.`Abd Allah ibn `Abbās).

Below are traditions referring to the prayer of the Prophet Muħammad (peace be upon him) for `Abd Allah ibn `Abbās.

Khālid Al-Ħiða narrates from `Ikrimah on the authority of Ibn `Abbās. He states: "The Holy Prophet Muħammad (peace be upon him) stroked my head and prayed for me (to be granted) wisdom" (Al-ðahabī 1985: 3/334).

Šabīb ibn Bašīr reports from `Ikrimah, on the authority of Ibn `Abbās, who said: "The Holy Prophet (peace be upon him) went out through the exit and the vessel was covered. He enquired: "Who did this?" I replied: "It was I." He said: "O Allah! Teach him the interpretation of the Qur´ān"(Al-ðahabī 1985: 3/334).

Al-Zubayr reports that Sa`īdah ibn `Abd Allah Al-Muzanī informed me; from Dāwūd ibn `Aṯā´; from Zayd ibn Aslam; on the authority of Ibn `Umar that `Umar (the fourth Caliph) called Ibn `Abbās, who then went closer to him. He (i.e. `Umar) said: "I witnessed the Messenger of Allah (peace be upon him) calling you on a certain day. He stroked your head, put saliva in your mouth and said: 'O Allah! Endow him with the understanding of Dīn (Religion/Code of life) and teach him the interpretation'" (Al-ðahabī 1985: 3/337; Al-`Asqalānī n.d.: 1/218 and Al-ðahabī 1961: 1/68).

In another report from Hammād ibn Salmah and others; from `Abd Allah ibn KuΦaym; from Sa`ī d ibn Jubayr; on the authority of `Abd Allah (ibn `Abbās). He said: "I stayed overnight at the house of my maternal aunt Maymūnah. I prepared the water for the

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Holy Prophet (peace be upon him) to bathe. He enquired: "Who placed this?" They replied: "`Abd Allah." He then said: "O Allah! Teach him the interpretation and understanding in the Dīn" (Al-δahabī 1985: 3/337; Saqr 1983: 50 and Al-Jawzī n.d.: 314).

`Abd Allah ibn `Abbās is reported to have stated: "The Messenger of Allah (peace be on him) prayed twice for (the endowment of) wisdom upon me" (Al-δahabī 1985: 3/337; Saqr 1983: 50; Al-`Asqalānī n.d.: 1/218 and Al-Jawzī n.d.: 314).

Śaĥīĥ Muslim reports on the authority of Ibn `Abbās: "The Messenger of Allah (peace be upon him) went to toilet and I prepared (water) for his ablution. When he came out, he enquired: "Who placed this here?" They said (in another version, 'I said'): "Ibn `Abbās" He then prayed: "O Allah! Give him understanding" (Saqr 1983: 49).

Bukhārī also mentions on the authority of Ibn `Abbās, who states: "The Holy Prophet (peace be upon him) embraced me and said: "O Allah! Teach him the Book" (Saqr 1983: 49). By this the Holy Prophet (peace be upon him) implied the memorisation and understanding of the Qur´ān.

`Ikrimah states that the Holy Prophet (peace be upon him) said: "O Allah! Grant Ibn `Abbās wisdom and teach him the interpretation" (Al-Wāqidī n.d.: 119). In another version he states: "O Allah! Teach him the wisdom" (Al-Isbahānī n.d.: 1/315).

## 3.7. PRESENCE OF THE ANGEL JIBRA`ĪL (ON WHOM BE PEACE)

`Abd Allah ibn `Abbās mentions that he saw the Angel Jibra´īl (on whom be peace) on two occasions during the life time of the Holy Prophet (peace be upon him) (Al-`Asqalānī n.d.: 4/141). There are many other traditions which give greater details of these occasions.

In a report from `Abd Al-Mu´min ibn Khālid, from Ibn Buraydah, on the authority of Ibn `Abbās: "I ended up at the Prophet (peace be upon him) and Jibra´īl (on whom be peace) was with him. The angel Jibra´īl (on whom be peace) said: "Surely, he (Ibn `Abbās) is the living religious authority of this community, make him your concern (take interest in his welfare)" (Al-δahabī 1985: 3/339).

In another narration, Hammād ibn Salmah relates from `Ammār from Abū `Ammār, on the authority of Ibn `Abbās, who said: "I was with my father in the presence of the Prophet (peace be on him) and he seemed to have ignored my father. When we came out he (Ibn `Abbās' father) said: "Did you not witness that your paternal cousin ignored me?" I then mentioned to him: "He had a person with whom he had an intimate discussion." He then asked: "Was there anyone with him?" I replied in the affirmative and we returned to the Prophet (peace be on him). He (`Abbās) enquired: "O Messenger of Allah! Was there anyone with you?" The Prophet (peace be on him) asked me: "Have you seen him, O `Abd Allah?" I replied in the affirmative and he (the Prophet) said: "That was Jibra´īl (on whom be peace) and he engaged me in discussion regarding you" (Al-δahabī 1985: 3/339).

In another narration reported by Φawr ibn Zayd Al-Dilī, on the authority of Mūsā ibn Maysarah, `Abbās sent his son `Abd Allah to the Messenger of Allah (peace be on

him). `Abd Allah found a person with him and returned without speaking to the Prophet (peace be on him). Later when `Abbās met the Messenger of Allah (peace be on him), he said: "I had sent my son to you but he found some person in your presence and he was unable to speak to you." He enquired: "Oh uncle, do you know who the person was?" `Abbās replied in the negative. He then said: "It was Jibra'īl (on whom be peace) who informed me that your son will not die until he loses his sight and will be endowed with knowledge" (Al-ðahabī 1985: 3/339). Tirmiðī reported on the authority of LayΦ from Abū Jahdam that Ibn `Abbās said that he saw Jibra'īl (on whom be peace) twice" (Al-`Asqalānī n.d.: 4/140).

## 3.8. IN SEARCH OF KNOWLEDGE

After the passing away of the Prophet Muħammad (peace be on him), `Abd Allah ibn `Abbās saw that there was need to accumulate information and knowledge of the Holy Qur'ān and the teachings and practices of the Holy Prophet (peace be on him). He undertook the task of enriching himself and gained a lofty position and recognition in the domain of knowledge of the Holy Qur'ān among the early scholars of Islam.

It is reported by Jarīr ibn Ħāzim, from Ya`lā ibn Haym, from `Ikrimah on the authority of Ibn `Abbās, who said: "When the Messenger of Allah (peace be on him) passed away, I said to a person from the Anśār: 'Come on! Let us enquire from the companions of the Messenger of Allah (peace be on him) while many of them are still present these days.' He said: 'Strange of you, Oh Ibn `Abbās! Do you suppose that the people are in need of you whilst you are well aware that the companions of the Prophet (peace be on him) are in their midst?' Thereafter he left and I embarked on this matter. Whenever I heard a ĦadīΦ (Tradition) from a certain individual I would approach the narrator. I would spread my cloak at his door, while the wind raised dust upon me. The person would come outside and see me and say: 'Oh paternal cousin (lit. son of paternal uncle) of the Messenger of Allah (peace be on him)! Why have you not sent for me? I would have certainly come to you.' I replied: 'It is more appropriate that I come to you and consult you.' (He further states) The person remained in my presence until he witnessed people gathering around me and he said: 'This youth is more intelligent than myself'" (Al-ðahabī 1985: 3/342-343 and Ibn Sa`d n.d.: 5).

Muħammad ibn `Amr reports from Abū Salmah, on the authority of Ibn `Abbās, who said: "I found general knowledge of the Messenger of Allah (peace be upon him) with a certain tribe of the Ansārs (Helpers from Madīnah). On approaching many of them I found them asleep; if I desired to awaken anyone of them for my sake, I could have called out to him until he presented himself, for this would have been a pleasure for him" (Al-ðahabī 1985: 3/342-343 and Ibn Sa`d n.d.: 121).

During the early period of ĦadīΦ collection, the Aħādith were transmitted and preserved in oral form. However there were a few scholars who resorted to the writing down of ĦadīΦ. According to a report from `Ubayd Allah ibn `Alī, his grandmother Salmah said: "I saw `Abd Allah ibn `Abbās with a sheet upon which he wrote on the authority of Abī Rafī`, about some deeds of the Messenger of Allah (peace be upon him)" (Ibn Sa`d n.d.: 121).

In another report from Abū Salmah Al-Hadramī, he heard Ibn `Abbās say: "I would attend to some prominent companions of the Messenger of Allah (peace be upon him) from

among the Muhājir (migrants from Makkah) and Ansār and enquire from them about the battles of the Prophet (peace be upon him) and what was revealed regarding them. I had not met any of these persons but they expressed their pleasure at my paying a visit to them, due to my close relation with the Messenger of Allah (peace be upon him). One day I enquired from Ubay ibn Ka`b, who was conversant with the knowledge of what was revealed in Madīnah. He replied: 'Twenty seven sūrahs were revealed there, the remaining (were revealed) in Makkah'" (Ibn Sa`d n.d.: 124).

## 3.9. SOURCE OF KNOWLEDGE OF IBN `ABBĀS

`Abd Allah ibn `Abbās began the study of Qur´ānic revelation and ĦadīΦ from an early age. He was in the company of the Prophet Muhammad (peace be upon him) for a period of thirty months during which he learnt the basis of his knowledge of the Holy Qur´ān.

After the passing away of the Prophet Muhammad (peace be upon him), he went to the various companions to seek information and to confirm certain ĦadīΦ of the Prophet (peace be upon him). Among the prominent companions from whom he obtained knowledge of the Holy Qur´ān and ĦadīΦ of the Prophet Muhammad (peace be upon him) were:

`Umar ibn Al-Khaṭṭāb (the second caliph), `Alī ibn Abī Ṭālib (the fourth caliph), Mu`āδ ibn Jabl, `Abd Al-Raḥmān ibn `Awf, Abū Sufyān Sakhr ibn Ħarb, Abū δar, Ubay ibn Ka`b, Zayd ibn Φābit and many other companions" (Al-δahabī 196: 1/67 and Al-Śābūnī 1970: 70).

## 3.10. HIS STUDENTS AND THOSE WHO NARRATED FROM HIM

There are great number of Tābi`ūn (followers after the companions of the Prophet Muhammad (peace be upon him)) that narrated on his authority. The most famous and prominent students who learnt the interpretation of the Holy Qur´ān and obtained a wealth of knowledge from him were:

Sa`īd ibn Jubayr, Mujāhid ibn Jabr Al-Khazramī, Ṭāwus ibn Kisān Al-Yamanī, Ikrimah, servant of Ibn `Abbās and `Aṭā´ ibn Abī Rabī`ah (Al- Śābūnī 1970: 70).

The above scholars were responsible for establishing a school of exegesis which has been attributed to `Abd Allah ibn `Abbās and known as the Makkan school of Tafsīr.

There is a long list of narrators who heard from Ibn `Abbās and below is a list given by Al-δahabī:

> His son `Alī ibn `Abd Allah ibn `Abbās, his brother's son - `Abd Allah ibn Ma`bad, `Ikrimah, Miqsam, Kurayb, Abū Ma`bad Nafīs, Anas ibn Mālik, Abū Tufayl, Abū Umamah ibn Sahl, his brother- KaΦīr ibn `Abbās, `Urwah ibn Zubayr, `Ubayd Allah ibn `Abd Allah, Ṭāwus, Abū Al-Sha`tha´ Jābir, Al-Qāsim ibn Muhammad, Abū Śāliḥ Al-Samān, Abū Rajā´ Al-Utardī, Abū al`Aliyah, `Ubayd ibn `Umayr, `Abd Allah ibn `Ubayd, `Aṭā´ ibn Yasār, Ibrāhīm ibn `Abd Allah ibn Ma`bad,

Al-Tamimī Šaḥibul-Tafsīr, Abū Śāliḥ Badham, Ṯāliq ibn Qays Al- Ḥanafī, `Aṯā´ ibn Abī Rabī`ah, Al-Ša`bī, Al-Ḥasan, Ibn Sirīn, Muḥammad ibn Ka`b Al-Quraysī, Šar ibn Hawšab, Ibn Abū Mulaykah, `Amr ibn Dinār, `Ubayd Allah ibn Abi Yazīd, Abū Ḥamzah Naśr ibn `Imrān Al-Dubā´ī, Al-Ðaḥḥāk ibn Muzāḥim, Abū Zubayr Al-Makkī, Bakr ibn `Abd Allah Al-Muznī, Ḥabīb ibn Ṯābit, Sa`īd ibn Abī `l-Ḥasan, Ismā`īl Al-Suddī and many others" (Al-ðahabī 1985: 3/332-333).

## 3.11. ADULTHOOD

`Abd Allah ibn `Abbās earned the recognition among his contemporaries as a brilliant scholar of the Holy Qur´ān during his youth.

During the caliphate of `UΦmān he was urged by the people of Madīnah to perform annual pilgrimage with them. The third Caliph, `UΦmān ibn `Affān deputised him and requested that he perform the pilgrimage. On his return from the pilgrimage he heard the sad news of the assassination of `UΦmān. `Abd Allah ibn `Abbās cautioned the fourth Caliph `Alī ibn Abī Ṯālib: "If you are taking the responsibilty of the matter now, the people will urge you to avenge the blood of `UΦmān until the Day of Judgement" (Al-ðahabī 1985: 3/349).

During the period of the fourth Caliph, Ibn `Abbās was offered the governorship of Šām (Syria). The Caliph `Alī said to him: "Rejoice as I have appointed you the governor of Šām." Ibn `Abbās replied: "This is not a refusal but you should write to Mu`āwiyah." `Alī replied: "This will never be." (Al-ðahabī 1985: 3/349). Ibn `Abbās refused to accept the post and he remained in Madīnah.

When the conflict between `Abd Allah ibn Zubayr and Mu`āwiyah took place, Ibn `Abbās and Muḥammad ibn Al-Ḥanafiyah along with their families moved to Makkah. Ibn Zubayr sent his delegation to seek allegiance from them but they both refused. Ibn Zubayr then sent a message: "Both should pay allegiance to me or else I shall burn them." Abū Ṯufayl was sent to fight Ibn Zubayr, who was forced to flee from the mosque and seek refuge in the Dār al-Nadwah. Ibn `Abbās and Muḥammad ibn Al-Ḥanafiyah were both saved from the threat of Ibn Zubayr and for their safety moved to Ṯā´if (Al-ðahabī 1985: 3/356). He spent the remainder of his life in Ṯā´if. In his old age he became blind and could not travel to any other place.

## 3.12. DEMISE OF `ABD ALLAH IBN `ABBĀS

`Abd Allah ibn `Abbās passed away in Ṯā´if at the age of seventy one in 68 A.H. (Al-ðahabī 1985: 3/359). The funeral prayers were led by Muḥammad ibn Al-Ḥanafiyah. After he was laid to rest in his grave, Ibn Al-Ḥanafiyah said: "Today, the religious authority of this Ummah passed away" (Al-Jawzī 1936: 319).

The biographers mention an anecdote at the time of his demise. It was reported by Abu Mahrān who was present at the funeral. He mentions: "I witnessed the funeral of `Abd Allah ibn `Abbās at Ṯā´if. When they placed his corpse on the ground to perform the funeral prayers, a white bird appeared and entered his shroud; but a later search revealed nothing. After the burial a voice was heard reciting: "Oh soul at peace! Return to your

Lord, well pleased, well pleasing. So enter among my servants and enter My garden" (Qur´ān 89: 28-30), but no person was visisble (Al-ðahabī 1985: 3/349 and Al-Jawzī 1936: 317). Thus came to an end the life of an illustrious scholar and exegete, who was recognized for his contribution to the field of Qur´ānic exegesis.

## 3.13. STATUS AND TRIBUTES PAID TO `ABD ALLAH IBN `ABBĀS

`Abd Allah ibn `Abbās was still a very young person at the time of the Prophets' (peace be upon him) passing away, yet he was acknowledged to have been among the prominent authorities on the exegesis of the Holy Qur´ān during the early days of Islamic scholarship. There were many companions of the Prophet (peace be upon him) who have acknowledged, paid tribute and commented on the potential and insight of the young `Abd Allah ibn `Abbās in the field of Qur´ānic exegesis. At the same time, there were many other companions who envied him and desired to debate as well as challenge him in the interpreting and understanding of the Holy Qur´ān.

Many biographers of exegetes and scholars of Qur´ānic exegesis have included various anecdotes and reports on the status and tributes bestowed upon `Abd Allah ibn `Abbās. Below I will cite the various tributes, comments and anecdotes related to `Abd Allah ibn `Abbās from the second Caliph `Umar to other contemporaries of Ibn `Abbās. Instead of just mentioning these reports I would rather resort to presenting the words and translations as found in the books of biographers and Qur´ānic scholars.

### 3.13.1. The Second Caliph `Umar ibn Al- Khattāb

The second Caliph of Islam, `Umar ibn Al-Khattāb held `Abd Allah ibn `Abbās in great esteem, despite his youthful age. `Umar acknowledged his great insight and opinions in various matters. Often he would include the young `Abd Allah in his Council Meetings of the elders and prominent companions of the Prophet (peace be upon him). There were some persons who objected to his presence in the meetings but the Caliph `Umar expressed his confidence in the young `Abd Allah and even went further to prove his opinion about him.

To give an example of the position of `Abd Allah ibn `Abbās in the sight of `Umar ibn Al-Khattāb a report in Ṣaḥīḥ of Bukhārī is cited on the authority of Sa`īd ibn Jubayr. He narrates that `Abd Allah ibn `Abbās said: "`Umar included me among the elders of Badr and some of them objected saying: "Do not include him among us as we have children his age." `Umar replied: "Certainly you are not well informed about him." One day he called the elders and included me among them. I was unaware that he called me on that particular day to merely prove (his point) to them. He (`Umar) said: "What do you say regarding the Words of Allah, the Exalted: 'When the assistance of Allah comes and victory'" (Qur´ān 110: 1). Some answered: "We are commanded to praise Allah and seek His forgiveness whenever He assists us and grants us victory." Others remained silent and made no comments. Then he (`Umar) asked me: "Do you say the same, Ibn `Abbās?" I replied: "No." He then enquired: "What do you say?" I replied: "It was the time (near to the passing away) of the Messenger of Allah (peace be upon him) and this (verse was revealed) to inform him (of that event). Therefore He (Allah) said: "When Allah's assistance and victory comes," it means your appointed time (passing away). So praise your Lord and seek His forgiveness, surely He is Oft-Returning" (Qur´ān

110: 1-3). `Umar said: "I do not know about it except as you mention" (Al-ðahabī 1985: 3/343; Ibn Sa`d n.d.:121, Al-ðahabī 1961: 1/70 and Saqr 1983: 50).

Al-Awza`ī narrates that `Umar ibn Al-Khaṭṭāb once said to `Abd Allah ibn `Abbās: "By Allah! You possess the most radiant face among our youth, the most excellent mind and you are most knowledgeable of the Book of Allah, the Exalted" (Al-Isbahani n.d.: 1/315).

Al-Žuhrī states that the Muhājir (immigrants) complained to `Umar: "Why do you not invite our children the way you invite Ibn `Abbās?" He replied: "He is a matured youth, possesses an enquiring tongue and an intelligent heart (mind)" (Al-`Asqalānī n.d.: 4/145 and Al Jawzī 1936: 315).

Mūsā ibn `Ubaydah reports on the authority of Ya`qub ibn Zayd that `Umar would counsel Ibn `Abbās on important issues. It is said that this often took place in the presence of huge crowds at various venues (Al-ðahabī 1985: 3/348).

`Abd Allah ibn `Utbah reports that whenever `Umar faced any difficult problem, he would say to Ibn `Abbās: "A difficult issue has befallen us, and this is for you and people of your calibre." `Umar would accept his opinions without consulting others (Al-ðahabī 1985: 3/348 and Al-ðahabī 1961: 1/66).

### 3.13.2. The Fourth Caliph, `Alī ibn Abī Ṯālib

The fourth Caliph, `Alī ibn Abī Ṯālib praised the interpretations of `Abd Allah ibn `Abbās. While speaking of his great insight, he said: "It was as if he perceived the unseen through a thin screen" (Al-ðahabī 1961: 1/66).

### 3.13.3. `Abd Allah ibn Mas`ūd

`Abd Allah ibn Mas`ūḍ, a counterpart and foremost interpreter of the Holy Qur´ān in Kūfah said: "The interpreter of the Qur´ān is Ibn `Abbas" (Al-ðahabī 1961: 1/67, Al-Jawzī 1936: 315; Al-`Asqalānī n.d.: 4/148 and Ibn Sa`d n.d.: 122).

### 3.13.4. `Atā´ ibn Abī Rabī`ah

`Atā´ ibn Abī Rabī`ah described the gatherings of `Abd Allah ibn `Abbās: "I have not witnessed a more distinguished gathering than that of Ibn `Abbās; the authorities of jurisprudence were there at one time, the authorities of the Qur´ān were there at another time, the authorities of poetry at another time; all of them emanating from vast plains (of knowledge)" (Al-ðahabī 1961: 1/67 and Al-`Asqalānī n.d.: 4/148).

### 3.13.5. `Ubayd Allah Ibn `Abd Allah Ibn `Utbah

`Ubayd Allah comments: "Ibn `Abbās surpassed the people in his disposition, in his knowledge of the preceding era, the acquiring of understanding through his own opinion; moderateness, affinity and interpretation. I have not witnessed anyone surpassing him in knowledge regarding the ĦadīΦ (Tradition) of the Messenger of Allah (peace be upon him); the achievements of Abū Bakr, `Umar and `UΦmān; or

having greater insight into various issues; nor any person with intelligence and precise opinions like him. There is not a single day that passed wherein he only taught jurisprudence; or allocated the full time to interpretation; or to military campaigns of the Messenger of Allah (peace be upon him); or to poetry; or the Days of the Arabs (pre-Islamic). I did not witness a learned person who sat in his company who did not in the end submit to him. Nor did I witness an enquirer who questioned him without benefitting greatly from his knowledge by the time he left" (Al-ðahabī 1961: 1/67 and Ibn Sa`d n.d.: 122).

### 3.13.6. Al- Ŧāwus

A person mentioned to Al-Ŧāwus: "I accompanied this boy (i.e. Ibn `Abbās) and left out the prominent companions of Prophet (peace be upon him). I witnessed about seventy companions debating an issue and they would finally accept the views of Ibn `Abbās" (Al-ðahabī 1961: 1/67, Al-`Asqalānī n.d.: 4/148 and Ibn Sa`d n.d.: 121).

In another narration Al-Ŧāwus says: "Ibn `Abbās towered (surpassed) the people in knowledge, just as a remote date-palm tree towers the small valley" (Al-Jawzī 1936: 317 and Ibn Sa`d n.d.: 122).

### 3.13.7. Abū Wā´īl

Al-´A`maš reports that Abū Wā´īl said: "`Alī (the fourth Caliph) deputised `Abd Allah ibn `Abbās on the occasion (of Ħaj). In the sermon he recited the Chapter of 'The Cow' (Surah al-Baqarah) (in another narration the Chapter of 'The Light' (Surah al-Nūr)) and then interpreted the chapter. Had the Romans, Turks and Daylam heard it they would have embraced Islam" (Al-ðahabī 1961: 1/67 and Al-`Asqalānī n.d.: 4/148).

In another report he adds: "I desired to kiss his forehead on (hearing) these sweet words" (Al-`Asqalānī n.d.: 4/148).

### 3.13.8. `Abd Allah ibn `Umar

`Abd Allah ibn `Umar, while acknowledging the mastery of Ibn `Abbās, mentions: "Ibn `Abbās is the most knowledgeable from the followers of Muħammad (peace be upon him) concerning what has been revealed to Muħammad (peace be upon him)" (Al-ðahabī 1961: 1/67 and Ibn Sa`d n.d.: 122).

A person came to him (Ibn `Umar) and asked him about "The sky and the earth were one piece, then we departed them" (Qur´ān 21:30). He said: "Go to that elderly person / scholar and ask him, then return to me and inform me what he said." The person went to Ibn `Abbās and questioned him about the verse. Ibn `Abbās commented: "The sky was one piece and poured no rain; the earth was one piece and nothing grew on it. He brought forth from it rain and produced thereon plants." The person returned and informed Ibn `Umar (of his interpretation) and he said: "Ibn `Abbās was bestowed with knowledge and this is proof of it." Then Ibn `Umar said: "I always said that what truly amazed me was the confidence of Ibn `Abbās when interpreting the Qur´ān,

but now I am convinced that he was blessed with knowledge" (Al-Jawzī 1936: 317 and Al-ʿAsqalānī n.d.: 4/148).

In another report, ʿAmr ibn Ḥabshī mentions that he asked Ibn ʿUmar regarding a certain verse and he said: "Go to Ibn ʿAbbās and ask him as he is the most knowledgeable of those living concerning what has been revealed by Allah to Muḥammad (peace be upon him)" (Al-ʿAsqalānī n.d.: 4/147).

### 3.13.9. Abū Śāliḥ

Abū Śāliḥ reports about the gatherings of ʿAbd Allah ibn ʿAbbās as he had observed and experienced it.

I witnessed a meeting of Ibn ʿAbbās and had the entire Quraysh been proud of him, it was something to be truly proud of. I observed people gathering until the path was overcrowded, so much so that it was virtually impossible to enter or leave. When I entered and informed him of the situation at his door, he said: "Give me (water) for ablution." He performed his ablution, sat down and said: "Go outside and ask if anyone desires to enquire about the Qurʾān and its message. Whoever desires it from among them, let them enter." I went outside and announced to the people until the room and house was full. To whatever they enquired from him, he provided answers and actually presented even more information than they had asked.

Then he said: "Brothers!" Then they all left the place. Then he said: "Go outside and ask anyone who desires to enquire about the interpretation of the Qurʾān and its explanation to enter." I went outside and made the announcement and they entered until the room and house was full. To whatever they enquired from him, he provided answers and actually presented even more information than they had asked.

Then he said: "Brothers!" Then they all went out. Then he said: "Go outside and ask anyone who desires to enquire about the lawful, unlawful and jurisprudence to enter." I went outside and made the announcement and they entered until the room and house was full. To whatever they enquired from him, he provided answers and actually presented even more information than they had asked.

Then he said: "Brothers!" Then they all went out. Then he said: "Go outside and ask anyone who desires to enquire about religious duty and similar issues to enter." I went outside and made the announcement and they entered until the room and house was full. To whatever they enquired from him, he provided answers and actually presented even more information than they had asked.

Then he said: "Brothers!" Then they all went out. Then he said: "Go outside and ask anyone who desires to enquire about Arabic, poetry and obscure words (language) to enter." I went outside and made the announcement; they entered until the room and house was full. To whatever they enquired from him, he provided answers and actually presented even more information than they had asked.

Then Abū Śāliḥ adds: "If the entire Qurayš were proud of this, it was something to be truly proud of and I have not seen the same situation with any other person" (Al-Jawzī 1936: 317).

### 3.13.10. Mujāhid

Mujāhid, describing the versatility of `Abd Allah ibn `Abbās, says: "Ibn `Abbās was known as a great person (compared to vastness of the sea in knowledge) due to the abundance of his knowledge" (Al-Jawzī 1936: 317).

In another tradition Mujāhid says: "Whenever he explained anything I observed a radiance on him" (Al-Jawzī 1936: 317).

### 3.13.11. Šaqīq

Šaqīq, when referring to the inspiring sermon of `Abd Allah ibn `Abbās which was delivered during the Ħaj season, said: "He introduced Sūrat al-Baqarah (Chapter of 'The Cow') and then recited the chapter and explained it. This made me conclude: 'I had not witnessed nor heard words like this from any person. If the Persians and Romans heard it, they would have embraced Islam'" (Al-Jawzī 1936: 317).

### 3.13.12. Ibn Al-Ħanafiyah

When Ibn `Abbās was buried, Ibn Al-Ħanafiyah said: "Ibn `Abbās is the religious authority of this Ummah (nation/followers of Islam)" (Al-Isbahanī n.d.: 1/318).

### 3.13.13. Ħasan

`Abd-al-Razzāq ibn `Uyaynah reports on the authority of Abū Bakr Al-Haδalī that Ħasan said: "Ibn `Abbās was highly recognized with regard to the Holy Qur´ān." `Umar said: "He is a matured youth and possesses an enquiring tongue and has an intelligent heart (mind)." He would stand on our platform - I assume he said on the eve of `Arafāt - and recited Surat al-Baqarah (Chapter of 'The Cow') and Surah Āl-`Imrān (Chapter of 'The family of `Imrān'). Then he explained both these chapters, verse by verse. It was similar to the flowing western highlands" (referring to the continuous flow in his explanation of the Qur´ānic verses) (Al-Isbahānī n.d : 1/318).

### 3.13.14. Abū Hurayrah

Yaħyā ibn Sa`īd Al-Ansarī reports that when Zayd ibn Φābit passed away, Abū Hurayrah said: "A religious authority of this Ummah (nation/follower of Islam) passed away; perhaps Allah has made Ibn `Abbās his successor" (Al-Asqalānī n.d. 4/148).

### 3.13.15. `Ā´išah bint Abī Bakr – wife of Muħammad (peace be upon him)

Ibn Ishāq reports from `Abd Allah ibn Šabīb that `Ā´išah said: "He is the most learned person in matters relating to Ħaj" (Al-`Asqalāni n.d.: 4/147 and Ibn Sa`d n.d.: 122).

### 3.13.16. Hāšim ibn Urwah

Hāšim ibn `Urwah reports that he asked his father about Ibn `Abbās. He replied: "I have never seen the like of Ibn `Abbās" (Al-`Asqalānī n.d.: 4/148).

### 3.13.17. Ibn Abī Najīh

Ibn `Uyaynah reports that Ibn Abī Najīh said: "I have not seen the like of Ibn `Abbās when he passed away (on the day of his death) and he is certainly the religious authority of this Ummah" (Al-`Asqalānī n.d.: 4/149).

### 3.13.18. Masrūq

Al-A`amaš reports on the authority of Abī ´l- Đuhā that Masrūq said: "Whenever I saw Ibn `Abbās I would say: 'The most handsome person.' Whenever he spoke I would say: 'The most eloquent person.' When he was involved in any discussion I would say: 'The most learned person'" (Al-`Asqalānī n.d.: 4/149).

### 3.13.19. Sa`īd ibn Jubayr

`Abd al-Karīm Al-Jazrī reports that Sa`īd ibn Jubayr said: "Whenever I listened to traditions from Ibn `Abbās, had he permitted me, I would have kissed his forehead" (Al-`Asqalānī n.d.: 4/149 and Ibn Sa`d n.d.: 123).

### 3.12.20. Yūsuf ibn Mahrān

`Alī ibn Zayd reports that Sa`īd ibn Jubayr and Yūsuf ibn Mahrān narrated to him: "Ibn `Abbās was questioned a great deal on the Qur´ān and he would reply: "It is like this and this, you heard the poet say this and this" (Ibn Sa`d n.d.: 121).

### 3.13.21. `Ikrimah

Abū Zubayr reports that `Ikrimah said: "Ibn `Abbās was the most learned regarding the Qur´ān, and `Alī the most learned in the ambiguous" (Ibn Sa`d n.d.: 121).

### 3.13.22. Ibn Al-Musayyab

Dāwūd ibn Jubayr reports that he heard Ibn Al-Musayyab saying: "Ibn `Abbās is the most learned person" (Ibn Sa`d n.d.: 121).

### 3.13.23. Sa`d ibn Abī Waqqās

`Āmir ibn Sa`d ibn Abī Waqqās mentions that he heard his father say: "I have not seen anyone with a more cultured mind, nor more intelligent, learned and discerning than Ibn `Abbās." He witnessed `Umar ibn Al-Khattāb call on him for counselling and would say: "There is an issue before you." He would not disregard his (Ibn `Abbās) views despite the presence of the people of Badr from among the Muhājir (immigrants from Makkah) and Anśārs (helpers from Madīnah) (Ibn Sa`d n.d.: 121).

### 3.13.24. Umm Salmah

Nahbān reports that he said to Umm Salmah, wife of the Prophet (peace be upon him): "I saw people tremble before Ibn `Abbās." Umm Salmah replied: "He is the most learned from those who have remained" (Ibn Sa`d n.d.: 121).

### 3.13.25. Mu`āwiyah ibn Abī Sufyān

`Ikrimah reports that he heard Mu`āwiyah ibn Abī Sufyān say: "By Allah, your servant is more understanding than those who have passed away and those living" (Ibn Sa`d n.d.: 121).

### 3.13.26. Ka`b Al-Aḥbār

`Ikrimah narrates that Ka`b Al-Aḥbār said: "Your companion is the religious authority of this Ummah, he is the most learned among the dead and the living" (Ibn Sa`d n.d.: 123).

### 3.13.27. Ṭalḥah ibn `Ubayd Allah

Mālik ibn Abū `Āmir reports that he heard Ṭalḥah ibn `Ubayd Allah say: "Ibn `Abbās was granted understanding, inspiration and knowledge" (Ibn Sa`d n.d.: 123).

### 3.13.28. Ubay ibn Ka`b

Muḥammad ibn Ubay ibn Ka`b says: "Ibn `Abbās was with him when he stood up and said: 'He is the religious authority of this Ummah; he was bestowed with intelligence and understanding; and the Messenger of Allah prayed for his ability to understand the Dīn (religion/code of life)'" (Ibn Sa`d n.d.: 123).

Abī Ma`bad reports that Ibn `Abbās said: "Whenever anyone narrated a tradition to me, I would confirm it. I came to the door of Ubay ibn Ka`b and he was asleep. I took a nap at his door. If he knew of my presence, he would have been pleased to wake up considering my relationship with the Prophet (peace be upon him), but I disliked to annoy him" (Ibn Sa`d n.d.: 123).

### 3.13.29. `Abd Allah ibn `Amr ibn Al-`Āṣ

`Ikrimah reports that he heard `Abd Allah ibn `Amr ibn Al-`Āṣ say: "Ibn `Abbās was the most learned among us concerning the past and possessed the most understanding of what was revealed." `Ikrimah adds that he mentioned to Ibn `Abbās of these words and he replied: "He possesses knowledge as he would question the Messenger of Allah (peace be upon him) about Ḥalāl (lawful) and Ḥarām (unlawful)" (Ibn Sa`d n.d.: 124).

### 3.12.30. Jābir ibn `Abd Allah

Yā`qub ibn Zayd reports from his father that he heard Jābir ibn `Abd Allah saying when he heard about the passing away of Ibn `Abbās while clapping his hands: "The most learned and intelligent man has passed away. The Ummah has been afflicted by a calamity that will not mend" (Ibn Sa`d n.d.: 124).

# CHAPTER FOUR

# BIOGRAPHY AND TAFSĪR OF AL- ŦABARĪ AND IBN KAΦĪR

## 4.1. INTRODUCTION

The interpretation of the Qur'ān began from the time of the Prophet (peace be upon him) and continues to the present era. Over the past fourteen centuries, there were many books produced on Qur'ānic exegesis and. many of these works gained popularity and are perused by scholars to this day.

In this study two popular Mufassirs are studied: Al-Ŧabarī from the third century and Ibn KaΦīr from the eighth century. We focus presently on them by presenting biographical sketches and introducing their commentaries.

## 4.2. THE EXEGETES AND THEIR TAFSĪRS

### 4.2.1. BIOGRAPHY OF AL-TABARI

The famous historian and commentator of the third century Hijrah Abu Ja`far Muħammad ibn Jarīr ibn Yazīd ibn KaΦīr ibn Ğālib Al-Ŧabarī, more commonly referred to as Al-Ŧabarī, was born towards the end of 224A.H. (838-839), or according to few reports in 225 A.H. (839-840 CE) (Cooper 1987: ix, McAuliffe 1991: 38 and Smith 1975: 57). The reason for this discrepancy was attributed by Al-Ŧabarī to the customary practice in associating birth dates to great events rather than actual dates which later became complicated calculations. He was born at Amul in the province of Ŧabarīstān, from which the name Al-Ŧabarī is derived, a mountainous region on the southern coast of the Caspian Sea in northern Iran.

Al-Ŧabarī received his early education in his native city of Amul, and is credited with having memorised the entire Qur'an at the tender age of seven. According to the biographer Yāqūt the precocious young Muħammad Al-Ŧabarī, besides memorising the Qur'ān, performed prayers in public at eight and began writing ĦadīΦ at nine (cited in note 61 in Smith 1975: 57). Observing his talented and intellectual promise, his affluent father sent him to the religious centre in Rayy, near the city of present-day Tehran. After his preliminary studies at Rayy, he went on to study in Baghdād in the hope of studying under the great jurist and traditionist Aħmad ibn Ħanbal, the founder of the fourth school of Sunni Islamic Law. According to some accounts, Al-Ŧabarī did not see Aħmad ibn Ħanbal, for he arrived in Baghdād around the time of the jurist's demise (Cooper 1987: ix and Smith J I. 1975: 57).

As a young man in his late twenties and early thirties Al-Ŧabarī lived in Baghdād, the `Abbāsid centre of splendour and intellectual glory. From Baghdād he travelled to other major centres of Islamic learning such as Baśra, Kūfah, Cairo and various regions of Syria to collect ĦadīΦ and further his education. Later he settled in Baghdād where he became a famous teacher of ĦadīΦ and Fiqh and resided there until his demise.

During that period it was customary for students to travel to major cities to collect Traditions. Wherever he went, he sought out the learned Traditionists, heard the Traditions form them, and received permission to transmit them. He thus became the next authenticated link in the isnād. He mentions the process of collection in his introduction to his tafsīr that whenever he uses the phrases "so-and-so has reported to us," he maintains that the Tradition was authentically transmitted to him (Cooper 1987: x).

While in Cairo, Al-Ṭabarī came in contact with the dominant legal doctrines of Al-Šāfi`ī, Mālik and Ibn Wahb. He learnt the teachings of Al-Šāfi`ī through the latter's student, and he became a firm adherent of the Šāfi`ī legal doctrines for the next ten years. As a diligent scholar he did not readily accept the legal doctrines of others without personally resorting to a critical analysis of the sources of law. Later biographers have credited him of being an independent thinker (mujtahid), as he became the founder of his own legal school, the Jarīriyah, which faded soon after his demise. Al-Ṭabarī's legal school of Islamic law differed very slightly from the Šāfi`ī School. There are no extant works on his legal methodology, apart from an extract found in his tafsīr that seems to be the main text on juristic methodology in his Kitāb laṭīf al-qawl fī 'l-bayān `an usūl al-aḥkām (The Book of Subtleties Concerning the Exposition of Legislation). However his only juridical writing appears in parts of the Ikhtilāf al-Fuqahā' (Divergent Opinions of the Jurists), though his biographers mention other titles (Cooper 1987: xi).

His criticism of Ibn Ḥanbal, whom he considered only as a Traditionist and not a jurist, incurred the anger of the Ḥanbalī followers in Baghdād. It is reported that Al-Ṭabarī's classes were disrupted and his students harassed by zealous Ḥanbalīs. They even besieged his home because his interpretation of a certain Qur'ānic verse differed from the Ḥanbalī doctrine.

An extreme Ši`ah group in Ṭabarīstān, the Rāfidīyah, were drawn towards Al-Ṭabarī when he praised and showed his appreciation of `Alī, the fourth Caliph of Islam. But when he also praised Abū Bakr, the first Caliph of Islam, they became antagonistic towards him and he was forced to flee. Yet it is reported by the biographer Yāqūt that his funeral was held at night for fear of the anger of the people due to his Ši`ite inclinations (cited in Smith 1975: 58).

Baghdād at the time of Al-Ṭabarī was the centre of the `Abbāsid dynasty and culture, but the Caliph was transferred to Samārah where he and his successors remained until near the end of the ninth century. Despite this move Baghdād continued to be the centre of culture and learning, which attracted many people and its population was estimated to be about one and a half million. Towards the end of Al-Ṭabarī's life, the city of Baghdād was at the twilight of its political hegemony and was beset by financial and military problems. The `Abbāsids loss power in this great region. Within fifteen years after Al-Ṭabarī's demise, the city was controlled by Ibn Rā`iq as Amīr al-umara' (Leader of the leaders) with the caliphate remaining in titular form.

Al-Ṭabarī had no desire for any high official position for himself and refused many offers. It is reported that the Caliph al-Muktafi (289/902 - 295/908), desired to establish a repository of teachings attributed to eminent Muslim scholars and requested the presence of Al-Ṭabarī. The latter dictated a detailed account in the

presence of the court but refused payment for it. On his persistence, Al-Ṭabarī made a simple request that the Caliph should refrain from accepting petitioners on the day of communal prayer (Friday), and the Caliph acceded to his request (McAuliffe 1991: 40).

During the last quarter of the ninth and first quarter of the tenth century, Baghdād faced the confrontation between the Mu`tazilites (rationalist) and the Ahl al-ḤadīΦ (Traditionist movement). The latter group triumphed mainly due to the patience, pertinacity and passive resistance of Aḥmad ibn Ḥanbal and the Mu`tazilite political dominance totally diminished. The influence of Ibn Ḥanbal after his demise continued to be visible as experienced by Al-Ṭabarī.

Al-Ṭabarī was a persistent scholar, dedicated teacher and prolific writer. The prodigious output of his recorded corpus is unbelievable, taking into consideration the vast range of subjects discussed and its massive bulk. His contemporaries were even bemused by his productivity, which when calculated by his students by dividing his total output by his age, concluded that he wrote an average of fourteen pages per day. The biographer Yāqut mentions a report that Al-Ṭabarī wrote as little as forty pages per year, which was rectified by Ibn KaΦīr to forty pages per day (McAuliffe 1991: 41). Cooper attests to this formidable rate and adds that he wrote forty pages per day for a period of forty years (1987: xi).

Al-Ṭabarī wrote the chronicle, Tā´rīkh al-rusul wa 'l-anbiya´ wa 'l - mulūk wa 'l-khulafā´ (History of the Messengers, Prophets, Kings and Caliphs), also called in brief Tā´rīkh al-rusul wa'l- mulūk, which is another of his outstanding achievements, other than his work on tafsīr. It deals with the history of the world from the first human being, Ādam, to his own time. Fuat Sezgin notes that the works on history and Qur´ānic exegesis were not the first endeavours in Islamic literature at such comprehensive documentation in these respective disciplines, but his work remains the most noted and enduring (McAuliffe 1991: 42). It is reputed to be ten times the length of the existing work we possess. His main source for writing the history of the world was oral tradition.

He was also well versed in qirā´āt (variant readings of the Qur´ān). He wrote Kitāb al-qirā´āt wa tanzīl al-Qur´ān (The Book of Recitations and of the Revelation of the Qur´ān) that was known as a standard work in the field of qirā´āt. Ibn Mujāhid, a systematizer of qirā´at, has held this work in great esteem (Cooper 1987: x).

His biographers have given a list of his works on `ilm al-rijāl, the biographical science on transmitters of Traditions, together with outputs on the administration of justice, ethical issues, creed (`aqīdah) and theological issues. He also wrote monographs on the rightly guided Caliphs, Abū Bakr, `Umar and `Alī (Cooper 1987: xii).

Al-Ṭabarī passed away in the city of Baghdad in 310/923. Despite being over the mid-eighties at the time of his death, his hair and beard still remained full and black. He is said to be tall, slender and well-spoken. Although the funeral procession took place at night it was reported to be enormous. The exact place of his burial seems uncertain, although it is reported that people continued to pray at his grave day and night for several months after his death (McAuliffe 1991: 41).

## 4.2.2. THE TAFSĪR OF AL- ŦABARĪ

Another principal legacy of Al-Ŧabarī is his Qur'ānic commentary entitled Jāmi` al-bayān `an ta'wil āyat al-Qur'ān (The Comprehensive Clarification of the Interpretation of the Verses of the Qur'ān). This work was produced during the classical period of Islamic exegetical activity, and contained the compilation and methodological approach of the first two and half centuries. It received great praise for its comprehensiveness, encyclopaedic nature and lucidity. This tafsir was considered a leading authority in the field of Tafsīr al-Ma'Φūr (Traditional interpretation of the Qur'ān).

Although the tafsīr of Al-Ŧabarī has been categorised as Tafsīr al-Ma'Φūr, many critics are of the opinion that it goes beyond mere collection of Traditions. McAuliffe observes that his tafsīr "went far beyond mere compilation and in so doing has, according to some, jeopardized his status as simply an exponent of Tafsīr al-Ma'Φūr. The very act of choosing which ĦadīΦ to include itself involves the exercise of personal opinion. In certain cases, al-Tabari makes a forthright judgement among competing interpretations. At other times he more subtly reveals his preference by according one interpretation prominence of place and additional supporting ĦadīΦs" (McAuliffe 1991: 43).

Al-Ŧabarī, like `Abd Allah ibn `Abbās, has extensively used ĦadīΦ as the basis of his Qur'ānic exegesis. However he exceeded Ibn `Abbās in the scope of his collection and the degree of his critical analysis of the ĦadīΦ. The editors of his tafsīr have numbered the ĦadīΦ and completed the editing to Sūrah Ibrāhim (Qur'ān 14:25). The number of ĦadīΦ to that stage amounted to 20,787 (McAuliffe 1991: 42). Heribert Horst made a detailed study of isnāds in the tafsīr of Al-Ŧabarī and counted about 13,026 different isnāds which occurred in more than 35,400 places. Many of the isnāds go back to `Abd Allah ibn `Abbās and his students Mujāhid and Al-Ðaħħāk. Horst surmises that Al-Ŧabarī may have referred only to a few complete works of his predecessors, and some abstracts and abbreviated works (cited in Smith 1975: 59).

Scholars throughout the ages have largely praised while some have criticised his tafsīr. It served as a basic source of study and reference for the majority of exegetes in the succeeding centuries. Ibn Khuzaymah is cited to have said: "The tafsīr of Muħammad b. Jarīr is lucid, it is lucid from the beginning to the end. I know no person on the face of the earth more knowledgeable than Muħammad b. Jarīr." Another famous scholar Abū Ħāmid Al-Isfara'ānī stated: "If a person had to travel to China so as to acquire the book of tafsīr of Muħammad b. Jarīr, that would not be too far" (Al-ðahabī 1985: 210 and McAuliffe 1991: 42). Al-Suyūtī is reported to say "Al-Ŧabarī's book is the most splendid of the tafsīr works and the greatest of them because he looks critically at the orientation of the sayings, giving predominance to some of them over others" (cited in Smith 1975: 60 and Al-ðahabī 1985: 210).

Muħammad `Ata al-Sid comments on his hermeneutical principle:

> "The hermeneutical principle underlying his exegetical work is not at all different from that of Ibn `Abbās .....Ibn Jarir was not only bound by the priority of the sunnah but also by the opinions of the companions and the successors. Both share the

> tendency to refer to Arabic Literature, poetry and prose to reach the meaning of certain Qur'ānic words....A noticeable difference in the means of ascertaining meaning is Al-Ṭabarī's utilization of Arabic grammar, ..... Most important are indeed Al-Ṭabarī's own critical observations and judgements as to the preponderance of one view over another and why.
>
> One of the excellent self-imposed rules in Al-Ṭabarī's tafsīr is that he rejected much of the useless details which filled the atmosphere of his day." (Sid 1975: 268-269)

Al-Ṭabarī's tafsīr was a collection of the vast works and information on exegetical Tradition extant, which he accumulated during his foray throughout the Islamic world, enabling him to compile a comprehensive work on Qur'ānic exegesis. Al-Ṭabarī might have been expected to condense the enormous material by applying some stringent and incisive critical method, but he was inclined towards comprehensiveness. He has been scrupulous in his collection, although there could be sometimes more than twenty different views on the interpretation on a single word or phrase in the Qur'ān. This diversity does not only occur between authorities, but also between Traditions from the same authority. While presenting all the available material on tafsīr to his era, Al-Ṭabarī added other dimensions to the tafsīr works by using of lexical explanation, additional legends, grammatical and philological opinion, explanation of variant readings, poetic allusions, commentary on abrogation, and references to aspects of law and dogma (Smith 1975: 60).

Gatje observes Al-Ṭabarī's meticulous reproduction of the isnād material he collected through his journeys. He notes:

> "Ṭabarī seeks to cite the material of the standard authorities as fully as possible for every verse or verse segment of the Qur'ān and notes also even insignificant variants. He meticulously reproduces the exact chain of authorities (isnād) and therefore many times places side by side the same content (matn) received through different chains of authorities. He openly expresses reservations concerning the validity of certain material and does not spare the pupils of Ibn `Abbās." (Gatje 1976: 34)

Gatje further discusses the approach to other aspects of his exegetical work:

> "Ṭabarī also deals with the different variants, although he treats these in a special monograph, which unfortunately has not survived. To illustrate the text, Ṭabarī provides simplifying paraphrases and lexical references including numerous poems. There are also grammatical discussions that refer back to matters of Basran and Kūfan linguistics. Together with the compilation of the more or less dissimilar of older exegesis, Ṭabarī often gives his own judgement on the validity or probability of an interpretation." (Gatje 1976: 34)

The tafsīr of Al-Ṭabarī was produced in the third century but it served as an indispensable source of reference for all subsequent exegetical works. For over a thousand years, Al-Ṭabarī's tafsīr serves as a major source and authority for scholars of Qur'ānic exegesis. Muḥammad Al-Sabbāğ, a contemporary Muslim historian, surmises his opinion on the tafsīr:

> "The literary and scientific character of Ibn Jarir, his indications of what he considers the correct view among competing views and statements, his reliance on a sound, methodical procedure as well as scientific and lexical criteria create an unexcelled value for his book and give it a place not inferior to historical accounts and ḤadīΦ reports and traditions (al-riwayat wa al-athar al-hadidithiyah)." (McAuliffe 1991: 42-43)

## 4.2.3. BIOGRAPHY OF IBN KAΦĪR

During the eighth century of Muslim history, the writing of Qur'ānic exegesis was considered a respectful and conventional career for Muslim scholars. Among the prominent scholars of Qur'ānic exegesis was Abū 'l Fidā' Ismā'īl ibn 'Umar Ibn KaΦīr. His name is also presented as Abū 'l Fidā', 'Imād al-Dīn Ismā'īl ibn 'Umar Ibn KaΦīr Al-Qurashī Al-Baśrī (origin of birth) Dimashqī (attributed to his learning, training and later residence) (Al-Mubarakpuri 2000: 21).

Ibn KaΦīr was born in the village near Baśrah in 701/1301 (Smith 1975: 128). His father was a Khatīb (sermoniser) on Fridays in the local village and he passed away when Ibn KaΦīr was only four years old. He was then cared for and taught by his elder brother, Šaykh 'Abd al-Wahhāb. In 706/1306, at the age of five, Ibn KaΦīr moved to Damascus.

In Damascus, he studied under several prominent scholars. He studied Fiqh (Islamic Jurisprudence) with Burhān al- Dīn, Ibrāhīm bin 'Abd Al-Raḥmān al-Fizārī, known as Ibn Al-Firkah (d.729/1329). He learnt ḤadīΦ from 'Isā bin Al-Mut'im, Aḥmad ibn Abū Ṭālib (Ibn Al-Šahnah, d.730/1330), Ibn Al-Ḥajar (d.730/1330), the famous narrator of ḤadīΦ in Šām, Bahā' al-Dīn Al-Qāsim bin Mužaffar bin 'Asākir (d.723/1323), Ibn Al-Širāzī, Ishāq bin Yahya Al- Āmudī (known as 'Afīf al-Dīn, the Zahirīyyah) (d.725/1325) and Muḥammad bin Zarrād. Ibn KaΦīr studied and remained with Jamāl al-Dīn, Yusūf bin Al-Zakī Al-Mizzī (d.724/1324) and even married his daughter. He also studied under the famous scholar, Taqī al-Dīn Aḥmad bin 'Abd Al-Ḥalīm ibn 'Abd Al-Salām ibn Taymiyyah (d. 728/1328). He also learnt with Imām Ḥāfiz and historian Šams al-Dīn, Muḥammad ibn Aḥmad ibn 'UΦmān ibn Qaymaz Al-ðahabī (d.748/1348). Others included Abū Mūsā Al-Qarafaī, Abu 'l-Fatḥ Al-Dābbusī, 'Alī bin 'Umar al-Suwānī and many learned scholars of Egypt, who all granted him the ijāzah (permission to transmit knowledge) (Al-Mubarakpuri 2000: 21).

Ibn KaΦīr in 748/1348 became a tutor of ḤadīΦ at the mosque of Umm al-Śāliḥ in Damascus. After a short period there he was a professor at the famous Ašrafīyyah. He was well known amongst the juriconsult (faqih) of Al-Šāfi'īyah and contributed to the chronicle of that legal school, with the Ṭabaqāt Al-Šāfi'īyah. He was recognised

as an authority in the legal field, although he was unable to complete a large work on aḥkām (ordinances or injunctions). He was a close adherent of the principles laid down by Ibn Taymiyah (Smith 1975: 129). What seemed strange is that Ibn KaΦīr, a Šāfi`ī, was a student and close associate of a Ḥanbali, Ibn Taymiyah and stood with him even under persecution and difficult circumstances. During that time, while professors in legal studies instructed students who followed the same legal school, the students were able to learn ḤadīΦ and Kalām (theology) from a tutor of another legal school. Therefore it was not surprising to find Ibn KaΦīr following in law, an advocate of the Aš`arī but being an adherent to Ḥanbalite traditionalism and orthodoxy (Smith 1975: 129).

Ibn KaΦīr was also known as an historian and wrote a work on history in fourteen volumes, known as Al-Bidāyah wa `l-Nihāyah. This work contains the stories of the Prophets and previous nations, the sīrah (biography) of the Prophet (peace be upon him) and history until his own time. He also wrote a book on Al-Fitan about the Signs of Qiyamah (Resurrection).

In the field of Qur´ānic exegesis, he wrote the work known as Al-Qur´ān al-`Aẓīm, which has been categorised as Al-Tafsīr al-Ma´Φūr. It will be discussed in greater detail below.

Other books by Ibn KaΦīr are mentioned below:

Ibn KaΦīr compiled Al-Takmīl fī Ma`rifat al-Φīqāt wa al-Du`afā´ wa `l Majāhil from the works of two teachers, Al-Mizzī and Al-δahabī, Al-Kamāl and Mizān al-I`tidāl respectively. He contributed to the field of Al-Jarḥ wa `l-Ta`dīl.

He compiled the work Al-Hadī wa `l Sunan fī Aḥādīth Al-Masānid wa `l-Sunan, known as Jāmī` al-Masānid. Ibn KaΦīr divided this book into different aspects of Islamic legal jurisprudence. He collected ḤadīΦ of Aḥmad ibn Ḥanbal, Al-Bazzār, Abū Ya`la Al-Mawsilī, Ibn Abī Šaybah, the Śaḥīḥs of Al-Bukhārī, Muslim, the Sunans of Abū Dāwūd, Al-Tirmidhī, Al-Nisā´ī and Ibn Mājah.

He compiled references for the ḤadīΦ of Adillat Al-Tanbih, based on the Šāfi`ī legal school.

He began work on the commentary (Šarḥ) of Śaḥīḥ Al-Bukhārī, but was unable to complete it.

He commenced an immense work on Aḥkām (Laws) but could only complete up to the rituals of Hajj.

Ibn KaΦīr condensed Al-Bayhaqi's Al-Maδkal. Many of the books were not printed

He abridged the work on `Ulūm Al- ḤadīΦ of Abū `Amr bin Al-Śalāḥ, which he titled as Mukhtaśar `Ulūm Al-ḤadīΦ. The Egyptian Traditionist, Šaykh Aḥmad Šākir wrote a commentary on this work and included in the book entitled Al-Ba`th Al-ḤadīΦ fī Šarḥ Mukhtaśar `Ulūm Al- ḤadīΦ.

A book on the Prophet (peace be upon him) known as Al-Sīrah Al-Nabawīyyah, which has also been included in the book Al-Bidāyah.

Ibn KaΦīr undertook research on Jihād known as Al-Ijtihād fī Talabi 'l-Jihād.

Towards the end of his life he lost his sight and passed away in Damascus in 774/1373. He was buried next to his teacher and friend, Šaykh Ibn Taymiyah (Smith 1975: 129 and Al-Mubārakpūrī 2000: 24).

## 4.2.4. TAFSĪR OF IBN KAΦĪR

The tafsīr of Ibn KaΦīr, Al-Qur'ān al-'Aẓīm, has been categorised as Al-Tafsīr al-Ma'Φūr. 'Abd Allah Maḥmūd Šihāta, a contemporary scholar of Qur'ānic exegesis, calls it "one of the soundest of Tafsīr bi 'l-ma'Φūr if not the soundest" (cited in McAuliffe 1988: 56). It is written in a similar style to Al-Ṭabarī and it is almost exclusively devoted to ḤadīΦ and narrations related from the Companions of the Prophet (peace be upon him). Ibn KaΦīr added some of his own comments in a very simple and understandable language. Muslims have accepted this as an authentic and valuable book on Qur'ānic exegesis. It has been printed several times and an abridged version by Muḥammad 'Alī Al-Śābūnī has also been published. There is another abridged version of Tafsīr Ibn KaΦīr into four volumes which was supervised by Šaykh Śafi al-Raḥmān Al- Mubārakpūrī with the assistance of a group of scholars, it is entitled Al-Miśbah Al-Munīr fī Tahōīb Tafsīr Ibn KaΦīr. In 2000 this work has been translated into the English language in ten volumes (Al-Mubarakpuri 2000: 5).

McAuliffe undertook the study of the exegetical methodology and Qur'ānic hermeneutics of Al-Ṭabarī and Ibn KaΦīr (1988: 46-62). In the introduction to his tafsīr work, Ibn KaΦīr presented his hermeneutical procedure while undertaking this great task. He commences by asking the question: "What is the best approach for the Qur'ānic exegesis?" He then responds himself by presenting a guideline for a sequential procedure for exegetes to follow.

He outlines the sequence as:

First Step: "To interpret the Qur'ān by the Qur'ān." Ibn KaΦīr maintained that the Qur'ānic was the best form of interpreting and clarifying one verse by another. An aspect may be mentioned briefly in one verse but detailed in another. When there are no intra-Qur'ānic explanations, then the exegete can resort to the next step.

Second Step: To employ the Prophetic Sunnah, to interpret the Qur'ān and to elucidate it. He then presents confirmation from the Qur'ān (16:44 and 16:64), for the principal application of Prophetic exegesis. He further mentions that the Sunnah was inspired (waḥy) like the Qur'ān, though it was not communicated (by Jibra'īl) as the Qur'ān itself. When both the Qur'ān and Prophetic Sunnah are unable to provide adequate interpretation of the verse, then one could resort to the following step.

Third Step: To refer to the explanations of the Śaḥābah (companions) of the Prophet Muḥammad (peace be upon him). They are persons who witnessed the circumstances and were personally involved in certain situations, and therefore best equipped to provide total comprehension, trustworthy information and virtuous actions. He

mentioned in particular the Khulafā' al-Rāshidūn (first four rightly-guided caliphs), `Abd Allah ibn Mas`ūd and `Abd Allah ibn `Abbās.

Fourth Step: The last step in this sequential hermeneutical procedure is resorting to the explanations of the Tābi`ūn (followers of the companions). Prominent among the Tābi`ūn is Mujāhid ibn Jabr (d.104/722), a disciple of Ibn `Abbās. In this case, Ibn KaΦīr clarifies that an exegete is not compelled to refer to them, as their explanations are not authoritative in situations of contention, though many scholars do accept their words.

Ibn KaΦīr condemned the employment of personal opinion. He observes the limits of human perception and knowledge, and then affirms that the interpretation of some verses is known to Allah alone and should be left to Him. He also discussed reference to non-Muslim sources in the interpretation of the Qur'ān, mostly of Jewish and Christian sources, known as Isrā'īliyāt. He quotes a ΗadīΦ that sanctions the use of Isrā'īliyāt but cautions the limitations on such an authority He maintains that it is quoted for supplementary confirmation and not for total endorsement (Ibn KaΦīr 1966: 6-12 and McAuliffe 1988: 46-62).

We now examine the exegesis of Ibn `Abbās, Al-Ŧabarī and Ibn KaΦīr in relation to the first fifity verses of chapter two of the Holy Qur'ān.

# CHAPTER FIVE

## 5.1. INTRODUCTION

This chapter gives an analysis of the first fifty verses of Sūrah al-Baqarah (Chapter two of the Qur´ān) from the three Qur´ānic exegeses. Firstly, the verse of the Holy Qur´ān and its translation will be presented. Then the relevant verse and its commentary will be given from Tafsīr Ibn `Abbās (text and translation in English), followed by narrations on the authority of Ibn `Abbās in the Tafsīrs of Al-Ṭabarī and Ibn KaΦīr (isnād, text and translation). Thereafter an analysis of the Qur´ānic verse by verse is undertaken as follows:

a) In this section, the isnāds on the authority of Ibn `Abbās, are taken from the Tafsīrs of Al-Ṭabarī and Ibn KaΦīr. These isnāds of Ibn `Abbās in both Tafsīrs will be compared.

b) This is followed by an analysis of the texts, on the authority of Ibn `Abbās, found in Tafsīrs of Ibn `Abbās, Al-Ṭabarī and Ibn KaΦīr. The application of hermeneutical aspects to the three Tafsīrs will be discussed. The following aspects will be dealt with: the asbāb al-nuzūl, anaphoric references, historical details, etymologies, comparison of Qur´ānic verses, naskh, variant readings, lexical glosses, paraphrases, legal precepts and metaphorical interpretations.

## 5.2. ANALYSIS OF TEXT FROM SURAH AL-BAQARAH

Below are the first fifty verses of Surah al-Baqarah :

### SURAH 2:1

الٓمٓ

**TRANSLATION**

**Alif, Lām, Mīm**

### TAFSIR IBN `ABBĀS

يقـول ألف اللّه لام جبريل ميم محمد . يقال ألف آلاؤه لام لطفه ميم ملكه . و يقال ألف ابـتداء اسمـه اللّـه لام ابـتداء اسمـه لطيف ميم اسمه مجيد . يقال انا اللّه أعلم . ويقال قسم أقسم به .

**TRANSLATION**

He says: Alif (is for) Allah; Lām = Jibrīl; Mīm = Muḥammad. It is said : Alif = His favours; Lām = His Kindness; Mīm = His sovereignty. It is said: Alif = beginning of His name Allah; Lām = beginning of His attribute (of) Kindness; Mīm Mim = beginning of His name (of) Excellence. It is said : 'I am Allah, the All Knowing. It is said: An oath whereby He vows. ( Ibn `Abbās n.d.: 3 )

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn al-MuΦannā => `Abd Al-Raḥmān ibn Mahdī => Šu`bah => Al-Suddī => Ibn `Abbās

**TEXT**

سألت السدى عن (حم) و (طسم) و (الم) فقال : قال ابن عباس: هو اسم اللّه الأعظم .

**TRANSLATION**

Al-Suddī (was asked) about "**Hā Mīm**", "**Ŧā Sīn Mīm**" and "**Alif Lām Mīm**". He narrates that Ibn `Abbās said: 'They are the greatest names of Allah." (Al-Ŧabarī 1968: 1/87 and Cooper 1987: 83 )

### (2) CHAIN OF NARRATORS

Yaḥyā ibn `UΦman ibn Śāliḥ Al-Sahmī => `Abd Allah ibn Śāliḥ => Mu`āwiyah ibn Śāliḥ => `Ali ibn Abī Ŧalḥah => Ibn `Abbās

**TEXT**

هو قسم أقسم اللّه به و هو من اسماء اللّه .

**TRANSLATION**

It is an oath which Allah used and it is one of His Names. (Al- Ŧabarī 1968: 1/ 87 and Cooper 1987: 84)

### (3) CHAIN OF NARRATORS

Abū Kurayb => Wakī` => Sufyān ibn Šarīk => Ibn Abi Šarīk => `Atā' ibn Al-Sā'ib => Abī `l- Đuha => Ibn `Abbās

**TEXT**

انا اللّه أعلم .

TRANSLATION

"**Alif Lām Mīm**" means 'I, Allah, am most Knowing.' (Al-Ṭabarī 1968 : 1/88 )

(4) CHAIN OF NARRATORS

Muḥammad ibn Ma`mar => `Abbās ibn Ziyād => Šu`bah => Abī Bišr => Sa`īd ibn Jubayr => Ibn `Abbās

TEXT

في قوله (الم) و (حم) و (ن) قال: اسم مقطع

TRANSLATION

"**Alif Lām Mīm**", "**Ḥā Mīm**" and "**Nūn**" are acronyms. ( Al-Ṭabarī 1968 : 1/88 and Cooper 87: 84)

## IBN KAΦĪR

(1) CHAIN OF NARRATORS

Salīm ibn `Abd Allah => Ismā`īl ibn `Abd Al-Raḥmān Al-Suddī Al-Kabīr => Šu`bah => Al-Suddī => Ibn `Abbās

TEXT

بلغنى أن ابن عباس قال الم إسم من أسماء اللّه الأعظم .

TRANSLATION

It reached (tradition) me that Ibn `Abbās said : "**Alif Lām Mīm**"; it is a name from the names of the Almighty Allah. (Ibn KaΦīr n.d. : 1/35)

(2) CHAIN OF NARRATORS

Abī Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

TEXT

ألم – قال أما الم فهى حروف استفتحت من حروف هجاء أسماء اللّه تعالى .

TRANSLATION

"**Alif Lām Mīm**" (means) - "**Alif Lām Mīm**" are letters of the alphabet beginning the names of Allah. (Ibn KaΦīr n.d. : 1/35)

(3) CHAIN OF NARRATORS

Muḥammad Ibn Isḥāq ibn Yasār (author of military campaigns) => Al-Kalbī => Abū Śāliḥ => Ibn `Abbās => Jābir ibn `Abd Allah

**TEXT**

مـر أبـو ياسـر بـن أخطـب في رجال من يهود برسول اللّه صلى اللّه عليه وسلم و هو يتلو فاتحة سورة البقرة (**ألم . ذلـك الكـتاب لا ريـب فيه**) فأتى أخاه حى بن أخطب في رجال من اليهود فقال تعلمون . واللّه لقد سمعت محمداً يتلو فيما أنزل اللّه تعالى عليه (**ألم . ذلك الكتاب لا ريب فيه**). فقال أنت سمعته قـال فمشى حى بن أخطب في أولئك النفر من اليهود إلى رسول اللّه صلى اللّه عليه وسلم . فقالوا يا محمـد ألم يذكـر أنـك تتلو فيما أنزل اللّه عليك (**ألم . ذلك الكتاب**) ؟ فقال رسول اللّه صلى اللّه عليه وسـلم (بلى) فقالوا جاءك بهذا جبريل من عند اللّه؟ فقال "نعم" . قالوا لقد بعث اللّه قبلك أنبياء ما نعلمه بين لنبي منهم ما مدة ملكه و ما أجل أمته غيرك . فقام حى بن أخطب و أقبل على من كان معه . فقـال لهـم الألـف واحلة و اللام ثلاثون والميم أربعون فهذه إحدى و سبعون سنة أفتدخلون في دين نـبي إنمـا مـدة ملكـه أجل أمته احدى و سبعون سنة ؟ ثم أقبل على رسول اللّه صلى اللّه عليه وسلم فقـال يـا محمـد هـل مـع هذا غيره . فقال نعم ؛ قال ما ذاك ؟ قال "المص". قال هذا أثقل و أطول ؛ الألـف واحلة و اللام ثلاثون و الميم أربعون و الصاد تسعون فهذه إحدى و ثلاثون و مائة سنة . قال مـا ذاك ؟ قال الر . قال هذا أثقل و أطول ؛ الألف واحلة و اللام ثلاثون و الراء مائتان فهذه إحدى و ثلاثـون و مائتا سنة . فهل مع هذا يا محمد غيره ؟ قال ماذا ؟ قال "المر". قال هذا أثقل و أطول ؛ الألف واحلة و اللام ثلاثون و الميم أربعون و الراء مائتان فهذا إحدى و سبعون و مائتان . ثم قال : لقـد لـبس علينا امرك يا محمد حتى ما ندري أقليلا أعطيت أم كثيراً . ثم قال أبو ياسر لأخيه حى بن أخطـب و لـمن معـه مـن الأحـبار مـا يدريكم لعله قد جمع هذا لمحمد كله احدى و سبعون و احدى و ثلاثـون و مائـة و احـدى و ثلاثون و مائتان و احدى و سبعون ومائتان فذلك سبعمائة و أربع سنين؟ فقـالوا لقد تشابه علينا أمره فيزعمون أن هؤلاء الآيات نزلت فيهم ( **هو الذى أنزل عليك الكتاب منه آيات محكمات هنّ أم الكتاب و أخر متشابهات** ) .

**TRANSLATION**

Abū Yāsir ibn Akhtāb passed by the Prophet (peace be upon him) in the company of some Jewish men, while he was reciting the "Opening" and chapter of "The Cow." **(Alif, Lām, Mīm. This is the Book, wherein there is no doubt)**. Then he came to his brother Ḥuyay ibn Akhtāb, among (the) Jewish people and said: "Do you know, By Allah, I certainly heard Muḥammad (peace be upon him) recite what was revealed by the Almighty Allah, **(Alif, Lām, Mīm. This is the Book, wherein there is no doubt)** He said: "Have you heard him?" He replied : "Yes." (He said) Then Ḥuyay ibn Akhtāb walked with a group of Jews to the Messenger ((peace be upon him). They said : "Oh Muḥammad, do you remember that you had recited what Allah revealed to you, **(Alif, Lām, Mīm. This is the Book)**. Messenger of Allah said: "Yes." They said:

"Has Jibrīl(AS) come to you with this from Allah." He replied: "Yes." They said: "Allah had sent Prophets before you, we are unaware that He expressed to any of the Prophets the duration of his authority nor the duration of his community besides to you." Then Ḥuyay ibn Akhtāb stood up and faced those who were with him, and said to them: "**Alif** is one, **Lām** is thirty and **Mīm** is forty; so this is seventy one (years). Are you going to join the religion of a Prophet whose authority and the duration of his community is seventy one years?" Then he turned to the Messenger of Allah (peace be upon him) and said: "Oh Muḥammad (peace be upon him): "Is there anything besides this?" He replied: "Yes." He said: "What are they?" He replied: **"Alif Lām Mīm Śād."** He said: "This is more significant and longer; **Alif** is one, **Lām** is thirty, the **Mīm** is forty and the Śād is ninety, so this is a hundred and thirty one years (NB should be 161 years). Is there anything besides this with you, Oh Muḥammad?" He replied: "Yes." He said: "What is that?" He replied: **"Alif Lām Rā."** He said: "This is more significant and longer; **Alif** is one, **Lām** is thirty and the **Rā** is two hundred, so this is two hundred and thirty one years. Is there anything more than this with you, Oh Muḥammad?" He replied: "Yes." He said: "What are they?" He replied: **"Alif Lām Mīm Rā."** He said: "This is more significant and longer; **Alif** is one, **Lām** is thirty, **Mīm** is forty and the **Rā** is two hundred, so this is two hundred and seventy one years." Then he said: "Oh Muḥammad, your affairs are obscure to us, so much so that we do not know if you are given little or plenty." Then Abū Yāsir said to his brother, Ḥuyay ibn Akhtāb and the Rabbis with him: "What do you know? Perhaps all of these (figures) are to be accumulated for Muḥammad (peace be upon him); seventy one, one hundred and thirty (sixty) one, two hundred and thirty one and two hundred and seventy one, so this (adds) to seven hundred and four years?" They said: "His affairs are still vague to us." It is claimed that these verses were revealed regarding them: **(It is He who has sent down the Book, from it legal verses, they are core of the Book and others are metaphorical)** (Qur'ān 3: 7). (Ibn KaΦīr n.d. : 1/37)

**ANALYSIS**

The isnād in Al-Ṭabarī narrates from Ibn 'Abbās by Muḥammad ibn Al-MuΦannā, on the authority of Al-Suddī. The same narration quoted by Ibn KaΦīr has a different isnād via Salīm ibn 'Abd Allah from Al-Suddī.

The next narration in Al-Ṭabarī has an isnād by 'Alī ibn 'Abd Allah, Abī 'l- Ḍuha and Sa'īd ibn Jubayr. Ibn KaΦīr mentions that Al-Suddī has written this in his tradition on the authority of Ibn 'Abbās, Ibn Mas'ūd and other Śaḥābah. He has another tradition on the authority of Al-Kalbī by Muḥammad ibn Isḥāq. Ibn KaΦīr seems to have taken this rather long narration from the biographer of the Prophet (peace be upon him). This narration gives numerical value to the acronyms found in the Holy Qur'ān.

Both Al-Ṭabarī and Ibn KaΦīr mention that **Alif Lām Mīm** is one of the greatest names of Allah, an oath by His Name and an acronym without elaborating on it. Tafsīr Ibn KaΦīr gives details of the acronym but this is not found in the other two tafsīrs. It is possible that the compiler of Ibn 'Abbās obtained this information from another source available to him.

## SURAH 2:2

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ

### TRANSLATION

**This is the Book, Wherein there is no doubt; a guidance for the Allah-Conscious.**

## TAFSĪR IBN `ABBĀS

(ذلك الكتاب) أى هذا الكتاب الذى يقرؤه عليكم محمد صلى اللّه عليه وسلم (لا ريب فيه) لا شك فيه أنه من عندى فان آمنتم به هديتكم و إن لم تؤمنوا به عذبتكم . و يقال ذلك الكتاب يعنى اللوح المحفوظ . ويقال ذلك الكتاب الذى وعدتك يوم الميثاق به أن أوحيه إليك . و يقال ذلك الكتاب يعنى التوراة أو الإنجيل لا ريب فيه لا شك فيه أن فيهما صفة محمد و نعته (هدى للمتقين) يعنى القرآن بيان للمتقين الكفر والشرك والفواحش . ويقال كرامة للمؤمنين . و يقال رحمة للمتقين لأمة محمد صلى اللّه عليه وسلم

### TRANSLATION

**(This is the Book)** i.e. this Book which Muḥammad (peace be upon him) recited to you, **(Wherein there is no doubt)** undoubtedly, it is from Me. If you believe in it, I will guide you; if you do not believe in it, I will chastise you. It is mentioned: **This Book** means the Preserved Tablet. It is said: **This is the Book**, about which I have promised you on the Day of Covenant, that I would reveal it to you. It is said: **This is the Book**, i.e. the Torah (Old Testament) or the Gospel wherein there is no doubt. Without doubt in both are the characteristics of Muḥammad (peace be upon him) and his qualities. **(A guidance for the Allah-Conscious)** i.e. the Qur'ān expounds to the Allah-conscious about infidelity, polytheism and obscenity. It is said: 'Munificence for the believers.' It is said: 'A mercy for the Allah-conscious, for the followers of Muḥammad (peace be upon him).' (Ibn Abbās n.d. 3)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Al-Qāsim ibn Al-Ḥasan => Al-Ḥusayn ibn Dāwūd => Ḥajjāj => Ibn Jurayj => Ibn `Abbās

### TEXT

(ذَٰلِكَ الْكِتَابُ) : هذا الكتاب .

### TRANSLATION

**(This is the Book)** This is the Book (Al-Ṭabarī 1968 : 1/96)

**(2) CHAIN OF NARRATORS**

Muḥammad ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(لاَ رَيْبَ فِيْهِ) قال: لا شك فيه .

**TRANSLATION**

**(Wherein there is no doubt)** means "There is no doubt in it." (Al-Ṭabarī 1968: 1/97 and Cooper 1987: 90)

**(3) CHAIN OF NARRATORS**

Al-Qāsim ibn Al-Ḥasan => Al-Ḥusayn ibn Dāwūd => Ḥajjāj => Ibn Jurayj => Ibn `Abbās

**TEXT**

(لاَ رَيْبَ فِيْهِ) قال: لا شك فيه

**TRANSLATION**

(Wherein there is no doubt) means 'There is no doubt in it.' (Al-Ṭabarī 1968: 1/97 and Cooper 1987 : 90)

**(4) CHAIN OF NARRATORS**

Muḥammad ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(لِلمُتَّقِين) أى الذين يحذرون من اللّه عز و جل عقوبته في ترك ما يعرفون من الهدى و يرجون رحمته بالتصديق بما جاء به .

**TRANSLATION**

**(For the Allah-conscious)** i.e. those who are wary of Allah's punishment by discarding what they know of the guidance, and hope for His mercy by affirming the truth of what he had brought.' (Al-Ṭabarī 1968 : 1/99 and Cooper 1987 : 93)

### (5) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr ibn Hammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him).

**TEXT**

(هُدًى لِلمُتَّقِين) قال: هم المؤمنون .

**TRANSLATION**

**(A guidance for the Allah-Conscious)** means 'They are believers.' (Al-Ṭabarī 1968: 1/100 and Cooper 1987: 93)

### (6) CHAIN OF NARRATORS

Abū Kurayb => 'Uφmān ibn Sa'īd => Bišr ibn 'Ammār => Abī Rauq => Al-Đaḥḥāk => Ibn 'Abbās

**TEXT**

(لِلمُتَّقِين) قال: المؤمنين الذين يتقون الشرك و يعملون بطاعتى .

**TRANSLATION**

**(For the Allah-Conscious)** means 'The believers are those who keep away from associating partners with Allah (Polytheism) and act in obedience to Me.' (Al-Ṭabari 1968 : 1/100 )

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him).

**TEXT**

(لاَ رَيْبَ فِيْهِ) لا شك فيه .

**TRANSLATION**

**(Wherein there is no doubt)** There is no doubt in it. (Ibn KaΦīr n.d. : 1/38 )

### (2) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him).

**TEXT**

(هُدًى لِلمُتَّقِين) نرى للمتقين ( هم المؤمنون) .

**TRANSLATION**

**(A guidance for the Allah-Conscious)** Our view of the Allah-conscious is that **'they are Believers.'** (Ibn Kaθīr n.d. : 1/38)

**(3) CHAIN OF NARRATORS**

Abī Rauq => Al-Ðaħħāk => Ibn `Abbās

**TEXT**

( هُدى لِلمُتَّقِين) قال : المؤمنين الذين يتقون الشرك و يعملون بطاعتى .

**TRANSLATION**

**(For the Allah-Conscious)** means 'The believers are those who keep away from associating partners with Allah (Polytheism) and act in obedience to Me." (Ibn KaΦīr n.d. : 1/38)

**(4) CHAIN OF NARRATORS**

Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(هُدى لِلمُتَّقِين) قال: الذين يحذرون من اللّه عقوبته في ترك ما يعرفون من الهدى و يرجون رحمته في التصديق بما جاء به .

**TRANSLATION**

**(For the Allah-conscious)** means 'Those who are wary of Allah's punishment by discarding what they know of the guidance, and hope for His mercy by affirming the truth of what he had brought. ( Ibn KaΦīr n.d. : 1/38)

**ANALYSIS**

The isnād in Al-Ŧabarī narrates from Ibn 'Abbas by Al-Qāsim ibn Al-Ħasan on the authority of Ibn Jurayj, Muħammad ibn Ħumayd on the authority of Sa`īd ibn Jubayr; Mūsā ibn Hārun on the authority Abū Śāliħ and others and Abū Kurayb on the authority of Al-Ðaħħāk. The same narrations quoted by Ibn KaΦīr mention that al-Suddī has quoted this tradition on the authority of Ibn 'Abbas, Ibn Mas'ud and other Śaħābah; then on the authority from Al-Ðaħħāk by Abū Rauq. Ibn KaΦīr seems to have taken this directly and omitted three persons from the isnād.

The Tafsīr Ibn `Abbās has a lengthier explanation than both Al-Ŧabarī and Ibn KaΦīr. The first phrase هذا الكتاب is an apposition (badal) to the words ذلك الكتاب ; and the second phrase لا شك فيه is an apposition (badal) to the words لا ريب فيه. This

method of substitution of one word/phrase by another is used here by Ibn `Abbās, Al-Al-Ṭabarī and Ibn KaΦīr.

Tafsīr Ibn `Abbās utilises the word yuqālu which indicates the beginning of an interpretation in the passive form and also uses a connective ya`nī which is followed by a description (Na`t / Śifah). Then a non-connective is used with a 'paraphrase' or an 'apposition'. The same application may be observed in the explanations by Al-Ṭabarī and Ibn KaΦīr. All of them gloss the word المتّقين as هم المؤمنون , and give the description (Śifah).

## SURAH 2:3

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

### TRANSLATION

**For those who believe in the unseen; and establish prayer and spend of what We have provided them.**

## TAFSĪR IBN `ABBĀS

(الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ) بما غاب عنهم من الجنة والنار والصراط والميزان والبعث والحساب و غير ذلك. و يقال الذين يؤمنون بالغيب بما أنزل من القرآن و بما لم ينزل. ويقال الغيب هو الله. ( وَيُقِيْمُوْنَ الصَّلٰوة) يتمون الصلوات الخمس بوضوئها وركوعها وسجودها و ما يجب فيها من مواقيتها. (وَ مِمَّا رَزَقْنٰهُمْ) ومما أعطيناهم من الأموال يتصدقون . ويقال يؤدون زكاة أموالهم و هو أبو بكر الصديق و أصحابه.

### TRANSLATION

(**For those who believe in the unseen**) Concerning what is concealed from them about Paradise, Hell, the path, the scales, resurrection, accountability, etc. It is said: 'Those who believe in the Unseen' regarding what is revealed from the Qur'ān and what is not (revealed).' It is said: The 'Unseen' is 'Allah.' (**And establish prayer**), i.e. the performance of the five daily prayers with their ablution, bows, prostrations and what is essential to observe on their appointed times. (**And spend of what We have provided them**) i.e. of what We grant them of wealth, they spend. It is said: 'They contribute the alms-tax of their wealth; they are Abū Bakr Al-Śiddīq and his companions. (Ibn 'Abbās n.d.: 3)

## AL- ŦABARĪ

### 1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd Al-Rāzī => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ɵābit => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(الَذِيْنَ يُؤْمِنُوْنَ) قال : يصدقون .

**TRANSLATION**

**(Those who believe)** means 'Those who attest (to its truth).' (Al-Ŧabarī 1968: 1/100)

### (2) CHAIN OF NARRATORS

Yaḥyā ibn `UƟman ibn Śāliḥ Al-Sahmī => Abū Śāliḥ => Mu`āwiyah ibn Śāliḥ => `Ali ibn Abī Ŧalḥah => Ibn `Abbās

**TEXT**

(يُؤْمِنُوْنَ) : يصدقون .

**TRANSLATION**

**(They believe)** 'Those who attest (to its truth).' (Al-Ŧabarī 1968: 1/100)

### (3) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd Al-Rāzī => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ɵābit => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(بِالْغَيْبِ) قال بما جاء منه ، يعنى من اللّه جل ثناؤه .

**TRANSLATION**

**(In the Unseen)** means 'In what comes from Him i.e. from Allah, Exalted be His praise.' (Al-Ŧabarī 1968: 1/101 and Cooper 1987 : 95)

### (4) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Hammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

**TEXT**

(بِالْغَيْبِ) أما الغيب : فما غاب عن العباد من أمر الجنة و أمر النار ، و ما ذكر اللّه تبارك و تعالى في القرآن لم يكن تصديقهم بذلك ، يعنى المؤمنين من العرب من قبل أصل كتاب أو علم كان عند هم .

**TRANSLATION**

**(The Unseen)** The Unseen means what is concealed from the servants of the affairs of Paradise and (affairs of the) Fire. And the believers among the Arabs did not believe in what Allah, the Exalted, has mentioned in the Qur'ān, on the basis of a scripture or knowledge they possessed. (Al-Ṭabarī 1968: 1/101 and Cooper 1987: 95)

**(5) CHAIN OF NARRATORS**

Mūsā ibn Hārun => `Amr ibn Hammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

أما الذين يؤ منون بالغيب : فهم المؤمنون من العرب ، (وَيُقِيْمُوْنَ الصَّلوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ). أما الغيب : فما غاب عن العباد من أمر الجنة و النار ، و ما ذكر اللّه في القرآن ، لم يكن تصديقهم بذلك من قبل أصل كتاب أو علم كان عند هم (وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَ مَا اُنْزِلَ مِنْ قَبْلِكَ ج وَبِالاخِرَةِ هُمْ يُوْقِنُوْنَ) هؤلاء المؤمنون من أهل الكتاب .

**TRANSLATION**

As for those who believe in the unseen, they are believers among the Arabs. **(And they establish prayer and spend of what We have provided them)**. As for the 'Unseen,' it is what is concealed from the servants about the affairs of Paradise and Hell and what Allah has mentioned in the Qur'ān, they did not to attest this on the basis (of any) book or knowledge they possessed. **(And for those who believe in what has been revealed to you and what has been revealed before you ; and of the Hereafter are certain)**, these are the believers from the People of the Scripture. (Al-Ṭabarī 1968: 1/102)

**(6) CHAIN OF NARRATORS**

Muḥammad ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَيُقِيْمُوْنَ الصَّلوةَ) قال : الذين يقيمون الصلوة بفروضها .

**TRANSLATION**

**(And establish prayer)** means 'those who perform prayers with their precepts.' (Al-Ṫabarī 1968: 1/104)

**(7) CHAIN OF NARRATORS**

Abū Kurayb => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaĥĥāk => Ibn `Abbās

**TEXT**

(وَيُقِيْمُوْنَ الصَّلوةَ) قال : إقامة الصلاة : تمام الركوع والسجود والتلاوة والخشوع والإقبال عليها فيها .

**TRANSLATION**

**(And establish prayer)** means 'the performing of prayer' i.e. 'the accomplishing of all the bows (Rukū`), prostrations (Sujūd), recitations (Tilāwah), total submission (Khushū`) and absolute devotion (Iqbāl) to it.' (Al-Ṫabarī 1968 : 1/104)

**(8) CHAIN OF NARRATORS**

Ibn Ĥumayd => Salmah => Muĥammad ibn Isĥāq => Muĥammad ibn Abī Muĥammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ) قال :يؤتون الزكاة احتسابا بها .

**TRANSLATION**

**(And spend of what We have provided them)** means 'they give their zakāh, thereby seeking reward (of the Hereafter). (Al-Ṫabarī 1968: 1/104 and Cooper 1987: 99)

**(9) CHAIN OF NARRATORS**

Al-MuΦannā => `Abd Allah ibn Śāliĥ => Mu`āwiyah => `Alī ibn Abī Ṫalĥah =>Ibn `Abbās

**TEXT**

(وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ) قال : زكاة أموالهم .

**TRANSLATION**

**(And spend of what We have provided them)** means 'the zakāh on their wealth.' (Al-Ṭabarī 1968: 1/104 and Cooper 1987: 99)

**(10) CHAIN OF NARRATORS**

Mūsā ibn Hārun => `Amr ibn Hammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ) هى نفقة الرجل على أهله ، وهذا قبل أن تنزل الزكاة .

**TRANSLATION**

**(And spend of what We have provided them)** i.e. it is the person's expenditure on his family. This was prior to the revelation on zakāh (being made obligatory). (Al-Ṭabarī 1968: 1/104-105 and Cooper 1987: 99)

## IBN KAΦĪR

**(1) CHAIN OF NARRATORS**

`Alī ibn Abī Ṭalḥah and others => Ibn `Abbās

**TEXT**

(يُؤْمِنُوْنَ) : يصدقون .

**TRANSLATION**

**(They believe)** i.e. those who verify (its truth). (Ibn KaΦīr n.d.: 1/39)

**(2) CHAIN OF NARRATORS**

Qatādah ibn Di`āmah => Al-Suddī => Abū Malik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

أما الغيب : فما غاب عن العباد من أمر الجنة و أمر النار ، و ما ذكر في القرآن .

**TRANSLATION**

**(The unseen)** 'As for the unseen' i.e. it is what is concealed from the servants about the affairs of Paradise and (affairs of the) Fire, and what is mentioned in the Qur'ān. (Ibn KaΦīr n.d.: 1/40)

**(3) CHAIN OF NARRATORS**

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ɵābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(بِالْغَيْبِ) قال بما جاء منه - يعنى من اللّه تعالى .

**TRANSLATION**

**(In the unseen)** means 'in what comes from Him', i.e. from Almighty Allah. (Ibn KaƟīr n.d.: 1/40)

**(4) CHAIN OF NARRATORS**

Ibn `Abbās

**TEXT**

(وَيُقِيْمُوْنَ الصَّلوةَ) أى يقيمون الصلوة بفروضها .

**TRANSLATION**

**(And establish prayer)** i.e. perform prayers with their precepts. (Ibn KaƟīr n.d.: 1/41)

**(5) CHAIN OF NARRATORS**

Al-Ðaḥḥāk => Ibn `Abbās

**TEXT**

إقامة الصلاة إتمام الركوع والسجود والتلاوة والخشوع والإقبال عليها فيها .

**TRANSLATION**

'The performing of prayer', is the accomplishing of all the bows (Rukū`), prostrations (Sujūd), recitations (Tilāwah), total submission (Khushū') and absolute devotion (Iqbāl) to it. (Ibn KaƟīr n.d. : 1/41)

**(6) CHAIN OF NARRATORS**

`Alī ibn Abī Ṭalḥah and others => Ibn `Abbās

**TEXT**

(وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ) قال : زكاة أموالهم .

**TRANSLATION**

**(And spend of what We have provided them)** means 'The zakāh (alms) on their wealth.' (Ibn KaƟīr n.d.: 1/41)

## (7) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliħ => Ibn `Abbās => Murrah =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

## TEXT

(وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ) قال نفقة الرجل على أهله ، وهذا قبل أن تنزل الزكاة .

## TRANSLATION

**(And spend of what We have provided them)** means 'The person's expenditure on his family. This was prior to the revelation on zakāh (being made obligatory). (Ibn KaΦīr n.d.: 1/41)

## ANALYSIS

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Muħammad ibn Ħumayd Al-Rāzī on the authority of Sa`īd ibn Jubayr; Al-Sahmī on the authority of `Alī ibn Abū Ŧalħah, Mūsā ibn Hārun on the authority Abū Śāliħ and others and Abū Kurayb on the authority of Al-Đaħħāk. The same narrations quoted by Ibn KaΦīr have a brief isnād going back to the authority from Ibn `Abbās, `Alī ibn Abī Ŧalħah, Qatādah and Al-Suddī, Ibn Mas`ūd and other Śaħābah; Muħammad ibn Isħāq on the authority of Sa`īd ibn Jubayr, on the authority from Đaħħāk, directly from Ibn `Abbās.

The Tafsīr Ibn `Abbās glosses the Qur'ānic phrases with a zero-connective, giving a brief description (śifah) of 'those who believe in the unseen', 'and establish prayer' and 'spend of what We have provided them'. It also gives an apposition of يُنْفِقُوْنَ as يؤدون and then an attribute (na`t), specifying persons like Abū Bakr and his companions.

Both Al-Ŧabarī and Ibn KaΦīr quoted the same traditions, except that the tradition from Al-Suddī is shortened. In the narration of Al-Ŧabarī (No.7) and Ibn KaΦīr (No.5), the word 'completion' differs in script, as تمام and إتمام; both these words are in the noun form meaning 'completeness' and 'completion' respectively. There seems to be either a deletion of (إ) by Al-Ŧabarī or an addition of (إ) by Ibn KaΦīr, however both are nouns of the same root and mean the same. The other possibility is that it could be a glitch of transcription by the copyist.

Apposition (badal) is used in the paraphrasing of the words يُؤْمِنُوْنَ 'those who believe' as يصدقون 'those who attest to the truth'; and يُنْفِقُوْنَ 'spending' as يؤتون الزكاة 'they give their zakāh.'

Then the word qāla was used as a 'stage direction' along with the connective ya'ni, to allude to the implication of the Qur'ānic word in Al-Ŧabarī (No.3) and Ibn KaΦīr

(No.3). In other instances only qāla is used to describe (śifah) the meaning of the Qur´ānic word / words.

## SURAH 2:4

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَ مَا اُنْزِلَ مِنْ قَبْلِكَ ج وَبِالا خِرَةِ هُمْ يُوْقِنُوْنَ

### TRANSLATION

**And for those who believe in what has been revealed to you and what has been revealed before you ; and of the Hereafter are certain.**

## TAFSĪR IBN `ABBĀS

(وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ ) من القرآن (وَ مَا اُنْزِلَ مِنْ قَبْلِكَ) على سائر الأنبياء من الكتب (وَ بِالا خِرَةِ هُمْ يُوْقِنُوْنَ) و بالبعث بعد الموت و نعيم الجنة هم يصدقون و هو عبد اللّه بن سلام و أصحابه .

### TRANSLATION

**(And for those who believe in what has been revealed to you)** from the Qur´ān, **(And what has been revealed before you)** upon all Prophets of the Books, **(And of the Hereafter are certain)**, i.e in the resurrection after death and tranquillity of Paradise do they believe; they are `Abd Allah ibn Salām and his associates. (Ibn ʿAbbās n.d. : 3)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Ibn Ħumayd => Salmah => Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَ مَا اُنْزِلَ مِنْ قَبْلِكَ) أى يصدقونك بما جئت به من اللّه جل و عز ، و ما جاء به من قبلك من المرسلين ، لا يفرقون بينهم ولا يجحدون ما جاءوهم به من عند ربهم .

**TRANSLATION**

**(And for those who believe in what has been revealed to you and what has been revealed before you)** i.e. those who affirm (the authenticity of) what you brought from the Almighty Allah; and what was brought before you by the Messengers, without making a distinction between them, nor rejecting what they brought from their Lord. (Al-Ṭabarī 1968: 1/105 and Cooper 1987: 101)

**(2) CHAIN OF NARRATORS**

Mūsā ibn Hārun => `Amr ibn Hammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ اِلَيْكَ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ ج وَبِالا خِرَةِ هُمْ يُوْقِنُوْنَ) هؤلاء المؤمنون من أهل الكتاب .

**TRANSLATION**

**(And for those who believe in what has been revealed to you and what has been revealed before you; and of the Hereafter are certain)** they are the believers from the people of Scripture. (Al-Ṭabarī 1968: 1/105 and Cooper 1987: 101)

**(3) CHAIN OF NARRATORS**

Muḥammad ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَبِالا خِرَةِ هُمْ يُوْقِنُوْنَ) أى بالبعث والقيامة والجنة والنار والحساب والميزان : أى لا هؤلاء الذين يزعمون أنهم آمنوا بما كان قبلك ، و يكفرون بما جاءك من ربك .

**TRANSLATION**

**(And of the Hereafter are certain)** i.e. the Re-awakening, Resurrection, the Paradise, the Fire, the Reckoning and the Balance: i.e., (they are) not those who claim to believe in what has come before you, but they deny what has come to you from your Lord. (Al-Ṭabarī 1968: 1/106 and Cooper 1987: 102)

## IBN KAṮĪR

**(1) CHAIN OF NARRATORS**

Ibn `Abbās

**TEXT**

(وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ اِلَيْكَ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ) أى يصدقونك بما جئت به من الله، و ما جاء به من قبلك من المرسلين ، لا يفرقون بينهم ولا يجحدون ما جاءوهم به من عند ربهم . (وَبِالا خِرَةِ هُمْ يُوْقِنُوْنَ) أى بالبعث والقيامة والجنة والنار والحساب والميزان . و إنما سميت الآخرة لأنها بعد الدنيا .

**TRANSLATION**

**(And for those who believe in what has been revealed to you and what has been revealed before you)** i.e. those who affirm (the authenticity of) what you brought from Allah, and what was brought before you by the Messengers, without making a distinction between them and nor rejecting what they brought from their Lord. **(And of the Hereafter are certain)** i.e. Resurrection, the Day of Judgement, Paradise, Hell, the Reckoning and the Balance. It is named "Al-Ākhirah" (the Last), as it is after the worldly life. (Ibn KaΦīr n.d.: 1/41-42)

**(2) CHAIN OF NARRATORS**

Al-Suddī => Abī Mālik => Abī Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ اِلَيْكَ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ ج وَبِالا خِرَةِ هُمْ يُوْقِنُوْنَ) لمؤمني أهل الكتاب .

**TRANSLATION**

**(And for those who believe in what has been revealed to you and what has been revealed before you; and of the Hereafter are certain)** i.e for believers from the people of Scripture. (Ibn KaΦīr n.d.: 1/42)

**ANALYSIS**

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Muħammad ibn Ħumayd, on the authority of Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Ibn `Abbās without an isnād .

The next narration in Al-Ŧabarī has an isnād by Mūsā ibn Hārun to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī has written this in his tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other Śaħābah. Ibn KaΦīr also mentions that Ibn Jarīr (Al-Ŧabarī ) has preferred the narration.

The narration in both sources appear to be via Al-Suddī from Ibn `Abbās and it seems to refer to a tafsīr written by Al-Suddī (Ibn KaΦīr n.d.: 42). He also mentions that Al-Ŧabarī quoted the same text.

Ibn `Abbās replaced the word يُؤْمِنُوْنَ by glossing it with يصدقون , and stated that مِنْ قَبْلِك specifies the messengers before the Prophet (peace be upon him), which indicates that both Muslims and the People of Scripture were included in the term believers.

The word يُوْقِنُوْنَ refers to Believers (in the Hereafter) from among the People of Scripture.

## SURAH 2:5

أُولئِكَ عَلى هُدًى مِّنْ رَّبِّهِمْ ق وَأُولئِكَ هُمُ الْمُفْلِحُوْنَ

### TRANSLATION

**These are on the (path of) guidance from their Lord, and these are the successful.**

## TAFSĪR IBN `ABBĀS

(أُولئِكَ) أهل هذه الصفة (عَلى هُدًى مِّنْ رَّبِّهِمْ) على كرامة و رحمة و بيان نزل من ربهم (وَ أُولـئِكَ هُـمُ الْمُفْلِحُوْنَ) الناجون من السخط والعذاب ويقال أولئك الذين أدركوا و وجدوا ما طلبوا و نجوا من شر ما منه هربوا وهم أصحاب محمد صلى اللّٰه عليه وسلم .

### TRANSLATION

**(These)**, the possessors of these qualities, **(are on the road of guidance from their Lord)** of munificence, mercy and exposition revealed from the Lord. **(And these are the successful)** freed from displeasure and chastisement. It is said: These are those who attain and experience what they desire; are delivered from the evil from which they flee. They are the companions of Muħammad (peace be upon you). (Ibn 'Abbās n.d.: 3)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Hammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

**TEXT**

أما الذين يؤمنون بالغيب ، فهم المؤمنون من العرب ، والذين يؤمنون بما أنزل إليك : المؤمنون من أهل الكتاب ، ثم جمع الفريقين فقال : (أُولئِكَ عَلى هُدًى مِّنْ رَّبِّهِمْ ق وَأُولئِكَ هُمُ الْمُفْلِحُوْنَ) .

**TRANSLATION**

'Those who believe in the Unseen' are the believers among the Arabs. **'And those who believe in what has been revealed to you'** are the believers from the people of Scripture. Then He combined the two groups and said: **(These are on the (path of) guidance from their Lord, and these are the successful)**. (Al-Ṭabarī 1968: 1/106 and Cooper 1987: 104)

**(2) CHAIN OF NARRATORS**

Ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(أُولئِكَ عَلى هُدًى مِّنْ رَّبِّهِمْ) أى على نور من ربهم ، و استقامة على ما جاءهم .

**TRANSLATION**

**(These are on the (path of) guidance from their Lord)** i.e. they are upon the light from their Lord, and persevere upon what came to them. (Al-Ṭabarī 1968: 1/107 and Cooper 1987: 104)

**(3) CHAIN OF NARRATORS**

Ibn Ḥumayd => Salmah => Ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَأُولئِكَ هُمُ الْمُفْلِحُوْنَ) اى الذين أدركوا ما طلبوا ، و نجوا من شرّ ما منه هربوا .

**TRANSLATION**

**(And these are the successful)** i.e. those who attain what they seek and are saved from the evil from which they flee. (Al-Ṭabarī 1968: 1/108 and Cooper 1987: 104)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(أُولـئِكَ عَـلى هُـدًى مِّـنْ رَّبِّهِمْ) أى على نور من ربهم ، و استقامة على ما جاءهم . (وَ أُولئِكَ هُمُ الْمُفْلِحُوْنَ) اى الذين أدركوا ما طلبوا ، و نجوا من شرّ ما منه هربوا .

### TRANSLATION

**(These are on the (path of) guidance from their Lord)** i.e. are upon the light from their Lord, and persevere upon what came to them. **(And these are the successful)** i.e. those who attain what they seek and are saved from the evil from which they flee. (Ibn KaΦīr n.d.: 1/42-43)

### (2) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

أمـا الذيـن يؤمـنون بالغيـب ، فهم المؤمنون من العرب ، والذين يؤمنون بما أنزل إليك : المؤمـنون مـن أهـل الكـتاب ، ثـم جمـع الفـريقين فقال : (أُولئِكَ عَلى هُدًى مِّنْ رَّبِّهِمْ ق وَأُولئِكَ هُمُ الْمُفْلِحُوْنَ).

### TRANSLATION

**'Those who believe in the Unseen'** are the believers among the Arabs. **'And those who believe in what has been revealed to you'** are the believers from the people of scripture. Then He combined the two groups and He said: **(These are on guidance from their Lord and these are the successful)**. (Ibn KaΦīr n.d.: 1/43)

### ANALYSIS

Al-Ṭabarī has an isnād by Mūsā ibn Hārun to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah Al-Hamdānī, Ibn Mas`ūd and other Śaḥābah. Ibn KaΦīr mentions that Al-Suddī has written this in his tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other Śaḥābah.

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Ibn Ḥumayd, on the authority of Sa`īd ibn Jubayr. Ibn KaΦīr has quoted the same narration directly from Muḥammad ibn Isḥāq.

The Tafsīr Ibn `Abbās gives the (śifah) in the first part of the verse 'on who is upon guidance', as munificence, mercy and exposition revealed from the Lord, whereas Al-Ṭabarī and Ibn KaΦīr differ and use a connective 'ay' and an apposition 'light and perseverance'. In the second part of the verse, Tafsīr Ibn `Abbās gives the synonym and qualifies the word الْمُفْلِحُوْنَ, which is not found in both other tafsīrs.

In the first narration, both these tafsīrs give the names of persons mentioned in the two previous verses. Then they mention a combination of persons referred to the above verse 'as those who are guided and successful.'

## SURAH 2:6

إِنَّ الَّذِيْنَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْ مِنُونَ

### TRANSLATION

**As for those who disbelieve, it is alike whether you warn them or you do not warn them, they will not believe.**

## TAFSĪR IBN `ABBĀS

(إِنَّ الَّذِيْنَ كَفَرُوا) و ثبتوا على الكفر (سَوَاءٌ عَلَيْهِمْ) العظة (أَ أَنْذَرْتَهُمْ) خوفتهم بالقرآن (أَمْ لَمْ تُنْذِرْهُمْ) لم تخوفهم (لاَ يُؤْ مِنُونَ) لا يريدون أن يؤمنوا ويقال لايؤمنون في علم اللّه.

### TRANSLATION

**(As for those who disbelieve)** and persist in disbelief, **(it is alike for them)** viz. admonition, **(whether you warn them)** i.e. scare them by the Qur'ān, **(or you do not warn them)** i.e. you do not scare them, **(they will not believe)** i.e. they desire not to believe. It is said: 'They will not believe in the knowledge of Allah.' (Ibn 'Abbās n.d. : 4)

## AL- ṬABARI

### (1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

TEXT

(إِنَّ الَّذِيْنَ كَفَرُوا) أى بما أنزل إليك من ربك ، و إن قالوا إنا قد آمنا بما قد جاءنا من قبلك . و كان ابن عباس يرى أن هذه الآية ، نزلت فى اليهود الذين كانوا بنواحى المدينة على عهد رسول اللّه صلى اللّه عليه و سلم توبيخا لهم فى جحودهم نبوة محمد صلى اللّه عليه و سلم ، و تكذيبهم به ، مع علمهم به ، و معرفتهم بأنه رسول اللّه صلى اللّه عليه و سلم إليهم و إلى الناس كافة .

TRANSLATION

**(As for those who disbelieve)** i.e. in what has been revealed to you from your Lord, although they say: 'We believe in what has come to us before you.' Ibn ʿAbbās was of opinion that this verse was revealed regarding the Jews, who were in the confines of Madinah during the time of the Messenger of Allah (peace be upon him). It reprimands them for their denial of the Prophethood of Muhammad (peace be upon him), their accusation of falsehood against him despite their knowing him and knowing that he was the Messenger of Allah to them and to all mankind. (Al-Ṭabarī 1968: 1/108 and Cooper 1987: 105)

(2) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => ʿIkrimah => Saʿīd ibn Jubayr => Ibn ʿAbbās

TEXT

أن صدر سورة البقرة إلى المائة منها نزل فى رجال سماهم بأعيانهم و أنسابهم من أحبارهم اليهود ، و من المنافقين من الأوس و الخزرج كرهنا تطويل الكتاب بذكر أسمائهم.

TRANSLATION

There are up to a hundred (verses) at the beginning of Sūrah al-Baqarah (The Cow), which were revealed concerning men who were mentioned by name and lineage from the Jewish rabbis, and the hypocrites among the Aws and Khazraj. We dislike lengthening the book by mentioning their names. (Al-Ṭabarī 1968: 1/109 and Cooper 1987: 105)

(3) CHAIN OF NARRATORS

Al-MuṮannā ibn Ibrāhīm => ʿAbd Allah ibn Ṣāliḥ => ʿAlī ibn Abī Ṭalḥah => Ibn ʿAbbās

**TEXT**

(إِنَّ الَّذِيْنَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْ مِنُونَ) قال: كان رسول اللّه صلى اللّه عليه و سلم يحرص على أن يؤمن جميع الناس ، و يتابعوه على الهدى ، فأخبره اللّه جل ثناؤه أنه لا يؤمن إلا من سبق له من اللّه السعادة فى الذكر الأول ، و لا يضل إلا من سبق له من اللّه الشّقاء فى الذكر الأول .

**TRANSLATION**

**(As for those who disbelieve, it is alike whether you warn them or you do not warn them, they will not believe)** means that 'the Messenger of Allah (peace be upon him) was eager that all the people should believe and follow his guidance.' Then Almighty Allah informed him that none will believe (in him) except for those whom Allah had previously determined prosperity in the first instance; and none will go astray except for those whom Allah had ordained distress in the first instance. (Al-Ṭabarī 1968: 1/109 and Cooper 198 : 106)

**(4) CHAIN OF NARRATORS**

Muḥammad ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْ مِنُونَ) أى أنهم قد كفروا بما عندهم من العلم من ذكر و جحد ، و ما أخذ عليهم من الميثاق لك فقد كفروا بما جاءك و بما عندهم مما جاءهم به غيرك ، فكيف يسمعون منك إنذارا و تحذيرا قد كفروا بما عندهم من علمك.

**TRANSLATION**

**(It is alike whether you warn them or you do not warn them, they will not believe)** i.e. they disbelieved in what they have of the Reminder (ðikr) and the denial, as well as the oath they had taken in your favour. So, they disbelieved in what you brought and what is with them which others beside you brought to them. Then how can they heed any warning and cautioning of yours, whilst they deny the knowledge that they possess of you? (Al-Ṭabarī 1968: 1/111)

## IBN KAΦĪR

**(1) CHAIN OF NARRATORS**

`Alī ibn Abī Ṭalḥah => Ibn `Abbās

**TEXT**

(إِنَّ الَّذِيْنَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْ مِنُونَ) قَال كان رسول اللّه صلى اللّه عليه و سلم يحرص على أن يؤمن جميع الناس و يتابعوه على الهدى ، فأخبره اللّه تعالى أنه لا يؤمن إلا من سبق له من اللّه السعادة فى الذكر الأول و لا يضل إلا من سبق له من اللّه الشقاوة فى الذكر الأول.

**TRANSLATION**

**(As for those who disbelieve, it is alike whether you warn them or you do not warn them, they will not believe)** means that the Messenger of Allah (peace be upon him) was eager that all the people should believe and follow his guidance. Then Almighty Allah informed him that none will believe (in him) except for those whom Allah had previously determined prosperity in the first instance; and none will go astray except for those whom Allah had ordained distress in the first instance. (Ibn KaΦīr n.d.: 1/43)

**(2) CHAIN OF NARRATORS**

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(إِنَّ الَّذِيْنَ كَفَرُوا) أى بما أنزل إليك و إن قالوا إنا قد آمنا بما قد جاءنا من قبلك . (سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْ مِنُونَ) أى إنهم قد كفروا بما عندهم من ذكرك جحدوا ما أخذ عليهم من الميثاق و قد كفروا بما جاءك و بما عندهم مما جاءهم به غيرك ، فكيف يسمعون منك إنذارًا و تحذيرًا قد كفروا بما عندهم من علمك .

**TRANSLATION**

**(As for those who disbelieve)** i.e. in what has been revealed to you, and even if they said: "We surely believed in what came to us before you," **(it is alike whether you warn them or you do not warn them, they will not believe)** i.e. they disbelieved in what they have of your Reminder (ðikr) and they denied the oath they had taken in your favour. So, they disbelieved in what reached you and what is with them which others beside you brought to them. Then how can they heed any warning and cautioning of yours, whilst they deny the knowledge that they possess of you? (Ibn KaΦīr n.d.: 1/43)

## ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Ibn Ḥumayd, on the authority of Sa`īd ibn Jubayr. Ibn KaΦīr quotes the same narration directly from Muḥammad Ibn Isḥāq.

The next narration is reported by Al-MuΦannā ibn Ibrāhīm, on the authority of `Alī ibn Abī Ṭalḥah. In Ibn KaΦīr the narration is quoted directly from `Alī ibn Abī Ṭalḥah.

In Tafsīr Ibn `Abbās the words are paraphrased and substituted, giving the qualification of those who do not believe 'in the knowledge of Allah'. Both the other tafsīrs do not give the same words and explanations by Ibn `Abbās. The narrations in Al-Ṭabarī and Ibn KaΦīr are identical.

The narrations in Al-Ṭabarī and Ibn KaΦīr use the connectives with appositions, followed by the circumstances of revelation (asbāb al-nuzūl). Then in narration (No.3) there is a 'stage direction' with the asbāb al-nuzūl. The next narration with a connective is followed by a paraphrase.

## SURAH 2:7

خَتَمَ اللّٰهُ عَلٰى قُلُوبِهِمْ وَ عَلٰى سَمْعِهِمْ ط وَعَلٰى اَبْصَارِ هِمْ غِشَاوَةٌ ز وَ لَهُمْ عَذَابٌ عَظِيْمٌ

### TRANSLATION

**Allah has sealed their hearts and their hearing; and over their eyes there is a covering; and for them is a severe chastisement.**

## TAFSĪR IBN `ABBĀS

(خَتَمَ اللّٰهُ عَلٰى قُلُوبِهِمْ) طبع اللّٰه على قلوبهم (وَ عَلٰى سَمْعِهِمْ وَعَلٰى اَبْصَارِ هِمْ غِشَاوَةٌ) غطاء (وَ لَهُمْ عَذَابٌ عَظِيْمٌ) شديد في الآخرة و هم اليهود كعب بن الاشرف وحي ابن أخطب و وجدى ابن أخطب ويقال هم مشركو أهل مكة عتبة و شيبة والوليد.

### TRANSLATION

(Allah has sealed their hearts) ... (and over their hearing and their eyes there is a covering) i.e. a cover, (and for them is a great chastisement) i.e. severe in the Hereafter. They are the Jews - Ka`b ibn Al-Ašraf, Ḥuyay ibn Akhtāb and Wajdī ibn Akhtāb. It is said: They are the polytheists of Makkah - `Utbah, Šaybah and Al-Walīd. (Ibn `Abbās n.d.: 4)

# AL- ŦABARĪ

## (1) CHAIN OF NARRATORS

Muħammad ibn Sa`d => His father (Sa`d)=> his maternal uncle, Al-Ħusayn ibn Al-Ħasan => from his grandfather => Ibn `Abbās

### TEXT

ختم اللّه على قلوبهم و على سمعهم ، والغشاوة على ابصار هم .

### TRANSLATION

Allah has set a seal on their hearts and their hearing, and a covering on their eyes. (Al-Ŧabarī 1968: 1/111)

## (2) CHAIN OF NARRATORS

Ibn Ħumayd => Salmah => Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(خَتَمَ اللَّهُ عَلى قُلُوبِهِمْ وَ عَلى سَمْعِهِمْ ط وَعَلى اَبْصَارِ هِمْ غِشَاوَةٌ) أى عن الهدى أن يصيبوه أبدا بغير ما كذبوك به من الحق الذى جاءك من ربك ، حتى يؤمنوا به ، و إن آمنوا بكل ما كان قبلك .

### TRANSLATION

**(Allah has sealed their hearts and their hearing; and over their eyes there is a covering)** i.e. (leading) away from guidance in case they ever attain some of the truth coming to you from your Lord, that is other than what they have imputed to you, until they might believe in it, even though they believe everything that came before you. (Al-Ŧabarī 1968: 1/115 and Cooper 1987: 112-113)

## (3) CHAIN OF NARRATORS

Ibn Ħumayd => Salmah => Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

و لهم بما هم عليه من خلافك عذاب عظيم قال: فهذا فى الأحبار من اليهود فيما كذّبوك به من الحق الذى جاءك من ربك بعد معرفتهم .

**TRANSLATION**

And for them is a severe punishment due to their opposition to you. He means 'This concerns the Jewish rabbis, and that which they deny from the truth which came to you from your Lord, after their having knowledge (of it).' (Al-Ŧabarī 1968: 1/115 and Cooper 1987: 113)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śālih => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

ختم اللّـه على قلوبهم و على سمعهم يقول فلا يعقلون و لا يسمعون يقول وجعل على ابصارهم غشاوة يقول على أعينهم فلا يبصرون .

**TRANSLATION**

Allah has sealed their hearts and their hearing means that they do not perceive nor listen. 'He placed a cover on their eyes' means over their eyes so that they cannot see. (Ibn KaΦīr n.d.: 1/44)

### (2) CHAIN OF NARRATORS

Ibn Jarīr => Muhammad ibn Sa`d => His father (Sa`d) => his maternal uncle, Al-Husayn ibn Al-Hasan => from his father (al-Hasan) => from his grandfather => Ibn `Abbās

**TEXT**

ختم اللّه على قلوبهم و على سمعهم، والغشاوة على ابصار هم .

**TRANSLATION**

Allah set a seal on their hearts and their hearing, and a covering on their eyes. (Ibn KaΦīr n.d.: 1/45)

**ANALYSIS**

Al-Ŧabarī has an isnād by Muhammad ibn Sa`d from the grandfather of Al-Husayn ibn Al-Hasan. The same narration in Ibn KaΦīr is reported from Ibn Jarīr (Al-Ŧabarī), on the authority of Ibn `Abbās.

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Ibn Humayd, on the authority of Sa`īd ibn Jubayr.

Ibn KaΦīr reports from Al-Suddī, on the authority of Ibn `Abbās, Ibn Mas`ūd and other Śaћābah.

Tafsīr Ibn `Abbās uses the non-connective with the apposition طبع اللّه for خَتَمَ اللَّهُ; the synonym غطاء – غِشَاوَة.; then he gives its referent. This is followed by yuqālu - a 'stage direction', giving reference to the infidels of Makkah.

Al-Ŧabarī paraphrases the Qur´ānic words by using the connective ay and qāla -stage direction - and gives the khabar about the Jews. Ibn KaΦīr adds yaqūlu – stage direction - paraphrases and explicates.

## SURAH 2:8

وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الأخِرِ وَ مَا هُمْ بِمُؤْمِنِيْنَ

### TRANSLATION

**And among the people are some who say: "We believe in Allah and the Last Day, while they are not believers."**

## TAFSĪR IBN `ABBĀS

(وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ) فى السر و صدقنا بإيماننا باللّه (وَبِالْيَوْمِ الأخِرِ) و بالبعث بعد الموت الذى فيه جزاء الأعمال (وَ مَا هُمْ بِمُؤْمِنِيْنَ) فى السر و لا مصدقين فى إيمانهم .

### TRANSLATION

**(And among the people are some who say: 'We believe in Allah')** in secrecy and we testify to our faith in Allah, **(and the Last Day)** i.e. in the resurrection after death, wherein there is recompensation of actions, **(while they are not believers)** in secrecy and nor are they sincere in their faith. (Ibn 'Abbās n.d.: 4)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muћammad ibn Ħumayd => Salmah => Muћammad ibn Isћāq => Muћammad ibn Abī Muћammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ امَنَّا بِاللّٰهِ وَبِالْيَوْمِ الأخِرِ وَ مَا هُمْ بِمُؤْمِنِيْنَ ) يعنى المنافقين من الأوس و الخزرج ، و من كان على أمرهم ، و قد سمى فى حديث ابن عباس هذا اسماؤهم ، عن أبى بن كعب ، غير أنى تركت تسميتهم كراهة إطالة الكتاب بذكرهم .

**TRANSLATION**

**(And among the people are some who say: "We believe in Allah and the Last Day, while they are not believers")** i.e. the hypocrites among the Aws and Khazraj, and those who are involved with them. The names are given in the tradition of Ibn `Abbās from Ubay bin Ka`b. I am not naming them out of dislike for lengthening the book by mentioning them. (Al-Ṭabarī 1968 : 1/116 and Cooper 1987 : 114)

**(2) CHAIN OF NARRATORS**

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Ṣāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ امَنَّا بِاللّٰهِ وَبِالْيَوْمِ الأخِرِ وَ مَا هُمْ بِمُؤْمِنِيْنَ) هم المنافقون .

**TRANSLATION**

**(And among the people are some who say: "We believe in Allah and the Last Day, while they are not believers").** They are hypocrites. (Al-Ṭabarī 1968: 1/116)

## IBN KAΦĪR

**(1) CHAIN OF NARRATORS**

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ امَنَّا بِاللّٰهِ وَ بِالْيَوْمِ الأخِرِ وَ مَا هُمْ بِمُؤْمِنِيْنَ) يعنى المنافقين من الأوس و الخزرج ، و من كان على أمرهم .

**TRANSLATION**

**(And among the people are some who say: "We believe in Allah and the Last Day, while they are not believers")** i.e. the hypocrites from the Aws and Khazraj, and those who are involved with them. (Ibn KaΦīr n.d. : 1/45)

**ANALYSIS**

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Ibn Ḥumayd, on the authority of Sa`īd ibn Jubayr. Ibn KaΦīr quotes the same narration directly from Muḥammad ibn Isḥāq.

Al-Ṭabarī has an isnād by Mūsā ibn Hārun to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah Al-Hamdānī, Ibn Mas`ūd and other Ṣaḥābah. Ibn KaΦīr mentions that Al-Suddī has written this in his tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other Ṣaḥābah.

Tafsīr Ibn `Abbās paraphrases and explicates the Qur'ānic words. Both tafsīrs do not contain these paraphrases and explanations.

Al-Ṭabarī after the connective ya`ni, describes the group and refers to the persons implied by this verse. The same narration is found in Ibn KaΦīr. In the second narration by Al-Ṭabarī the word يُؤْمِنِيْنَ is paraphrased as المنافقين / المنافقون .

## SURAH 2:9

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوا ج وَمَا يَخْدَعُوْنَ اِلاَّ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ

**TRANSLATION**

**They desire to deceive Allah and those who believe; and they deceive only themselves, while they perceive not.**

## TAFSĪR IBN `ABBĀS

(يُخَادِعُوْنَ اللّٰهَ) يخالفون اللّه و يكذبونه فى السر وقال اجترؤا على اللّه حتى ظنوا أنهم يخادعون اللّه (وَالَّذِيْنَ اٰمَنُوا) أبا بكر و سائر أصحاب محمد صلى اللّه عليه وسلم (وَمَا يَخْدَعُوْنَ) يكذبون (اِلاَّ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ) و ما يعلمون أن اللّه يطلع نبيه على سر قلوبهم .

### TRANSLATION

**(They desire to deceive Allah)** means they oppose Allah and deny him in secrecy. It is said: They were audacious towards Allah and assumed that they deceive Allah **(and those who believe)** i.e. Abū Bakr and all the companions of Muḥammad (peace be upon him). **(And they do not deceive)** i.e. delude, **(except themselves, while they perceive not)**. And they are unaware that Allah informs His Prophet concerning the secrets of their hearts. (Ibn ʿAbbās n.d.: 4)

## AL- ŦABARĪ

There were no narrations from Ibn ʿAbbās.

## IBN KAΦĪR

There were no narrations from Ibn ʿAbbās.

### ANALYSIS

Tafsīr Ibn `Abbās paraphrases and explicates the Qurʾānic words, then it gives khabar of the persons referred to in this verse; and apposition of the words of يَخْدَعُوْنَ as يكذبون and وَمَا يَشْعُرُوْنَ as و ما يعلمون .

Both the tafsīrs of Al-Ŧabarī and Ibn KaΦīr have no reports from Ibn `Abbās.

## SURAH 2:10

فِيْ قُلُوْبِهِمْ مَّرَضٌ لا فَزَادَهُمُ اللّٰهُ مَرَضًا ج وَلَهُمْ عَذَابٌ اَلِيْمٌ لا بِمَا كَانُوْا يَكْذِبُوْنَ

### TRANSLATION

**In their hearts is a disease, so Allah intensified their disease; and for them is a painful chastisement for their lying.**

## TAFSĪR IBN `ABBĀS

(فِيْ قُلُوْبِهِمْ مَّرَضٌ) شك و نفاق و خلاف و ظلمة (فَزَادَهُمُ اللّٰهُ مَرَضًا) شكا و نفاقا و خلافا و ظلمة (وَلَهُمْ عَذَابٌ اَلِيْمٌ) و جميع فى الآخرة يخلص وجعه إلى قلوبهم (بِمَا كَانُوْا يَكْذِبُوْنَ) فى السر و هم المنافقون عبدالله بن أبى و وجد بن قيس و متعب بن قشير .

### TRANSLATION

(In their hearts is a disease) i.e. doubt, hypocrisy, contradiction and oppression. (So Allah intensified their disease) i.e. doubt, hypocrisy, contradiction and oppression,

**(And for them is a painful chastisement)** i.e. for all of them, His pain will be restricted to their hearts, **(for their lying)** in secrecy and they are the hypocrites - `Abd Allah ibn Ubayy, Wajd ibn Qays and Mut`ab ibn Qušayr. (Ibn 'Abbās n.d. : 4)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(فِيْ قُلُوْبِهِمْ مَّرَضٌ) أى شك .

**TRANSLATION**

**(In their hearts is a disease)** i.e. a doubt. (Al-Ŧabarī 1968: 1/121 and Cooper 1987: 121)

### (2) CHAIN OF NARRATORS

Bišr ibn `Ammār => Abī Rauq => Al-Ðaḥḥāk => Ibn `Abbās

**TEXT**

المرض : النفاق .

**TRANSLATION**

**(The sickness)** i.e. hypocrisy. (Al-Ŧabarī 1968: 1/ 121 and Cooper 1987: 121)

### (3) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(فِيْ قُلُوْبِهِمْ مَّرَضٌ) يقول فى قلوبهم شك .

**TRANSLATION**

**(In their hearts is a disease)** means that in their hearts is doubt. (Al-Ŧabarī 1968: 1/121)

### (4) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(فَزَادَهُمُ اللّٰهُ مَرَضًا) شكا .

**TRANSLATION**

**(So Allah intensified their disease)** i.e. doubt. (Al-Ṭabarī 1968: 1/122)

### (5) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(فَزَادَهُمُ اللّٰهُ مَرَضًا) فزادهم اللّٰه ريبه و شكا .

**TRANSLATION**

**(So Allah intensified their disease)** means that then Allah increased their doubt and misgivings. (Al-Ṭabarī 1968: 1/122)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(فِيْ قُلُوْبِهِمْ مَّرَضٌ) قال شك فزادهم اللّٰه مرضاً قال شكا .

**TRANSLATION**

**(In their hearts is a disease)** means 'doubt.' Then Allah increased them in disease means 'doubt.' (Ibn KaΦīr n.d.: 1/46)

### (2) CHAIN OF NARRATORS

Ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(فِيْ قُلُوْبِهِمْ مَّرَضٌ) قال شك .

**TRANSLATION**

**(In their hearts is a disease)** means 'doubt.' (Ibn KaΦīr n.d.: 1/46)

**ANALYSIS**

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Muḥammad ibn Ḥumayd, on the authority of Sa`īd ibn Jubayr. Ibn KaΦīr quotes the same narration directly from Muḥammad ibn Isḥāq.

The next isnād in Al-Ŧabarī is from Ibn `Abbās by Bišr ibn `Ammār, on the authority of Al- Đaḥḥāk. Ibn KaΦīr does not quote the narration.

Al-Ŧabarī has an isnād by Mūsā ibn Hārun to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī has written this in his tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other Śaḥābah.

Tafsīr Ibn `Abbās paraphrases and explicates the Qur´ānic words; then it gives khabar of the persons referred to in this verse; and apposition of the words of مَّرَضٌ as و شك

نفاق و خلاف و ظلمة, which give the implied meaning.

Al-Ŧabarī adds the connective qāla / yaqūlu and paraphrases the meaning of مَّرَضٌ as

شك و نفاق.

**SURAH 2:11**

وَ اِذَا قِيْلَ لَهُمْ لاَ تُفْسِدُوْا فِي الاَرْضِ ۙ قَالُوْآ اِنَّمَا نَحْنُ مُصْلِحُوْنَ

**TRANSLATION**

**And when it is said to them: "Do not spread mischief in the land." They say: "We are indeed reformers."**

TAFSĪR IBN `ABBĀS

(وَ اِذَا قِيْلَ لَهُمْ ) يعنى اليهود (لاَ تُفْسِدُوْا فِي الاَرْضِ) بتعويق الناس عن دين محمد صلى اللّه عليه و سلم (قَالُوْآ اِنَّمَا نَحْنُ مُصْلِحُوْنَ) لها بالطاعة .

**TRANSLATION**

**(And when it is said to them)** i.e. to the Jews. **(Do not spread mischief in the land)**, by restraining people from the religion of Muḥammad (peace be upon him). **(They say: 'We are indeed reformers')** by compliance to it. (Ibn 'Abbās n.d.: 3)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(وَ إِذَا قِيْلَ لَهُمْ لاَ تُفْسِدُوْا فِي الأَرْضِ ، قَالُوْآ إِنَّمَا نَحْنُ مُصْلِحُوْنَ) هم المنافقون . أما لا تفسدوا فى الأرض ، فإن الفساد هو الكفر والعمل بالمعصية .

**TRANSLATION**

**(And when it is said to them: "Do not spread mischief in the land," they say: "We are indeed reformers")** i.e. they are hypocrites. As for **"Do not spread mischief in the land,"** it is unbelief and acts of disobedience. (Al-Ŧabarī 1968: 1/125 and Cooper 1987: 124)

### (2) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => 'Ikrimah / Sa'īd ibn Jubayr => Ibn 'Abbās

**TEXT**

(قَالُوْآ إِنَّمَا نَحْنُ مُصْلِحُوْنَ ) أى قالوا : إنما نريد الإصلاح بين الفريقين من المؤمنين و أهل الكتاب .

**TRANSLATION**

**(They said: 'We are indeed reformers')** i.e. they said: 'Certainly we only desire reconciliation between the two groups of the Believers and the People of Scripture. (Al-Ŧabarī 1968: 1/126)

# IBN KAΦĪR

## (1) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(وَ إِذَا قِيْلَ لَهُمْ لاَ تُفْسِدُوْا فِي الأَرْضِ ، قَالُوْآ إِنَّمَا نَحْنُ مُصْلِحُوْنَ) هم المنافقون . أما لا تفسدوا فى الأرض ، فإن الفساد هو الكفر والعمل بالمعصية .

### TRANSLATION

**(And when it is said to them: "Do not spread mischief in the land," they say: "We are indeed reformers")** i.e. they are hypocrites. As for **"Do not spread mischief in the land"**, it is unbelief and acts of disobedience. (Ibn KaΦīr n.d.: 1/47)

## (2) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(وَ إِذَا قِيْلَ لَهُمْ لاَ تُفْسِدُوْا فِي الأَرْضِ ، قَالُوْآ إِنَّمَا نَحْنُ مُصْلِحُوْنَ) أى إنما نريد الإصلاح بين الفريقين من المؤمنين و أهل الكتاب .

### TRANSLATION

**(They said: 'We are indeed reformers')** i.e. They said: 'Certainly we only desire reconciliation between the two groups of the Believers and the People of Scripture.' (Ibn KaΦīr n.d.: 1/48)

# ANALYSIS

Al-Ṭabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Muḥammad ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Muḥammad ibn Isḥāq.

Tafsīr Ibn `Abbās adds the connective ya`nī indicating the referent, viz., the Jews. Then it clarifies the word tufsidu by describing their activity. It also gives an apposition of مُصْلِحُوْنَ as بالطاعة 'by compliance'.

Al-Ṭabarī and Ibn KaΦīr both quote the same narration, paraphrasing and giving the persons implied as 'hypocrites'. Then Ibn `Abbās glosses the word الفساد as الكفر والعمل بالمعصية 'disbelief and acts of disobedience'. In the next narration both Tafsīrs add the connective ay and qālu followed by the 'stage direction' indicating the two groups referred to.

## SURAH 2:12

اَلاَ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَ لكِنْ لاَّ يَشْعُرُوْنَ

### TRANSLATION

**Surely they are the mischief makers, but they do not perceive.**

## TAFSĪR IBN `ABBĀS

(اَلاَ اِنَّهُمْ) بلى إنهم (هُمُ الْمُفْسِدُوْنَ) لها بالتعويق (وَ لكِنْ لاَّ يَشْعُرُوْنَ) لا يعلم سفلتهم أن رؤساءهم هم الذين يضلونهم .

### TRANSLATION

**(Surely they are)** .... **(the mischief makers)** for the world by restraining it (i.e. peace). **(But they do not perceive)** i.e. the lay persons are unaware that their leaders are the ones misleading them. (Ibn 'Abbās n.d.: 4)

## AL- ṬABARĪ

There were no narrations from Ibn `Abbās.

## IBN KAΦĪR

There were no narrations from Ibn `Abbās.

## ANALYSIS

Tafsīr Ibn `Abbās paraphrases and explicates the Qur'anic words, and then giving the khabar of the referents in this verse.

There are no narrations from Al-Ṭabarī and Ibn KaΦīr.

## SURAH 2:13

وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ط اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَ لٰكِنْ لَّا يَعْلَمُوْنَ

### TRANSLATION

**And when it is said to them: "Believe as the people believe." They say: "Shall we believe as the fools believe?" Surely they are the fools, but they are unaware (of it).**

## TAFSĪR IBN `ABBĀS

(وَ اِذَا قِيْلَ لَهُمْ) للـيهود ( آمِنُوْا) بمحمد عليه الصلاة و السلام و القرآن (كَمَآ آمَنَ النَّاسُ) عبد اللّه بن سلام و أصحابه (قَالُوا اَنُؤْمِنُ) بمحمد عليه الصلاة و السلام و القرآن (كَمَآ اٰمَنَ السُّفَهَآءُ) الجهال الخرقى (اَلَآ اِنَّهُمْ) بلى إنهم (هُمُ السُّفَهَآءُ ) الجهال الخرقى (وَ لٰكِنْ لَّا يَعْلَمُوْنَ) ذلك .

### TRANSLATION

**(And when it is said to them)** i.e. to the Jews, **(believe)** in Muḥammad (upon whom be peace and salutations) and the Qur'ān, **(as the people believed)** like `Abd Allah ibn Salām and his companions, **(they say: "Shall we believe")** in Muḥammad (upon whom be peace and salutations) and the Qur'ān, **("as the fools believe?")** i.e. the stupid and ignorant ones. **(Surely they)** ... **(are the fools)**, i.e. the stupid and ignorant ones, **(but they are unaware)** of this. (Ibn 'Abbās n.d.: 4)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Abū Kurayb => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

( وَ إِذَا قِيْلَ لَهُمْ امِنُوْا كَمَآ امَنَ النَّاسُ ) يقول : و إذا قيل لهم صدّقوا كما صدّق أصحاب محمد ، قالوا : إنه نبيّ و رسول ، و أن ما أنزل عليه حق ، و صدقوا بالآخرة ، و أنكم مبعوثون من بعد الموت .

**TRANSLATION**

**(And when it is said to them: "Believe as the people believe"):** When it is said to them: "Believe as the companions of Muḥammad believe" who say: "Certainly he is a Prophet and Messenger, and what was revealed to him is the truth. And believe in the Hereafter and that you will be resurrected after death." (Al-Ṭabarī 1968: 1/127–128 and Cooper 1987: 128)

**(2) CHAIN OF NARRATORS**

Mūsā ibn Hārun => ʿAmr ibn Hammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Ṣāliḥ => Ibn ʿAbbās => Murrah Al-Hamdānī =>Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(قَالُوا اَنُؤْمِنُ كَمَآ امَنَ السُّفَهَآءُ) يعنون أصحاب النبى صلى اللّه عليه وسلم

**TRANSLATION**

**(They say: "Shall we believe as the fools believe?")** implying the Companions of the Prophet (peace be upon him). (Al-Ṭabarī 1968: 1/128)

**(3) CHAIN OF NARRATORS**

Abū Kurayb => ʿUṯmān ibn Saʿīd => Bišr ibn ʿAmmār => Abī Rauq => Al-Ḍaḥḥāk => Ibn ʿAbbās

**TEXT**

(قَالُوا اَنُؤْمِنُ كَمَآ امَنَ السُّفَهَآءُ ) يقولون : أنقول كما تقول السفهاء ، يعنون أصحاب محمد صلى اللّه عليه وسلم لخلافهم لدينهم .

**TRANSLATION**

(They say: "Shall we believe as the fools believe?") meaning "Shall we say as the ignorant say," implying the Companions of Muḥammad (peace be upon him) due to their opposition to their religion. (Al-Ṭabarī 1968: 1/128-129)

**(4) CHAIN OF NARRATORS**

Abū Kurayb => ʿUṯmān ibn Saʿīd => Bišr ibn ʿAmmār => Abī Rauq => Al-Ḍaḥḥāk => Ibn ʿAbbās

**TEXT**

(اَلاَ اِنَّهُمْ هُمُ السُّفَهَآءُ ) يقول الجهال ( وَ لكِنْ لاَّ يَعْلَمُوْنَ ) يقول : و لكن لا يعقلون .

**TRANSLATION**

(Surely they are fools) meaning 'ignorant', (But they are unaware) meaning 'but they do not realise.' (Al-Ṭabarī 1968: 1/129)

## IBN KAΦĪR

**(1) CHAIN OF NARRATORS**

Al-Suddī (in the exegesis with his isnād) => Ibn ʿAbbās => Murrah Al-Hamdānī =>Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(قَالُوا اَنُؤْمِنُ كَمَآ آمَنَ السُّفَهَآءُ) يعنون - لعنهم اللّه - أصحاب رسول اللّه صلى اللّه عليه وسلم رضي اللّه عنهم .

**TRANSLATION**

(They say: "Shall we believe as the fools believe?") implying (may the curse of Allah be upon them) the Companions of the Messenger of Allah (may Allah be pleased with them). (Ibn KaΦīr n.d.: 1/48)

## ANALYSIS

Tafsīr Ibn ʿAbbās paraphrases and explicates the Qur'anic words, and then gives the khabar of the referents in this verse.

There are no narrations from Al-Ṭabarī and Ibn KaΦīr.

## SURAH 2:14

وَ اِذَا لَقُوْا الَّذِيْنَ آمَنُوْا قَالُوْا آمَنَّا ج وَاِذَا خَلَوْا اِلٰى شَيَاطِيْنِهِمْ لا قَالُوْا اِنَّا مَعَكُمْ لا اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ

### TRANSLATION

**When they meet those who believe, they say: "We believe." And when they are alone with their evil companions, they say: "Surely we are with you, we were only mocking."**

## TAFSĪR IBN `ABBĀS

(وَ اِذَا لَقُوْا) يعنى المنافقين (الَّذِيْنَ آمَنُوْا) يعنى أبا بكر و أصحابه (قَالُوْا آمَنَّا) فى السر و صدقنا با يماننا كما آمنتم له فى السر و صدقتم به (وَاِذَا خَلَوْا ) رجعوا (اِلٰى شَيَاطِيْنِهِمْ) كهنتهم و رؤسائهم و هم خمسة نفر كعب بن الأشرف بالمدينة و أبو بردة الأسلمى فى بنى أسلم و ابن السوداء بالشام و عبد الدار فى جهينة و عوف بن عامر فى بنى عامر (قَالُوْا) لرؤساءهم ( اِنَّا مَعَكُمْ ) على دينكم فى السر (اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ) بمحمد عليه الصلاة و السلام و أصحابه بلا إله إلا اللّه .

### TRANSLATION

**(When they)** i.e. the hypocrites, **(meet those who believe)** i.e. Abū Bakr and his companions, **(they say: "We believe")** secretly and we attest our belief just as you believe secretly and attest to him. **(And when they are alone)** i.e. they return, **(to their evil companions)** i.e. their priests, fortunetellers and leaders, [There are five persons: Ka`b ibn Al-Ašraf in Madinah, Abū Bardah al-Aslamī of the Banī Aslam, Ibn Sawdā' of Syria, `Abd al-Dār in Juhaynah and `Awf ibn `Āmir of Banī `Āmir] **(they say)** to their leaders, **(Surely we are with you)** upon your religion (dīn) secretly. **(We were only mocking)** at Muḥammad (upon whom be peace and salutations) and his companions with (the kalimah) "There is no deity but Allah." (Ibn 'Abbās n.d.: 4)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn Al-`Alāi' => => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

(وَ إِذَا لَقُوْا الَّذِيْنَ آمَنُوْا قَالُوْا آمَنَّا ) قال كان رجال من اليهود إذا لقوا أصحاب النبى صلى اللّه عليه وسلم أو بعضهم ، قالوا إنا على دينكم ، و إذا خلوا إلى أصحابهم و هم شياطينهم (قَالُوْا إِنَّا مَعَكُمْ لا إِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ).

**TRANSLATION**

**(When they meet those who believe, they say: "We believe")** It is said: There were some Jewish men who, when they met one or some of the Companions of the Prophet (peace be upon him), would say: "Certainly we follow your religion." But when they were in seclusion with their companions, who are their (evil) friends **(they say: "Surely we are with you, we were only mocking")**. (Al-Ṭabarī 1968: 1/129)

**(2) CHAIN OF NARRATORS**

Ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَ إِذَا لَقُوْا الَّذِيْنَ آمَنُوْا قَالُوْا آمَنَّا، وَإِذَا خَلَوْا إِلى شَيَاطِيْنِهِمْ ) قال : إذا خلوا إلى شياطينهم من اليهود الذين يأمرونهم بالتكذيب ، و خلاف ما جاء به الرسول (قَالُوْا إِنَّا مَعَكُمْ) أى على مثل ما أنتم عليه (إِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ).

**TRANSLATION**

**(When they meet those who believe, they say: "We believe"; And when they are alone with their evil companions)** i.e. when they are alone with their evil companions among the Jews, who command them to reject and oppose what was revealed to the Messenger, **(they say: "Surely we are with you")** i.e. we follow the same as you do, **("We were only mocking")**. (Al-Ṭabarī 1968: 1/129)

**(3) CHAIN OF NARRATORS**

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TEXT

( وَإِذَا خَلَوْا إِلَى شَيَاطِيْنِهِمْ ) أما شياطينهم ، فهم رءوسهم فى الكفر .

TRANSLATION

**(And when they are alone with their evil companions)**, who are their leaders in disbelief. (Al-Ṭabarī 1968: 1/130)

(4) CHAIN OF NARRATORS

Muḥammad ibn Al-`Alāi' => => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

TEXT

(قالوا : إِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ) ساخرون بأصحاب النبى صلى اللّه عليه وسلم .

TRANSLATION

**(They say: "Surely, we were only mocking")** i.e. mocking the companions of the Prophet (peace be upon him). (Al-Ṭabarī 1968: 1/130)

(5) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah ibn Al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

TEXT

(قالوا : إِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ) أى إنما نحن نستهزىء بالقوم و نلعب بهم .

TRANSLATION

**(They say: "Surely, we were merely mocking")** i.e. certainly, we were only mocking the people and making fun of them. (Al-Ṭabarī 1968: 1/131)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī (in the exegesis with his isnad) => Abī Mālik => Abī Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(وَإِذَا خَلَوْا إِلَى شَيَاطِيْنِهِمْ) يعنى هم رؤساؤهم فى الكفر

### TRANSLATION

**(And when they are alone with their evil companions)** i.e. their leaders in disbelief. (Ibn KaΦīr n.d.: 1/48)

### (2) CHAIN OF NARRATORS

Al-Đaħħāk => Ibn `Abbās

### TEXT

و إذا خلوا إلى أصحابهم و هم شياطينهم .

### TRANSLATION

And when they are alone with their companions and they are their evil-companions. (Ibn KaΦīr n.d.: 1/48)

### (3) CHAIN OF NARRATORS

Muħammad ibn Ĥumayd => Salmah => Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

( وَإِذَا خَلَوْا إِلَى شَيَاطِيْنِهِمْ ) من اليهود الذين يأ مرونهم بالتكذيب ، و خلاف ما جاء به الرسول صلى اللّه عليه وسلم .

TRANSLATION

**(And when they are alone with their evil companions)** among the Jews, who command them to reject and oppose what was revealed to the Messenger. (Ibn KaΦīr n.d.: 1/48)

(4) CHAIN OF NARRATORS

Al-Ðaḥḥāk => Ibn ʿAbbās

TEXT

(قالوا : إِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ) ساخرون بأصحاب النبى صلى اللّه عليه وسلم .

TRANSLATION

**(They say: "Surely, we were merely mocking")** i.e. mocking the companions of the Prophet (peace be upon him). (Ibn KaΦīr n.d.: 1/48)

## ANALYSIS

The first isnād in Al-Ṭabarī is from Ibn ʿAbbās by Muḥammad ibn Al-ʿAlāiʾ, on the authority of Al-Ðaḥḥāk. This narration is quoted directly from Al-Ðaḥḥāk by Ibn KaΦīr.

Al-Ṭabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn ʿAbbās, Murrah ibn Al-Hamdānī, Ibn Masʿūd and other companions. Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn ʿAbbās, Ibn Masʿūd and other companions.

In the next narration, Al-Ṭabarī from Ibn ʿAbbās by Muḥammad ibn Ḥumayd, on the authority of ʿIkrimah / Saʿīd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Muḥammad ibn Isḥāq.

Tafsīr Ibn ʿAbbās adds the connective yaʿnī, paraphrasing the Qurʾānic words, describing (śifah), giving names of the referents. It then gives the synonym of شَيَاطِيْنِهِمْ as كهنتهم. The paraphrasing in this Tafsīr is different and is not found in Al-Ṭabarī and Ibn KaΦīr.

Al-Ṭabarī in the first narration uses the connective qāla, followed by a description (śifah) of the referents. He then adds a connective ay with a paraphrase. Ibn KaΦīr narrates a part of the narration directly from Al-Ðaḥḥāk.

In the next narrations, Al-Ṭabarī uses the connective qāla - a 'stage direction' giving reference to the referents in the verse, followed by another connective ay and

paraphasing. Then a synonym ساخرون is given for مُسْتَهْزِءُوْنَ . In the next narration, the connective ay is used with an apposition.

## SURAH 2:15

اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَ يَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ

### TRANSLATION

**Allah shall mock them, and shall leave them to wander blindly in their transgression.**

## TAFSĪR IBN `ABBĀS

(اَللّٰهُ يَسْتَهْزِئُ بِهِمْ) فى الآخرة يعنى يفتح لهم بابا إلى الجنة ثم يغلق دونهم فيستهزئ بهم المؤمنون (وَ يَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ) يتركهم فى الدنيا فى كفرهم و ضلالتهم يعمهون يمضون عمهة لا يبصرون .

### TRANSLATION

**(Allah shall mock them)** in the Hereafter, i.e. He will open a door of Paradise for them, and then close it on others, and the Muslims shall mock at them. **(And prolong them to wander blindly in their transgression)**, i.e. leave them in the world to their infidelity, blind in their misguidance, and let them continue wandering without any visual perception. (Ibn 'Abbās n.d.: 4)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Abū Kurayb => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

### TEXT

( اَللّٰهُ يَسْتَهْزِئُ بِهِمْ ) قال : يسخر بهم للنقمة منهم .

### TRANSLATION

**(Allah shall mock them)** meaning 'He ridicules them so as to take revenge from them.' (Al-Ŧabarī 1968: 1/134)

(2) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Hammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(يَمُدُّ هُمْ) يملى لهم .

TRANSLATION

**(And prolongs them)** i.e. allows them to continue. (Al-Ṭabarī 1968: 1/134)

(3) CHAIN OF NARRATORS

Bišr ibn `Ammār => Abī Rauq => Al-Ḍaħħāk => Ibn `Abbās

TEXT

(فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ) فى كفرهم يترددون .

TRANSLATION

**(They wander in their transgression):** they are indecisive in their disbelief. (Al-Ṭabarī 1968: 1/135)

(4) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(فِيْ طُغْيَانِهِمْ) فى كفرهم .

TRANSLATION

**(They wander in their transgression)** i.e. in their disbelief. (Al-Ṭabarī 1968: 1/136)

### (5) CHAIN OF NARRATORS

Mūsā ibn Hārun => ʿAmr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn ʿAbbās => Murrah Al-Hamdānī =>Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

( يَعْمَهُوْنَ ) يتمادون فى كفرهم .

**TRANSLATION**

**(They wander)** i.e. they sway to and fro in their disbelief. (Al-Ṭabarī 1968: 1/136)

### (6) CHAIN OF NARRATORS

Al-MuΦannā ibn Ibrāhīm => ʿAbd Allah ibn Śāliḥ => Muʿāwiyah => ʿAlī ibn Abī Ṭalḥah =>Ibn ʿAbbās

**TEXT**

( يَعْمَهُوْنَ) يتمادون .

**TRANSLATION**

**(They wander)** i.e. they sway to and fro. (Al-Ṭabarī 1968: 1/136)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Abū Kurayb => ʿUφmān ibn Saʿīd => Bišr ibn ʿAmmār => Abī Rauq => Al-Ḍaḥḥāk => Ibn ʿAbbās

**TEXT**

( اَللّٰهُ يَسْتَهْزِئُ بِهِمْ ) قال : يسخر بهم للنقمة منهم .

**TRANSLATION**

**(Allah shall mock them)** means 'He shall ridicule them so as to take revenge from them.' (Ibn KaΦīr n.d.: 1/49)

## (2) CHAIN OF NARRATORS

Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

( وَ يَمُدُّ هُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ) يمد هم يملى لهم .

### TRANSLATION

**(And leaves them to continue wandering in their transgression):** Allows them to continue. (Ibn KaΦīr n.d.: 1/49)

## (3) CHAIN OF NARRATORS

Al-Ðaḥḥāk => Ibn `Abbās

### TEXT

( فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ) فى كفرهم يترددون .

### TRANSLATION

**(They wander in their transgression):** They are indecisive in their disbelief. (Ibn KaΦīr n.d.: 1/49)

## ANALYSIS

The first isnād in Al-Ṭabarī is from Ibn `Abbās by Abū Kurayb, on the authority of Al-Ðaḥḥāk. Ibn KaΦīr has the same isnād. The isnād by Bišr ibn `Ammār on the authority of Al-Ðaḥḥāk which is quoted directly from Al-Ðaḥḥāk.

Al-Ṭabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Al-MuΦannā ibn Ibrāhīm, on the authority of Alī ibn Abī Ṭalḥah. The narration is not quoted by Ibn KaΦīr .

Tafsīr Ibn `Abbās uses a non-connective, explicating and paraphrasing the Qur´ānic words. None of these paraphrases are found in Al-Ṭabarī and Ibn KaΦīr.

Al-Ṭabarī in the first narration uses the connective /stage direction - qāla, followed by an explicative paraphrase. Then a non-connective paraphrase is used and the glossing

of the words – (يَمُدُّ هُمْ) as يملى لهم ; (فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ) as فى كفرهم يترددون ; (فِيْ طُغْيَانِهِمْ) as فى كفرهم ; (يَعْمَهُوْنَ) as يتمادون .

Ibn KaΦīr quotes the same narrations except for the narration giving the meaning as يتمادون .

## SURAH 2:16

أُولـئِكَ الَّذِيْـنَ اشْـتَرَوُا الضَّـلاَلَةَ بِـالْهُدى ص فَمَـا رَبِحَـتْ تِّجَـارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ

### TRANSLATION

**Those are they who purchased error for right guidance, but their bargaining was profitless, and they were not rightly guided.**

## TAFSĪR IBN `ABBĀS

(أُولـئِكَ الَّذِيْـنَ اشْـتَرَوُا الضَّـلاَلَةَ بِـالْهُدى) اختاروا الكفر على الإيمان و باعوا الهدى بالضلالة (فَمَا رَبِحَتْ تِّجَارَتُهُمْ) لم يربحوا فى تجارتهم بل خسروا (وَمَا كَانُوْا مُهْتَدِيْنَ) من الضلالة .

### TRANSLATION

**(Those are they who purchased error for right guidance)** they preferred infidelity over belief and traded guidance for misguidance. **(But their bargaining was profitless)**. They did not benefit in their trade but rather lost. **(And they were not rightly guided)** against misguidance. (Ibn 'Abbās n.d.: 4)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah ibn Al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => `Ikrimah => Sa'īd ibn Jubayr => Ibn `Abbās

TEXT

(أُولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) أى الكفر بالإيمان .

TRANSLATION

(These are they who purchased error for guidance) i.e. disbelief in lieu of faith. (Al-Ṭabarī 1968: 1/137)

(2) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Sāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him).

TEXT

(أُولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) يقول اخذوا الضلالة و تركوا الهدى .

TRANSLATION

(These are they who purchased error for guidance) meaning 'they took up misguidance and abandoned right guidance.' (Al-Ṭabarī 1968: 1/137)

## IBN KAΦĪR

(1) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(أُولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) يقول اخذوا الضلالة و تركوا الهدى .

TRANSLATION

(These are they who purchased error for guidance) meaning 'they took up misguidance and abandoned right guidance.' (Ibn KaΦīr n.d.: 1/50)

(2) CHAIN OF NARRATORS

Ibn Isĥāq => Muĥammad ibn Abī Muĥammad => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(أولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) أى الكفر بالإيمان .

**TRANSLATION**

**(These are they who purchased error for guidance)** i.e. disbelief in lieu of faith. (Ibn KaΦīr n.d.: 1/50)

## ANALYSIS

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Muĥammad ibn Ĥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Muĥammad ibn Isĥāq.

Al-Ŧabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

Tafsīr Ibn `Abbās paraphrases and explicates the Qur'anic words.

Al-Ŧabarī and Ibn KaΦīr have identical narrations. They use the connective ay and yaqūl with the apposition, paraphrasing and then substituting الضلالة بالهدى with الكفر بالإيمان. Then they add the antonyms (took / left) in the plural form to the words اخذوا الضلالة و تركوا الهدى.

## SURAH 2:17

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْا قَدْ نَارًا ج فَلَمَّآ اَضَآءَتْ مَا حَوْلَهُ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمَاتٍ لاَّ يُبْصِرُوْنَ

TRANSLATION

**Their parable is exemplified by one who kindled a fire, and when it illumined all around him, Allah took away their light, and left them in darkness, they cannot see.**

## TAFSĪR IBN `ABBĀS

(مَثَلُهُمْ) مثل المنافقين مع محمد صلى اللّه عليه و سلم (كَمَثَلِ الَّذِى اسْتَوْا قَدْ نَارًا) أوقد نارًا فى ظلمة لكى يأمن بها على أهله و ماله و نفسه (فَلَمَّآ اَضَآءَتْ مَا حَوْلَهُ) استضاءت و رأى ما حوله أمن بها على نفسه و أهله و ماله طفئت ناره فكذلك المنافقون آمنوا بمحمد عليه الصلاة و السلام و القرآن فأمنوا به على أنفسهم و أموالهم و أهاليهم من السبى والقتل فلما ماتوا(ذَهَبَ اللَّهُ بِنُوْرِهِمْ) بمنفعة إيمانهم (وَتَرَكَهُمْ فِيْ ظُلُمَاتٍ) فى شدائد القبر (لاَّ يُبْصِرُوْنَ) الرخاء بعد ذلك . و يقال مثلهم أى مثل اليهود مع محمد صلى اللّه عليه و سلم كمثل رجل أقام علما فى هزيمة فاجتمع إليه مهزمون فقلبوا علمهم فذهبت منفعتهم و أمنهم به كذلك اليهود كانوا يستنصرون بمحمد صلى اللّه عليه و سلم و القرآن قبل خروجه فلما خرج كفروا به فذهب اللّه بنورهم برغبة إيمانهم و منفعة إيمانهم لأنهم أرادوا أن يؤمنوا بمحمد عليه الصلاة و السلام فلم يؤمنوا و تركهم فى ظلمات فى ضلالة اليهودية لا يبصرون الهدى .

TRANSLATION

**(Their parable)** i.e. the parable of the hypocrites with Muḥammad (peace be upon you), **(is exemplified by one who kindled a fire)** i.e. kindling of fire in darkness is to assure him protection for his family, wealth and life. **(And when it illumined all around him);** When it was bright and he saw all around him, he felt himself, his family and wealth secure therewith; (then) his fire was extinguished. Likewise, the hypocrites believed in Muḥammad (peace be upon him) and the Qur´ān, thereby obtaining protection by it for their lives, property and families from imprisonment and death, but when they died **(Allah took away their light)** the benefit of their belief, **(and left them in darkness)** to the affliction of the grave. **(They could not see)** prosperity after this. It is said: Their simile, is an example of the Jews relation with Muḥammad (peace be upon him), which is like a person raising a flag in defeat. When the losers meet him they turn their flags upside down, thus their benefit and protection is removed. Likewise, the Jews sought the assistance of Muḥammad (peace be upon him) and the Qur´ān before his exile, but when he emigrated they disbelieved in him. Then Allah removed their light, i.e. their desire and benefit for protection because they intended gaining the protection of Muḥammad (peace be upon him)

while they did not believe. And He left them in darkness, in the misguidance of the Jews, and they shall not see guidance. (Ibn 'Abbās n.d.: 5)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah ibn Al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

ضرب اللّه المنافقين مثلا فقال : (مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْا قَدْ نَارًا ج فَلَمَّآ اَضَآءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمَاتٍ لاَّ يُبْصِرُوْنَ) أى يبصرون الحق و يقولون به ، حتى إذا خرجوا به من ظلمة الكفر أطفئوه بكفرهم و نفاقهم فيه . فتركهم فى ظلمات الكفر فهم لا يبصرون هدى و لا يستقيمون على حق .

### TRANSLATION

Allah coined a simile for the hypocrites, and has said: **(Their parable is exemplified by one who kindled a fire, and when it illumined all around him, Allah took away their light, and left them in darkness, they cannot see)** They see the truth and affirm it, until they emerge with it from the darkness of disbelief they extinguish it with their disbelief and hypocrisy about it. He then leaves them in the darkness of disbelief so they cannot recognise right guidance and cannot uphold the truth. (Al-Ŧabarī 1968. 1/142)

### (2) CHAIN OF NARRATORS

Al-MuΦannā ibn Ibrāhīm => `Abd Allah ibn Śāliḥ => Mu`āwiyah => `Alī ibn Abī Ŧalḥah =>Ibn `Abbās

### TEXT

(مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْا قَدْ نَارًا) إلى آخر الآية ، هذا مثل ضربه اللّه للمنافقين أنهم كانوا يعتزون بالإسلام فيناكحهم المسلمون و يوارثونهم و يقاسمونهم الفئ ، فلما ماتوا سلبهم اللّه ذلك العز كما سلب صاحب النار ضوءه و تركهم فى ظلمات ، يقول فى عذاب .

TRANSLATION

(Their parable is exemplified by one who kindled a fire.....) i.e. this simile which Allah coined for the hypocrites, (indicates) that they gained status through Islam and the Muslims intermarried with them, took them as heirs and shared booty with them. But when they passed away Allah deprived them of this status, just as He deprived the owner of fire of his light, and left them in darkness meaning in torment. (Al-Ṭabarī 1968: 1/142)

## (3) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Ṣāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْا قَدْ نَارًا ج فَلَمَّآ اَضَآءَتْ مَا حَوْلَهُ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمَاتٍ لاَّ يُبْصِرُوْنَ) زعم أن أناسا دخلوا فى الإسلام مقدم النبى صلى اللّه عليه وسلم المدينة ، ثم إنهم نافقوا فكان مثلهم كمثل رجل كان فى ظلمة فأوقد نارا فأضاءت له ما حوله من قذى أو أذى ، فأبصره حتى عرف ما يتقى . فبينا هو كذلك إذ طفئت ناره فأقبل لا يدرى ما يتقى من أذى ، فكذلك المنافق كان فى ظلمة الشرك فأسلم فعرف الحلال من الحرام ، و الخير من الشر . فبينا هو كذلك إذ كفر ، فصار لا يعرف الحلال من الحرام ، و لا الخير من الشر .

TRANSLATION

**(Their parable is exemplified by one who kindled a fire, and when it illumined all around him, Allah took away their light, and left them in darkness, they cannot see).** He claims that (some) people embraced Islam when the Prophet (peace be upon him) arrived in Madīnah, and then became hypocrites. Their example is like a person who was in darkness and who kindled fire which shed light on the vexing and harmful things around him, so that he could see and know what he should be cautious of. Whilst he was in this (state), his fire was extinguished and he advanced unaware of the harmful things he should avoid. Similarly the hypocrite, who was in the darkness of polytheism, embraced Islam and recognised the lawful from the unlawful, the good from the evil. While he was in this (state), he disbelieved and he could not differentiate between the lawful and unlawful, and the good and evil. (Al-Ṭabarī 1968: 1/142)

### (4) CHAIN OF NARRATORS

Muḥammad ibn Sa'd => His father (Sa'd) => his maternal uncle, Al-Ḥusayn ibn Al-Ḥasan => from his grandfather => Ibn 'Abbās

### TEXT

(مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا) إلى ( فَهُمْ لاَ يَرْجِعُوْنَ) ضربه اللّه مثلا للمنافق ، و قوله (ذَهَبَ اللَّهُ بِنُوْرِهِمْ ) قال : أما النور فهو إيمانهم الذى يتكلمون به . أما الظلمة : فهى ضلالتهم و كفرهم ، يتكلمون به و هم قوم كانوا على هدى ثم نزع منهم فعتوا بعد ذلك .

### TRANSLATION

**(Their parable is exemplified by one who kindled a fire)** to **(they will never return).** Allah coined the parable for the hypocrites. His words: **(Allah took away their light)** which is their belief that they utter. As for the darkness, it is their straying and disbelief which they utter. They were a people who followed right guidance but were then deprived of it, and thereafter became insolent. (Al-Ṭabarī 1968: 1/142)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him).

### TEXT

(فَلَمَّآ اَضَآءَتْ مَا حَوْلَهُ ) زعم أن ناسا دخلوا فى الإسلام مقدم النبى صلىٰ اللّه عليه وسلم المدينة ، ثم إنهم نافقوا فكان مثلهم كمثل رجل كان فى ظلمة فأوقد نارا فأضاءت له ما حوله من قذى أو أذى ، فأبصره حتى عرف ما يتقى . فبينا هو كذلك إذ طفئت ناره فأقبل لا يدرى ما يتقى من أذى ، فكذلك المنافق كان فى ظلمة الشرك فأسلم فعرف الحلال من الحرام ، و الخير من الشر . فبينا هو كذلك إذ كفر ، فصار لا يعرف الحلال من الحرام ، و لا الخير من الشر .

TRANSLATION

(And when it illumined all around him). He claims that (some) people embraced Islam when the Prophet (peace be upon him) arrived in Madinah, and then became hypocrites. Their example is like a person who was in darkness and who kindled fire which shed light on the vexing and harmful things around him, so that he could see and know what he should be cautious of. Whilst he was in this (state), his fire was extinguished and he advanced unaware of the harmful things he should avoid. Similarly the hypocrite, who was in the darkness of polytheism, embraced Islam and recognised the lawful from the unlawful, the good from the evil. While he was in this (state), he disbelieved and he could not differentiate between the lawful and unlawful, and the good and evil. (Ibn KaΦīr n.d.: 1/51)

(2) CHAIN OF NARRATORS

Al-`Awfī => Ibn `Abbās

TEXT

قال : أما النور فهو إيمانهم الذى يتكلمون به . ، أما الظلمة : فهى ضلالتهم و كفرهم ، يتكلمون به و هم قوم كانوا على هدى ثم نزع منهم فعتوا بعد ذلك .

TRANSLATION

As for the light, it is their belief which they utter. As for the darkness, it is their straying and disbelief which they utter. They were a people who followed right guidance but were then deprived of it, and thereafter became insolent. (Ibn KaΦīr n.d.: 1/51)

(3) CHAIN OF NARRATORS

Ibn Jarīr quotes a similar narration to `Alī ibn Abī Ṭalḥah =>Ibn `Abbās

TEXT

(مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْا قَدْ نَارًا) قال : هذا مثل ضربه اللّه للمنافقين أنهم كانوا يعتزون بالإسلام فيناكحهم المسلمون و يوارثونهم و يقاسمونهم الفئ ، فلما ماتوا سلبهم اللّه ذلك العز كما سلب صاحب النار ضوءه .

TRANSLATION

(Their parable is exemplified by one who kindled a fire) It is said: This simile which Allah coined for the hypocrites, (indicates) that they gained status through

Islam, the Muslims intermarried with them, took them as heirs and shared booty with them. But when they passed away, Allah deprived them of this status, just as He deprived the inmates of fire of its light (Ibn KaΦīr n.d.: 1/51)

## (4) CHAIN OF NARRATORS

ʿAlī ibn Abī Ṭalḥah =>Ibn ʿAbbās

## TEXT

( وَتَرَكَهُمْ فِيْ ظُلُمَاتٍ لاَّ يُبْصِرُوْنَ) يقول في عذاب إذا ماتوا .

## TRANSLATION

**(And left them in darkness, they cannot see)** means 'In torment when they die.' (Ibn KaΦīr n.d.: 1/51)

## (5) CHAIN OF NARRATORS

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => ʿIkrimah / Saʿīd ibn Jubayr => Ibn ʿAbbās

## TEXT

( وَتَرَكَهُمْ فِيْ ظُلُمَاتٍ لاَّ يُبْصِرُوْنَ) يقول في عذاب إذا ماتوا .

## TRANSLATION

**(And left them in darkness, they cannot see)** means 'in torment when they die.' (Ibn KaΦīr n.d.: 1/51)

## (6) CHAIN OF NARRATORS

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => ʿIkrimah / Saʿīd ibn Jubayr => Ibn ʿAbbās

## TEXT

(وَتَرَكَهُمْ فِيْ ظُلُمَاتٍ لاَّ يُبْصِرُوْنَ) أى يبصرون الحق و يقولون به ، حتى إذا خرجوا به من ظلمة الكفر أطفئوه بكفرهم و نفاقهم فيه . فتركهم فى ظلمات الكفر فهم لا يبصرون هدى و لا يستقيمون على حق .

TRANSLATION

**(And left them in darkness, they cannot see).** They see the truth and affirm it, until they emerge with it from the darkness of disbelief they extinguish it with their disbelief and hypocrisy about it. He then left them in the darkness of disbelief so they could not recognise right guidance and could not uphold the truth. (Ibn KaΦīr n.d.: 1/51)

## (7) CHAIN OF NARRATORS

Al-Suddī (mentions in his exegesis with his chain of narrators) => Ibn `Abbās

**TEXT**

(وَ تَرَ كَهُمْ فِيْ ظُلُمَاتٍ) فكانت الظلمة نفاقهم .

**TRANSLATION**

**(And left them in darkness).** The Darkness was their hypocrisy. (Ibn KaΦīr n.d.: 1/51)

# ANALYSIS

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Muḥammad ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Muḥammad ibn Isḥāq.

The next isnād in Al-Ŧabarī is by Al-MuΦannā, on the authority of Alī ibn Abī Ŧalḥah. Ibn KaΦīr quotes it from Ibn Jarīr (Al-Ŧabarī ) and also directly from Alī ibn Abī Ŧalḥah.

Al-Ŧabarī gives an isnād by Muḥammad ibn Sa`d from the grandfather of Al-Ḥusayn ibn Al-Ḥasan. The same narration in Ibn KaΦīr is reported by Al-`Awfī on the authority of Ibn `Abbās.

Al-Ŧabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

Tafsīr Ibn `Abbās paraphrases the Qur´ānic words, explaining the parables and the conditions of the hypocrites. Then he uses the connective yuqālu - stage direction - and ay, informing about the Jews involved and their relation with Muḥammad (peace be upon him), and paraphrasing the Qur´ānic verse. The two tafsirs differ in explicating the verse although the gist of the issue maybe the same.

Al-Tabari uses the connective ay, paraphrasing and explicating the parable which describes (śifah) the hypocrites and their conditions. He then gives the anaphorical meaning of the words النور as إيمانهم الذى يتكلمون به ، and الظلمة as ضلالتهم و كفرهم . Ibn KaΦīr mentions الظلمة means نفاقهم.

## SURAH 2:18

صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَرْجِعُوْنَ

### TRANSLATION

**Deaf, dumb, blind so they will never return.**

## TAFSĪR IBN `ABBĀS

(صُمٌّ) يتصامون (بُكْمٌ) يتباكمون (عُمْىٌ) يتعامون (فَهُمْ لاَ يَرْجِعُوْنَ) عن كفرهم و ضلالتهم .

### TRANSLATION

**(Deaf)** - they turn a deaf ear - **(dumb)** - they become dumb - **(blind)** - they shut their eyes - **(So they will never return)** from their infidelity and misguidance. (Ibn 'Abbās n.d.: 5)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah Al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => 'Ikrimah => Sa'īd ibn Jubayr => Ibn 'Abbās

### TEXT

(صُمٌّ بُكْمٌ عُمْىٌ) عن الخير .

### TRANSLATION

**( Deaf, dumb, blind)** to good. (Al-Ŧabarī 1968: 1/146)

(2) CHAIN OF NARRATORS

Al-MuΦannā ibn Ibrāhīm => 'Abd Allah ibn Śāliħ => Mu'āwiyah ibn Śāliħ => 'Alī ibn Abū Ŧalħah => Ibn 'Abbās

TEXT

(صُمٌّ بُكْمٌ عُمْيٌ) يقول : لا يسمعون الهدى ، و لا يعقلونه .

TRANSLATION

(Deaf, dumb, blind) meaning they do not hear the guidance nor understand it. (Al-Ŧabarī 1968: 1/146)

(3) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr ibn Hammād => Asbāŧ => Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

( بُكْمٌ ) هم الخرس .

TRANSLATION

(Deaf). They are mute. (Al-Ŧabarī 1968: 1/146)

(4) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr ibn Hammād => Asbāŧ => Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(فَهُمْ لاَ يَرْجِعُوْنَ) إلى الإسلام .

TRANSLATION

(So they will never return) to Islam. (Al-Ŧabarī 1968: 1/147)

### (5) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(فَهُمْ لاَ يَرْجِعُوْنَ) أي، فلا يرجعون إلى الهدى ، و لا إلى خير ، فلا يصيبون نجاة ما كانوا على ما هم عليه .

### TRANSLATION

**(So they will never return)** i.e. they shall not return to right guidance, nor to the good; and they shall not attain salvation as long as they continue what they are doing. (Al-Ṭabarī 1968: 1/147)

## IBN KAΘĪR

### (1) CHAIN OF NARRATORS

`Alī ibn Abī Ṭalḥah => Ibn `Abbās

### TEXT

(صُمٌّ بُكْمٌ عُمْيٌ ) يقول : لا يسمعون الهدى ، و لا يبصرونه ، و لا يعقلونه .

### TRANSLATION

**(Deaf, dumb, blind)** means they do not hear the guidance, nor do they see it, nor understand it. (Ibn KaΘīr n.d.: 1/51)

### (2) CHAIN OF NARRATORS

Ibn `Abbās

### TEXT

(فَهُمْ لاَ يَرْجِعُوْنَ) أي فلا يرجعون إلى الهدى .

**TRANSLATION**

(So they will never return) i.e. they shall not return to right guidance. (Ibn KaΦīr n.d.: 1/51)

## ANALYSIS

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Muḥammad ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Muḥammad ibn Isḥāq.

The next isnād in Al-Ŧabarī is by Al-MuΦannā ibn Ibrāhīm, on the authority of Alī ibn Abī Ŧalḥah. Ibn KaΦīr quotes directly from Alī ibn Abī Ŧalḥah.

Al-Ŧabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

Another narration from Al-Ŧabarī is from Ibn `Abbās by Muḥammad ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Ibn `Abbās.

Tafsīr ibn `Abbās paraphrases the Qur'ānic words in the VI form, eg., صُمٌّ as عن كفرهم و as ; يتصامون as بُكْمٌ ; يتباكمون as عُمْىٌ ; يتعامون and فَهُمْ لاَ يَرْجِعُوْنَ ضلالتهم.

Al-Ŧabarī paraphrases the verse. In the next narration, he uses the connective and stage direction – yaqūlu – and then continues to explicate the verse. Ibn KaΦīr has the same words.

Al-Ŧabarī (No.4) paraphrases the verse. This narration is not found in Ibn KaΦīr.

Then Al-Ŧabarī (No.5) uses the connective ay, paraphrasing and explicating the words فَهُمْ لاَ يَرْجِعُوْنَ. Ibn KaΦīr quotes only a part of the narration found in Al-Ŧabarī .

## SURAH 2:19

اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّ رَعْدٌ وَّ بَرْقٌ ج يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ
مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ط وَاللّٰهُ مُحِيْطٌ بِالْكٰفِرِيْنَ

TRANSLATION

**Or like a rainstorm from the sky in which there is darkness, thunder and lightning. They put their fingers in their ears due to the thunder, fearful of death. And Allah encompasses the unbelievers.**

## TAFSĪR IBN `ABBĀS

(اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ) و هذا مثل آخر ، يقول مثل المنافقين و اليهود مع القرآن كصيب كمطر نزل من السماء ليلا على قوم فى مفازة (فِيْهِ) فى الليل (ظُلُمَاتٌ وَّ رَعْدٌ وَّ بَرْقٌ) كذلك القرآن نزل من اللّه فيه ظلمات بيان الفتن و رعد زجر و تخويف و برق بيان و تبصرة و وعد (يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْ اَذَانِهِمْ مِّنَ الصَّوَاعِقِ) من صوت الرعد (حَذَرَ الْمَوْتِ) مخافة البوائق و الموت كذلك المنافقون و اليهود كانوا يجعلون أصابعهم فى آذانهم من الصاعق من بيان القرآن و وعده و وعيده حذر الموت مخافة ميل القلب إليه (وَاللّٰهُ مُحِيْطٌ بِالْكَافِرِيْنَ) و المنافقين أى عالم بهم و جامعهم فى النار .

TRANSLATION

**(Or like a rainstorm from the sky)** and this is another parable, meaning the example of the hypocrites and Jews with the Qur'ān is like a rainstorm or rain descending from the sky at night on a people in the desert (in which) i.e, during the night, **(there is darkness, thunder and lightning)**. Likewise the Qur'ān is sent down from Allah, wherein there is darkness in the form of explanation of trials, thunder as reprimand and intimidation; and lightning as clarity, enlightenment and promise. **(They put their fingers in their ears due to the thunder)** i.e. from the sound of thunder. **(For fear of death)**, for fear of the trumpet and death. Likewise the hypocrites and Jews would place their finger in their ears, fearful of elucidation of the Qur'ān, its threat and warning of the wariness of death, and fearing the inclination of the heart towards it. **(And Allah encompasses the unbelievers)** and the hypocrites, i.e. He knows of them and shall gather them in Hell. (Ibn 'Abbās n.d.: 5)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn Ismā'īl Al-Aḥmasī => Muḥammad ibn `Abīd => Hārūn ibn `Antarah => His father (`Antarah) => Ibn `Abbās

TEXT

(اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ) قال : القطر .

TRANSLATION

(Or like a rainstorm from the sky) means 'the rain.' (Al-Ṭabarī 1968: 1/148)

(2) CHAIN OF NARRATORS

Al-MuΦannā ibn Ibrāhīm => 'Abd Allah ibn Śāliḥ => Mu'āwiyah ibn Śāliḥ => 'Alī ibn Abī Ṭalḥah => Ibn 'Abbās

TEXT

قال الصيب : المطر .

TRANSLATION

(Rainstorm) means 'the rain.' (Al-Ṭabarī 1968: 1/148)

(3) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr ibn Hammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

قال الصيب : المطر .

TRANSLATION

(Rainstorm) means 'the rain.' (Al-Ṭabarī 1968: 1/148)

(4) CHAIN OF NARRATORS

Muḥammad ibn Sa'd => His father (Sa'd)=> his maternal uncle, Al-Ḥusayn ibn Al-Ḥasan => from his grandfather => Ibn 'Abbās

TEXT

مثله .

**TRANSLATION**

Similar to it (Narration no.4). (Al-Ṭabarī 1968: 1/148)

**(5) CHAIN OF NARRATORS**

Al-Manjab => Bišr ibn 'Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

قال الصيب : المطر .

**TRANSLATION**

(**Rainstorm**) means 'the rain.' (Al-Ṭabarī 1968: 1/149)

**(6) CHAIN OF NARRATORS**

Al-Manjab ibn Al-ḤāriΦ => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

قال الرعد : ملك من الملائكة اسمه الرعد ، و هو الذى تسمعون صوته .

**TRANSLATION**

**Al-Ra`d** (Thunder) One of the angels' name is Al-Ra`d, and you hear his voice. (Al-Ṭabarī 1968: 1/150)

**(7) CHAIN OF NARRATORS**

Aḥmad ibn Isḥāq Al-Ahwazī => Abū Aḥmad => `Abd Al-Mālik ibn Ḥusayn => al-Suddī => Abī Mālik => Ibn `Abbās

**TEXT**

قال الرعد : ملك يزجر السحاب، بالتسبيح و التكبير .

**TRANSLATION**

**Al-Ra`d** (Thunder) is an Angel who drives the clouds by praising (Allah) and glorifying (Allah). (Al-Ṭabarī 1968: 1/150)

(8) CHAIN OF NARRATORS

Al-Ḥasan ibn Muḥammad => `Alī ibn ` Āsim => Ibn Jurayj => Mujāhid => Ibn `Abbās

TEXT

قال الرعد : اسم ملك ، و صوته هذا تسبيحه ، فإذا اشتدّ زجره السحاب اضطرب السحاب و احتك فتخرج الصواق من بينه .

TRANSLATION

Al-Ra`d (Thunder) is the name of an Angel; and this sound is his praising (of Allah). When his driving of clouds grows intense they tremble and scrape against each other, emitting lightning from within them. (Al-Ṭabarī 1968: 1/150)

(9) CHAIN OF NARRATORS

Al-Ḥasan => `Affān => Abū `Awwānah => Mūsā Al-Bazār => Šahr ibn Ḥawšab => Ibn `Abbās

TEXT

قال الرعد : ملك يسوق السحاب بالتسبيح ، كما يسوق الحادى الإبل بحدئه .

TRANSLATION

Al-Ra`d (Thunder) is an Angel who drives the clouds by glorifying (of Allah), just as a camel-driver urges on the camel by his chanting. (Al-Ṭabarī 1968: 1/150)

(10) CHAIN OF NARRATORS

Al-MuΦannā => Ḥajjāj => Ḥammād => Mūsā ibn Sālim Abū Jahđam, servant of Ibn `Abbās =>Ibn `Abbās

TEXT

كتب ابن عباس إلى أبى الخلد يسأله عن الرعد ؟ فقال : الرعد : ملك .

TRANSLATION

Ibn `Abbās wrote to Abī Al-Khuld asking him about Al-Ra`d (thunder)? He replied: Al-Ra`d (The thunder) means an Angel. (Al-Ṭabarī 1968: 1/151)

**(11) CHAIN OF NARRATORS**

S`ad ibn `Abd Allah ibn `Abd Al-Ḥakam => Ḥafs ibn `Umar => Al-Ḥakam ibn Abān => `Ikrimah =>Ibn `Abbās

**TEXT**

كـان ابن عباس إذا سمع الرعد ، قال : سبحان الذى سبحت له ، قال :كان يقول : الرعد : ملك ينعق بالغيث كما ينعق الراعى بغنمه .

**TRANSLATION**

Whenever Ibn `Abbās heard **Al-Ra`d** (The thunder), he uttered: 'Glory to the one who glorifies Him.' It is said: **Al-Ra`d** (The thunder) means the sound of an Angel for the rain just like the cry of the shepherd for his flock. (Al-Ṭabarī 1968: 1/151)

**(12) CHAIN OF NARRATORS**

Aḥmad ibn Isḥāq => Abū Aḥmad Al-Zubayrī => Bišr ibn Ismā`īl => Abī KaΦīr => Ibn `Abbās

**TEXT**

كنـت عـند أبى الخلد ، إذ جاءه رسول ابن عباس بكتاب إليه ، فكتب إليه :كتبت تسألنى عن الرعد ، فالرعد : الريح .

**TRANSLATION**

I was with Abī Al-Khuld when the messenger of Ibn `Abbās came with a letter to him. He then wrote to him: 'You wrote to me enquiring about **Al-Ra`d** (The thunder)'. **Al-Ra`d** (The thunder) is 'wind.' (Al-Ṭabarī 1968: 1/151)

**(13) CHAIN OF NARRATORS**

Ibrāhīm ibn `Abd Allah => `Imrān ibn Maysarah => Ibn Idrīs => Al-Ḥasan ibn Al-Furāt => His father (Al-Furāt) => Ibn `Abbās

**TEXT**

كتب ابن عباس إلى أبى الخلد يسأله عن الرعد ؟ فقال : الرعد : الريح .

TRANSLATION

Ibn `Abbās wrote to Abī Al-Khuld asking him about **Al-Ra`d** (The thunder)? He replied: **Al-Ra`d** (The thunder) is 'wind.' (Al-Ŧabarī 1968: 1/151)

**(14) CHAIN OF NARRATORS**

Aĥmad ibn Isĥāq => Abū Aĥmad Al-Zubayrī => `Abd Al-Malik ibn Al-Ĥusayn => Al-Suddī => Abī Mālik => Ibn `Abbās

**TEXT**

البرق : مخاريق بأيدى الملائكة يزجرون بها السحاب .

**TRANSLATION**

**Al-Barq** (lightning) are instruments of perforation in the hands of angels with which they drive away the clouds. (Al-Ŧabarī 1968 : 1/152)

**(15) CHAIN OF NARRATORS**

Al-Minjab ibn Al-Ĥārith => Bišr ibn `Ammār => Abī Rauq => Al-Đaĥĥāk => Ibn `Abbās

**TEXT**

بذلك .

**TRANSLATION**

Similar to it (Narration No.14). (Al-Ŧabarī 1968 : 1/152)

**(16) CHAIN OF NARRATORS**

Aĥmad ibn Isĥāq Al-Ahwazī => Abū Aĥmad Al-Zubayrī => Bišr ibn Ismā`īl => Abī KaΦīr => Ibn `Abbās

**TEXT**

كنت عند أبى الخلد ، إذ جاءه رسول ابن عباس بكتاب إليه ، فكتب إليه :كتبت تسألنى عن البرق ، فالبرق : الماء .

TRANSLATION

I was with Abī Al-Khuld when the messenger of Ibn `Abbās came with a letter to him. He wrote to him: You wrote to me enquiring about al-Barq (lightning). Al-Barq (Lightning) is water (Al-Ṭabarī 1968: 1/152)

## (17) CHAIN OF NARRATORS

Ibrāhīm ibn `Abd Allah => `Imrān ibn Maysarah => Ibn Idrīs => Al-Ḥasan ibn Al-Furāt => His father (Al-Furāt) => Ibn `Abbās

TEXT

كتب ابن عباس إلى أبى الخلد يسأله عن البرق ؟ فقال : البرق : ماء .

TRANSLATION

Ibn `Abbās wrote to Abī Al-Khuld enquiring from him about al-Barq (lightning). Al-Barq (Lightning) is water. (Al-Ṭabarī 1968: 1/152)

## (18) CHAIN OF NARRATORS

Muḥammad ibn Ḥāmid => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

TEXT

(اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمَاتٌ وَّ رَعْدٌ وَّ بَرْقٌ ج يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ) أى هم من ظلمات ما هم فيه من الكفر ، و الحذ ر من القتل ، على الذى هم عليه من الخلاف ، و التخويف منكم على ما وصف من الذى هو في ظلمة الصيب ، فجعل أصابعه فى أذنيه من الصواعق حذر الموت ( يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ) أى لشلة ضوء الحق (كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ق وَ اِذَا اَظْلَمَ عَلَيْهِمْ قَامُوْا ) أى يعرفون الحق و يتكلمون به ، فهم من قولهم به على استقامة ، فاذا ارتكسوا منه إلى الكفر قاموا متحيرين .

TRANSLATION

(Or like a rainstorm from the sky, in which there is darkness, thunder and lightning. They put their fingers in their ears due to the thunder, for fear of

**death)** i.e. they are, with respect to darkness, what they are with respect to disbelief and circumspection to death (in contrast to others doing the opposite). The instilling of fear within you is done by His description of that which is in the darkness of the rain-cloud: He puts his fingers in his ears against the thunderbolts, fearful of death. **(It seems as if the lightning snatches away their sight)** i.e. due to the intensity of the light of truth. **(Whenever it glows on them they walk in it: and when it becomes dark they halt)** i.e. they recognise the truth and speak about it. On the basis of their statement about it they are steadfast. When they withdraw from it into disbelief they stand still, bewildered. (Al-Ṭabarī 1968: 1/153-154)

### (19) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(وَاللّٰهُ مُحِيْطٌ بِالْكَافِرِيْنَ ) يقول اللّٰه منزل ذلك بهم من النقمة .

### TRANSLATION

**(And Allah encompasses the unbelievers)** means that Allah will send it down upon them as retribution. (Al-Ṭabarī 1968: 1/158)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Ibn `Abbās

### TEXT

(كَصَيِّبٍ ) و الصيب المطر .

### TRANSLATION

**Al-ṣayyib (Like a rainstorm)** is rain. (Ibn KaΦīr n.d.: 1/52)

## ANALYSIS

Al-Ṭabarī narrates this verse on the authority of a few persons: There are isnād from `Antarah, `Alī ibn Abī Ṭalḥah, Abū Ṣāliḥ, Al-Ḍaḥḥāk, Abū Mālik, Mujāhid, Šahr ibn Ḥawšab, Mūsā ibn Sālim Abū Jahḍam, `Ikrimah, Abī KaΦīr, Al-Furāt and Sa`īd ibn Jubayr or `Ikrimah.

Ibn KaΦīr has just a single isnād directly from Ibn `Abbās.

Tafsīr ibn `Abbās gives the Asbāb al-Nuzūl of the verse, then paraphrases and explicates the verse. It gives a description (sifah) of the referents, viz., the hypocrites and Jews. Then he uses the apposition (badal) of الْكَافِرِيْنَ as المنافقين, adding a connective ay – for explicating their condition.

Al-Ṭabarī glosses the word الصيب as المطر (rain) and القطر, الرعد as الريح (wind) and البرق as الماء (water). He uses a connective ay for explicating the word البرق .

Ibn KaΦīr has a single narration glossing الصيب as المطر (rain). The word كَصَيِّبٍ as المطر (rain) is found to have the same meaning in all three Tafsīrs.

## SURAH 2:20

يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ط كُلَّمَا اَضَآءَلَهُمْ مَّشَوْا فِيْهِ ق وَ اِذَا اَظْلَمَ عَلَيْهِمْ قَامُوْا ط وَ لَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَ اَبْصَارِهِمْ ط اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

### TRANSLATION

**It seems as if the lightning snatches their sight; whenever it glows on them they walk in it; and when it becomes dark they halt. And if Allah desired, he could have indeed have taken away their hearing and their sight. Surely Allah has power over all things.**

## TAFSĪR IBN `ABBĀS

(يَكَادُ الْبَرْقُ) النار (يَخْطَفُ اَبْصَارَهُمْ) يذهب بأبصار الكافرين كذلك البيان أراد أن يذهب بأبصار ضلالتهم (كُلَّمَا اَضَآءَ لَهُمْ) البرق (مَشَوْا فِيْهِ) فى ضوء البرق (وَ اِذَا اَظْلَمَ عَلَيْهِمْ قَامُوْا) بقوا فى الظلمة كذلك المنافقون لما آمنوا مشوا فيما بين المؤمنين لأنهم تقبل ايمانهم فلما ماتوا بقوا فى ظلمة القبر (وَ لَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ) بالرعد (وَ اَبْصَارِهِمْ) بالبرق كذلك لو شاء الله لذهب بسمع المنافقين واليهود بزجر ما فى القرآن و

وعيد ما فيه و أبصارهم بالبيان (إِنَّ اللَّهَ عَلى كُلِّ شَيْءٍ) من ذهاب السمع و البصر (قَدِيْرٌ).

**TRANSLATION**

**(It seems as if the lightning)** the fire, **(snatches their sight)** viz. the sight of the infidels. Likewise is the explanation about their wandering wanting to snatch their sight. **(Whenever it glows on them)** the lightning, **(they walk in it),** in the brightness of the lightning. **(And when it becomes dark they halt),** they remained in darkness. Likewise, the hypocrites when they believed, they adopted the practices of the Muslims, as they accepted their faith. But when they died, they remained in the darkness of the grave. **(And if Allah desired, he could have indeed have taken away their hearing)** with the thunder, **(and their sight)** with lightning. Similarly, if Allah wills He could have removed the hearing of the hypocrites and Jews with resprimans is in the Qur'ān and the warnings therein, and their sight by elucidation. **(Surely Allah has power over all things)** by removal of (their) hearing and sight (power). (Ibn 'Abbās n.d.: 5)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمَاتٌ وَّ رَعْدٌ وَّ بَرْقٌ ) إلى (إِنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَدِيْرٌ ) أما الصيب و المطر: كان رجلان من المنافقين من أهل المدينة هربا من رسول اللّه صلى اللّه عليه و سلم إلى المشركين ، فأصابهما هذا المطر الذى ذكر اللّه فيه رعد شديد و صواعق و برق فجعلا كلما أضاء لهما الصواعق جعلا أصابعهما فى آذانهما من الفرق أن تدخل الصواعق فى مسامعهما فتقتلهما ، و إذا لمع البرق مشوا فى ضوئه ، و إذا لم يلمع لم يبصرا قاما مكانهما لا يمشيان ، فجعلا يقولان : ليتنا قد أصبحنا فنأتي محمدا فنضع أيدينا فى يده ، فأصبحا فأتياه فأسلما و وضعا أيديهما فى يده و حسن إسلامهما . فضرب اللّه شأن هذين المنافقين الخارجين مثلا للمنافقين الذين بالمدينة . و كان المنافقون إذا حضروا مجلس النبى صلى اللّه عليه و سلم ، جعلوا أصابعهم فى آذانهم فرقا من كلام النبى

صلى اللّه عليه و سلم أن ينزل فيهم شيء فيقتلوا ، كما كان ذانك المنافقان الخارجان يجعلان أصابعهما في آذانهما ، و إذا أضاء لهم مشوا فيه ، فاذا كثرت أموالهم و ولد هم الغلمان ، و أصابوا غنيمة ، أو فتحا مشوا فيه ، و قالوا : إن دين محمد صلى اللّه عليه و سلم دين صدق فاستقاموا عليه ، كما كان ذانك المنافقان يمشيان إذا أضاء لهم البرق مشوا فيه . و إذا أظلم عليهم قاموا ، فكانوا إذا هلكت أموالهم ، و ولد لهم الجوارى ، و أصابهم البلاء . قالوا : هذا من أجل دين محمد ، فارتدّوا كفارا كما قام ذانك المنافقون حين أظلم البرق عليهما .

## TRANSLATION

**(Or like a rainstorm from the sky, in which there is darkness, thunder and lightning)** to **(Surely Allah has power over all things)**. As for al-sayyib (rainstorm) and al-matar (rain), two men from the hypocrites of Madīnah deserted the Messenger of Allah (peace be upon him) for the polytheists. They were caught in this rain, which Allah mentions, wherein there was violent thunder, thunderbolts and lightning. Whenever the bolt of lightning shone upon them, they would insert their fingers in their ears out of fear that the thunderbolts would enter into their ears and kill them. When the lightning flashed, they would walk in its light; but when it did not flash, they could not see, and they halted in their places and did not proceed. They would then say: "If only it could be daybreak, we could go to Muhammad and place our hands in his hands (in allegiance)". At daybreak, the two went to him and embraced Islam, placing their hands in his hands, and their Islam became good. Allah made these two seceding hypocrites as an example for the hypocrites of Madinah. When the hypocrites attended the Prophet's (peace be upon him) sessions, they would insert their fingers into their ears, fearing the words of the Prophet (peace be upon him), lest a revelation concerning them should come down, or that something about them be mentioned and they would be killed. Just like those two seceding hypocrites who inserted their fingers into their ears, and when it brightened, they walked in it. When they gained wealth and had sons, shared of the booty or conquest, they would walk therein and say: "Certainly, the religion of Muhammad (peace be upon him) is a true religion". They were steadfast upon it, just as the two hypocrites had walked when the lightning shone upon them. When darkness befell them they stood still. But when they lost their wealth and girls were born to them, and misfortune afflicted them, they would say: "This is due to the religion of Muhammad." Then they would revert to disbelief, just as these two hypocrites stood still when darkness befell them. (Al-Ṭabarī 1968 : 1/154)

## (2) CHAIN OF NARRATORS

Muḥammad ibn Sa`d => His father (Sa`d) => his maternal uncle, Al-Ḥusayn ibn Al-Ḥasan => from his grandfather => Ibn `Abbās

**TEXT**

(اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ ) كمطر فيه ظلمات و رعد و برق إلى آخر الآية ، هو مثل المنافق في ضوء ما تكلم بما معه من كتاب اللّه ، و عمل مراءاة للناس ، فاذا خلا وحده ، عمل بغيره فهو في ظلمة ما أقام على ذلك ، و أما الظلمات فالضلالة ، و أما البرق فالإيمان ، و هم أهل الكتاب . و إذا أظلم عليهم ، فهو رجل يأخذ بطرف الحق لا يستطيع أن يجاوزه .

**TRANSLATION**

**(Or like a rainstorm from the sky)** ... (in which there is darkness, thunder and lightning .....) to the end of the verse is the analogy of a hypocrite in the light of what he says and does in accordance with what he has of the Book of Allah; and behaves hypocritically to the people. But when he retires alone, he acts contrary to it. He is then in darkness as long as he persists in it. The darkness is error (đalālah) and lightning is belief (īmān), and they are the people of Scripture. When it grows dark for them it is as a person who holds onto the edge of the truth, but cannot get beyond it. (Al-Ṭabarī 1968: 1/154)

**(3) CHAIN OF NARRATORS**

Al-MuΦannā ibn Ibrāhīm => `Abd Allah ibn Śāliḥ => Mu`āwiyah ibn Śāliḥ => `Alī ibn Abī Ṭalḥah => Ibn `Abbās

**TEXT**

(اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ ) و هو المطر ، ضرب مثله في القرآن يقول فيه ظلمات ، يقول : ابتلاء و رعد يقول فيه : تخويف ، وبرق ( يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ) يقول : يكاد محكم القرآن يدل على عورات المنافقين . (كُلَّمَا اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ) يقول : كلما أصاب المنافقون من الإسلام عزّا اطمأنوا ، و إن أصاب الإسلام نكبة ، قالوا ارجعوا إلى الكفر يقول : (وَ اِذَا اَظْلَمَ عَلَيْهِمْ قَامُوْا) كقوله : (وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللّٰهَ عَلَى حَرْفٍ فَاِنْ أَصَابَهُ خَيرٌ اطْمأنَّ بِهِ وَ إِن أَصَابَتهُ فِتْنَةٌ ) إلى آخر الآية .

**TRANSLATION**

**(Or like a rainstorm from the sky)** which is the rain. Allah coins a simile in the Qur´ān, when He says: **'therein is darkness'** meaning 'affliction,' and **'thunder,'** meaning 'terror,' and **'lightning.'** **(It seems as if the lightning snatches their sight)** i.e. He means the clear aspects (muḥkam) of the Qur´ān which point out the deficiency of the hypocrites. **(Whenever it glows on them they walk in it)**, meaning

that whenever the hypocrites gained some status from Islam, they were appeased. Whereas if Islam was afflicted by misfortune, they would say: "Revert to unbelief." He says: **(And when it becomes dark they halt)** which is similar to His words: **(And among men there are those who serve Allah on the edge; if good befalls him, he is at ease with it, and if misfortune befalls it)** to the end of the verse. (Al-Ṭabarī 1968: 1/154)

### (4) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Ibn Isḥāq => Muḥammad ibn Abī Muḥammad, => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

( يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ) قال : يلتمع أبصارهم و لما يفعل .

### TRANSLATION

**(The lightning almost snatches their sight)** means that it will dazzle their eyes, and yet it is not so. (Al-Ṭabarī 1968: 1/158)

### (5) CHAIN OF NARRATORS

Ibn Ḥāmid => Salmah => Ibn Isḥāq => Muḥammad ibn Abī Muḥammad, => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

( يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ) لما تركوا من الحق بعد معرفته .

### TRANSLATION

**(The lightning almost snatches their sight)** because they abandoned the truth after coming to know it. (Al-Ṭabarī 1968: 1/159)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

`Alī ibn Abī Ṭalḥah => Ibn `Abbās

### TEXT

(يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ) يقول : يكاد محكم القرآن يدل على عورات المنافقين .

TRANSLATION

**(The lightning almost snatches their sight)** He means the clear aspects (muḥkam) of the Qur´ān which point out the deficiency of the hypocrites. (Ibn KaΦīr n.d.: 1/52)

## (2) CHAIN OF NARRATORS

Ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah or Sa`īd ibn Jubayr => Ibn `Abbās

## TEXT

(وَ لَوْ شَاءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَ اَبْصَارِهِمْ ) أى لشدة ضوء الحق كلما أضاء لهم مشوا فيه و إذا أظلم عليهم قاموا أى كلما ظهر لهم من الإيمان شيء استأنسوا به و اتبعوه و تارة تعرض لهم الشكوك أظلمت قلوبهم فوقفوا حائرين .

## TRANSLATION

**(And if Allah desired, he could have taken away their hearing and their sight)** i.e. for the intensity of the light of truth. Whenever it shone upon them, they walked in it. When darkness befell them, they would stand still, i.e. whenever something of faith became apparent to them, they would grow familiar with it and follow it. At times, when doubt occured within them, their hearts darkened and they would stand bewildered. (Ibn KaΦīr n.d.: 1/52)

## (3) CHAIN OF NARRATORS

`Alī ibn Abī Ṭalḥah => Ibn `Abbās

## TEXT

(كُلَّمَا اَضَاءَ لَهُمْ مَّشَوْا فِيْهِ ) يقول : كلما أصاب المنافقون من عزّ الإسلام اطمأنوا إليه ، و إذا أصاب الإسلام نكبة قاموا ليرجعوا إلى الكفر كقوله (وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللّٰهَ عَلَى حَرْفٍ فَاِنْ أَصَابَهُ خَيرٌ اطْمأنَّ بِهِ) .

## TRANSLATION

By **(Whenever it glows on them they walk in it)**, he means that whenever the hypocrites gained some status from Islam, they were appeased. Whereas if Islam was afflicted by misfortune, they would say: "Revert to unbelief." He says: **(And when it becomes dark they halt)**, which is similar to His words: **(And among men there are**

**those who serve Allah on the edge; if good befalls him, he is at ease with it)**. (Ibn KaΦīr n.d.: 1/52)

## (4) CHAIN OF NARRATORS

Ibn Isħāq => Muħammad ibn Abī Muħammad => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

## TEXT

(كُلَّمَا اَضَاءَلَهُمْ مَّشَوْا فِيْهِ ق وَ اِذَا اَظْلَمَ عَلَيْهِمْ قَامُوْا ) أى يعرفون الحق و يتكلمون به فهم من قولهم به على استقامة فإذا ارتكسوا منه إلى الكفر قاموا أى متحيرين .

## TRANSLATION

**(Whenever it glows on them they walk in it; and when it becomes dark they halt)** i.e. they recognise the truth and speak about it. On the basis of their statement about it they are steadfast. When they withdraw from it into disbelief they stand still, bewildered. (Ibn KaΦīr n.d.: 1/52)

## (5) CHAIN OF NARRATORS

Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

## TEXT

(وَ لَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَ اَبْصَارِهِمْ ) لما تركوا من الحق بعد معرفته . ( إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ) أى إن اللّه عل كل ما أراد بعباده من نقمة أو عفو قدير .

## TRANSLATION

**(And if Allah desired, he could indeed have taken away their hearing and their sight )** because they abandoned the truth after coming to know it. **(Surely Allah has power over all things)** Allah has total power over His servants in terms of wreaking vengeance or granting forgiveness. (Ibn KaΦīr n.d.: 1/52)

# ANALYSIS

Al-Ŧabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

Al-Ṭabarī has an isnād by Muḥammad ibn Sa`d, on the authority of his great grandfather (no name given). This narration is not found in Ibn KaΦīr.

The next isnād in Al-Ṭabarī (No.3) is by Al-MuΦannā ibn Ibrāhīm, on the authority of Alī ibn Abī Ṭalḥah. Ibn KaΦīr (No.1 and No.3) quotes directly from Alī ibn Abī Ṭalḥah.

The isnād (No.4 and No.5) in Al-Ṭabarī narrates from Ibn `Abbās by Ibn Ḥāmid, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr (No.2, No.4 and No.5) directly from Muḥammad ibn Isḥāq.

Tafsīr ibn `Abbās gives the Asbāb al-Nuzūl of the verse, then paraphrases and explicates the verse. It gives a description (ṣifah) of the referents, viz., the hypocrites.

## SURAH 2:21

يَاأَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ

### TRANSLATION

**Oh mankind! Serve your Lord Who created you and those before you, so that you may be Allah-conscious.**

## TAFSĪR IBN `ABBĀS

(يَاأَيُّهَا النَّاسُ) يا أهل مكة و يقال هم اليهود (اعْبُدُوْا رَبَّكُمُ) وحدوا ربكم (الَّذِيْ خَلَقَكُمْ) نسما من االنطفة (وَالَّذِيْنَ مِنْ قَبْلِكُمْ) و خلق الذين من قبلكم (لَعَلَّكُمْ تَتَّقُوْنَ) لكى تتقوا السخطة والعذاب و تطيعوا اللّه .

### TRANSLATION

(**Oh mankind!**): 'Oh people of Makkah', and it is reported that it refers to 'the Jews'. (**Serve your Lord**): Declare the oneness of your Lord (**Who created you**) as a living creature from sperm (**and those before you**), i.e. and He created those before you (**So that you may be Allah-conscious**) i.e. in order that you fear the wrath and chastisement, and you obey Allah. (Ibn `Abbās n.d.: 5)

## AL-ŦABARĪ

### (1) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

قال اللّه : (يَاأَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ ) للفريقين جميعا من الكفار و المنافقين : أى وحدوا ربكم الذى خلقكم والذين من قبلكم .

### TRANSLATION

Allah said: (**Oh mankind! Serve your Lord**) to both groups of the unbelievers and hypocrites together, i.e., Declare the oneness of your Lord, Who has created you and those that were before you. (Al-Ŧabarī 1968: 1/160)

### (2) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Hammād => Asbāṯ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(يَاأَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ ) يقول : خلقكم و خلق الذين من قبلكم .

### TRANSLATION

(**Oh mankind! Serve your Lord Who created you and those before you** ) means He created you and those that were before you. (Al-Ŧabarī 1968: 1/160)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Sufyān ibn Sa`īd Al-Φawrī => Al-Ajlah ibn `Abd Allah Al-Kindī => Yazīd ibn Al-Aslam =>Ibn `Abbās

TEXT

قال رجل للنبي صلى الله عليه وآله و سلم ما شاء الله و ما شئت فقال أجعلتني لله ندًا ؟ قل ما شاء الله وحده .

TRANSLATION

A person said to the Prophet (peace be upon him), "What Allah wishes and what you wish." He said: "Do you make me an equal to Allah? Say: What Allah alone wishes." (Ibn KaΦīr n.d.: 1/54)

(1) CHAIN OF NARRATORS

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

TEXT

قال الله : (يَاأَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ ) للفريقين جميعا من الكفار و المنافقين : أى وحدوا ربكم الذى خلقكم والذين من قبلكم .

TRANSLATION

Allah said: (**Oh mankind! Serve your Lord**) to both groups of the unbelievers and hypocrites together, i.e. Declare the oneness of your Lord, Who has created you and those that were before you. (Ibn KaΦīr n.d.: 1/54)

## ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Muḥammad ibn Isḥāq, on the authority of `Ikrimah / Sa`īd ibn Jubayr.

Al-Ṭabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. This narration is not found in Ibn KaΦīr.

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Sufyān ibn Sa`īd Al-Φawrī, on the authority of Yazīd ibn Al-Aslam. The narration is not quoted by Ibn KaΦīr .

Tafsīr Ibn `Abbās paraphrases the verse, then gives the khabar and informs about the referents. He then explicates the word تَتَّقُوْنَ.

Al-Ṭabarī (No.1) gives the khabar of the referents, then he uses the connective ay and explicates the verse. Ibn KaΦīr has the exact narration.

In the next narration (No.2), the connective – yaqūlu - and paraphrasing are used.

## SURAH 2:22

الَّذِیْ جَعَلَ لَكُمُ الاَرْضَ فِرَاشًا وَّ السَّمَآءَ بِنَآءً ص وَّ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ج فَلاَ تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّ اَنْتُمْ تَعْلَمُوْنَ

### TRANSLATION

**Who has made the earth a resting-place for you, and the sky a canopy, and sent down water from the sky thereby bringing forth fruit for your sustenance. So do not set up rivals to Allah while you know.**

## TAFSĪR IBN `ABBĀS

(الَّذِیْ جَعَلَ لَكُمُ الاَرْضَ فِرَاشًا) بساطا ومناما (وَّ السَّمَآءَ بِنَآءً) سقفا مرفوعا (وَّ اَنْزَلَ مِنَ السَّمَآءِ مَآءً) مطرا (فَاَخْرَجَ بِهٖ) فأنبت بالمطر (مِنَ الثَّمَرَاتِ) من ألوان الثمرات (رِزْقًا لَّكُمْ) طعاما لكم و لسائر الخلق (فَلاَ تَجْعَلُوْا لِلّٰهِ اَنْدَادًا) فلا تقولوا للّه أعدالا و أشكالا و أشباها (وَّ اَنْتُمْ تَعْلَمُوْنَ) أنى صانع هذه الأشياء و يقال و أنتم تعلمون فى كتابهم أنه ليس له ولد و لا شبيه و لاند .

### TRANSLATION

**(Who has made the earth a resting-place for you)** a carpet and bedroom **(and the sky a canopy)**, an elevated ceiling, **(and sent down water from the sky)**, rain **(thereby bringing forth)** by means of rain **(fruits)** of different kinds to sprout **(for your sustenance)** as food for you and the entire creation. **(So do not set up rivals to Allah)** Do not declare equals, nor forms or resemblance to Allah **(while you know)** that I am the Maker of these things, meaning 'And you know in their Scriptures, that He has no child, nor equal and partner.' (Ibn `Abbās n.d.: 5)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(الَّذِيْ جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا) هى فراش يمشى عليها، و هى المهاد و القرار .

TRANSLATION

(Who has made the earth a resting-place for you) It is a spread on which to walk, a resting place and a stable abode. (Al-Ṭabarī 1968: 1/162)

(2) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(وَّ السَّمَآءَ بِنَآءً) فبناء السماء على الأرض كهيئة، و هى سقف على الأرض .

TRANSLATION

(And the sky a canopy) The structure of the sky over the earth is in the form of a dome, and it is a roof over the earth. (Al-Ṭabarī 1968: 1/162)

(3) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(فَلاَ تَجْعَلُوْا لِلّٰهِ اَنْدَادًا) قال : أكفاء من الرجال تطيعونهم فى معصية اللّٰه .

TRANSLATION

(So do not make equals to Allah) means equals among men whom you follow in disobedience to Allah. (Al-Ṭabarī 1968: 1/162)

(4) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

قال : نزل ذلك فى الفريقين جميعا من الكفار و المنافقين ، و إنما عنى بقوله : (فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّ اَنْتُمْ تَعْلَمُوْنَ) أى لا تشركوا باللّٰه غيره من الأنداد التي لا تنفع و لا تضرّ ، و أنتم تعلمون أنه لا رب لكم يرزقكم غيره ، و قد علمتم أن الذى يدعوكم إليه الرسول من توحيده هو الحق لا شك فيه .

TRANSLATION

This was revealed concerning both the two groups of unbelievers and hypocrites. (**So do not set up rivals to Allah, while you know** ) i.e. do not associate with Allah any equal who can bring no gain nor loss, when you know that you have no Lord who provides for you besides Him. For you already know that the monotheism to which the Messenger calls you is the truth in which there is no doubt. (Al-Ṭabarī 1968: 1/162)

## IBN KAΦĪR

## Combined with verse No.21.

## ANALYSIS

Al-Ṭabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn ʿAbbās, Murrah ibn Al-Hamdānī, Ibn Masʿūd and other companions. This narration is not found in Ibn KaΦīr.

Tafsīr Ibn ʿAbbās paraphrases and uses an apposition (badal) for فِرَاشًا as بساطا and بِنَآءً as سقفا مرفوعا, مناما. Then he uses a connective yuqālu and paraphrases the verse. The explication in Tafsīr Ibn ʿAbbās differs from Al-Ṭabarī and Ibn KaΦīr.

Al-Ṭabarī (No.1/2) paraphrases the Qur'anic verse. In the next narration (No.3), he begins with a connective qāla and explication.

Al-Ṭabarī (No.4) after giving the asbāb al-nuzūl and the referents of the verse, adds the connective ay – and then paraphrases and explicates the verse.

Ibn KaΦīr has no narration on this verse and has combined it with verse 2/21.

## SURAH 2:23

وَ اِنْ كُنْتُمْ فِىْ رَيْبٍ مِّمَا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ص وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صَادِقِيْنَ

### TRANSLATION

**And if you are in doubt concerning what We revealed to Our servant, then produce a Sūrah (chapter) from the like of it; And call on your witnesses besides Allah, if you are truthful.**

## TAFSĪR IBN `ABBĀS

(وَ اِنْ كُنْتُمْ فِىْ رَيْبٍ) فى شك (مِّمَا نَزَّلْنَا) بما نزلنا جبريل (عَلٰى عَبْدِنَا) محمد أنه يختلقه من تلقاء نفسه (فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ) فجيئوا بسورة من مثل سورة البقرة (وَادْعُوْا شُهَدَآءَكُمْ) واستعينوا بآلهتكم التى تعبدون (مِّنْ دُوْنِ اللّٰهِ) و يقال برؤسائكم (اِنْ كُنْتُمْ صَادِقِيْنَ) فى مقالتكم .

### TRANSLATION

**(And if you are in doubt)** .... **(concerning what We revealed)** i.e. what We sent down with Gabriel (Jibrā'īl) **(on Our servant)** [claiming that] Muḥammad fabricated it of his own accord, **(Then produce a Sūrah (chapter) like it).** Then produce a chapter similar to the 'Chapter of the Cow.' **(And call on your witnesses)** i.e. seek assistance from your deities which you worship **(besides Allah)** [It has also been said 'Seek the assistance of your leaders'] **(if you are truthful)** in your contentions. (Ibn `Abbās n.d.: 5)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah => Ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ ) يعنى أعوانكم على ما أنتم عليه (اِنْ كُنْتُمْ صَادِقِيْنَ).

**TRANSLATION**

(**And call on your witnesses besides Allah**) i.e. your helpers in what you do, (**if you are truthful**). (Al-Ṭabarī 1968: 1/166)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Ibn `Abbās (no chain of narrators given).

**TEXT**

(شُهَدَآءَكُمْ) أعوانكم .

**TRANSLATION**

(**Your witnesses**) your helpers. (Ibn KaΦīr n.d.: 1/49)

## ANALYSIS

The first isnād in Al-Ṭabarī is from Ibn `Abbās by Muḥammad ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. Ibn KaΦīr quoted directly from Ibn `Abbās.

Tafsīr Ibn `Abbās paraphrases and gives an appostion (badal) for فِيْ رَيْبٍ as فى شك ; then gives a description (śifah) of عَبْدِنَا as Muḥammad (peace be upon him); and an apposition (badal) for فَأْتُوْا as فجيئوا , وَادْعُوْا شُهَدَآءَ كُمْ as واستعينوا بآلهتكم. Tafsīr Ibn `Abbās substitutes a different word for شُهَدَآءَكُمْ to the other two tafsīrs.

Al-Ṭabarī uses the connective ya`nī and an appostion (badal) for شُهَدَآءَكُمْ as أعوانكم . Ibn KaΦīr used the same apposition (badal) without any connective .

## SURAH 2:24

فَإِنْ لَّمْ تَفْعَلُوْا وَ لَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَ قُوْدُهَا النَّاسُ وَ الْحِجَارَةُ ج
أُعِدَّتْ لِلْكَافِرِيْنَ

TRANSLATION

**But if you have not accomplished (it), and you will never accomplish (it), then fear a fire whose fuel is men and stones, (which is) prepared for the unbelievers.**

## TAFSĪR IBN `ABBĀS

(فَإِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا) و هذا مقدم و مؤخر و يقول لن تفعلوا أى لن تقدروا أن تجيئوا بمثله فإن لم تفعلوا ، و فإن لم تقدروا أن تجيئوا (فَاتَّقُوا النَّارَ) فاخشوا النار إن لم تؤمنوا (الَّتِيْ وَ قُوْدُهَا النَّاسُ) حطبها الكفار (وَالْحِجَارَةُ) حجارة الكبريت (أُعِدَّتْ) خلقت و هيئت و اعتدت و قدرت (لِلْكَافِرِيْنَ).

TRANSLATION

**(But if you have not accomplished (it),-and you will never accomplish (it))** And this is a reversal of an antecedant and succeeding clause. 'You will never accomplish it' means you will never be able to produce something like it. **(Then safeguard yourselves against a fire)** Then fear the fire if you do not believe, **(whose fuel is men)** whose firewood are disbelievers, **(and stones)** of sulphur, **(prepared)** created, prepared, ready and destined **(for the unbelievers)**. (Ibn `Abbās n.d.: 5-6)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

TEXT

(فَإِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا) فقد بين لكم الحق .

TRANSLATION

**(But if you have not accomplished (it), and you will never accomplish (it))** since He has clarified the truth to you. (Al-Ṭabarī 1968: 1/168)

### (2) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

TEXT

(اتَّقُوا النَّارَ الَّتِيْ وَ قُوْدُهَا النَّاسُ وَ الْحِجَارَةُ ) أما الحجارة فهى حجارة فى النار من كبريت أسود يعذبون به مع النار .

TRANSLATION

(Safeguard yourselves against a fire whose fuel is men and stones ). As for the stones, they are stones in the Fire (made) of black sulphur with which they will be punished together with the Fire. (Al-Ṭabarī 1968: 1/169)

(3) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad => 'Ikrimah / Sa'īd ibn Jubayr => Ibn `Abbās

TEXT

( أُعِدَّتْ لِلْكَافِرِيْنَ ) : أى لمن كان على مثل ما أنتم عليه بالكفر .

TRANSLATION

(Prepared for the unbelievers) i.e. for those who are engaged in disbelief as you are. (Al-Ṭabarī 1968: 1/169)

## IBN KAΦĪR

(1) CHAIN OF NARRATORS

Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(اتَّقُوا النَّارَ الَّتِيْ وَ قُوْدُهَا النَّاسُ وَالْحِجَارَةُ) أما الحجارة فهى حجارة فى النار من كبريت أسود يعذبون به مع النار .

TRANSLATION

(Safeguard yourselves against a fire whose fuel is men and stones ). As for the stones, they are stones in the Fire (made) of black sulphur with which they will be punished together with the Fire. (Ibn KaΦīr n.d.: 1/57)

## (2) CHAIN OF NARRATORS

Ibn Isĥāq => Muĥammad => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

## TEXT

(أُعِدَّتْ لِلْكَافِرِيْنَ ) : أى لمن كان على مثل ما أنتم عليه بالكفر .

## TRANSLATION

**(Prepared for the unbelievers)** i.e. for those who are engaged in disbelief as you are. (Ibn KaΦīr n.d.: 1/58)

## ANALYSIS

The first isnād in Al-Ŧabarī is from Ibn `Abbās by Muĥammad ibn Ĥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Muĥammad ibn Isĥāq, on the authority of `Ikrimah / Sa`īd ibn Jubayr.

Al-Ŧabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

Tafsīr Ibn `Abbās explicates the Muqaddam and Mu'akhkhar in the first part, then gives the apposition (badal) for فَاتَّقُوا النَّارَ as فاخشوا النار 'fear the fire'; and glosses أُعِدَّتْ as خلقت 'created', هيئت و اعتدت 'prepared', قدرت 'destined'. These explications and glossings are not found in the two tafsīrs.

Al-Ŧabarī paraphrases and explicates the verses by describing الْحِجَارَةُ and لِلْكَافِرِيْنَ. Ibn KaΦīr quotes the same narrations.

## SURAH 2:25

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحَاتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ط
كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا لا قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ لا وَ اُتُوْا بِهٖ
مُتَشَابِهًا ط وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ق وَّ هُمْ فِيْهَا خٰلِدُوْنَ

TRANSLATION

**And convey good news to those who believe and do good deeds; that for them is Paradise beneath which rivers flow. Whenever they are provided a portion of fruit therefrom as sustenance, they shall say: 'This is what was provided to us before'. They shall be given it as a similitude. And for them therein shall be pure mates, and therein shall they abide forever.**

## TAFSĪR IBN `ABBĀS

ثم ذكر كرامة المؤمنين فى الجنة فقال(وَبَشِّرِ الَّذِيْنَ امَنُوْا) بمحمد صلى الله عليه و سلم (وَعَمِلُوْا الصَّلِحَاتِ) الطاعات فيما بينهم و بين ربهم و يقال الصالحات من الأعمال (اَنَّ لَهُمْ) بأن لهم (جَنَّاتٍ) بساتين (تَجْرِىْ مِنْ تَحْتِهَا) من تحت شجرها و مساكنها (الاَنْهَارُ) أنهار الخمر واللبن والعسل والماء (كُلَّمَا رُزِقُوْا مِنْهَا) كلما أطعموا فيها فى الجنة (مِنْ ثَمَرَةٍ) من ألوان الثمرات (رِّزْقًا) طعاما (قَالُوْا هَذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ) أطعمنا من قبل هذا (وَ اُتُوْا بِهِ) جيئوا به بالطعام (مُتَشَابِهًا) فى اللون مختلفا فى الطعام (وَلَهُمْ فِيْهَآ) فى الجنة (اَزْوَاجٌ) جوار (مُّطَهَّرَةٌ) مهذبة من الحيض و الأدناس (وَّ هُمْ فِيْهَا) فى الجنة (خَالِدُوْنَ) دائمون لا يموتون و لا يخرجون .

TRANSLATION

He then mentions the honour of the believers in Paradise by saying **(And convey good news to those who believe)** in Muḥammad (peace be upon him) and the Qur´ān **(and do good deeds)** which are pious deeds among themselves and with their Lord [And it has been said that virtues are good deeds], **(that for them)** is **(Paradise)** gardens, **(beneath which flow)** from below the trees and abodes, **(rivers)** i.e. rivers of wine, milk, honey and water. **(Whenever they are provided from it)**, whenever they are served (food) in Paradise, **(a portion of fruit)** of the different kinds of fruit, **(as sustenance)** i.e. food, **(they say: 'This is what was provided to us before')** we were provided (this) food before. **(They shall be given it)** they will be provided with food, **(resembling it)** of the different kinds of food. **(And for them therein)** in Paradise, **(are pure mates)** i.e. there will be **(mates/spouses)** partners, purified of menstruation and impurity. **(And therein shall they)**, in Paradise, **(abide forever)** eternally and they will neither die nor be evicted. (Ibn `Abbās n.d.: 6)

## AL-ŦABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(هَـذَا الَّـذِيْ رُزِقْـنَا مِنْ قَبْلُ) قال : إنهم أتوا بالثمرة فى الجنة . فلما نظروا إليها ، قالوا : هذا الذى رزقنا من قبل فى الدنيا .

### TRANSLATION

**(This is what was provided to us before)** means they will be provided fruit in Paradise, and when they see it they will say: 'This is what we were provided before this in the world.' (Al-Ŧabarī 1968: 1/171)

### (2) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(وَ أُتُوْا بِهِ مُتَشَابِهًا ) فى اللون و المرأى ، و ليس يشبه الطعم .

### TRANSLATION

**(They shall be given it as a similitude)** i.e. in colour and resemblance, while there is a difference in taste. (Al-Ŧabarī 1968: 1/173)

### (3) CHAIN OF NARRATORS

`Abbās ibn Muḥammad => Muḥammad ibn `Abīd => Al-A`maš => Abī Φibyān => Ibn `Abbās

### TEXT

ليس فى الدنيا من الجنة شئ إلا الأسماء .

**TRANSLATION**

There is nothing of Paradise in the world except names. (Al-Ṭabarī 1968: 1/174)

**(4) CHAIN OF NARRATORS**

Mūsā ibn Hārun => `Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

أما (اَزْوَاجٌ مُّطَهَّرَةٌ) فإنهن لا يحضن و لا يحدثن و لا يتنخمن .

**TRANSLATION**

As for **(pure mates)** they do not menstruate, defecate or spit out. (Al-Ṭabarī 1968: 1/174)

**(5) CHAIN OF NARRATORS**

Al-MuΦannā => `Abd Allah ibn Śāliḥ => Mu`āwiyah ibn Śāliḥ =>`Alī ibn Abī Ṭalḥah => Ibn `Abbās

**TEXT**

(اَزْوَاجٌ مُّطَهَّرَةٌ) يقول : مطهرة من القذ ر و الأذى .

**TRANSLATION**

**(Pure mates)** means they are purified from impurity and defilement. (Al-Ṭabarī 1968: 1/175)

## IBN KAΦĪR

**(1) CHAIN OF NARRATORS**

Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(هَـٰذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ) قال : إنهم أتوا بالثمرة فى الجنة . فلما نظروا إليها ، قالوا : هذا الذى رزقنا من قبل فى الدنيا .

TRANSLATION

(This is what was provided to us before) means they will be provided fruit in Paradise, and when they see it they will say: 'This is what we were provided before this in the world.' (Ibn KaΦīr n.d.: 1/59)

(2) CHAIN OF NARRATORS

Ibn Jarīr => Al-Suddī (in his exegesis) => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(وَ أُتُوْا بِهِ مُتَشَابِهًا ) يعنى فى اللون و المرأى ، و ليس يشبه فى الطعم .

TRANSLATION

(They shall be given it as a similitude) i.e. in colour and resemblance, while there is a difference in taste. (Ibn KaΦīr n.d.: 1/59)

(3) CHAIN OF NARRATORS

Ibn Abī Ṭalḥah => Ibn `Abbās

TEXT

(اَزْوَاجٌ مُّطَهَّرَةٌ) يقول : مطهرة من القذ ر و الأذى .

TRANSLATION

(Pure mates) means they are purified from impurity and defilement. (Ibn KaΦīr n.d.: 1/59)

## ANALYSIS

Al-Ṭabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr

mentions Al-Suddī (No.1) and Ibn Jarīr (No.2), on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by `Abbās ibn Muḥammad, on the authority of Abī Φibyān

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Al-MuΦannā ibn Ibrāhīm, on the authority of Alī ibn Abī Ŧalḥah. The narration is not quoted by Ibn KaΦīr .

Tafsīr Ibn `Abbās gives a description (śifah) of believers, and paraphrases and explicates the verse. Then he glosses the words الصَّالِحَاتِ as الطاعات , جَنَّاتٍ as مُطَهَّرَةٌ as مهذبة , جيئوا as أُتُوْا , أطعمنا as رُزِقْنَا , طعاما as رِزْقًا , أطعموا as رُزِقُوْا , بساتين and خَالِدُوْنَ as دائمون . There is no glossing of these words in the other two tafsīrs .

Al-Ŧabarī used the connectives /stage direction - qāla, qālū and yaqūlu, while he explicates and gives a description (śifah) of اَزْوَاجٌ مُّطَهَّرَةٌ 'pure mate'. Ibn KaΦīr quotes the same narrations.

## SURAH 2:26

اِنَّ اللّٰهَ لاَ يَسْتَحْيِ اَنْ يَّضْرِبَ مَثَلاً مَّا بَعُوْضَةً فَمَا فَوْقَهَا ط فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ج وَ اَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلاً م يُضِلُّ بِهٖ كَثِيْرًا لا وَّ يَهْدِىْ بِهٖ كَثِيْرًا ط وَ مَا يُضِلُّ بِهٖ اِلاَّ الْفَاسِقِيْنَ

### TRANSLATION

**Surely Allah is not ashamed to coin a similitude, be it a gnat or something above it. As for those who believe, they know that it is the truth from their Lord; But as for those who disbelieve, they say: 'What is it that Allah means by this parable?' He leads many astray by it and guides many by it. But none does he mislead by it except the transgressors.**

## TAFSĪR IBN `ABBĀS

ثم ذكر إنكار اليهود لأمثال القرآن (اِنَّ اللّٰهَ لاَ يَسْتَحْيِ) لا يترك و كيف يستحي من ذكر شيء لو اجتمع الخلائق كلهم على تخليقه ما قدروا عليه لا يمنعه الحياء (اَنْ يَّضْرِبَ مَثَلاً) أن يبين للخلق مثلا (مَا بَعُوْضَةً) فى بعوضة (فَمَا فَوْقَهَا) فكيف ما فوقها يعنى الذباب

والعنكبوت ويقال ما دونها (فَاَمَّا الَّذِيْنَ اٰمَنُوْا) بمحمد و القرآن (فَيَعْلَمُوْنَ اَنَّهُ) يعنى المثل (الْحَقُّ) أى هو الحق (مِنْ رَّبِّهِمْ وَ اَمَّا الَّذِيْنَ كَفَرُوْا) بمحمد و القرآن (فَيَقُوْلُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلاً) أى بهذا المثل قل يا محمد إن اللّه أراد بهذا المثل أنه (يُضِلُّ بِهٖ كَثِيْرًا) من اليهود عن الدين (وَ يَهْدِىْ بِهٖ كَثِيْرًا) من المؤمنين (وَ مَا يُضِلُّ بِهٖ) بالمثل (اِلاَّ الْفَاسِقِيْنَ) اليهود.

**TRANSLATION**

He then mentions the Jews denying the parable of the Qur'ān **(Surely Allah is not ashamed)** He does not leave out and how can He be ashamed of mentioning something which if the entire creation unites to create, they will fail. Impudence does not prevent him **(from coining a similitude)** from expounding a parable to the creation, **(whether of a gnat)** .... **(or anything above it)** ... meaning flies and spiders. It has been said something less than it. **(As for those who believe)** in Muhammad (peace be upon him) and the Qur'ān **(they know that it is)** i.e. the parable, **(the truth)** .. **(from their Lord. And as for those who disbelieve)** in Muhammad (peace be upon him) and the Qur'ān **(they say: 'What is it that Allah means by this parable?')** i.e. by this example. 'Say oh Muhammad! Certainly Allah desires by this parable that **(He leads many astray by it)** i.e. the Jews from the religion. **(And many does He guide by it)** among the believers. **(But none does He mislead by it)** i.e. by the parable, **(except the transgressors)**, the Jews. (Ibn 'Abbās n.d.: 6)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr => Asbāt => Al-Suddī => Abū Mālik => Abū Śālih => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

لما ضرب اللّه هذين المثلين للمنافقين ، يعنى قوله : (مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا ) و قوله : ( اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ) الآيات الثلاث ، قال المنافقون : اللّه أعلى و أجلّ من أن يضرب هذه الأمثال ، فأنزل اللّه (اِنَّ اللّٰهَ لاَ يَسْتَحْيِ اَنْ يَّضْرِبَ مَثَلاً مَّا بَعُوْضَةً ) إلى قوله : (اُوْلٰئِكَ هُمُ الْخَاسِرُوْنَ) .

TRANSLATION

When Allah coined these two similitudes for the hypocrites in His words **(Their parable is the likeness of one who kindled a fire)** and His words: **(Or like a rainstorm from the sky)** in the three verses, the hypocrites said: 'Allah is too Exalted and Sublime to coin these similitudes.' Then Allah revealed **(Surely Allah is not ashamed to coin a similtude, be it a gnat or something above it)** and ending with His words: **(These are the losers)**. (Al-Ṭabarī 1968: 1/177)

## (2) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(يُضِلُّ بِهِ كَثِيْرًا) يعنى المنافقين (وَ يَهْدِىْ بِهِ كَثِيْرًا) يعنى المؤمنين .

TRANSLATION

**(He leads many astray by it)** i.e. the hypocrites. **(And many does He guide by it)** i.e. the believers. (Al-Ṭabarī 1968: 1/181)

## (3) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

( وَ مَا يُضِلُّ بِهِ اِلاَّ الْفَاسِقِيْنَ ) هم المنافقون .

TRANSLATION

**(But none does he mislead by it except the transgressors).** They are hypocrites. (Al-Ṭabarī 1968: 1/181)

## (4) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Ibn Isḥāq => Dāwūd ibn Al-Ḥusayn => 'Ikrimah, servant of Ibn 'Abbās => Ibn 'Abbās

**TEXT**

لما ضرب الله هذين (بِمَا كَانُوا يَفْسُقُوْنَ) أى بما بعدوا عن أمرى .

**TRANSLATION**

Allah coined these two parables (for their transgression) i.e. for their distancing from my commandments. (Al-Ṭabarī 1968: 1/182)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī (in his exegesis) => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

لما ضرب الله هذين المثلين للمنافقين ، يعنى قوله : (مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْا قَدْ نَارًا) و قوله : ( اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ) الآيات الثلاث ، قال المنافقون : الله أعلى و أجلّ من أن يضرب هذه الأمثال ، فأنزل الله هذه الآية إلى قوله تعالى (أُوْلَئِكَ هُمُ الْخَاسِرُوْنَ) .

**TRANSLATION**

When Allah coined these two similitudes for the hypocrites in His words: (Their parable is the likeness of one who kindled a fire) and His words: (Or like a rainstorm from the sky) in the three verses, the hypocrites said: 'Allah is too Exalted and Sublime to coin these similitudes.' Then Allah revealed: (Surely Allah is not ashamed to coin a similtude, be it a gnat or something above it) and ending with His words: (These are the losers). (Ibn KaΦīr n.d.: 1/60)

### (2) CHAIN OF NARRATORS

Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(يُضِلُّ بِهِ كَثِيْرًا) يعنى المنافقين (وَ يَهْدِىْ بِهِ كَثِيْرًا) يعنى المؤمنين .

TRANSLATION

**(He leads many astray by it)** i.e. the hypocrites. **(And many does He guide by it)** meaning the believers. (Ibn KaΦīr n.d.: 1/61)

(3) CHAIN OF NARRATORS

Rabī` ibn `Anas => Ibn Jurayj => Mujāhid => Ibn `Abbās

**TEXT**

(وَ مَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِيْنَ ) فسقوا فأضلهم الله على فسقهم .

**TRANSLATION**

**(But none does he mislead by it except the transgressors).** They transgressed and Allah (let) them wander in their transgression (Ibn KaΦīr n.d.: 1/61).

## ANALYSIS

Al-Ṭabarī (No.1, 2 and 3) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr (No.1 and 2) mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. This narration is not found in Ibn KaΦīr.

The isnād in Ibn KaΦīr narrates from Ibn `Abbās by Rabī` ibn Anas, on the authority of Ibn `Abbās.

Tafsīr Ibn `Abbās gives the asbāb al-nuzūl and then explicates and paraphrases the Qur'anic words. It uses the connective ya`nī, ay and yuqāl, giving the description (ṣifah) and referents of فَمَا فَوْقَهَا, اٰمَنُوْا and كَفَرُوْا .

Al-Ṭabarī and Ibn KaΦīr have the same narration (No.1), giving the asbāb al-nuzūl and using the connective ya`nī with the criticism by the hypocrites and its reply from Allah.

The narrations of Al-Ṭabarī (No.2) and Ibn KaΦīr (No.2) use the connective ya`nī, and then mention the referents as hypocrites and believers respectively.

In the next narration Al-Ṭabarī (No.4) uses the connective ay and explicates it.
Ibn KaΦīr (No.4) paraphrases the verse.

## SURAH 2:27

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْ بَعْدِ مِيْثَاقِهٖ ص وَ يَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖ اَنْ يُّوْصَلَ وَ يُفْسِدُوْنَ فِى الْاَرْضِ ط اُولٰٓئِكَ هُمُ الْخَاسِرُوْنَ

### TRANSLATION

**Those who break the covenant of Allah after its confirmation; And sever what Allah has commanded should be joined and spread mischief in the land, they shall be the losers.**

## TAFSĪR IBN `ABBĀS

(الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ) فى هذا النبى صلى اللّه عليه و سلم (مِنْ بَعْدِ مِيْثَاقِهٖ) تغليظة و تشديده و تأكيده (وَ يَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖ) من الإيمان و الأرحام (اَنْ يُّوْصَلَ) بمحمد (وَ يُفْسِدُوْنَ فِى الْاَرْضِ) بتعويق الناس عن محمد صلى اللّه عليه و سلم والقرآن (اُولٰٓئِكَ هُمُ الْخَاسِرُوْنَ) المغبونون بذهاب الدنيا والآخرة .

### TRANSLATION

**(Those who break the covenant of Allah)** about this Prophet (peace be upon him), **(after its confirmation)** i.e its swearing, ratification and certainty, **(and sever what Allah has commanded)...(that it be linked)** to Muḥammad (peace be upon him) through faith and blood. **(And spread mischief in the land)** by preventing the people from Muḥammad (peace be upon him) and the Qur'ān. **(They shall be the losers)**, deceived by the passing of this world and the Hereafter. (Ibn 'Abbās n.d.: 6)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Al-Manjab => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

### TEXT

كل شيء نسبه اللّه إلى غير أهل الإسلام من اسم مثل خاسر ، فإنما يعنى به الكفر ، و ما نسبه إلى أهل الإسلام فإنما يعنى به الذنب .

**TRANSLATION**

Everything Allah ascribes to people other than Muslims (people of Islam) by way of a noun such as 'losers', He means 'disbelief'. Whatever He ascribes to the Muslims, He means 'sin'. (Al-Ŧabarī 1968: 1/185)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Đaħħāk => Ibn `Abbās

**TEXT**

كل شيء نسبه اللّه إلى غير أهل الإسلام من اسم مثل خاسر ، فإنما يعنى به الكفر ، و ما نسبه إلى أهل الإسلام فإنما يعنى به الذنب .

**TRANSLATION**

Everything Allah ascribes to people other than Muslims (people of Islam) by way of a noun such as 'losers,' He means 'disbelief.' Whatever He ascribes to the Muslims, He means 'sin.' (Ibn KaΦīr n.d.: 1/61)

## ANALYSIS

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Al-Manjab, on the authority of Al-Đaħħāk. The same narration is quoted by Ibn KaΦīr directly from Al-Đaħħāk.

Tafsīr Ibn `Abbās paraphrases the Qur´ānic words and mentions the referents of the verse. The same is not found in the other two tafsīrs.

Al-Tabari and Ibn Ibn KaΦīr explicate the word خَاسِر, using the connective ya`nī and mentioning the referents as associated with 'disbelief.'

## SURAH 2:28

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَ كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ج ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ

**TRANSLATION**

**How can you disbelieve in Allah, when you were dead and He gave you life; then He will cause you to die and give you life; then to Him you will return.**

## TAFSĪR IBN `ABBĀS

(كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ) على وجه التعجيب (وَ كُنْتُمْ اَمْوَاتًا) نطفا فى أصلاب آبائكم (فَاَحْيَاكُمْ) فى أرحام أمهاتكم (ثُمَّ يُمِيْتُكُمْ) عند انقطاع آجالكم (ثُمَّ يُحْيِيْكُمْ) للبعث (ثُمَّ اِلَيْهِ تُرْجَعُوْنَ) فى الآخرة فيجزيكم بأ عمالكم .

**TRANSLATION**

**(How can you disbelieve in Allah)** is a form for arousing amazement **(when you were dead),** sperm in the loins of your fathers, **(He gave you life)** in the wombs of your mothers. (Then He will cause you to die) at the termination of your appointed time. **(And again bring you to life)** for resurrection. **(Then to Him will you return)** in the Hereafter and He will reward you according to your actions. (Ibn 'Abbās n.d.: 6)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Al-Manjab => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

(كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَ كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ) يقول : لم تكونوا شيئا فخلقكم ثم يميتكم ثم يحييكم يوم القيامة .

**TRANSLATION**

**(How can you disbelieve in Allah, when you were dead He gave you life; then He will cause you to die, and then give you life)** meaning you were nothing, then He created you, then He shall cause you to die, then He shall give you life on the Day of Resurrection. (Al-Ŧabarī 1968: 1/185)

### (2) CHAIN OF NARRATORS

Al-Manjab => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

فـى قوله : (أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ) قال كنتم ترابا قبل أن يخلقكم فهذه ميتة ، ثم أحـياكم فخلقكـم فهـذه إحـياءة ، ثـم يميـتكم فترجعون إلى القبور ، فهذه ميتة أخرى ، ثم يبعـثكم يوم القيامة ، فهذه إحياءة فهما ميتتان و حياتان ، فهو قوله : (كَيْفَ تَكْفُرُوْنَ بِاللَّهِ وَ كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ) .

**TRANSLATION**

Concerning His words: **(You have caused us to die twice, and You granted us life twice)** (Qur'ān 40:11) he said 'You were dust before He created you, this is a (kind) of death; Then He granted you life and created you, this is (a kind of) life. Then He will cause you to die and you shall return to the grave, this is another (kind of) death. Then He shall resurrect you on the Day of Resurrection, this is (another kind of) life. These are two kinds of death and life.' These are His words: **(How can you disbelieve in Allah, when you were dead and He gave you life; then He will cause you to die, and He will give you life; then to Him you will return)**. (Al-Ṭabarī 1968: 1/186-187)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Ibn Jurayj => `Aṭā' => Ibn `Abbās

**TEXT**

( كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ) : أمواتـا فـى أصلاب آبائكم لم تكونوا شيئا حتى خلقكم ثم يميـتكم موتـة الحـق ثـم يحيـيكم حـين يبعـثكم قـال و هى مثل قوله تعالى : (أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ ) .

**TRANSLATION**

**(You were dead and He gave you life)**: Non-existent in the loins of your father, and you were nothing until He created you. He shall cause you to die and He shall then give you life on the Day of Resurrection. This is similar to His (the Exalted's) words: **(You have caused us to die twice, and You granted us life twice )**. (Qur'ān 40:11) (Ibn KaΦīr n.d.: 1/62)

## (2) CHAIN OF NARRATORS

Al-Manjab => Bišr ibn `Ammār => Abī Rauq => Al-Đaħħāk => Ibn `Abbās

### TEXT

فـى قولـه : (أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ) قال كنتم ترابا قبل أن يخلقكم فهذه ميتة ، ثم أحياكم فخلقكـم فهـذه إحـياءة ، ثـم يميتكم فترجعون إلى القبور ، فهذه ميتة أخرى ، ثم يبعـثكم يوم القيامة ، فهذه إحياءة فهما ميتتان و حياتان ، فهو قوله : (كَيْفَ تَكْفُرُوْنَ بِاللَّهِ وَ كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيكُمْ ) .

### TRANSLATION

Concerning His words: **(You have caused us to die twice, and You granted us life twice)**. (Qur´ān 40:11): meaning 'you were dust before He created you, this is a (kind) of death; Then He granted you life and created you, this is (a kind of) life. Then He will cause you to die and you shall return to the grave, this is another (kind of) death. Then He shall resurrect you on the Day of Resurrection, this is (another kind of) life. These are two kinds of death and life.' These are His words: **(How can you disbelieve in Allah, when you were dead and He gave you life; then He will cause you to die, and He will give you life; then to Him you will return)**. (Ibn KaΦīr n.d.: 1/62)

## (3) CHAIN OF NARRATORS

Al-Suddī (with his isnād)=> Abī Mālik => Abī Ṣāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

هكذا روى .

### TRANSLATION

The same narration ( No.2 above ). (Ibn KaΦīr n.d.: 1/62)

## ANALYSIS

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Al-Manjab, on the authority of Al-Đaħħāk.

Ibn KaΦīr has an isnād from Ibn `Abbās by Ibn Jurayj, on the authority of `Atā'.

Tafsīr ibn `Abbās explicates and paraphrases the Qur'ānic words. The explication differs from the other two tafsīrs.

Al-Ṭabarī uses the connective and stage direction – yaqūlu – and then continues to paraphrase the verse.

Al-Ṭabarī (No.2) uses the connective and stage direction – qāla – and explicates the verse. The same narration is found in Ibn KaΦīr.

Ibn KaΦīr paraphrases the verse.

## SURAH 2:29

هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِيْ الاَرْضِ جَمِيْعًا ن ثُمَّ اسْتَوى اِلى السَّمآءِ فَسَوّٰهُنَّ سَبْعَ سَمَاوَاتٍ ط وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

### TRANSLATION

**He it is Who created for you all that is in the earth, then He rose up to the Heavens and fashioned them into seven heavens; He is the Knower of all things.**

## TAFSĪR IBN `ABBĀS

ثم ذكر منه عليهم فقال (هُوَ الَّذِيْ خَلَقَ لَكُمْ) سخرلكم (مَا فِيْ الاَرْضِ) من الدواب والنبات و غير ذلك (جَمِيْعًا) منة منه (ثُمَّ اسْتَوى اِلى السَّمآءِ) أى ثم عمد إلى خلق السماء (فَسَوّٰهُنَّ) فجعلهن (سَبْعَ سَمَوَاتٍ) مستويات على الأرض (وَهُوَ بِكُلِّ شَيْءٍ) من خلق السموات والأرض (عَلِيْمٌ) .

### TRANSLATION

Then He mentioned His grace upon them and said: **(He it is Who created for you)** i.e. made subservient to you **(all that is in the earth)** from the animals, plants, etc., **(all)** as grace from Him. **(Then He rose up to the Heavens)** i.e., He undertook creating the Heavens, **(and fashioned them).** He then made them **(as seven Heavens)** erected on this earth. **(He is of all things)** created in the Heavens and Earth **(a Knower)**. (Ibn 'Abbās n.d.: 6)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Ṣāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِيْ الأَرْضِ جَمِيْعًا ثُمَّ اسْتَوى إلى السَّمآءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ)
قال : إن اللّه تبارك و تعالى كان عرشه على الماء ، و لم يخلق شيئا غير ما خلق قبل الماء ، فلما أراد أن يخلق الخلق أخرج من الماء دخانا ، فارتفع فوق الماء فسما عليه ، فسماه سماء ، ثم أيبس الماء فجعله أرضا واحدة ، ثم فتقها فجعل سبع أرضين فى يومين فى الأحد و الإثنين ، فخلق الأرض على حوت ، والحوت هو النون الذى ذكره اللّه فىالقرآن (ن والقَلَم) والحوت فى الماء و الماء على ظهر صفاة ، و الصفاة على ظهر ملك ، والملك على صخرة ، والصخرة في الريح ؛ و هى الصخرة التى ذكر لقمان ليست فى السماء و لا فى الأرض ، فتحرّك الحوت فاضطرب ، فتزلزلت الأرض ، فأرسى عليها الجبال فقرّت ، فالجبال تفخر على الأرض ، فذلك قوله : (وَ جَعَلَ لَهَا رَوَاسِيَ أنْ تَمِيدَ بِكُمْ ) و خلق الجبال فيها و أقوات أهلها و شجرها و ما ينبغى لها فى يومين فى الثلاثاء و الأربعاء ، و ذلك حين يقول (أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِى خَلَقَ الأَرْضَ فِى يَوْمَيْنِ وَ تَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ وَ جَعَلَ فِيهَا رَوَاسِى مِنْ فَوقِهَا وَ بَارَكَ فِيهَا ) يقول : أنبت شجرها (وَ قَدَّ رَ فِيهَا أَقْوَاتَهَا) يقول أقواتها لأهلها (فِى أَرْبَعَةِ أَيَّامٍ سَوَاء لِلسَّائِلِينَ) يقول : قل لمن يسألك هكذا الأمر (ثُمَّ اسْتَوَى إلَى السَّمَاءِ ، وَ هِيَ دُخَانٌ) و كان ذلك الدخان من تنفس الماء حين تنفس ، فجعلها سماء واحدة ، ثم فتقها فجعلها سبع سموات فى يومين فى الخميس و الجمعة ، و إنما سمى يوم الجمعة لأنه جمع فيه خلق السموات و الأرض (وَ أَوْحَى فِى كُلِّ سَمَاءٍ أَمْرَهَا) قال : خلق فى كل سماء خلقها من الملائكة و الخلق الذى فيها ، من البحار و جبال البرد و ما لا يعلم ، ثم زين السماء الدنيا بالكواكب ، فجعلها زينة و حفظا تحفظ من الشياطين ، فلما فرغ من خلق ما أحبّ

استوى على العرش ، فذلك حين يقول : خلق السموات و الأرض فى ستة أيام ، يقول : (كَانَتَا رَتْقًا فَفَتَقْنَا هُمَا) .

**TRANSLATION**

**(He it is Who created for you all that is in the earth, then He directed Himself to the Heaven, and fashioned it as seven Heavens )** The Throne of Allah was on the water, and He had not created anything apart from what He created before the water. When He wished to create (His) creation, He brought forth vapour from the water, and it rose above the water and was over it, and He called it 'the Heavens.' Then He dried the water and made it a single earth; then He split it up and made seven earths in two days, Sunday and Monday. He created the earth on a whale, and the whale was 'Nūn,' which Allah has mentioned in the Qur'ān, **(Nūn, by the Pen)** (Qur'ān 68:1). The whale was in the water, and the water was on the back of a rock, and the rock on the back of the angel, the angel on the stone and the stone was in the wind. It is the stone mentioned by Luqmān which is neither in the Heavens nor in the earth. Then the whale moved and became agitated, the earth trembled and He anchored mountains firmly upon it and stabilised it, and the mountains glory over the earth. This is what He said: **(And He cast stable mountains, lest it shakes with you)** (Qur'ān 16:15 and 31:10). He created mountains therein, and sustenance for its inhabitants, and its trees and what was needed within two days, on Tuesday and Wednesday. Concerning this, He says: **(Do you disbelieve in Him, Who created the earth in two days; and you set up rivals to Him Who is the Lord of the worlds ? And He cast therein firm mountains over it and blessed it)** meaning 'He caused trees to grow,' **(and decreed therein its sustenance)** meaning 'Sustenance for its inhabitants,' **(in four days, equal to the seekers)** meaning 'Say to those who ask you about this matter.' **(Then He rose up to the Heavens when it was vapour)** (Qur'ān 41:9-11). This vapour was from the exhalation of the water when it exhaled, and He made it a single heaven. Then He opened it up and made Seven Heavens in two days, Thursday and Friday. He called it Friday (Yawm ul-Jum'ah), because He brought together (jama'a) the creation of the Heavens and the earth. **(And He inspired in every Heaven His commandments)** (Qur'ān 42:12), meaning that He created in every heaven its creatures - the angels and creatures which are in it, the sea, mountains, hail and what is unknown. Then He adorned the lowest Heaven with stars, making it a decoration and a protection, a defence against the devil (Satan). When He completed the creation that He wanted, He rose upon HisThrone. And this is His saying: **((He) created the heavens and the Throne in six days)** (Qur'ān 7:54), and **(they were a mess patched up and We split them)** (Qur'ān 21:30). (Al-Ṭabarī 1968: 1/194)

**(2) CHAIN OF NARRATORS**

Al-MuΦannā => 'Abd Allah ibn Śāliħ => Mu'āwiyah => 'Alī ibn Abī Ṭalħah =>Ibn 'Abbās

**TEXT**

قال : العالم الذى قد كمل فى علمه .

**TRANSLATION**

The ʿālim (Knower) is one who is perfect in his knowledge. (Al-Ṭabarī 1968: 1/195)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī (in his exegesis) => Abū Mālik => Abū Śāliḥ => Ibn ʿAbbās => Murrah Al-Hamdānī =>Ibn Masʿūd => a group of companions of the Prophet (peace be upon him).

**TEXT**

(هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِيْ الأَرْضِ جَمِيْعًا ثُمَّ اسْتَوى إِلى السَّمآءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ)
قال : إن اللّه تبارك و تعالى كان عرشه على الماء ، و لم يخلق شيئا غير ما خلق قبل الماء ، فلما أراد أن يخلق الخلق أخرج من الماء دخانا ، فارتفع فوق الماء فسما عليه ، فسماه سماء ، ثم أيبس الماء فجعله أرضا واحدة ، ثم فتقها فجعل سبع أرضين فى يومين فى الأحد و الإثنين ، فخلق الأرض على حوت ، والحوت هو النون الذى ذكره اللّه فىالقرآن (ن والقَلَم) والحوت فى الماء و الماء على ظهر صفاة ، و الصفاة على ظهر ملك ، والملك على صخرة ، والصخرة في الريح ؛ و هى الصخرة التى ذكر لقمان ليست فى السماء و لا فى الأرض ، فتحرّك الحوت فاضطرب ، فتزلزلت الأرض ، فأرسى عليها الجبال فقرّت ، فالجبال تفخر على الأرض ، فذلك قوله : (وَ جَعَلَ لَهَا رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ ) و خلق الجبال فيها و أقوات أهلها و شجرها و ما ينبغى لها فى يومين فى الثلاثاء و الأربعاء ، و ذلك حين يقول (أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِى خَلَقَ الأَرْضَ فِى يَوْمَيْنِ وَ تَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ وَ جَعَلَ فِيهَا رَوَاسِى مِنْ فَوقِهَا وَ بَارَكَ فِيهَا ) يقول : أنبت شجرها (وَ قَدَّ رَ فِيهَا أَقْوَاتَهَا) يقول أقواتها لأهلها (فِى أَرْبَعَةِ أَيَّامٍ سَوَاء لِلسَّائِلِينَ) يقول : قل لمن يسألك هكذا الأمر (ثُمَّ اسْتَوَى إِلَى السَّمَاءِ ، وَ هِيَ دُخَانٌ) و

كان ذلك الدخان من تنفس الماء حين تنفس ، فجعلها سماء واحدة ، ثم فتقها فجعلها سبع سموات فى يومين فى الخميس و الجمعة ، و إنما سمى يوم الجمعة لأنه جمع فيه خلق السموات و الأرض (وَ أَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا) قال : خلق فى كل سماء خلقها من الملائكة و الخلق الذى فيها ، من البحار و جبال البرد و ما لا يعلم ، ثم زين السماء الدنيا بالكواكب ، فجعلها زينة و حفظا تحفظ من الشياطين ، فلما فرغ من خلق ما أحبّ استوى على العرش ، فذلك حين يقول : خلق السموات و الأرض فى ستة أيام ، يقول : (كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا) .

**TRANSLATION**

**(He it is Who created for you all that is in the earth, then He directed Himself to the Heaven, and fashioned it as seven Heavens )** The Throne of Allah was on the water, and He had not created anything apart from what He created before the water. When He wished to create (His) creation, He brought forth vapour from the water, and it rose above the water and was over it, and He called it 'the Heavens.' Then He dried the water and made it a single earth; then He split it up and made seven earths in two days, Sunday and Monday. He created the earth on a whale, and the whale was 'Nūn,' which Allah has mentioned in the Qur'ān, **(Nūn, by the Pen)** (Qur'ān 68:1). The whale was in the water, and the water was on the back of a rock, and the rock on the back of the angel, the angel on the stone and the stone was in the wind. It is the stone mentioned by Luqmān which is neither in the Heavens nor in the earth. Then the whale moved and became agitated, the earth trembled and He anchored mountains firmly upon it and stabilised it, and the mountains glory over the earth. This is what He said: **(And He cast stable mountains, lest it shakes with you)** (Qur'ān 16:15 and 31:10). He created mountains therein, and sustenance for its inhabitants, and its trees and what was needed within two days, on Tuesday and Wednesday. Concerning this, He says: **(Do you disbelieve in Him, Who created the earth in two days; and you set up rivals to Him Who is the Lord of the worlds ? And He cast therein firm mountains over it and blessed it)** meaning 'He caused trees to grow,' **(and decreed therein its sustenance)** meaning 'Sustenance for its inhabitants,' **(in four days, equal to the seekers)** meaning 'Say to those who ask you about this matter.' **(Then He rose up to the Heavens when it was vapour)** (Qur'ān 41:9-11). This vapour was from the exhalation of the water when it exhaled, and He made it a single heaven. Then He opened it up and made Seven Heavens in two days, Thursday and Friday. He called it Friday (Yawm ul-Jum`ah), because He brought together (jama`a) the creation of the Heavens and the earth. **(And He inspired in every Heaven His commandments)** (Qur'ān 42:12), meaning that He created in every heaven its creatures - the angels and creatures which are in it, the sea, mountains, hail and what is unknown. Then He adorned the lowest Heaven with stars, making it a decoration and a protection, a defence against the devil (Satan). When He completed the creation that He wanted, He rose upon HisThrone. And this is His saying: **((He) created the heavens and the Throne in six days)** (Qur'ān 7:54), and **(they were a mess patched up and We split them)** (Qur'ān 21:30). (Ibn KaΦīr n.d.: 1/63)

## (2) CHAIN OF NARRATORS

Al-Bukhārī => Ibn `Abbās

### TEXT

أن ابن عباس سئل عن هذا بعينه ، فأجاب بأنّ الأرض خلقت قبل السماء و أنّ الأرض إنما دحيت بعد خلق السماء .

### TRANSLATION

Ibn `Abbās was questioned concerning this matter in particular and he answered: 'The earth was created before the Heavens and the earth was spread out after the creation of the Heavens.' (Ibn KaΦīr n.d.: 1/64)

## ANALYSIS

Al-Ṭabarī (No.1) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr (No.1) mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Al-MuΦannā ibn Ibrāhīm, on the authority of Alī ibn Abī Ṭalḥah. The narration is not quoted by Ibn KaΦīr, while Ibn KaΦīr has a narration from Ibn `Abbās by Al-Bukhārī.

Tafsīr ibn `Abbās glosses the words خَلَقَ لَكُمْ as سخر لكم and فَسَوَّاهُنَّ as فجعلهن .

It mentions the referents from the inhabitants of the earth. It then uses the connective ay and explicates the words. The explication differs from the other two tafsīrs.

Al-Ṭabarī uses the connective and stage direction – qāla – giving the description of the beginning of creation, quoting other Qur'ānic verses on the process and duration of the creation. The same narration is found in Ibn KaΦīr.

Al-Ṭabarī (No.2) defines the word العالم . The narration is not found in Ibn KaΦīr.

Ibn KaΦīr has a single narration from Al-Bukhārī giving the sequence in creation.

## SURAH 2:30

وَ اِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ اِنِّىْ جَاعِلٌ فِىْ الاَرْضِ خَلِيْفَةً ط قَالُوْآ اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَ يَسْفِكُ الدِّمَآءَ ج وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ ط قَالَ اِنِّىْ اَعْلَمُ مَا لاَ تَعْلَمُوْنَ

### TRANSLATION

**And when your Lord said to the angels: "Indeed I am about to place a representative in the earth." They said: "Will You place therein one who spreads mischief in it and shed blood? While we celebrate Your Praise and extol Your Holiness?" He said: "Surely I know what you do not know."**

## TAFSĪR IBN `ABBĀS

ثم ذكر قصة الملائكة الذين أمروا بالسجود لآدم فقال (وَ اِذْ قَالَ) و قد قال (رَبُّكَ لِلْمَلاَئِكَةِ) الذين كانوا فى الأرض (اِنِّىْ جَاعِلٌ) خالق أخلق (فِىْ الاَرْضِ) من الأرض (خَلِيْفَةً) بدلا منكم (قَالُوْآ اَتَجْعَلُ فِيْهَا) أتخلق فيها (مَنْ يُّفْسِدُ فِيْهَا) بالمعاصى (وَ يَسْفِكُ الدِّمَآءَ) بالظلم (وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ) نصلى لك بأمرك (وَ نُقَدِّسُ لَكَ) و نذكرك بالطهارة (قَالَ اِنِّىْ اَعْلَمُ) ما يكون من ذلك الخليفة (مَا لاَ تَعْلَمُوْنَ).

### TRANSLATION

He then mentions the story of the angels who were commanded to prostrate before Ādam, and He said: **(And when [He] said)** ... **(Your Lord to the angels)** who were in the earth, **(Indeed I am about to place)**, make **(in the earth)** [from the earth] **(a representative)** replacing you. **(They said: 'Will You place therein')** i.e. will you create therein **(one who spreads mischief in it)** by disobedience **(sheds blood?)** by oppression **(while we celebrate Your praise)** we pray to you on your command, **(and extol Your holiness)** and remember You with purity. **(He said: 'Surely I know')** what shall result from that representative **(what you do not know)**. (Ibn 'Abbās n.d.: 6-7)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Abu Kurayb => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

أوّل من سكن الأرض الجنّ ، فأفسدوا فيها ، و سكفوا فيها الدماء ، و قتل بعضهم بعضا ، قـال : فبعـث اللّـه إلـيهم إبلـيس فى جند من الملائكة ، فقتلهم إبليس و من معه ، حتى ألحقهـم بجزائـر الـبحور و أطـراف الجبال ؛ ثم خلق آدم فأسكنه إيها ، فلذلك قال : (إِنِّىْ جَاعِلٌ فِىْ الاَرْضِ خَلِيْفَةً).

**TRANSLATION**

The first to inhabit the earth were the Jinn. They spread corruption thereon and shed blood and killed one another. So Allah sent Iblīs against them with an army of angels. Iblīs and those with him killed them and until He made them link up to the islands of the oceans and the summits of the mountains. Then He created Ādam and settled him thereon. That is why He said: **(Indeed I am about to place a representative in the earth)**. (Al-Ŧabarī 1968: 1/199)

**(2) CHAIN OF NARRATORS**

Mūsā ibn Hārun => `Amr ibn Ħammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

إن اللّـه جـل ثـناؤه قال للملائكة (إِنِّىْ جَاعِلٌ فِىْ الاَرْضِ خَلِيْفَةً) قالوا : ربنا و ما يكون ذلـك الخلـيفة ؟ قـال: يكـون له ذريـة يفسدون فى الأرض و يتحاسدون و يقتل بعضهم بعضا .

**TRANSLATION**

The Almighty Allah said to the angels: **(Indeed I am about to place a representative on the earth)**. They said: 'Our Lord, who will this representative (khalīfah) be?' He said: 'He will have descendants who will spread corruption on the earth, envy one another and kill one another.' (Al-Ŧabarī 1968: 1/200)

**(3) CHAIN OF NARRATORS**

Abu Kurayb => `Uϕmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaħħāk => Ibn `Abbās

**TEXT**

كـان إبلـيس مـن حـىّ من أحياء الملائكة ، يقال هم الجن خلقوا من نار السموم من بين الملائكـة ، قال : و كان اسمه الحا رث ، قال : و كان خازنا من خزائن الجنة ، قال : و خلقت الملائكـة كـلهم من نور غير هذا الحىّ ، قال : و خلقت الجنّ الذين ذكروا فى القرآن من مـارج مـن نار ، و هو لسان النار الذى يكون فى طرفها إذا ألهبت ، قال : و خلق الإنسان مـن طـين ، فأوّل من سكن الأرض الجنّ ، فأفسدوا فيها و سكفوا الدماء ، و قتل بعضهم بعضـا ؛ قال : فبعث اللّه إليهم إبليس فى جند من الملائكة ، و هم هذا الحىّ الذين يقال لهـم الجـنّ ، فقتـلهم إبليس و من معه حتى ألحقهم بجزائر البحور و أطراف الجبال ، فلما فعل إبليس ذلك اغترّ فى نفسه ، و قال : قد صنعت شيئا لم يصنعه أحد ، قال : فاطلع اللّه على ذلك من قلبه ، و لم تطلع عليه الملائكة الذين كانوا معه ، فقال اللّه للملائكة الذين معـه : (**اِنِّـىْ جَاعِلٌ فِىْ الاَرْضِ خَلِيْفَةً**) فقالت الملائكة مجيبين له ( **اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِـيْهَا وَ يَسْـفِكُ الدِّمَـآءَ**) كمـا أفسدت الجن و سفكت الدماء ، و إنما بعثنا عليهم لذلك ، فقال : (**اِنِّىْ اَعْلَمُ مَا لاَ تَعْلَمُوْنَ**) يقول : إنى قد اطلعت من قلب إبليس على ما لم تطلعوا عليه من كبره و اغتراره ، قال : ثم أمر بتربة آدم فرفعت ، فخلق اللّه آدم من طين لازب ، والـلازب : اللزج الصلب من حمإ مسنون منتن ، قال : و إنما كان حمأ مسنونا بعد التراب ، قـال : فخلـق مـنه آدم بـيده ، قـال : فمكث أربعين ليلة جسدا ملقى ، فكان إبليس يأتيه فيضـربه بـرجله فيصلصـل : أى فيصوّت ، قال : فهو قول اللّه : ( **مِنْ صَلْصَالٍ كَالفَخَّارِ**) يقـول : كالشـئ المـنفوخ الذى ليس بصمت ، قال ثم يدخل فى فيه ، و يخرج من فيه ، ثم يقـول : لسـت شـيئا للصلصـلة ، و لشـئ خلقت لئن سلطت عليك لأهلكنك ، و لئن سلطت علىّ لأعصينك ، قال: فلما نفخ اللّه فيه من روحه ، انتهت النفخة من قبل رأسه، فجعـل لا يجـرى شىء منها فى جسده إلا صار لحما و دما ، فلما انتهت النفخة إلى سرّته نظـر إلى جسـده ، فأعجبه ما رأى من حسنه ، فذهب لينهض فلم يقدر ، فهو قول اللّه (**وَ كَـانَ الإِنْسَـانُ عَجُـولاً**) قـال : ضـجرا لا صـبر له على سرّاء و لا ضرّاء . قال : فلما تمت الـنفخة فى جسده ، عطس فقال : الحمد للّه رب العالمين ، بالهام من اللّه تعالى ، فقال اللّه لـه : يـرحمك اللّه يا آدم ، قال : ثم قال اللّه للملائكة الذين كانوا مع إبليس خاصة دون

الملائكة الذين فى السموات : اسجدوا لآدم كلهم أجمعون إلا إبليس أبى واستكبر لما كان حدّث به نفسه من كبره و اغتراره ، فقال : لا أسجد له و أنا خير منه و أكبر سنا و أقوى خلقا خلقتنى من نار و خلقته من طين ، يقول : إن النار أقوى من الطين ، قال : فلما أبى إبليس أن يسجد أبلسه اللّه ، و آيسه من الخير كله ، و جعله شيطانا رجيما عقوبة لمعصية، ثم علم آدم الأسماء كلها ، و هى هذه الأسماء التى يتعارف بها الناس إنسان و دابة و أرض و سهل و بحر و جبل و حمار ، و أشباه ذلك من الأمم و غيرها ، ثم عرض هذه الأسماء على أولئك الملائكة ، يعنى الملائكة الذين كانوا مع إبليس خلقوا من نار السموم، و قال لهم (اَنْبِؤُنِيْ بِاَسْمَآءِ هٰؤُلَآءِ) يقول : أخبرونى بأسماء هؤلاء (اِنْ كُنْتُمْ صَادِقِيْنَ) أنكم تعلمون أنى أجعل فى الأرض خليفة ، قال : فلما علمت الملائكة مؤاخذة اللّه عليهم فيما تكلموا به من علم الغيب الذى لا يعلمه غيره الذى ليس لهم به علم ، قالوا سبحانك تنزيها للّه من أن يكون أحد يعلم الغيب غيره ، تبنا إليك لا علم لنا إلا ما علمتنا ، تبريا منهم من علم الغيب ، إلا ما علمتنا كما علمت آدم ، فقال : (يَآ آدَمُ اَنْبِئْهُمْ بِاَسْمَآئِهِمْ) يقول : أخبرهم بأسمائهم (فَلَمَّآ اَنْبَاَهُمْ بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ) أيها الملائكة خاصة (اِنِّىْ اَعْلَمَ غَيْبَ السَّمَاوَاتِ وَالاَرْضِ) و لا يعلمه غيرى (وَ اَعْلَمُ مَا تُبْدُوْنَ) يقول : ما تظهرون (وَمَا كُنْتُمْ تَكْتُمُوْنَ) يقول : أعلم السرّ كما أعلم العلانية ، يعنى ما كتم إبليس فى نفسه من الكبر والاغترار .

**TRANSLATION**

Iblīs was from a tribe of the angels known as al-Jinn, who were created from the fire of Samūm from among the angels. (...) His name was Al- Ħārith. (...) He was one of the custodians of Paradise. (...) All the angels were created from light besides this tribe. (...) The jinn, who were mentioned in the Qur'ān, were created from a smokeless fire, which is the tongue of the fire that is on the tip (of the flame) when it flares up. Man was created from clay. The first to inhabit the earth were the jinn and they spread corruption and shed blood, and killed one another. (...) Then Allah sent Iblīs to them with an army of angels; they were the tribe which was called Al-Jinn. Then Iblīs and those with him killed them and made them reach as far as the islands of oceans and the summits of mountains. When Iblīs had done this, he became secretly conceited. He said : "I have done something which none has ever done." (...) But Allah recognised what was in his heart, although the angels who were with him did not. So Allah said to the angels who were with him: **(Indeed I am about to place a representative in the earth)**. The angels said in reply to Him: **(Will You place thereon one who spreads mischief in it and shed blood?)** as the jinn spread

mischief and shed blood and we were sent against them for this. He then said: **("Surely I know what you do not know")** meaning 'Surely I am informed about Iblīs's heart, whereas you are not informed of his arrogance and conceit.'

Then He ordered Ādam's earth (turbah) and it was raised up, and Allah created Ādam from 'clinging clay.' 'Clinging' (tin lāzib) means here 'sticky,' 'firm'- from foetid mud (ḥama' masnūn) – 'putrid.' It was foetid mud after (addition) to the earth. From it, He created Ādam with His hand. (...) He remained for forty nights as an inert body, and Iblīs used to come to him and kick it, and it clattered (i.e., it made a sound). These are the words of Allah: **(Of clay like that of a potter)** (Qur'ān 55:14), meaning like something blown up which is not solid. (...) Then he used to go through his mouth and come out through his rear, and enter through his rear and come out from his mouth. Then he said: "You are nothing" - for the clattering - "and you were not created for anything. If I am given power over you I will utterly destroy you; but if you are given power over me I shall surely disobey you." (...) When Allah breathed into him of His spirit, breath came from the front of his head and everything which flowed from it within his body became flesh and blood. When the breathing reached his navel, he looked at his body and was amazed at how beautiful was what he saw. Then he desired to get up but was unable. This is in the Words of Allah: **(Man is ever impatient (hasty))** (Qur'ān 17:11) i.e., restless, impatient in comfort and hardship. (...) When the breathing in his body was complete, he sneezed and said : 'Praise be to Allah, Lord of the worlds,' as (a result) of an inspiration from Allah. Then Allah said to him: "May Allah have mercy on you, O Ādam."

Then Allah said to the angels who were with Iblīs in particular, apart from the angels who were in the Heavens: "Prostrate before Ādam." All of them prostrated together except Iblīs, who refused and was arrogant because of the haughtiness and conceit his soul had instilled in him. He said: "I shall not prostrate before him as I am better than him, elder in age and more strongly built. **(You created me from fire and created him from clay),"** (Qur'ān 7:12) - he meant that fire was more powerful than clay. (...) When Iblīs refused to prostrate, Allah made him of the dejected (ablasa), caused him to despair of all good. He made him a cursed (rajīm) satan, punishing him for his disobedience.

(Then He taught Ādam the names of all of them), which are the names with which mankind is acquainted; 'mankind,' 'animals,' 'earth,' 'plateau,' 'sea,' 'mountain,' 'donkey' and similar species of creatures and others. Then he presented these names before the angels, i.e. those angels who were with Iblīs, who had been created from the fire of Samūm, and said to them: **(Inform me about the names of these)**, meaning 'Inform me about the names of these,' **(if you are truthful)**. You know that I am placing a representative (khalīfah) on earth. (...) When the angels knew that Allah was reproaching them for having spoken to Him about the knowledge of the Unseen, about which none knows save Him, and about which they knew nothing, they said: "Glory be to You!" - declaring that Allah is above anyone having knowledge of the Unseen save He. **(We turn to You (in repentance), we have no knowledge except what You have taught us)** - by giving up any pretence to knowledge of the Unseen – **(except what You have taught us, like that which You have taught Ādam)**. Then He said: **("Oh Ādam, inform them of their names")** meaning 'tell them their names.' **(So when he informed them of their names; He said: "Did I not say to you")** - specifically, you angels - **(that I surely know the hidden (knowledge)**

**of the Heavens and the Earth?)** - and that none but I know. **(And I know what you manifest)** - meaning 'what you disclose,' **(and what you are concealing)**. (Qur´ān 2:31-33) meaning 'I know the secret just as I know what is apparent,' i.e. the arrogance and conceit which Iblīs concealed in his soul. (Al-Ṭabarī 1968: 201/202 and Cooper 1987: 211-214)

## (4) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

## TEXT

لما فرغ اللّه من خلق ما أحب ، استوى على العرش ، فجعل إبليس على ملك سماء الدنيا ، و كان من قبيلة من الملائكة يقال لهم الجنّ ؛ و إنما سموا الجنّ ؛ لأنهم خزّان الجنة ، و كان إبليس مع ملكه خازنا ، فوقع فى صدره كبر و قال : ما أعطانى اللّه هذا إلا لمزية لى ، هكذا قال موسى بن هرون ، و قد حدثنى به غيره ، و قال : لمزية لى على الملائكة ؛ فلما وقع ذلك الكبر فى نفسه ، اطلع اللّه على ذلك منه ، فقال اللّه للملائكة : (اِنِّىْ جَاعِلٌ فِىْ الاَرْضِ خَلِيْفَةً) قالوا : ربنا و ما يكون ذلك الخليفة ؟ قال يكون له ذرية يفسدون فى الأرض و يتحاسدون و يقتل بعضهم بعضا (قَالُوْآ) رَبَّنا (اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَ يَسْفِكُ الدِّمَآءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ ؟ قَالَ اِنِّىْ اَعْلَمُ مَا لاَ تَعْلَمُوْنَ) يعنى من شأن إبليس فبعث جبريل إلى الأرض ليأتيه بطين منها فقالت الأرض : إنى أعوذ باللّه منك أن تنقص منى أو تشينى ، فرجع و لم يأخذ و قال : ربّ إنها عانت بك فأعذتها ، فبعث اللّه ميكائيل ، فعاذت منه فأعاذها ، فرجع فقال كما قال جبريل ، فبعث ملك الموت ، فعاذت منه فقال : و أنا أعوذ باللّه أن أرجع و لم أنفذ أمره ، فأخذ من وجه الأرض و خلط ، فلم يأخذ من مكان واحد ، ، أخذ من تربة حمراء و بيضاء و سوداء ، فلذلك خرج بنو آدم مختلفين ، فصعد به قبل التراب حتى عاد طينا لازبا ، واللازب : هو الذى يلتزق بعضه ببعض ، ثم ترك حتى أنتن و تغير ، و ذلك حين يقول (مِنْ حَمَإٍ مَسْنُوْنٍ) قال : منتن ، قال للملائكة ( إِنِّى خَالِقٌ بَشَرًا مِن طِينٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِى فَقَعُوا لَهُ سَاجِدِينَ ) فخلقه اللّه بيديه لكيلا يتكبر إبليس عنه ليقول له تتكبر عما عملت بيدى ،

و لم أتكبر أنا عنه ؟ فخلقه بشرا ، فكان جسدا من طين أربعين سنة من مقدار يوم الجمعة ، فمرّت به الملائكة ففزعوا منه لما رأوه ، و كان أشدهم منه فزعا إبليس ، فكان يمرّ به ، فيصوّت الجسد كما يصوت الفخار ، و تكون له صلصلة فذلك حين يقول (مِنْ صَلْصَالٍ كالفَخَّارِ) و يقول لأمر مّا خلقت ، و دخل فيه فخرج من دبره ، فقال للملائكة : لا ترهبوا من هذا ، فإن ربكم صمد و هذا أجوف ، لئن سلطت عليه لأهلكنه ، فلما بلغ الحين الذى يريد اللّه جل ثناؤه ، أن ينفخ فيه الروح ، قال للملائكة : إذا نفخت فيه من روحى فاسجدوه له ، فلما نفخ فيه الروح ، فدخل اللوح فى رأسه عطس ، فقالت له الملائكة : قل الحمد للّه فقال : الحمد للّه ، فقال له اللّه : رحمك ربك ،فلما دخل الروح فى عينيه ، نظر إلى ثمار الجنة ، فلما دخل فى جوفه اشتهى الطعام ، فوثب قبل أن تبلغ الروح رجليه عجلان إلى ثمار الجنة ، فذلك حين يقول : (خُلِقَ الإِنْسانُ مِنْ عَجَلٍ) ، (فَسَجَدَ المَلائِكَةُ كُلُّهُمْ أَجْمَعُونَ إلاَّ إبْلِيسَ أبى أن يكُونَ مَعَ السَّاجِدِين) ، (اَبى وَاسْتَكْبَرْ ق وكَانَ مِنَ الْكَافِرِيْنَ). قال اللّه له (ما مَنَعَكَ أنْ تَسْجُدَ) إذ أمرتك (لِمَا خَلَقْتُ بِيَدَيَّ قَالَ أَنَا خَيْرٌ مِنْهُ) لم أكن لسجد لبشر خلقه من طين ، قال اللّه له (أخرُج مِنْها فَمَا يَكُونُ لَكَ) يعنى ما ينبغى لك (أن تَتَكبَّرَ فِيها فاخْرُجْ إنَّكَ مِنَ الصّاغِرِيْنَ) والصغار هو الذل ، قال : و علم آدم الأسماء كلها ، ثم عرض الخلق على الملائكة فقال : (أنبِؤُنِى بِأَسْمَاءِ هؤُلاءِ إن كُنْتُمْ صَادِقِينَ) أن بنى آدم يفسدون فى الأرض و يسفكون الدماء ، فقالوا له (سُبْحَانَك لاَ عِلْمَ لَنَآ اِلاَّ مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ) قَالَ اللّه (يَآ آدَمُ اَنْبِئْهُمْ بِاَسْمَآئِهِمْ فَلَمَّآ اَنْبَاَهُمْ بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْ اَعْلَمَ غَيْبَ السَّمَاوَاتِ وَالاَرْضِ وَ اَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ) قال : قولهم (اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا) فهذا الذى أبدوا ، و أعلم ما كنتم تكتمون ، يعنى ما أسرّ إبليس فى نفسه من الكبر .

**TRANSLATION**

When Allah completed what He desired to create, He established himself upon the Throne and placed Iblīs to rule over the heavens of the world. He was of the tribe of the angels called Al-Jinn - they were called Jinn because they were custodians of Paradise. Iblīs not only ruled, but was also a custodian, and arrogance entered his heart. He said: 'Allah has only given me this (position) because of a distinction in me'. (...) When this arrogance entered his soul, Allah knew about it, and Allah said to the angels: **(I am placing a representative (khalīfah) on earth)**. They said: 'Our

Lord, what (or who) will this representative (khalīfah) be?' He said: 'He will have descendants spreading corruption on the earth, and envy and kill one another.' **(They said: 'Will You place therein one who spreads mischief in it and sheds blood? While we celebrate Your praise and extol Your Holiness'. He said: 'Surely I know what you do not know')**, i.e. of the affairs of Iblīs.

Then He sent Jibra'īl (Gabriel) to earth to bring clay from it, and the earth said: 'I seek refuge in Allah from you, lest you reduce me or disfigure me.' So he returned without taking anything. He said: 'Lord, it sought refuge with You, so I granted it refuge.' Then Allah sent Mikā'īl (Michael), and it sought refuge from him and he granted it refuge. He returned and said similarly to what Jibrā'īl had said. Then Allah send the angel of death and it sought refuge from him. He said: 'And I too seek refuge in Allah, lest I return without fulfilling His command.' Then he took (clay) from the surface of the earth, and he mixed it and did not take it from (only) one place; he took from the red, white and black clay, and that is why the children of Ādam (human beings) came out in different (colours). Then he ascended with it and moistened the earth until it had become 'clinging clay' (Qur'ān 37:11), meaning that 'which sticks together.' Then it was left until it became putrid and transformed, whereupon He says: **(from foetid mud)**, (Qur'ān 15:26, 28 and 33) meaning 'putrid.' Then He said to the angels: **(I am creating a mortal, so when I shape him and breathe into him of My spirit, then fall down and prostrate to him)** (Qur'ān 38: 71-72). Allah created him with His own hands, so that Iblīs should not feel (himself) superior to him. He could say to him: 'You (feel) superior to what I have made with My hands, yet I did not pride Myself over it.' Then He created him in human form (mortal), and he was a body from clay for forty years equaling a Friday.

When the angels passed by him they were alarmed when they saw him. But the most alarmed of them was Iblīs, and he would pass by him and strike him, and the body would make a sound like pottery; and it had a hollow ring, whereupon He says: **(From clay like that of a potter)** (Qur'ān 55:14). And he would say: 'You were created for some reason.' He would enter through his (Ādam's) mouth and come out through his rear. Then he would say to the angels: 'Do not be scared of this, your Lord is solid (Śamad), but this is hollow. Surely, if I am given power over it, I shall utterly destroy it.'

When the time came for Allah wanting to breathe the spirit into him, He said to the angels: 'When I have breathed of my spirit into him, then prostrate before him.' When He breathed His spirit into him and the spirit entered his head, he sneezed and the angels said to him: "Say, 'Praise be to Allah.'" And he said: 'Praise be to Allah.' Then Allah said to him: 'May your Lord have mercy on you.' When the spirit entered his eyes, he saw the fruits of Paradise; he craved for food and jumped hastily towards the fruit of Paradise. It entered his belly before the spirit had reached his feet, whereupon He says: **(Man was created of haste)** (Qur'ān 21:37). **(Then the angels prostrated all together themselves except Iblīs, he refused to be among those prostrating)** (Qur'ān 15:31). **(He refused and was arrogant, and became of the unbelievers)**. Allah said to him: **(What has prevented you from prostrating before one?)** ... **(Whom I have created with My hands)**. He said: **("I am better than him")**, 'I shall not prostrate before a mortal You created from clay.' Allah said to him: **(Leave this (Paradise), it is not for you)** i.e. you ought not, **(to become**

**arrogant about it, then leave.surely you are of the humiliated)** Al-siğār is humiliation.

He taught Ādam the names of all (things), then He presented the creatures to the angels, and said: **(Inform me about the names of these, if you are truthful)**. The children of Ādam spread corruption on earth and shed blood. They said to Him: **(Glory be to You! We have no knowledge except what You taught us. Surely, You are the Knower, the Wise)**. Allah said: **("Oh Adam, inform them of their names". And when he informed them of their names, He said: 'Did I not say to you that I surely know the hidden of the Heavens and the Earth? And I know what you manifest and what you conceal')**. Their saying: **(Will You place therein one who spreads mischief in it)** - is what they manifested – **("And I know what you conceal")** is the arrogance which Iblīs kept secret in his soul. (Al-Ṭabarī 1968: 1/204-205 and Cooper 1987: 214-216)

## (5) CHAIN OF NARRATORS

Muḥammad ibn Al-`Alāi' => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaḥḥāk => Ibn `Abbās

## TEXT

(إِنِّيْ اَعْلَمُ مَا لاَ تَعْلَمُوْنَ) يقول : إنى قد اطلعت من قلب إبليس على ما لم تطلعوا عليه من كبره و اغتراره .

## TRANSLATION

**("Surely I know what you do not know")** means that 'indeed, I know of the heart of Iblīs, what you do not know in term of his arrogance and conceit.' (Al-Ṭabarī 1968: 1/212)

## (6) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

## TEXT

(إِنِّيْ اَعْلَمُ مَا لاَ تَعْلَمُوْنَ) يعنى من شأن إبليس .

## TRANSLATION

**("Surely I know what you do not know")** i.e. of the affairs of Iblīs. (Al-Ṭabarī 1968: 1/212).

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

فقـال اللّه للملائكة : (إِنِّىْ جَاعِلٌ فِىْ الأَرْضِ خَلِيْفَةً) قالوا : ربنا و ما يكون ذلك الخليفة ؟ قال يكون له ذرية يفسدون فى الأرض و يتحاسدون و يقتل بعضهم بعضا .

### TRANSLATION

The Almighty Allah said to the angels: **(Indeed I am about to place a representative on the earth)**. They said: 'Our Lord, who will this representative (khalīfah) be?' He said: 'He will have descendants who will spread corruption on the earth, envy and kill one another.' (Ibn KaΦīr n.d.: 1/60)

### (2) CHAIN OF NARRATORS

Ibn Jarīr => Abu Kurayb => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaḥḥāk => Ibn `Abbās

### TEXT

أوّل من سكن الأرض الجنّ ، فأفسدوا فيها ، و سكفوا فيها الدماء ، و قتل بعضهم بعضا ، قـال : فبعـث اللّـه إلـيهم إبلـيس فى جند من الملائكة ، فقتلهم إبليس و من معه ، حتى ألحقهـم بجزائـر الـبحور و أطراف الجبال ؛ ثم خلق آدم فأسكنه إيها ، فلذلك قال : ( إِنِّىْ جَاعِلٌ فِىْ الأَرْضِ خَلِيْفَةً) .

### TRANSLATION

The first to inhabit the earth were the Jinn. They spread corruption thereon and shed blood, and killed one another. So Allah sent Iblīs against them with an army of angels. Iblīs and those with him killed them and made them reach as far as the islands of the oceans and the summits of the mountains. Then He created Ādam and settled him thereon. That is why He said: **(Indeed I am about to place a representative in the earth)**. (Ibn KaΦīr n.d.: 1/60)

## (3) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

## TEXT

(وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ ؟) قَالَ : يقولون نصلى لك .

## TRANSLATION

**(While we celebrate Your praise and extol Your Holiness)** means 'they said: 'We pray to You.' (Ibn KaΦīr n.d.: 1/60)

# ANALYSIS

Al-Ŧabarī has an isnād by Abū Kurayb, on the authority of Al-Đaħħāk. Ibn KaΦīr quotes it from Ibn Jarīr, on the authority of Al-Đaħħāk.

Al-Ŧabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr from Al-Suddī, on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

Al-Ŧabarī (No.3) has an isnād by Abū Kurayb, on the authority of Al-Đaħħāk. The narration is not found in Ibn KaΦīr.

Al-Ŧabarī (No.4) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. The narration is not found in Ibn KaΦīr.

The next isnād in Al-Ŧabarī (No.5) is by Muħammad ibn Al-`Alāi', on the authority of Al-Đaħħāk. The narration is not found in Ibn KaΦīr.

Tafsīr ibn `Abbās refers to the incidence of the angels and then paraphrases the verse. It gives the synonym of جَاعِلٌ as خالق , أَتَجْعَلُ as أتخلق . The narration is not found in the other two tafsīrs.

Al-Ŧabarī (No.1 and 2) gives the Isrā'īliyāt narration on the early life in this world and the advent of man as Khalīfah on the earth. Ibn KaΦīr has the same narrations.

Al-Ŧabarī (No.3) gives the Isrā'īliyāt narration on this verse. It uses the connective and stage direction – qāla, yuqālu, ya`nī and yaqūlun. It also quoted other Qur'ānic verses in this narration. Then it paraphrases and uses the apposition (badal) of أَنْبِؤُنِي

as أخبرونى, اَنْبِئْهُمْ as أخبرهم and تُبْدُوْنَ as تظهرون. The same narration is found in Ibn KaΦīr

Al-Ṭabarī (No.4) gives the Isrā'īliyāt narration on this verse. He then paraphrases and explicates with additional Qur'ānic verses.

Al-Ṭabarī (No.5) It uses the connective and stage direction –yaqūlu and explicates the Qur'ānic verse.

Ibn KaΦīr quotes a part from Al-Ṭabarī (No.1 and 2), briefly describing the incident. It does not quote the long narrations (No.3 and 4) found in Al-Ṭabarī.

## SURAH 2:31

وَعَلَّمَ آدَمَ الاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ لا فَقَالَ اَنْبِؤُنِيْ بِاَسْمَآءِ هؤُلاَءِ اِنْ كُنْتُمْ صَادِقِيْنَ

### TRANSLATION

**And He taught Ādam all the names, then He presented them to the angels and said: Inform me about the names of these, if you are truthful.**

## TAFSĪR IBN `ABBĀS

(وَعَلَّمَ آدَمَ الاَسْمَآءَ كُلَّهَا) أسماء الذرية و يقال أسماء الدواب و غير ذلك حتى القصعة والقصيعة والسكرجة (ثُمَّ عَرَضَهُمْ) على مذهب الشخوص (عَلَى الْمَلاَئِكَةِ) الذين أمروا بالسجود (فَقَالَ اَنْبِؤُنِيْ) أخبرونى (بِاَسْمَآءِ هؤُلاَءِ) الخلق والذرية (اِنْ كُنْتُمْ صَادِقِيْنَ) فى مقالتكم الأولى .

### TRANSLATION

**(And He taught Ādam all the names)** i.e. names of the progeny. It has been reported that they are the names of animals and so forth up to the names of a kettle, tumbler and platter. **(Then He presented them)** according to the view of individuals **(to the angels)** who were commanded to prostrate. **(He said: Inform me)**, i.e. inform Me **(about the names of these)** - the creation and progeny - **(if you are truthful)** in your initial contention. (Ibn 'Abbās n.d.: 7)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Ya`qūb Al-Qāmi => Ja`far ibn Abī Al-Mughīrah => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

بعث ربّ العزّة ملك الموت ، فأخذ من أديم الأرض من عذبها و ما لحها ، فخلق منه آدم ، و من ثم سمى آدم لأنه خلق من أديم الأرض .

### TRANSLATION

The Lord of Honour sent the angel of death, who extracted from the surface of the earth of its sweet and brackish (soil). He created Ādam from it. Therefore, he was called Ādam, as he was created from the surface (adīm) of the earth. (Al-Ŧabarī 1968: 1/214)

### (2) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

### TEXT

إن ملك الموت لما بعث ليأخذ من الأرض تربة آدم ، أخذ من وجه الأرض و خلط فلم يأخذ من مكان واحد ، و أخذ من تربة حمراء و بيضاء و سوداء ، فلذلك خرج بنو آدم مختلفين ، و لذلك سمى آدم ، لأنه أخذ من أديم الأرض .

### TRANSLATION

When the angel of death was sent to take the soil of Ādam from the earth, he took from the surface of the earth and mixed (it). He did not take it from a single place; he took from the red, white and black earth, and that is why human beings came out in different (colours). That is why he was called Ādam, because he was taken from the surface (adīm) of the earth. (Al-Ŧabarī 1968: 1/214)

**(3) CHAIN OF NARRATORS**

Abū Kurayb => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

علم اللّه آدم الأسماء كلها ، و هى هذه الأسماء التى يتعارف بها الناس : إنسان ، ودابة ، وأرض ، و سهل ، وبحر ، وجبل ، وحمار ، وأشباه ذلك من الأمم و غيرها .

**TRANSLATION**

**'<u>Allah taught Adam all their names</u>'**, the names with which mankind is familiar: 'man,' 'animal,' 'earth,' 'plateau,' 'sea,' 'mountain,' 'donkey,' and similar communities and so forth. (Al-Ṭabarī 1968: 1/215)

**(4) CHAIN OF NARRATORS**

Ibn Wakī` => my father (Wakī`) => Šarīk => `Āsim ibn Kulayb => Sa`īd ibn Ma`bad => Ibn `Abbās

**TEXT**

علمه اسم القصعة و الفسوة والفسية .

**TRANSLATION**

He taught him the names of large bowls and the breaking of winds (<u>faswah</u> and its diminutive <u>fusayyah</u>). (Al-Ṭabarī 1968: 1/215)

**(5) CHAIN OF NARRATORS**

Aḥmad ibn Isḥaq => Abū Aḥmad => Šarīk => `Āsim ibn Kulayb => Al-Ḥasan ibn Sa`d => Ibn `Abbās

**TEXT**

(وَعَلَّمَ آدَمَ الأَسْمَآءَ كُلَّهَا) قال : حتى القسوة و الفسية .

**TRANSLATION**

**(<u>He taught Ādam all their names</u>)** means up to the breaking of winds (<u>faswah</u> and its diminutive <u>fusayyah</u>). (Al-Ṭabarī 1968: 1/215)

**(6) CHAIN OF NARRATORS**

ʿAlī ibn Al-Ḥasan =>Muslim => Muḥammad ibn Musʿab=> Qays => ʿĀsim ibn Kulayb => Saʿīd ibn Maʿbad => Ibn ʿAbbās

**TEXT**

علمه اسم كل شيء حتى الهنة و الهنية و الفسوة و الضرطة .

**TRANSLATION**

He taught him the names of all things up to small things (hanah and its diminutive hunayyah), and the breaking of winds (faswah) and the breaking of wind (đarṭah). (Al-Ṭabarī 1968: 1/215)

**(7) CHAIN OF NARRATORS**

Al-Qāsim =>Al-Ḥusayn => ʿAlī ibn Mašar => ʿĀsim ibn Kulayb => Ibn ʿAbbās

**TEXT**

علمه اسم القصعة من القصيعة و الفسوة و الفسية .

**TRANSLATION**

He taught him the names of large bowls (Al-quṣʿah and its diminutive al-quṣayʿah), and the breaking of winds (faswah and its diminutive fusayyah). (Al-Ṭabarī 1968: 1/215)

**(8) CHAIN OF NARRATORS**

ʿUṯmān ibn Saʿīd => Bišr ibn ʿAmmār => Abī Rauq => Al-Đaḥḥāk => Ibn ʿAbbās

**TEXT**

(ثُـمَّ عَرَضَهُمْ عَلَىَ الْمَلاَئِكَةِ) ثم عرض هذه الأسماء ، يعنى أسماء جميع الأشياء التى علمها آدم من أصناف جميع الخلق .

**TRANSLATION**

**(Then He presented them to the angels)** i.e. then He presented these names, the names of all things which He had taught to Ādam of the categories of all creatures. (Al-Ṭabarī 1968: 1/217)

**(9) CHAIN OF NARRATORS**

Mūsā => 'Amr => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī =>Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him).

**TEXT**

(ثُمَّ عَرَضَهُمْ) ثم عرض الخلق على الملائكة .

**TRANSLATION**

**(Then He presented them)** i.e. then He presented the creatures to the angels. (Al-Ṭabarī 1968: 1/217)

**(10) CHAIN OF NARRATORS**

Abū Kurayb => 'Uṯmān ibn Sa'īd => Bišr ibn 'Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn 'Abbās

**TEXT**

(اَنْبِؤُنِيْ ) يقول : أخبرونى بأسماء هؤلاء .

**TRANSLATION**

**(Inform Me)** means inform Me about the names of these. (Al-Ṭabarī 1968 : 1/218)

**(11) CHAIN OF NARRATORS**

Abū Kurayb => 'Uṯmān ibn Sa'īd => Bišr ibn 'Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn 'Abbās

**TEXT**

(إِنْ كُنْتُمْ صَادِقِيْنَ) إن كنتم تعلمون لم أجعل فى الأرض خليفة .

**TRANSLATION**

**(If you are truthful)** if you know why I am placing a representative on the earth. (Al-Ṭabarī 1968: 1/218)

### (12) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(إِنْ كُنْتُمْ صَادِقِيْنَ) أن بنى آدم يفسدون فى الأرض و يسفكون الدماء .

**TRANSLATION**

**(If you are truthful)** about the children of Ādam spreading corruption in the earth and shedding blood. (Al-Ṭabarī 1968: 1/218)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī (from those who narrated to him) => Ibn `Abbās

**TEXT**

(وعلم آدم الأسماء كلها) قال : علمه أسماء ولده إنسانا إنسانا والدواب فقيل هذا الحمار ، هذا الجمل ، هذا الفرس .

**TRANSLATION**

**(He taught Ādam all their names)** means that He taught him the name of his human child as human being. And He taught him the names of animals: So it was said 'this is the donkey,' 'this is the camel,' 'this is the horse.' (Ibn KaΦīr n.d.: 1/67)

### (2) CHAIN OF NARRATORS

Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

(وعلم اللّه آدم الأسماء كلها ) قال: و هى هذه الأسماء التى يتعارف بها الناس : إنسان ، ودواب ، وسماء ، و أرض ، و سهل ، وبحر ، وخيل ، وحمار ، وأشباه ذلك من الأمم و غيرها .

**TRANSLATION**

**(Allah taught Adam all their names)** means the names with which mankind is familiar: 'man,' 'animal,' 'earth,' 'plateau,' 'sea,' 'mountain,' 'donkey' and similar communities and so forth. (Ibn KaΦīr n.d.: 1/68)

**(3) CHAIN OF NARRATORS**

Ibn Ħatim / Ibn Jarir => ʾĀsim ibn Kulayb => Sa`īd ibn Ma`bad => Ibn `Abbās

**TEXT**

(وعلم آدم الأسماء كلها ) قال علمه إسم الصحفة و القدر قال نعم حتى الفسوة والفسية .

**TRANSLATION**

**(He taught Ādam all their names)** means that He taught him the names of the plate and pot. (He said): Yes, even the breaking of winds (faswah and its diminutive fusayyah). (Ibn KaΦīr n.d.: 1/68)

**(4) CHAIN OF NARRATORS**

Al-Suddī (in his exegesis)=> Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(وعلم اللّه آدم الأسماء كلها ) ثم عرض الخلق على الملائكة .

**TRANSLATION**

**(He taught Ādam all their names)** then He presented the creatures to the angels. (Ibn KaΦīr n.d.: 1/68)

**(5) CHAIN OF NARRATORS**

Al-Ðaħħāk => Ibn `Abbās

**TEXT**

(اِنْ كُنْتُمْ صَادِقِيْنَ) إن كنتم تعلمون لم أجعل فى الأرض خليفة .

**TRANSLATION**

**(If you are truthful)** if you know why am I placing a representative on the earth. (Ibn KaΦīr n.d. : 1/68)

**(6) CHAIN OF NARRATORS**

Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(إِنْ كُنْتُمْ صَادِقِيْنَ) أن بنى آدم يفسدون فى الأرض و يسفكون الدماء .

**TRANSLATION**

**(If you are truthful)** about the children of Ādam spreading corruption on the earth and shedding blood. (Ibn KaΦīr n.d.: 1/68)

## ANALYSIS

The isnād in Al-Ŧabarī (No.1) narrates from Ibn `Abbās by Muħammad ibn Ħumay, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr directly from Muħammad ibn Isħāq, on the authority of `Ikrimah / Sa`īd ibn Jubayr.

Al-Ŧabarī (No.2, 9 and 12) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr (No.6) narrates from Al-Suddī, on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

The isnād in Al-Ŧabarī (No.3, 10 and 11) narrates from Ibn `Abbās by Abū Kurayb, on the authority of Al-Đaħħāk. Ibn KaΦīr (No.2 and 5) narrates this directly from Al-Đaħħāk.

The isnād in Al-Ŧabarī (No.4) narrates from Ibn 'Abbās by Ibn Wakī`, on the authority of Sa`īd ibn Ma`bad; Aħmad ibn Isħaq (No.5), on the authority of Al-Ħasan ibn Sa`d; `Alī ibn Al-Ħasan (No.6), on the authority of Sa`īd ibn Ma`bad, which is also narrated by Ibn KaΦīr (No.3) from Ibn Jarīr / Ibn Ħatim; Al-Qāsim, on the authority of `Āsim ibn Kulayb and from `Uφmān ibn Sa`īd, on the authority of Al-Đaħħāk.

Tafsīr Ibn `Abbās paraphrases and then uses the connective –stage direction – yuqālu, explicating 'all the names.' Then he uses an apposition (badal) for أَنْبِؤُنِيْ as أخبرونى.

Al-Ŧabarī (No.1 and 2) narrates the beginning of creation. Then (No.3) explicates and gives 'all the names' Ādam learnt - man, animal, earth, etc. Ibn KaΦīr uses the connective –stage direction – ya`nī, giving the same explanation.

Al-Ṭabarī (No.4,5,6 and 7) gives words and their diminutives: الفسوة و الفسية and الهنة و الهنية . Ibn KaΦīr has a single narration giving these words..

In the next narration (No.8) of Al-Ṭabarī paraphrases and then has the connective – ya`nī, explicating the verse. Then he paraphrases the words (No. 9 and 12). Ibn KaΦīr (No. 9 and 12) has the same narration as in Al-Ṭabarī (No.11 and 12).

## SURAH 2:32

قَالُوا سُبْحَانَكَ لاَ عِلْمَ لَنَآ اِلاَّ مَا عَلَّمْتَنَا ط اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ

### TRANSLATION

**They said: "Glory be to You! We have no knowledge except what You taught us. Surely, You are the Knower, the Wise."**

## TAFSĪR IBN `ABBĀS

(قَالُوا سُبْحَانَكَ) تبنا إليك من ذلك (لاَ عِلْمَ لَنَآ اِلاَّ مَا عَلَّمْتَنَا) ألهمتنا (اِنَّكَ اَنْتَ الْعَلِيْمُ) بنا و بهم (الْحَكِيْمُ) بأمرنا و بأمرهم .

### TRANSLATION

**(They said: 'Glory be to You!')** we repent to You for this. **(We have no knowledge except what You taught us)** i.e. inspired us. **(Surely, You are the Knower)** about us and them, **(the Wise)** about our affair and their affairs. (Ibn `Abbās n.d.: 7)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Al-MuΦannā => `Abd Allah ibn Śāliḥ => Mu`āwiyah => `Alī =>Ibn `Abbās

### TEXT

العليم : الذى قد كمل فى علمه ، والحكيم : الذى قد كمل فى حكمه .

### TRANSLATION

**Al-`Alīm** is one Who has reached perfection in His knowledge, **Al-Ḥakīm** is one Who has reached perfection in His judgement (Al-Ṭabarī 1968: 1/221).

## IBN KAΦĪR

**No comments (combined with verses 31, 32 and 33)**

## ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Al-MuΦannā ibn Ibrāhīm, on the authority of Alī ibn Abī Ṭalḥah. The narration is not quoted by Ibn KaΦīr .

Tafsīr Ibn `Abbās paraphrased the words in the verse

Al-Ṭabarī gives the meaning of the attributes of Allah - العليم and الحكيم .

## SURAH 2:33

قَالَ يَآ آدَمُ اَنْبِئْهُمْ بِاَسْمَآئِهِمْ ج فَلَمَّآ اَنْبَاَهُمْ بِاَسْمَآئِهِمْ لا قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْ اَعْلَمَ غَيْبَ السَّمَاوَاتِ وَالاَرْضِ لا وَ اَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ

### TRANSLATION

**He said: "Oh Ādam, inform them of their names." So when he informed them of their names, He said: "Did I not say to you that I surely know the hidden of the Heavens and the Earth? And I know what you manifest and what you conceal."**

## TAFSĪR IBN `ABBĀS

(قَالَ يَآ آدَمُ اَنْبِئْهُمْ) أخبرهم (بِاَسْمَآئِهِمْ فَلَمَّآ اَنْبَاَهُمْ) أخبرهم (بِاَسْمَآئِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْ اَعْلَمَ غَيْبَ السَّمَاوَاتِ وَالاَرْضِ) غيب ما يكون فى السموات و الأرض (وَ اَعْلَمُ مَا تُبْدُوْنَ) ما تظهرون لربكم من الطاعة لآدم (وَمَا كُنْتُمْ تَكْتُمُوْنَ) منه و يقال ما أبدى لهم إبليس و ما كتتم منهم .

### TRANSLATION

**(He said: 'Oh Ādam, inform them of their names.' So when he informed them of their names, He said: 'Did I not say to you that I surely know the hidden of the Heavens and the Earth?')** i.e. the Unseen of what is in the Heavens and Earth. **(And I know what you manifest)** i.e. what you manifest to your Lord about submitting to Ādam **(and what you conceal)** from Him. It has also been related: what Iblīs manifested to them and what he hid from them. (Ibn `Abbās n.d.: 7)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Abū Kurayb => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaħħāk => Ibn `Abbās

### TEXT

(وَ اَعْلَمُ مَا تُبْدُوْنَ) يقول : ما تظهرون (وَمَا كُنْتُمْ تَكْتُمُوْنَ) يقول : أعلم السّر كما أعلم العلانية ، يعنى ما كتم إبليس فى نفسه من الكبر و الاغترار .

### TRANSLATION

**(And I know what you manifest)** means 'what you disclose.' **(And what you conceal)** means 'I know the hidden as I know the apparent,', i.e. what Iblīs was concealing within himself of his arrogance and conceit. (Al-Ŧabarī 1968 : 1/222)

### (2) CHAIN OF NARRATORS

Mūsā ibn Hārun => `Amr ibn Ħammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(وَ اَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ) قال قولهم (اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا) فهذا الذى أبدوا (وَمَا كُنْتُمْ تَكْتُمُوْنَ) يعنى ما أسرّ إبليس فى نفسه من الكبر .

### TRANSLATION

**(And I know what you manifest and what you conceal)** means **(Will you place therein one who spreads mischief in it)** - this is that which is apparent - **(And what you conceal)** is what Iblīs concealed in his heart of his arrogance. (Al-Ŧabarī 1968: 1/222)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

قال قولهم (اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا و يسفك الدماء) الآية فهذا الذى أبدوا (وَمَا كُنْتُمْ تَكْتُمُوْنَ) يعنى ما أسرّ إبليس فى نفسه من الكبر .

**TRANSLATION**

Their words **(Will you place therein one who spreads mischief in it)** refers to what is apparent. **(And what you conceal)** means what Iblīs concealed in his heart of his arrogance. (Ibn KaΦīr n.d.: 1/69)

## ANALYSIS

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Abū Kurayb, on the authority of Al-Ðaħħāk.

Al-Ŧabarī (No.2) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr (No.1) narrates from Al-Suddī, on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

Tafsīr Ibn `Abbās gives an appostion (badal) for اَنْبِئْهُمْ (imperative) as إخبرهم and اَنْبَاَهُم (verb) as أخبرهم . He paraphrases and then uses the connective –stage direction – yuqālu and explicates the verse.

Al-Ŧabarī (No.1) uses the connective yaqūlu and ya`nī and an apposition (badal), explicating and describing (ṣifah) the traits of Iblīs.

Al-Ŧabarī (No.2) uses the connective ya`nī and explicates the verse. It is similar to the previous narration and replaces كتم with أسر. The same narration is found in Ibn KaΦīr.

## SURAH 2:34

وَ اِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوْا لاٰدَمَ فَسَجَدُوْآ اِلاَّ اِبْلِيْسَ ط اَبى وَاسْتَكْبَرَ ق وَكَانَ مِنَ الْكَافِرِيْنَ

**TRANSLATION**

**And when We said to the angels: 'Prostrate to Ādam.' So they prostrated, except Iblīs. He refused and was proud, and he was of the disbelievers.**

## TAFSĪR IBN `ABBĀS

(وَ إِذْ قُلْنَا) وقد قلنا (لِلمَلاَئِكَةِ اسْجُدُوْا لآدَمَ) سجدة التحية (فَسَجَدُوْآ إِلاَّ إِبْلِيْسَ اَبى) عن أمر اللّه (وَاسْتَكْبَرَ) تعاظم عن السجود لآدم (وَكَانَ مِنَ الْكَافِرِيْنَ) بعد وصار من الكافرين بأبائه عن أمر اللّه و يقال و كان فى علم اللّه أنه يصير من الكافرين و يقال من أول الكافرين .

### TRANSLATION

**(And when We said)** means had already said **(to the angels: 'Prostrate to Ādam')** - a prostration of salutation - **(So they prostrated, except Iblīs. He refused)** the command of Allah **(and was proud)**: He was arrogant about prostrating to Ādam. **(And he was of the disbelievers)**. Thereafter, he became of the disbelievers because he refused to obey the command of Allah. It is reported: 'It was in the knowledge of Allah that he would become a disbeliever.' And it is reported: 'He was the first of the disbelievers.' (Ibn `Abbās n.d.: 7)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Abū Kurayb => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaħħāk => Ibn `Abbās

### TEXT

قال : كان إبليس من أحياء الملائكة ، يقال لهم الجنّ خلقوا من نار السموم من بين الملائكة ؛ قال : فكان اسمه الحارث ، قال : و كان خازنا من خزان الجنة . قال : و خلقت الملائكة من نور غير هذا الحىّ . قال : و خلقت الجنّ الذين ذكروا فى القرآن من مارج من نار ، و هو لسان النار الذى يكون من طرفها إذا التهبت .

### TRANSLATION

Iblīs was from a tribe of the angels called 'Jinn.' He was created from the fire of Samūm from among the angels. His name was Al-ĦāriΦ. He was a custodian among the custodians of Paradise. The angels were all created from light save this tribe. The Jinn were created, as mentioned in the Qur´ān, from smokeless fire, and it is the tongue of the fire which is at the tip when it flares up. (Al-Ŧabarī 1968 : 1/224)

**(2) CHAIN OF NARRATORS**

Salmah => Ibn Isĥāq => Khulād => `Atā' => Ṯāwus => Ibn `Abbās

**TEXT**

كـان إبليس قبل أن يركب المعصية من الملائكة اسمه عزازيل ، و كان من سكان الأرض و كـان مـن أشـد الملائكة اجتهادا ، و أكثرهم علما ، فذلك دعاه إلى الكبر ، و كان من حيّ يسمون جنا .

**TRANSLATION**

Before Iblīs disobeyed (Allah), he was one of the angels and his name was `Azāzīl. He was a dweller of the earth, and the most diligent and knowledgeable of the angels, and this gave rise to his arrogance. He was from a tribe called Al-Jinn. (Al-Ṯabarī 1968: 1/224)

**(3) CHAIN OF NARRATORS**

Mūsā ibn Hārun => `Amr ibn Ĥammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliĥ => Ibn `Abbās => Murrah => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

جعـل إبلـيس عـلى ملك سماء الدنيا ، و كان من قبيلة من الملائكة يقال لهم الجنّ ، و إنما سموا الجن لأنهم خزّان الجنة ، و كان إبليس مع ملكه خازنا .

**TRANSLATION**

He was given authority of the Heavens of the world. He was from a tribe of the angels called Jinn. They were called 'Al-Jinn' because they were custodians of Jannah (Paradise). Besides having authority Iblīs was the custodian. (Al-Ṯabarī 1968: 1/225)

**(4) CHAIN OF NARRATORS**

Al-Qāsim ibn Al-Ĥasan => Ĥusayn => Ĥujjāj => Ibn Jurayj => Ibn `Abbās

**TEXT**

كـان إبلـيس مـن أشـراف الملائكة و أكرمهم قبيلة ، و كان خازنا على الجنان ، و كان له سـلطان سمـاء الدنيا ، و كان له سلطان الأرض ، قال : قال ابن عباس : و قوله : (كانَ مِنَ الجـنّ) ، إنمـا يسـمى بالجـنان أنه كان خازنا عليها ، كما يقال للرجل : مكى ، و مدنى ، و كوفى ، و بصرى .

**TRANSLATION**

Iblis was among the illustrious of angels and of their most noble tribe. He was a custodian of Paradise, and he had authority over the Heavens of this world, (as well as) the authority over the earth.(...) Ibn `Abbās said about His words: **(He was of the Jinn)** (Qur´ān 18:50), that he was named after the jinān (Paradise) whose custodian he was, just as the person is called a Makkī, Madanī, Kūfī and Basrī. (Al-Ṭabarī 1968: 1/225)

**(5) CHAIN OF NARRATORS**

Al-Qāsim => Al-Ḥusayn => Ḥujjāj => Ibn Jurayj => Śāliḥ, servant of Al-Taw´amah and Šarīk ibn Abī Namr (one or both of them) => Ibn `Abbās

**TEXT**

إن مـن الملائكـة قبـيلة مـن الجـنّ ، و كـان إبليس منها ، و كان يسوس ما بين السماء و الأرض .

**TRANSLATION**

Of the angels was a tribe of the Al-Jinn and Iblīs was from it. He ruled over what was between the Heavens and the Earth. (Al-Ṭabarī 1968: 1/225)

**(6) CHAIN OF NARRATORS**

Abū Kurayb => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

إبليس أبلسه اللّه من الخير كله و جعله شيطانا رجيما عقوبة لمعصية .

**TRANSLATION**

Allah let Iblīs despair of all the good and made him Satan accursed, punished for his disobedience. (Al-Ṭabarī 1968: 1/227)

## IBN KAΦĪR

No narration from Ibn `Abbās

## ANALYSIS

The isnād in Al-Ṭabarī (No.1) narrates from Ibn `Abbās by Abū Kurayb, on the authority of Al-Ḍaḥḥāk. Ibn KaΦīr (No.6) narrates this directly from Al-Ḍaḥḥāk.

Al-Ṭabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

The isnād in Al-Ṭabarī (No.2) narrates from Ibn `Abbās by Salmah, on the authority of Ṭāwus; Al-Qāsim ibn Al-Ḥasan (No.4), on the authority of Ibn Jurayj; Al-Qāsim (No.5), on the authority of Śāliḥ, servant of Al-Taw'amah / Šarīk ibn Abī Namr.

Tafsīr Ibn `Abbās paraphrases the verse, using the connective yuqālu and explicating the condition of the disbelievers.

Al-Ṭabarī (No.1) uses the connective qāla, narrating about Iblīs and describing (śifah) his characteristics. Then he states that Iblīs is from أبلس (IV form - despair) meaning 'Allah let Iblīs despair of all the good' and his situation. Ibn KaΦīr has no narrations.

## SURAH 2:35

وَقُلْنَا يَـآ آدَمُ اسْكُنْ اَنْـتَ وَ زَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ص وَلاَ تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظَّالِمِيْنَ

**TRANSLATION**

**And We said: "Oh Ādam, live you and your wife in Paradise, and eat freely from it wherever you desire. And do not approach this tree, for then you will be from the unjust.**

## TAFSĪR IBN `ABBĀS

(وَقُلْنَا يَـآ آدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ) ادخل أنت و حواء الجنة (وَكُلاَ مِنْهَا رَغَدًا) موسعا عليكما (حَيْثُ شِئْتُمَا) و متى شئتما (وَلاَ تَقْرَبَا هذِهِ الْشَّجَرَةَ) لا تأكلا من هذه الشجرة شجرة العلم عليها من كل لون و فن (فَتَكُوْنَا مِنَ الظَّالِمِيْنَ) فتصيرا من الضارين لأنفسكما .

### TRANSLATION

**(And We said: "Oh Ādam, live you and your wife in Paradise")** i.e., enter you and Ḥawwā' (Eve) into Paradise. **(And eat freely from it)** meaning 'abundantly upon both of you,' **(wherever you desire)** whenever you both desire. **(And do not approach this tree)**: do not eat from this tree – which is the tree of knowledge with every species and science - **(for then you will be from the unjust)** then you will harm yourselves. (Ibn `Abbās n.d.: 7)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Hārūn => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

أن عدوّ اللّه إبليس أقسم بعزّة اللّه ليغوين آدم و ذريته و زوجه ، إلا عباده المخلصين منهم ، بعد أن لعنه اللّه ، و بعد أن أخرج من الجنة ، و قبل أن يهبط إلى الأرض ، و علم اللّه آدم الأسماء كلها .

### TRANSLATION

The enemy of Allah, Iblīs, swore by the might of Allah, that he would mislead Ādam, his descendants and his wife, except for His sincere devotees among them after Allah had cursed him and exiled him from Paradise, but before he fell to the earth and Allah taught Ādam all the names. (Al-Ṭabarī 1968: 1/229)

**(2) CHAIN OF NARRATORS**

Mūsā ibn Hārūn => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

فأخرج إبليس من الجنة حين لعن ، و أسكن آدم الجنة ، فكان يمشي فيها وحشا ليس له زوج يسكن إليها ، فنام نومة فاستيقظ ، و إذا عند رأسه امرأة قاعدة خلقها اللّه من ضلعه ، فسألها من أنت ؟ فقالت : امرأة ، قال : و لم خلقت ؟ قالت : تسكن إليّ ، قالت له الملائكة ينظرون ما بلغ علمه ما اسمها يا آدم قال حوّاء ، قالوا : و لم سميت حوّاء ؟ قال: لأنها خلقت من شيء حيّ فقال اللّه له (يَآ آدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا) .

**TRANSLATION**

Then Iblīs was exiled from Paradise when he was cursed, and Ādam was made to dwell in Paradise. He walked there alone with no wife in whom he could find repose. Then he fell asleep and woke up to find a woman sitting beside his head whom Allah had created from his rib. So he asked her: 'Who are you?' She said: 'A woman.' He said: 'Why were you created?' She said: 'So that you could find repose in me.' Then the angels asked him, to see how much he knew: 'What is her name, Ādam?' He said: 'Ḥawwā'.' They said: 'Why is she named Ḥawwā'?' He said: 'Because she was created from something living (ḥayy).' Then Allah said to him: **(Oh Adam, live you and your wife in the Paradise, and eat freely from it wherever you desire)**. (Al-Ṭabarī 1968: 1/229)

**(3) CHAIN OF NARRATORS**

Mūsā ibn Hārūn => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(وكُلاَ مِنْهَا رَغَدًا) قال : الرغد : الهنئ .

**TRANSLATION**

**(Eat freely from it freely)** al-raġad means wholesomeness. (Al-Ṭabarī 1968: 1/230)

**(4) CHAIN OF NARRATORS**

Al-Manjab ibn Al-Ħāriϴ => Bišr ibn ʿAmmār => Abī Rauq => Al-Ðaħħāk => Ibn ʿAbbās

**TEXT**

(وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا) قال : الرغد : سعة المعيشة . فمعنى الآية : و قلنا يا آدم اسكن أنت و زوجك الجنة ، و كلا من الجنة رزقا واسعا هنيئا من العيش حيث شئتما .

**TRANSLATION**

**(And eat freely from it wherever you desire)** al-raǧad means abundant subsistence. The verse means: 'Oh Ādam, live you and your wife in the Garden, and eat of the abundant wholesome provision from the garden wherever you wish.' (Al-Ŧabarī 1968: 1/230)

**(5) CHAIN OF NARRATORS**

Muħammad ibn Ismāʿīl Al-Aħmasī => ʿAbd al-Ħāmid Al-Ħilmānī => Al-Naḍr => ʿIkrimah => Ibn ʿAbbās

**TEXT**

الشجرة التى نهى عن أكل ثمرها آدم هى السنبلة

**TRANSLATION**

The tree which Ādam was forbidden to eat of its fruit was corn (sunbulah). (Al-Ŧabarī 1968: 1/231)

**(6) CHAIN OF NARRATORS**

Ibn Ħāmid => Salmah => Ibn Isħāq => a learned person => Mujāhid => Ibn ʿAbbās

**TEXT**

الشجرة التى نهى عنها آدم : البرّ .

**TRANSLATION**

The tree which Ādam was forbidden (to eat) was wheat (al-burr). (Al-Ŧabarī 1968: 1/231)

### (7) CHAIN OF NARRATORS

Al-MuΦannā => Isħāq => `Abd al-Razzāq => Ibn `Uyyanah => Ibn Al-Mubārak => Al-Ħasan ibn `Ammār => Al-Minhal ibn `Amr => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

الشجرة التى نهى اللّه عنها آدم و زوجته السنبلة .

### TRANSLATION

The tree which Allah has forbidden for Ādam and his wife was corn (sunbulah). (Al-Ŧabarī 1968: 1/231)

### (8) CHAIN OF NARRATORS

Mūsā ibn Hārūn => `Amr ibn Ħammād => Asbāt => Al-Suddī => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

(وَلاَ تَقْرَبَا هذِهِ الْشَّجَرَةَ ) قال : هى الكرمة . و تزعم اليهود أنها الحنطة .

### TRANSLATION

(And do not approach this tree) He meant: 'It was the vine' (al-karmah). The Jews claim it was wheat (al-ħintah). (Al-Ŧabarī 1968: 1/232)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Suddī (in his narration) => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### TEXT

أخرج إبليس من الجنة حين لعن ، و أسكن آدم الجنة ، فكان يمشى فيها وحشا ليس له زوج يسكن إليها ، فنام نومة فاستيقظ ، و إذا عند رأسه امرأة قاعدة خلقها اللّه من ضلعه ، فسألها من أنت ؟ فقالت : امرأة ، قال : و لم خلقت ؟ قالت : تسكن إلىّ ، قالت له الملائكة

ينظرون ما بلغ علمه ما اسمها يا آدم قال حوّاء ، قالوا : و لم سميت حوّاء ؟ قال: لأنها خلقت من شيء حيّ فقال اللّه له (يَآ آدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ وكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا) .

**TRANSLATION**

Then Iblīs was exiled from Paradise when he was cursed, and Ādam was made to dwell in Paradise. He walked there alone with no wife in whom he could find repose. Then he fell asleep and woke up to find a woman sitting beside his head whom Allah had created from his rib. So he asked her: 'Who are you?' She said: 'A woman.' He said: 'Why were you created?' She said: 'So that you could find repose in me.' Then the angels asked him, to see how much he knew: 'What is her name, Ādam?' He said: 'Ḥawwā'.' They said: 'Why is she named Ḥawwā'?' He said: 'Because she was created from something living (ḥayy).' Then Allah said to him: **(Oh Adam, live you and your wife in the Paradise, and eat freely from it wherever you desire)**. (Ibn KaΦīr n.d.: 1/73)

**(2) CHAIN OF NARRATORS**

Al-Suddī => Abū Mālik => Abū Śāliḥ => Ibn `Abbās => Murrah => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(وَلاَ تَقْرَبَا هذِهِ الْشَّجَرَةَ ) قال : هى الكرمة . و تزعم اليهود أنها الحنطة .

**TRANSLATION**

**(And do not approach this tree)** He meant: 'It was the vine' (al-karmah). The Jews claim it was wheat (al-ḥintah). (Ibn KaΦīr n.d.: 1/73)

**(3) CHAIN OF NARRATORS**

Ibn Jarīr and Ḥātim => Muḥammad ibn Ismā`īl Samratul-Aḥmasī => Abū Yahya Al-Ḥilmānī => Al-Naḍr Abū `Umar Al-Kharrāz => `Ikrimah => Ibn `Abbās

**TEXT**

الشجرة التى نهى عنها آدم عليه السلام هى السنبلة .

**TRANSLATION**

The tree which Allah has forbidden for Ādam and his wife was corn (sunbulah). (Ibn KaΦīr n.d.: 1/73)

**(4) CHAIN OF NARRATORS**

`Abd al-Razzāq => Ibn `Uyyanah => Ibn Al-Mubārak => Al-Ħasan ibn `Ammār => Al-Minhal ibn `Amr => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

قال: هى السنبلة .

**TRANSLATION**

It was corn (sunbulah). (Ibn KaΦīr n.d.: 1/73)

**(5) CHAIN OF NARRATORS**

Muħammad ibn Isħāq => a learned person => Ħujjāj => Mujāhid => Ibn `Abbās

**TEXT**

قال: هى البر .

**TRANSLATION**

It was wheat (burr). (Ibn KaΦīr n.d.: 1/73)

**(6) CHAIN OF NARRATORS**

Ibn Jarīr => Al-MuΦannā => Ibrāhīm => Muslim ibn Ibrāhīm => Al-Qāsim => A person from the Banī Tamīm => (Ibn `Abbās)

**TEXT**

أن ابن عباس كتب إلى أبي الجلد يسأله عن الشجرة التى أكل منها آدم و الشجرة التى تاب عندها آدم فكتب إليه أبو الجلد سألتنى عن الشجرة التى نهى عنها آدم و هى السنبلة ؛ و سألتنى عن الشجرة التى تاب عندها آدم و هى الزيتونة .

**TRANSLATION**

Ibn `Abbās wrote to Abū Al-Jald asking him about the tree from which Ādam ate and the tree at which Ādam repented. Abū Al-Jald wrote to him: 'You enquired from me about the tree from which Ādam was forbidden to eat, it was corn (sunbulah). And you enquired about the tree at which Ādam repented, it was the olive (zaytūnah).' (Ibn KaΦīr n.d.: 1/73)

## ANALYSIS

Al-Ŧabarī (No.1,2,3 and 8) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions. Ibn KaΦīr mentions that Al-Suddī (No.1 and No.2), on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

The isnād in Al-Ŧabarī (No.4) narrates from Ibn `Abbās by Al-Manjab ibn Al-ĦāriΦ, on the authority of Al-Đaħħāk.

The isnād in Al-Ŧabarī (No.5) narrates from Ibn `Abbās by Muħammad ibn Ismā`īl Al-Aħmasī, on the authority of `Ikrimah. The same narration is quoted by Ibn KaΦīr (No.5) from Ibn Jarīr and Ħātim by Muħammad ibn Ismā`īl Al-Aħmasī, on the authority of `Ikrimah.

The isnād in Al-Ŧabarī (No.6) narrates from Ibn `Abbās by Ibn Ħāmid, on the authority of Mujāhid. The same narration is quoted by Ibn KaΦīr (No.5) directly from Muħammad ibn Isħāq, on the authority of Mujāhid.

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Al-MuΦannā ibn Ibrāhīm, on the authority of Alī ibn Abī Ŧalħah. The narration is not quoted by Ibn KaΦīr.

Tafsīr Ibn `Abbās paraphrases, explicates and uses an appostion (badal).

Al-Ŧabarī (No.1 and 2) explicates the situation of Iblīs. Ibn KaΦīr quotes the same narrations.

Al-Ŧabarī (No.3) gives the meaning of الرغد as الهنئ (wholesomeness), (No.4) سعة المعيشة (abundant subsistence) and gives the meaning of the verse (No.5 and 7) as السنبلة (corn), (No.6) البرّ (wheat) and (No.8) الكرمة (vine) which the Jews claim was الحنطة (wheat). Ibn KaΦīr gives the meaning of (No.2) as الكرمة (vine) which the Jews claim was الحنطة (wheat), and that of (No.3, 4 and 6) السنبلة as (corn) and of (No.5) as البرّ (wheat).

## SURAH 2:36

فَاَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ص وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ج وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّ مَتَاعٌ اِلٰى حِيْنٍ

### TRANSLATION

**But Satan caused them both to slip from it, and brought them out of the state they were in, and We said: 'Go down (all of you), some of you an enemy of the other. And on the earth you shall have your abode and enjoyment (of life) for a time.'**

## TAFSĪR IBN `ABBĀS

(فَاَزَلَّهُمَا) فاستزلهما (الشَّيْطَانُ عَنْهَا) عن الجنة (فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ) من الرغد (وَقُلْنَا) لآدم و حواء و طاوس و حية و إبليس (اهْبِطُوْا) انزلوا إلى الأرض (بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ، وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ) منزل (وَّ مَتَاعٌ) منفعة و معاش (اِلٰى حِيْنٍ) إلى حين الموت .

### TRANSLATION

**(But Satan caused them both to slip from it)** i.e. from Paradise, **(and brought them out of the state they were in)** i.e. from comfort. **(And We said)** to Ādam and Ḥawwā' (Eve), the peacock, snake and Iblīs: **(Go down all of you)** meaning go down to the earth. **(Some of you an enemy of the other, and on the earth you shall have your abode and enjoyment)** i.e. beneficial use and subsistence of life **(for a time)** until death. (Ibn `Abbās n.d.: 7)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Al-Qāsim => Ḥusayn => Ḥajjāj => Ibn Jurayj => Ibn `Abbās

### TEXT

(فَاَزَلَّهُمَا الشَّيْطَانُ) قال : أغواهما .

**TRANSLATION**

**(But Satan caused them both to slip)** it means he led them both astray. (Al-Ṭabarī 1968: 1/235)

**(2) CHAIN OF NARRATORS**

Mūsā ibn Hārūn => `Amr ibn Ḥammād => Asbāṭ => Al-Suddī => Abū Mālik => Abū Ṣāliḥ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

لما قال اللّه لآدم (اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ص وَلاَ تَقْرَبَا هـذِهِ الْشَّـجَرَةَ فَـتَكُوْنَا مِنَ الظَّالِمِيْنَ) أراد إبليس أن يدخل عليهما الجنة فمنعته الخزنة ، فـأتى الحـية و هـى دابـة لها أربع قوائم كأنها البعير ، وهى كأحسن الدوّاب ، فكلمها أن تدخلـه فـى فمهـا حـتى تدخـل بـه إلى آدم ، فأدخلـته فى فمها ، فمرّت الحية على الخزنة فدخلـت ، و لا يعلمون ما أراد اللّه من الأمر ، فكلمه من فمها فلم يبال بكلامه ، فخرج إلـيه فقـال يـا آدم (هَلْ أَدُلُّكَ عَلى شَجَرَةِ الْخُلْدِ وَ مُلْكٍ لاَ يَبْلَى) يقول : هل أدلك على شـجرة إن أكلـت منها كنت ملكا مثل اللّه عزّ و جل ، أو تكونا من الخالدين فلا تموتان أبـدا ، و حلـف لهمـا باللّـه (إنـى لَكُما لَمِنَ النَّاصِحِين) و إنما أراد بذلك ليبدى لهما ما تـوارى عـنهما مـن سـوآتهما بهتك لباسها ، و كان قد علم أن لهما سوأة لما كان يقرأ من كتـب الملائكة ، و لم يكن آدم يعلم ذلك ، و كان لباسهما الظفر ، فأبى آدم أن يأكل منها ، فتقدمـت حوّاء فأكلت ، ثم قالت : يا آدم كل ، فانى قد أكلت فلم يضرّنى ، فلما أكل آدم (بَدَتْ لَهُمَا سَوْآتهُما ، وَ طَفِقَا يَخْصِفَانِ عَلَيهِمَا مِنْ وَرَقِ الْجَنَّةِ).

**TRANSLATION**

When Allah said to Ādam: **(Live you and your wife in the Paradise, and eat freely from it wherever you desire; And do not approach this tree, for then you will be from the unjust)**, Iblīs desired to enter the Gardens with them, but the guardians prevented him. He then came to the serpent, which was a beast with four legs like a camel. It was like the most beautiful of beasts. He talked to it so that it would let him enter its mouth and would go with him to Ādam. Then he let it enter its mouth and the serpent passed the guardians and entered while they (i.e. the angels) did not know what Allah had willed. He (Iblīs) spoke to him from its (serpent's) mouth but he (Ādam) paid no attention to what he said. So he came out to him and said: 'Oh Ādam

**(shall I point out to you the tree of eternity, and a kingdom that does not decay?')**, (Qur´ān 20:120), meaning 'Shall I point out to you a tree which, if you eat thereof, you will be a sovereign like Allah? Or the two of you will be immortals who never die?' He swore by Allah to them: **(Surely, I am a sincere advisor to you both)** (Qur´ān 7:21), and he meant by that to reveal to them their shameful parts, which were hidden from the sight, by tearing off their garments. He knew that they had shameful parts, since he had read it in the books of the angels, but Adam did know this. Their garments were (made) of horn. Ādam refused to eat from it; then Ħawwā´ went ahead and ate from it, and she said: 'Oh Ādam, eat! I have eaten and it did not harm me.' When Ādam ate - **(their shameful parts became visible to them, and they immediately stitched upon themselves from the leaves of the Garden)** (Qur´ān 7:22). (Al-Ŧabarī 1968: 1/235-236)

## (3) CHAIN OF NARRATORS

Ibn Ħumayd => Salmah => Ibn Isħāq => Layth ibn Abī Salīm => Ŧāwus Al-Yamānī => Ibn `Abbās

## TEXT

إن عـدوّ اللّـه إبليس عرض نفسه على دوّاب الأرض أنها تحمله حتى يدخل الجنة معها ، يكـلم آدم و زوجـته ، فكل الدوّاب أبى ذلك عليه ، حتى كلم الحية فقال لها : أمنعك من ابن آدم ، فأنت فى ذمتىّ إن أنت أدخلتنى الجنة ، فجعلته بين نابين من أنيابها ، ثم دخلت بـه ، فكـلمهما مـن فيها ، و كانت كاسية تمشى على أربع قوائم ، فأعرها اللّه ، و جعلها تمشى على بطنها ، قال : يقول ابن عباس : اقتلوها حيث وجدتموها ، اخفروا ذمة عدوّ اللّه.

## TRANSLATION

The enemy of Allah, Iblīs, presented himself to the beasts of the earth (asking) which of them would carry him so that he could enter the Garden with it, and speak to Ādam and his wife. All the beasts refused him, until he spoke to the serpent and said to him: 'Has He prevented you from the children of Ādam? You will be under my protection if you get me into the Garden.' So it put him between two of its fangs, and entered with him. He spoke to them (Ādam and Ħawwā´) from inside its mouth. It was dressed to walk on four legs, but Allah stripped it and made it move on its belly. (Ibn `Abbās says) Kill them wherever you find them, destroy the enemy of Allah for protection them (Al-Ŧabarī 1968: 1/237).

## (4) CHAIN OF NARRATORS

Abū Kurayb => Mu`āwiyah ibn Hishām => Muħammad ibn Khalf Al-`Asqalānī => Ādam => Jābir => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

سئل رسول اللّه صلى اللّه عليه وسلم عن قتل الحيات ، فقال رسول اللّه صلى اللّه عليه وسلم "خُلِقَتْ هِيَ وَ الإِنْسَانُ كُلُّ وَاحِدٍ مِنْهُمَا عَدوّا لِصَاحِبِهِ ، إِنْ رآهَا أَفْزَعَتْه ، وَ إِنْ لَدَغَتْه أَوْجَعَتْه ، فَاقْتُلْهَا حَيْثُ وَ جَدْتَهَا"

**TRANSLATION**

The Messenger of Allah (peace be upon him) was asked about killing of snakes. The Messenger of Allah (peace be upon him) said: 'It (the snake) and man were created an enemy of each other. If he sees one, it frightens him; if it bites him, it causes him pain; so kill it wherever you find it.' (Al-Ṭabarī 1968: 1/241)

**(5) CHAIN OF NARRATORS**

Yūnus => Ibn Wahab => `Abd Al-Raḥmān ibn Mahdi => Isrā'īl => Ismā`īl Al-Suddī => from a person who heard it => Ibn `Abbās

**TEXT**

(وَلَكُمْ فِى الاَرْضِ مُسْتَقَرٌّ) قال : القبور .

**TRANSLATION**

**(And on the earth you shall have your abode)** meaning 'the grave.' (Al-Ṭabarī 1968: 1/241)

**(6) CHAIN OF NARRATORS**

Yūnus => Ibn Wahab => `Abd Al-Raḥmān ibn Mahdi => Isrā'īl => Ismā`īl Al-Suddī => from a person who heard it => Ibn `Abbās

**TEXT**

(وَّ مَتَاعٌ إِلى حِيْنٍ) قال : الحياة .

**TRANSLATION**

**(And enjoyment (of life) for a time)** meaning 'life.' (Al-Ṭabarī 1968: 1/242)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Ħakīm => Abū Bakr Bakāwiyah => Muħammad ibn Aħmad ibn Al-Naḍr => Mu`āwiyah Al-Bijlī => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

قال: ما أسكن آدم الجنة إلا ما بين صلاة العصر إلى غروب الشمس .

**TRANSLATION**

Ādam only lived in Paradise (for the duration) between late-afternoon until sunset. (Ibn KaΦīr n.d.: 1/74)

### (2) CHAIN OF NARRATORS

`Imrān ibn Uyaynah => `Aṭā´ ibn Al-Sā´ib => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

قال: أهبط آدم بدحنا أرض الهند .

**TRANSLATION**

Ādam was sent down to a flatland (đaħnā) of India. (Ibn KaΦīr n.d.: 1/74)

### (3) CHAIN OF NARRATORS

Ibn Abū Ħatim => Abū Zar`ah => `UΦmān ibn Abī Shaybah => Jarīr => `Aṭā´ => Sa`īd => Ibn `Abbās

**TEXT**

قال: أهبط آدم عليه السلام إلى أرض يقال له ادحنا بين مكة والطائف .

**TRANSLATION**

Ādam (upon whom be peace) was sent down to a land. It is said to be a flatland between Makkah and Ṭā´if. (Ibn KaΦīr n.d.: 1/74)

## ANALYSIS

The isnād in Al-Ṭabarī (No.1) narrates from Ibn `Abbās by Al-Qāsim, on the authority of Ibn Jurayj. The narration is not quoted by Ibn KaΦīr.

Al-Ṭabarī (No.2) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Murrah ibn Al-Hamdānī, Ibn Mas`ūd and other companions; Ibn Ḥumayd (No.3), on the authority of Ṭāwus Al-Yamānī; Abū Kurayb (No.4), on the authority of Sa`īd ibn Jubayr and Yūnus (No.5), on the authority of Ismā`īl Al-Suddī. These narrations are not found in Ibn KaΦīr.

The isnād in Ibn KaΦīr narrates from Ibn `Abbās by Al-Ḥakīm (No.1), on the authority of Sa`īd ibn Jubayr; `Imrān ibn Uyaynah (No.2), on the authority of Sa`īd ibn Jubayr and Ibn Abū Ḥatim (No.3), on the authority of Sa`īd. These narrations are not found in Al-Ṭabarī.

Tafsīr Ibn `Abbās paraphrases the Qur'ānic words and the referents addressed by Allah.

Al-Ṭabarī (No.1) uses an apposition (badal) for فَأَزَلَّهُمَا as أغواهما .

Al-Ṭabarī (No.2) presents the Isrā'īliyāt narration with other Qur'ānic verses to explicate the incident.

Al-Ṭabarī (No.3) discusses the incident and relation between mankind, Iblīs and snake. In the next narrations (No.5 and 6) Al-Ṭabarī gives the meaning of the last part of the verse. These narrations are not quoted by Ibn KaΦīr.

Ibn KaΦīr (No.1) explicates the duration of Ādam's stay in Paradise and his destination on reaching the earth. These narrations are not quoted by Al-Ṭabarī.

## SURAH 2:37-39

فَتَلَقَّى آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ط إِنَّهُ هُوَالتَّوَّابُ الرَّحِيْمُ ** قُلْنَا اهْبِطُوْامِنْهَا جَمِيْعًا ج فَإِمَّا يَأْتِيَنَّكُمْ مِّنِّيْ هُدًى فَمَنْ تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُوْنَ ** وَالَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِآ يٰتِنَآ أُولٰئِكَ أَصْحَابُ النَّارِ ج هُمْ فِيْهَا خَالِدُوْنَ

### TRANSLATION

**Then Adam learnt from his Lord some words, so He turned towards him (accepted his repentance). Indeed, He is the Relenting, the Merciful. We said: "Get down from this (state) all together; surely there will come unto you from**

**Me a guidance, whosoever follows My guidance shall have no fear nor shall they grieve." And as for those disbelieve and reject Our Signs, they are the companions of the Fire; in it they shall remain forever.**

## TAFSĪR IBN `ABBĀS

(فَتَلَقَّى آدَمُ مِنْ رَبِّهِ) حفظ آدم من ربه و يقال لقن فتلقن و ألهم فتلهم (كَلِمَاتٍ) لكى تكون سببا له و لأولاده إلى التوبة (فَتَابَ عَلَيْهِ) فتجاوز عنه (إِنَّهُ هُوَالتَّوَّابُ) المتجاوز (الرَّحِيْمُ) لمن مات على التوبة . (قُلْنَا) لآدم و حواء و طاوس و حية و إبليس (اهْبِطُوْامِنْهَا) من السماء (جَمِيْعًا) ثم ذكر ذرية آدم فقال (فَإِمَّا يَأْ تِيَنَّكُمْ) فلما يأتينكم و حين يأتينكم و كلما يأتينكم (مِّنِّيْ هُدًى) كتاب و رسول (فَمَنْ تَبِعَ هُدَايَ) الكتاب والرسول (فَلاَ خَوْفٌ عَلَيْهِمْ) فيما يستقبلهم من العذاب (وَلاَ هُمْ يَحْزَنُوْنَ) على ما خلفوا من خلفهم و يقال بلا خوف عليهم بالدوام و لا هم يحزنون بالدوام و يقال فلا خوف عليهم إذا ذبح الموت و لا هم يحزنون إذا أطبقت النار. (وَالَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِآ يٰتِنَآ) بالكتاب والرسول (أُولئِكَ اَصْحَابُ النَّارِ) أهل النار (هُمْ فِيْهَا خَالِدُوْنَ) فى النار دائمون لا يموتون و لا يخرجون .

### TRANSLATION

**(Then Ādam learnt from his Lord)** i.e. Ādam (On whom be peace) memorized from his Lord and he was inspired by Him **(some words)** so that they could be a means of repentance for him and his children. **(So He turned towards him)** i.e. forgave him. **(Indeed, He is the Relenting)** forgiving, **(The Merciful)** for him who passed away in a state of repentance. **(We said)** to Ādam, Ḥawwā' (Eve), the peacock, snake, and Iblīs: **(Get down from this (state))** i.e. from the Heavens, **(all together)**. Then He mentioned the progeny of Ādam and said: **(So surely there will come unto you)** i.e. when there will come unto you or when it comes to you or whenever it comes to you **(a guidance from Me)** i.e. the Book and the Messenger, then **(whosoever follows My guidance)** i.e. the Book and the Messenger, **(shall have no fear)** in what punishment they face, **(nor shall they grieve)** for what they have left behind. It is said 'without eternal fear, nor will they grieve eternally.' It is also said 'they shall not fear when offered death, nor shall they grieve when encompassed by fire.' **(And as for those who disbelieve and reject Our Signs)** meaning, the Book and the Messenger, **(they are the companions of the Fire)** - people of the fire - **(in it they shall remain forever)** neither dying nor emerging from it. (Ibn `Abbās n.d.: 7-8)

## AL-ṬABARĪ

### (1) CHAIN OF NARRATORS

Abū Kurayb => Ibn `Aṭiyah => Qays => Ibn Abī Laylā => Al-Minhāl ibn `Amr => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(فَتَلَقَّى آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ) قال : أى ربِّ ! ألم تنفخ فىّ من روحك ؟ قال : بلى ، قال : أى ربِّ ! ألم تسكنى جنتك ؟ قال : بلى ، قال : أى ربِّ ! ألم تسبق رحمتك غضبك ؟ قال : بلى ، قال : أرأيت إن أنا تبت و أصلحت أ راجعنى أنت إلى الجنة ؟ قال : نعم ، فهو قوله (فَتَلَقَّى آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ).

### TRANSLATION

**(Then Ādam learnt from his Lord some words, so He turned towards him).** He (Ādam) said: 'Oh Lord! Did you not breathe into me of Your Spirit?' He (Allah) replied: 'Yes.' He said: 'Did you let me reside in Your Paradise?' He (Allah) replied: 'Yes.' He said: 'Oh Lord! Does not Your mercy precede Your wrath?' He (Allah) replied: 'Yes.' He said: 'What is Your judgement if I repent and reform, shall You return me to Paradise?' He (Allah) replied: 'Yes.' This is the meaning of His Words: **(Then Ādam learnt from his Lord some words).** (Al-Ṭabarī 1968: 1/235-243)

### (2) CHAIN OF NARRATORS

`Alī ibn Al-Ḥasan => Muslim => Muḥammad ibn Mus`ab => Qays ibn Al-Rabī` => `Āśim ibn Kulayb = Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(فَتَلَقَّى آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ) قال : أى ربِّ ! ألم تنفخ فىّ من روحك ؟ قال : بلى ، قال : أى ربِّ ! ألم تسكنى جنتك ؟ قال : بلى ، قال : أى ربِّ ! ألم تسبق رحمتك غضبك ؟ قال : بلى ، قال : أرأيت إن أنا تبت و أصلحت أ راجعنى أنت إلى الجنة ؟ قال : نعم ، فهو قوله (فَتَلَقَّى آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ).

### TRANSLATION

**(Then Ādam learnt from his Lord some words, so He turned towards him).** He (Ādam) said: 'Oh Lord! Did you not breathe into me of Your Spirit?' He (Allah)

replied: 'Yes.' He said: 'Did you let me reside in Your Paradise?' He (Allah) replied: 'Yes.' He said: 'Oh Lord! Does not Your mercy precede Your wrath?' He (Allah) replied: 'Yes.' He said: 'What is Your judgement if I repent and reform, shall You return me to Paradise?' He (Allah) replied: 'Yes.' This is the meaning of His Words: **(Then Ādam learnt from his Lord some words)**. (Al-Ṭabarī 1968: 1/243)

### (3) CHAIN OF NARRATORS

Muḥammad ibn Sa'd => My father (Sa'd)=> My maternal uncle => My father =>from his father => Ibn 'Abbās

### TEXT

(فَتَلَقَّى آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ) قال : إن آدم قال لربه إذ عصاه : رب أرأيت إن أنا تبت و أصلحت ؟ فقال له ربه : إنى راجعك إلى الجنة .

### TRANSLATION

**(Then Ādam learnt from his Lord some words, so He turned towards him)** Ādam said to his Lord, when he disobeyed Him: 'Lord, What is your judgement if I repent and reform?' His Lord said to him: 'I will return you to Paradise.' (Al-Ṭabarī 1968: 1/243)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Mujāhid => Sa'īd ibn Jubayr => Ibn 'Abbās

### TEXT

قال : أتيت ابن عباس فسألته ما الكلمات التى تلقى آدم من ربه ؟ قال علم شأن الحج .

### TRANSLATION

I approached Ibn 'Abbās and asked him: "What were the words which Ādam learnt from his Lord?" He said: "Knowledge on the significance of pilgrimage." (Ibn KaΦīr n.d.: 1/75)

### (2) CHAIN OF NARRATORS

Al-Suddī => from those who narrated => Ibn Ibn 'Abbās

**TEXT**

(فَتَلَقَّى آدَمُ مِنْ رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْه) قال آدم عليه السلام يا رب ألم تخلقني بيدك؟ قال له : بلى. قال نفخت فيّ من روحك ؟ قيل له : بلى ، قال : أرأيت إن أنا تبت و أصلحت أ راجعني أنت إلى الجنة ؟ قال : نعم .

**TRANSLATION**

**(Then Ādam learnt from his Lord some words, so He turned towards him)** He (Ādam) said: 'Oh Lord! Did you not breathe into me from Your Spirit?' He (Allah) replied: 'Yes.' He said: 'What is Your judgement if I repent and reform, shall You return me to Paradise?' He (Allah) replied: 'Yes.' (Ibn KaΦīr n.d.: 1/75)

## ANALYSIS

The isnād in Al-Ŧabarī narrates from Ibn `Abbās by Abū Kurayb (No.1) and `Alī ibn Al-Ħasan (No.2), on the authority of Sa`īd ibn Jubayr and Muħammad ibn Sa`d (No.3), on the authority of his ancestor (name not given). These narrations are not quoted by Ibn KaΦīr.

The isnād in Ibn KaΦīr narrates from Ibn `Abbās by Mujāhid (No.1), on the authority of Sa`īd ibn Jubayr and Al-Suddī (No.2), on the authority of narrators (not mentioned in this isnād). These narrations are not found in Al-Ŧabarī.

Tafsīr Ibn `Abbās paraphrases the Qur'ānic words and mention the referents of Allah's address. Then he uses an apposition (badal) for فَإِمَّا يَأْتِيَنَّكُمْ as فلما يأتينكم و حين يأتينكم و كلما يأتينكم and هُدًى refers to كتاب و رسول. He uses the connective – yuqālu – (3 times), explicating وَلاَ هُمْ يَحْزَنُوْنَ. He gives the reference of يِآ يِتِنَآ as بالكتاب والرسول, and an apposition (badal) of اَصْحَابُ النَّارِ as أهل النار, and خَالِدُوْنَ as دائمون and further clarifies it with لا يموتون و لا يخرجون. The same is not found in the other two tafsīrs.

Al-Ŧabarī (No.1 and 2) narrates the dialogue between Allah and Ādam. The same narration is found in Ibn KaΦīr.

Al-Ŧabarī (No.3) uses the connective – qāla – and narrates a dialogue. It is not reported by Ibn KaΦīr.

Ibn KaΦīr explicates the word الكلمات as 'Knowledge on the significance of pilgrimage.'

## SURAH 2:40

يَـا بَـنِىْ اِسْـرَآءِيْلَ اذْكُـرُوْا نِعْمَـتِىَ الَّـتِىْ اَنْعَمْـتُ عَلَـيْكُمْ وَ اَوْفُوْا بِعَهْدِىْ اُوْفِ بِعَهْدِكُمْ ج وَاِيَّاىَ فَارْهَبُوْنِ

### TRANSLATION

**O Children of Israel, recall My favour wherewith I bestowed upon you; and fulfil My covenant, I shall fulfil My covenant; Only Me should you fear.**

## TAFSĪR IBN `ABBĀS

(يَا بَنِىْ اِسْرَآءِيْلَ) يا أولاد يعقوب (اذْكُرُوْا نِعْمَتِى) اشكروا و احفظوا منتى (الَّتِىْ اَنْعَمْتُ عَلَيْكُمْ) منت عليكم بالكتاب و الرسول و النجاة من فرعون و الفرق و المن و السلوى و غير ذلك (وَ اَوْفُوْا بِعَهْدِىْ) أتموا عهدى فى هذا النبى صلى اللّه عليه و سلم (اُوْفِ بِعَهْدِكُمْ) أدخلكم الجنة (وَاِيَّاىَ فَارْهَبُوْنِ) فخافونى فى نقض العهد و لا تخافوا غيرى .

### TRANSLATION

**(O Children of Israel)** O Children of Ya`qūb, **(recall My favour)** meaning be grateful and preserve my favours, **(wherewith I bestowed upon you)** i.e. I favoured you with the Book, the Messenger, deliverance from Pharoah, drowning, Mannā and Salwā, etc. **(And fulfil My covenant)** i.e. fulfil My covenant about this Prophet (peace be upon him), and **(I shall fulfil My covenant)** i.e. I shall enter you into Paradise. **(Only Me should you fear)** i.e. So fear Me in breaking of the covenant and do not fear others besides Me. (Ibn `Abbās n.d.: 8)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Ibn Ḥumayd => Jarīr => Al-A`mash => Ismā`īl ibn Rajā' => `Umayr, servant of Ibn `Abbās => Ibn `Abbās

### TEXT

إن إسرائيل كقولك عبد اللّه .

**TRANSLATION**

Isrā´īl is like your saying 'servant of Allah' ( Abd Allah). (Al-Ṭabarī 1968: 1/248)

**(2) CHAIN OF NARRATORS**

Ibn Ḥumayd => Salmah => Ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

قوله (يَا بَنِيْ اِسْرَآءِيْلَ) يا أهل الكتاب للأحبار من يهود .

**TRANSLATION**

His words: **(O Bani Isrā´īl)** 'Oh People of the Scripture' is for the Rabbis among the Jews. (Al-Ṭabarī 1968: 1/249)

**(3) CHAIN OF NARRATORS**

Ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ ) أى آلائى عندكم و عند آبائكم لما كان نجاهم به من فرعون و قومه

**TRANSLATION**

**(Recall My favour wherewith I bestowed upon you)** i.e. the benefits I bestowed upon you and your forefathers, wherewith He saved them from Pharaoh and his people. (Al-Ṭabarī 1968: 1/249)

**(4) CHAIN OF NARRATORS**

Ibn Ḥumayd => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَ اَوْفُوْا بِعَهْدِيْ) الذى أخذت فى أعناقكم للنبى صلى اللّه عليه و سلم إذا جاءكم (أُوْفِ بِعَهْدِكُمْ) : أى أنجز لكم ما وعدكم عليه بتصديقه و اتباعه ، بوضع ما كان عليكم من الإصر و الأغلال التى كانت فى أعناكم بذنوبكم التى كانت من أحداثكم .

**TRANSLATION**

**(And fulfil my covenant)** which I have imposed 'upon your necks' regarding Muḥammad (peace be upon him) when he comes to you. **(And I shall fulfil your covenant)** i.e. fulfil for you what I promised you for believing and following him, thereby relieving (you) of the burden and shackles which were upon your necks for the sins which you have committed. (Al-Ṭabarī 1968: 1/250)

**(5) CHAIN OF NARRATORS**

Muḥammad ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَاِيَّايَ فَارْهَبُوْنِ) أن أنزل بكم ما أنزلت بمن كان قبلكم من آبائكم من النقمات التى قد عرفتم من المسخ و غيره .

**TRANSLATION**

**(Only me should you fear)** lest I send down to you the retribution, which I sent down upon your forefathers who were before you, which you know about - like the transformation into apes and others besides it. (Al-Ṭabarī 1968 : 1/251)

## IBN KAṮĪR

**(1) CHAIN OF NARRATORS**

Abū Dāwūd Al-Ṭiyālisī => `Abd al-Ḥāmid ibn Bihrām => Šahr ibn Hawšab => `Abd Allah ibn `Abbās

**TEXT**

قال حضرت عصابة من اليهود نبي اللّه صلى اللّه عليه و آله وسلم فقال لهم "هل تعلمون أن إسرائيل يعقوب؟ قالوا اللهم نعم ، فقال نبي اللّه صلى اللّه عليه وسلم "اللهم اشهد" .

**TRANSLATION**

A group of Jews came to the Holy Prophet (peace be upon him) and he said to them: 'Do you know that Isrā'īl is Ya'qūb?' They said: 'By Allah, Yes.' The Prophet (peace be upon him) said: 'Oh Allah, be witness.' (Ibn KaΦīr n.d.: 1/76)

**(2) CHAIN OF NARRATORS**

Al-A`amash => Ismā`īl ibn Rajā' => `Umayr, servant of Ibn `Abbās => Ibn `Abbās

**TEXT**

إن إسرائيل كقولك عبد اللّه .

**TRANSLATION**

Isrā'īl is like your saying 'servant of Allah' (`Abd Allah). (Ibn KaΦīr n.d.: 1/76)

**(3) CHAIN OF NARRATORS**

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

( اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ) أى آلائى عندكم و عند آبائكم لما كان نجاهم به من فرعون و قومه .

**TRANSLATION**

**(Recall My favour wherewith I bestowed upon you)** i.e. the benefits I bestowed upon you and your forefathers, wherewith He saved them from Pharaoh and his people. (Ibn KaΦīr n.d.: 1/76)

**(4) CHAIN OF NARRATORS**

Al-Ðaḥḥāk => Ibn `Abbās

**TEXT**

(أُوْفِ بِعَهْدِكُمْ ) قال أرض عنكم و أدخلكم الجنة .

**TRANSLATION**

**(I shall fulfil your covenant)** means 'I shall be pleased with you and will admit you to Paradise.' (Ibn KaΦīr n.d.: 1/76)

**(5) CHAIN OF NARRATORS**

Ibn `Abbās

**TEXT**

( وَإِيَّـايَ فَارْهَـبُوْنِ) أى إن أنـزل بكـم ما أنزلت بمن كان قبلكم من آبائكم من النقمات التى قد عرفتم من المسخ و غيره .

**TRANSLATION**

**(Only me should you fear)** lest I send down to you the retribution, which I sent down upon your forefathers who were before you, which you know about - like the transformation into apes and others besides it. (Ibn KaΦīr n.d.: 1/76)

## ANALYSIS

The isnād in Al-Ŧabarī (No.1 - 5) narrates from Ibn `Abbās by Ibn Ħumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. A single narration (No.3) is quoted by Ibn KaΦīr directly from Muḥammad ibn Isḥāq, on the authority of `Ikrimah / Sa`īd ibn Jubayr.

Ibn KaΦīr narrates from Ibn `Abbās by Abū Dāwūd Al-Ŧiyālisī (No.1), on the authority of Šahr ibn Hawšab; Al-A`amaš (No.2), on the authority of `Umayr; Al-Ðaḥḥāk (No.4) and Ibn `Abbās (No.5).

Tafsīr Ibn `Abbās paraphrases and glosses the words اذْكُرُوْا نِعْمَتِى as اشكروا and اَوْفُوْا بِعَهْدِىْ as أتموا عهدى . It mentions the referents of Allah's favours. و احفظوا منتى

Al-Ṭabarī (No.1) and Ibn KaΦīr (No.2) give the meaning of إسرائيل as عبد الله (servant of Allah).

Al-Ṭabarī (No.2) paraphrases and gives the referents as Jews by explicating the favours upon them (No.3) and the covenant (No.4) and punishment (No.5). The same narrations are found in Ibn KaΦīr (No.2, 3 and 5).

## SURAH 2:41

وَ آمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًالِّمَا مَعَكُمْ وَ لاَ تَكُوْنُوْا اَوَّلَ كَافِرٍ بِهِ ص وَلاَ تَشْتَرُوْا بِآيٰتِيْ ثَمَنًا قَلِيْلاً ز وَّ اِيَّايَ فَاتَّقُوْنِ

### TRANSLATION

**And believe in what I have revealed, confirming that which is with you; and be not the foremost rejectors of it. And do not bargain My signs for a meagre price; to Me alone should you be dutiful (conscious).**

## TAFSĪR IBN `ABBĀS

(وَ آمِنُوْا بِمَآ اَنْزَلْتُ) جبريل به (مُصَدِّقًا) موافقا بالتوحيد و صفة محمد صلى الله عليه و سلم و نعته و بعض الشرائع (لِّمَا مَعَكُمْ) من الكتاب (وَ لاَ تَكُوْنُوْا اَوَّلَ كَافِرٍ بِهِ) بمحمد صلى الله عليه و سلم و القرآن (وَلاَ تَشْتَرُوْا بِآيٰتِي) بكتمان صفة محمد و نعته (ثَمَنًا قَلِيْلاً) عوضا يسيرا من المأكلة (وَّ اِيَّايَ فَاتَّقُوْنِ) فخافى فى هذا النبى صلى الله عليه و سلم .

### TRANSLATION

**(And believe in what I have revealed)** with Jibrā'īl (Gabriel), **(confirming)** i.e. agreeing with Divine unity, the characteristics of Muḥammad (peace be upon him), his qualities and certain laws **(that which is with you)** of the Book, **(and be not the foremost rejectors of it)** in Muḥammad (peace be upon him) and the Qur'ān. **(And do not bargain My signs)** by concealing the characteristics of Muḥammad (peace be upon him) and his qualities **(for a meagre price)** i.e. as insignificant compensation of foods. **(To Me alone should you be dutiful (conscious))** so fear Me concerning this Prophet (peace be upon him). (Ibn `Abbās n.d.: 8)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Ibn Ĥumayd => Salmah => Ibn Isĥāq => Muĥammad ibn Abī Muĥammad, servant of Zayd ibn ɸābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(وَ آمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَ لاَ تَكُوْنُوْا اَوَّلَ كَافِرٍ بِهِ ) و عندكم فيه من العلم ما ليس عند غيركم .

### TRANSLATION

**(And believe in what I have revealed, confirming that which is with you; and be not the foremost rejectors of it)** when you possess knowledge of that which others do not possess. (Al-Ŧabarī 1968: 1/253)

## IBN KAƟĪR

### (1) CHAIN OF NARRATORS

Ibn `Abbās

### TEXT

(وَ لاَ تَكُوْنُوْا اَوَّلَ كَافِرٍ بِهِ ) و عندكم فيه من العلم ما ليس عند غيركم .

### TRANSLATION

**(And be not the foremost rejectors of it)** when you possess knowledge of that which others do not possess. (Ibn KaƟīr n.d.: 1/76)

## ANALYSIS

The isnād in Al-Ŧabarī (No.1) narrates from Ibn `Abbās by Ibn Ĥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaƟīr directly from Ibn `Abbās.

Tafsīr Ibn `Abbās mentions the referents and explicates the Qur´ānic verse thus: the adverbial accusative مُصَدِّقًا as موافقا بالتوحيد و صفة محمد صلى الله عليه و سلم ,

the pronoun مَعَكُمْ as كَافِرٍ بِهِ , من الكتاب as بمحمد صلى اللّه عليه و سلم و القرآن , and يآيتى as بكتمان صفة محمد و نعته . Then he uses an apposition (badal) for فَاتَّقُوْنِ as فخافونى.

Al-Ṭabarī (No.1) explicates the verse. Ibn KaΦīr has the same narration giving these words.

## SURAH 2:42

وَلاَ تَلْبِسُوْا الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُوْا الْحَقَّ وَ اَنْتُمْ تَعْلَمُوْنَ

### TRANSLATION

**And do not confound the truth with falsehood, and conceal the truth while you know.**

## TAFSĪR IBN `ABBĀS

(وَلاَ تَلْبِسُوْا الْحَقَّ بِالْبَاطِلِ) لا تخالطوا الباطل با لحق صفة الدجال بصفة محمد صلى اللّه عليه و سلم (وَ تَكْتُمُوْا الْحَقَّ) و لا تكتموا الحق (وَ اَنْتُمْ تَعْلَمُوْنَ) بكتمانه .

### TRANSLATION

**(And do not confound the truth with falsehood),** do not blend falsehood with the truth and the characteristics of Dajjāl with the characteristics of Muḥammad (peace be upon him) **(and conceal the truth)** i.e. And do not conceal the truth, **(while you know)** of its concealment. (Ibn `Abbās n.d.: 8)

## AL- ṬABARĪ

### (1) CHAIN OF NARRATORS

Al-Manjab => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

### TEXT

(وَلاَ تَلْبِسُوْا الْحَقَّ بِالْبَاطِلِ) لا تخالطوا ا لحق بالباطل والصدق بالكذب .

**TRANSLATION**

**(We will confound upon them, what they confound)**, do not mix the truth with falsehood and facts with lies. (Al-Ṭabarī 1968: 1/254)

**(2) CHAIN OF NARRATORS**

Abū Kurayb => ʿUṯmān ibn Saʿīd => Bišr ibn ʿAmmār => Abī Rauq => Al-Ḍaḥḥāk => Ibn ʿAbbās

**TEXT**

( وَلاَ تَلْبِسُوْا الْحَقَّ بِالْبَاطِلِ ) لا تخالطوا الحق بالباطل والصدق بالكذب .

**TRANSLATION**

**(We will confound upon them, what they confound)**, do not mix the truth with falsehood and facts with lies. (Al-Ṭabarī 1968: 1/254)

**(3) CHAIN OF NARRATORS**

Abū Kurayb => ʿUṯmān ibn Saʿīd => Bišr ibn ʿAmmār => Abī Rauq => Al-Ḍaḥḥāk => Ibn ʿAbbās

**TEXT**

(وَ تَكْتُمُوْا الْحَقَّ) يقول : و لا تكتموا الحق .

**TRANSLATION**

**(And conceal the truth)** means 'do not conceal the truth.' (Al-Ṭabarī 1968: 1/255)

**(4) CHAIN OF NARRATORS**

Ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => ʿIkrimah / Saʿīd ibn Jubayr => Ibn ʿAbbās

**TEXT**

(وَ تَكْتُمُوْا الْحَقَّ) أى و لا تكتموا الحق .

**TRANSLATION**

**(And conceal the truth)** i.e. Do not conceal the truth. (Al-Ṭabarī 1968: 1/255)

### (5) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ṯābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

(وَ تَكْتُمُوْا الْحَقَّ) لا تكتموا الحق ما عندكم من المعرفة برسولي ، و ما جاء به ، و أنتم تجدونه عندكم فيما تعلمون من الكتب التى بأيديكم .

### TRANSLATION

**(And conceal the truth)** means do not conceal the knowledge of My Messenger and what he has brought. While you find with him what you know about the Books, which you possess (in your hands). (Al-Ṭabarī 1968: 1/256)

### (6) CHAIN OF NARRATORS

Abū Kurayb => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

### TEXT

(وَ تَكْتُمُوْا الْحَقَّ) يقول : إنكم قد علمتم أن محمدا رسول اللّه صلى اللّه عليه و سلم ، فنهاهم عن ذلك .

### TRANSLATION

**(And conceal the truth)** means that you certainly know that Muḥammad (peace be upon him) is a Messenger of Allah, but he forbade them this. (Al-Ṭabarī 1968: 1/256)

## IBN KAṮĪR

### (1) CHAIN OF NARRATORS

Al-Ḍaḥḥāk => Ibn `Abbās

### TEXT

(وَلاَ تَلْبِسُوْا الْحَقَّ بِالْبَاطِلِ) لا تخالطوا ا لحق بالباطل والصدق بالكذب .

**TRANSLATION**

**(We will confound upon them, what they confound)**, do not mix the truth with falsehood and facts with lies. (Ibn KaΦīr n.d.: 1/77)

**(2) CHAIN OF NARRATORS**

Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَ تَكْتُمُوْا الْحَقَّ) لا تكتموا الحق ما عندكم من المعرفة برسولي ، و ما جاء به ، و أنتم تجدونه عندكم فيما تعلمون من الكتب التى بأيديكم .

**TRANSLATION**

**(And conceal the truth)** means do not conceal the knowledge of My Messenger and what he has brought. While you find with him what you know about the Books, which you possess (in your hands). Ibn KaΦīr n.d.: 1/77)

## ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Al-Manjab (No.1) and Abū Kurayb (No2, 3 and 6), on the authority of Al-Ḍaḥḥāk. The narration is not quoted by Ibn KaΦīr.

The isnād in Al-Ṭabarī (No.4 and 5) narrates from Ibn `Abbās by Ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. A single narration (No.2) is quoted by Ibn KaΦīr directly from Muḥammad ibn Isḥāq, on the authority of `Ikrimah / Sa`īd ibn Jubayr.

Tafsīr Ibn `Abbās uses an apposition (badal), mentioning the referents and explicating the verse. The same explication is found in the other two Tafsīrs.

Al-Ṭabarī (No.1 and 2) uses an apposition (badal) and gives the antonyms - الحق بالباطل and الصدق بالكذب. Ibn KaΦīr quotes the same narration.

Al-Ṭabarī (No.3 and 4) uses the connective yaqūlu (No.3) and ya`nī (No.4) and paraphrases the Qur´ānic words, and further explicates the verse (No.5).

## SURAH 2:43

وَاَقِيْمُوْا الصَّلاَةَ وَ آتُوا الزَّكَاةَ وَ ارْكَعُوْا مَعَ الرَّاكِعِيْنَ

### TRANSLATION

**Establish prayer, and pay the poor-tax (zakāh), and bow down with those who bow.**

## TAFSĪR IBN `ABBĀS

(وَاَقِيْمُوْا الصَّلاَةَ) أتموا الصلوات الخمس (وَ آتُوا الزَّكَاةَ) أعطوا زكاة أموالكم (وَ ارْكَعُوْا مَعَ الرَّاكِعِيْنَ) صلوا الصلوات الخمس مع محمد صلى اللّه عليه و سلم و أصحابه فى الجماعة .

### TRANSLATION

**(Establish prayer)** perform the five prayers, **(and pay the poor-tax (zakāh))** i.e. give the poor-tax of your wealth, **(and bow down with those who bow)** i.e. perform the five prayers with Muḥammad (peace be upon him) and his companions in congregation. (Ibn `Abbās n.d.: 8)

## AL- ŦABARĪ

(No narration from Ibn `Abbās)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

`Alī ibn Abū Ŧalḥah => Ibn `Abbās

### TEXT

يعنى بالزكاة طاعة اللّه و الإخلاص .

### TRANSLATION

**(Al-zakāh)** means obeying Allah and dedication. (Ibn KaΦīr n.d.: 1/77)

**(2) CHAIN OF NARRATORS**

Wakī` => Abī Janāb => `Ikrimah => Ibn `Abbās

**TEXT**

يعنى بالزكاة قال ما يوجب الزكاة .

**TRANSLATION**

**(Al-zakāh)** means the alms due that is compulsory. (Ibn KaΦīr n.d.: 1/77)

## ANALYSIS

Al-Ŧabarī has no narration on this verse.

Ibn KaΦīr (No.1) narrates from Ibn `Abbās, on the authority of `Alī ibn Abū Ŧalhah and by Wakī` (No.2), on the authority of `Ikrimah

Tafsīr Ibn `Abbās paraphrases and explicates the Qur'ānic words and mentions the referents in the verse.

Al-Ŧabarī (No.1 and 2) uses the connective - ya`nī, giving the meaning of الـزكاة as طاعة اللّه و الإخلاص and the 'prescription of Al-zakāh' - ما يوجب الزكاة .

## SURAH 2:44

اَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ اَنْفُسَكُمْ وَ اَنْتُمْ تَتْلُوْنَ الْكِتَابَ ط اَفَلاَ تَعْقِلُوْنَ

**TRANSLATION**

**Do you enjoin mankind to righteousness and forget yourselves, while you recite the Book (Scripture). Do you not perceive?**

## TAFSĪR IBN `ABBĀS

ثـم ذكـر قصة رؤساء اليهود فقال (اَتَأْمُرُوْنَ النَّاسَ) سفلة الناس (بِالْبِرِّ) بالتوحيد واتباع محمـد صـلى اللّه عليه و سلم (وَ تَنْسَوْنَ اَنْفُسَكُمْ) تتركون أنفسكم فلا تتبعونه (وَ اَنْتُمْ تَتْلُوْنَ) تقرؤون (الْكِتَابَ) عليهم (اَفَلاَ تَعْقِلُوْنَ) فليس لكم ذهن الإنسانية .

**TRANSLATION**

Then He mentioned the story of the leaders of the Jews and He said: **(Do you enjoin mankind)** viz. the lowly people, **(with righteousness)** with Divine Unity and following Muḥammad (peace be on him) **(and forget yourselves)** i.e. discard it yourselves and do not follow him, **(while you recite)** – read - **(the Book)** to them. (Do you not perceive?): Then do you not have human intellect? (Ibn `Abbās n.d.: 8)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Ɵābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

( اَتَـأْ مُـرُ وْنَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ اَنْفُسَكُمْ وَ اَنْتُمْ تَتْلُوْنَ الْكِتَابَ ط اَفَلاَ تَعْقِلُوْنَ) أى تـنهون الناس عن الكفر بما عندكم من النبوة و العهد من التوراة ، و تتركون أنفسكم : أى و أنـتم تكفـرون بما فيها من عهدى إليكم فى تصديق رسولى ، و تنقضون ميثاقى ، و تجحدون ما تعلمون من كتابى .

**TRANSLATION**

**(Do you enjoin mankind to righteousness and forget yourselves, while you recite the Book (Scripture). Do you not perceive?)** i.e. you forbid people from disbelief on the basis of the prophecy and the covenant from the Torah which is with you, while you desist therefrom yourselves, i.e., while you disbelieve what is in My covenant on the attesting of My Messenger, and you violate My contract and deny what you know of My Book. (Al-Ŧabarī 1968: 1/258)

### (2) CHAIN OF NARRATORS

Abū Kurayb => `Uɸmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ɖaḥḥāk => Ibn `Abbās

**TEXT**

(اَتَـأْ مُـرُوْنَ النَّاسَ بِالْبِرِّ) يقول : أتأمرون الناس بالدخول فى دين محمد صلى اللّه عليه و سلم ، و غير ذلك مما أمرتم به من إقام الصلاة (وَ تَنْسَوْنَ اَنْفُسَكُمْ).

**TRANSLATION**

By **(Do you enjoin mankind to righteousness)** He means 'Will you enjoin the people to enter into the religion of Muḥammad (peace be upon him), and enjoin other things like the prayer which you have been commanded to perform, **(while you forget yourselves)**. (Al-Ṭabarī 1968: 1/258)

**(3) CHAIN OF NARRATORS**

Abū Kurayb => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

(وَ اَنْتُمْ تَتْلُوْنَ الْكِتَابَ ) يقول : تدرسون الكتاب بذلك ، و يعنى بالكتاب : التوراة .

**TRANSLATION**

**(While you recite the Book)** He means: 'You study this Scripture'. By 'the Scripture' He means the Torah. (Al-Ṭabarī 1968: 1/259)

**(4) CHAIN OF NARRATORS**

Muḥammad ibn Al-`Alā`ī => `Uṯmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**TEXT**

(اَفَلاَ تَعْقِلُوْنَ) يقول : أفلا تفهمون فتنهاهم عن هذا الخلق القبيح .

**TRANSLATION**

**(Do you not perceive?)** He means 'Do you not comprehend?' He forbids them to behave in this evil manner. (Al-Ṭabarī 1968: 1/259)

## IBN KAΦĪR

**(1) CHAIN OF NARRATORS**

Muḥammad ibn Isḥāq => Muḥammad => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَ تَنْسَوْنَ اَنْفُسَكُمْ) أى تتركون أنفسكم (وَ اَنْتُمْ تَتْلُوْنَ الْكِتَابَ ط اَفَلاَ تَعْقِلُوْنَ) أى تنهون الناس عن الكفر بما عندكم من النبوة و العهد من التوراة و تتركون أنفسكم، أى و أنتم تكفرون بما فيها من عهدى إليكم فى تصديق رسولى، و تنقضون ميثاقى، و تجحدون ما تعلمون من كتابى.

**TRANSLATION**

**(And forget yourselves)** i.e. you discard yourselves, **(while you recite the Book (Scripture). Do you not perceive?)** i.e. you forbid people from disbelief on the basis of the prophecy and the covenant from the Torah which is with you, while you desist therefrom yourselves, i.e. while you disbelieve what is in My covenant on the attesting of My Messenger, and you violate My contract and deny what you know of My Book. (Ibn KaΦīr n.d.: 1/78)

**(2) CHAIN OF NARRATORS**

Al-Ðaħħāk => Ibn ʿAbbās

**TEXT**

(اَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ) يقول : أتأمرون الناس بالدخول فى دين محمد صلى اللّه عليه و سلم، و غير ذلك مما أمرتم به من إقام الصلاة (وَ تَنْسَوْنَ اَنْفُسَكُمْ).

**TRANSLATION**

By **(Do you enjoin mankind to righteousness)** He means 'Will you enjoin the people to enter into the religion of Muħammad (peace be upon him), and enjoin other things like the prayer which you have been commanded to perform, **(while you forget yourselves)**. (Ibn KaΦīr n.d.: 1/78)

**(3) CHAIN OF NARRATORS**

Al-Ðaħħāk => Ibn ʿAbbās

**TEXT**

إنـه جـاءه رجـل فقـال يـا ابـن عباس إنى أريد أن آمر بالمعروف و أنهى عن المنكر ، قال أبلغـت ذلـك؟ قال أرجو ، قال إن لم تخشى أن تفتضح بثلاث آيات من كتاب اللّه فافعل ، قـال و مـا هـنّ ؟ قال قوله تعالى : ( أَ تَأْ مُرُوْنَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ اَنْفُسَكُمْ) أحكمت هـذه؟ قـال لا ، قال فالحرف الثاني قال قوله تعالى (لم تقولون ما لا تفعلون ؟ كبر مقتًا عند اللّـه أن تقولـوا ما لا تفعلون) أحكمت هذه؟ قال لا ، قال فالحرف الثالث قال قول العبد الصـالح شـعيب علـيه السـلام (و مـا أريـد أن أخـالفكم إلى ما أنها كم عنه إن أريد إلا الإصلاح ) أحكمت هذه ؟ قال لا ، قال فابدأ بنفسك .

**TRANSLATION**

A person came to him (Ibn `Abbās) and said: 'Oh Ibn `Abbās, I desire to command the good and prohibit the wrong'. He (`Abbās) said: 'Has this reached you?' He said: 'I hope so.' He (`Abbās) said: 'If you do not fear being exposed by three verses from the Book of Allah, then do so.' He asked: 'And what are they?' He (`Abbās) said: 'The Words of the Exalted: **(Do you enjoin mankind to be righteous, and neglect it yourselves)**. He (`Abbās) asked: 'Are you firm on this?' He replied: 'No'. He (`Abbās) said: 'The second statement?' He said: The words of the Exalted: **(Why do you say what you do not practice? Greatly detested in the sight of Allah is that you say what you do not practice)** and he said: 'Are you firm on this?' He replied: 'No.' He said: 'The third statement?' And he said: The words of the pious servant Šu`ayb (on whom be peace): **(I desire not to disagree with you in what I prohibit you; certainly I desire (nothing) except reformation)**. And he asked: 'Are you firm on this?' He replied: 'No.' He (`Abbās) said: 'Then begin with yourself.' (Ibn KaΦīr n.d.: 1/79)

## ANALYSIS

The isnād in Al-Ṭabarī (No.1) narrates from Ibn `Abbās by Ibn Ḥumayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦīr (No.1) directly from Muḥammad ibn Isḥāq, on the authority of `Ikrimah / Sa`īd ibn Jubayr.

The isnād in Al-Ṭabarī (No.1) narrates from Ibn `Abbās by Abū Kurayb and Muḥammad ibn Al-`Alāi`, on the authority of Al-Ḍaḥḥāk. Ibn KaΦīr (No.2) narrates this directly from Al-Ḍaḥḥāk.

Tafsīr Ibn `Abbās narrates the situation of the Jewish leaders, paraphrasing and explicating the verse.

Al-Ṭabarī (No.1) uses the connective – ay, paraphrasing and explicating the situation of the Jewish leaders. Ibn KaΦīr has the same narration.

Al-Ṭabarī (No.2) uses the connective – yaqūlu – and explicates the verse. Ibn KaΦīr has the same narration.

Al-Ṭabarī (No.3) uses the connective – yaqūlu and ya`nī – for paraphrasing and explains الكتاب as meaning التوراة after ya`nī.

Al-Ṭabarī (No.4) uses the connective – yaqūlu – with the apposition (badal) for أَفَلاَ تَعْقِلُوْنَ, that is أفلا تفهمون.

Ibn KaΦīr (No.3) narrates a discussion and advice of Ibn `Abbās to a certain person, giving other verses pertaining to it.

## SURAH 2:45-47

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلاَةِ ط وَ اِنَّهَا لَكَبِيْرَةٌ اِلاَّ عَلَى الْخَاشِعِيْنَ **الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلاَقُوْا رَبِّهِمْ وَ اَنَّهُمْ اِلَيْهِ رَاجِعُوْنَ**يَا بَنِىْ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِىَ الَّتِىْ اَنْعَمْتُ عَلَيْكُمْ وَ اَنِّىْ فَضَّلْتُكُمْ عَلَى الْعَالَمِيْنَ

### TRANSLATION

**And seek assistance through patience and prayer. and surely it is burdensome except for the devout. Those who realize that they will meet their Lord, and that to Him shall they return. Oh Children of Israel! Recall My favour wherewith I bestowed upon you; And I preferred you over (all) creation.**

## TAFSĪR IBN `ABBĀS

(وَاسْتَعِيْنُوْا بِالصَّبْرِ) على اداء فرائض اللّه و ترك المعاصى (وَالصَّلاَةِ) و بكثرة الصلاة على تمحيص الذنوب (وَ اِنَّهَا) يعنى الصلاة (لَكَبِيْرَةٌ) لثقيلة (اِلاَّ عَلَى الْخَاشِعِيْنَ) المتواضعين . (الَّذِيْنَ يَظُنُّوْنَ) يعلمون و يستيقنون (اَنَّهُمْ مُّلاَقُوْا رَبِّهِمْ) معاينوا ربهم (وَ اَنَّهُمْ اِلَيْهِ رَاجِعُوْنَ) بعد الموت . ثم ذكر أيضا منته على بنى إسرائيل فقال (يَا بَنِىْ اِسْرَآءِيْلَ) يا أولاد يعقوب (اذْكُرُوْا نِعْمَتِىَ) احفظوا منتى (الَّتِىْ اَنْعَمْتُ عَلَيْكُمْ) منت عليكم (وَ اَنِّىْ فَضَّلْتُكُمْ) بالكتاب والرسول والإسلام (عَلَى الْعَالَمِيْنَ) على عالى زمانكم .

**TRANSLATION**

**(And seek assistance through patience)** for performing your duties to Allah and abstaining from sin, **(and prayer)** i.e. frequent prayer for rectifying of sins. **(And surely it)** i.e. prayer, **(is burdensome)** cumbersome, **(except for the devout),** the modest. **(Those who realize)** meaning, they know and are convinced, **(that they will meet their Lord)** i.e. see their Lord, **(and that to Him shall they return)** after death. Then He also mentions His favour on the Children of Israel. He says: **(Oh Children of Israel!)** Oh Children of Ya`qūb, **(recall My favour)** i.e. remember My favours, **(wherewith I bestowed upon you)** i.e. I have favoured you. **(And I preferred you)** i.e. with the Book, the Messenger and Islam, **(over (all) creation)** i.e. over the world during your period. (Ibn `Abbās n.d.: 8)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Al-MuΦannā => `Abd Allah ibn Śāliḥ => Mu`āwiyah => `Alī ibn Abi Ŧalḥah =>Ibn `Abbās

**TEXT**

(إلاَّ عَلَى الْخَاشِعِيْنَ) يعنى المصدّقين بما أنزل اللّه .

**TRANSLATION**

**(Except for the devout)** i.e. those who attest to (the truth) that Allah has revealed. (Al-Ŧabarī 1968: 1/261)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Ibn Abū Ŧalḥah =>Ibn `Abbās

**TEXT**

يعنى المصدّقين بما أنزل اللّه .

**TRANSLATION**

That is, those who attest to (the truth) that Allah has revealed. (Ibn KaΦīr n.d.: 1/80)

## ANALYSIS

Al-Ṭabarī (No.1) narrates from Ibn `Abbās by Al-MuΦannā ibn Ibrāhīm, on the authority of `Alī ibn Abī Ṭalḥah. Ibn KaΦīr narrates the same directly from `Alī ibn Abī Ṭalḥah.

Tafsīr Ibn `Abbās paraphrases the Qur'ānic words, and uses the apposition (badal) for الْخَاشِعِيْنَ as المتواضعين, يَظُنُّوْنَ as يعلمون, يَا بَنِىْ اِسْرَآءِيْلَ as يا أولاد يعقوب, اَنْعَمْتُ عَلَيْكُمْ as منت عليك, اذْكُرُوْا نِعْمَتِىَ as احفظوا منتى. The word الْعَالَمِيْنَ implies عالمى زمانكم.

Al-Ṭabarī (No.1) uses the connective – ya`nī and the apposition (badal) for الْخَاشِعِيْنَ as المصدّقين. Ibn KaΦīr quotes the same narration, but it differs in the use of the substituted word.

## SURAH 2:48

وَاتَّقُوْا يَوْمًا لاَّ تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلاَ يُؤْخَذُ مِنْهَا عَدْلٌ وَ لاَ هُمْ يُنْصَرُوْنَ

### TRANSLATION

**And fear a Day when no soul shall avail another; and nor shall intercession on its (behalf) will be accepted nor shall compensation be taken from it; nor shall they be helped.**

## TAFSĪR IBN `ABBĀS

(وَاتَّقُوْا يَوْمًا) واخشوا عذاب يوم إن لم تؤمنوا و تتوبوا من اليهودية (لاَّ تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا) لا تغنى نفس كافرة عن نفس كافرة من عذاب اللّه شيئا (وَّلاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ) لا يشفع لها شافع (وَلاَ يُؤْخَذُ) لا يقبل (مِنْهَا عَدْلٌ) فداء (وَلاَ هُمْ يُنْصَرُوْنَ) يمنعون من عذاب اللّه .

### TRANSLATION

**(And fear a Day)** means fear the punishment of a Day, if you do not believe and revert from Judaism, **(when no soul shall avail another)** i.e. the disbelieving soul will not be able to save another disbelieving soul from the punishment of Allah (at

all). **(And nor shall intercession on its (behalf) be accepted)** i.e. no one will intercede. **(Nor shall be taken)** i.e. nor shall be accepted, **(compensation from it)** or redemption, **(nor shall they be helped)** in preventing them from the chastisement of Allah. (Ibn `Abbās n.d.: 8)

## AL- ŦABARĪ

### (1) CHAIN OF NARRATORS

Mūsā ibn Sahl Al-Ramlī => Na`īm ibn Ħammād => `Abd al-`Azīz al-Darāwardī => `Amr ibn Abī `Amr => `Ikrimah => Ibn `Abbās

### TEXT

قال رسول اللّه صلى اللّه عليه وسلم : " لا يَمُوتَنَّ أحَدُكُمْ وَ عَلَيْهِ دَيْنٌ ، فإنَّهُ لَيْسَ هُنَاكَ دِينارٌ وَلا دِرْهَمٌ ، إنّمَا يَقْتَسِمُونَ هُنَالِكَ الحَسَناتِ وَالسَّيِّئاتِ " و أشار رسول اللّه صلى اللّه عليه وسلم بيده يمينا و شمالا .

### TRANSLATION

The Messenger of Allah (peace be upon him) said : "Let none of you die in debt, for there is no dinar nor dirham there; for certainly they will only distribute good and bad deeds among themselves there." The Messenger of Allah (peace be upon him) indicated with his hand to the right and to the left. (Al-Ŧabarī 1968: 1/267)

### (2) CHAIN OF NARRATORS

Al-Qāsim ibn Al-Ħasan => Ħusayn => Ħajjāj => Ibn Jurayj => Mujāhid => Ibn `Abbās

### TEXT

(وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ) قال : بدل . والبدل :الفدية .

### TRANSLATION

**(Nor shall compensation be taken for it)** which means 'Badal.' 'Badal'(Compensation) is redemption. (Al-Ŧabarī 1968: 1/268)

### (3) CHAIN OF NARRATORS

Al-Manjab ibn Al-ĦāriΦ => Bišr ibn `Ammār => Abī Rauq => Al-Đaħħāk => Ibn `Abbās

### TEXT

(ما لَكُمْ لا تَنا صَرُوْنَ) ما لكم لا تمانعون منا ، هيهات ليس ذلك لكم اليوم .

### TRANSLATION

**(Why do you not help one another?)** (Qur'ān 37:25), 'Why do you not offer resistence from us? How wrong! They will not have this for you today.' (Al-Ŧabarī 1968: 1/269)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Al-Qāsim ibn Al-Ħasan => Ħusayn => Ħajjāj => Ibn Jurayj => Mujāhid => Ibn `Abbās

### TEXT

( وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ) قال : بدل . والبدل :الفدية .

### TRANSLATION

**(Nor shall compensation be taken for it)** which means 'Badal.' 'Badal'(Compensation) is redemption. (Ibn KaΦīr n.d.: 1/81)

### (3) CHAIN OF NARRATORS

Al-Đaħħāk => Ibn `Abbās

### TEXT

(ما لَكُمْ لا تَنا صَرُوْنَ) ما لكم لا تمانعون منا ، هيهات ليس ذلك لكم اليوم .

### TRANSLATION

**(Why do you not help one another?)** (Qur'ān 37:25), 'Why do you not offer resistence from us? How wrong! They will not have this for you today,' (Ibn KaΦīr n.d.: 1/82)

## ANALYSIS

The isnād in Al-Ŧabarī (No.1) narrates from Ibn `Abbās by Mūsā ibn Sahl Al-Ramlī, on the authority of `Ikrimah.

Al-Ŧabarī (No.2) narrates from Ibn `Abbās by Al-Qāsim ibn Al-Ħasan, on the authority of Mujāhid. The same narration is quoted by Ibn KaΦīr (No.1) directly on the authority of Mujāhid.

Al-Ŧabarī (No.3) narrates from Ibn `Abbās by Al-Manjab ibn Al-ĦāriΦ, on the authority of Al-Đaħħāk. The same narration is quoted by Ibn KaΦīr (No.1) directly on the authority of Al-Đaħħāk.

Tafsīr Ibn `Abbās explicates and paraphrases the Qur'ānic words and provides the apposition (badal) for لاَ يُؤْخَذُ as لا يقبل and عَدْلٌ as فداء.

Al-Ŧabarī (No.1) has a narration which relates to the verse.

Al-Ŧabarī (No.2) uses the apposition (badal) for عَدْلٌ, meaning الفدية. Ibn KaΦīr quotes the same narration.

Al-Ŧabarī (No.3) explicates the verse. Ibn KaΦīr quotes the same narration.

## SURAH 2:49

وَ اِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْءَ الْعَذَابِ ط يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَ يَسْتَحْيُوْنَ نِسَآءَكُمْ ط وَفِيْ ذَالِكُمْ بَلاَءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ

### TRANSLATION

**And (recall) when We delivered you from Pharaoh's people, who subjected you to severe punishment, slaying your sons and sparing your women. In this was tremendous trial from your Lord.**

## TAFSĪR IBN `ABBĀS

(وَ إِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ) من فرعون و قومه (يَسُوْمُوْنَكُمْ سُوْءَ الْعَذَابِ) يعذبونكم بأشد العذاب ثم ذكر عذابه عليهم فقال (يُذَبِّحُوْنَ اَبْنَاءَكُمْ) صغارا (وَ يَسْتَحْيُوْنَ) يستخدمون (نِسَاءَكُمْ) كبارا (وَفِىْ ذَالِكُمْ بَلاَءٌ) بلية (مِّنْ رَّبِّكُمْ عَظِيْمٌ) عظيمة و يقال نقمة من ربكم عظيمة .

### TRANSLATION

**(And (recall) when We delivered you from Pharaoh's people)** i.e. from Pharaoh and his people **(who subjected you to severe punishment).** They punished you with a severe punishment. Then He mentions His punishment upon them, and says: **(Slaying your sons)** minors, **(and sparing)** enslaving **(your women)** old ones. **(In this was a trial)** tribulations **(from your Lord, tremendous)** i.e. great. It is said the 'affliction from your Lord is tremendous.' (Ibn `Abbās n.d.: 8)

## AL-ŦABARĪ

### (1) CHAIN OF NARRATORS

Al-`Abbās ibn Al-Walīd Al-Āmalī and Tamīm ibn Al-Muntaśir Al-Wāsaṭī => Yazīd ibn Hārūn => Al-Asbaġ ibn Zayd => Al-Qāsim ibn Ayūb => Sa`īd ibn Jubayr => Ibn `Abbās

### TEXT

تذاكر فرعون و جلساؤه ما كان اللّه وعد إبراهيم خليله أن يجعل فى ذرّيته أنبياء و ملوكا، و ائتمروا وأجمعوا أمرهم على أن يبعث رجالا معهم الشفار ، يطوفون فى بنى إسرائيل ، فلا يجدون مولودا ذكر إلا ذبحوه ، ففعلوا ،فلما رأوا أن الكبار من بنى إسرائيل يموتون بآجالهم ، و أن الصغار يذبحون ، قال : توشكون أن تفنوا بنى إسرائيل فتصيروا إلى أن تباشروا من الأعمال و الخدمة ما كانوا يكفونكم ، فاقتلوا عاما كل مولود ذكر ، فتقلّ أبناؤهم و دعوا عاما ، فحملت أمّ موسى بهارون فى العام الذى لا يذبح فيه الغلمان ، فولدته علانية أمه ، حتى إذا كان القابل حملت بموسى .

### TRANSLATION

Pharaoh and his companions discussed among themselves what Allah had promised Ibrāhīm, His Friend, that He would appoint prophets and kings among his progeny. So they deliberated and agreed that he send out men with butcher's knives to move around among the Children of Israel and to slaughter every new-born male child they found, and they did so. When they saw that the elderly from the Children of Israel were dying at their appointed time and that the young were slaughtered, (Pharaoh) said: 'You are on the verge of exterminating the Children of Israel; so you will end up having to perform the tasks and services which they have been saving you the trouble (of doing yourselves). So kill every new-born male child for a year, their sons will decrease (in number), then leave off (killing them) the following year.' Then the mother of Mūsā bore Hārūn during a year in which the boys were not slaughtered, so she gave birth to him openly (and safely), until the following year when she bore Mūsā. (Al-Ṭabarī 1968: 1/272)

## (2) CHAIN OF NARRATORS

`Abd Al-Karīm ibn Al-HayΦam => Ibrāhīm ibn Bašār Al-Ramādī => Sufyān ibn `Uyaynah => Abū Sa`īd => `Ikrimah => Ibn `Abbās

## TEXT

قالت الكهنة لفرعون : إنه يولد فى هذا العام مولود يذهب بملكك ، قال : فجعل فرعون على كل ألف امرأة مائة رجل ، و على كل مائة عشرة ، و على كل عشرة رجلا ، فقال : انظروا كل امرأة حامل فى المدينة ، فإذا و ضعت حملها فانظروا إليه ، فإن كان ذكرا فاذبحوا ، و إن كان أنثى فخلوا عنها ، و ذلك قوله (يُذَبِّحُوْنَ اَبْنَاءَكُمْ وَ يَسْتَحْيُوْنَ نِسَاءَكُمْ وَفِىْ ذَالِكُمْ بَلاَءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ) .

## TRANSLATION

The fortunetellers said to Pharaoh: 'A child will be born this year who will destroy your kingdom.' It is said that Pharaoh then appointed a hundred men over every thousand women, ten on every hundred (women) and one on every ten (women). And he said : 'Observe every pregnant woman in the town and observe when she gives birth: if it is a male child, slaughter him but if it is a female, then leave her. These were His words: **(Slaying your sons and sparing your women. In this was tremendous trial from your Lord )**. (Al-Ṭabarī 1968: 1/272)

## (3) CHAIN OF NARRATORS

Al-MuΦannā ibn Ibrāhīm => Abū Ṣāliḥ => Mu`āwiyah ibn Ṣāliḥ => `Alī ibn Abī Ṭalḥah =>Ibn `Abbās

**TEXT**

( بَلاَءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ) قال : نعمة .

**TRANSLATION**

**(A tremendous trial from your Lord )** means 'Blessing.' (Al-Ṭabarī 1968: 1/275)

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

'Alī ibn Abī Ṭalḥah =>Ibn 'Abbās

**TEXT**

( بَلاَءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ) قال : نعمة .

**TRANSLATION**

**(A tremendous trial from your Lord )** means 'Blessing.' (Ibn KaΦīr n.d.: 1/82)

## ANALYSIS

The isnād in Al-Ṭabarī (No.1) narrates from Ibn 'Abbās by Al-'Abbās ibn Al-Walīd Al-Āmalī and Tamīm ibn Al-Muntaśir Al-Wāsaṭ, on the authority of Sa'īd ibn Jubayr.

Al-Ṭabarī (No.2) narrates from Ibn 'Abbās by 'Abd Al-Karīm ibn Al-HayΦam, on the authority of 'Ikrimah.

Al-Ṭabarī (No.3) narrates from Ibn 'Abbās by Al-MuΦannā ibn Ibrāhīm, on the authority of 'Alī ibn Abī Ṭalḥah. The same narration is quoted by Ibn KaΦīr (No.1) directly on the authority of 'Alī ibn Abī Ṭalḥah.

Tafsīr Ibn 'Abbās explicates and paraphrases the Qur'ānic words. The apposition (badal) used for يَسْتَحْيُوْنَ is يستخدمون and for نِسَآءَكُمْ is كبارا. The same is not found in the other two tafsīrs.

Al-Ṭabarī (No.1) quotes an Isrā'īliyāt on the incident at the birth of Mūsā and Hārūn.

Al-Ṭabarī (No.3) uses the connective – qāla – and gives the meaning of the word بَلاَءٌ as نعمة. Ibn KaΦīr quotes the same narration.

## SURAH 2:50

وَ اِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنَاكُمْ وَ اَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَ اَنْتُمْ تَنْظُرُوْنَ

### TRANSLATION

**And (recall) when We split the sea (for you) and We rescued you, drowning Pharaoh's people while you were watching.**

## TAFSĪR IBN `ABBĀS

ثم ذكر منة النجاة من الغرق و غرق فرعون و قومه فقال (وَ إِذْ فَرَقْنَا) فلقنا (بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ) من الغرق (وَ أَغْرَقْنَآ آلَ فِرْعَوْنَ) وقومه (وَ أَنْتُمْ تَنْظُرُوْنَ) إليهم بعد ثلاثة أيام.

### TRANSLATION

Then He mentions the favour of rescuing them from drowning, and the drowning of Pharaoh and his people. **(<u>And (recall) when We split the sea (for you) and We rescued you</u>)** from drowning, **(<u>drowning Pharaoh's people while you were watching</u>)** them after three days. (Ibn `Abbās n.d.: 8)

## AL- ŦABARĪ

(No narration from Ibn `Abbās )

## IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Imām Aḥmad => `Affān => `Abd Al-WāriΦ => `Ayūb => `Abd Allah => Sa`īd ibn Jubayr => His father (Jubayr) =>Ibn `Abbās

### TEXT

قال قدم رسول اللّه صلى اللّه عليه و سلم المدينة فرأى اليهود يصومون يوم العشوراء فقال " ما هذا اليوم الذى تصومون ؟ قال هذا يوم صالح هذا يوم نجى اللّه عز و جل فيه بنى إسرائيل من عدوهم فصامه موسى عليه السلام .

**TRANSLATION**

When the Messenger of Allah (peace be upon him) arrived in Madīnah and observed the Jews fasting on the Day of `Āšūrā', he asked: 'What is this day that you are fasting?' They said: 'This is a religious day on which Allah saved the children of Banī Isrā'īl from their enemy, so Mūsā (on whom be peace) fasted on it (day). (Ibn KaΦīr n.d.: 1/83)

## ANALYSIS

There is no narration from from Ibn `Abbās in Al-Ŧabarī.

Ibn KaΦīr narrates from Ibn `Abbās by Imām Aĥmad (No.1), on the authority of Sa'īd ibn Jubayr (from his father).

Tafsīr Ibn `Abbās mentions the favour when the Jews were rescued from Pharaoh and then paraphrases the verse.

Ibn KaΦīr (No.1) mentions that when Messenger of Allah (peace be upon him) arrived in Madinah the Jews kept fast on the Day of Al-`Ašurā' (celebrated on the tenth of Muharram), as Allah rescued the Jews on this day.

## 5.3. CONCLUSION

After analysis of the fifty verses from the three Tafsīrs, we will conclude the thesis in the next chapter after discussing the different ascriptions of Tafsīr Ibn `Abbās, the isnāds on the authority of Ibn `Abbās and the authorities in the isnāds found in Al-Ŧabarī and Ibn KaΦīr, the oral feature as well as the hermeneutical aspects of their Tafsīrs.

**CHAPTER SIX**

# CONCLUSION

## 6.1. INTRODUCTION

In this chapter the authorship of Tafsīr of Ibn `Abbās and the different editions will be discussed.

There seems some confusion regarding the actual authorship in the light of different ascriptions listed in classical reference books. The question arises whether the contributions of the authorities of tafsīr from the first two centuries are known to us through later tafsīrs?

In this study two other popular tafsīrs, which are read and frequently referred to by contemporary Muslim scholars, have also been included for our study. The first tafsīr, written during the third century by Al-Ṭabarī, is the Qur`ānic commentary entitled Jami` al-bayān `an ta`wil āyat al-Qur`ān (The Comprehensive Clarification of the Interpretation of the Verses of the Qur`ān). The second tafsīr was produced a few centuries later, during the eighth century, by another prominent exegete Ibn KaΦir called Al-Qur'an al-`Ažīm. On perusal of these two tafsīrs, it may be observed that both exegetes have quoted extensively from `Abd Allah ibn `Abbās. Another aspect that will be investigated here is the isnad found in both tafsīr works going back to the authority of Ibn `Abbās.

## 6.2. TAFSĪR OF IBN `ABBĀS AND THE ASCRIPTIONS

Classical works are replete with narrations on the excellence of the Qur`ānic exegesis of Ibn `Abbās. It is mentioned that he excelled and surpassed his contemporaries in knowledge about the Qur`ān and religious issues. His achievements and prominence have been noted in the books of history, biographical works, Qur`ānic as well as HadiΦ literature. At the same time, there are scholars who question the authenticity of the traditions attributed to Ibn `Abbās. There are a great number of traditions narrated from him, which led some scholars to conclude that the later works either falsely attributed these narrations to him or that the Abbāsids used his name for political expediency. According to Rashid Ahmad, it is incredible that Ibn `Abbās could have possessed greater knowledge of the Qur`ān than the śaḥābah, like Abū Bakr, `Umar or `Alī (1968: 79). Here it may be argued that these persons lived for a very short period after the demise of the Prophet (peace be upon him), whereas Ibn `Abbās lived until the seventh decade of the first century Hijri. Rashid further states that another factor for Ibn `Abbās's prominence occurred during

> "the critical juncture through which the Muslim empire was passing, (when- IEJ) these descendants began to exaggerate the piety, the righteousness, and the knowledge of Ibn `Abbās for their own political ends. Secondly, the `Abbās family was highly respected among Muslims on its own merits, even before it came to power. The storytellers

> subsequently began to coin false traditions and sayings in the name of Ibn `Abbās and `Alī. Perhaps these were the men whom Al-Nazzam meant when he said that the commentators were untrustworthy. When they spoke about Hell, it seemed, they were sitting on its doorstep. The art fabrication in the name of Ibn `Abbās was practised on a large scale so that Imam al-Shafi'i (Šāfi´ī -IEJ) was forced to declare that there were only one hundred traditions handed down by `Abbās." (1968: 79-80)

The question arises whether the Tafsīr Ibn `Abbās did truly exist or not? Could these different editions of tafsīr be ascribed to Ibn `Abbās? The above factors raise questions about the validity of the ascription of the tafāsīr to Ibn `Abbās. When perusing the works of Al-Ŧabarī, Ibn KaΦir and other tafsīr which are not mentioned here, it may be noted that a number of his students were later recognised as authorities in this field.

Rippin undertook a study of the ascription and authorship of Tafsīr Ibn `Abbās, which is attributed to some scholars who lived between the first and the ninth Muslim centuries (seventh and the fifteenth centuries C.E.). He discussed a few tafāsīr which are ascribed to Ibn `Abbās:

a) Al-Firuzabādi - Tanwīr al-Miqbās min tafsīr Ibn `Abbās
b) Al-Dināwari - Al-Wādiħ fī tafsīr al- Qur`ān
c) Al-Kalbi - Tafsīr al-Kalbi
d) Ibn `Abbās - Tafsīr Ibn `Abbās

We now discuss each of them in turn.

a) Al-Firuzabadi - Tanwīr al-Miqbās min tafsīr Ibn `Abbās

According to Al-δahabī, the tafsīr entitled "Tanwīr al-Miqbās min tafsīr Ibn `Abbās" presents evidence of the significant role played by Ibn `Abbās in Qur`ānic exegesis. This work was compiled by the lexicographer, Abū Ŧāhir Muħammad ibn Ya`qūb Al-Fīruzabādi Al-Šāfi`ī and published several times in Egypt (1961: 1/56). Rippin has given his name as Abu 'l Qāhir Muħammad ibn Ya`qūb ibn Ibrāhim Najd Al-Dīn Al-Šīrazi Al-Fīruzabādi Al-Šāfi`ī (1990: 3). He was born in 729/1329 and passed away in 817/1414. He was more renowned for his dictionary, Al-Qāmus, though he wrote about six works on Qur`ānic exegesis. Al-Dāwūdī and Ħajji Khalīfah report that Tafsīr Ibn `Abbās was in four volumes (Rippin 1990: 3).

The Tafsīr commences with the Basmalah and salutations on the Prophet (peace be upon him). Thereafter an isnād on the authority of `Abd Allah ibn `Abbās is mentioned as follows: "`Abd Allah Al-Φiqa ibn Al-Ma`mūn Al-Harawī informed us;" (who said) "my father informed us;" (who said) "Abū `Abd Allah informed us;" (who said) "Abū `Ubayd Allah Maħmud ibn Muħammad al-Rāzī informed us;" (who said) "`Ammar ibn `Abd al-Majid al-Harawī informed us;" (who said) "`Alī ibn Isħaq Al-Samarqandī, from Muħammad ibn Marwan, from Al-Kalbī, from Abū Śāliħ, from Ibn `Abbās." At the commencement of Sūrat al-Baqarah is the following isnād; on the authority of `Abd Allah ibn Mubārak; (who said) `Alī ibn Ishāq al-Samarqandī, from

Muḥammad ibn Marwān, from Al-Kalbī, from Abū Śāliḥ, from Ibn `Abbās" (Ibn `Abbās n.d.: 2-3). Thereafter at the beginning of every Surah are the words "With his isnād, on the authority of Ibn `Abbās."

What is certain here is that the abovementioned chain of authority served as the authentic isnād throughout Tafsīr Ibn `Abbās which was ascribed by Al-Fīruzabādī.

Rippin cites the different editions of this tafsīr published; Brockelmann lists a Cairo print in 1290 (1873 CE) and 1316 (1899 CE); Fleisch mentions another edition printed in Cairo in 1345 (1926 CE); and Sezgin gives a list of dates under Ibn `Abbās (of Al-Fīruzabādi) as Bulaq; 1863, 1866, 1873, 1885; and Cairo 1302 (1885 CE), 1316 (1899 CE), 1332 (1914 CE), 1937 and 1960 (1990: 3). Rippin further indicates that there are editions which explicitly mention on the title page that they are the work of Al-Fīruzabādi entitled Tanwīr al-Miqbās. In some cases, the name of the author of the tafsīr with the same title (Tanwīr al-Miqbās) is not mentioned, for instance the Beirut edition of 1360 (1941CE). Then there is a slight change in the title of the two Bombay editions, dated 1863 and 1885, to Tanwīr al-Miqbās min tafsīr `Abd Allah Ibn `Abbās. This title is unknown and the origin is untraceable. The scribe could have probably committed a minor error. On the cover page, for the sake of fitting the title into the dome-shape on the top of the page, the name 'Ibn `Abbās' was placed above and below it was printed Tanwīr al-Iqtibās (1990: 4).

According to both Brockelmann and Rippin, there seems to be no available copies of the manuscript entitled Tanwīr al-Miqbās with or without the name of Al-Fīruzabādi. This creates doubt as to whether Tanwīr al-Miqbās can be truly attributed to Al-Fīruzabādi or not. The tafsīr works in earlier reports mentioned that the Tanwīr al-Miqbās was compiled into four volumes, whereas the work in our possession consists of merely 300 pages. There is a possibility that the four volumes were equal to 300 folios or alternatively the tafsīr was reduced to 300 printed pages. Rippin indicates that the text of Al-Dināwarī was comprised of approximately 300 folios and that these texts are both identical. The earliest of the Al-Dināwarī manuscript dates to the sixth century (13th century CE), which is long before the time of Al-Fīruzabādī. It is possible that Al-Fīruzabādī could have foisted it as his own work, for Sezgin was unable to find any manuscript entitled Tanwīr al-Miqbās, which may be attributed to Al-Fīruzabādī. It could have become more popular in the post Al-Fīruzabādī era (1990: 4-5). There is no evidence to the contrary and this requires further investigation.

The ascription of Tafsīr Ibn `Abbās to Al-Fīruzabādī seems to be either an error or mere ignorance of the scribe. He may have found the name of the book and author mentioned in some bibliographical works, thereby concluding that it was the appropriate connection. In the case of the tafsīr ascribed to Al-Fīruzabādī, the isnāds found in the manuscripts and printed copies end sometime during the fourth Muslim century (10th century CE), wherein his name is not at all mentioned. According to Rippin, there is another possibility in that the ascription of Al-Fīruzabādī could have taken place when the text was first published; the earliest date recorded being the Bulaq edition in 1863. Both the Bulaq and Cairo editions are independent but their texts are identical, indicating that there was an earlier common source. It could only be speculated here that the scribe or editor could have been responsible for the ascription of the Tanwīr al-Miqbās to Al-Fīruzabādī (1990: 6). These are mere

speculations but no concrete evidence could neither prove nor reject the ascription of the above tafsīr to Al-Fīruzabādi.

b) Al-Dināwarī's - Al-Wādiḥ fī tafsīr al- Qur'ān

The author of Al-Wādiḥ fī tafsīr al- Qur'ān is Abū Muḥammad `Abd Allah ibn Wahb Al-Dināwarī (d.308/920), as listed by Sezgin. He mentions three manuscripts: Leiden 1651(dated 726/1326, 311ff), Aya Sofya 221 (dated 585/1189, 312ff) and 222 (dated 578/1182, 234ff) and Hyderabad Asafiya tafsir 5 (cited in Rippin 1990: 8). There is no further information available of the author himself other than his being the author of a tafsīr work ascribed to Ibn `Abbās.

Al-Φa`labī (d.427/1035) is aware of Al-Dināwarī and his tafsīr, which he mentioned in his bibliographical introduction to the book Al-Kašf wa 'l-bayān fī tafsīr al-Qur'ān. One is unable to ascertain whether the printed copies of Tafsīr Ibn `Abbās ascribed to Al-Fīruzabādī and Al-Dināwarī are the same texts, which Al-Φa`labī possessed. He does not cite the works itself but rather traces the isnād to the Prophet (peace be upon him) or the Śaḥabāḥ. Rippin maintains that the work is dated about the late third century to early fourth century, but over the period of transmission it lost various features; including its title page and introduction. It later became known, due to the isnād, as Tafsīr Ibn `Abbās (1990: 8). Many of the isnād do not include the name of Al-Dināwarī but mention the name of `Ammār ibn `Abd al-Majīd Al-Harawī, who is a predecessor of Al-Dināwarī. It appears that his contemporaries and students transmitted the same text without mentioning him as the source.

c) Al-Kalbī - Tafsir al-Kalbī

Another early tafsīr work is the Tafsīr of Muḥammad ibn Al-Sā'ib Al-Kalbī (d.146/763). Sezgin lists some 50 manuscripts of Tafsīr Al-Kalbī, the earliest found in the Shahid Ali Pasha Library dated to 885/1480 (cited in Rippin 1990: 10). Wansborough used the manuscript ascribed to Al-Kalbī in his Qur'ānic Studies, though he is doubtful about its early dating. He assumes that it must have been in a later period than suggested by the ascription. The Tafsīr Al-Kalbī is cited by Al-Φa`labi as a source but does not give any other title for the work of Al-Kalbī. He presents three different chain of transmitters, none of which seem to correspond with the isnād found in Tafsīr Ibn `Abbās, although all three of his isnād end with: Al-Kalbī => Abū Śāliḥ => Ibn `Abbās. The transmission Yūsuf ibn Bilāl adds the name of Muḥammad ibn Marwān, preceding that of al- Al-Kalbī (Rippin 1990: 13).

Its existence is justified by the inclusion of his name in the isnād and his recognition as a scholar of tafsīr, though his isnād in the tafsīr seems unreliable. Rippin discusses in greater detail the ascription of Al-Kalbī's tafsīr and cites G. Levi Della Vida, who when contrasting between texts ascribed to Al-Kalbī with the manuscript of Tafsīr Al-Kalbī and Tanwīr al-Miqbās, concludes that there is no relation between them (1990: 12). Sezgin and Wansborough, on the basis of ascription and dating to the formative period of Qur'ānic exegesis, are unable to give any evidence that this is truly the tafsīr of Al-Kalbī himself or not.

d) Ibn `Abbās's - Tafsīr Ibn `Abbās

Brockelmann mentions some 20-manuscript copies listed under the name of `Abd Allah ibn `Abbās (d.68/687). These have been published by Bulaq in 1863, 1866, 1873 and 1885 (1290 Hijrī), and Cairo in 1302/3 (1885-1886). It was included with Tafsīr Jalālayn in Cairo in 1316 (1899) and also on the margin of Al-Suyūt's Al-Durr al-ManΦūr. He specifically mentions the citation by Ibn Qutayba and Al-Ĝazālī. There are other tafsīr works that quote Ibn `Abbās like Al-Ŧabarī, but do not mention any reference to an actual book (Rippin 1990: 15).

Yet others refer to Tafsīr Ibn `Abbās, but seem confused concerning the ascription of the text. Goldfeld mentions that his study of the Istanbul University's manuscripts of Tafsīr Ibn `Abbās is identical to the Tanwīr al-Miqbās of Al-Fīruzabādī and he relates it to Tafsīr Al-Kalbī (1981:129). According to Rippin, scholars like H. Ritter, Goldziher, Veccia Vaglieri, Brockelmann and Sezgin have not conclusively confirmed nor denied the ascription of Tafsīr Ibn `Abbās. Further investigation into the true ascription of these texts needs to be undertaken (1990: 16).

After discussing the ascription aspect of the tafsīr, Rippin in his unpublished paper on Tafsīr Ibn `Abbās and criteria for dating early tafsīr texts, undertook to investigate the dating by looking at the isnād structure and literary style of tafsīr texts (1990: 17-27).

## 6.3. ISNĀD IN ĦADĪΦ LITERATURE AND IBN `ABBĀS

A study of the isnād system is very extensive and an aspect that could be studied on its own. In this section a brief introduction will be given to the genre of isnād, since it played a pivotal role in the preservation and verification of the authenticity of any information or report that came from traditional sources. Many scholars have used the isnād system to criticise, ascribe the authority of tradition or to date events that took place in the early classical period of Islam.

Fred Leemhuis, while discussing the development of tafsīr and the position of isnād in Islamic Literature, states:

> "Of course, the view that, because of the general untrustworthiness of isnāds, the traditional Muslim view of the development of tafsir in the first two centuries of Islam has to be considered - to put it mildly- more or less mythical had been eloquently voiced by Goldziher."
> (Cited in Rippin 1988: 16)

Among western scholars, the effort of Ignaz Goldziher was taken as the first milestone in the West and was a significant attempt in the study of ĦadīΦ literature. The work was published as Muhammedanische Studien in 1890 (Juynboll 1983: 16). This work has been the main source of reference for later Western scholars of ĦadīΦ literature. It was only after a lapse of seven to eight decades that another western scholar, J. Schacht, undertook to further investigate AĦadīΦ in legal literature. His The Origin of Muhammadan Jurisprudence was published in 1950. His views seem to have been based on Goldziher. Professor Robinson later wrote a few articles in the

field of ḤadīΦ. He modified some of the western thought on the subject and was greatly influenced by Schacht's view.

Then Fuat Sezgin wrote Geschichte des arabischen Schrifttums (1967) while Abbott produced Studies in Arabic Literary Papyri -Historical texts (1957) and Qur'ānic Commentary and Tradition (1967). The work of Sezgin presented a new approach to the study of ḤadīΦ and the authenticity of the original source of Tradition from the Prophet (peace be upon him), his companions and their followers. He maintains that the writing down of ḤadīΦ and other early recorded material began immediately after the passing away of the Prophet (peace be upon him), and this continued virtually uninterrupted during the first three centuries of Muslim history on an increasingly sophisticated scale. In an independent study, Azami came more or less to the same conclusion. Abbot also seems to agree with the views of Sezgin and Azami (Juynboll 1983: 4).

Azami in his thesis gave a brief survey of the literary activities in pre- and early Islamic Arabia, together with the permissibility or not of recording the AḥadīΦ of the Prophet (peace be upon him). Then he provided information about books that were circulating in the first two centuries of Islamic history on isnād and the authenticity of ḤadīΦ.

Juynboll recently wrote Muslim Tradition (1983), wherein he endeavours to study the ḤadīΦ literature and give a balanced view. However he still seems to be influenced by the works of Goldziher and Schacht (Juynboll 1983: 1).

Leemhuis, while discussing the manuscript of Tafsīr Warqa` on isnād in his tafsīr, writes:

> "Whereas isnāds ending with Ibn Abi Najih and Mujahid very rarely indeed go back any further, about twenty-five of the eighty or so additions of Warqa` go back to Śahabah, mostly Ibn `Abbās. Of the three hundred or so additions of Adam, more than a hundred go back to Śahabah, again with Ibn `Abbās as the prominent authority." (Rippin 1988: 24-25)

Leemhuis further states that the raising of isnād to the Śaḥābah and specifically to Ibn `Abbās apparently began during the time of Warqa`, and this was a trend applied to enhance the respectability of the tafsīr. He confirms the doubt of ascription for Al-Šāfi`ī which was mentioned by Al-Suyūtī (4/239) to the effect that only about a hundred traditions of Ibn `Abbās in the field of tafsīr are authentic (Rippin 1988: 25).

Azami notes that the isnād system began informally in certain pre-Islamic literature, without attaching any importance to it. This culminated in the isnād in ḤadīΦ literature being part of religious works. The ḤadīΦ scholars utilized the isnād system to extreme limits for documenting ḤadīΦ. This led to the conception of the science of isnād, known as `Ilm al-Jarḥ wa `l-Ta`dil (Knowledge of invalidating and declaring reliable), which dealt with the valuation of isnād and AḥadīΦ (Azami 1967: 212).

The practice of transmitting traditions of the Prophet (peace be upon him) was common among his companions. They would inform one another of what they heard or saw in the company of the Prophet (peace be upon him). Some even made arrangements to take turns to sit in the presence of the Prophet (peace be upon him), and to then inform one another of what they heard or saw by using the phrases like: "the Prophet said so and so" or "the Prophet did so and so." The second person would in turn report the same to a third person, probably disclosing his source of information and render a full account of the incident. This was done at an informal and rudimentary stage of ĦadīΦ transmission.

Ibn Sīrīn (d.110) states:

> "They did not ask about the isnād, but when civil war - Fitnah - broke out they said 'Name to us your men'; those who belonged to Ahl al-Sunnah, their AĦadīΦ were accepted and those who were innovators their AĦadīΦ were neglected." (Cited in Azami 1977: 33)

From this it may be deduced that the isnād was employed prior to the Fitnah, but the narrators were not particular in applying it. At times they mentioned their sources, while at other times they neglected to mention the isnād. But it was after the fitnah that the listeners became more cautious and enquired regarding the sources of information, which they scrutinised before accepting them. By the end of the first century the isnād system was fully developed. There are many instances to indicate the process of enquiring about the isnād during the first Islamic century (Azami 1977: 33).

The isnād system had a proliferation of transmitters with subsequent generations. For example, a ĦadīΦ transmitted by a single companion may have ten transmitters, in the next generation (Successors to the companions) this could increase to ten or possibly twenty transmitters belonging to different provinces and regions (For charts on the isnād system and further information refer to Azami M M : 34-42). This also led to the grading and categorisation of ĦadīΦ according to the number of narrators, in aspects and meaning.

Research scholars in this field quote Al-Suyūtī (Vol.2: 188/189), to verify the authenticity of Tafsīr of Ibn `Abbās. The narrators from Ibn `Abbās were investigated by Muslim scholars long before any oriental scholar showed any interest in studying it.

From the preceding discussion on isnād it would be useful to also consider orality features in the transmission of Tafsīr Ibn `Abbās. (Refer to 6.10.).

Now, we give more specific details on the authorities named in the isnād of Ibn `Abbās.

## 6.4. AUTHORITIES ON THE ISNĀD OF IBN `ABBĀS

Here the transmitters of tafsīr on the authority of Ibn `Abbās will be briefly discussed.

## Mujāhid ibn Jabr

Mujāhid ibn Jabr is called Abū ´l-Ḥujjāj Al-Makkī (Ushama 1995: 71), and Al-ðahabī adds to his name al-Makkī Abū ´l-Ḥujjāj Al-Makhzūmi, Mawlā Al-Sā´ib ibn Abū ´l-Sā´ib (n.d.: 72). He was born in 21A.H (642CE) during the Khilāfat of `Umar ibn Al-Khattāb. He passed away in Makkah while performing the prostration in Śalāh at the ripe age of eighty-three in 104 A.H (723 CE).

He was studious. He deliberated on every single verse and mastered the recitation of the Qur´ān. He queried and probed the meaning and mysteries of the Qur´ānic verses. Mujāhid is reported to have stated: "I presented the Qur´ān (for verification) to Ibn `Abbās thirty times." In another narration he says: "I presented the Qur´ān (for verification) to Ibn `Abbās three times. I interjected at each and every verse and queried from him about it, the circumstances when it was revealed, and how was it (revealed)?" (Al-ðahabī n.d.: 72).

He was a disciple of Ibn `Abbās and learnt Qur´ānic exegesis directly from him. He was recognised as a trustworthy traditionist and reputable scholar by Al-Šafi´ī, Al-Bukhārī and many others. Al-Bukhārī in his section on Tafsīr transmits from Mujāhid, testifying his trust and confidence in him (Al-ðahabī n.d.: 72). Al-Nawawī, when acknowledging his legal expertise, states that when the commentary comes from Mujāhid, it will suffice and you need no more. Implying that you need not refer to any other authority other than Mujāhid pertaining to legal issues, as his opinion will suffice. (Ushama 1995: 72)

At the same time, some scholars refrained from accepting his Qur´ānic exegesis because he used to consult the people of the Scripture (Ibn Sa`d n.d.: 5/344 and Rashid 1968: 80).

## `Ikrimah Mawlā of Ibn `Abbās

`Ikrimah is also known as Abū `Abd Allah `Ikrimah al-Barbarī al-Madanī, Mawlā Ibn `Abbās, who is a Berber from the Maghrib (West Africa). He was born in 25 AH (646 CE). He was the client of Ibn `Abbās. He went to Morocco on the instruction of the ruler of Madinah but later returned and passed away in Madīnah. According to Ibn Sa`d, `Ikrimah's son said that his father passed away in 105 AH (724 CE) at the age of 80, which is confirmed by Khālid ibn al-Qāsim al-Bayādī. Abū Nu`aym ibn Dukayn gives the date of his death as 107 AH (726 CE) and another person dates it to 106 AH (725 CE) (Ibn Sa`d 2000: 181).

He transmitted ḤadīΦ from Ibn `Abbās, `Alī ibn Abī Ṯālib, Abū Hurayrah, `Ā´išah and others. He was recognised as a scholar and authority on Qur´ānic exegesis by some, but others found him unreliable in ḤadīΦ (Ibn Sa`d n.d.: 5/312-16 and Rashid 1968: 80). Being the servant of Ibn `Abbās, he acquired knowledge of the Qur´ān and ḤadīΦ from him. He is reported to have said: "Indeed I explained what is between the Books and everything I spoke on the Qur´ān was from Ibn `Abbās" (Ushama 1995: 73). It is reported that `Ikrimah transmitted a great number of ḤadīΦ like the ocean, but his ḤadīΦ were not used as evidence (Ibn Sa`d 2000: 181).

Ibn Sa`d quotes from Muħammad ibn Rashīd, "Ibn `Abbās died and Khālid ibn Yazīd bought his slave `Ikrimah for 4000 dinars. `Ikrimah heard of this and he approached `Alī ibn `Abd Allah and said: "You sold me for 4000 dinars?" "Yes", he replied. He said: "That is not good for you! You sold your father's knowledge for 4000 dinars!" `Alī went to Khālid and asked him to revoke the sale, to which he agreed and `Alī then freed him" (Al-ðahabī n.d.: 75 and Ushama 1995: 72).

Mūsā ibn Yasār reports that he saw `Ikrimah coming from Samarqand on a donkey with a sack and saddlebag under him in which there was silk. The governor of Samarqand had given it to him. He had a slave with him. `Ikrimah was asked the reason for his coming to Samarqand and he replied: "Need" (Ibn Sa`d 2000: 180).

`Imran ibn Ħudayr mentions that he and another person went to see `Ikrimah and they saw that he was wearing a tattered turban. His companion asked `Ikrimah, "What is this turban? We have some turbans." `Ikrimah replied, "We do not take anything from people. We only take from amirs." `Imran then remarked, "A person has knowledge of himself." He remained silent and only Al-Ħasan spoke. He said: "Son of Ādam, you are more entitled to do what you do." He said: "Al-Ħasan has spoken the truth" (Ibn Sa`d 2000: 180).

It is reported that they saw `Ikrimah use henna and a gold ring on his hand. `Isam ibn Qudamah saw `Ikrimah wearing a white jubbah (long robe) with no shirt, wrapper or cloak.

Mus`ab ibn `Abd Allah mentions that `Ikrimah supported the Khārijites, so one of the governors of Madīnah searched for him, while he hid away at the residence of Dāwūd ibn Al-Ħusayn until his death.

Khālid ibn Al-Qāsim Al-Bayādī mentions that `Ikrimah and the poet KuΦayyir passed away on the same day in 105 AH (724 CE). He witnessed the funeral prayer performed for both of them. It was performed in the same place after the Žuhr (Afternoon prayer) at the venue where funerals were held. He heard people say: "Today the person with the most fiqh and another person with the most poetry have died." Someone said that the people were surprised at their meeting in death, given their difference in thought. `Ikrimah was suspected of being a Khārijite because he denied the Vision of Allah on the Last Day, while on the other hand KuΦayyir was a Šī'ite who believed in the return (of the Mahdī). Mus`ab ibn `Abd Allah mentions that `Ikrimah held the views of the Khārijites. One of the governors of Madīnah searched for him and he hid away at the residence of Dāwūd ibn Al-Ħusayn until his death (Ibn Sa`d. 2000: 181).

## Al-Đahhāk ibn Muzāhim (d.105/723)

He did not meet Ibn `Abbās (Ibn Sa`d, n.d.: 6/210; Al-Suyūŧī 1973: 2/189; Al-`Asqalānī, 1327/1909CE: 7/225 and Rashid 1968:80).

## `Aŧiyah ibn Sa`d al-`Awfī (d.111/729)

Some persons do not consider him an authority (Ibn Sa`d, n.d.: 6/213; Al-Suyūṭī 1973: 2/189; Al-`Asqalānī, 1327/1909CE: 7/225 and Rashid 1968:80).

## Al-Suddī Al-Kabīr Ismā`īl ibn `Abd Al-Raḥmān (d.127/744)

Al-Suddī is considered by some as a liar and untrustworthy (Al-`Asqalānī, 1327/1909CE: 7/225 and Rashid 1968:80).

## Muqātil ibn Sulaymān (d.150/767)

Traditionists do not regard him as trustworthy. His knowledge is based on information from the people of Scripture (Ibn Sa`d, n.d.: 7/105; Al-`Asqalānī, 1327: 7/280-1 and Rashid 1968:81).

## Ibn Jurayj, `Abd Al-Malik ibn `Abd Al-`Azīz (d.150/767)

He is taken as a trustworthy authority, but some scholars hold that he failed to distinguish between the correct and false Traditions (Al-Suyūṭī 1973: 2/189; Al-`Asqalānī, 1327: 6/405 and Rashid 1968:81).

## Muḥammad ibn Al-Sā'ib Al-Kalbī (d.164/763)

The biographers only mention him as an authority and his date of death (Al-`Asqalānī, 1327/1909 CE: 9/178 and Rashid 1968: 81).

## Muḥammad ibn Marwān Al-Suddī Al-Śaghīr

He is known to be a liar (Al-`Asqalānī, 1327/1909 CE: 9/436-7; Al- Suyūṭī, 1973: 2/189 and Rashid 1968: 81).

## `Alī ibn Abī Ṭalḥah Al-Hāšimī

He is taken as the most trustworthy authority of Tafsir Ibn `Abbās. Ibn Ḥanbal applauded his collection and his ḤadīΦ are acceptable to Al-Bukhārī. `Alī ibn Abī Ṭalḥah did not meet Ibn `Abbās himself (Al-Suyūṭī, 1973: 2/188 and Rashid 1968: 81).

## Sa`īd ibn Jubayr

Sa`īd ibn Jubayr was born in 45/666. He was also known as Abū Muḥammad or Abū `Abd Allah, Sa`īd ibn Jubayr ibn Hišām Al-Asadī Al-Walabī. He was of Abyssinian origin. He was killed in Ša`bān 95/706 at the age of forty-nine (Al-ðahabī n.d.: 70-72).

He was a disciple of Ibn `Abbās and held as a trustworthy authority (Al-`Asqalānī, 1327/1909 CE: 4/13; Ibn Sa`d, n.d.: 6/178-86 and Rashid 1968: 81). He also heard ḤadīΦ from `Abd Allah ibn Mas`ūd and other leading Śaḥābah. He was among the

prominent and elderly Tabi`ūn renowned for their knowledge and piety, and was also known for his Qur`ānic exegesis.

When he was once requested to write a Tafsīr, he angrily replied: "To lose a part of my body is better than to write a Tafsīr." This he uttered due to his fear of the wrath of Allah if he committed a mistake in the interpretation of the Qur`ān (Rashid 1968: 82).

Sufyān Al-Φawrī said: "Take al-Tafsīr from four (persons): Sa`īd ibn Jubayr, Mujāhid, `Ikrimah and Al-Đaħħāk." Qatādah said: "Sa`īd ibn Jubayr was more learned than anyone in Tafsīr" (Al-δahabī n.d.: 71 and Śābūnī 1401/1981: 76).

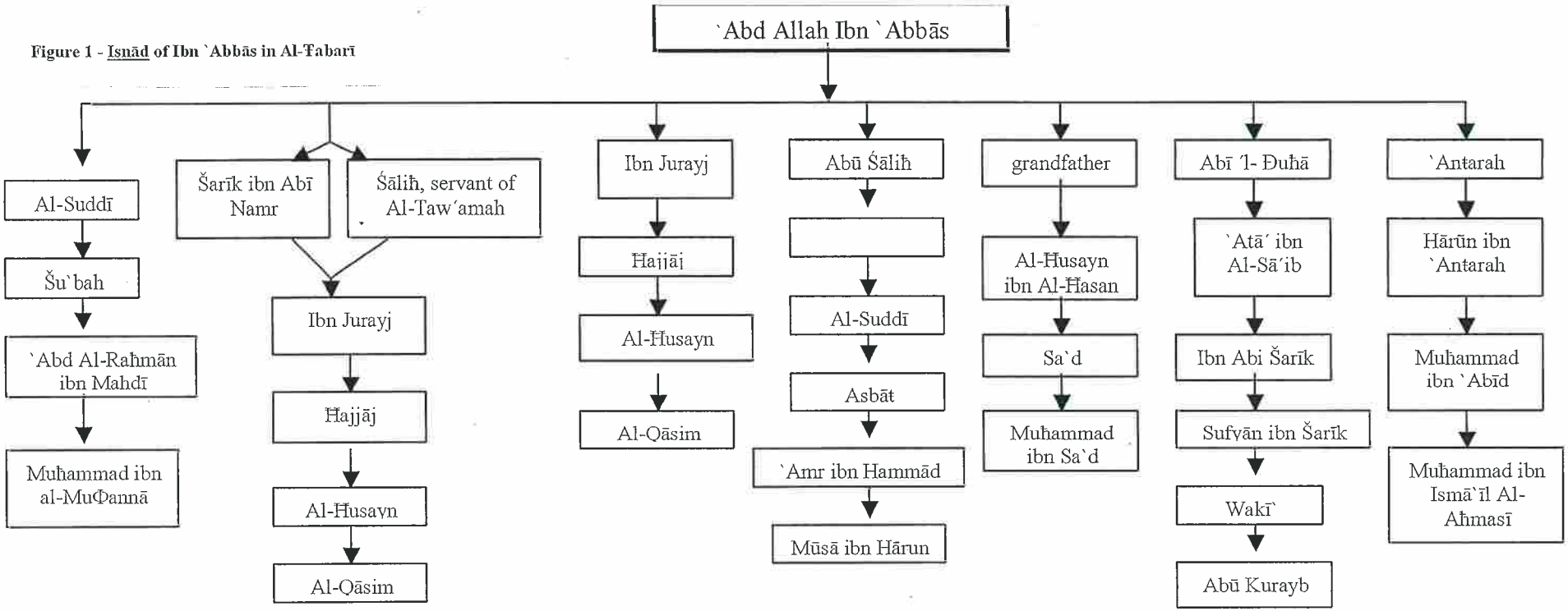
Al-Sawwaf quotes Aħmad Riđa, who states: "The first book of commentary to appear was Sa`īd ibn Jubayr's. This commentary should have been written before 86/897. It appears that `Abd Al-Malik ibn Marwān asked Sa`īd ibn Jubayr to write Tafsīr on the Qur`ān" (1979: 141).

Sa`īd ibn Jubayr was with `Abd Al-Raħmān ibn Al-Aš`aΦ when he attacked `Abd Al-Malik ibn Marwān. When `Abd Al-Raħmān was killed, Sa`īd ibn Jubayr went to Makkah where he was arrested and killed by Al-Ħajjāj. Ibn Sa`d narrates the scene of his death. When Al-Ħajjāj intended to kill him, he commanded his hangman to proceed and beat Sa`īd ibn Jubayr on his neck. Then Sa`īd requested that he be released and given the opportunity to perform two rak`ah of Śalāh. Al-Ħajjāj asked the hangman what he had said. He replied: "He wants to perform Śalāh." On hearing this, Al-Ħajjāj refused impudently. He commanded that Sa`īd pray towards the East and not in the direction of the qiblah. When Sa`īd refused to obey, Al-Ħajjāj asked the beating to continue and pushed his face towards a direction other than the qiblah. Sa`īd then recited the Qur`ānic verse: "Whithersoever you turn, there is the presence of Allah" (2:115). Thereafter Sa`īd continued to recite the Kalimah-shahādat, until his soul departed, complaining to his Lord of the injustices of Al-Ħajjāj. He sacrificed his life for his religious belief and thought (Ibn Sa`d n.d. 6/257 and Ushama 1995: 75-76).

Actually, the isnāds on the authority of `Abd Allah ibn `Abbās in Al-Ŧabarī and Ibn KaΦīr are similar. In some instances it seems that Ibn KaΦīr had taken the report from his predecessor, Al-Ŧabarī or either referred to the same sources. It may be observed from the isnāds in this study that:

a) There are isnāds that are the same in both Tafsīrs.
b) There are different isnāds in the two Tafsīrs.
c) Isnāds of Ibn KaΦīr are shorter than in Al-Ŧabarī with a narrator or two not mentioned.
d) Isnāds in Ibn KaΦīr report without any narrators directly from the source where Al-Ŧabarī has an isnād.
e) It may be observed that there are isnāds in Ibn KaΦīr which are reported directly from Ibn `Abbās, whereas the same narration in Al-Ŧabarī has a complete isnād.
f) The isnād in Ibn KaΦīr which narrates from Ibn Jarīr (Al-Ŧabarī) will include the entire isnād found in the Tafsīr of Al-Ŧabarī.

**Figure 1 - Isnād of Ibn `Abbās in Al-Ṭabarī**





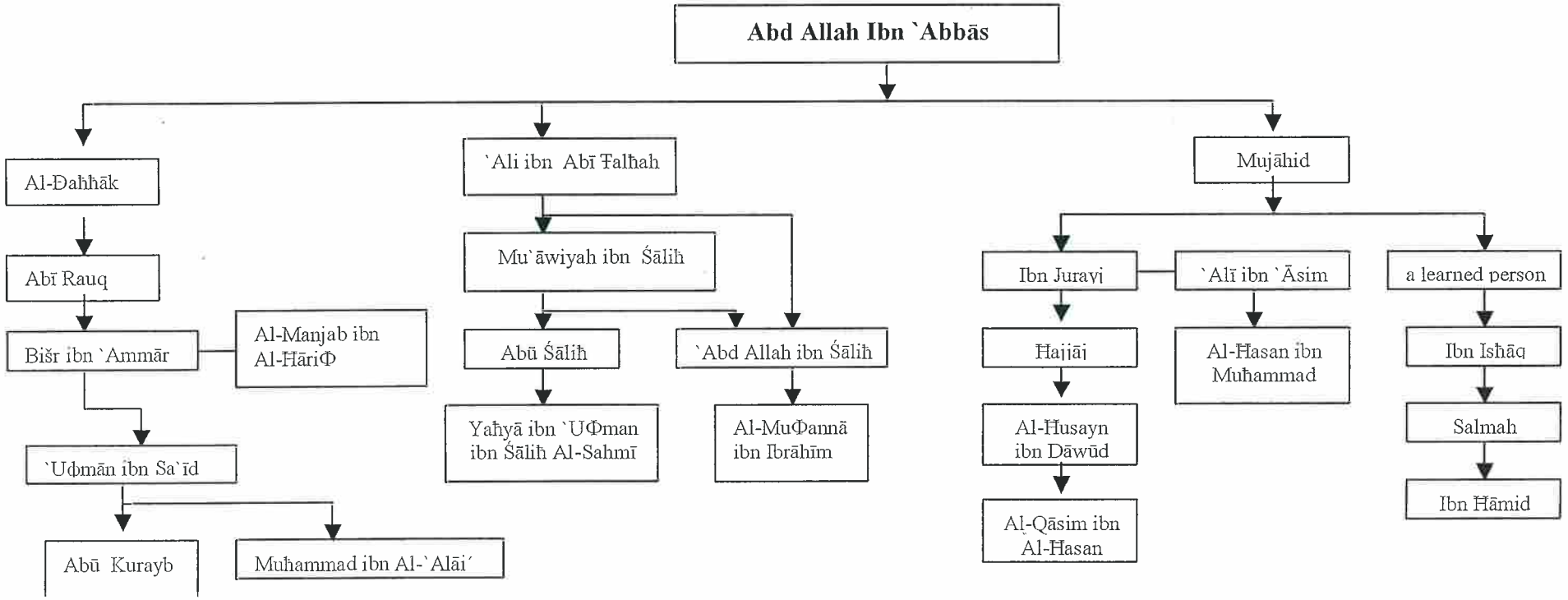



**Figure 2 - Isnād of Ibn `Abbās in Al-Ṭabarī**

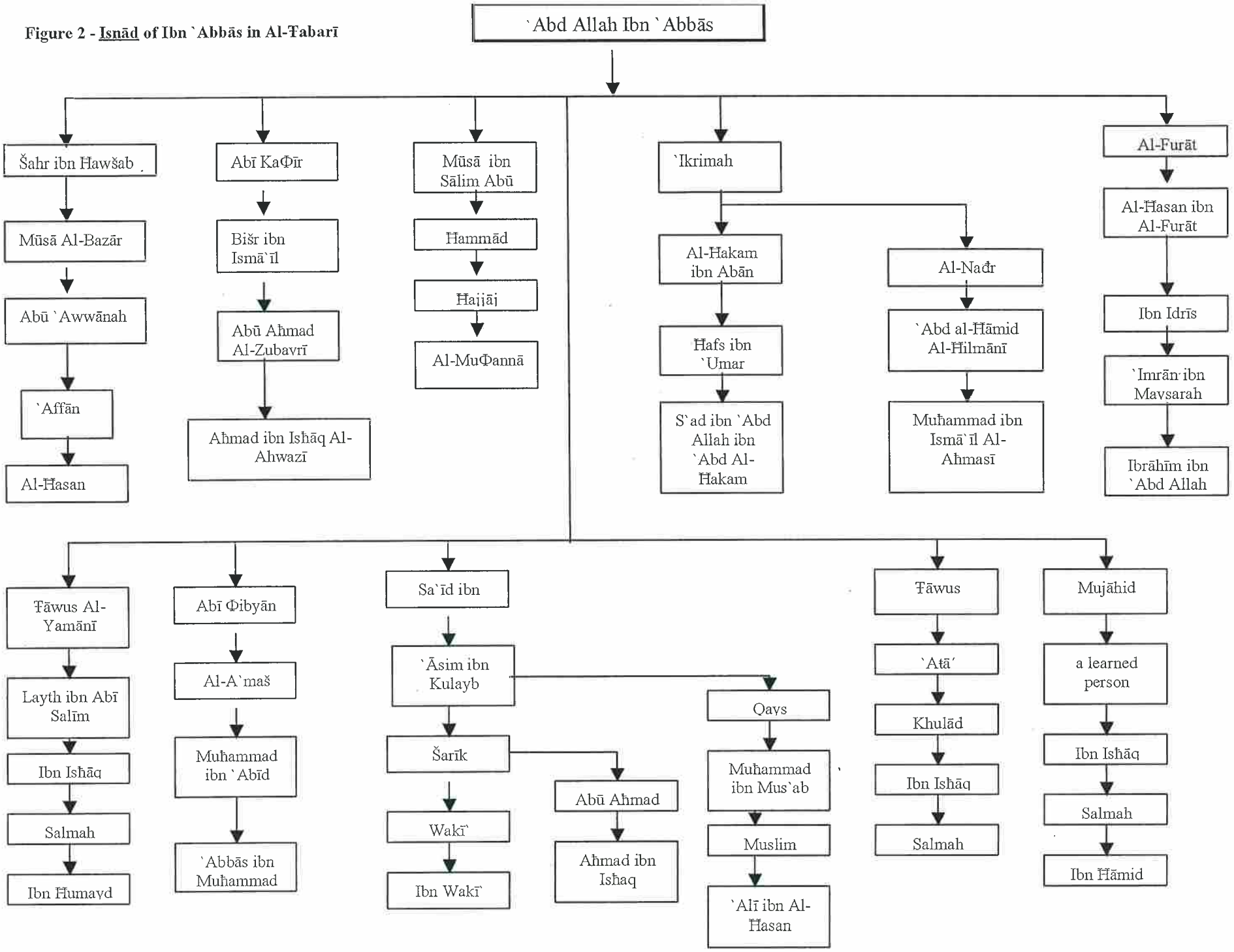


**Figure 3 - Isnād of Ibn `Abbās in Al-Ṭabarī**

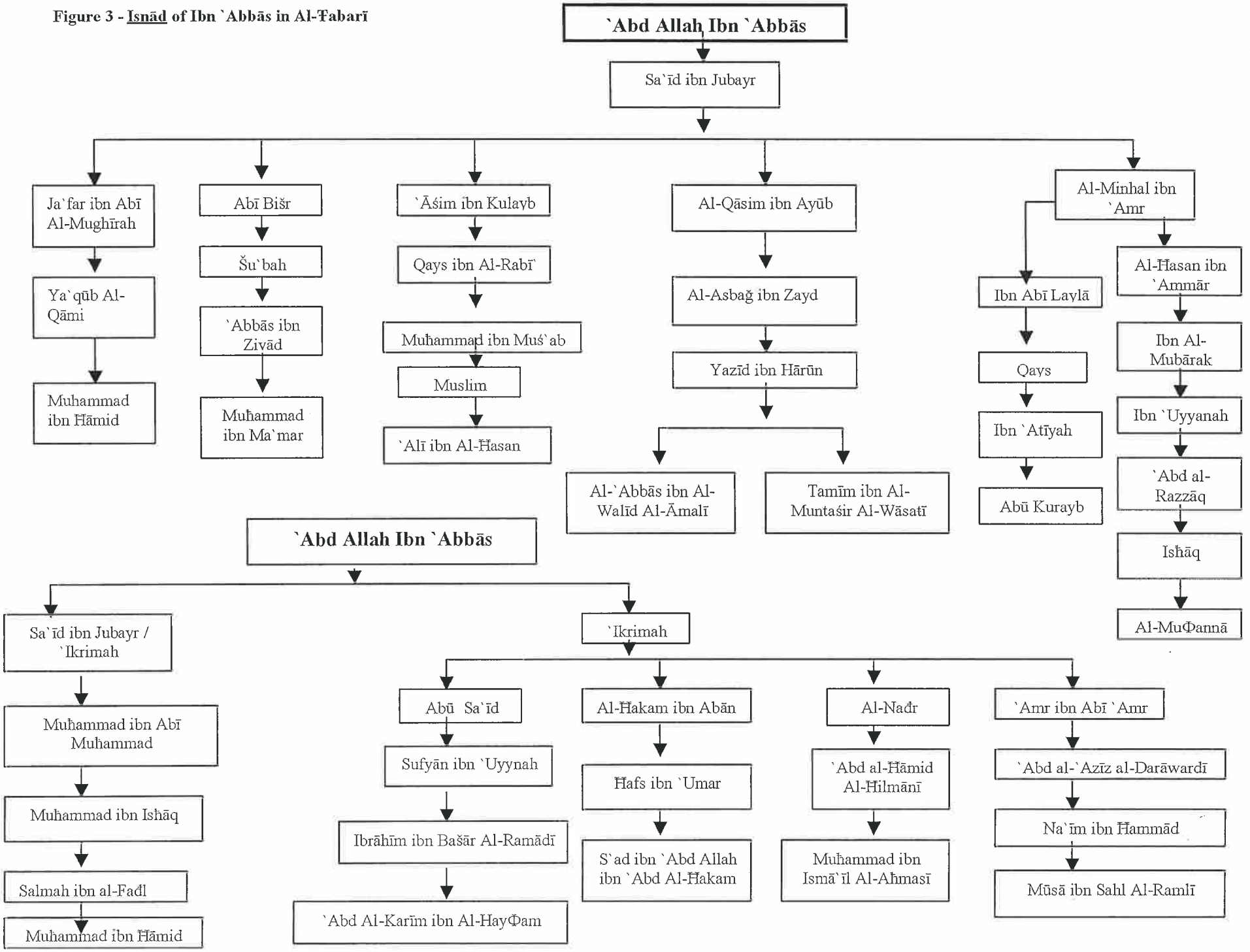


**Figure 4 - Isnād of Ibn `Abbās in Ibn KaΦīr**

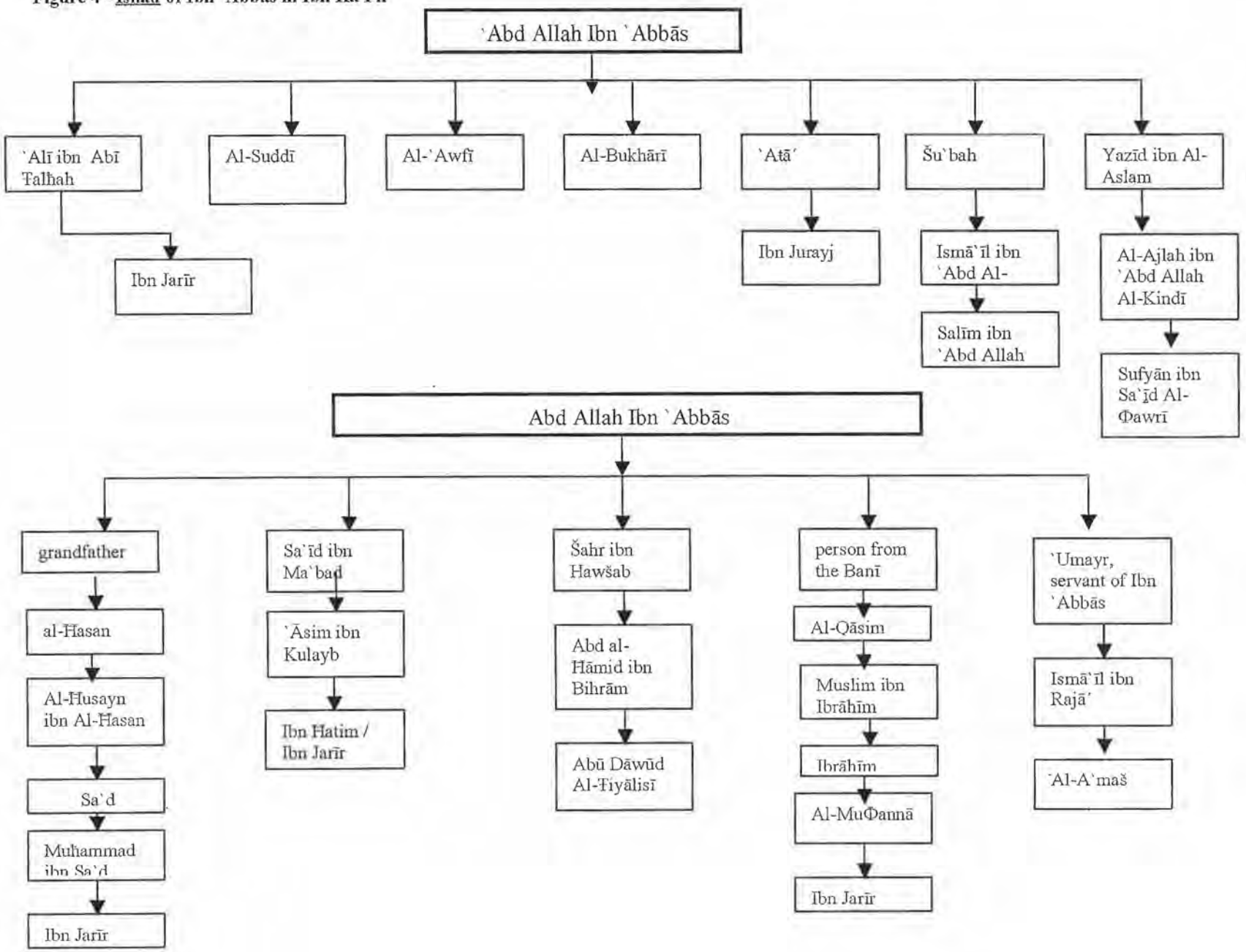


**Figure 5 - Isnād of Ibn `Abbās in Ibn KaΦīr**

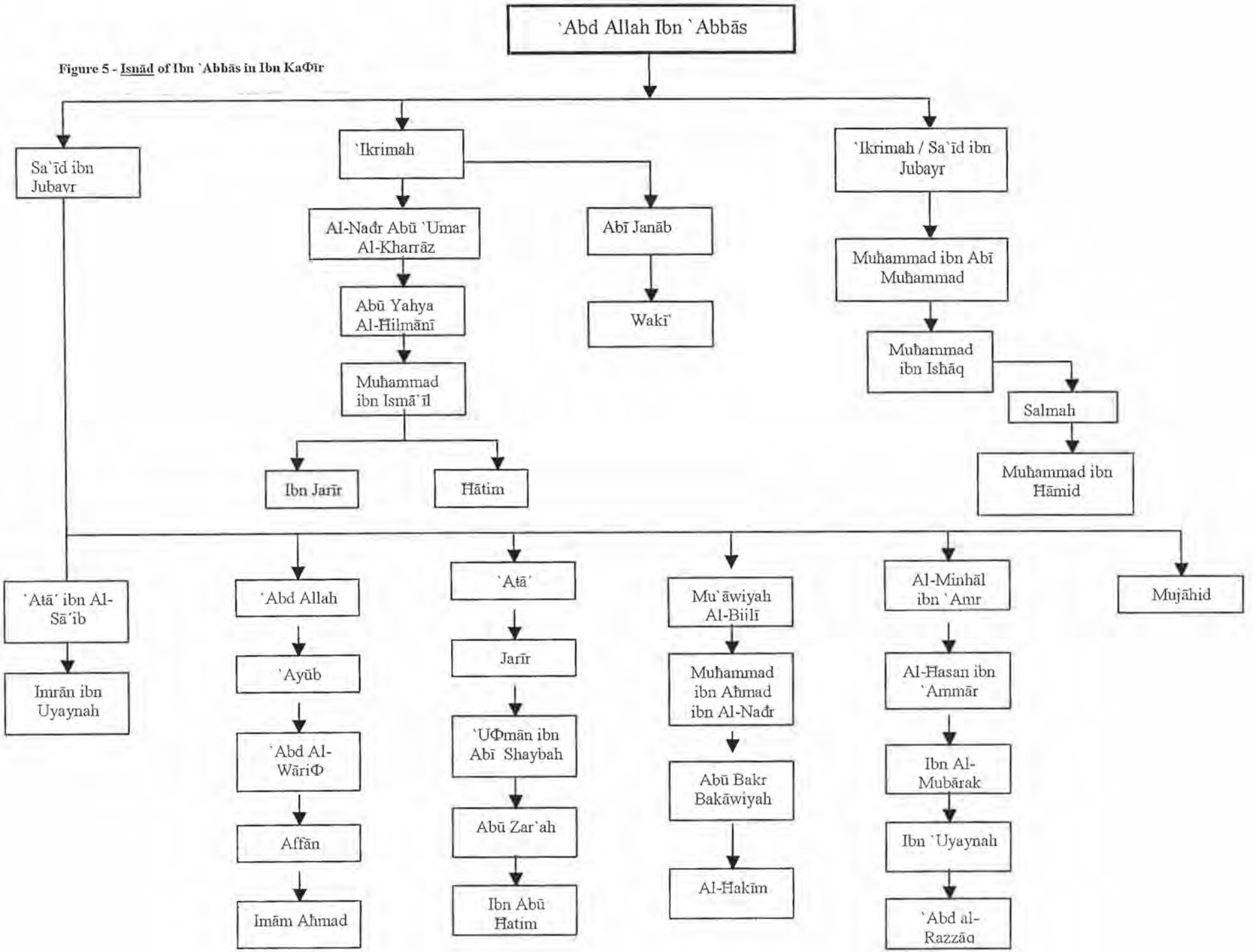
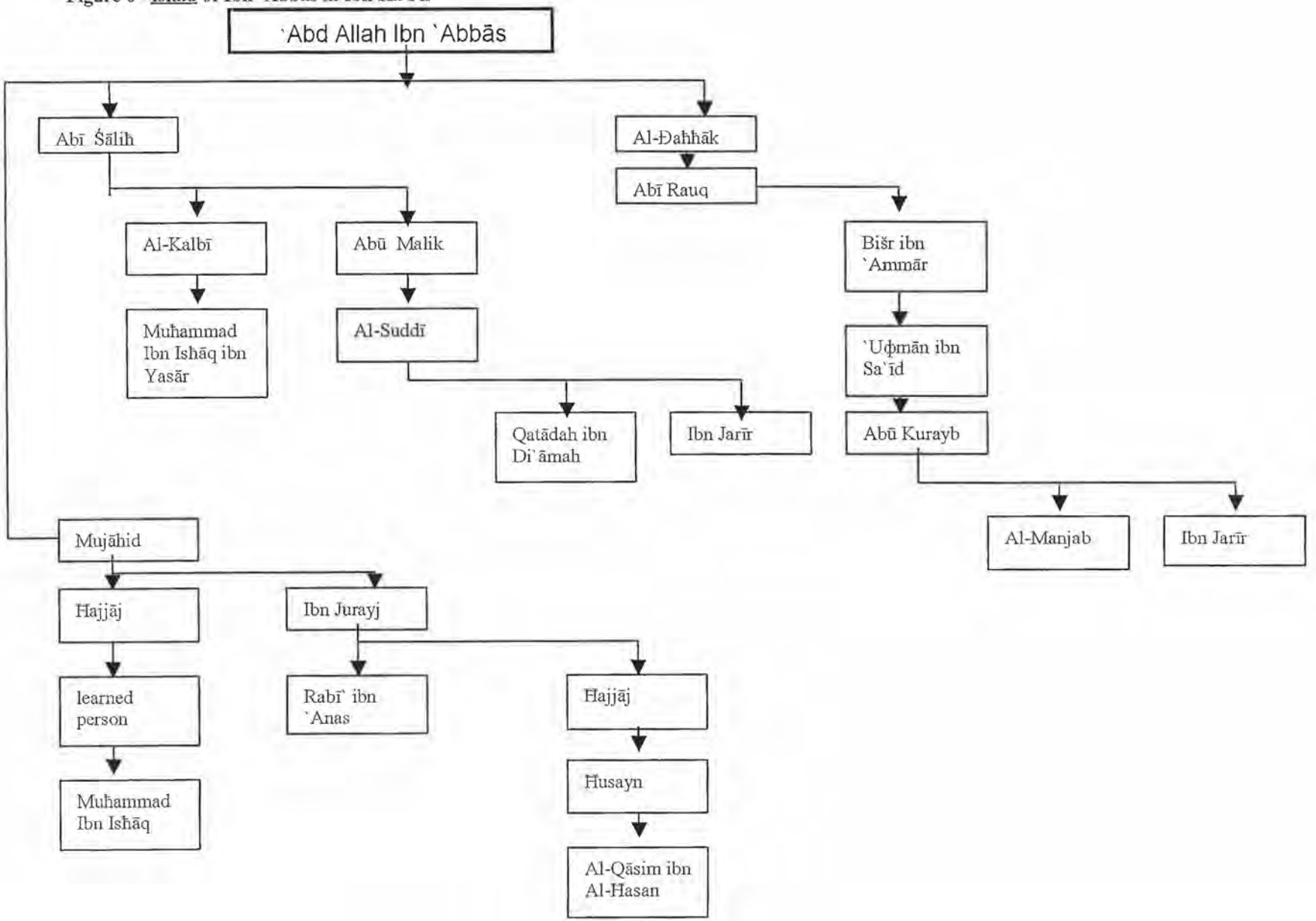


**Figure 6 - Isnād of Ibn `Abbās in Ibn KaΦīr**



## 6.5. ISNĀD OF AL- ŦABARĪ

The isnād in Al-Ŧabarī on the authority of `Abd Allah ibn `Abbās had been narrated by the latter's students and other narrators until its formal collection by Al-Ŧabarī. Here we will look at the isnād in Al-Ŧabarī.

Below is a list of persons of the first generation of reporters from `Abd Allah ibn `Abbās who related to their students and audience. They are:

1) Al-Suddī
2) `Alī ibn Abī Ŧalĥah
3) Abū `l- Đuhā
4) Sa`īd ibn Jubayr
5) `Ikrimah, servant of Ibn `Abbās
6) Ibn Jurayj
7) Abū Śāliĥ
8) Al-Đaĥĥāk
9) Al-Ĥusayn ibn Al-Ĥasan ( from his grandfather- name not given)
10) `Antarah
11) Šahr ibn Ĥawšab
12) Mūsā ibn Sālim Abū Jahđam, servant of Ibn `Abbās
13) Abū KaΦīr
14) Al-Furāt
15) Abū Mālik
16) Abū Φibyān
17) Sa`īd ibn Ma`bad
18) Al-Ĥasan ibn Sa`d
19) `Alī
20) Ŧāwus Al-Yamānī
21) Śāliĥ, servant of Al-Taw`amah
22) Šarīk ibn Abī Namr
23) Mujāhid
24) `Umayr, servant of Ibn `Abbās

The names that appear more prominently in the Tafsīr of Al-Ŧabarī among the above narrators are:

1) `Alī ibn Abī Ŧalĥah
2) Sa`īd ibn Jubayr
3) `Ikrimah, servant of Ibn `Abbās
4) Abū Śāliĥ
5) Al-Đaĥĥāk

Below are the names of narrators from whom Al-Ŧabarī reported. They are:

1) Muĥammad ibn al-MuΦannā
2) Yaĥyā ibn `UΦman ibn Śāliĥ Al-Sahmī
3) Abū Kurayb
4) Muĥammad ibn Ma`mar
5) Al-Qāsim ibn Al-Ĥasan

6) Muḥammad ibn Ḥumayd Al-Rāzī (Muḥammad ibn Ḥumayd/ Ibn Ḥumayd)
7) Mūsā ibn Hārun
8) Al-MuΦannā ibn Ibrāhīm (Al-MuΦannā)
9) Muḥammad ibn Sa`d
10) Bišr ibn `Ammār
11) Muḥammad ibn Al-`Alāī´
12) Muḥammad ibn Ismā`īl Al-Aḥmasī
13) Al-Manjab ibn Al-ḤāriΦ (Al-Manjab)
14) Aḥmad ibn Isḥāq Al-Ahwazī
15) Al-Ḥasan ibn Muḥammad (Al-Ḥasan)
16) Sa`d ibn `Abd Allah ibn `Abd Al-Ḥakam
17) Aḥmad ibn Isḥāq
18) Ibrāhīm ibn `Abd Allah
19) `Abbās ibn Muḥammad
20) Ibn Wakī`
21) `Alī ibn Al-Ḥasan
22) `Uφmān ibn Sa`īd
23) Salmah
24) Yūnus
25) Mūsā ibn Sahl Al-Ramlī
26) Al-`Abbās ibn Al-Walīd Al-Āmalī
27) Tamīm ibn Al-Muntaśir Al-Wāsatī
28) `Abd Al-Karīm ibn Al-HayΦam

The names that appear more prominently in the Tafsīr of Al-Ṭabarī among the above narrators are:

1) Muḥammad ibn al-MuΦannā
2) Abū Kurayb
3) Al-Qāsim ibn Al-Ḥasan
4) Muḥammad ibn Ḥumayd Al-Rāzī (Muḥammad ibn Ḥumayd / Ibn Ḥumayd)
5) Mūsā ibn Hārun
6) Al-Manjab ibn Al-ḤāriΦ (Al-Manjab)

## 6.6. ISNĀD OF IBN KAΦĪR

The isnād in Ibn KaΦīr on the authority of `Abd Allah ibn `Abbās had been narrated by the latter's students and other narrators until its formal collection by Ibn KaΦīr. Here we will look at the isnād in Ibn KaΦīr.

Below is a list of the persons of the first generation of reporters from `Abd Allah ibn `Abbās who related it to their students and audience. They are:

1) Al-Suddī
2) Abū Śāliḥ
3) Al-Ḍaḥḥāk
4) `Ikrimah, servant of Ibn `Abbās
5) Sa`īd ibn Jubayr
6) `Alī ibn Abī Ṭalḥah
7) Ibn `Abbās (directly from him)

8) Al-Ħasan ( from his grandfather- name not given)
9) Al-`Awfī
10) Yazīd ibn Al-Aslam
11) Mujāhid
12) `Atā´
13) Al-Bukhārī
14) Sa`īd ibn Ma`bad
15) A person from the Banī Tamīm
16) Šahr ibn Hawšab
17) `Umayr, servant of Ibn `Abbās
18) Jubayr (by Sa`īd ibn Jubayr, from his father)

The names that appear more prominently in the Tafsīr of Ibn KaΦīr among the above narrators are:

1) Abū Śāliħ
2) Al-Đaħħāk
3) `Ikrimah, servant of Ibn `Abbās
4) Sa`īd ibn Jubayr
5) `Alī ibn Abī Ŧalħah

Below are the names of narrators from whom Ibn KaΦīr reported. They are:

1) Salīm ibn `Abd Allah
2) Abū Śāliħ
3) Muħammad Ibn Isħāq ibn Yasār (author of military campaigns)
4) Al-Suddī
5) Abū Rauq
6) `Alī ibn Abī Ŧalħah
7) Qatādah ibn Di`āmah
8) Ibn `Abbās (directly from him)
9) Al-Đaħħāk
10) Ibn Jarīr (Al-Ŧabarī)
11) Muħammad ibn Ħumayd
12) Abū Kurayb
13) Al-`Awfī
14) Sufyān ibn Sa`īd Al-Φawrī
15) Rabī` ibn Anas
16) Ibn Jurayj
17) Al-Manjab
18) Al-Bukhārī
19) Ibn Ħatim (Ibn Abū Ħatim)
20) `Abd al-Razzāq
21) Al-Ħakīm
22) `Imrān ibn `Uyaynah
23) Abū Dāwūd Al-Ŧiyālisī
24) Al-A`maš
25) Wakī`
26) Al-Qāsim ibn Al-Ħasan
27) Imām Aħmad

The names that appear more prominently in the Tafsīr of Ibn KaΦīr among the above narrators are:

1) Muḥammad Ibn Isḥāq (Ibn Isḥāq)
2) Al-Suddī
3) `Alī ibn Abī Ṭalḥah
4) Al-Ðaḥḥāk
5) Ibn Jarīr
6) Abū Kurayb

## 6.7. EXEGETICAL APPROACH OF IBN `ABBĀS

One of the original contributions to the exegetical field of `Abd Allah ibn `Abbās as a pioneer exponent of Qur´ānic exegesis is going beyond Prophetic tradition in the explanation of Qur´ānic verses. It is clear that Ibn `Abbās gave precedence to the Qur´ān and Prophetic tradition in the understanding of the Qur´ān, but if was unable to obtain any explanation of a verse he did not hesitate in applying his personal opinion and personal experience. He would often also refer to Arabic literature in order to understand and explain it to others. He agreed with 'Umar, the second Khalīfah of Islam, for the need of pre-Islamic poetry in understanding the meaning of certain Qur´ānic words and terms.

He classified the basis of understanding the Qur´ān into four groups:

1. A basic understanding that none will be excused from attaining.
2. A greater insight into a verse or matter.
3. The knowledge of experts in the Arabic language and its literature.
4. An understanding that only Allah knows.

Ibn `Abbās greatly contributed to an in-depth study and application of the Arabic language and its lexical aspects. He was known to be zealous and relentless in his effort for contacting persons who could explicate and clarify a verse or an aspect mentioned in the Qur´ān. At times he even went to the Jews and Christians to obtain more information on matters of the past that were not detailed in the Qur´ān and which were issues of dispute between faiths. He was critical of the information he gained and would only accept it after a rigorous and rational evaluation.

This hermeneutical approach of Ibn `Abbās and Śaḥābah was adopted by the successors (Tābi`ūn) and students of Qur´ānic exegesis. The different regional schools all adopted the same hermeneutical principles as Ibn `Abbās, not introducing any new principle. A prominent feature during the time of the successors was the wide spread use of the Isrā´iliyāt materials due to new Jewish and Christian converts to Islām. Their main aim was to supplement the Qur´ānic information and show the commonality between the three faiths.

To about 150 A.H., there was no written book on Qur´ānic exegesis as explanations were included as part of the ĦadīΦ literature and chapters within ĦadīΦ books. During the second century, attempts were made to separate Tafsīr from ĦadīΦ by Ibn Jurayj (d.149), Muqātil ibn Sulaymān and Sufyān Al-Φawrī. Many other Qur´ānic

exegeses were written until the period of Al-Ṭabarī. However, the situation was so saturated with diverse and unfounded views on the understanding of the Qur'ān that there was a need to sift and compile an exegesis of all the existing material in circulation. Al-Ṭabarī undertook this momentous task and produced his voluminous work known as Jāmi` al-bayān `an ta'wīl ay al-Qur'ān. His hermeneutical principles were similar to his predecessor Ibn `Abbās but an added factor was the inclusion of views by the Śaḥābah and the successors. There are about eight works that fall in the same calibre as Al-Ṭabarī. After almost four centuries, a Qur'ānic exegete, `Imād al-Dīn Ismā'īl ibn `Umar ibn KaΦīr (700/1300 or 701/1301) wrote a book on Tafsīr, known as Tafsīr al-Qur'ān al-`Azīm. The era of Ibn KaΦīr saw the maturation of the major forms and hermeneutical principles of Qur'ānic exegesis. His work is based on the same hermeneutical principles as Al-Ṭabarī and Ibn `Abbās. It is regarded as one of the popular books of the Tafsīr bi'l-ma`Φūr.

## 6.8. THE HERMENEUTICS OF IBN `ABBĀS, AL- ṬABARĪ AND IBN KAΦĪR

The three exegetes have greatly contributed to the development of the Qur'ānic hermeneutical theory and its application. We may now look at their approaches and contributions to the field of Tafsīr.

Versteegh states that the texts of Qur'ānic exegesis encompass the following aspects in general:

> 'asbāb al-nuzul, anaphoric references, historical details, etymologies, comparison of Qur'ānic verses, naskh, variant readings, lexical glosses, paraphrases, legal precepts, metaphorical interpretations, theological problems - represent different concerns with the text of the Qur'ān, which were not necessarily present at the same time in one and the same author, but which are not mutually exclusive, either.' (1993:91-92)

Most of the early Qur'ānic exegeses were concerned with all aspects in varying degrees. The information in the early exegeses were quite arbitrary: there is no effort to apply all aspects and categories but they were randomly selected and applied to a specific verse. But in later exegesis it is possible to distinguish between different types of exegeses and their hallmarks.

The three Qur'ānic exegeses studied here contain all the above aspects mentioned above. A perusal of the text and analysis of the previous chapter will indicate that Tafsīr Ibn `Abbās and the narrations based on the authority of Ibn `Abbās have applied the various aspects concerned.

It has been observed in many instances that the explications, paraphrasing and glossing in Tafsīr Ibn `Abbās differ from the other two Tafsīrs. Schoeler mentions the existence of variant versions of the earlier texts found in Tafsīr Ibn `Abbās, while at the same time acknowledging its authenticity and supporting the view that the teachings found in the variant versions are derived from a single authority. While

Leemhuis rejects the possibility of determining which of the versions is the original one, Schoeler maintains that they are all original, since the variation is the natural result of the transmission of dictated lectures to the students in the early period of Islam. Very often in exegesis, there will be replacements of words by synonyms, additions or deletions and paraphrasing of certain passages (Versteegh 1993: 53-58). This explains the reasons for the difference in the paraphrasing, glossing and explications in these three Tafsīrs.

Ibn `Abbās is an important contributor to the development of early exegetical literature. Sezgin in his studies on oral transmission and isnāds in HadīΦ literature maintains that it is possible to reconstruct the teachings of Ibn `Abbās on the basis of later sources. This has led Goldfeld to assert that Ibn `Abbās in fact wrote a book which was transmitted to others. Thus we find, as discussed above, several versions ascribed to Ibn `Abbās on the authority of his students.

## 6.9. APPLICATION OF THE TEXT

For applying the relevant verses of the Qur´ān to concrete situations, knowledge of the circumstances of revelation (asbāb al-nuzul) is very essential. This will provide some information on the chronological context of the verse and its application by the Prophet (peace be upon him); giving knowledge of referents of the text – in order to understand the motive and impact of the verse. The narrations take the form of historical accounts and a list of names of the persons involved which is introduced by an anaphoric reference.

The anaphoric references add the referent at the end of the text after the use of a connector - ya`ni, qāla or ay. In the case of direct speech the name of the addressee is added with the particle yā, e.g yā Muḥammad. The explication, anaphoric references and speech assignments deal with textual analysis.

During the time of the Prophet (peace be upon him) the Śaḥābah would question him on unfamiliar foreign and religious vocabulary, but as time passed people became unfamiliar with Bedouin Arab dialect and needed to understand the text according to the understanding of the Arabs. This led to more questioning and explanations of the meaning of Qur´ānic words and verses. These lexical questions tend to provoke a lexical paraphrase of either a word or entire phrase, as observed in our study of the verses in the three Qur´ānic exegeses. The most common device used by exegetes to indicate the semantic equivalence between text and lexical paraphrase is the juxtaposition of the alternative and the text itself (Versteegh 1993: 85). Very often the alternative is introduced by the connectors, after which an explication or paraphrase is added. These connectors are alternatively used as observed in the narrations found in the exegesis.

There are two general categories of Qur´ānic vocabulary. The one consists of words that are identical in meaning throughout the Qur´ānic text and words with different meanings in certain verses. This led to a study of its etymology for the understanding of meanings of obscure and foreign words. Some scholars were not keen on foreign etymologies but Ibn `Abbās seems to have no reservations about attributing Qur´ānic words to other languages. He is known to be one of the proponents of foreign etymologies.

## 6.10. FEATURES OF ORAL LITERATURE

Oral literature is transmitted with a view to the memorisation of key formulae and themes contained therein by the addressee. To facilitate this memorisation balancing, both phonic and semantic, play a crucial role and are manifested in devices like rhythm, rhyme, parallelism and coupling. Elaboration is another feature (Bäuml F H 1987: 29-30 and Jousse M 1990: 95-225).

Devices used in the commentaries under review include the following:

1) Balance / parallelism through antonyms.

Tafsir Ibn `Abbās (p.75)

(الَذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ) بما غاب عنهم من الجنة والنار

Al-Ṭabarī (p.77)

أما الغيب : فما غاب عن العباد من أمر الجنة والنار

Ibn KaΦīr (p.79)

أما الغيب : فما غاب عن العباد من أمر الجنة و أمر النار

2) The kernel idea contained in Ibn `Abbās is developed in later tafsīrs.

Tafsir Ibn `Abbās (p.83)

(وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ ) من القرآن (وَ مَا أُنْزِلَ مِنْ قَبْلِكَ) على سائر الأنبياء من الكتب (وَ بِالا خِرَةِ هُمْ يُوْقِنُوْنَ) و بالبعث بعد الموت و نعيم الجنة هم يصدقون

Al-Ṭabarī (p.82)

(وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ اِلَيْكَ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ) أى يصدقونك بما جئت به من اللّه جل و عز ، و ما جاء به من قبلك من المرسلين ، لا يفرقون بينهم ولا يجحدون ما جاءوهم به من عند ربهم .

This is sometimes accompanied by prosodic features like rhythm to assist memorisation.

Al-Ṭabarī (p.82)

The same verse as above

Ibn KaΦīr (p.84)

(وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا أُنْزِلَ إِلَيْكَ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ) أى يصدقونك بما جئت به من الله جل و عز ، و ما جاء به من قبلك من المرسلين ، لا يفرقون بينهم ولا يجحدون ما جاءوهم به من عند ربهم .

There is an elaboration in the two tafsīrs as compared to Ibn `Abbās.

3) Synonyms which contextually provide antithesis.

Tafsir Ibn `Abbās (p.117)

(أُولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) اختاروا الكفر على الإيمان

Al-Ṭabarī (p.117/118)

(أُولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) أى الكفر بالإيمان .

(أُولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) يقول اخذوا الضلالة و تركوا الهدى .

Ibn KaΦīr (p.118)

(أُولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) أى الكفر بالإيمان .

(أُولئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدى) يقول اخذوا الضلالة و تركوا الهدى .

Al-Ṭabarī (p.117/118)

Synonym on the basis of assonance القطر for المطر.

4) Prosodic features: Alliteration and rhyme.

Tafsir Ibn `Abbās (p.181)

(وَعَلَّمَ آدَمَ الأَسْمَآءَ كُلَّهَا) أسماء الذرية و يقال أسماء الدواب و غير ذلك حتى القصعة والقصيعة

Al-Ṭabarī (p.182)

The extensiveness is detailed with pairing of underlined concepts below:

و هـى هـذه الأسمـاء التى يتعارف بها الناس : إنسان ، ودابة ، وأرض ، و سهل ، و بحر ، وجبل .

علمه اسم القصعة من القصيعة و الفسوة و الفسية

The latter displays rhythm as well. Ibn KaΦīr has the same words.

5) Verbatim quotations

Tafsir Ibn `Abbās (p.221)

(وَ تَنْسَوْنَ اَنْفُسَكُمْ) تتركون أنفسكم

Al-Ṭabarī (p.222)

و تتركون أنفسكم

Ibn KaΦīr (p.223)

(وَ تَنْسَوْنَ اَنْفُسَكُمْ) أى تتركون أنفسكم

## 6.11. CONCLUSION

In this study, one can observe the application of basically the same hermeneutical principles by Ibn `Abbās, Al-Ṭabarī and Ibn KaΦīr. The application by Ibn `Abbās was basically an informal application of the hermeneutical principles, whereas Al-Ṭabarī and Ibn KaΦīr both introduced the methodological approaches at the beginning of their Tafsīrs. Both these Tafsīrs have virtually in every verse, if not every second verse included a narration from Ibn `Abbās. This proves that Ibn `Abbās is a great and influential contributor to the development of the hermeneutical principles of Qur´ānic exegesis.

The intention to undertake the study of an early exegete as `Abd Allah ibn `Abbās was to understand the teachings and approaches of the early Islamic period. It is unfortunate that I could not make an extensive and expansive study due to the limitations of the thesis. I hope that an evaluation and a parallel study of the variant versions could be undertaken, showing the different paraphrases and glosses used in these exegeses ascribed to Ibn `Abbās.

Morever, further exploration into the Tafsīr of Ibn `Abbās is necessary for arriving at a conclusive decision about its authenticity. For this purpose, the best findings about the isnād system could be coupled with those of contemporary oral literature. My view on the matter is that this tafsīr did exist at all times, though it was not necessarily recorded entirely. The possibility of some fabrication and interpolation within it exists.

## GLOSSARY

| | |
|---|---|
| **Aḥkām** | Ordinances or injunctions |
| **Aḥkam al-Qur´ān** | Legal exegesis |
| **Ahl al-Kitāb** | Jews and Christians |
| **Ahl al-ḤadīΦ** | Traditionist movement |
| **`Ilm Al-Jarḥ wa `l-Ta`dīl** | Knowledge of invalidating and declaring reliable |
| **Al-nāsikh wa `l-mansūkh** | Abrogation and abrogated verses |
| **Al-qirā´āt** | Variant readings |
| **Al-rāsikhūn** | Persons firmly grounded in knowledge |
| **Al-Tafsīr al-Ma´Φūr** | Traditional exegesis |
| **Amīr al-umara´** | Leader of the leaders |
| **Anśārs** | Helpers from Madīnah |
| **`Aqabah** | Pledges between Muḥammad (peace be upon him) and the YaΦribites before migration. |
| **`Aqā´id (sg. `aqīdah)** | Muslim creed or doctrines |
| **Ardafa** | Synonym (grammar) |
| **Asbāb al-nuzūl** | Circumstances of revelation |
| **`Atf** | Apposition or conjunction |
| **Āyāt** | Verses of the Qur´ān |
| **Āyat al-Bayyināt** | Clear verses of the Qur´ān |
| **Āyat al-muḥkamāt** | Verses that distinguish between truth and falsehood |
| **Āyat al-mutašābihāt** | Allegorical, figurative and metaphorical verses |
| **Badal** | Apposition (grammar) |
| **Basmalah** | In the name of Allah |
| **Bātinī** | Inner meaning |
| **Dīn** | Religion / code of life |

| | |
|---|---|
| **Fiqh** | Islamic Jurisprudence |
| **Faqih** | Juriconsult |
| **HadīΦ** | Traditions of the Prophet Muḥammad (peace be upon him) |
| **Hajj** | Pilgrimage to Makkah |
| **Halāl** | Lawful |
| **Halqah** | Group discussions |
| **Harām** | Unlawful |
| **Harf** | Letter / consonant / particle (grammar) |
| **Hijrah** | Islamic Calendar / Lunar calendar from migration of Muḥammad (peace be upon him) |
| **Huffaz** | Memorisers of the Holy Qur´ān |
| **ibtada`** | Spontaneous revelation after an event |
| **Iđmār** | Ellipsis of a prepositional phrase (grammar) |
| **Ijāzah** | Permission to transmit knowledge |
| **Ijma`** | Consensus of opinion among muslim scholars |
| **Ijtihād** | The ability of deduction |
| **`Ilm al-rijāl** | Biographical science on transmitters of Traditions |
| **`Ilm al-Tafsīr** | Science of exegesis |
| **Injīl** | New Testament |
| **Inqata`a** | Connectors in speech / sentence (grammar) |
| **Isnād** | Chain of narrators found in HadīΦ Literature |
| **Isrā´īliyāt** | Narrations from persons consulting Israelite sources |
| **Ista´nafa** | Connectors in speech / sentence (grammar) |
| **Istaqbala** | A break in the sentence (grammar) |
| **IstaΦnā** | Exception (grammar) |

| | |
|---|---|
| **Istifhām** | Interrogative particle a (grammar) |
| **Jaĥd** | Negation (grammar) |
| **Jam`** | Preservation |
| **Jama`a** | Plural (grammar) |
| **Jam` al-jam`** | Extensive plural (grammar) |
| **Jawāb (al-Qasam)** | Conclusion of the oath (grammar) |
| **Jibrā´īl** | Gabriel |
| **Jumlah** | Sentence / clause (grammar) |
| **Kalām** | Theology |
| **Kalām** | Speech (grammar) |
| **Kalimah** | Word (grammar) |
| **Kanā´** | Used anaphorically or as a pronoun (grammar) |
| **Khatīb** | Sermoniser on Fridays |
| **Khulafā´ al-Rāshidūn** | First four rightly-guided caliphs |
| **Khushu`** | Total submission |
| **Lughāh** | Language (grammar) |
| **Ma`āni 'l-Qur´ān** | Rhetorics of the Qur´ān |
| **Māđi** | Past tense / perfect (grammar) |
| **Madrassah** | Religious school associated with a mosque |
| **Maktab** | Elementary Islamic schools |
| **Ma`nā** | Meaning (grammar) |
| **Mansūkh** | Abrogated verses |
| **Matn** | Text of Traditions / ĦadīΦ |
| **Ma`tuf** | Connected sentence (grammar) |
| **Mawāli** | Non-Arab Muslims |

| | |
|---|---|
| **Mimbar** | Pulpit |
| **Mu`akhkhar** | Antecedent (grammar) |
| **Mufassar** | Explained (grammar) |
| **Mufassirūn (sg. Mufassir)** | Qur´ānic exegetes / commentator / interpreter |
| **Muhājir** | Emigrant |
| **Muħkam / Muħkamāt** | Clear / Implicit verses |
| **Mujmal** | Ambiguous verses |
| **Mukhaffaf** | 'Lighter' pronunciation (grammar) |
| **Mubham** | Unexplained (grammar) |
| **Mufassar** | Explained (grammar) |
| **Muhājir** | Immigrants from Makkah |
| **Muqaddam** | Precedent (grammar) |
| **Murādif** | Synonym (grammar) |
| **Mustaqbal** | Future tense / imperfect (grammar) |
| **Mušaddad** | 'Heavy' pronunciation (verbal noun tašdīd) (grammar) |
| **Mutašābihāt** | Explicit / obscure / allegorical |
| **Mu`tazilites** | Rationalist |
| **Nāsikh** | Abrogator |
| **Na`t** | Description used in the Qur´ān (grammar) |
| **Nawwana** | Nunation (grammar) |
| **Nažarī Śūfī Tafsīr** | Theoretical mystical exegesis |
| **Qawl** | Speech utterance (grammar) |
| **Qirā´at** | Recitation |
| **Qiśaś wa asātīr** | Stories and legends |
| **Qiyamah** | Resurrection |

| | |
|---|---|
| **Qiyās** | Analogical reasoning |
| **Qur`ān** | Divine Scripture of Muslim |
| **Quśśaś** | Professional storytellers |
| **Ruku`** | Bows in prayer |
| **Śaḥābah** | Companions of Muḥammad (peace be upon him) |
| **Śalāh** | Muslim prayer |
| **Šaδ** | Rare mode of recitation |
| **Šarḥ** | Commentary |
| **Šarī`ah** | Islamic law |
| **Šart** | Condition (grammar) |
| **Śifah** | Description / to describe (grammar) |
| **Śilah** | Juncture (grammar) |
| **Sīrah** | Biography of Muḥammad (peace be upon him) |
| **Śūfī Tafsīr** | Mystical exegesis |
| **Summiya** | Proper name (grammar) |
| **Sunnah** | Traditions of Muḥammad (peace be upon him) |
| **Sujūd** | Prostrations in prayer |
| **Sūrah** | Chapter of the Qur`ān |
| **Ta`ajjub** | Exclamatory particle (grammar) |
| **Tābi`ūn** | Followers of the companions of the Prophet Muḥammad (peace be upon him) |
| **Tadbīr** | Meditation |
| **Tafsīr** | Exegesis, Commentary of the Qur`ān |
| **Tafsīr al-Falāsifa** | Philosophical exegesis |
| **Tafsīr al-Fuqahā´** | Juristic exegesis |

| | |
|---|---|
| **Tafsīr al-`Ilmī** | Scientific exegesis |
| **Tafsīr al-Śūfīya** | Mystic exegesis |
| **Tafsīr bi´l-ra´yi** | Rational exegesis |
| **Tafsīr bi ´l-Ra´yi al-jā´iz** | Permissible rational exegesis |
| **Tafsīr bi ´l-Ra´yi al-maδmūm** | Unlawful rational exegesis |
| **Tafsīr al-Ishārī** | Intuitive exegesis by muslim mystics |
| **Taqdīr** | Contemplation |
| **Tartīb** | Chronological and textual order |
| **Ta´wīl** | Exegesis, commentary of the Qur`ān |
| **Tilāwah** | Recitation of the Qur`ān |
| **Torah** | Old Testament |
| **`Ulamā`** | Muslim scholars and scientists |
| **`Ulūm Al-ĦadīΦ** | Sciences of ĦadīΦ |
| **`Ulūm al-Qur´ān** | Sciences of the Qur´ān |
| **Ummah** | Nation, people and community |
| **Umm al-kitāb** | Foundation or source of the book (Qur´ān) |
| **Wāĥid** | Singular (grammar) |
| **Waĥy** | Revelation from Allah |
| **Wujūh** | Contain words with different meanings (grammar) |
| **Žāhir** | Apparent meaning |

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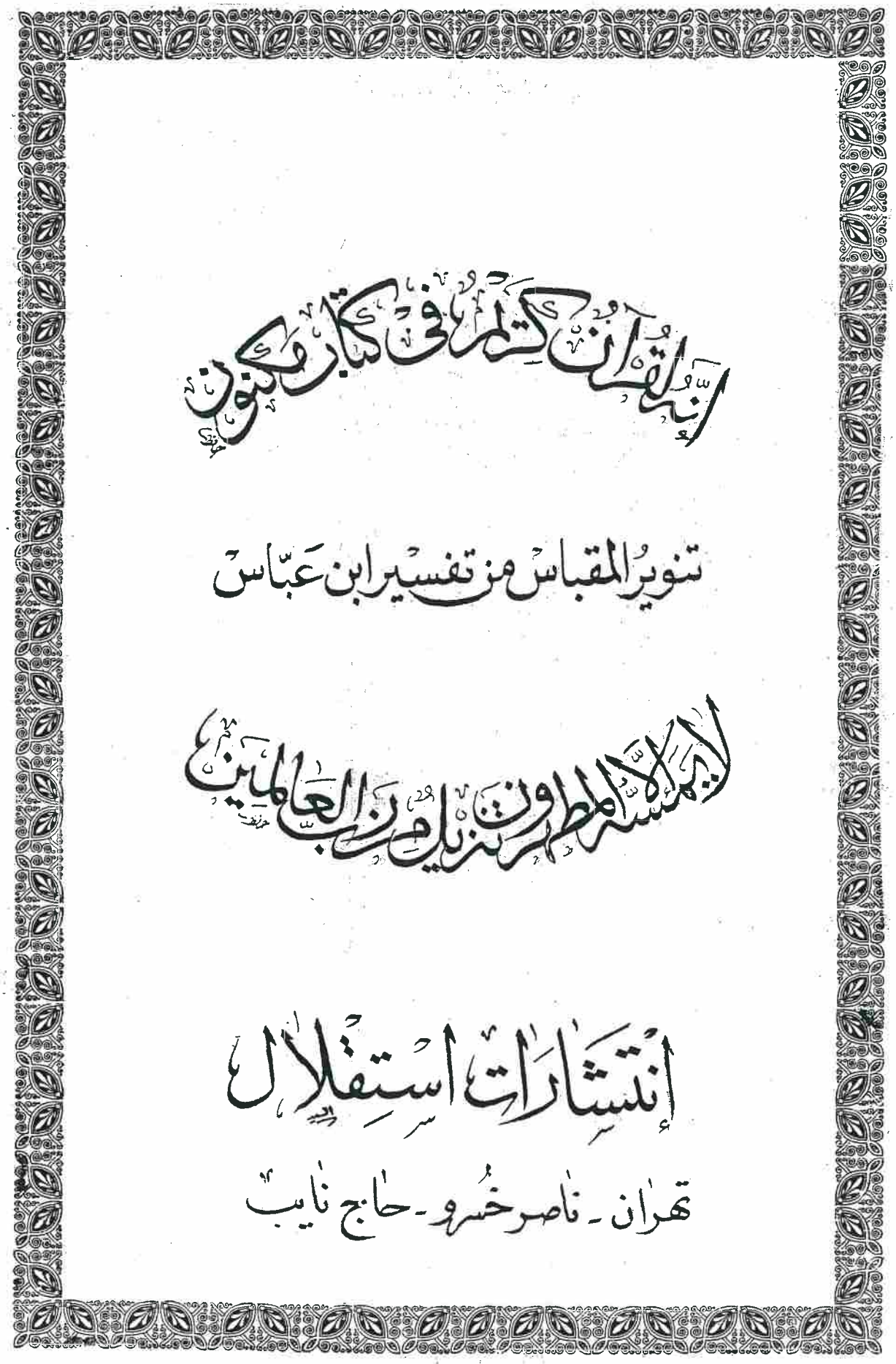
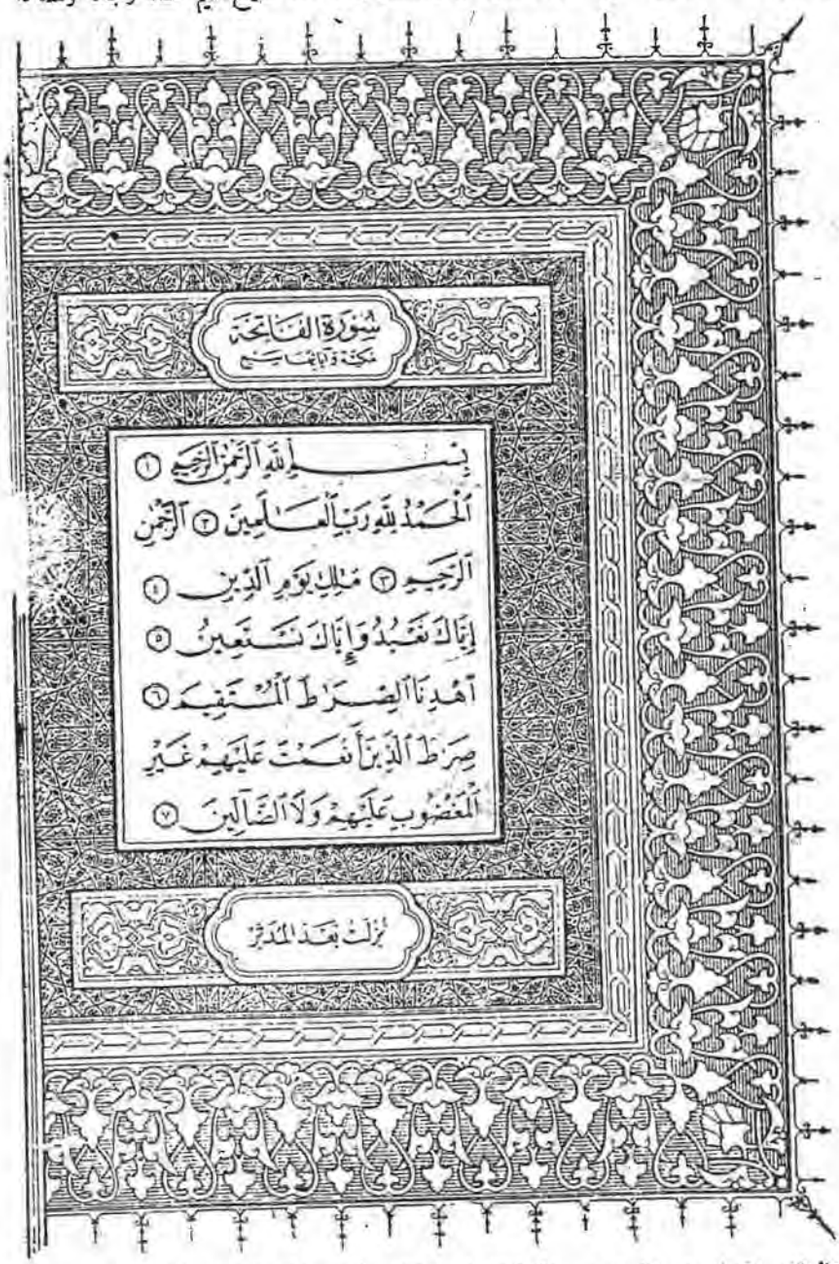
## APPENDIX A


إنه لقرآن كريم في كتاب مكنون
تنوير المقباس من تفسير ابن عباس
لا يمسه إلا المطهرون تنزيل من رب العالمين
انتشارات استقلال
تهران - ناصر خسرو - حاج نايب

# بسم الله الرحمن الرحيم

وصلى الله على سيدنا محمد وآله أجمعين ( أخبرنا ) عبد الله الثقة بن المأمون الهروى قال أخبرنا أبى قال أخبرنا أبو عبد الله قال أخبرنا أبو عبيد الله محمود بن محمد الرازى قال أخبرنا عمار بن عبد المجيد الهروى قال أخبرنا على بن إسحق السمرقندى عن محمد بن مروان عن الكلبى عن أبى صالح عن ابن عباس قال الباء بهاء الله وبهجته وبلاؤه وبركته وابتداء اسمه بارئ السين سناؤه وسموه أى ارتفاعه وابتداء اسمه صمد الميم ملكه ومجده ومنه عباده الذين هداهم الله تعالى للايمان وابتداء اسمه مجيد ( الله ) معناه الخلق يألهون ويتألهون إليه أى يتضرعون إليه عند الحوائج ونزول الشدائد ( الرحمن ) العاطف على البر والفاجر بالرزق لهم ودفع الآفات عنهم ( الرحيم ) خاصة على المؤمنين بالمغفرة وإدخالهم الجنة ومعناه الذى يستر عليهم الذنوب فى الدنيا ويرحمهم فى الآخرة بإدخالهم الجنة .




## ومن سورة فاتحة الكتاب

## وهى مدنية ويقال مكية

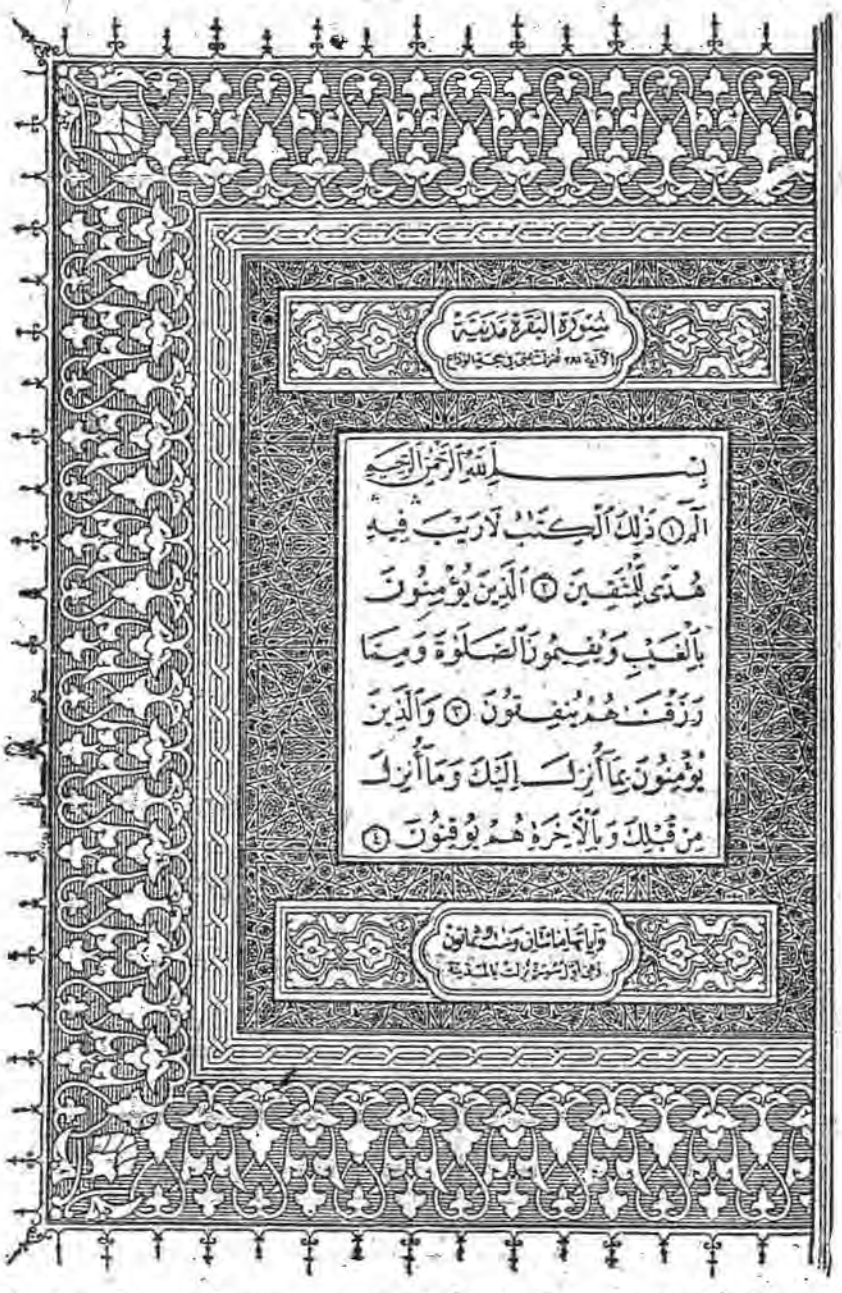
(بسم الله الرحمن الرحيم)

وباسناده عن ابن عباس فى قوله تعالى ( الحمد لله ) يقول الشكر لله وهو أن صنع إلى خلقه فحمدوه ويقال الشكر لله بتمامه السوابغ على عباده الذين هداهم للايمان ويقال الشكر والوحدانية والإلهية لله الذى لاولد له ولا شريك له ولا معين له ولا وزير له ( رب العالمين ) رب كل ذى روح دب على وجه الأرض ومن أهل السماء ويقال سيد الجن والإنس ويقال خالق الخلق ورازقهم ومحولهم من حال إلى حال ( الرحمن ) الرقيق من الرقة وهى الرحمة ( الرحيم ) الرفيق ( مالك يوم الدين ) قاضى يوم الدين وهو يوم الحساب والقضاء فيه بين الخلائق أى يوم يدان فيه الناس بأعمالهم لاقاضى غيره ( إياك نعبد ) لك نوحد ولك نطيع وإياك نستعين ) نستعين بك على عبادتك ومنك نستوثق على طاعتك ( اهدنا الصراط المستقيم ) أرشدنا للدين القائم الذى ترضاه وهو الاسلام ، ويقال ثبتنا عليه ويقال هو كتاب الله يقول اهدنا إلى حلاله وحرامه وبيان مافيه (صراط الذين أنعمت عليهم) دين الذين منت عليهم بالدين وهم أصحاب موسى من قبل أن تغير عليهم نعم الله بأن ظلل عليهم الغمام وأنزل عليهم المن والسلوى فى التيه ويقال هم النبيون (غير المغضوب عليهم) غير دين اليهود الذين غضبت عليهم وخذلتهم ولم تحفظ قلوبهم حتى تهودوا ( ولا الضالين ) ولا دين النصارى الذين ضلوا عن الإسلام ( آمين ) كذلك تكون أمنته ويقال فليكن كذلك ، ويقال ربنا افعل بنا كما سألناك والله أعلم .

## ومن السورة التى تذكر فيها البقرة وهى كلها مدنية ويقال مكية أيضا آياتها مائتان وثمانون وكلامها ثلاث آلاف ومائة وحروفها خمس وعشرون ألفا وخمسمائة

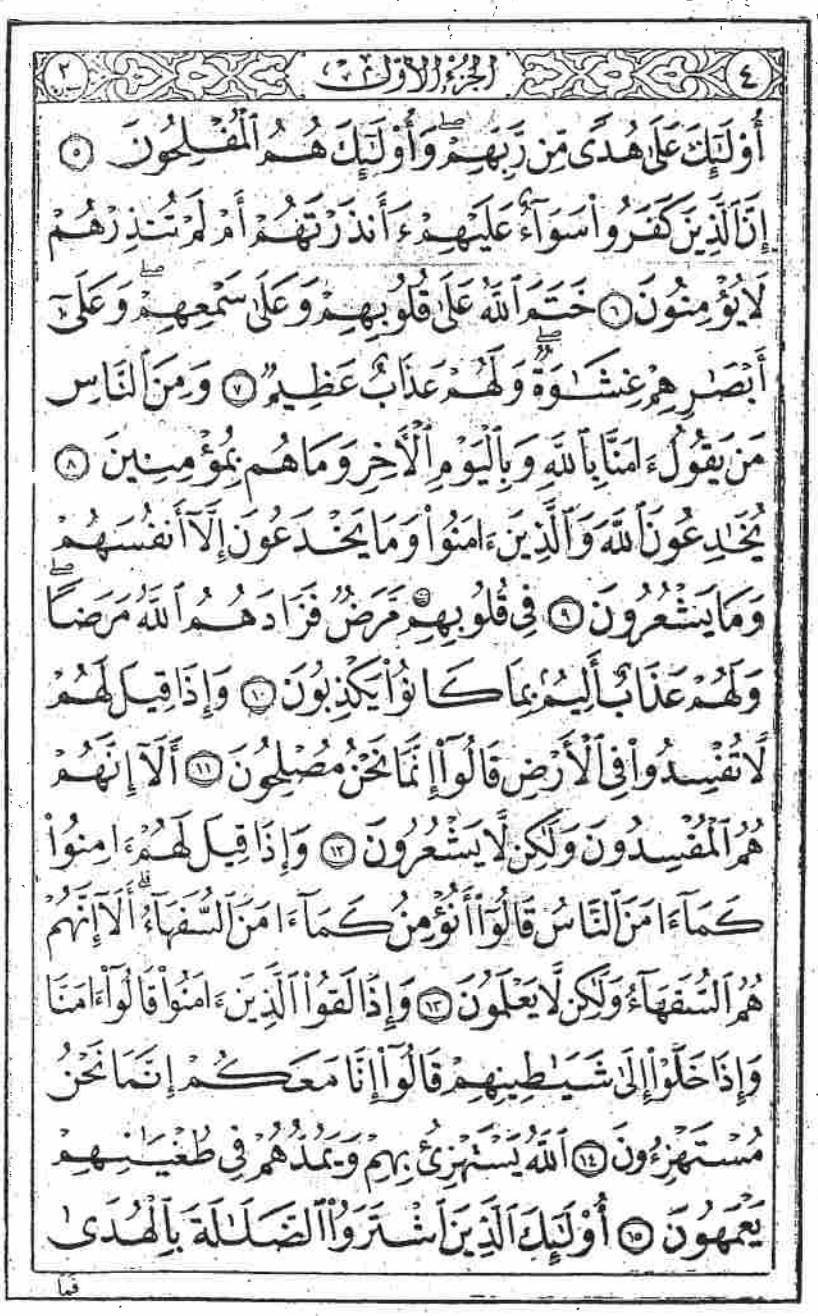
( بسم الله الرحمن الرحيم )

وبإسناده عن عبد الله بن المبارك قال حدثنا على بن إسحق السمرقندى عن محمد بن مروان عن الكلبى عن أبى صالح عن ابن عباس فى قوله تعالى




( الم ) يقول ألف الله لام جبريل ميم محمد ويقال ألف آلاؤه لام لطفه ميم ملكه ويقال ألف ابتداء اسمه الله لام ابتداء اسمه لطيف ميم ابتداء اسمه مجيد ويقال أنا الله أعلم ويقال قسم أقسم به ( ذلك الكتاب ) أى هذا الكتاب الذى يقرؤه عليكم محمد صلى الله عليه وسلم ( لاريب فيه ) لاشك فيه أنه من عندى فان آمنتم بهديتكم وإن لم تؤمنوا به عذبتكم ويقال ذلك الكتاب يعنى اللوح المحفوظ ويقال ذلك الكتاب الذى وعدتك يوم الميثاق به أن أوحيه إليك ويقال ذلك الكتاب يعنى التوراة أو الإنجيل لاريب فيه لاشك فيه أن فيهما صفة محمد ونعته ( هدى للمتقين ) يعنى القرآن بيان للمتقين الكفر والشرك والفواحش ويقال كرامة للمؤمنين ويقال رحمة للمتقين لأمة محمد صلى الله عليه وسلم ( الذين يؤمنون بالغيب ) بما غاب عنهم من الجنة والنار والصراط والميزان والبعث والحساب وغير ذلك ويقال الذين يؤمنون بالغيب بما أنزل من القرآن وبما لم ينزل ويقال الغيب هو الله ( ويقيمون الصلوة ) يتمون الصلوات الخمس بوضوئها وركوعها وسجودها وما يجب فيها من مواقيتها ( ومما رزقناهم ينفقون ) وما أعطيناهم من الأموال يتصدقون ويقال يؤدون زكاة أموالهم وهو أبو بكر الصديق وأصحابه ( والذين يؤمنون بما أنزل إليك ) من القرآن ( وما أنزل من قبلك ) على سائر الأنبياء من الكتب ( وبالآخرة هم يوقنون ) وبالبعث بعد الموت ونعيم الجنة هم يصدقون وهو عبد الله بن سلام وأصحابه .

( أولئك ) أهل هذه الصفة ( على هدى من ربهم ) على كرامة ورحمة وبيان نزل من ربهم ( وأولئك هم المفلحون ) الناجون من السخط والعذاب ويقال أولئك الذين أدركوا ووجدوا ما طلبوا ونجوا من شر مامنه هربوا وهم أصحاب محمد صلى الله عليه وسلم ( إن الذين كفروا ) وثبتوا على الكفر ( سواء عليهم ) العظة ( أأنذرتهم ) خوفتهم بالقرآن ( أم لم تنذرهم ) لم تخوفهم ( لايؤمنون ) لايريدون أن يؤمنوا ويقال لايؤمنون فى علم الله ( ختم الله على قلوبهم ) طبع الله على قلوبهم ( وعلى سمعهم وعلى أبصارهم غشاوة ) غطاء ( ولهم عذاب عظيم ) شديد فى الآخرة وهم اليهود كعب بن الأشرف وحيى ابن أخطب وجدى بن أخطب ويقال هم مشركو أهل مكة عتبة وشيبة والوليد (ومن الناس من يقول آمنا بالله ) فى السر وصدقنا بإيماننا بالله ( وباليوم الآخر ) وبالبعث بعد الموت الذى فيه جزاء الأعمال ( وماهم بمؤمنين ) فى السر ولا مصدقين فى إيمانهم (يخادعون الله ) يخالفون الله ويكذبونه فى السر ويقال اجترءوا على الله حتى ظنوا أنهم يخادعون الله (والذين آمنوا) أبا بكر وسائر أصحاب محمد صلى الله عليه وسلم ( وما يخدعون) يكذبون (إلا أنفسهم ومايشعرون ) وما يعلمون أن الله يطلع نبيه على سر قلوبهم ( فى قلوبهم مرض ) شك ونفاق وخلاف وظلمة (زادهم الله مرضا) شكا ونفاقا وخلافا وظلمة (ولهم عذاب أليم ) وجيع فى الآخرة يخلص وجعه إلى قلوبهم (بما كانوا يكذبون) فى السر وهم المنافقون عبد الله بن أبى وجد بن قيس ومعتب بن قشير (وإذا قيل لهم ) يعنى اليهود ( لاتفسدوا فى الأرض ) بتعويق الناس عن دين محمد صلى الله عليه وسلم ( قالوا إنما نحن مصلحون ) لها بالطاعة ( ألا إنهم ) بلى إنهم ( هم المفسدون ) لها بالتعويق ( ولكن لايشعرون ) لايعلم سفلتهم أن رؤساءهم هم الذين يضلونهم ( وإذا قيل لهم ) لليهود (آمنوا) بمحمد عليه الصلاة والسلام والقرآن (كما آمن الناس) عبد الله بن سلام وأصحابه ( قالوا أنؤمن) بمحمد عليه الصلاة والسلام والقرآن (كما آمن السفهاء) الجهال الخرق ( ألا إنهم ) بلى إنهم ( هم السفهاء ) الجهال الخرق ( ولكن لايعلمون) ذلك ( وإذا لقوا ) يعنى المنافقين ( الذين آمنوا) يعنى أبا بكر وأصحابه ( قالوا آمنا ) فى السر وصدقنا بإيماننا كما آمنتم له فى السر وصدقتم به ( وإذا خلوا) رجعوا (إلى شياطينهم) كهنتهم ورؤسائهم وهم خمسة نفر كعب بن الأشرف بالمدينة وأبو بردة الأسلمى فى بنى أسلم وابن السوداء بالشام وعبد الدار فى جهينة وعوف بن عامر فى بنى عامر ( قالوا ) لرؤسائهم ( إنا معكم ) على دينكم فى السر ( إنما نحن مستهزءون ) بمحمد عليه الصلاة والسلام وأصحابه بلا إله إلا الله ( الله يستهزئ بهم ) فى الآخرة يعنى يفتح لهم بابا إلى الجنة ثم يغلق دونهم فيستهزئ بهم المؤمنون ( ويمدهم فى طغيانهم يعمهون ) يتركهم فى الدنيا فى كفرهم وضلالتهم يعمهون يمضون عمهة لا يبصرون ( أولئك الذين اشتروا الضلالة بالهدى ) اختاروا الكفر على الإيمان وباغوا الهدى بالضلالة .

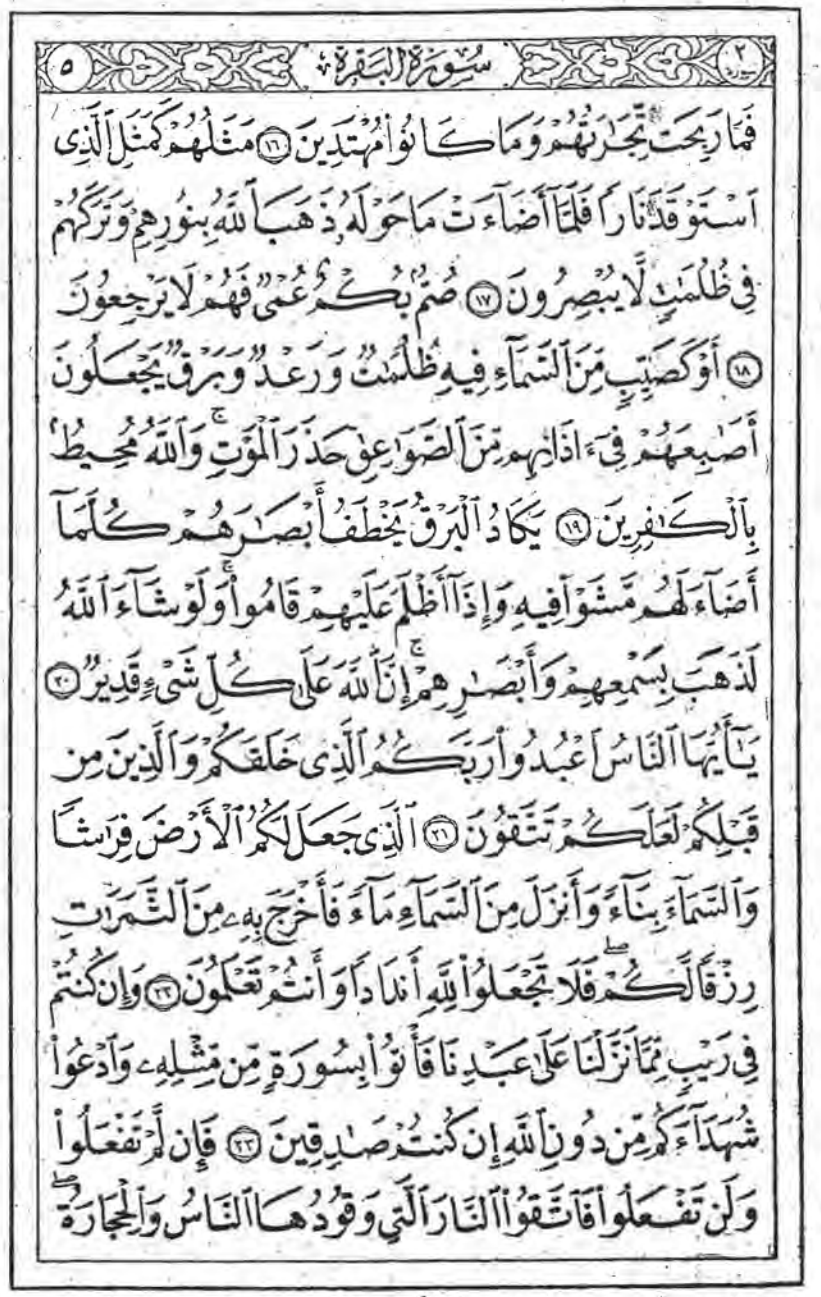


الجزء الأول ٤ ٢

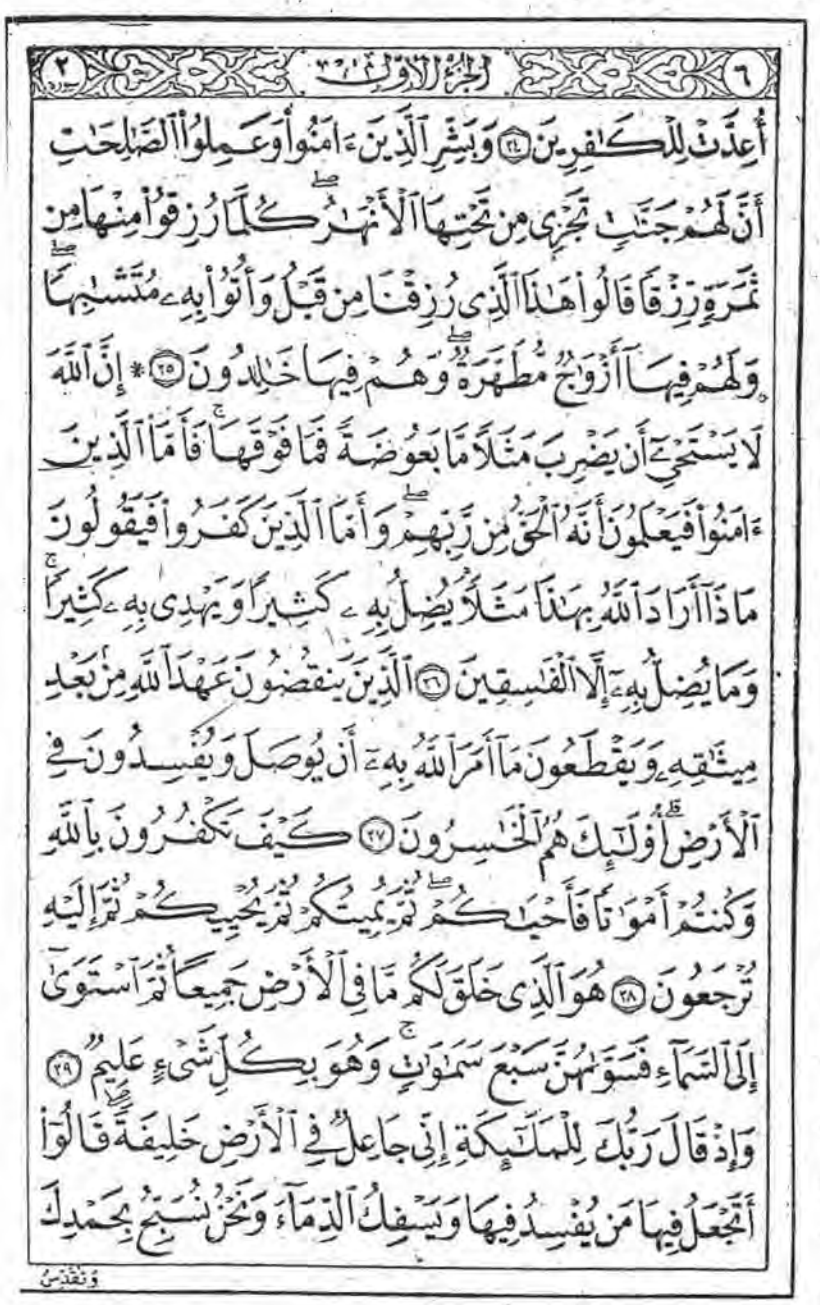
أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝٥
إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ۝٦ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ
أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝٧ وَمِنَ النَّاسِ
مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ۝٨
يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ
وَمَا يَشْعُرُونَ ۝٩ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ۝١٠ وَإِذَا قِيلَ لَهُمْ
لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ۝١١ أَلَا إِنَّهُمْ
هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ۝١٢ وَإِذَا قِيلَ لَهُمْ آمِنُوا
كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ
هُمُ السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ ۝١٣ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا
وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِئُونَ ۝١٤ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ۝١٥ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ

فما

( فما ربحت تجارتهم ) لم يربحوا فى تجارتهم بل خسروا ( وما كانوا مهتدين ) من الضلالة ( مثلهم ) مثل المنافقين مع محمد صلى الله عليه وسلم ( كمثل الذى استوقد ناراً ) أوقد ناراً فى ظلمة ليأمن بها على أهله وماله ونفسه ( فلما أضاءت ما حوله ) استضاءت ورأى ما حوله وأمن بها على نفسه وأهله ومالهطفئت ناره فكذلك المنافقون آمنوا بمحمد عليه الصلاة والسلام والقرآن فأمنوا به على أنفسهم وأموالهم وأهاليهم من السبى والقتل فلما ماتوا ( ذهب الله بنورهم ) بمنفعة إيمانهم ( وتركهم فى ظلمات ) فى شدائد القبر ( لايبصرون ) الرخاء بعد ذلك ويقال مثلهم أى مثل اليهود مع محمد صلى الله عليه وسلم كمثل رجل أقام علما فى هزيمة فاجتمع إليه مهزومون فقبلوا علمهم فذهبت منفعتهم وأمنهم به كذلك اليهود كانوا يستنصرون بمحمد صلى الله عليه وسلم والقرآن قبل خروجه فلما خرج كفروا به فذهب الله بنورهم برغبة إيمانهم ومنفعة إيمانهم لأنهم أرادوا أن يؤمنوا بمحمد عليه الصلاة والسلام لم يؤمنوا وتركهم فى ظلمات فى ضلالة اليهودية لا يبصرون الهدى ( صم ) يتصامون ( بكم ) يتباكمون ( عمى ) يتعامون ( فهم لايرجعون ) عن كفرهم وضلالتهم ( أو كصيب من السماء ) وهذا مثل آخر ، يقول مثل المنافقين واليهود مع القرآن كصيب كمطر نزل من السماء ليلا على قوم فى مفازة ( فيه ) فى الليل ( ظلمات ورعد وبرق ) كذلك القرآن نزل من الله فيه ظلمات بيان الفتن ورعد زجر وتخويف وبرق بيان وتبصرة ووعدا ( يجعلون أصابعهم فى آذانهم من الصواعق ) من صوت الرعد ( حذر الموت ) مخافة البوائق والموت كذلك المنافقون واليهود كانوا يجعلون أصابعهم فى آذانهم من الصواعق من بيان القرآن ووعده ووعيده حذر الموت مخافة ميل القلب إليه ( والله محيط بالكافرين ) والمنافقين أى عالم بهم وجامعهم فى النار ( يكاد البرق ) النار ( يخطف أبصارهم ) يذهب بأبصار الكافرين كذلك البيان أراد أن يذهب بأبصار ضلالتهم ( كلما أضاء لهم ) البرق ( مشوا فيه ) فى ضوء البرق ( وإذا أظلم عليهم قاموا ) بقوا فى الظلمة كذلك المنافقون لما آمنوا مشوا فيما بين المؤمنين لأنهم تقبل إيمانهم فلما ماتوا بقوا فى ظلمة القبر ( ولو شاء الله لذهب بسمعهم ) بالرعد ( وأبصارهم ) بالبرق كذلك لوشاء الله لذهب بسمع المنافقين واليهود بزجر ما فى القرآن ووعيد ما فيه وأبصارهم بالبيان ( إن الله على كل شىء ) من ذهاب السمع والبصر ( قدير يا أيها الناس ) يا أهل مكة ويقال هم اليهود ( اعبدوا ربكم ) وحدوا ربكم ( الذى خلقكم ) نسما من النطفة ( والذين من قبلكم ) وخلق الذين من قبلكم ( لعلكم تتقون ) لكى تتقوا السخطة والعذاب وتطيعوا الله ( الذى جعل لكم الأرض فراشا ) بساطا ومناما (والسماء بناء) سقفا مرفوعا (وأنزل من السماء ماء) مطراً (فأخرج به) فأنبت بالمطر (من الثمرات) من ألوان الثمرات (رزقا لكم) طعاما لكم ولسائر الخلق (فلا تجعلوا لله أندادا) فلا تقولوا لله أعدالا وأشكالا وأشباها (وأنتم تعلمون) أنى صانع هذه الأشياء ويقال وأنتم تعلمون فى كتابكم أنه ليس له ولد ولا شبيه ولا ند (وإن كنتم فى ريب) فى شك (مما نزلنا) مما نزلنا جبريل (على عبدنا) محمد أنه يختلقه من تلقاء نفسه ( فأتوا بسورة من مثله) فجيئوا بسورة من مثل سورة البقرة ( وادعوا شهداءكم ) واستعينوا بآلهتكم التى تعبدون ( من دون الله ) ويقال برؤسائكم ( إن كنتم صادقين ) فى مقالتكم ( فإن لم تفعلوا ولن تفعلوا ) وهذا مقدم ومؤخر يقول لن تفعلوا أى لن تقدروا أن تجيئوا بمثله فإن لم تفعلوا ، فإن لم تقدروا أن تجيئوا ( فاتقوا النار) فاخشوا النار إن لم تؤمنوا ( التى وقودها الناس ) حطبها الكفار ( والحجارة ) حجارة الكبريت .



( أعدت ) خلقت وهيئت واعتدت وقدرت ( للكافرين ) ثم ذكر كرامة المؤمنين فى الجنة فقال ( وبشر الذين آمنوا ) بمحمد صلى الله عليه وسلم والقرآن ( وعملوا الصالحات ) الطاعات فيما بينهم وبين ربهم ويقال الصالحات من الأعمال ( أن لهم ) بأن لهم ( جنات ) بساتين ( تجرى من تحتها ) من تحت شجرها وساكنها ( الأنهار ) أنهار الخمر واللبن والعسل والماء ( كلما رزقوا منها ) كلما أطعموا فيها فى الجنة ( من ثمرة ) من ألوان الثمرات ( رزقا ) طعاما ( قالوا هذا الذى رزقنا من قبل ) أطعمنا من قبل هذا ( وأتوا به ) جيئوا به بالطعام ( متشابها ) فى اللون مختلفا فى الطعم ( ولهم فيها ) فى الجنة ( أزواج ) جوار ( مطهرة ) مهذبة من الحيض والأدناس ( وهم فيها ) فى الجنة ( خالدون ) دائمون لا يموتون ولا يخرجون ثم ذكر إنكار اليهود لأمثال القرآن فقال ( إن الله لا يستحيى ) لا يترك وكيف يستحيى من ذكر شىء لو اجتمع الخلائق كلهم على تخليقه ما قدروا عليه ولا يمنعه الحياء ( أن يضرب مثلا ) أن يبين للخلق مثلا ( ما بعوضة ) فى بعوضة ( فما فوقها ) فكيف ما فوقها يعنى الذباب والعنكبوت ويقال ما دونها ( فأما الذين آمنوا ) بمحمد والقرآن ( فيعلمون أنه ) يعنى المثل ( الحق ) أى هو الحق ( من ربهم وأما الذين كفروا ) بمحمد والقرآن ( فيقولون ماذا أراد الله بهذا مثلا ) أى بهذا المثل قل يا محمد إن الله أراد بهذا المثل أنه ( يضل به كثيرا ) من اليهود عن الدين ( ويهدى به كثيرا ) من المؤمنين ( وما يضل به ) بالمثل ( إلا الفاسقين ) اليهود ( الذين ينقضون عهد الله ) فى هذا النبى صلى الله عليه وسلم ( من بعد ميثاقه ) تغليظه وتشديده وتأكيده ( ويقطعون ما أمر الله به ) من الإيمان والأرحام (أن يوصل) بمحمد ( ويفسدون فى الأرض ) بتعويق الناس عن محمد صلى الله عليه وسلم والقرآن ( أولئك هم الخاسرون ) المغبونون بذهاب الدنيا والآخرة (كيف تكفرون بالله ) على وجه التعجيب ( وكنتم أمواتا ) نطفا فى أصلاب آبائكم ( فأحياكم ) فى أرحام أمهاتكم ( ثم يميتكم) عند انقطاع آجالكم ( ثم يحييكم ) للبعث ( ثم إليه ترجعون ) فى الآخرة فيجزيكم بأعمالكم ثم ذكر منته عليهم فقال ( هو الذى خلق لكم )سخر لكم ( ما فى الأرض ) من الدواب والنبات وغير ذلك ( جميعا ) منة منه ( ثم استوى إلى السماء ) أى ثم عمد إلى خلق السماء ( فسواهن ) فجعلهن ( سبع سموات ) مستويات على الأرض ( وهو بكل شىء ) من خلق السموات والأرض ( عليم ) ثم ذكر قصة الملائكة الذين أمروا بالسجود لآدم فقال ( وإذ قال ) وقد قال ( ربك للملائكة ) الذين كانوا فى الأرض ( إنى جاعل ) خالق أخلق ( فى الأرض ) من الأرض ( خليفة ) بدلا منكم ( قالوا أتجعل فيها ) أتخلق فيها ( من يفسد فيها ) بالمعاصى ( ويسفك الدماء ) بالظلم ( ونحن نسبح بحمدك ) نصلى لك بأمرك

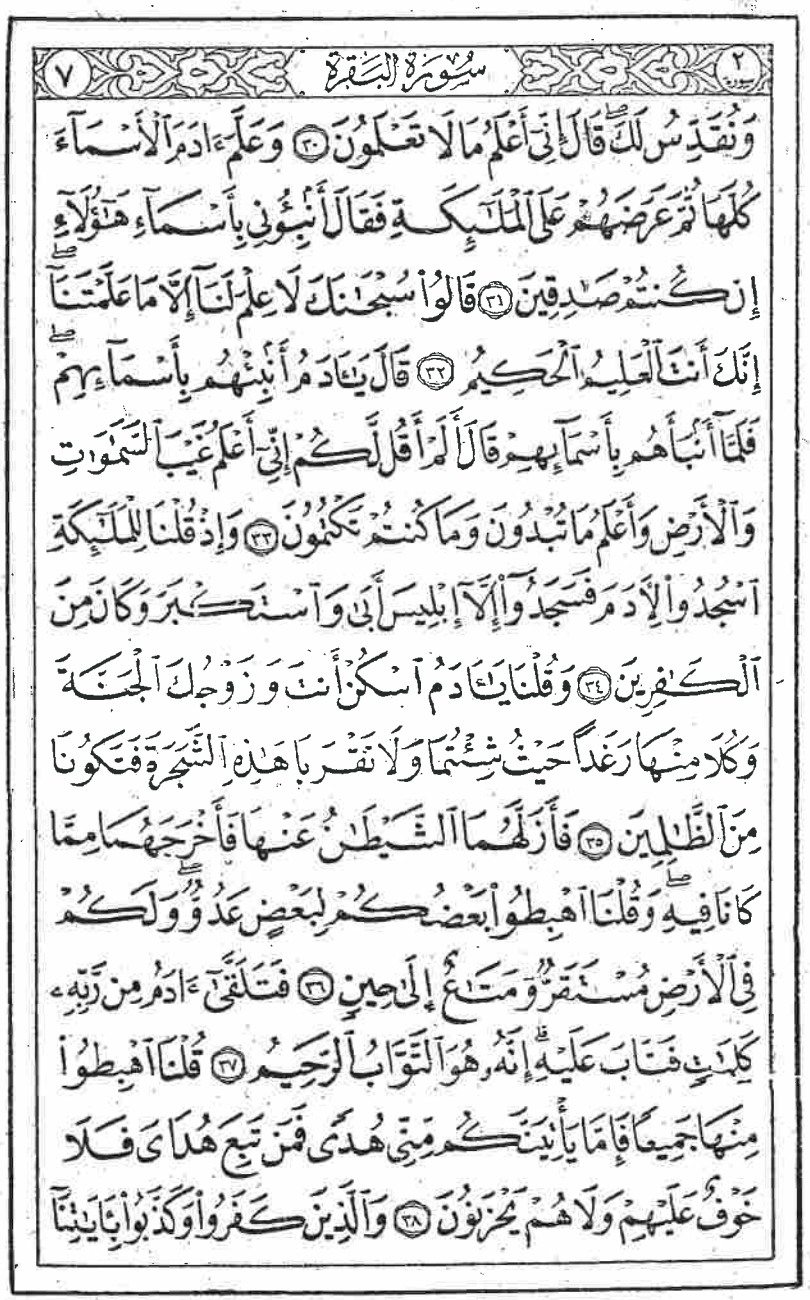


الجزء الأول ٦ ٢

أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن
ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا ۖ
وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾ * إِنَّ ٱللَّهَ
لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ
ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ
مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ
وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ
مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى
ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾ كَيْفَ تَكْفُرُونَ بِٱللَّهِ
وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ
تُرْجَعُونَ ﴿٢٨﴾ هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ
إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٩﴾
وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟
أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ

ونقدس

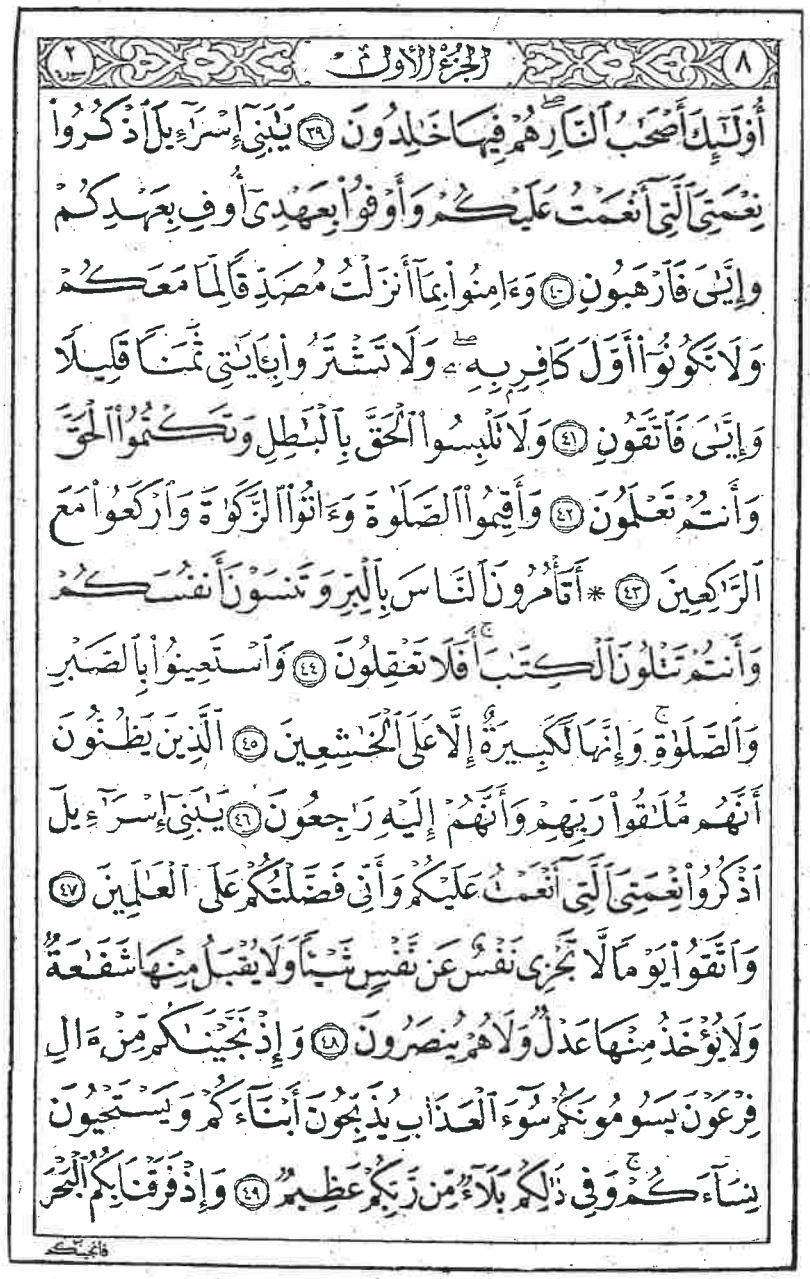
( ونقدس لك ) ونذكرك بالطهارة ( قال إني أعلم ) ما يكون من ذلك الخليفة ( مالا تعلمون. وعلم آدم الأسماء كلها ) أسماء الذرية ويقال أسماء الدواب وغير ذلك حتى القصعة والقصيعة والكرجة ( ثم عرضهم ) على مذهب الشخوص ( على الملائكة ) الذين أمروا بالسجود ( فقال أنبئوني ) أخبروني ( بأسماء هؤلاء ) الخلق والذرية ( إن كنتم صادقين ) في مقالتكم الأولى ( قالوا سبحانك ) تبنا إليك من ذلك ( لا علم لنا إلا ما علمتنا ) ألهمتنا ( إنك أنت العليم ) بناوبهم ( الحكيم ) بأمرنا وبأمرهم (قال يا آدم أنبئهم) أخبرهم (بأسمائهم فلما أنبأهم) أخبرهم (بأسمائهم قال ألم أقل لكم إني أعلم غيب السموات والأرض) غيب ما يكون في السموات والأرض ( وأعلم ما تبدون ) ما تظهرون لربكم من الطاعة لآدم ( وما كنتم تكتمون ) منه ويقال ما أبدى لهم إبليس وما كتم منهم ( وإذ قلنا ) وقد قلنا ( للملائكة اسجدوا لآدم ) سجدة التحية ( فسجدوا إلا إبليس أبى ) عن أمر الله ( واستكبر ) تعاظم عن السجود لآدم ( وكان من الكافرين ) بعد وصار من الكافرين بإبائه عن أمر الله ويقال وكان في علم الله أنه يصير من الكافرين ويقال كان من أول الكافرين ثم ذكر قصة آدم وحواء فقال ( وقلنا يا آدم اسكن أنت وزوجك الجنة ) ادخل أنت وحواء الجنة ( وكلا منها رغدا ) موسعا عليكما ( حيث شئتما ) ومتى شئتما ( ولا تقربا هذه الشجرة ) لا تأكلا من هذه الشجرة شجرة العلم عليها من كل لون وفن ( فتكونا من الظالمين ) تصيرا من الضارين لأنفسكما (فأزلهما) فاستزلهما ( الشيطان عنها ) عن الجنة ( فأخرجهما مما كانا فيه ) من الرغد ( وقلنا ) لآدم وحواء وطاوس وحية وإبليس ( اهبطوا ) انزلوا إلى الأرض ( بعضكم لبعض عدو ولكم في الأرض مستقر ) منزل ( ومتاع ) منفعة ومعاش ( إلى حين ) إلى حين الموت ( فتلقى آدم من ربه ) حفظ آدم من ربه ويقال لقن فتلقن وألهم فتلهم (كلمات) لكي تكون سببا له ولأولاده إلى التوبة ( فتاب عليه ) فتجاوز عنه ( إنه هو التواب ) المتجاوز ( الرحيم ) لمن مات على التوبة ( قلنا ) لآدم وحواء وحية وطاوس وإبليس ( اهبطوا منها ) من السماء ( جميعا ) ثم ذكر ذرية آدم فقال ( فاما يأتينكم ) فلما يأتينكم وحين يأتينكم وكلما يأتينكم ( مني هدى ) كتاب ورسول ( فمن تبع هداي ) الكتاب والرسول ( فلا خوف عليهم ) فيما يستقبلهم من العذاب ( ولا هم يحزنون ) على ما خلفوا من خلفهم ويقال بلا خوف عليهم بالدوام ولا هم يحزنون بالدوام ويقال فلا خوف عليهم إذا ذبح الموت ولا هم يحزنون إذا أطبقت النار ( والذين كفروا وكذبوا بآياتنا ) بالكتاب والرسول



سورة البقرة ٢ ٧

ونقدس لك قال إني أعلم ما لا تعلمون ٣٠ وعلم آدم الأسماء
كلها ثم عرضهم على الملئكة فقال أنبئوني بأسماء هؤلاء
إن كنتم صدقين ٣١ قالوا سبحانك لا علم لنا إلا ما علمتنا
إنك أنت العليم الحكيم ٣٢ قال يا آدم أنبئهم بأسمائهم
فلما أنبأهم بأسمائهم قال ألم أقل لكم إني أعلم غيب السموت
والأرض وأعلم ما تبدون وما كنتم تكتمون ٣٣ وإذ قلنا للملئكة
اسجدوا لآدم فسجدوا إلا إبليس أبى واستكبر وكان من
الكفرين ٣٤ وقلنا يا آدم اسكن أنت وزوجك الجنة
وكلا منها رغدا حيث شئتما ولا تقربا هذه الشجرة فتكونا
من الظلمين ٣٥ فأزلهما الشيطن عنها فأخرجهما مما
كانا فيه وقلنا اهبطوا بعضكم لبعض عدو ولكم
في الأرض مستقر ومتاع إلى حين ٣٦ فتلقى آدم من ربه
كلمت فتاب عليه إنه هو التواب الرحيم ٣٧ قلنا اهبطوا
منها جميعا فإما يأتينكم مني هدى فمن تبع هداى فلا
خوف عليهم ولا هم يحزنون ٣٨ والذين كفروا وكذبوا بآياتنا

( أولئك أصحاب النار ) أهل النار ( هم فيها خالدون ) فى النار دائمون لا يموتون ولا يخرجون ثم ذكر منته على بنى إسرائيل فقال ( يابنى إسرائيل ) يا أولاد يعقوب ( اذكروا نعمتى ) اشكروا واحفظوا منتى ( التى أنعمت عليكم ) منننت عليكم بالكتاب والرسول والنجاة من فرعون والغرق والمن والسلوى وغير ذلك (وأوفوا بعهدى) أتموا عهدى فى هذا النبى صلى الله عليه وسلم ( أوف بعهدكم ) أدخلكم الجنة ( وإياى فارهبون ) فخافونى فى نقض العهد ولا تخافوا غيرى ( وآمنوا بما أنزلت ) جبريل به ( مصدقا ) موافقا بالتوحيد وصفة محمد صلى الله عليه وسلم ونعته وبعض الشرائع ( لما معكم ) من الكتاب ( ولا تكونوا أول كافر به ) بمحمد صلى الله عليه وسلم والقرآن ( ولا تشتروا بآياتى ) بكتمان صفة محمد ونعته ( ثمنا قليلا ) عوضا يسيرا من المأكلة . ( وإياى فاتقون ) فخافونى فى هذا النبى صلى الله عليه وسلم (ولا تلبسوا الحق بالباطل ) لا تخلطوا الباطل بالحق صفة الدجال بصفة محمد صلى الله عليه وسلم ( وتكتموا الحق ) ولا تكتموا الحق ( وأنتم تعلمون ) بكتمانه ثم ذكر لزوم الشرائع عليهم بعد الإيمان فقال ( وأقيموا الصلاة ) أتموا الصلوات الخمس ( وآتوا الزكاة ) أعطوا زكاة أموالكم ( واركعوا مع الراكعين ) صلوا الصلوات الخمس مع محمد صلى الله عليه وسلم وأصحابه فى الجماعة ثم ذكر قصة رؤساء اليهود فقال ( أتأمرون الناس ) سفلة الناس ( بالبر ) بالتوحيد واتباع محمد صلى الله عليه وسلم ( وتنسون أنفسكم) تتركون أنفسكم فلا تتبعونه ( وأنتم تتلون ) تقرءون ( الكتاب ) عليهم ( أفلا تعقلون ) فليس لكم ذهن الإنسانية ( واستعينوا بالصبر ) على أداء فرائض الله وترك المعاصى (والصلاة) وبكثرة الصلاة على تمحيص الذنوب ( وإنها ) يعنى الصلاة ( لكبيرة ) لثقيلة ( إلا على الخاشعين ) المتواضعين ( الذين يظنون ) يعلمون ويستيقنون ( أنهم ملاقوا ربهم ) معاينو ربهم ( وأنهم إليه راجعون ) بعد الموت ثم ذكر أيضا منته على بنى إسرائيل فقال ( يابنى إسرائيل ) يا أولاد يعقوب ( اذكروا نعمتى ) احفظوا منتى ( التى أنعمت عليكم) منننت عليكم ( وأنى فضلتكم ) بالكتاب والرسول والإسلام ( على العالمين ) على عالمى زمانكم ( واتقوا يوما ) واخشوا عذاب يوم إن لم تؤمنوا وتتوبوا من اليهودية ( لا تجزى نفس عن نفس شيئا ) لا تغنى نفس كافرة عن نفس كافرة من عذاب الله شيئا ( ولا يقبل منها شفاعة ) لا يشفع لها شافع ( ولا يؤخذ ) لا يقبل ( منها عدل ) فداء ( ولا هم ينصرون ) يمنعون من عذاب الله ( وإذ نجيناكم من آل فرعون ) من فرعون وقومه ( يسومونكم سوء العذاب ) يعذبونكم بأشد العذاب ثم ذكر عذابه عليهم فقال ( يذبحون أبناءكم ) صغارا ( ويستحيون ) يستخدمون ( نساءكم ) كبارا ( وفى ذلكم بلاء ) بلية ( من ربكم عظيم ) عظيمة ويقال نقمة من ربكم عظيمة ثم ذكر منة النجاة من الغرق وغرق فرعون وقومه فقال ( وإذ فرقنا ) فلقنا ( بكم البحر



وأنجيناكم ) من الغرق ( وأغرقنا آل فرعون ) وقومه ( وأنتم تنظرون ) إليهم بعد ثلاثة أيام ( وإذ واعدنا ) وقد واعدنا ( موسى أربعين ليلة ) باعطاء الكتاب ( ثم اتخذتم العجل ) عبدتم العجل ( من بعده ) من بعد انطلاقه إلى الجبل ( وأنتم ظالمون ) ضارون ( ثم عفونا عنكم ) تركناكم ولم نستأصلكم ( من بعد ذلك ) من بعد عبادتكم العجل ( لعلكم تشكرون ) لكي تشكروا عفوي ( وإذ آتينا موسى الكتاب ) اعطينا موسى التوراة ( والفرقان ) يعني بينا فيها الحلال والحرام والأمر والنهي وغير ذلك ويقال النصرة والدولة على فرعون ( لعلكم تهتدون ) لكي تهتدوا من الضلالة ثم ذكر قصة موسى مع قومه فقال ( وإذ قال موسى لقومه ياقوم إنكم ظلمتم أنفسكم ) ضررتم أنفسكم ( باتخاذكم العجل ) بعبادتكم العجل فقالوا لموسى فماذا تأمرنا فقال لهم ( فتوبوا إلى بارئكم ) إلى خالقكم قالوا كيف نتوب فقال لهم ( فاقتلوا أنفسكم ) فليقتل الذي لم يعبد العجل الذي عبده ( ذلكم ) التوبة والقتل ( خير لكم عند بارئكم ) خالقكم ( فتاب عليكم ) فتجاوز عنكم ( إنه هو التواب ) المتجاوز لمن تاب ( الرحيم ) على من مات على التوبة ( وإذ قلتم ) وقد قلتم ( يا موسى لن نؤمن لك ) لن نصدقك فيما تقول ( حتى نرى الله جهرة ) معاينة كما رأيت ( فأخذتكم الصاعقة ) فأحرقتكم النار ( وأنتم تنظرون ) إليها ( ثم بعثناكم ) أحييناكم ( من بعد موتكم ) حرقكم ( لعلكم تشكرون ) لكي تشكروا إحيائي ( وظللنا عليكم الغمام ) في التيه ( وأنزلنا عليكم المن والسلوى ) في التيه ( كلوا من طيبات ) حلالات ( ما رزقناكم ) أعطيناكم ولا ترفعوا لغد فرفعوا ( وما ظلمونا ) وما نقصونا بما رفعوا ( ولكن كانوا أنفسهم يظلمون ) يضرون ( وإذ قلنا ادخلوا هذه القرية ) قرية أريحا ( فكلوا منها حيث شئتم ) ومتى ما شئتم ( رغدا ) موسعا عليكم ( وادخلوا الباب سجدا ) ركعا ( وقولوا حطة ) أن تحط عنا خطايانا ويقال لا إله إلا الله ( نغفر لكم خطاياكم وسنزيد المحسنين ) في حسناتهم ( فبدل الذين ظلموا ) أنفسهم وهم أصحاب الحطة ( قولا غير الذي قيل لهم ) أمر لهم فقالوا حنطة شعثاتا يعني الحنطة الحمراء ( فأنزلنا على الذين ظلموا ) غيروا القول وهم أصحاب الحطة ( رجزا ) طاعونا ( من السماء بما كانوا يفسقون ) يغيرون ما أمروا به .



فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾ وَإِذْ وَٰعَدْنَا
مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِنۢ بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ﴿٥١﴾
ثُمَّ عَفَوْنَا عَنكُم مِّنۢ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ ءَاتَيْنَا
مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ
لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟
إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ
فَتَابَ عَلَيْكُمْ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٥٤﴾ وَإِذْ قُلْتُمْ يَٰمُوسَىٰ
لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ
تَنظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَٰكُم مِّنۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ كُلُوا۟ مِن
طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ
﴿٥٧﴾ وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ
رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ
وَسَنَزِيدُ ٱلْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ
فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٥٩﴾

# APPENDIX B

# ISNAD OF AL-ŦABARĪ

## (1) CHAIN OF NARRATORS

Muḥammad ibn al-MuΦannā => `Abd Al-Raḥmān ibn Mahdī => Šu`bah => Al-Suddī => Ibn `Abbās

## (2) CHAIN OF NARRATORS

Yaḥyā ibn `UΦman ibn Śāliḥ Al-Sahmī => `Abd Allah ibn Śāliḥ => Mu`āwiyah ibn Śāliḥ => `Ali ibn Abī Ŧalḥah => Ibn `Abbās

## (3) CHAIN OF NARRATORS

Abū Kurayb => Wakī` => Sufyān ibn Šarīk => Ibn Abi Šarīk => `Atā´ ibn Al-Sā´ib => Abī `l- Đuha => Ibn `Abbās

## (4) CHAIN OF NARRATORS

Muḥammad ibn Ma`mar => `Abbās ibn Ziyād => Šu`bah => Abī Bišr => Sa`īd ibn Jubayr => Ibn `Abbās

## (5) CHAIN OF NARRATORS

Al-Qāsim ibn Al-Ħasan => Al-Ħusayn ibn Dāwūd => Ħajjāj => Ibn Jurayj => Ibn `Abbās

## (6) CHAIN OF NARRATORS

Muḥammad ibn Ħāmid => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

## (7) CHAIN OF NARRATORS

Abū Kurayb => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaḥḥāk => Ibn `Abbās

## (8) CHAIN OF NARRATORS

Muḥammad ibn Ħāmid Al-Rāzī => Salmah ibn al-Faḍl => Muḥammad ibn Isḥāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn Φābit => Sa`īd ibn Jubayr => Ibn `Abbās

## (9) CHAIN OF NARRATORS

Yaḥyā ibn `UΦman ibn Śāliḥ Al-Sahmī => Abū Śāliḥ => Mu`āwiyah ibn Śāliḥ => `Ali ibn Abī Ŧalḥah => Ibn `Abbās

**(10) CHAIN OF NARRATORS**

Al-MuΦannā => `Abd Allah ibn Śāliḥ => Mu`āwiyah => `Alī ibn Abī Ṭalḥah =>Ibn `Abbās

**(11) CHAIN OF NARRATORS**

Al-MuΦannā ibn Ibrāhīm => `Abd Allah ibn Śāliḥ => `Alī ibn Abī Ṭalḥah => Ibn `Abbās

**(12) CHAIN OF NARRATORS**

Muḥammad ibn Sa`d => His father (Sa`d)=> his maternal uncle, Al-Ḥusayn ibn Al-Ḥasan => from his grandfather => Ibn `Abbās

**(14) CHAIN OF NARRATORS**

Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**(14) CHAIN OF NARRATORS**

Muḥammad ibn Al-`Alāi´ => => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**(15) CHAIN OF NARRATORS**

Muḥammad ibn Ismā`īl Al-Aḥmasī => Muḥammad ibn `Abīd => Hārūn ibn `Antarah => His father (`Antarah) => Ibn `Abbās

**(16) CHAIN OF NARRATORS**

Al-MuΦannā ibn Ibrāhīm => `Abd Allah ibn Śāliḥ => Mu`āwiyah ibn Śāliḥ => `Alī ibn Abī Ṭalḥah => Ibn `Abbās

**(17) CHAIN OF NARRATORS**

Al-Manjab => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**(18) CHAIN OF NARRATORS**

Al-Manjab ibn Al-ḤāriΦ => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaḥḥāk => Ibn `Abbās

**(19) CHAIN OF NARRATORS**

Aḥmad ibn Isḥāq Al-Ahwazī => Abū Aḥmad => `Abd Al-Mālik ibn Ḥusayn => al-Suddī => Abī Mālik => Ibn `Abbās

**(20) CHAIN OF NARRATORS**

Al-Ħasan ibn Muħammad => `Alī ibn ` Āsim => Ibn Jurayj => Mujāhid => Ibn `Abbās

**(21) CHAIN OF NARRATORS**

Al-Ħasan => `Affān => Abū `Awwānah => Mūsā Al-Bazār => Šahr ibn Ħawšab => Ibn `Abbās

**(22) CHAIN OF NARRATORS**

Al-MuΦannā => Ħajjāj => Ħammād => Mūsā ibn Sālim Abū Jahđam, servant of Ibn `Abbās =>Ibn `Abbās

**(23) CHAIN OF NARRATORS**

S`ad ibn `Abd Allah ibn `Abd Al-Ħakam => Ħafs ibn `Umar => Al-Ħakam ibn Abān => `Ikrimah =>Ibn `Abbās

**(24) CHAIN OF NARRATORS**

Aħmad ibn Isħāq => Abū Aħmad Al-Zubayrī => Bišr ibn Ismā`īl => Abī KaΦīr => Ibn `Abbās

**(25) CHAIN OF NARRATORS**

Ibrāhīm ibn `Abd Allah => `Imrān ibn Maysarah => Ibn Idrīs => Al-Ħasan ibn Al-Furāt => His father (Al-Furāt) => Ibn `Abbās

**(26) CHAIN OF NARRATORS**

Aħmad ibn Isħāq Al-Ahwazī => Abū Aħmad Al-Zubayrī => Bišr ibn Ismā`īl => Abī KaΦīr => Ibn `Abbās

**(27) CHAIN OF NARRATORS**

`Abbās ibn Muħammad => Muħammad ibn `Abīd => Al-A`maš => Abī Φibyān => Ibn `Abbās

**(28) CHAIN OF NARRATORS**

Muhammad ibn Ħāmid => Ya`qūb Al-Qāmi => Ja`far ibn Abī Al-Mughīrah => Sa`īd ibn Jubayr => Ibn `Abbās

**(29) CHAIN OF NARRATORS**

Ibn Wakī` => my father (Wakī`) => Šarīk => `Āsim ibn Kulayb => Sa`īd ibn Ma`bad => Ibn `Abbās

**(30) CHAIN OF NARRATORS**

Aḥmad ibn Isḥaq => Abū Aḥmad => Šarīk => `Āsim ibn Kulayb => Al-Ḥasan ibn Sa`d => Ibn `Abbās

**(31) CHAIN OF NARRATORS**

`Alī ibn Al-Ḥasan =>Muslim => Muḥammad ibn Mus`ab=> Qays => `Āsim ibn Kulayb => Sa`īd ibn Ma`bad => Ibn `Abbās

**(32) CHAIN OF NARRATORS**

Salmah => Ibn Isḥāq => Khulād => `Aṭā´ => Ṭāwus => Ibn `Abbās

**(33) CHAIN OF NARRATORS**

Al-Qāsim => Al-Ḥusayn => Ḥajjāj => Ibn Jurayj => Śāliḥ, servant of Al-Taw´amah and Šarīk ibn Abī Namr (one or both of them) => Ibn `Abbās

**(34) CHAIN OF NARRATORS**

Muḥammad ibn Ismā`īl Al-Aḥmasī => `Abd al-Ḥāmid Al-Ḥilmānī => Al-Naḍr => `Ikrimah => Ibn `Abbās

**(35) CHAIN OF NARRATORS**

Ibn Ḥāmid => Salmah => Ibn Isḥāq => a learned person => Mujāhid => Ibn `Abbās

**(36) CHAIN OF NARRATORS**

Al-MuΦannā => Isḥāq => `Abd al-Razzāq => Ibn `Uyyanah => Ibn Al-Mubārak => Al-Ḥasan ibn `Ammār => Al-Minhal ibn `Amr => Sa`īd ibn Jubayr => Ibn `Abbās

**(37) CHAIN OF NARRATORS**

Al-Qāsim => Ḥusayn => Ḥajjāj => Ibn Jurayj => Ibn `Abbās

**(38) CHAIN OF NARRATORS**

Ibn Ḥāmid => Salmah => Ibn Isḥāq => Layth ibn Abī Salīm => Ṭāwus Al-Yamānī => Ibn `Abbās

**(39) CHAIN OF NARRATORS**

Abū Kurayb => Mu`āwiyah ibn Hishām Wakī` => Sufyān ibn Šarīk => Ibn Abī Šarīk => `Aṭā´ ibn Al-Sā´ib => Abī Al-Ḍuhā => Ibn `Abbās

**(40) CHAIN OF NARRATORS**

Yūnus => Ibn Wahab => `Abd Al-Raḥmān ibn Mahdi => Isrā´īl => Ismā`īl Al-Suddī => from a person who heard it => Ibn `Abbās

**(41) CHAIN OF NARRATORS**

Abū Kurayb => Ibn `Atīyah => Qays => Ibn Abī Laylā => Al-Minhāl ibn `Amr => Sa`īd ibn Jubayr => Ibn `Abbās

**(42) CHAIN OF NARRATORS**

`Alī ibn Al-Ħasan => Muslim => Muħammad ibn Muś`ab => Qays ibn Al-Rabī` => `Āśim ibn Kulayb = Sa`īd ibn Jubayr => Ibn `Abbās

**(43) CHAIN OF NARRATORS**

Muħammad ibn Sa`d => My father (Sa`d)=> My maternal uncle => My father =>from his father => Ibn `Abbās

**(44) CHAIN OF NARRATORS**

Ibn Ħāmid => Jarīr => Al-A`amash => Ismā`īl ibn Rajā' => `Umayr, servant of Ibn `Abbās => Ibn `Abbās

**(45) CHAIN OF NARRATORS**

Ibn Ħāmid => Salmah => Ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**(46) CHAIN OF NARRATORS**

Ibn Ħāmid => Salmah ibn al-Faḍl => Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**(47) CHAIN OF NARRATORS**

Mūsā ibn Sahl Al-Ramlī => Na`īm ibn Ħammād => `Abd al-`Azīz al-Darāwardī => `Amr ibn Abī `Amr => `Ikrimah => Ibn `Abbās

**(48) CHAIN OF NARRATORS**

Al-Qāsim ibn Al-Ħasan => Ħusayn => Ħajjāj => Ibn Jurayj => Mujāhid => Ibn `Abbās

**(49) CHAIN OF NARRATORS**

Al-Manjab ibn Al-ĦāriΦ => Bišr ibn `Ammār => Abī Rauq => Al-Ḍaħħāk => Ibn `Abbās

**(50) CHAIN OF NARRATORS**

Al-`Abbās ibn Al-Walīd Al-Āmalī and Tamīm ibn Al-Muntaśir Al-Wāsaṭī => Yazīd ibn Hārūn => Al-Asbaġ ibn Zayd => Al-Qāsim ibn Ayūb => Sa`īd ibn Jubayr => Ibn `Abbās

## (51) CHAIN OF NARRATORS

`Abd Al-Karīm ibn Al-HayΦam => Ibrāhīm ibn Bašār Al-Ramādī => Sufyān ibn `Uyaynah => Abū Sa`īd => `Ikrimah => Ibn `Abbās

# APPENDIX C

## ISNĀD OF `ABD ALLAH IBN `ABBĀS IN IBN KAΦĪR

### (1) CHAIN OF NARRATORS

Salīm ibn `Abd Allah => Ismā`īl ibn `Abd Al-Raħmān Al-Suddī Al-Kabīr => Šu`bah => Al-Suddī => Ibn `Abbās

### (2) CHAIN OF NARRATORS

Abī Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

### (3) CHAIN OF NARRATORS

Muħammad Ibn Isħāq ibn Yasār (author of military campaigns) => Al-Kalbī => Abū Śāliħ => Ibn `Abbās => Jābir ibn `Abd Allah

### (4) CHAIN OF NARRATORS

Al-Suddī => Abī Mālik => Abī Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

### (5) CHAIN OF NARRATORS

Abī Rauq => Al-Đaħħāk => Ibn `Abbās

### (6) CHAIN OF NARRATORS

Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

### (7) CHAIN OF NARRATORS

`Alī ibn Abī Ŧalħah and others => Ibn `Abbās

### (8) CHAIN OF NARRATORS

Qatādah ibn Di`āmah => Al-Suddī => Abū Malik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī =>Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

### (9) CHAIN OF NARRATORS

Ibn `Abbās

### (10) CHAIN OF NARRATORS

Al-Đaħħāk => Ibn `Abbās

**(11) CHAIN OF NARRATORS**

`Alī ibn Abī Ŧalħah => Ibn `Abbās

**(12) CHAIN OF NARRATORS**

Ibn Jarīr => Muħammad ibn Sa`d => His father (Sa`d) => his maternal uncle, Al-Ħusayn ibn Al-Ħasan => from his father (al-Ħasan) => from his grandfather => Ibn `Abbās

**(13) CHAIN OF NARRATORS**

Ibn Isħāq => Muħammad ibn Abī Muħammad => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**(14) CHAIN OF NARRATORS**

Muħammad ibn Ħāmid => Salmah => Muħammad ibn Isħāq => Muħammad ibn Abī Muħammad, servant of Zayd ibn Φābit => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

**(15) CHAIN OF NARRATORS**

Abū Kurayb => `Uφmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaħħāk => Ibn `Abbās

**(16) CHAIN OF NARRATORS**

Al-`Awfī => Ibn `Abbās

**(17) CHAIN OF NARRATORS**

Ibn Jarīr quotes a similar narration to `Alī ibn Abī Ŧalħah =>Ibn `Abbās

**(18) CHAIN OF NARRATORS**

Al-Suddī (mentions in his exegesis with his chain of narrators) => Ibn `Abbās

**(19) CHAIN OF NARRATORS**

Sufyān ibn Sa`īd Al-Φawrī => Al-Ajlah ibn `Abd Allah Al-Kindī => Yazīd ibn Al-Aslam =>Ibn `Abbās

**(20) CHAIN OF NARRATORS**

Ibn Isħāq => Muħammad => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās

**(21) CHAIN OF NARRATORS**

Ibn Jarīr => Al-Suddī (in his exegesis) => Abū Mālik => Abū Śāliħ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

**(22) CHAIN OF NARRATORS**

Rabī` ibn `Anas => Ibn Jurayj => Mujāhid => Ibn `Abbās

**(23) CHAIN OF NARRATORS**

Ibn Jurayj => `Aṭā´ => Ibn `Abbās

**(24) CHAIN OF NARRATORS**

Al-Manjab => Bišr ibn `Ammār => Abī Rauq => Al-Đaħħāk => Ibn `Abbās

**(25) CHAIN OF NARRATORS**

Al-Bukhārī => Ibn `Abbās

**(26) CHAIN OF NARRATORS**

Ibn Jarīr => Abu Kurayb => `Uϕmān ibn Sa`īd => Bišr ibn `Ammār => Abī Rauq => Al-Đaħħāk => Ibn `Abbās

**(27) CHAIN OF NARRATORS**

Ibn Ħatim / Ibn Jarir => `Āsim ibn Kulayb => Sa`īd ibn Ma`bad => Ibn `Abbās

**(28) CHAIN OF NARRATORS**

Ibn Jarīr and Ħātim => Muħammad ibn Ismā`īl Samratul-Aħmasī => Abū Yahya Al-Ħilmānī => Al-Nađr Abū `Umar Al-Kharrāz => `Ikrimah => Ibn `Abbās

**(29) CHAIN OF NARRATORS**

`Abd al-Razzāq => Ibn `Uyyanah => Ibn Al-Mubārak => Al-Ħasan ibn `Ammār => Al-Minhal ibn `Amr => Sa`īd ibn Jubayr => Ibn `Abbās

**(30) CHAIN OF NARRATORS**

Muħammad ibn Isħāq => a learned person => Ħujjāj => Mujāhid => Ibn `Abbās

**(31) CHAIN OF NARRATORS**

Ibn Jarīr => Al-MuΦannā => Ibrāhīm => Muslim ibn Ibrāhīm => Al-Qāsim => A person from the Banī Tamīm => (Ibn `Abbās)

**(32) CHAIN OF NARRATORS**

Al-Ħakīm => Abū Bakr Bakāwiyah => Muħammad ibn Aħmad ibn Al-Naḍr => Mu`āwiyah Al-Bijlī => Sa`īd ibn Jubayr => Ibn `Abbās

**(33) CHAIN OF NARRATORS**

`Imrān ibn Uyaynah => `Aṭā´ ibn Al-Sā´ib => Sa`īd ibn Jubayr => Ibn `Abbās

**(34) CHAIN OF NARRATORS**

Ibn Abū Ħatim => Abū Zar`ah => `UΦmān ibn Abī Shaybah => Jarīr => `Aṭā´ => Sa`īd => Ibn `Abbās

**(35) CHAIN OF NARRATORS**

Mujāhid => Sa`īd ibn Jubayr => Ibn `Abbās

**(36) CHAIN OF NARRATORS**

Abū Dāwūd Al-Ṭiyālisī => `Abd al-Ħāmid ibn Bihrām => Šahr ibn Hawšab => `Abd Allah ibn `Abbās

**(37) CHAIN OF NARRATORS**

Al-A`maš => Ismā`īl ibn Rajā´ => `Umayr, servant of Ibn `Abbās => Ibn `Abbās

**(40) CHAIN OF NARRATORS**

Wakī` => Abī Janāb => `Ikrimah => Ibn `Abbās

**(41) CHAIN OF NARRATORS**

Al-Qāsim ibn Al-Ħasan => Ħusayn => Ħajjāj => Ibn Jurayj => Mujāhid => Ibn `Abbās

**(42) CHAIN OF NARRATORS**

Imām Aħmad => `Affān => `Abd Al-WāriΦ => `Ayūb => `Abd Allah => Sa`īd ibn Jubayr => His father (Jubayr) =>Ibn `Abbās