‘ABD ALLAH IBN ‘ABBĀS, HIS QUR’ĀNIC EXEGESIS
AND CONTRIBUTION TO
THE INTERPRETATION OF THE QUR’ĀN

by

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NOVEMBER 2004
I declare that

'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.

MR E JAFFER

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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-Tabarī (d.310/923) and Ibn Kaʻīr (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

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Al-Tafsīr al-MaʻFūr</td>
<td>Traditional exegesis</td>
</tr>
<tr>
<td>Asbāb al-nuzūl</td>
<td>Circumstances of revelation</td>
</tr>
<tr>
<td>Āyāt</td>
<td>Verses of the Qur'ān</td>
</tr>
<tr>
<td>Hādīṣ</td>
<td>Traditions of the Prophet Muhammad (peace be upon him)</td>
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<td>Isnād</td>
<td>Chain of narrators found in Hādīṣ Literature</td>
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<td>Israʻiʻliyāt</td>
<td>Narrations from persons consulting Israelite sources</td>
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<td>Mansūkh</td>
<td>Abrogated verses</td>
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<td>Matn</td>
<td>Text of Traditions / Hādīṣ</td>
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<tr>
<td>Mufassirūn (sg. Mufassir)</td>
<td>Qur'ānic exeges / commentator / interpreter</td>
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<td>Muhkam / Muhkamāt</td>
<td>Clear / Implicit verses</td>
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<td>Qirāʻat</td>
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<td>Qurʻān</td>
<td>Divine Scripture of Muslim</td>
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<td>Šarīʻah</td>
<td>Islamic law</td>
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<tr>
<td>Sūrah</td>
<td>Chapter of the Qurʻān</td>
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<tr>
<td>Tafsīr</td>
<td>Exegesis, Commentary of the Qurʻān</td>
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Acknowledgements

The undertaking of any research project is a tedious task and requires the assistance, guidance and encouragement of many persons. I would like to mention each and every individual who has contributed to making this a pleasant experience, but to name them all here is basically impossible. My fear is that I may forget some persons. I will therefore express my gratitude to all relatives, friends and acquaintances.

Firstly, I should express my gratitude and indebtedness to my promoter Professor Yousuf Dadoo for his patience, guidance, assistance, encouragement and for being a driving force in the completion of this research project. Then to my joint promoter Dr Maulana A.K Aziz for his patience, keenness and encouragement at all times.

In all research projects the family contributes substantially. They play an important role as they have to sacrifice and patiently see you going through the phase of enrichment. They were there to give moral support, encourage me and to a certain extent drive me to complete my task, co-operate with me wherever required and tolerate the massive shifting of domestic items. They truly merit my deepest gratitude, love and admiration. I am unable to express my gratitude in words to my late parents, Mariam Bibi and Ebrahim Jaffer Faki, brothers and sisters for their sacrifice and contribution to my early studies. I cannot do so without specially mentioning my beloved wife Zohara and loving children; Zakira, Faheem and Waseem.

There are also others who encouraged me and were keen to see the completion of my undertaking. The former HOD of Semitics, Professor J P van der Westhuizen, who assisted me when I needed him. Thereafter, my present HOD in the Department of Classical, Near and Far Eastern, and Religious Studies at Unisa, Prof J S Kruger who has rekindled my fervour, given me moral support and confidence to complete my research. Then my other colleagues for their moral support and encouragement at all times.

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The Unisa Library has been my main source for obtaining the material required for this research. I am grateful to its staff and Librarians.
**TRANSLITERATION**

The Arabic script is written from the right to left. The Arabic alphabet consists of 28 letters (ḥarf, pl. ḥurūf) and 29 letters if the Hamza is taken as a separate letter. The letters are all consonants. The 'Alif (ا), Waw (و) and Ya (ی) 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**

<table>
<thead>
<tr>
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<th>Names of letters</th>
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**ARABIC VOWELS**

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When the letter ء (z) is used as a feminine ending, it is written as a ه 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’ân

Debates and discussions among Muslims about issues such as the following about the Holy Qur’ân 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’ân 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’ân. Another question that arose was as to whether these people possessed sufficient knowledge of the Arabic language and Qur’ânic sciences to qualify them to interpret the Holy Qur’ân.

The Holy Qur’ân is important to Muslims for it is a sacred Scripture of Islam which contains the Divine revelation from Allah to His final Messenger Muhammad (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’ân from an early age. It is amazing to observe Muslim children of tender age not only reciting the Holy Qur’ân but also memorising portions of the Holy Qur’ân 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’ân and the message it contains? Is the Holy Qur’ân a Scripture that is to be read ritually without any understanding? How should individuals approach the study of the Holy Qur’ân and what tools and mechanisms should they employ in endeavouring to understand it?

The Holy Qur’ân 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’ân 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’ân 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’ân. The Holy Qur’ân 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 fulfill this need many Muslims have established discussion groups for the study of the Holy Qur'an. 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'anic exegesis. According to Doi, the Sciences of the Qur'an ('Ulum al-Qur'an) was being studied in the very lifetimel of the Prophet Muhammad (peace be upon him), alongside all aspects related to the understanding of the Holy Qur'an (1997: XVII).

Doi further mentions aspects the reader should learn in order to understand the message of the Qur'an: its contents along with its wahy [revelation], jam' [preservation], tartib [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'an (1997: XVII-XVIII).

Von Denffer writes that the Holy Qur'an 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'an, learning the circumstances of revelation, its meaning and implications. He gives three stages in approaching the Qur'an:

"first, receive the message of the Qur'an by reflecting upon it and studying its meanings, second, understand the message of the Qur'an by reflecting upon it and studying its meanings; third, apply the message of the Qur'an 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'an in a proper manner states:

"Even if the reader understands the goals of the Qur'an 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'anic exegesis (tafsīr) during his reading and study of the Qur'an, it will be likely that the Qur'an 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'an" (1999: 187).

Most scholars have mentioned that the study of the Sciences of Qur'an ('Ulum al-Qur'an), 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'anic 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 'Abbas, a young and close relative of the Prophet Muhammad (peace be upon him). Other famous names in this field are: Muqāṭil ibn Sulaymān, Abū Ja'far Al-Tabarī, Abū Ja'far Muhammad Al-Tūsī, Mahmūd ibn 'Umar Al-Zamakhshārī, Fakhr al-Dīn Al-Rāzī, 'Abd Allah ibn 'Umar Al-Baydāwī, Ismā'īl ibn
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'an, Hadith, history and socio-political aspects of Islam. The study of the Holy Qur'an was high on the list of youth who held group discussions or Halqah mainly to understand the basic message. This was a commendable undertaking but there were objections from the 'Ulama fraternity and orthodoxy, as these youth paid less interest to the Hadith, Sahih and the opinions of the 'Ulama. Their main reference of study was the commentary of the Holy Qur'an by Yusuf 'Ali.

My interest in and contact with the Holy Qur'an began at an early age and I spent many hours reciting the Holy Qur'an 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'an. A distinguished Islamic scholar who further cultivated and instilled interest in my study of the Holy Qur'an was the late Dr Maulana Fazl-ur-Rahman Ansari. In his book The Qur'anic Foundations and Structure of Muslim Society, he presented the ethical teachings of the Qur'an. He gave seven reasons for confining his research to the Holy Qur'an in his dissertation, while at the same time clarifying that he did not deny the importance and authenticity of Hadith Literature (1973: xxii - xxiv). Ansari mentions the role of the Qur'an 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, tafsir works and books on Qur'anic Sciences, I found a need to increase my knowledge in this field. I read Al-Tabari, Ibn Ka'far, Zamakhshari and others before studying tafsir 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 tafsir. The need to research the field of Qur'anic sciences and the early development of Qur'anic exegesis led me to look at a prominent scholar of the early period, 'Abd Allah bin 'Abbás. 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'anic text.

1.3 LITERATURE REVIEW

In my reading of books on Qur'anic exegesis in both Arabic and English, I endeavoured to look for material on early contributors in this field. The books on Qur'anic sciences discussed the development, types of tafsir, concepts and related aspects. Ibn 'Abbás is mentioned in most books dealing Qur'anic 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-ṣahabī 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 Hadīth, 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 Taṣkīprüzade (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 hermeneutics. 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-Ṭabarī and Ibn KaFīr. These scholars were from different centuries; Al-Ṭabarī is from the third century Hijrah (ninth century CE) and Ibn Kathīr belonged to the eighth century Hijrah (fourteenth century CE). The tafsīrs of Al-Ṭabarī and Ibn KaFīr are part of genre known as Tafsīr al-Ma’āfūr 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-Ṭabarī and Ibn KaFīr.

The Tafsīr al-Ma’āfūr 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'anic exegesis can resort to the interpretation by the Sahabah, 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-Tabari wrote an outstanding book on world history, Tārikh al-rusul wa 'l-mulūk and the Qur'anic commentary known as Jami' al-Bayan an ta'wil āyat al- Qur'an. He mainly utilised Hadith as the source of his tafsir 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-Dahhāk. Horst further concludes that Al-Tabari probably utilised only a few complete books of previous scholars, while other works came in abstract or abbreviated form (Smith 1975: 59).

Despite Al-Tabari's tafsir being classified as Tafsir al-Ma'ūrūn, 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 tafsir works. Besides presenting the existing material on Qur'anic 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 Ka'farīn, like his predecessor Al-Tabari, has written a book on world history and Qur'anic exegesis. He lived in a period when Qur'anic exegesis became less flexible, less based on personal interpretation and more exclusively traditional in its compilation. The tafsir of Ibn Ka'farīn, Al-Qur'an al-'Azīm, is basically devoted to a collection of Hadith (Traditions of the Prophet (peace be upon him)) related from the companions of Prophet Muhammad (peace be upon him), with an addition of explanatory comments of his own. Muslims consider the Tafsir of Ibn Ka'farīn as standard among the great tafsir works and it is studied at higher Islamic Institutions.

The Tafsir of Ibn 'Abbās is the main focus of investigation in this study. In addition, the tafsirs of Al-Tabari and Ibn Ka'farīn 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'an. For the purpose of this study, the narrations of 'Abd Allah ibn 'Abbās on the first hundred verses of Surah al-Baqarah are taken from the tafsirs of Ibn 'Abbās, Al-Tabari and Ibn Ka'farīn.

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

This substantiates the argument that 'Abd Allah ibn 'Abbās and the tafsirs ascribed to him contributed in an informal manner to the methods and approaches used by scholars in the field of Qur'anic 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'anic sciences are discussed. It further deals with asbāb al-nuzūl (circumstances of revelation), Isrā‘īlīyāt (narrations from persons consulting Israelite sources), grammar and lexical meanings in the Qur'ān, the muḥkam and muṭaṣābih (Explicit and allegorical verses) and nāṣīḥ and munsūkh (Abrogating and abrogated verses).

In Chapter Three, a bibliography of ʿAbd Allah ibn ʿAbbas is presented basically from Arabic biographic sources. It begins with his birth, childhood, relation to the Prophet (peace be upon him) and the latter's 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 Kaḍīr.

Chapter Five deals with the analysis of verses 1-50 of Surah Al-Baqarah from the tafsīrs of Ibn ʿAbbās, Al-Ṭabarī and Ibn Kaḍīr. Here the isnād of Ibn ʿAbbās 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 ʿAbbās, the isnāds of Ibn ʿAbbās, the authorities and students of Ibn ʿAbbās and the isnāds found in the tafsīrs of Al-Ṭabarī and Ibn Kaḍīr. 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 ʿAbbās.

The findings made are:

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

- Investigation into the authenticity of the tafsīr of Ibn ʿAbbās 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’an is the word of Allah revealed to the Prophet Muhammad (peace be upon him), through the agency of Angel Jibrāʾil (Gabriel). The Holy Qur’an 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’an 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’an by the Caliph Abū Bakr and later ʿUthmān, great care was taken to facilitate the collating of the Qur’an, by employing the services of the Huffaz (memorisers of the Holy Qur’an) 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’an 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’an attributed to ʿAbd Allah ibn ʿAbbās, a brief introduction to Tafsir literature and its development would be appropriate. Tafsir of the Qur’an 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 Šarīʿah based on the Qur’an.

2.2. MEANING OF TAFSIR

The words, Tafsir and Taʿwil are terms used for referring to the exegesis and commentary of the Qur’an. The Holy Qur’an mentions the word Tafsir: “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 Tafsir 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 Tafsir technically refers to the comprehensive understanding and knowledge of the Holy Qur’an 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’an.
The word *Ta‘wil* is mentioned in the Holy Qur‘an: “... and none knows its hidden meaning except Allah” (3:7). *Ta‘wil* refers to ‘interpretation,’ ‘reclamation of meanings’ (Sabuni 1401/1981: 62). It is also claimed that *ta‘wil* was first used for exegesis and some ‘Ulama (Muslim scholars and scientists) advocated that *ta‘wil* and *tafsir* are synonymous. *Ta‘wil* also means *ta'dar*, *taqdir* and *tafsir* 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 *tafsir* and *ta‘wil*, whereas Mujahid mentions that the ‘Ulama had taken *ta‘wil* to imply the *tafsir* of the Qur‘an, which is the popular view held by contemporary commentators and scholars of Islam (Sabuni 1401/1981:62). According to the former, *tafsir* refers to the external meaning of the Qur‘an, whereas *ta‘wil* is a preponderance of some of the many possible meanings of a word or verse. Al-Suyūṭī, after some research, observes that *tafsir* is the enlightenment of the external meaning of the Qur‘an, while *ta‘wil* is the deduction of the concealed meanings and secrets of the Almighty Allah (Ushama 1995: 6). Alūsūrī and other scholars of the Qur‘an also advocated the same view.

During the course of its development, the distinction between *tafsir* and *ta‘wil* was virtually forgotten and they became almost synonymous and both basically implied the understanding and interpretation of the Holy Qur‘an and Qur‘anic exegesis. Despite this, we find that scholars used the word *ta‘wil* 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‘anic verse (Faruqi 1982: 2).

McAuliffe states that although the words *tafsir* and *ta‘wil* are apparently synonymous during the earlier period, and the significations of these two terms began to diverge as the Qur‘anic sciences developed in the classical period, *Tafsīr* remained the term of more limited denotation, often restricted mainly to philological exegesis, while *ta‘wil* 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‘an 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‘an. 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‘an 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'anic interpretation during the life of the Prophet (peace be upon him)? The Holy Qur'an asserts that it was revealed in the perspicuous Arabic tongue (26:195). Linguistically the Qur'an was presented in the best form which is unsurpassed in literature. This excellent quality, which was greatly emphasised by the Qur'an itself, indicates to the Arabs that the message that Muhammad (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'an since the Qur'an was in the language of the Arabs and naturally comprehended by them.

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

Thus it may be accepted that the first Mufassir (commentator/interpreter) of the Qur'an was Muhammad (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'an. They base their view on a report by 'Aishah, the wife of the Prophet Muhammad (peace be upon him): “The Prophet commented on some of the verses of Allah’s Book only (and his commentary consisted of) what Jibrā'il had taught him” (Sawwaf 1980: 137).

However the Qur'an exhorts the Prophet Muhammad (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'an 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'an 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’an 33: 21) as he was the practical exponent of the teachings of the Qur'an. 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 Sahabah themselves were unable to understand correctly where the Prophet further clarified matters for them. For example, it is mentioned in the Qur'an: “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
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'an 2: 187)

When this verse was revealed, 'Adiy ibn Hāṭim 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-Jaššās 1916: 1/288).

In other verses Allah commands the Muslims to perform *Ṣalāh* (prayer) but He does not explain exactly how it is performed. The correct method of performing *Ṣalāh* 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'an is as follows:

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

b) Explaining the greater details and applications of the Qur'anic 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'an but is part of the Islamic *Ṣari'ah*.

e) Clarification of abrogated verses and otherwise.

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

During the Prophetic period there were two basic methods of *tafsīr*: the explanation of Qur'anic verse by another and its explanation by the Prophet Muhammad (peace be upon him). The companions were fortunate as they received clarifications of the
Message himself and also observed his actions and implementation of the Divine message. The Ṣahābah of Muhammad (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 Din 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 ʿUmar ibn al-Khattab about twenty two verses of the Qur'ān were revealed.

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

After the demise of the Prophet (peace be upon him), the Ṣahābah were deprived of the living source of guidance and first interpreter and practitioner of the Qur'ān. This placed the Ṣahābah 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 Ṣahābah 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 Ṣahābah were reluctant to involve themselves in matters which were not mentioned in the Qur'ān or by the Prophet (peace be upon him) himself.

Ahmad Amin observes that many companions were hesitant to interpret anything in the Qur'ān for fear of committing error (Yusuf 1994: 39). There were many prominent Ṣahābah like Abū Bakr, ʿUmar ibn Al-Khattāb, Ibn Masʿūd and Saʿīd 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 Masʿūd 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-Suyūṭī 1951: 174, cited in Yusuf 1994: 39).

ʿUmar’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 ʿUmar was standing on the mimbar (i.e. pulpit), he was asked the meaning of the word خُرُوف. A Ṣahābah of the Hudayl tribe spontaneously answered giving the meaning and substantiating his argument with a verse from a poem (Al-Ṣahābi 1976: 37).

Al-Suyūṭī mentions some prominent Ṣahābah who were well versed with the tafsīr of the Qur'ān. They were Abū Bakr ibn Abī Qahāfah, ʿUmar ibn Al-Khattāb, ʿUthmān ibn ʿAffān, ʿAlī ibn Abī Tālib, ʿAbd Allah ibn Masʿūd, ʿAbd Allah ibn ʿAbbās, Ubay ibn Kaʿb, Zayd ibn ʿAbbās, Abū Mūsā Al-Ashʿarī and ʿAbd 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 Ṣahābah 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, ‘Ali ibn Abī Tālib, 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 Sahābah 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 ‘Ali 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 Muhammad Husayn, Tafsīr during the period of the Sahābah 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‘īliyat or narrations heard from the Ahl al-Kitāb, i.e. Jews and Christians.
   (Al-Sahabī 1961:1/28)

Ahmad Amin 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 Sahābah as follows:

a. It did not explain the entire Qur’ān.
b. Very few differences of meaning prevailed among the Sahābah.
c. The Sahābah 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 Hadith 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 ‘Abbas, 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, ‘Ali ibn Abī Tālib 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 halāl (i.e. lawful) and harām (i.e unlawful) issues. He was acknowledged as an authority in the field of Tafsīr and the Sahābah agreed about his vast erudition. When ‘Ali ibn Abī Tālib 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 Hadith and Tafsīr.” This is why he was regarded the most eminent person in the field of Tafsīr after ‘Abd Allah ibn ‘Abbās (Al-Sahabī 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 Tafsir. Furthermore, it was considered an inextricable part of Hadith which not only included Prophetic commentary but also the opinions and explanations of other Sahabah.

3) The Period of the Tabi'īn (Followers)

After the demise of the Sahabah and the first generation of Qur'anic interpreters, the pupils of the Sahabah continued the tradition of their predecessors. This period saw the structuring and greater formalisation of the science of Tafsir, as well as the emergence of various schools of Tafsir in the major metropolitan centres of Makkah, Madinah, Basra and Kufah.

Ibn Kathir has noted that the views of the Tabi'īn were not considered as authoritative as those of the Sahabah. 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 Tabi'īn gain precedence over that of Sahabah (n.d.: 1/4).

The number of commentators (mufassirūn) among the Tabi'īn gradually increased. There emerged three main schools of Qur'anic 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 Tabi'īn 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-Tafsirs, 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-Tafsir) from 'Abd Allah ibn 'Abbas. Ibn Taymiyyah states that the most learned commentators among the Tabi'īn in the field of exegesis were from Makkah, as they were associates and contemporaries of 'Abd Allah ibn 'Abbas (Ushama 1995: 71). Prominent among his many students were Mujähid ibn Jabr (d.104/722), 'Atâ‘ ibn Abî Rabî‘ah (d.114/732), 'Ikrimah, Mawlâ ibn 'Abbas (d.106/724), Tawus ibn Kisan and Sa‘d ibn Jubayr (d. 95/713), Al-Dahhâk ibn Muzâhim (d.105/723), 'Afiyyah ibn Sa‘d Al-Awfi (d.111/729), Al-Suddî Al-Kabîr Ismâ‘îl ibn ‘Abd Al- Al-Rahmân (d.127/744), Muqâtîl ibn Sulaymân (d.150/767), Ibn Jurayj ‘Abd Al-Malik ibn ‘Abd Al-‘Azîz (d.150/767), Muhammad ibn Al-Sâ‘îb Al-Kalbî (d.164/763) and Muhammad ibn Marwân Al-Suddî Al-Šaghîr (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 ‘Abbâs. Another prominent trustworthy authority
and contributor to the Tafsir of Ibn 'Abbas is Ali ibn Abū Talhah Al-Hāshimī, whose collection of narrations are accepted by Ibn Hanbal and Al-Bukhārī, although he had not met Ibn 'Abbās (Rashīd 1968: 71).

b) Madīnah School

In Madīnah, the city where many Sahābah resided, the Sahābah contributed to the teaching of the exegesis of the Qur'ān and tradition of the Prophet Muhammad (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), Muhammad ibn Ka'b Al-Qarzī (d.117/735) and Zayd ibn Aslam (d.130/747), whose students Malik ibn Anas and his son 'Abd Al-Rahmān 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 Sahābi, '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 Kufah 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-Hasan Al-Basrī (d.121/738), Qatādah ibn Dimah Al-Sadusī (d.117/735) and Ibrāhīm Al-Nikhāt (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 Tafsir al-Ma'ūrūn, while the Iraqi school was famous as Tafsir 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 Makkani and student of 'Abd Allah ibn 'Abbās, was reputed to be a prominent exponent of Tafsir bi'l-ra'yi.

These schools of Tafsir flourished during this early period of Islam and further developed and established themselves in the 'Abbāsid period (750-1250 CE). The characteristics of the Tabi'īn period were the encroachment and inclusion of the Isrā'īliyyāt narratives for explaining Qur'ānic verses on the pre-Islamic Judeo-Christian era. The emergence of sectarian tendencies which appeared during the Caliphate of 'Ali or soon thereafter, affected various Islamic sciences including Tafsir. 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.

Tafsir 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 Tabi'īn like Mujāhid, Muqāṭil ibn
Sulaymān (d.150/767), Muqāṭil ibn Ḥayyān (d.150/767), Sufyān Al-Ḍawrī, Sufyān ibn ’Uyaynah, Ismā‘īl Al-Suddī (d.128/745), Al-Dāhhāk 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 Tabi‘ūn, about the mid-third century, was the stage when Tafsīr literature was established as a discipline independent from Hadīth literature. However, the scholars continued to narrate Tafsīr traditions along with the general Hadīth narrations, confining themselves to reporting from the Tabi‘ūn. The interpretation of the entire Qur’ān, verse 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 Sirah [biography of Muhammad (peace be upon him)] and Hadīth. Al-Ḍahābī states that the separation of Tafsīr from Hadīth and its culmination into an independent science was completed by the muḥāificantīn such as Ibn Mājah (d.273/886), Ibn Jarīr Al-Ṭabarī (d.310/930), Abū Bakr ibn Al-Munṣūr Al-Naysābūrī (d.318/930), Ibn Abī Hāṭim (d.327/938), Abū Al-Shaykh ibn Hibban (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 Ahmad Amin, who bases his argument on Ibn Al-Nadīm, 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 Mujahīd b. Jabr asked Ibn ‘Abbās to comment on “carrying his Tablets.” Ibn ‘Abbās commanded him: “Write.” Then Mujahīd asked him about the interpretation of the Qur’ān (1979: 142). It may be deduced that Mujahīd 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 Hajar mentions that Abū Al-Malik ibn Mārwān (d.86/705) requested Sa‘īd ibn Juhayr to write a Tafsīr on the Qur’ān (1908: 7/198). Ahmad Rida mentioned that Sa‘īd ibn Juhayr was the first writer of a Tafsīr on the Qur’ān. This could be dated prior to 86/705 as Abū Al-Malik passed away during that year while Ibn Juhayr died about 94/712 or 95/713. Some scholars suggested that Abū Al-‘Āliyāh (d.90/908) was the first writer of Tafsīr, depending on whether Ibn Juhayr wrote his Tafsīr before the demise of Abū Al-Malik. Goldziher mentioned Sa‘īd ibn Juhayr 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 Hadīth) is not known and the significance of the tradition may be altogether different. Sezgin feels that Ibn Juhayr opposed writing for the purpose of transmitting religious learning. Al-Ṭabarī cites Sa‘īd ibn Juhayr describing those who recite the Qur’ān without interpreting it as “blind and ignorant men.” Furthermore, Ibn Sa‘īd relates that he always verified “His Book of Tafsīr.” These statements confirm the existence of Ibn Juhayr’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-Ṭabarî (d.310/922). Al-Ṭabarî's work on the exegesis of the Qur'ān, known as Jāmī' al-bayān fi-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-Ṭabarî 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'ūr).

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

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Author</th>
<th>Date of Death</th>
<th>Name of the Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>Abī Al-Layūf Al-Samarqandī</td>
<td>373/984</td>
<td>Bahr al-'Ulum</td>
</tr>
<tr>
<td>3.</td>
<td>Abū Ishāq Al-Ṭa'labī Al-Nisābūr</td>
<td>427/1036</td>
<td>Al-Kashf wa '1-Bayan 'an Tafsīr al-Qur'ān</td>
</tr>
<tr>
<td>4.</td>
<td>Husayn b. Mas'ūd Al-Baghāwī</td>
<td>510/1117</td>
<td>Ma'ālim al-Tanzil</td>
</tr>
<tr>
<td>5.</td>
<td>Ibn 'Atiyah Al-Andalusī</td>
<td>546/1151</td>
<td>Al-Muharrir al-wajīz fi Tafsīr al-Kitāb al-'Azīz</td>
</tr>
<tr>
<td>6.</td>
<td>Ismā'īl b. 'Umar Ibn Ka'fīn</td>
<td>774/1373</td>
<td>Tafsīr al-Qur'ān al-'Azīm</td>
</tr>
<tr>
<td>7.</td>
<td>'Abd Al-Rahmān b. Muhammad Al-Ṭa'labī</td>
<td>786/1384</td>
<td>Al-Jawāhib al-Hasan fi Tafsīr al-Qur'ān</td>
</tr>
<tr>
<td>8.</td>
<td>Jalāl al-Dīn Al-Suyūtī</td>
<td>911/1506</td>
<td>Al-Durr al-Manfi fi '1-Tafsīr bi '1-Ma'ūr</td>
</tr>
</tbody>
</table>

(Faruqī 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'īya.
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 Tafsīrs that were acceptable to them were to be categorised as Tafsīr bi l-Ra'ī al-jā'iz (permissible Rational Exegesis) and that which contradicted their doctrines were known as Tafsīr bi l-Ra'ī al-ma'mūm (unlawful Rational Exegesis).

Important works are as follows in chronological order:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Author</th>
<th>Date of Death</th>
<th>Name of the Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Imām Fakhr al-Dīn al-Rāzī</td>
<td>606/1210</td>
<td>Mafātīḥ al-Gayb (also Tafsīr al-Kabīr)</td>
</tr>
<tr>
<td>2.</td>
<td>'Abd Allah b. 'Umar al-Baydawī</td>
<td>685/1286</td>
<td>Anwār al-Tanzīl wa Āsrār al-Ta'wil</td>
</tr>
<tr>
<td>3.</td>
<td>Abū l-Barakāt Mahmūd al-Nasafī</td>
<td>701/1302</td>
<td>Ma'dārik al-Tanzīl wa Haqā'iq al-Ta'wil</td>
</tr>
<tr>
<td>4.</td>
<td>'Alā' al-Dīn al-Khāzin</td>
<td>741/1341</td>
<td>Lubāb al-Ta'wil fi Ma'ānī l-Tanzīl</td>
</tr>
<tr>
<td>5.</td>
<td>Abī Hayyān al-Andalūsī</td>
<td>745/1345</td>
<td>Al-Bahr al-Muhīt</td>
</tr>
<tr>
<td>8.</td>
<td>Muhammad al-Ṣarbānī al-Khatūb</td>
<td>977/1570</td>
<td>Al-Sirāj al-Munīr</td>
</tr>
<tr>
<td>10.</td>
<td>Shahābuddīn Muhammad al-Ālūsī al-Baghdādī</td>
<td>1270/1854</td>
<td>Rūḥ al-Ma'ānī</td>
</tr>
</tbody>
</table>

(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'ānī l-Qur'ān (the
rhetorics of the Qur'ān) were Al-Kasāi (d. 189/805), Mufaddal Al-Dabbī (d. 170/786) and Khalaf Al-Nahwī.

The jurists of the various schools of jurisprudence undertook to study the Qur'ān to deduce and formulate the laws of Shari'ah. Ahmad ibn 'Alī Al-Jāsās (d.370/981), a Hanafite jurist, wrote the famous Tafsīr known as Ahkam al-Qur'ān. He did not interpret the Qur'ān verse by verse, as undertaken by other commentators, 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 Muhammad Liyyā Al-Ḥarasī (d.504/1111) and Jalāl al-Dīn Al-Suyūtī (d. 911/1506), both of whom were Ṣāfī’ites, and Muhammad ibn 'Abd Allah Al-Andalūsī (d.543/1149) and Muhammad ibn Ahmad ibn Farbī Al-Qurtubī (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 Ahkam al-Qur'ān (Legal exegeses) are given below:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Author</th>
<th>Date of Death</th>
<th>Name of the Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ahmad ibn 'Alī Al-Jassās</td>
<td>370/981</td>
<td>Ahkām al-Qur'ān (Hanifite)</td>
</tr>
<tr>
<td>2.</td>
<td>'Alī ibn Muhammad Liyyā Al-Ḥarasī</td>
<td>504/1111</td>
<td>Ahkām al-Qur'ān (Ṣāfī’ite)</td>
</tr>
<tr>
<td>3.</td>
<td>Jalāl al-Dīn Al-Suyūtī</td>
<td>911/1506</td>
<td>Al-Ikhilīl fi Istīḥāb al-Tanzīl (Ṣāfī’ite)</td>
</tr>
<tr>
<td>4.</td>
<td>Muhammad ibn 'Abd Allah Al-Andalūsī</td>
<td>543/1149</td>
<td>Ahkām al-Qur'ān (Mālikite)</td>
</tr>
<tr>
<td>5.</td>
<td>Muhammad ibn Ahmad ibn Farbī Al-Qurtubī</td>
<td>641/1244</td>
<td>Al-Jamī’ li Ahkām al-Qur’ān (Mālikite)</td>
</tr>
<tr>
<td>6.</td>
<td>Miqdād ibn 'Abd Allah Al-Sayūrī</td>
<td>9th/14th century</td>
<td>Kanz al-Īrfān (Ṣiite)</td>
</tr>
<tr>
<td>7.</td>
<td>Yūsuf ibn Ahmad Al-Ḍalāḥī</td>
<td>832/1429</td>
<td>Al-Qamarāt al-Yānī’ah (Zaydi)</td>
</tr>
</tbody>
</table>

(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 Ahadith. 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 Isra‘Ibāyāt were unconditionally accepted.

From the early decades of the fourth century, despite the continuation in the compilation of Tafsīr al-Ma‘ qr and permissible Tafsīr bi ‘l-Ra‘ yī, 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‘ yī ‘l-ma‘omūm. 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-Šūfiya (Mystic exegesis), Ta‘ fīr al-Falāsifā (Philosophical exegesis), Ta‘ fīr al-Fuqahā’ (Juristic exegesis) and Ta‘ fīr 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 Wa‘ fī bi ‘llah, the Mu‘ tazilah commentaries gradually became extinct. There are a few Mu‘ tazilah Qur‘ānic exegesis still available. They are:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Author</th>
<th>Date of Death</th>
<th>Name of the Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>‘Abd Al-Jabbār ibn Ahmad Al-Hamdān</td>
<td>415/1024</td>
<td>Tansīl al-Qur‘ān ‘an Matā‘īn</td>
</tr>
<tr>
<td>3</td>
<td>Mahmud ibn ‘Umar Al-Zamakhshārī</td>
<td>538/1144</td>
<td>Al-Kāssīf</td>
</tr>
</tbody>
</table>

(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:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Author</th>
<th>Date of Death</th>
<th>Name of the Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hud ibn Muhkam</td>
<td>1331/1913</td>
<td>Ta‘ fīr al-Qur‘ān</td>
</tr>
<tr>
<td>2</td>
<td>Šaykh Muhammad ibn Yusuf Al-Iftīš</td>
<td>1331/1913</td>
<td>Himyān al-zād ilā dār al-ma‘ād, Dā‘i ‘l-‘amal li yawm al-‘amal and Ta‘ fīr al-Ta‘ fīr</td>
</tr>
</tbody>
</table>

(Faruqi 1980: 16)
Among the Shi'ite sect, the Imāmiyyah, Zaydiyyah and Isma'īlyah produced works on Taṣīr. The Zaydiyyah had not contributed greatly to Taṣīr literature, as they mostly relied on Mu'tazilite Taṣīr due to their close doctrinal affinity with the Mu'tazilah. The Isma'īlyah followed the Bāṭīrīī method in interpreting the Qur'ān. They believe that the Qur'ān has two levels of comprehension - the apparent (Zāhir) meaning and the inner (Bāṭīn) meaning which was only known to a few chosen persons. The Shi'ite Taṣīr are given below:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Author</th>
<th>Date of Death</th>
<th>Name of the Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>`Abd Al-Latif Al-Kazrānī</td>
<td>Not known</td>
<td>Mir'at al-Anwār wa Mishkāt al-Asrār</td>
</tr>
<tr>
<td>3</td>
<td>Al-Fadl ibn al-Hasan Al-Tabrāsī</td>
<td>538/1144</td>
<td>Majma' al-Bayān</td>
</tr>
<tr>
<td>4</td>
<td>Muhammad ibn Šah Murtadā Al-Kashfī</td>
<td>1090/1679</td>
<td>Al-Šāfi fi Taṣīr al-Qur'ān</td>
</tr>
<tr>
<td>5</td>
<td>`Abd Allah ibn Muhammad Al-'Alawī</td>
<td>1242/1827</td>
<td>Taṣīr al-Qur'ān</td>
</tr>
<tr>
<td>6</td>
<td>Sulṭān Muhammad ibn Haydar Al-Khurṣānī</td>
<td>1315/1900</td>
<td>Bayān al-Sa‘ādhah fi maqāmāt al-Ibādah</td>
</tr>
<tr>
<td>7</td>
<td>Šums al-Dīn Yūsuf ibn Ahmad Fa‘āl (Zaydiyyah)</td>
<td>832/1429</td>
<td>Al-Φamarāt al-Yāni‘a</td>
</tr>
<tr>
<td>8</td>
<td>Muhammad `Abd Allah Al-Šaukānī (Zaydiyyah)</td>
<td>1250/1835</td>
<td>Fath al-Qadîr</td>
</tr>
</tbody>
</table>

(Faruqi 1980: 17 and Ushama 1995: 110)

Then came the Sūfī Taṣīr, authored by the mystics of Islam, which projected the vocation and personal experiences of the Sūfīs. In theoretical or Naẓarī Sūfī Taṣīr they have preconceived ideas about the nature of things and introduce novel meanings to fundamental articles of faith. The Intuitive Sūfī Taṣīr was more acceptable to mainstream Sunni Muslims and distinct from the theoretical Sūfī Taṣīr. This Taṣīr presented insights which the Sūfīs gained while endeavouring to comprehend the Qur'ān by means of their devotion and Sūfī 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 Sūfī Taṣīr also known as Taṣīr al-Ishārī are given below:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Author</th>
<th>Date of Death</th>
<th>Name of the Book</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sahīl ibn `Abd Allah Al-Tustarī</td>
<td>283/896</td>
<td>Taṣīr al-Qur'ān al-Karīm</td>
</tr>
<tr>
<td>2</td>
<td>Abu `Abd Al-Rahmān Al- Sulami</td>
<td>412/1021</td>
<td>Haqā'iq al-Taṣīr</td>
</tr>
<tr>
<td>3</td>
<td>Ahmad ibn Ibrahim Al-Nisābūrī</td>
<td>n.d</td>
<td>Al-Kashf wa l-Bayān</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>5.</td>
<td>Abû Muhammad Al-Shirîzî</td>
<td>606/1210</td>
<td>'Ara'îs al-bayan fi haqa'îq al-Qur'ân</td>
</tr>
<tr>
<td>6.</td>
<td>Najm Al-Dîn Dâya and 'Alî Al-Daulah Al-Samnânî</td>
<td>654/1256 736/1336</td>
<td>Al-Tilawat al-Najmiyah</td>
</tr>
<tr>
<td>7.</td>
<td>Šâhâb Al-Dîn Muhammad Al-Andalûsî</td>
<td></td>
<td>Ruh al-Ma'ârî (Tafsîr al-Alûsî)</td>
</tr>
</tbody>
</table>

(Faruqi 1980: 19 and Ushama 1995: 108)

In the contemporary era, a new form of Tafsîr emerged wherein the mufassîrs, 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'anic exegesis hold that the Tafsîr 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'ân. This trend in Tafsîr is meant to demonstrate the universality and application of the Qur'ân 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'ân in the light of the contemporary situation.

Modern scholars of Islam, like Sayyid Ahmad Khan (1817-1898) and Mawlâna Abû'l-Kalâm Azâd (1888-1958), criticised the approach of commentators of the Qur'ân throughout the development and history of Tafsîr. Sayyid Ahmad Khan, in his Tahrîr fl usul al-Tafsîr, presented fifteen axioms endeavouring to reconcile the understanding of the Qur'ân with contemporary science (Smith 1975: 181).

Mawlâna Abû'l-Kalâm Azâd, in his work Târjumân al-Qur'ân, has displayed dissatisfaction with the Tafsîr 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'ân 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'ân 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'anic thought, they strove to the level of their own mind.” (Azâd 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: I/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: I/xxxiii)

These two scholars, Sayyid Ahmad Khān and Mawlāna Abū’l Kalam Azād, attempted to reawaken the Indian Muslims with their efforts to present a fresh and original contribution to exegetical literature. Azād resorted to returning to the original meaning of the Qur’ān 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 Ṣaykh Muhammad ‘Ābdū (d. 1323/1905). His student, Muhammad Rašīd Ridā (d. 1354/1935) compiled his lectures and serialised lectures into the work, Tafsīr al-Qur’ān al-Hākim, popularly known as Tafsīr al-Manār. This Tafsīr represented a new approach to the interpretation of the Qur’ān, which Husayn Al-‘ıahabī called the Socio-Literary School of Qur’ānic exegesis (Faruqi 1980: 22). Another modern commentator was Sayyid Qūtb (d. 1386/1966), who wrote Frū Zīlāl 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:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Author</th>
<th>Date of Death</th>
<th>Name of the Book</th>
</tr>
</thead>
</table>
We now focus on key concepts employed in Tafsir.

2.4. SCIENCES OF TAFSIR: KEY CONCEPTS

2.4.1. ASBĀB AL-NUZŪL - CIRCUMSTANCES OF REVELATION

The knowledge of Asbab al-Nuzul is a subdivision of Qur'anic exegesis, which provides information about the reason for the revelations of the ayats (verses) or Surahs (chapters) of the Qur'an. It enlightens the reader about the particular events and circumstances of revelation of certain verses of the Qur'an. Knowledge of these circumstantial contexts is of vital importance in the understanding of the Qur'an.

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 šabb (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'anic 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'an.

In verse 6:108 of the Qur'an it is used as a verb (Form I) la-tasubbū and yasubbū, 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 (ʾilm).

In verses 18:84 and 18:85 it implies ‘knowledge.’

(4) Sabab -- rope (ḥabl).

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 Tafsir of Al-Ṭabarî (d.310/923) and by Al-Nahhas (d.338/951). Al-Nahhas used it more as a pun between curse (sabb) and cause (sabab). Al-Ṭabarî 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-Jassās (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-Wahidi’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-Wahidi 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 Labbāb al-nuqūl fi asbāb al-nuzūl. Al-Suyūṭī derived a substantial amount of material from Al-Wahidi and took pride in the fact that his book had some noteworthy characteristics like omitting irrelevant material presented by Al-Ṭabarī. By including material from Ḥadīṯ and Tafsīr sources rather than from asbāb works added credibility to literary sources than to Isnāds (Rippin 1980: 8).

Besides Al-Wahidi 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 ʿIkrimah (d.105/723), on his transmission from Ibn ʿAbbās an ends with ʿAṭīyah Al-Ujihrī (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 ʿulūm al-Qur'ān. There are two known works in this field that included chapters on the aspect of asbāb: Al-Burhān fī ʿulūm al-Qur'ān by Al-Zarkasī (d.794/1393) and Al-
Itqān fi 'ulūm al-Qur'ān of Jalāl al-Dīn Al-Suyūṭī (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-Suyūṭī 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-Tabarī stating that the Qur'ān was revealed in two forms, spontaneously (ibtāda') or 'as a consequence of a particular event' (during the life of Muhammad (peace be upon him)) or 'an inquiry (placed before Muhammad (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 Muhammad (peace be upon him). The circumstances and its Qur'ān response are recorded in the asbāb al-nuzūl literature (Rippin 1980: 48).

Then Al-Suyūṭī 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‘ILYĀT

Another source of interpretation which has been an integral part of the Qur'ānic Science of exegesis is the Isrā‘īlyāt. 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‘īlyāt material was utilised by commentators of the Qur’ān, historians and biographers.

Muslim scholars define Isrā‘īlyāt as the narratives, stories and legends (qisas wa asāṭīr) of Jewish and Christian origin, which had been related on the authority of Jewish and Christian converts to Islam (Ṣahbah 1408/1987: 94-110).

The Isrā‘īlyāt contained information about the conditions of the people of past civilizations, incidents from the lives of the Isra‘īlite 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 *Isra'iliyat* 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'anic 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'an on many occasions relates events of the Israelites of the past and the Muslims would discuss these events with the Jews.

The Holy Qur'an contained numerous verses relating to the stories of the Prophets and the antecedent communities and civilizations, which also existed in both the Torah and Injil (New Testament). The Holy Qur'an 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'anic verses, as the Qur'an mentions that the Torah was Divinely revealed to the Jewish people: “We revealed the Torah wherein is guidance and light” (Qur'an 6: 44).

The Muslims of Jewish and Christian origin carried with them their cultural heritage and when reading Qur'anic 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 Sahabah only accepted facts as long as they did not contradict their creed (aqa'id) and legal rulings (Ahkam).

Abū Hurayrah narrates a tradition of the Prophet (peace be upon him) admonishing the Muslims against using Isra'iliyat 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'an 2:136) (Sahbah 1408/1987: 94-110).

Al-Šafi‘i 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” (Sahbah 1408/1987: 94-110).

Ibn Khaldūn (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'îlyāt 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 Tabi'īn, the number of converts to Islam of Jewish and Christian origin increased. The Mufassārs 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'îlyāt 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'îlyāt 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'îlyāt were Kā'bah Al-Ahbār, 'Abd Allah ibn Salām, Wāḥab ibn Munabbīh and 'Abd Al-Malik ibn 'Abd Al-'Azīz ibn Ja'rī. Muslim scholars of exegesis and tradition have quoted from them, but there were allegations and doubt about their integrity (Ṣahibah 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'îlyāt tradition. As mentioned above, Al-Ṣāfī'ī and other later scholars had no objections to Isrā'îlyāt, 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'îlyāt have had little acceptance among Muslim scholars since the second Islamic century except in restricted literary genres like 'qīsās 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-Tabārī, in his Jāmi' al-Bayān fi Tafsīr al-Qur'ān (known as the Tafsīr), mentioning that there are about twenty or so major isnāds that have the names of mawāli in the first and second term of the isnād. Greater use of this source could be found in Al-Tabārī's Tārikh al-rusul wa 'l-mulūk. It may observed that Al-Tabārī in his Tafsīr quoted from many early collections of Qur'ānic exegesis that contained Isrā'îlyāt material. Yaqūt, a famous biographer and geographer, asserts that Al-Tabārī was reluctant to use any narrations from Muhammad ibn Al-Sā'īb Al-Kalbī, Muqāṭīl ibn Sulaymān or Muhammad ibn 'Umar Al-Waqīdī 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 Isra’iliyat 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 Qurʾān 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 Israʿiliyat sources on issues related to the Israelites themselves and not to any other aspects. Their views on legal aspects are not acceptable.

(4) Narrations of Israʿiliyat by learned Jews converted to Islam like Kaʿb Al-Ahbar, ʿAbd 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 Israʿiliyat tradition gained momentum when Islam spread beyond the Arab lands. Many non-Arab Muslims assumed the role of professional storytellers (qūsās) to earn salaried positions as well as to gain recognition and social advancement in a prejudiced Arab society. The non-Arabs (mawāli) were regarded as second-class citizens and therefore deprived of the monetary benefits and governmental positions in newly conquered lands. This made the mawāli 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 mawāli narrated stories that contributed to the explication of the Qurʾān and the methodology of Qur’ānic exegesis and history. The mawāli were appointed to official positions as storytellers, judges, teachers and clerics. These people gained prominence and status in Islamic society during the ʿAbbāsidid era, whom they helped into power, and became authorities of Israʿiliyat tradition.

Al-Tabarī narrates from a number of mawāli transmitters in his Tafsīr. Among them were prominent persons such as: Saʿd ibn Jubayr (45/665-95/714), an Abyssinian residing in Kūfah; Abū l-Khāṭṭāb Qatādah ibn Diʿāmah Al-Sadūsī (61/680-118/736), a blind traditionist; Mujāhid ibn Jabr (21/642-104/722), leading muḥāfīsir and student of Ibn ʿAbbās; Al-Ḥasan Al-Bāṣrī (21/642-110/728); Abū ʿAbd Allāh Wahāb ibn Munabbīh (34/654-114/732), a Jewish convert and Kaʿb Al-Ahbar (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, Tafsîr and Muslim thought. However this corpus of Isra‘îlyât tradition was extensively used in Tafsîr 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 ‘Abbasid period. So they began reformations based on strict religious principles and returned to the Qur‘ân and traditions of Muhammad (peace be upon him) as the basic sources. In reaction to this, Muhammad ibn Idrîs Al-Šâfî‘î (d.820) changed the character of Islamic legal thought by introducing a new theoretical approach. Al-Šâfî‘î held that the Qur‘ân provided the different precepts and provided solutions to problems as the Qur‘ân states: “He who obeys Allah and His Messenger and fears Allah and keeps duty, such are the successful” (Qur‘ân 24:52). This placed Divine revelation as the main source of authority, followed by the traditions of Muhammad (peace be upon him) as the second basis of authority in legal and ethical principles. He firmly held that the actions and sayings of Muhammad (peace be upon him) were divinely inspired, and it has to be so, as the Qur‘ân enjoins the Muslim Ummah obedience to Muhammad (peace be upon him) along with obedience to Allah. The Sunnah gained pre-eminence over the customs of the Sahâbah of the Prophet (peace be upon him) and the various juristic schools through their practice and ijmâ‘ and Qiyyâs further curtailed outside influences. The Muslim scholars later were reluctant to continue referring to Isra‘îlyât traditions in the explication of the Qur‘ân. The Isra‘îlyât traditions lost preference with the Mufassirs and were relegated to its use in the genre of Qisas al-Anbiya’. When Al-Tabarî collected the Isra‘îlyât traditions in his Tafsîr it remained as a moribund tradition.

2.4.3. GRAMMAR AND ETYMOLOGY

In the early Qur‘ânic commentaries, the study of the phenomenon of language and Arabic grammatical structure in the text of the Qur‘ân 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‘ân, 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 ‘Abbas is quoted in the introduction to Muqâtîl’s Tafsîr as saying: Ta‘allamu ‘l-ta‘wil qabla an vai‘a aawam ‘alâ ci‘ra‘a‘a al-ghayr ta‘wilîhi, “Learn the ta‘wil, before other people will come and who will interpret it according to the wrong ta‘wil” (Versteegh 1993: 64). Muqâtîl further stated that the person who recites the Qur‘ân without knowledge of ta‘wil, is illiterate about it. He implied that ta‘wil is the application rather than the mere recitation of the Qur‘ân. From the inception of the Qur‘ânic 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 Tafsîr works of the first two centuries of Islam were edited, thus averting the reliance upon later Tafsîr collections for quotations from early commentators of the Qur‘ân. Versteegh presents a list of some early works which are:
c) The *Tafsīr* by Sufyān Al-‘Awwārī (d.161/778), re-edited in one volume by Imtiyāz `Alī `Arshī, in 1983.
d) The *Tafsīr* by Muhammad ibn Al-Ṣā‘ib Al-Kalbī (d.146/763), unpublished but extant in a large number of manuscripts.
e) The *Tafsīr* by Zayd ibn `All (d.122/740), unpublished but extant in two or three manuscripts under the title of *Tafsīr ḡarīb al- Qurʾān*.
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- Razzaq 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 ‘Abbas 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-qiṣrāʿāt, 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 (yā ni, qāla, yaqulū and ayy) 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 say' fi '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 ‘Abbas 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 fi ‘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 ‘Arabīyyah. Muqātil referred to the Kālam 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'anic text in general and give its simple understanding. They employed phrases or paraphrases to explain Qur'anic words and phrases, by using connectors to indicate the equivalent between the actual Qur'anic text and their own explanations. They used connectors such as: ya’ni, ay, yaqulu and yurdu. Each exegete had peculiar connectors which he would use.

The term ya’ni 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’ni seems to be closer to a neutral form “that is”. The word ya’ni 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’na; which gave the meaning of the word, phrase, grammatical meaning, sentential paraphrase and explanatory paraphrase. However the term ma’na became a more popular and frequently used term during the second century in books of tafsir and by grammarians Sibawayhi and al-Farra’ (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'anic 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 līsān used in the Qur’an 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 a.-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 Muhammad Al-Kalbi’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 Harf in the sense of ‘letter, consonant’ was not used in early Qur’ānic exegesis. Fischer explains the ambiguity of the term harf with the reference to the Qur’ānic verses (4:46 and 5:13), where the verb “harrafā” 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 qirāʿāt and tafsīr works as ‘alternative reading’ or ‘collection of alternative readings’ with reference to the Hadīth about the seven ahruf of the text. Abū ‘Ubaydah uses harf 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 harf for “particle.”

The text types and connectors

The early Qur’ānic exegetes were aware of the different text types found in the Qurān, 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. Muqāṭīl has enumerated and classified the different text types in the Qurān. To present his classification of text types I will quote a translation of the passage by Goldfeld (1988: 24):

“The Qurān [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], (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 Qurān. Besides Muqāṭīl’s classifications of text types, there are those given by Muhammad 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).

- Naʿt, Naʿata

Naʿt is the description used in the Qurʾān. Mujahid and Sufyān Al-Philwān 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.

- Istaqbalā

Mujahid uses the term once in a non-technical term to indicate 'a break in the sentence.' In the Qurʾānic verse 13:17, the exegete inserts the remark ʿumma istaqbalā fa-qala - 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 Mujahid'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 kaθa wa kaθa, 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 ٱ. It occurs about a hundred times in Kitāb Sibawayhi.

- **Mukhaffaf / Muṣaddad**

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 muṣfaqal). It differentiates between the particles ٱ and ّ (known as an al-mukhaffaf). On this basis the later grammarians used the more common taṣdīd for taṣqil.

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

- **Inqataʿa / I斯塔ʿnafa**

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 Muqāṭīl and only found once in Muḥammad Al-Kalbī.

- **Wāḥid (singular) / Jamaʿa (plural) / jamʿ al-jamʿ**

The above terms occur only once in Muḥammad Al-Kalbī. He states: “al-qinṭār wāḥid... wa ʾl-qanāṭir ʾal-ṭalāqa jamaʿa wa ʾl-muqantara tisʿa jamʿ al-jamʿ.” (Qintar is singular. Three qintār is plural and (muqantara is the extensive plural). The word wāḥid is ‘singular’ and jamʿ is for ‘plural,’ which is used in grammar. These occur with Abū ʿUbaydah and Muqāṭīl.

- **Taʿajjub**

Taʿajjub was used in the words bi-waih al-taʿajjub that indicate the particle as an exclamatory kayfa.

- **Ṣifah / Naʿt**

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 naʿata and wasafa, meaning the same as the technical grammar term ‘to describe’. Ṣifah is also used for the attributes of Allah.

- **Ṣilah**

The term ṣilah 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 *’a tf* as an apposition or conjunction, which is used by grammarians. Al-Farra‘ 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 *’a tf* 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.” Muhammad Al-Kalbī referred to Qur’ān 53:11 as an example of *Jawāb al-Qasam*. In later grammar *jawāb* was replaced by *šart* (or condition).

- **Mādi / Musta‘qbal**

These two words *mādi / musta‘qbal* 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 Muhammad 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 Hakīm, 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. Muhammad 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.

- **Idmar**

The term *Idmar* and its derivatives (*mudmar, damir*) 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 *Idmar* 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'anic use of synonyms in a verse. In later grammar terminology the word murādīf became a common term that indicated ‘synonym.’

- Jahd

Jahd is used for ‘negation.’ Sibawayhi does not use the word Jahd, but it is more commonly used by al-Farra‘.

- 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’anic 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’ân:

“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 muhkamāt (clear verses to be comprehended) and the other as murašābihāt (allegorical).

The āyat al-muhkamāt 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
Ahkām al-Qur’ān, dealing mainly with legal injunctions. The word muḥkam also means ‘firm’, and therefore the āyat al-muhkamāt includes verses that provide a clear distinction between truth and falsehood. In the same verse, it is referred to as umm al-ḥkitāb - 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-muhkamāt as reference to distinct injunctions of Islamic Law (Ṣaḥīḥ ah) and are readily understood by all readers. It is also referred to as āyāt al-Bayyīnāt (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 āyāt al-mutaṣābihāt 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 mutaṣābihāt. 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 mutaṣābihāt is derived from the root ṣubbiha (ṣ.b.h), which has two shades of meaning ‘to be similar, to be alike’ and ‘to be ambiguous, dubious, unclear’ (Lane 1978: vol.2 / ṣ.b.h.).

The similarity or resemblance of various verses is manifested in one of two forms: in wording (lafẓ, naẓm) or meaning (ma’na). The term mutaṣābihāt may be defined as:

(a) Verses in which the same words are used to mean different things (... an yuṣbiha ‘l-lafẓu ‘l-lafzā fi ‘l-za’i‘r wa ‘l-ma‘nātī ‘l-mukhtalifātī) (Kinberg 1987: 145; citing Ibn Qutaybah, 74).

(b) Verses in which similar meanings are expressed in different manner (mā aṣbaha ba’du ḫu ba’dan fi ‘l-ma‘ṣanī wa ikhtilafat alfāzuhu) (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-alfāẓ wa ikhtilaf al-ma‘ānī, ikhtilaf al-alfāẓ wa ittifāq al-ma‘ānī) (Al-Ṭabarī 1987: 6/178).

The mutaṣābihāt 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-nāṣikh wa ‘l-mansūkh) and the miraculous nature of the Qur’ān (i’jāz al-Qur’ān).

Another definition mentioned by many scholars of ṭaFiṣr is that muḥkamāt are abrogating verses (nāṣkhāt), and the mutaṣābihāt 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 mutaṣābihāt are verses that followers should believe in, but not implement (yu‘ninu 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 muhkam are clear verses and not likely to be abrogated (*la yahtamihu l-naskh*). This could be further attested by definitions by al-Farrā' (d. 207/822) and Al-Jassās (d. 370/981) (Al-Alūsī n.d.: 1/521).

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

> "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 ...." (Qur‘ān 2:82).

An example of a muhkam verse is that it is clear and its injunctions easily comprehended. But with the mutaṣābih, 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:

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

(20:5).

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

Scholars differ on whether the mutaṣābihāt 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 (Qur‘ān 3:7) according to the recitation (Qirā'at) 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 (sāḥ) 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 '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 nāsiḥ wa 'l-mansūkh in the Qur’ān. There are many of them who are inclined to reject the traditional doctrine of nāshkh: abrogation of the Qur’ān. It is often suggested that the nāshkh 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 nāshkh. 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 nāshkh, 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 nāshkh (Habil 1989: 1).

Initially the exegetical science of al-nāsiḥ 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 nāshkh within the Qur’ān. Later Muslim scholars tended to decrease the number of nāshkh 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 نَسِحَ مِنْ آيَةٍ أَوْ نَسِبَاهَا نَسِبَةً وَتَبَزَّبَتْ مِنْهَا أَوْ مِنْهَا مَبَاحٌ أَلَّمْ تُعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَبِيرٌ

“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 nāsiḥ 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 nāsiḥ, 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 Ahmad Rida defines *naskh* as *nasakha al-shay ‘l-shay*, that is, “abrogating any written material with another piece.” He further exemplifies the verb *nasakha* as *nasakhat al-Shams al-zil*, 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” (Rida 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’anic terminology, it means to “abrogate” or “supersede,” that is, a verse of the Qur’an abrogates another verse (Lane 1978: 2788-2789). Al-ʿAlūsī 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-ʿAlūsī n.d.: 1/351).

Despite the diverse views, misunderstandings and denial of *nāsikh* and *mansūkh* verses of the Qur’an, this genre has become vital for comprehending the Sciences of the Qur’an (ʿUlum al-Qur’an). This study helps in understanding the meaning and tafsir of the Qur’an 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’an until one has learnt the aspect of *nāsikh* and *mansūkh* contained in the Qur’an. He further mentions the incident where ʿAlī, the fourth Caliph of Islam, asked a judge: “Do you know the *nāsikh* and *mansūkh*?” He replied, “No.” ʿAlī 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’an, 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 ʿAbbās and Ibn Masʿūd, and the successors - Qatādah, Al-Rabī’ and Al-Dahhāk, have taken the term *muḥkamāt* and *muṭaṣābihāt* (as mentioned in Qur’an 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 ʿAlī and Ibn ʿAbbās over the abrogation of Qur’an 4:94; where ʿAlī asserts that it was abrogated by Qur’an 4:115 and 4:48, while Ibn ʿAbbās 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 (tābī‘ūn), when reference to the discussions and disagreements on the position of certain verses may be found. The prominent successors found mentioned in *nāsiḥ* literature and who have contributed to the exegetical genre of *al-nāsiḥ wa l-mansūkh* are: Mujāhid ibn Jābr (d. 104/722), Al-Dāhkhāibn Muzāḥim (d.105/723), Nakāhī (d. 94/172), Muslim ibn Yāsār (d. 101/719), Sha‘bī (d. 104/722), Fāwūs (d. 106/724), Al-Hasan Al-Baṣrī (d.110/728), ’Atā‘ ibn Abī Rabī‘ah (d.114/732), Muhammad Al-Bāqir (d.114/732), Qatādah (d.118/736) and Muqātil ibn Sulaymān (Powers 1988: 119). The emergence of *nāsiḥ* 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-Ḥārīb ibn ‘Abd Al-Rahmān (d.130/747), ‘Atā‘ Al-Khurāṣī, Muqātil and ‘Abd Al-Rahmān 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 Sāri‘ah. Ibn Salāmah wrote his treatise on *naskh* after observing that some mutāfiṣirr 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-nāsiḥ 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 *Hādiq*; mentioning the *Sūrahs* that possessed the verses of *al-nāsiḥ wa l-mansūkh*.

The classical authors Ibn Salāmah, Ibn Al-‘Atā‘īqī and Al-Fārisī classified the 114 *sūrahs* according to whether or not they possessed *al-nāsiḥ wa l-mansūkh* verses. For example, Ibn Salāmah identified 43 *sūrahs* that did not possess *al-nāsiḥ 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-Ţuhri mention 42 abrogated verses, Al-Nahhas 138, Ibn Salāmah 238, Ibn Al-‘Atā’īqī 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 Qur’ān and fiqh, and the semantics of the term naskh became expansive and included aspects that were originally beyond the scope of al-nāsikh wa ‘l-mansūkh (Powers 1988: 124-125). There is a minority view that did not subscribe to the view of al-nāsikh wa ‘l-mansūkh. Abū Muslim Al-Asfahānī, Zamakhshārī and the majority of Mu’tazilite scholars reject the abrogation of Qur’ānic verses. However the Qur’ānic scholars have generally agreed of the existence of the genre of al-nāsikh wa ‘l-mansūkh.

After this brief on some Qur’ānic sciences we discuss the biography of ‘Abd Allah ibn ‘Abbās 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'ān. 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 Ṭābit, Anas ibn Mālik and many others. They were responsible for the preservation, understanding and interpretation of the Holy Qur'ān (Al-Ṣahābi 1981: 1/66; Al-Asqalānī n.d.: 4/141, Al-Zarakshī 1980: 14/95 and Al-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 Ḥāšim ibn 'Abd Manāf Al-Qurasht Al-Ḥāšim. Al-Dawūdī adds to his name Abu '1-'Abbās Al-Ḥāšim Al-Makki (Al-Dawūdī n.d.: 1/239).

3.2.2. BIRTH

'Abd Allah ibn 'Abbās was born in the Shi'bah of Banū Ḥāšim (Al-Ṣahābi 1981: 3/331; Al-Asqalānī n.d.: 4/140; Al-Baghdādī 1931: 1/173; Al-Jawzī 1355/1936: 314). It is a place where the Banū Ḥāšim 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 Ḥāšim by the Quraysh that the Holy Prophet (peace be upon him) and the people from his clan were forced to take refuge in the valley of Shi'bah of Banū Ḥāšim (Al-Ṣahābi 1981: 3/331). Most scholars only mention Makkah as the place of his birth without locating the specific area (Al-Ṣahābi 1981: 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 Quraysh.

3.2.3. HIS FAMILY

'Abd Allah ibn 'Abbās was the son of 'Abbās ibn 'Abd Al-Muttalib ibn Ḥāšim ibn 'Abd Manāf Al-Quraš Al-Ḥāšim (Al-Ṣahābi 1981: 3/331). 'Abbās ibn 'Abd Al-Muttalib was the paternal uncle of the Holy Prophet Muhammad (peace be upon him). He was present during the pledges of Aqabah and played a vital role as spokesperson for his nephew, Muhammad (peace be upon him). On behalf of his nephew he was able to obtain a firm commitment for his safety and protection from the Yathribites. He did not declare his confession of Islam fearing the reaction and persecution of the Quraysh. It was only after the Conquest of Makkah that he migrated and joined the Holy Prophet Muhammad (peace be upon him) in Madīnah.
His mother was Umm al-Fadl Lubabah bint Al-Harīf Al-Hilaliyah from Hilal ibn ‘Āmir. She is the sister of Maymūnah, wife of the Holy Prophet Muhammad (peace be upon him). She accepted Islam before Hijrah and was among the first women to accept Islam after Khadijah (Al-Ṣahabī 1985: 1/66; Al-Baghdādī 1931: 1/73 and Al Asqālānī n.d.: 4/141).

3.2.4. RELATIONSHIP TO PROPHET (peace be upon him)

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

3.2.5. BROTHERS AND SISTERS

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

3.2.6. CHILDREN

‘Abd Allah ibn ‘Abbas had five sons and two daughters. The eldest was Al-‘Abbās (after whom he is often called Abū 1-’Abbās), followed by ‘Alī Sajjād, Al-Fadl, Muḥammad, ‘Ubayd Allah, Lubābah and Ḥasā’ (Al-Jawzī n.d.: 314).

His sons Al-Fadl, Muḥammad and ‘Ubayd Allah passed away without leaving any descendants. Lubābah married ‘Alī ibn ‘Abbās ibn Ja’far ibn Abī Ṭālib. She had children and left descendants Ḥasā’ was married to her paternal cousin, ‘Abd Allah ibn ‘Ubayd Allah ibn Al-‘Abbās. She had two sons, Ḥasan and Husayn (Al-Ṣahabī 1985: 3/333).

3.2.7. OTHER RELATIVES

‘Abd Allah ibn ‘Abbas from his paternal side was related to the family of the Banū Ḥāšim. He was the paternal cousin of the Holy Prophet Muhammad (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-Ṣahabī 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-ḍahabī 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-ḍahabī 1985: 3/336).

Sa`d 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-ḍahabī 1985: 3/336).

In another tradition, Ibrāhīm ibn Al-Fakām 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-ḍahabī 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- Muttalib, 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-ḍahabī 1985: 2/84 and Ibn Sa’d n.d.: 5).

It was only after the victory at Khaybar that `Abbās ibn `Abd al- Muttalib migrated to Madīnah. Thereafter, he witnessed the conquest of Makkah and the expeditions to Hunayn, Ta`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 Muṣṭaḍāfīn (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-ḍahabī 1985: 3/333-334).

`Abd Allah ibn `Abbās lived in the company of the Holy Prophet Muhammad (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 Muhammad (peace be upon him), as his maternal aunt Maymūnah was married to the Holy Prophet (peace be upon him) (Al-ḍahabī 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 Muhammad (peace be upon him).

Ibn Shihāb 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-ṣaḥabī 1985: 3/334).

Abū Bišr reports from Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās: “The Holy Prophet Muhammad (peace be upon him) passed away and I was in my teens” (Al-ṣaḥabī 1985: 3/334).

In another report, Huwaym mentions that Abū Bišr informed them from Saʿīd, on the authority of Ibn ʿAbbās: “I collected the Muḥkam (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-ṣaḥabī 1985: 3/334).

Ṣuʿbāh reports from Abū Ishāq, from Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās: “The Prophet (peace be upon him) passed away when I was a lad of fifteen years, and I was already circumcised” (Al-ṣaḥabī 1985: 3/334).

### 3.6. BLESSINGS AND UNDERSTANDING

There are numerous traditions that mention the achievements and excellence of ʿAbd Allah ibn ʿAbbās as an exegete of the Holy Qurʾān. This was attributed to the blessings and prayers of the Holy Prophet Muhammad (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. ʿAbd Allah ibn ʿAbbās).

Below are traditions referring to the prayer of the Prophet Muhammad (peace be upon him) for ʿAbd Allah ibn ʿAbbās.

Khālid Al-Hīša narrates from ʿIkrimah on the authority of Ibn ʿAbbās. He states: “The Holy Prophet Muhammad (peace be upon him) stroked my head and prayed for me (to be granted) wisdom” (Al-ṣaḥabī 1985: 3/334).

Ṣaʿīb ibn Baṣir reports from ʿIkrimah, on the authority of Ibn ʿAbbās, 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 Qurʾān’” (Al-ṣaḥabī 1985: 3/334).

Al-Zubayr reports that Saʿīdah ibn ʿAbd Allah Al-Muzāri̇t informed me, from Dāwūd ibn ʿAtā; from Zayd ibn Aslām; on the authority of Ibn ʿUmar that ʿUmar (the fourth Caliph) called Ibn ʿAbbās, who then went closer to him. He (i.e. ʿUmar) 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-ṣaḥabī 1985: 3/337; Al-ʿAsqalānī n.d.: 1/218 and Al-ṣaḥabī 1961: 1/68).

In another report from Hammād ibn Salmāh and others; from ʿAbd Allah ibn Kuwaym; from Saʿīd ibn Jubayr; on the authority of ʿAbd Allah (ibn ʿAbbās). He said: “I stayed overnight at the house of my maternal aunt Māymūnāh. I prepared the water for the
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‘Abd Allah ibn ‘Abbās is reported to have stated: “The Messenger of Allah (peace be upon him) prayed twice for (the endowment of) wisdom upon me” (Al-ḍahabī 1985: 3/337; Saqr 1983: 50 and Al-Jawzī n.d.: 314).

Sāhīh 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.


3.7. PRESENCE OF THE ANGEL JIBRA’IL (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’il (on whom be peace) was with him. The angel Jibra’il (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-ḍahabī 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’il (on whom be peace) and he engaged me in discussion regarding you” (Al-ḍahabī 1985: 3/339).

In another narration reported by Fawr ibn Zayd Al-Dilli, 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 'Abbas 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?" 'Abbas replied in the negative. He then said: "It was Jibrail (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-'Ashab 1985: 3/339). Tirmibi reported on the authority of Layth from Abū Jahdam that Ibn 'Abbas said that he saw Jibrail (on whom be peace) twice" (Al-'Asqalanī n.d.: 4/140).

3.8. IN SEARCH OF KNOWLEDGE

After the passing away of the Prophet Muhammad (peace be on him), 'Abd Allah ibn 'Abbas saw that there was need to accumulate information and knowledge of the Holy Qur'an 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'an among the early scholars of Islam.

It is reported by Jarir ibn Hāzim, from Ya'la ibn Haym, from 'Ikrimah on the authority of Ibn 'Abbas, who said: "When the Messenger of Allah (peace be on him) passed away, I said to a person from the Anṣār: '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 'Abbas! 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 Hadith (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-'Ashab 1985: 3/342-343 and Ibn Sa'd n.d.: 5).

Muhammad ibn 'Amr reports from Abu Salmah, on the authority of Ibn 'Abbas, who said: "I found general knowledge of the Messenger of Allah (peace be upon him) with a certain tribe of the Anṣār (Helpers from Madiinah). 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-'Ashab 1985: 3/342-343 and Ibn Sa'd n.d.: 121).

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

In another report from Abu Salmah Al-Hadrami, he heard Ibn 'Abbas 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 Ḥadīth 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 Ḥadīth of the Prophet (peace be upon him). Among the prominent companions from whom he obtained knowledge of the Holy Qur'ān and Ḥadīth of the Prophet Muhammad (peace be upon him) were:

`Umar ibn Al-Khattāb (the second caliph), `Ali ibn Abī Ṭalib (the fourth caliph), Mu`āū ibn Jabl, `Abd Al-Rahmān ibn `Awf, Abū Sufyān Sakhr ibn Ḥarb, Abū Ṭār, Ubay ibn Ka'b, Zayd ibn Qābit and many other companions” (Al-ṣahābī 196: 1/67 and Al-Ṣabūnī 1970: 70).

3.10. HIS STUDENTS AND THOSE WHO NARRATED FROM HIM

There are great number of Tabīʿūn (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:


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

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

His son `Alī ibn `Abd Allah ibn `Abbās, his brother's son - `Abd Allah ibn Ma`bad, `Ikrimah, Miqṣam, Kurayb, Abū Ma`bad Nafis, Anas ibn Mālik, Abū Tufāyl, Abū `Umarah ibn Sahil, his brother- Kāfūr ibn `Abbās, `Urwaib ibn Zubayr, `Ubayd Allah ibn `Abd Allah, Tāwus, Abū Al-Sha`tha` Jābir, Al-Qāsim ibn Muhammad, Abū `Ṣālib Al-Samān, Abū Rajā` al-Utardi, Abū al-`Aliyah, `Ubayd ibn `Umayr, `Abd Allah ibn `Ubayd, `Aṭā` ibn Yasār, `Abd Allah ibn Ma`bad,
3.11. ADULTHOOD

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

During the caliphate of `Uthmān he was urged by the people of Madīnah to perform annual pilgrimage with them. The third Caliph, `Uthmān 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 `Uthmān. `Abd Allah ibn `Abbás cautioned the fourth Caliph `Alī ibn Abī Tālib: “If you are taking the responsibility of the matter now, the people will urge you to avenge the blood of `Uthmān until the Day of Judgement” (Al-ṣahlī 1985: 3/349).

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

When the conflict between `Abd Allah ibn Zubayr and Mu`āviyyah took place, Ibn `Abbás and Muhammad ibn Al-Hanafiyyah 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 Tufayl was sent to fight Ibn Zubayr, who was forced to flee from the mosque and seek refuge in the Dār al-Nadwah. Ibn `Abbás and Muhammad ibn Al-Hanafiyyah were both saved from the threat of Ibn Zubayr and for their safety moved to Tā’if (Al-ṣahlī 1985: 3/356). He spent the remainder of his life in Tā’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 Tā’if at the age of seventy one in 68 A.H. (Al-ṣahlī 1985: 3/359). The funeral prayers were led by Muhammad ibn Al-Hanafiyyah. After he was laid to rest in his grave, Ibn Al-Hanafiyyah 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 Tā’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’an 89: 28-30), but no person was visible (Al-ṣaḥabī 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’anic 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 Sahīh 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’an 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’an

Al-Awza‘ī narrates that 'Umar ibn Al-Khattāb 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-Isbahāni n.d.: 1/715).

Al-Zuhrī 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-ḍahabī 1985: 3/348).

'Abd Allah ibn 'Utba 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-ḍahabī 1985: 3/348 and Al-ḍahabī 1961: 1/66).

3.13.2. The Fourth Caliph, 'Alī ibn Abī Tālib

The fourth Caliph, 'Alī ibn Abī Tālib 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-ḍahabī 1961: 1/66).

3.13.3. 'Abd Allah ibn Mas‘ūd


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-ḍahabī 1961: 1/67 and Al-'Asqalānī n.d.: 4/148).

3.13.5. 'Ubayd Allah Ibn 'Abd Allah Ibn 'Utba

'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; moderation, affinity and interpretation. I have not witnessed anyone surpassing him in knowledge regarding the Hadīth (Tradition) of the Messenger of Allah (peace be upon him); the achievements of Abū Bakr, 'Umar and 'Uqāīmān, 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-đahabī 1961: 1/67 and Ibn Sa’d n.d.: 122).

3.13.6. Al- Tawus

A person mentioned to Al-Tawus: “I accompanied this boy (i.e. Ibn ‘Abbas) 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-đahabī 1961: 1/67, Al-‘Asqalānī n.d.: 4/148 and Ibn Sa’d n.d.: 121).

In another narration Al-Tawus 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 Ṭā’līl

Al-‘A`maš reports that Abū Ṭā’līl said: “Alī (the fourth Caliph) deputised ‘Abd Allah ibn ‘Abbās on the occasion (of Haj). 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-đahabī 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 Muhammad (peace be upon him) concerning what has been revealed to Muhammad (peace be upon him)” (Al-đahabī 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-Jawzî 1936: 317 and Al-'Asqalâni n.d.: 4/148).

In another report, 'Amr ibn Habshî mentions that he asked Ibn 'Umar regarding a certain verse and he said: “Go to Ibn 'Abbās and ask him as he is the most knowledgeable of those living concerning what has been revealed by Allah to Muhammad (peace be upon him)” (Al-'Asqalâni n.d.: 4/147).

3.13.9. Abū Šâlîh

Abū Šâlîh reports about the gatherings of 'Abd Allah ibn 'Abbās as he had observed and experienced it.

I witnessed a meeting of Ibn 'Abbās 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 Qur‘ān 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 Qur‘ān 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 Šâlîh adds: “If the entire Quraysh 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-Jawzî 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. Ṣaqīq

Ṣaqīq, when referring to the inspiring sermon of 'Abd Allah ibn 'Abbās which was delivered during the Haj 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-Hanafiyyah

When Ibn 'Abbās was buried, Ibn Al-Hanafiyyah said: “Ibn ‘Abbās is the religious authority of this Ummah (nation/followers of Islam)” (Al-Isbahānī n.d.: 1/318).

3.13.13. Hasan

‘Abd-al-Razzāq ibn ‘Uyaynah reports on the authority of Abū Bakr Al-Hāṣālī that Hasan 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 ‘Arafat - and recited Sūrat al-Baqarah (Chapter of ‘The Cow’) and Sūrah Al-’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).


Yahyā ibn Sa’d Al-Ansārī reports that when Zayd ibn Ṣābit 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‘īshah bint Abī Bakr – wife of Muhammad (peace be upon him)

Ibn ‘Isāq reports from ‘Abd Allah ibn Ṣābib that ‘Ā‘īshah said: “He is the most learned person in matters relating to Haj” (Al-‘Asqalānī n.d.: 4/147 and Ibn Sa’d n.d.: 122).

3.13.16. Ḥāsim ibn Urwah

Ḥāsim 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


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

Dawūd 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 Anṣārs (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’awiyah ibn Abī Sufyān
'Ikrimah reports that he heard Mu’awiyah 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-Ahbar
'Ikrimah narrates that Ka‘b Al-Ahbar 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. Talhah ibn ‘Ubayd Allah
Mālik ibn Abī ‘Āmir reports that he heard Talhah 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 Din (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).

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 TAFSİR OF AL- TABARI AND IBN KAΦİR

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-Tabarī from the third century and Ibn Kāfir 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 Muhammad ibn Jarīr ibn Yazīd ibn KaΦir ibn Ǧālib Al-Tabarī, more commonly referred to as Al-Tabarī, was born towards the end of 224 A.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-Tabarī 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 Tabarīstān, from which the name Al-Tabarī is derived, a mountainous region on the southern coast of the Caspian Sea in northern Iran.

Al-Tabarī received his early education in his native city of Amul, and is credited with having memorised the entire Qur'ān at the tender age of seven. According to the biographer Yāqūt the precocious young Muhammad Al-Tabarī, besides memorising the Qur'ān, performed prayers in public at eight and began writing Hadīθ 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 Baghdad in the hope of studying under the great jurist and traditionist Ahmad ibn Hanbal, the founder of the fourth school of Sunni Islamic Law. According to some accounts, Al-Tabarī did not see Ahmad ibn Hanbal, 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-Tabarī lived in Baghdād, the ʿAbbāsid centre of splendour and intellectual glory. From Baghdād he travelled to other major centres of Islamic learning such as Baṣra, Kūfah, Cairo and various regions of Syria to collect Hadīθ and further his education. Later he settled in Baghdād where he became a famous teacher of Hadīθ 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-Tabari came in contact with the dominant legal doctrines of Al-Ṣāfi‘ī, Mālik and Ibn Wahb. He learnt the teachings of Al-Ṣāfi‘ī through the latter’s student, and he became a firm adherent of the Ṣāfi‘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-Tabari’s legal school of Islamic law differed very slightly from the Ṣāfi‘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 latīf al-qawī fī ‘l-bayān ‘an usūl al-ahkām (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 Baghdad. It is reported that Al-Tabari’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 Tabaristan, the Rāfidiyyah, were drawn towards Al-Tabari 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 Yaqūt 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).

Baghdad at the time of Al-Tabari 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 Baghdad 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-Tabari’s life, the city of Baghdad was at the twilight of its political hegemony and was beset by financial and military problems. The ‘Abbāsids lost power in this great region. Within fifteen years after Al-Tabari’s demise, the city was controlled by Ibn Rā’īq as Amīr al-umara’ (Leader of the leaders) with the caliphate remaining in titular form.

Al-Tabari 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-Tabari. The latter dictated a detailed account in the
presence of the court but refused payment for it. On his persistence, Al-Tabari 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, Baghdad faced the confrontation between the Mu'tazilites (rationalist) and the Ahl al-Hadith (Traditionist movement). The latter group triumphed mainly due to the patience, pertinacity and passive resistance of Ahmad ibn Hanbal and the Mu'tazilite political dominance totally diminished. The influence of Ibn Hanbal after his demise continued to be visible as experienced by Al-Tabari.

Al-Tabari 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 Yaqut mentions a report that Al-Tabari wrote as little as forty pages per year, which was rectified by Ibn Ka\'b\v{r} 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-Tabari wrote the chronicle, Tārīkh al-rusul wa 'l-anbiya' wa 'l-mulūk wa 'l-khulāfa' (History of the Messengers, Prophets, Kings and Caliphs), also called in brief Tārīkh 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, Adam, 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'āt, 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-Tabari 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 TAFSİR OF AL-TABARI

Another principal legacy of Al-Tabari is his Qur'anic 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 Tafsir al-Ma‘ūr (Traditional interpretation of the Qur‘ān).

Although the tafsir of Al-Tabari has been categorised as Tafsir al-Ma‘ūr, many critics are of the opinion that it goes beyond mere collection of Traditions. McAuliffe observes that his tafsir “went far beyond mere compilation and in so doing has, according to some, jeopardized his status as simply an exponent of Tafsir al-Ma‘ūr. The very act of choosing which Ḥadīth 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 Ḥadīths” (McAuliffe 1991: 43).

Al-Tabari, like 'Abd Allah ibn 'Abbas, has extensively used Ḥadīth as the basis of his Qur'anic exegesis. However he exceeded Ibn 'Abbas in the scope of his collection and the degree of his critical analysis of the Ḥadīth. The editors of his tafsir have numbered the Ḥadīth and completed the editing to Surah Ibrahim (Qur‘ān 14:25). The number of Ḥadīth to that stage amounted to 20,787 (McAuliffe 1991: 42). Heribert Horst made a detailed study of isnāds in the tafsir of Al-Tabari 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 'Abbas and his students Mujahid and Al-Dahhāk. Horst surmises that Al-Tabari 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 tafsir. 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 tafsir of Muhammad b. Jarir is lucid, it is lucid from the beginning to the end. I know no person on the face of the earth more knowledgeable than Muhammad b. Jarir.” Another famous scholar Abū Ḥāmid Al-Isfara‘īnī stated: “If a person had to travel to China so as to acquire the book of tafsir of Muhammad b. Jarir, that would not be too far” (Al-ḏahābī 1985: 210 and McAuliffe 1991: 42). Al-Suyūṭī is reported to say “Al-Tabari’s book is the most splendid of the tafsir 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-ḏahābī 1985: 210).

Muhammad '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'anic words. A noticeable difference in the means of ascertaining meaning is Al-Tabari's utilization of Arabic grammar. Most important are indeed Al-Tabari'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-Tabari's tafsir is that he rejected much of the useless details which filled the atmosphere of his day.” (Sid 1975: 268-269)

Al-Tabari's tafsir 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'anic exegesis. Al-Tabari 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'an. This diversity does not only occur between authorities, but also between Traditions from the same authority. While presenting all the available material on tafsir to his era, Al-Tabari added other dimensions to the tafsir 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-Tabari's meticulous reproduction of the isnad material he collected through his journeys. He notes:

"Tabari seeks to cite the material of the standard authorities as fully as possible for every verse or verse segment of the Qur'an and notes also even insignificant variants. He meticulously reproduces the exact chain of authorities (isnad) 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 'Abbas.” (Gatje 1976: 34)

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

"Tabari also deals with the different variants, although he treats these in a special monograph, which unfortunately has not survived. To illustrate the text, Tabari provides simplifying paraphrases and lexical references including numerous poems. There are also grammatical discussions that refer back to matters of Basran and Kufan linguistics. Together with the compilation of the more or less dissimilar of older exegesis, Tabari often gives his own judgement on the validity or probability of an interpretation.” (Gatje 1976: 34)
The *tafsîr* of Al-Tabari 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-Tabari’s *tafsîr* serves as a major source and authority for scholars of Qur’ânic exegesis. Muhammad Al-Sabbâgh, a contemporary Muslim historian, surmises his opinion on the *tafsîr*:

“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 Hadîth reports and traditions (al-riwayat wa al-athar al-hadîthiyah).”

(McAuliffe 1991: 42-43)

### 4.2.3. BIOGRAPHY OF IBN KAФîR

During the eighth century of Muslim history, the writing of Qur’ânic exegesis was considered a respectful and conventional career for Muslim scholars. Among the prominent scholars of Qur’ânic exegesis was Abu '1 Fida’ Ismâ’il ibn ‘Umar Ibn Kaфîr. His name is also presented as Abû '1 Fida’, ‘Imâd al-Dîn Ismâ’il ibn ‘Umar Ibn Kaфîr Al-Qurashî Al-Basrî (origin of birth) Dimashqî (attributed to his learning, training and later residence) (Al-Mubarakpuri 2000: 21).

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

In Damascus, he studied under several prominent scholars. He studied Fiqh (Islamic Jurisprudence) with Burhân al-Dîn, Ibrâhîm bin ‘Abd Al-Rahmân al-Fizârî, known as Ibn Al-Firkah (d.729/1329). He learnt Hadîth from ‘Isâ bin Al-Mu’tîm, Ahmad ibn Abû Fâlib (Ibn Al-Sahnah, d.730/1330), Ibn Al-Hajar (d.730/1330), the famous narrator of Hadîth in Šâm, Bahâ’ al-Dîn Al-Qâsim bin Muâazzâr bin ‘Asâkir (d.723/1323), Ibn Al-Širâzî, Ishaq bin Yahya Al-‘Âmûdî (known as ‘Afi’ al-Dîn, the Zahirîyyah) (d.725/1325) and Muhammad bin Zarrâd. Ibn Kaфîr studied and remained with Jamâl al-Dîn, Yusûf bin Al-Zakî Al-Mizzî (d.724/1324) and even married his daughter. He also studied under the famous scholar, Taqî al-Dîn Ahmad bin ‘Abd Al-HaFîm ibn ‘Abd Al-Salam ibn Taymiyyah (d.728/1328). He also learnt with ‘Imâm Hâfîz and historian Şams al-Dîn, Muhammad ibn Ahmad ibn ‘Ufîmân ibn Qaymaz Al-Sahnâbî (d.748/1348). Others included Abû Mûsâ Al-Qara‘afî, Abu ‘l-Path Al-Dâbbusî, ‘Alî bin ‘Umar Al-Suwâni and many learned scholars of Egypt, who all granted him the ijâzah (permission to transmit knowledge) (Al-Mubarakpuri 2000: 21).

Ibn Kaфîr in 748/1348 became a tutor of Hadîth at the mosque of Umm al-Sâlih in Damascus. After a short period there he was a professor at the famous Ašrafîyyah. He was well known amongst the juriconsult (faqîh) of Al-Šafî’iyah and contributed to the chronicle of that legal school, with the *Tabaqat Al-Šafî’iyah*. He was recognised
as an authority in the legal field, although he was unable to complete a large work on ahkām (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 Kaḍīr, a Ṣafī’ī, was a student and close associate of a Hanbali, 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 Hadīq and Kālām (theology) from a tutor of another legal school. Therefore it was not surprising to find Ibn Kaḍīr following in law, an advocate of the Aṣ’ārī but being an adherent to Hanbalite traditionalism and orthodoxy (Smith 1975: 129).

Ibn Kaḍīr 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-Fītān about the Signs of Qiyāmah (Resurrection).

In the field of Qur’ānic exegesis, he wrote the work known as Al-Qur’ān al-‘Azīm, which has been categorised as Al-Tafsīr al-Maṣīrūr. It will be discussed in greater detail below.

Other books by Ibn Kaḍīr are mentioned below:

Ibn Kaḍīr compiled Al-Tamīm fi Ma’rifat al-Φīqāt wa al-Du’ā’t wa l-Majāhil from the works of two teachers, Al-Mizzī and Al-ṣahābi, Al-Kamāl and Mizān al-‘īdāl respectively. He contributed to the field of Al-Jarḥ wa l-‘Ta’ālīl.

He compiled the work Al-Hadi wa l-Sunān fi Ahādīth Al-Masāniḍ wa l-Sunān, known as Jāmī al-Masāniḍ. Ibn Kaḍīr divided this book into different aspects of Islamic legal jurisprudence. He collected Hadīq of Ahmad ibn Hanbal, Al-Bazzār, Abū Ya’la, Al-Mawsīlī, Ibn Abī, Saybah, the Sahīḥs of Al-Bukhārī, Muslim, the Sunāns of Abū Dāwūd, Al-Tirmidhī, Al-Nīsā’ī and Ibn Mājah.

He compiled references for the Hadīq of Adillat Al-Tanbih, based on the Ṣafī’ī legal school.

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

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

Ibn Kaḍīr condensed Al-Bayhaqi’s Al-Maṣākal. Many of the books were not printed.

He abridged the work on Ulūm Al- Hadīq of Abū ‘Amr bin Al-Ṣalāḥ, which he titled as Mukhtašar Ulūm Al-Hadīq. The Egyptian Traditionist, Saykh Ahmad Šākir wrote a commentary on this work and included in the book entitled Al-Ba’th Al-Hadīq fi Ṣarḥ Mukhtašar Ulūm Al-Hadīq.
A book on the Prophet (peace be upon him) known as Al-Sirah Al-Nabawiyah, which has also been included in the book Al-Bidayah.

Ibn KaFir undertook research on Jihad known as Al-Ijtihad fi Talabi l-Jihad.

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, Saykh Ibn Taymiyah (Smith 1975: 129 and Al-Mubarakpuri 2000: 24).

4.2.4. TAFSIR OF IBN KAФIR

The tafsir of Ibn KaФir, Al-Qur’an al’Azim, has been categorised as Al-Tafsir al-Ma’ur. ‘Abd Allah Mahmud Sihata, a contemporary scholar of Qur’anic exegesis, calls it “one of the soundest of Tafsir bi l-ma’ur if not the soundest” (cited in McAuliffe 1988: 56). It is written in a similar style to Al-Tabarî and it is almost exclusively devoted to Hadîth and narrations related from the Companions of the Prophet (peace be upon him). Ibn KaFir 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’anic exegesis. It has been printed several times and an abridged version by Muhammad ‘All Al-Sabuni has also been published. There is another abridged version of Tafsir Ibn KaFir into four volumes which was supervised by Saykh Safi al-Rahman Al-Mubarakpuri with the assistance of a group of scholars, it is entitled Al-Misbah Al-Munir fi Tahslb Tafsir Ibn KaFir. 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’anic hermeneutics of Al-Tabari and Ibn KaFir (1988: 46-62). In the introduction to his tafsir work, Ibn KaFir presented his hermeneutical procedure while undertaking this great task. He commences by asking the question: “What is the best approach for the Qur’anic 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’an by the Qur’an.” Ibn KaFir maintained that the Qur’anic 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’anic explanations, then the exegete can resort to the next step.

Second Step: To employ the Prophetic Sunnah to interpret the Qur’an and to elucidate it. He then presents confirmation from the Qur’an (16:44 and 16:64), for the principal application of Prophetic exegesis. He further mentions that the Sunnah was inspired (wahy) like the Qur’an, though it was not communicated (by Jibra’il) as the Qur’an itself. When both the Qur’an 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 Sahabah (companions) of the Prophet Muhammad (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), Ṭābi’un of the companions. Prominent among these Ṭābi’un is Mujāhid ibn Jabr (d.104/722), a disciple of Ibn ‘Abbās. In this case, Ibn KaFūr 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 KaFūr 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’īlyāt. He quotes a Hadīth that sanctions the use of Isrā’īlyāt but cautions the limitations on such an authority. He maintains that it is quoted for supplementary confirmation and not for total endorsement (Ibn KaFūr 1966: 6-12 and McAuliffe 1988: 46-62).

We now examine the exegesis of Ibn ‘Abbās, Al-Ṭabarī and Ibn KaFūr in relation to the first fifty 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 Surah al-Baqarah (Chapter two of the Qur'an) from the three Qur'anic exegeses. Firstly, the verse of the Holy Qur'an and its translation will be presented. Then the relevant verse and its commentary will be given from Tafsir Ibn 'Abbas (text and translation in English), followed by narrations on the authority of Ibn 'Abbās in the Tafsīrs of Al-Ṭabarī and Ibn Ka'būr (isnād, text and translation). Thereafter an analysis of the Qur'anic 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 Ka'būr. 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 Ka'būr. 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'anic 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

TRANSLATION

Alif, Lām, Mim

Tafsir Ibn 'Abbās

يقول ألف الله لام جبريل ميم محمد. يقال ألف الآوئ لام لطفي ميم ملكه. و يقال ألف ابتداء اسمه الله لام ابتداء اسمه لطيف ميم اسمه مجيد. يقال ان الله أعلم. و يقال قسم أقسم به.
TRANSLATION

He says: Alif (is for) Allah; Lām = Jibril; Mīm = Muhammad. 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 Mīm = 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-ṬABARĪ

(1) CHAIN OF NARRATORS

Muḥammad ibn al-Muḥanna ⇒ `Abd Al-Raḥmān ibn Mahdī ⇒ Ṣu'bah ⇒ Al-Suddī ⇒ Ibn 'Abbās

TEXT

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

TRANSLATION

Al-Suddī (was asked) about “Hā Mīm”, “Tā Sin Mīm” and “Alif Lām Mīm”. He narrates that Ibn `Abbās said: “They are the greatest names of Allah.” (Al-Ṭabarī 1968: 1/87 and Cooper 1987: 83)

(2) CHAIN OF NARRATORS

Yahyā ibn 'Ufman ibn Śāliḥ Al-Sahmi ⇒ `Abd Allah ibn Śāliḥ ⇒ Mu'āwiyyah ibn Śāliḥ ⇒ `Ali ibn Abī Ṭalḥah ⇒ Ibn `Abbās

TEXT

هو قسم أقسم الله به وهو من اسمه اللطيف.

TRANSLATION

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

(3) CHAIN OF NARRATORS

Abū Kurayb ⇒ Waki' ⇒ Sufyān ibn Șarīk ⇒ Ibn Abī Șarīk ⇒ 'Atā' ibn Al-Sā'īb ⇒ Abī 'I- Duha ⇒ Ibn `Abbās

TEXT

إنا الله 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 Biṣr => Sa'īd ibn Jubayr => Ibn `Abbās

TEXT

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

TRANSLATION

“Alif Lām Mīm”, “Hā Mīm” and “Nūn” are acronyms. (Al-Ṭabarī 1968: 1/88 and Cooper 87: 84)

IBN KAΦİR

(1) CHAIN OF NARRATORS

Salīm ibn ʿAbd Allah => Ismāʿīl ibn ʿAbd Al-Rahmān Al-Suddī Al-Kabīr => Šu'bah => Al-Suddī => Ibn `Abbās

TEXT

بلغني أن ابن عباس قال: البلد الله 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 KaΦİR n.d.: 1/35)

(2) CHAIN OF NARRATORS

Abī Șāliḥ => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Masʿūd => a group of companions of the Prophet (peace be upon him).

TEXT

أمّ - قال: أما الم فيح حروف اشتقحت من حروف هجراء أسماء الله تعالى.

TRANSLATION

“Alif Lām Mīm” (means) - “Alif Lām Mīm” are letters of the alphabet beginning the names of Allah. (Ibn KaΦİR n.d.: 1/35)

(3) CHAIN OF NARRATORS

Muḥammad Ibn Ishaq ibn Yasār (author of military campaigns) => Al-Kalbī => Abū Șāliḥ => Ibn 'Abbās => Jābir ibn `Abd Allah
Abū Yasir ibn Akhṭāb 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 Huyay ibn Akhṭāb, among (the) Jewish people and said: “Do you know, By Allah, I certainly heard Muhammad (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 Huyay ibn Akhṭāb walked with a group of Jews to the Messenger ((peace be upon him). They said: “Oh Muhammad, 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: “ʿAlīf is one, ʿLām is thirty and ʿMīm 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 Muhammad (peace be upon him): “Is there anything besides this?” He replied: “Yes.” He said: “What are they?” He replied: “ʿAlīf ʿLām ʿMīm ʿṢād.” He said: “This is more significant and longer; ʿAlīf is one, ʿLām is thirty, the ʿMīm is forty and the ʿṢād is ninety, so this is a hundred and thirty one years (NB should be 161 years). Is there anything besides this with you, Oh Muhammad?” He replied: “Yes.” He said: “What is that?” He replied: “ʿAlīf ʿLām ʿRā.” He said: “This is more significant and longer; ʿAlīf is one, ʿLām is thirty and the ʿRā is two hundred, so this is two hundred and thirty one years. Is there anything more than this with you, Oh Muhammad?” He replied: “Yes.” He said: “What are they?” He replied: “ʿAlīf ʿLām ʿMīm ʿRā.” He said: “This is more significant and longer; ʿAlīf is one, ʿLām is thirty, ʿMīm is forty and the ʿRā is two hundred, so this is two hundred and seventy one years.” Then he said: “Oh Muhammad, your affairs are obscure to us, so much so that we do not know if you are given little or plenty.” Then Abū ʿYāsir 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 Muhammad (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 Kāfūr n.d. : 1/37)

ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn ‘Abbās by Muhammad ibn Al-Muʿtannā, on the authority of Al-Suddī. The same narration quoted by Ibn Kāfūr has a different isnād via Salīm ibn ʿAbd Allah from Al-Suddī.

The next narration in Al-Ṭabarī has an isnād by ʿAlī ibn ʿAbd Allah, Abī ʿI- Duha and Saʿīd ibn Jubayr. Ibn Kāfūr mentions that Al-Suddī has written this in his tradition on the authority of Ibn ʿAbbās, Ibn Masʿūd and other Sahābah. He has another tradition on the authority of Al-Kalbī by Muhammad ibn Isḥāq. Ibn Kāfūr 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 Kāfūr mention that ʿAlīf ʿLām ʿMīm is one of the greatest names of Allah, an oath by His Name and an acronym without elaborating on it. Tafsīr Ibn Kāfūr gives details of the acronym but this is not found in the other two tafsīrs. It is possible that the compiler of Ibn ʿAbbās obtained this information from another source available to him.
SUARAH 2:2

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

TAFSIR IBN `ABBĀS

This is the Book, i.e. this Book which Muhammad (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 Muhammad (peace be upon him) and his qualities. (A guidance for the Allah-Conscious) i.e. the Qur’an 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 Muhammad (peace be upon him).’ (Ibn Abbās n.d. 3)

AL- TABARĪ

(1) CHAIN OF NARRATORS

Al-Qāsim ibn Al-Hasan => Al-Ḥusayn ibn Dāwūd => Hajjāj => Ibn Jurayj => Ibn `Abbās

TEXT

(ذَلِكَ الْكِتَابُ لَا رَبٌّ فِيهِ طَهِيرٌ لِلمُتَّقِينَ)

TRANSLATION
(This is the Book) This is the Book (Al-Tabari 1968: 1/96)

(2) CHAIN OF NARRATORS

Muhammad ibn Humayd => Salmah ibn al-Fadl => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Phābit => 'Ikrimah => Sa'īd ibn Jubayr => Ibn 'Abbās

TEXT

(لاَ رُبَّ يُّفْهَ) قَالُوا: لا شَكُ فِيهِ

TRANSLATION

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

(3) CHAIN OF NARRATORS

Al-Qāsim ibn Al-Hasan => Al-Husayn ibn Dāwūd => Ḥajjāj => Ibn Jurayj => Ibn 'Abbās

TEXT

(لاَ رُبَّ يُّفْهَ) قَالُوا: لا شَكُ فِيهِ

TRANSLATION

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

(4) CHAIN OF NARRATORS

Muhammad ibn Humayd => Salmah ibn al-Fadl => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Phābit => 'Ikrimah => Sa'īd ibn Jubayr => Ibn 'Abbās

TEXT

(الصَّدِّيقُونَ) أَيَّ الْذِينَ يُذَلِّلُونَ مِنَ اللَّهِ عَزْ وَجَلَّ عَقَوْبَةَهُ فِي تُرْكِهِمَا يَعْقِرُونَ مِنَ الْخَيْرِ وَيُرِجُونَ رَحْمَتَ اللَّهِ بِالْجَعْلِ ّمَا جَاءَهُمْ

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-Tabari 1968: 1/99 and Cooper 1987: 93)
(5) **CHAIN OF NARRATORS**

Mūsā ibn Hārun ⇒ 'Amr ibn Hammād ⇒ Aṣbāḥ ⇒ Al-Suddī ⇒ Abū Mālik ⇒ Abū Śālih ⇒ Ibn 'Abbās ⇒ Murrah Al-Hamdānī ⇒ Ibn Masʿūd ⇒ a group of companions of the Prophet (peace be upon him).

**TEXT**

(هنَّى للسَّتَّين) قَالَ: هُمُ الْمُؤُمُّونُ

**TRANSLATION**

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

(6) **CHAIN OF NARRATORS**

Abū Kurayb ⇒ 'Uṯmān ibn Sa‘īd ⇒ Bīṣr ibn 'Ammār ⇒ Abī Rauq ⇒ Al-Dāhhāk ⇒ Ibn 'Abbās

**TEXT**

(المُتَّقِينَ) قَالَ: الْمُؤُمُّونُ الَّذِينَ يَتَقُوُّونَ الشَّرِّكَ وَيَعْمَلُونَ بِطَاعَتِي

**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-Tabari 1968: 1/100)

**IBN KAFĪR**

(1) **CHAIN OF NARRATORS**

Al-Suddī ⇒ Abī Mālik ⇒ Abī Śālih ⇒ Ibn 'Abbās ⇒ Murrah Al-Hamdānī ⇒ Ibn Masʿūd ⇒ a group of companions of the Prophet (peace be upon him).

**TEXT**

(لا ريب فيه) لا شك فيه.

**TRANSLATION**

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

(2) **CHAIN OF NARRATORS**

Al-Suddī ⇒ Abī Mālik ⇒ Abī Śālih ⇒ Ibn 'Abbās ⇒ Murrah Al-Hamdānī ⇒ Ibn Masʿūd ⇒ a group of companions of the Prophet (peace be upon him).

**TEXT**

(هنَّى للسَّتَّينِ) نَرَى للسَّتَّينِ (هم المؤمنون).
TRANSLATION

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

(3) CHAIN OF NARRATORS
Abi Rauq => Al-Dahhāk => Ibn 'Abbās

TEXT
(هُذى لِسَتْنِيْنِ) قال: المؤمنين الذين يتلون الشرك و يعملون بطاعتي.

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 Ka'far n.d.: 1/38)

(4) CHAIN OF NARRATORS
Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Fāḥīt => 'Ikrimah => Sa'īd ibn Jubayr => Ibn 'Abbās

TEXT
(هُذى لِسَتْنِيْنِ) قال: الذين يُخْذِرون من اللَّه عقوبته في ترك ما يعرفون من الغهل و يرجون رحمة 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 Ka'far n.d.: 1/38)

ANALYSIS
The isnād in Al-Tabari narrates from Ibn 'Abbas by Al-Qāsim ibn Al-Hasan on the authority of Ibn Jurayj, Muhammad ibn Humayd on the authority of Sa'īd ibn Jubayr; Mūsā ibn Hārun on the authority Abū Šālih and others and Abū Kurayb on the authority of Al-Dahhāk. The same narrations quoted by Ibn Ka'far mention that al-Suddī has quoted this tradition on the authority of Ibn 'Abbas, Ibn María and others Sahābah; then on the authority from Al-Dahhāk by Abū Rauq. Ibn Ka'far seems to have taken this directly and omitted three persons from the isnād.

The Tafsīr Ibn 'Abbās has a lengthier explanation than both Al-Tabari and Ibn Ka'far. 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 إِنْبَيْضَ فِهِ ٖ. This
method of substitution of one word/phrase by another is used here by Ibn 'Abbās, Al-Al-Tabarī and Ibn Ka'dūr.

Tafāl Ibn 'Abbās utilises the word yuqalu which indicates the beginning of an interpretation in the passive form and also uses a connective ya'ni which is followed by a description (Nā'ī / Sīfār). Then a non-connective is used with a ‘paraphrase’ or an ‘apposition’. The same application may be observed in the explanations by Al-Tabarī and Ibn Ka'dūr. All of them gloss the word as , and give the description (Sīfār).

SURAH 2:3

TRANSLATION

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

TAFSĪR IBN 'ABBĀS

( ) 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-Siddīq and his companions. (Ibn ‘Abbās n.d.: 3)
AL- TABARĪ

1) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd Al-Rāzī => Salmah ibn al-Fadl => Muḥammad ibn Ishāq =>
Muḥammad ibn Ābī Muḥammad, servant of Zayd ibn Ẓābit => Saʿīd ibn Jubayr =>
Ibn ʿAbbās

TEXT

(Those who believe)

TRANSLATION

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

(2) CHAIN OF NARRATORS

Yahyā ibn ʿUṣman ibn Ẓāliḥ Al-Saḥmī => Abū Ẓāliḥ => Muʿāwiyah ibn Ẓāliḥ =>
ʿAlī ibn Ābī Ṭālahah => Ibn ʿAbbās

TEXT

(They believe)

TRANSLATION

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

(3) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd Al-Rāzī => Salmah ibn al-Fadl => Muḥammad ibn Ishāq =>
Muḥammad ibn Ābī Muḥammad, servant of Zayd ibn Ẓābit => Saʿīd ibn Jubayr =>
Ibn ʿAbbās

TEXT

(In the Unseen)

TRANSLATION

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

(4) CHAIN OF NARRATORS

Mūsā ibn Ḥārun => ʿAmr ibn Ḥammād => Asbāṭ => Al-Suddī => Ābū Mālik => Ābū
Ṣāliḥ => Ibn ʿAbbās => Murrah Al-Hamdānī => Ibn Masʿūd => a group of
companions of the Prophet (peace be upon him).
(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'an, on the basis of a scripture or knowledge they possessed. (Al-Farâbî 1968: 1/101 and Cooper 1987: 95)

(5) CHAIN OF NARRATORS
Mūsā ibn Hārun => `Amr ibn Hammād => Asbāt => Al-Suddī => Abū Mālik => Abū Sāliḥ => Ibn `Abbas => Murrah Al-Hamdānī => Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)

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 Qurʾān, 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-Farâbī 1968: 1/102)

(6) CHAIN OF NARRATORS
Muhammad ibn Humayd => Salmah ibn al-Fadl => Muhammad ibn Ishaq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qābit => `Ikrimah => Saʿīd ibn Jubayr => Ibn `Abbās
(And establish prayer) means ‘those who perform prayers with their precepts.’ (Al-Tabari 1968: 1/104)

(7) CHAIN OF NARRATORS
Abū Kurayb => 'Urfān ibn Sa'id => Bišr ibn 'Ammār => Abī Rauq => Al-Dāhhāk => Ibn 'Aaddresses

(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 (Iqbal) to it.’ (Al-Tabari 1968: 1/104)

(8) CHAIN OF NARRATORS
Ibn Humayd => Salmah => Muhammad ibn Išāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Fābit => ʿIkrimah => Sa'id ibn Jubayr => Ibn ʿAaddresses

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

(9) CHAIN OF NARRATORS
Al-MuFannā => 'Abd Allah ibn ʿĀlih => Mu'swwiyah => 'Āli ibn Abī Talhah => Ibn ʿAaddresses

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

(10) CHAIN OF NARRATORS
Mūsā ibn Hārun ⇒ 'Amr ibn Hammād ⇒ Asbāṭ ⇒ Al-Suddī ⇒ Abū Mālik ⇒ Abū Ṣāliḥ ⇒ Ibn 'Abbās ⇒ Murrah Al-Ḥamdānī ⇒ Ibn Masʿūd ⇒ a group of companions of the Prophet (peace be upon him)

TEXT
(وَمَا رَزَقْتُهُمْ مِنْ ذَلِكَ یَنْتَفَعُونَ) هِیَ نُقْطَةُ الرَّجُل عَلی اَهْلِهِ، وَهَذَا قَبْلَ أَنْ تَنْزَلَ الرَّكَةَ.

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-Tabari 1968: 1/104-105 and Cooper 1987: 99)

IBN KAFTER

(1) CHAIN OF NARRATORS
'Alī ibn Abī Taḥlah and others ⇒ Ibn 'Abbās

TEXT
(یَوْمَ مَا رَزَقْتُهُمْ مِنْ ذَلِکَ یَنْتَفَعُونَ)

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

(2) CHAIN OF NARRATORS
Qatadah ibn Diʿāmah ⇒ Al-Suddī ⇒ Abū Mālik ⇒ Abū Ṣāliḥ ⇒ Ibn ' Abbās ⇒ Murrah Al-Ḥamdānī ⇒ Ibn Masʿūd ⇒ a group of companions of the Prophet (peace be upon him)

TEXT
(اَمَّا الْعَلِيِّ ۛ فَمَا غَلَبَ عَنِ الْعَبَّاد مِنْ أَمْرِ الْجَنَّةِ وَأَمْرِ النَّارِ) وَمَا ذَكَرْ فِی الْقُرْآنِ

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 Qurʾān.
(Ibn Kafter n.d.: 1/40)
(3) **CHAIN OF NARRATORS**

Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Ṣābit
=> 'Ikrimah => Sa'īd ibn Jubayr => Ibn 'Abbās

**TEXT**

(بِالْغِيبِ) قَالَ بِمَا جَاءَ مِنَ الْهَيْلِ يَعْنِي مِنَ اللَّهِ تَعَالَى.

**TRANSLATION**

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

(4) **CHAIN OF NARRATORS**

Ibn 'Abbās

**TEXT**

(وَيَقِيمُونَ الصَّلَاةَ) أي يَقِيمُونَ الصَّلَاةَ بِفَرْوْضَهَا.

**TRANSLATION**

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

(5) **CHAIN OF NARRATORS**

Al-Dahhāk => Ibn 'Abbās

**TEXT**

إِقَامَةُ الصَّلَاةِ إِنَّمَا الرَّكُوعُ وَالسَّجْدَةُ وَالْقَلْبُ وَالْخَشْوَةُ وَالْإِقْلِالُ عَلَيْهَا فِيهَا.

**TRANSLATION**

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

(6) **CHAIN OF NARRATORS**

'Aṭī ibn Abī Falīh and others => Ibn 'Abbās

**TEXT**

(وَمَا زَهَّبْنَاهُمْ يَنْفِقُونَ) قَالَ رَكَةُ أَمْوَالِهِمْ.

**TRANSLATION**

(And spend of what We have provided them) means 'The zakāh (alms) on their wealth.' (Ibn KaFūr n.d.: 1/41)
(7) CHAIN OF NARRATORS

Al-Suddî => Abî Malik => Abî Sâlih => Ibn `Abbas => Murrah => Ibn Mas'ud => a group of companions of the Prophet (peace be upon him).

TEXT

وَصَرَّعَهُمْ يُقَبِّلُونَ قَالَ نُفِّقُونَ الرَّجُلَ عَلَى أَهْلِهِ، وَهَذَا قَبْلَ أَنْ يُنْزِلَ الزَّكَاةُ

TRANSLATION

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

ANALYSIS

The isnâd in Al-Tabârî narrates from Ibn 'Abbas by Muhammad ibn Humayd Al-Râzî on the authority of Sa'id ibn Jubayr; Al-Suddî on the authority of 'Ali ibn Abî Talhâh, Mûsâ ibn Hârûn on the authority Abû Sâlih and others and Abû Kurayb on the authority of Al-Dâhhâk. The same narrations quoted by Ibn Ka'ûr have a brief isnâd going back to the authority from Ibn 'Abbas, 'Ali ibn Abî Talhâh, Qatâdâh and Al-Suddî, Ibn Mas'ud and other Sahâbah; Muhammad ibn Ishâq on the authority of Sa'id ibn Jubayr, on the authority from Dâhhâk, directly from Ibn 'Abbas.

The Tafsîr Ibn 'Abbas glosses the Qur'ânîc phrases with a zero-connective, giving a brief description (sifâh) of 'those who believe in the unseen', 'and establish prayer' and 'spend of what We have provided them'. It also gives an apposition of يُؤَمِّنُونَ as يُؤَمِّنُونَ and then an attribute (na't), specifying persons like Abû Bakr and his companions.

Both Al-Tabârî and Ibn Ka'ûr quoted the same traditions, except that the tradition from Al-Suddî is shortened. In the narration of Al-Tabârî (No.7) and Ibn Ka'ûr (No.5), the word 'completion' differs in script, as (» lc  and ^L cl; both these words are in the noun form meaning 'completeness' and 'completion' respectively. There seems to be either a deletion of (l) by Al-Tabârî or an addition of (l) by Ibn Ka'ûr, 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 يُؤَمِّنُونَ 'those who believe' as يُؤَمِّنُونَ يُؤَمِّنُونَ and يُؤَمِّنُونَ 'they give their zakâh.'

Then the word qâla was used as a 'stage direction' along with the connective ya'ni, to allude to the implication of the Qur'ânîc word in Al-Tabârî (No.3) and Ibn Ka'ûr.
(No.3). In other instances only qāla is used to describe (ṣifah) the meaning of the Qur'ānic word / words.

SURAH 2:4

(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

(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 'Abbās n.d. : 3)

AL- TABARĪ

(1) CHAIN OF NARRATORS

Ibn Humayd => Salmah => Muhammad ibn Ishaq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qābit => 'Ikrimah => Sa‘īd ibn Jubayr => Ibn 'Abbās

TEXT

(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.)
(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-Tabari 1968: 1/105 and Cooper 1987: 101)

(2) CHAIN OF NARRATORS

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

TEXT

(وَالَّذِينَ يَؤْمِنُونَ بِمَا أَنْزَلْنَاهُ إِلَيْكَ وَمَا أَنزَلْنَاهُ مِنْ قَبْلِكَ وَبِالَّذِينَ مِنْ خَرَّةٍ هُمْ يُؤْمِنُونَ) هؤلاء المتعلمون 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-Tabari 1968: 1/105 and Cooper 1987: 101)

(3) CHAIN OF NARRATORS

Muhammad ibn Humayd => Salmah => Muhammad ibn Ishaq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Ḍābit => ʿIkrimah => Saʿīd ibn Jubayr => Ibn ʿAbbās

TEXT

(وَبَالَّذِينَ خَرَّةٍ هُمْ يُؤْمِنُونَ) أَيْ بالبعث والقيامة والجنة والنار والحساب والمعتزل: أَيِّ لَ هُؤُلاء الذين يزعمون أنهم آمنوا بما كان قبلك، ويكفرون بما جاعلك 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-Tabari 1968: 1/106 and Cooper 1987: 102)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

Ibn ʿAbbās
(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. Resurrection, the Day of Judgement, Paradise, Hell, the Reckoning and the Balance. It is named "Al-Akhirah" (the Last), as it is after the worldly life. (Ibn KaFir n.d.: 1/41-42)

(2) CHAIN OF NARRATORS

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

(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-Akhirah" (the Last), as it is after the worldly life. (Ibn KaFir n.d.: 1/41-42)

ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn 'Abbās by Muhammad ibn Humayd, on the authority of Sa'īd ibn Jubayr. The same narration is quoted by Ibn KaFir directly from Ibn 'Abbās without an isnād.

The next narration in Al-Ṭabarī has an isnād by Mūsā ibn Ḥārun to Al-Suddī, and from Abū Mālik with Ibn 'Abbās, Murrah Al-Hamdānī, Ibn Mas'ūd and other companions. Ibn KaFir mentions that Al-Suddī has written this in his tradition on the authority of Ibn 'Abbās, Ibn Mas'ūd and other Sahābah. Ibn KaFir also mentions that Ibn Jarīr (Al-Ṭabarī) has preferred the narration.
The narration in both sources appear to be via Al-Suddi from Ibn ‘Abbas and it seems to refer to a tafsir written by Al-Suddi (Ibn KaFir n.d.: 42). He also mentions that Al-Tabari quoted the same text.

Ibn ‘Abbas replaced the word يُؤْفَنُون by glossing it with يَصِدِّقَون، and stated that من فِيْك 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 يُؤْفَنُون refers to Believers (in the Hereafter) from among the People of Scripture.

SURAH 2:5

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

TAFSIR IBN ‘ABBĀS

(أولئك) أهل هذه الصفة (على هدى من ربهم) على كرامته ورحمته وبيان نزول من ربهم (وأولئك هم المفلحون) الناجون من السخط والعذاب وبلاء أولئك الذين أدركوا ووجدوا ما طلبوا وخرجوا من شر ما منه هربوا ومهم أصحاب محمد صلى الله 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 Muhammad (peace be upon you). (Ibn ‘Abbās n.d.: 3)

AL- TABARĪ

(1) CHAIN OF NARRATORS

Mūṣā ibn Ḥārūn => `Amr ibn Ḥammād => Asbāt => Al-Suddī => Abū Mālik => Abū Salīḥ => Ibn ‘Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him).
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-Tabari 1968: 1/106 and Cooper 1987: 104)

(2) CHAIN OF NARRATORS

Ibn Humayd => Salmah ibn al-Fadl => Muhammad ibn Ishāq => Muhammad ibn Abī Muḥammad, servant of Zayd ibn Qābit => ʿIkrimah => Saʿīd ibn Jubayr => Ibn ʿAbbas

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-Tabari 1968: 1/107 and Cooper 1987: 104)

(3) CHAIN OF NARRATORS

Ibn Humayd => Salmah => Ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qābit => ʿIkrimah => Saʿīd ibn Jubayr => Ibn ʿAbbas

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

(1) **CHAIN OF NARRATORS**

Muhammad ibn Ishāq => Muhammad ibn Abī Muḥammad => ʿIkrimah => Saʿīd ibn Jubayr => Ibn ʿAbbās

**TEXT**

(أُلِيِّكَ عَلَى هُدَايَةٍ مِّنْ رَبِّكَ) أي على نور من ربهم، و استقاءة على ما جاءهم. (وَأُلِيِّكَ هُمُ الْمُفْلِحُونَ) أي الذين أدركوا ما طلبوا، ونجوا 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 KaΦir n.d.: 1/42-43)

(2) **CHAIN OF NARRATORS**

Al-Suddī => Abī Mālik => Abī Sālih => Ibn ʿAbbās => Murrah Al-Humdānī => Ibn Masʿūd => 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 الفريتين فقال: (أُلِيِّكَ عَلَى هُدَايَةٍ مِّنْ رَبِّكَ) (وَأُلِيِّكَ هُمُ الْمُفْلِحُونَ).

**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 KaΦir n.d.: 1/43)

**ANALYSIS**

Al-Tabarī has an isrāʾ by Mūsā ibn Ḥarun to Al-Suddī, and from Abū Mālik with Ibn ʿAbbās, Murrah Al-Humdānī, Ibn Masʿūd and other Sahābah. Ibn KaΦir mentions that Al-Suddī has written this in his tradition on the authority of Ibn ʿAbbās, Ibn Masʿūd and other Sahābah.
The isnād in Al-Ṭabarî narrates from Ibn 'Abbās by Ibn Ḥumayd, on the authority of Saʿīd ibn Jubayr. Ibn KaFihr has quoted the same narration directly from Muhammad ibn Iṣḥāq.

The Tafsīr Ibn ʿAbbās gives the (ṣifah) in the first part of the verse ‘on who is upon guidance’, as munificence, mercy and exposition revealed from the Lord, whereas Al-Ṭabarî and Ibn KaFihr differ and use a connective ‘ay’ and an apposition ‘light and perseverance’. In the second part of the verse, Tafsīr Ibn ʿAbbās gives the synonym and qualifies the word ʿalmīḥu, 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**

\[
\text{إنَّ اللَّيْنَ كَفَّارًا سَوَاءً عَلَيْهِمَا أَنْذَرْتَهُمْ إِمَّا لَمْ تَنْذِرْهُمْ فَلَا يَوْمَ يُسْنَوْنَ}
\]

**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 ʿABBĀS**

\[
\text{إِنَّ الْكَفَّارَةَ سَوَاءً عَلَى الْكَفَّارَةِ (سَوَاءً عَلَيْهِمَا) الْبَزْعَةُ (أَنْذَرْتَهُمْ) خَوْفَهُمْ بالْقُرْآنِ}
\]

\[
\text{(أَمَّمُ لَمْ تَنْذِرْهُمْ) لَمْ يَخوَفُهُمْ (لاَ يُسْنَوْنَ) لاَ يَرَبَّدُونَ أَن يُسْنِوَنَ وَيَقَالُ لَا يُؤْمِنُونَ فِي عِلْمِ الْلَّهِ.}
\]

**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’an, (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 ʿAbbās n.d. : 4)

**AL-ṬABARI**

(1) CHAIN OF NARRATORS

Muhammad ibn Ḥumayd => Salmah ibn al-Fadl => Muhammad ibn Iṣḥāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Ḍabīt => ʿIkrimah => Saʿīd ibn Jubayr => Ibn ʿAbbās
TEXT

(إن الذين كفروا) أي مما أنزل إليك من ربك، و إن قالوا إننا قد آمننا بما قد جاءنا من
قبلك. وكان ابن عباس يرى أن هذه الآية، نزلت في اليهود الذين كانوا ينهاخون المدينة
على عهد رسول الله صلى الله عليه وسلم، بعدما هم في جحودهم، فهزم صلی
الله عليه وسلم، و تكذبهم به، مع علمهم به، و معروفهم بأنه رسول الله صلى الله
عليه وسلم 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 'Abbās 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-Tabari 1968: 1/108 and Cooper 1987: 105)

(2) CHAIN OF NARRATORS

Muhammad ibn Humayd ⇒ Salmah ibn al-Fadl ⇒ Muhammad ibn Ishāq ⇒ Muhammad ibn Abī Muhammad, servant of Zayd ibn Ṭābit ⇒ 'Ikrimah ⇒ Sa'īd ibn Jubayr ⇒ Ibn 'Abbās

TEXT

أن صدر سورة البقرة إلى المائة منها نزل في رجل سماه بأعيانهم، وأنسابهم من أحبهم
اليهود، و من المناقشين 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-Tabari 1968: 1/109 and Cooper 1987: 105)

(3) CHAIN OF NARRATORS

Al-Muṭaffa ibn Ṭabālim ⇒ 'Abd Allah ibn Ṣālih ⇒ 'Alī ibn Abī Talhah ⇒ Ibn 'Abbās
(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-Tabari 1968: 1/109 and Cooper 198 : 106)

(4) CHAIN OF NARRATORS

Muhammad ibn Humayd => Salmah ibn al-Fadl => Muhammad ibn Ishäq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Fābit => `Ikrimah => Sa'id ibn Jubayr => Ibn `Abbās

(It is alike whether you warn them or you do not believe) i.e. they disbelieved in what they have of the Reminder (Sikr) 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-Tabari 1968: 1/111)
As for those who disbelieve, it is alike whether you warn them or you do not warn them, they will not believe.

This 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 Ka'b, n.d.: 1/43)

(2) Chain of Narrators

Muhammad ibn Ishâq => Muhammad ibn Abî Muhammad => 'Ikrimah => Saîd ibn Jubayr => Ibn 'Abbas

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

This is 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 (sîkr) 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 Ka'b, n.d.: 1/43)
The isnād in Al-Ṭabarî narrates from Ibn ʿAbbās by Ibn Ḥumayd, on the authority of Saʿd ibn Jubayr. Ibn Kaḍr quotes the same narration directly from Muhammad ibn Ishāq.

The next narration is reported by Al-Mu῾āwānī ibn Ibrāhīm, on the authority of ‘Ali ibn Abī Ṭalḥah. In Ibn Kaḍr the narration is quoted directly from ‘Ali ibn Abī Ṭalḥah.

In Tafsīr Ibn ʿAbbās 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 ʿAbbās. The narrations in Al-Ṭabarî and Ibn Kaḍr are identical.

The narrations in Al-Ṭabarî and Ibn Kaḍr 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**

(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-Asrāf, Huyay ibn Akhtāb and Wājid ibn Akhtāb. It is said: They are the polytheists of Makkah - ‘Utba, Saybah and Al-Walīd. (Ibn ʿAbbās n.d.: 4)
AL- TABARĪ

(1) CHAIN OF NARRATORS

Muḥammad ibn Saʿd => His father (Saʿd) => his maternal uncle, Al-Ḥusayn ibn Al-Hasan => from his grandfather => Ibn ʿAbbās

TEXT

وَخَطَّتُ اللَّهُ عَلَى قَلُوبِهِمْ وَعَلَى سَمَعَهُمْ، وَغَشَّاءَةً عَلَى ابْصَارِهِمْ.

TRANSLATION

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

(2) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Muḥammad ibn Ishāq => Muḥammad ibn Abī Muhammad, servant of Zayd ibn ʿAbīt => ʿIkrimah => Saʿīd ibn Jubayr => Ibn ʿAbbās

TEXT

وَخَطَّتُ اللَّهُ عَلَى قَلُوبِهِمْ وَعَلَى سَمَعَهُمْ، وَغَشَّاءَةً عَلَى ابْصَارِهِمْ أَيُّ جْنَبًا أَن

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-Tabari 1968: 1/115 and Cooper 1987: 112-113)

(3) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Muḥammad ibn Ishāq => Muḥammad ibn Abī Muhammad, servant of Zayd ibn ʿAbīt => ʿIkrimah => Saʿīd ibn Jubayr => Ibn ʿAbbās

TEXT

وَفِي هَمْمِهِمْ هَمُّ عَلَى مَنْ خَلَافَكَ عَذَابُ عَظِيمٍ قَالَ: فَهَيْدَأَ فِي الْأَخْبَارِ مِنَ الْيَهُودِ فِي مَدْبُوكَ

به من الحق الذي جاءك من ربك بعد معرفتهم.
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-Tabarî 1968: 1/115 and Cooper 1987: 113)

IBN KAḌĪR

(1) CHAIN OF NARRATORS

Al-Suddī ➞ Abī Mālik ➞ Abī Šālih ➞ Ibn ‘Abbās ➞ Murrah Al-Hamdānī ➞ Ibn Masʿūd ➞ a group of companions of the Prophet (peace be upon him)

TEXT

ختم الله على قلوبهم وعلى جميعهم يقول فلان يقولون ولا يسمعون يقول وجعل على ابصارهم غشاوة يقول على أعينهم نلا ي بصرون.

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 Kaṯīr n.d.: 1/44)

(2) CHAIN OF NARRATORS

Ibn Jarır ➞ Muhammad ibn Saʿd ➞ His father (Saʿd) ➞ his maternal uncle, Al-Husayn ibn Al-Hasan ➞ from his father (al-Hasan) ➞ from his grandfather ➞ Ibn ʿAbbās

TEXT

ختم الله على قلوبهم وعلى جميعهم، والغشاوة على ابصارهم.

TRANSLATION

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

ANALYSIS

Al-Tabarî has an isnād by Muhammad ibn Saʿd from the grandfather of Al-Husayn ibn Al-Hasan. The same narration in Ibn Kaṯīr is reported from Ibn Jarır (Al-Tabarî), on the authority of Ibn ʿAbbās.

The isnād in Al-Tabarî narrates from Ibn ʿAbbās by Ibn Humayd, on the authority of Saʿd ibn Jubayr.
Ibn Ka.tolist reports from Al-Suddi, on the authority of Ibn `Abbas, Ibn Mas`ud and other Sahabah.

Tafsir Ibn `Abbas uses the non-connective with the apposition طبب لله for the synonym غشاء - غطاء; then he gives its referent. This is followed by yuqalu - a ‘stage direction’, giving reference to the infidels of Makkah.

Al-Tabari paraphrases the Qur’anic words by using the connective ay and qala -stage direction - and gives the khabar about the Jews. Ibn Ka.tolist adds yaqalu - stage direction - paraphrases and explicates.

SURAH 2:8

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

TAFSIR IBN `ABBAS

(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 `Abbás n.d.: 4)

AL-TABARĪ

(1) CHAIN OF NARRATORS

Muhammad ibn Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abi Muhammad, servant of Zayd ibn Phābit => `Ikrimah => Sa`īd ibn Jubayr => Ibn `Abbās
(And among the people are some who say: “We believe in Allah and the Last Day, while they are not believers”). They are hypocrites. (A-Tabari 1968: 1/116)
TRANSITION

(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 Katūr n.d.: 1/45)

ANALYSIS

The isnād in Al-Tabari narrates from Ibn 'Abbas by Ibn Humayd, on the authority of Sa‘īd ibn Jubayr. Ibn Katūr quotes the same narration directly from Muhammad ibn Ishaq.

Al-Tabari 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 Șahābah. Ibn Katūr mentions that Al-Suddī has written this in his tradition on the authority of Ibn ‘Abbās, Ibn Mas‘ūd and other Șahābah.

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

Al-Tabari after the connective ya’ni, describes the group and refers to the persons implied by this verse. The same narration is found in Ibn Katūr. In the second narration by Al-Tabari the word ُنَفْسَهُمْ is paraphrased as ُنَفْسَهُمْ / َنَفْسَهُمْ.

SURAH 2:9

يَخْيَعُونَ اللَّهَ وَالَّذِينَ آمَنُوا جَمِيعًا وَمَن يَخْدَعُونَ إلَّا أَنْفُسَهُمْ وَمَا يَشْعَرُونَ

TRANSLATION

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

TAFSĪR IBN ‘ABBĀS

(يَخْيَعُونَ اللَّهَ) يَخْيَعُونَ اللَّهَ وَيَكَذِّبُونَهُ فِي السَّرَّ وَقَالُوا إِنَّهُمْ يَخْدَعُونَ اللَّهَ (وَالَّذِينَ آمَنُوا) أَبَا بِكَرَ وَسَائِرُ أَصْحَابِ عِبَادَةِ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمَ (وَمَا يَخْدَعُونَ) يَكَذِّبُونَ (إِلَّا أَنْفُسَهُمْ وَمَا يَشْعَرُونَ) وَمَا يُعْلَمُ أَنَّ اللَّهَ يَطْعِلُ نَبِيًا عَلَى سَرَّ ذِلِّيَةِهِمْ.
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 Muhammad (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 ‘Abbās n.d.: 4)

AL-ṬABARĪ

There were no narrations from Ibn ‘Abbās.

IBN KAḌĪR

There were no narrations from Ibn ‘Abbās.

ANALYSIS

Tafsīr Ibn ‘Abbās paraphrases and explicates the Qur’anic words, then it gives khabar of the persons referred to in this verse; and apposition of the words of یَخْذَعُونَ and وما يَعْلَمُونَ. 

Both the tafsīrs of Al-Ṭabarī and Ibn Kaḍīr have no reports from Ibn ‘Abbās.

SURAH 2:10

في قلوبهم مرض لا فرادةهم الله مرضًا ولهم عذاب أليم لا يملأوا يكدبون

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

(في قلوبهم مرض) شاك ونفاق وخلافة وظلمة (فَرَادَّهُم اللَّهُ مَرْضًا) شكا ونفاقا وخلافا وظلمة (وَلَهُم عَذَابُ أَيْمَم) وجميع في الآخرة يخلص وجعله إلى قلوبهم (بِمَا كَانُوا يَكْذِبُونَ) في السر وهم المنافقون عبد اللَّه بن أبي ووجد بن قيس ومتعب 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 - \(\text{Abd Allah ibn Ubayy, Wajd ibn Qays and Mut`ab ibn Quṣayr.} \) (Ibn `Abbās n.d. : 4)

**AL-ṬABARĪ**

(1) **CHAIN OF NARRATORS**

Muḥammad ibn Ḥumayd ➞ Salmah ➞ Muḥammad ibn Ishāq ➞ Muḥammad ibn Abī Muhammad, servant of Zayd ibn Qābit ➞ 'Ikrimah ➞ Sa`īd ibn Jubayr ➞ Ibn `Abbās

**TEXT**

في قلوبهم مرض أي شك.

**TRANSLATION**

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

(2) **CHAIN OF NARRATORS**

Bīšr ibn `Ammār ➞ Abī Rauq ➞ Al-Dahhāk ➞ Ibn `Abbās

**TEXT**

المرض: النفاق.

**TRANSLATION**

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

(3) **CHAIN OF NARRATORS**

Mūsā ibn Ḥarūn ➞ `Amr ibn Hammād ➞ Asba` ➞ Al-Suddī ➞ Abū Mūlik ➞ Abū Sāhil ➞ Ibn `Abbās ➞ Murrah Al-Hamdānī ➞ Ibn Mas`ūd ➞ a group of companions of the Prophet (peace be upon him)

**TEXT**

في قلوبهم مرض يقول في قلوبهم شك.

**TRANSLATION**

(In their hearts is a disease) means that in their hearts is doubt. (Al-Tabari 1968: 1/121)
(4) CHAIN OF NARRATORS

Muhammad ibn Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Fābit => 'Ikrimah => Saʻīd ibn Jubayr => Ibn 'Abbās

TEXT

(فزَادُهُم اللهُ مَرَضَةً) شَكَّا

TRANSLATION

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

(5) CHAIN OF NARRATORS

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

TEXT

(فزَادُهُم اللهُ مَرَضَةً) فَزَادُهُم اللهُ رَيْه و شَكَّا

TRANSLATION

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

IBN KAFĪR

(1) CHAIN OF NARRATORS

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

TEXT

(في قلُوبهم مَرَضَةٌ) فَزَادُهُم اللهُ مَرَضَةً فَزَادُهُم اللهُ رَيْه و شَكَّا

TRANSLATION

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

(2) CHAIN OF NARRATORS

Ibn Ishāq => Muhammad ibn Abī Muhammad => 'Ikrimah => Saʻīd ibn Jubayr => Ibn 'Abbās
TEXT

(In their hearts is a disease) means ‘doubt.’ (Ibn Kaḍīr n.d.: 1/46)

ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn `Abbās by Muhammad ibn Humayd, on the authority of Sa`īd ibn Jubayr. Ibn Kaḍīr quotes the same narration directly from Muhammad ibn Ishāq.

The next isnād in Al-Ṭabarī is from Ibn `Abbās by Bīr ibn 'Ammār, on the authority of Al-Ḍabhāk. Ibn Kaḍīr does not quote the narration.

Al-Ṭabarī has an isnād by Mūsā ibn Ḥārūn to Al-Suddī, and from Abū Malik with Ibn `Abbās, Murrah ibn Hamdānī, Ibn Mas'ūd and other companions. Ibn Kaḍīr mentions that Al-Suddī has written this in his tradition on the authority of Ibn `Abbās, Ibn Mas'ūd and other Sahābah.

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 which give the implied meaning.

Al-Ṭabarī adds the connective qāla/yaqūlu and paraphrases the meaning of as which.

SURAH 2:11

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

TAFSĪR IBN `ABBĀS

(وَإِذا قُلُبَ لَهُمْ لاَ نُفَسِّدُوا فِي الْأَرْضِ) يَعِني الْيَهُودِ (لاَ نُفَسِّدُوا فِي الْأَرْضِ) بِتَعوِيضِ النَّاسِ عَنْ دِينِ مُحَمَّدٍ صَلِّي اللَّهُ عَلَيْهِ وَسَلَّمَ (قَالَوْاْ إِنَّا نَجْحَنِ مُصِلِّبُونَ) هَا بِالطَّاعَةِ .
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 Muhammad (peace be upon him). (They say: ‘We are indeed reformers’) by compliance to it. (Ibn ‘Abbas n.d.: 3)

AL-ṬABARĪ

(1) CHAIN OF NARRATORS

Mūsā ibn Ḥarūn => ʿAmr ibn Hammad => Asbāt => Al-Suddī => Abū Mālik => Abū Sāliḥ => Ibn ʿAbbās => Murrah Al-Hamdānī => Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)

TEXT

وَإِذَا قُبِلَ أَمْهُمْ لَا تَفْسِدُوا فِي الْأَرْضِ، قَالُوا: إِنَّا نَحْنُ مُصَلِّحُوْنَ هُمُ الْمُنافِقُونَ، أَمَّا لَا تَفْسِدُوا فِي الْأَرْضِ، فَإِنَّ الْفَسَادُ هُوَ الْكَفْرُ وَالْعَمْلُ بِالْعَصْبَةِ.

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-Ṭabarī 1968: 1/125 and Cooper 1987: 124)

(2) CHAIN OF NARRATORS

Muḥammad ibn Ḥumayd => Salmah ibn al-Fadl => Muḥammad ibn ʿIshāq => Muḥammad ibn Abī Muḥammad, servant of Zayd ibn ʿAbīt => Ḥākimah / Saʿīd ibn Jubayr => Ibn ʿAbbās

TEXT

قَالُوا: إِنَّا نَحْنُ مُصَلِّحُوْنَ) أَيْ قَالُوا: إِنَّا نَرِيد الإِسْلَاحَ بَيْنَ الْبَعْثِينَ مِنَ الْمُؤْمِنِينَ وَأَهْلِ الْكِتَابِ.

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-Ṭabarī 1968: 1/126)
IBN KA'FIR

(1) CHAIN OF NARRATORS

Al-Suddi => Abû Malik => Abî Sâlih => Ibn 'Abbâs => Murrah Al-Hamdânî => Ibn Mas'ûd => a group of companions of the Prophet (peace be upon him)

TEXT

وَإِذَا قَالُوْاَ: لَا تَفْسِدُوا فِي الْأَرْضِ، قَالُوْاَ: إِنِّي أَنَا نَحْنُ مُصْلِحُونَ، هُمُ المنافقون، أَمَّا لا تَفْسِدُوا فِي الْأَرْضِ فَإِنَّ الْفَسَادِ هُمُ الْكَثِيرُ وَالْعَمَلُ بِالْخَصِيبَةِ.

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 Ka'fîr n.d.: 1/47)

(2) CHAIN OF NARRATORS

Al-Suddi => Abî Malik => Abî Sâlih => Ibn 'Abbâs => Murrah Al-Hamdânî => Ibn Mas'ûd => a group of companions of the Prophet (peace be upon him)

TEXT

وَإِذَا قَالُوْاَ: لَا تَفْسِدُوا فِي الْأَرْضِ، قَالُوْاَ: إِنِّي أَنَا نَحْنُ مُصْلِحُونَ، أَيْ إِنَّمَا نَرِيدِ الاِحْسَانَ بَيْنَ الْفَرِيقَيْنِ مِنَ الْمُؤْمِنِينَ وَأَهْلِ الْكِتَابِ.

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 Ka'fîr n.d.: 1/48)

ANALYSIS

Al-Tabârî has an isnâd by Mūsâ ibn Hârûn to Al-Suddî, and from Abû Malik with Ibn 'Abbâs, Murrah ibn Al-Hamdânî, Ibn Mas'ûd and other companions. Ibn Ka'fîr mentions that Al-Suddî wrote this tradition on the authority of Ibn 'Abbâs, Ibn Mas'ûd and other companions.
The isnād in Al-Tabari narrates from Ibn 'Abbas by Muhammad ibn Humayd, on the authority of 'Ikrimah / Sa'id ibn Jubayr. The same narration is quoted by Ibn Kafir directly from Muhammad ibn Ishaq.

Tafsir Ibn 'Abbas adds the connective ya'ni indicating the referent, viz., the Jews. Then it clarifies the word tusidu by describing their activity. It also gives an apposition asصلحون بالطاعة 'by compliance'.

Al-Tabari and Ibn Kafir both quote the same narration, paraphrasing and giving the persons implied as 'hypocrites'. Then Ibn 'Abbas glosses the word الكفر الفسوق والعمل بالعصبة 'disbelief and acts of disobedience'. In the next narration both Tafsirs add the connective ay and qalu followed by the 'stage direction' indicating the two groups referred to.

**SURAH 2:12**

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

**TAFSIR IBN `ABBĀS**

(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- TABARI**

There were no narrations from Ibn 'Abbās.

**IBN KAΦΙR**

There were no narrations from Ibn 'Abbās.
ANALYSIS

Tafsir Ibn 'Abbas paraphrases and explicates the Qur'anic words, and then giving the khabar of the referents in this verse.

There are no narrations from Al-Tabari and Ibn Ka'far.

SURAH 2:13

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).

TAFSIR IBN 'ABBĀS

(And when it is said to them) i.e. to the Jews, (believe) in Muhammad (upon whom be peace and salutations) and the Qur'an, (as the people believed) like 'Abd Allah ibn Salam and his companions, (they say: “Shall we believe”') in Muhammad (upon whom be peace and salutations) and the Qur'an, (“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- TABARĪ

(1) CHAIN OF NARRATORS

Abū Kurayb ⇒ 'Uṯmān ibn Sa'īd ⇒ Bishr ibn 'Ammār ⇒ Abī Rauq ⇒ Al-Dahhāk ⇒ Ibn 'Abbās
(And when it is said to them: “Believe as the people believe”): When it is said to them: “Believe as the companions of Muhammad 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-Tabari 1968: 1/127–128 and Cooper 1987: 128)

(2) CHAIN OF NARRATORS
Mūsā ibn Hārūn => 'Amr ibn Hammād => Asbāt => Al-Suddi => Abū Mālik => Abū Šālīh => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

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

(3) CHAIN OF NARRATORS
Abū Kurayb => 'Ufīmān ibn Sa'īd => Biṣr ibn 'Ammār => Abī Raq → Al-Dahhāk
=> Ibn 'Abbās

مَعْنَا أَنْ وَاللَّهُ عَلَيْهِ وَسَلَّمَ يَخْلُقُ مِنْ شَيْءٍ مِّنْهُمْ قَلْبَهُمْ عَلَى مُنْطُقَةٍ يَلْهَبُهُمْ بِهِ.}

(They say: “Shall we believe as the fools believe?”) implying the Companions of the Prophet (peace be upon him). (Al-Tabari 1968: 1/128)
TRANSLATION

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

(4) CHAIN OF NARRATORS

Abū Kurayb => 'Uṯmān ibn Saʿīd => Bišr ibn 'Amār => Abī Rauq => Al-Dahhāk => Ibn 'Abbās

TEXT

(اذْ اِنَّهُمْ هُمُ السَّفُهَةُ) يَقُولُ الْجِهَالُ (وَ لَكُنْ لَا يَعْلَمُونَ) يَقُولُونَ: وَ لَكُنْ لَا يَعْلَمُونَ.

TRANSLATION

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

IBN KĀFĪR

(1) CHAIN OF NARRATORS

Al-Suddī (in the exegesis with his isnād) => Ibn 'Abbās => Murrah Al-Handānī => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(قَالُوا آنَّوْمَنْ كَمَا آنَّ السَّفُهَةَ) يَعْنَونَ: لَعِنُّهُمْ اللَّهُ - أَصْحَابٌ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ رَضِيَ اللَّهُ عَنْهُمْ.

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 KaFīr n.d.: 1/48)

ANALYSIS

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

There are no narrations from Al-Tabarī and Ibn KaFīr.
SURAH 2:14

وَإِذَا لَقَوْا الْمُنَبِّئِينَ آمَنُوا قَالُوا أَمَّنَّاهُ وَإِذَا خَلَوْا إِلَى شَيَاتِنِهِمْ لَا قَالُوا إِنَّمَا تَحَقَّ نَسْتَهْزِئُونَ

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.”

TAFSIR IBN ‘ABBĀS

(وَإِذَا لَقَوْا) يعني المناققين (الْمُنَبِّئِينَ آمَنُوا) يعني أبا يك و أصحابة (قَالُوا آمَنُوا) في السر و صدقنا بما لنا كما آمنتم له في السر و سلقتبه (وَإِذَا خَلَوْا) رجعنا (إِلَى شَيَاتِنِهِمْ) كهبتهم و روؤسائهم و هم خسة نفر كعب بن الأشر بالدميная وأبو بريدة الأسلمي في بني أسفل و ابن السوداء بالشام و عبد الدار في جهينة و عوف بن عامر في بني عامر (قَالُوا) لرؤساءهم (إِنَّمَا تَحَقَّ نَسْتَهْزِئُونَ) على دينكم في السر (إِنَّمَا تَحَقَّ نَسْتَهْزِئُونَ) محمد عليه الصلاة و السلام و أصحابه بلا إله إلا الله.

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-'Asraf in Madinah, Abū Bardah al-Aslamī of the Banī Aslam, Ibn Sawdā' of Syria, 'Abd al-Dār in Juhaynah and 'Awn ibn 'Amir of Banī 'Amir] (they say) to their leaders, (Surely we are with you) upon your religion (in) secretly. (We were only mocking) at Muhammad (upon whom be peace and salutations) and his companions with (the kalimah) “There is no deity but Allah.” (Ibn 'Abbās n.d.: 4)

AL-ṬABARĪ

(1) CHAIN OF NARRATORS

Muhammad ibn Al-ʿĀlî' => 'Uṯmān ibn Saʿīd => Bīšr ibn 'Ammār => Abī Rauq => Al-Ḍahhāk => Ibn 'Abbās
(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-Tabari 1968: 1/129)

(2) CHAIN OF NARRATORS

Ibn Humayd ⇒ Salmah ibn al-Fadl ⇒ Muhammad ibn Ishāq ⇒ Muhammad ibn Abī Muhammad, servant of Zayd ibn Dābit ⇒ Ikrīmah / Saʿīd ibn Jubayr ⇒ Ibn ʿAbbās

(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-Tabari 1968: 1/129)

(3) CHAIN OF NARRATORS

Mūsā ibn Hānūn ⇒ Amr ibn Hammād ⇒ Asbāt ⇒ Al-Suddī ⇒ Abū Mālik ⇒ Abū Sāliḥ ⇒ Ibn ʿAbbās ⇒ Murrah Al-Ḥamdān ⇒ Ibn Maṣūd ⇒ a group of companions of the Prophet (peace be upon him)
(And when they are alone with their evil companions), who are their leaders in 
disbelief. (Al-Tabari 1968: 1/130)

(4) CHAIN OF NARRATORS

Muhammad ibn Al-'Alā'i' => `Ufīmān ibn Sa'[d => Bī'sr ibn `Ammār => Abī Rauq => Al-Dahhak => Ibn 'Abbās

(They say: “Surely, we were only mocking”) i.e. mocking the companions of the 
Prophet (peace be upon him). (Al-Tabari 1968: 1/130)

(5) CHAIN OF NARRATORS

Ibn Humayd => Salmah ibn Al-Fadl => Muhammad ibn Ishāq => Muhammad ibn 
Abī Muhammad, servant of Zayd ibn Qābit => 'Ikrimah / Sa'[d ibn Jubayr => Ibn 
`Abbās

(They say: “Surely, we were merely mocking”) i.e. certainly, we were only 
mocking the people and making fun of them. (Al-Tabari 1968: 1/131)
(1) CHAIN OF NARRATORS
Al-Suddî (in the exegesis with his isnad) => Abî Mâlik => Abî Šâlih => Ibn ’Abbâs => Murrah Al-Hamdanî => Ibn Mas’ûd => a group of companions of the Prophet (peace be upon him)

TEXT
(وَإِذَا خَلَوْا إِلَى صَنيعَتِهِمْ) يَعْنِى هُم رُوَسَأَهُم فِي الْكَفَّارِ

TRANSLATION
(And when they are alone with their evil companions) i.e. their leaders in disbelief. (Ibn Kâfîr n.d.: 1/48)

(2) CHAIN OF NARRATORS
Al-Dâhhâk => Ibn ’Abbâs

TEXT
وَإِذَا خَلَوْا إِلَى أَصْحَابِهِمْ وَهُمْ شِياطِينَهُمْ

TRANSLATION
And when they are alone with their companions and they are their evil-companions. (Ibn Kâfîr n.d.: 1/48)

(3) CHAIN OF NARRATORS
Muḥammad ibn Ḥumayd => Salmah => Muhammad ibn Işıq => Muhammad ibn Abî Muḥammad, servant of Zayd ibn Qâbit => ’Ikrimah / Sa’îd ibn Jubayr => Ibn ’Abbâs

TEXT
(وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ) مِنَ الْيَهُودِ الَّذِينِ يَأْمُرُونَهُم بِالْتَكْذِيبِ، وَخَلَفَ مَا جَاءَ بِهِ الرَّسُولُ صَلِى اللَّهُ عَلَيْهِ وَسَلَّمَ
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 Ka'far n.d.: 1/48)

(4) CHAIN OF NARRATORS

Al-Dahhāk => Ibn 'Abbas

TEXT

(قالوا: إنما نحن مستهزئون) ساترون بأصحاب النبي صلى الله عليه وسلم.

TRANSLATION

(They say: “Surely, we were merely mocking”) i.e. mocking the companions of the Prophet (peace be upon him). (Ibn Ka'far n.d.: 1/48)

ANALYSIS

The first isnad in Al-Tabari is from Ibn 'Abbas by Muhammad ibn Al-‘Alā', on the authority of Al-Dahhāk. This narration is quoted directly from Al-Dahhāk by Ibn Ka'far.

Al-Tabari has an isnad 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 Ka'far mentions that Al-Suddī wrote this tradition on the authority of Ibn 'Abbās, Ibn Mas‘ūd and other companions.

In the next narration, Al-Tabari from Ibn 'Abbās by Muhammad ibn Humayd, on the authority of 'Ikrimah / Sa‘īd ibn Jubayr. The same narration is quoted by Ibn Ka'far directly from Muhammad ibn Ishāq.

Tafsīr Ibn 'Abbās adds the connective ya‘īn, paraphrasing the Qur'ānic words, describing (ṣifāh), giving names of the referents. It then gives the synonym of ُهُمُمْ يُهَّنِئُهُم. The paraphrasing in this Tafsīr is different and is not found in Al-Tabari and Ibn Ka'far.

Al-Tabari in the first narration uses the connective qāla, followed by a description (ṣifāh) of the referents. He then adds a connective ay with a paraphrase. Ibn Ka'far narrates a part of the narration directly from Al-Dahhāk.

In the next narrations, Al-Tabarī uses the connective qāla - a ‘stage direction’ giving reference to the referents in the verse, followed by another connective ay and
paraphrasing. Then a synonym مُستَهَزَّؤُونَ is given for مُضْطَهِرُونَ. In the next narration, the connective اَيُّ is used with an apposition.

SURAH 2:15

الله يُستَهَزَّؤُونَ بِهِمَّ وَ يُعَمِّهِمْ فِي طَغْيَانِيْهِمْ يَعْمَهُونَ

TRANSLATION

Allah shall mock them, and shall leave them to wander blindly in their transgression.

TAFSIR IBN ‘ABBĀS

(الله يُستَهَزَّؤُونَ بِهِمَّ) في الأَحْرَةِ بِعِنْى يَفْتَحُ فِيهِمْ بابًا إِلَى الجَهَنَّ ثُمَّ يَعْلَقُ دُرُّهُمْ فيِّيْهِمْ المُؤْمِنُونَ (وَ يُمَّدُّهُمْ فِي طَغْيَانِيْهِمْ يَعْمَهُونَ) يَتَرَكُّهُمْ فِي الدَّنْيا كَفَّرَهُمْ وَ ضَلَّالِهِمْ يَعْمَهُونَ يَضْرِبُونَ عَمَهَةً لَا يَبْصُرُونَ

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-ṬABARĪ

(1) CHAIN OF NARRATORS

Abū Kurayb => 'Uṯmān ibn Sa'īd => Bišr ibn 'Ammār => Abī Rauq => Al-Dāhīhak => Ibn ‘Abbās

TEXT

آَللَّهُ يُسَتَهَزَّؤُ بِهِمْ (قَالَ: يُسَخَّرُ بِهِمْ لِلْنَّقَمَةِ مِنْهِمْ)

TRANSLATION

(Allah shall mock them) meaning ‘He ridicules them so as to take revenge from them.’ (Al-Ṭabarī 1968: 1/134)
(2) **CHAIN OF NARRATORS**

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

**TEXT**

(بَعْدُ هُمْ يَمَلَّى فَمًّ)

**TRANSLATION**

(And prolongs them) i.e. allows them to continue. (Al-Ṭabarī 1968: 1/134)

(3) **CHAIN OF NARRATORS**

Bīṣr ibn 'Ammār => Abī Rauq => Al-Dāhhāk => Ibn 'Abbās

**TEXT**

(فِي طَلَّبَانِهِمْ يَعْمَهُونَ فِي كُنْفَرِهِمْ يَتَرَدَّدُونِ)

**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 Hammād => Asbāt => Al-Suddī => Abū Mālik => Abū Sālīh => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

(فِي طَلَّبَانِهِمْ فِي كُنْفَرِهِمْ)

**TRANSLATION**

(They wander in their transgression) i.e. in their disbelief. (Al-Ṭabarī 1968: 1/136)
(5) CHAIN OF NARRATORS
Mūsà ibn Hārūn ⇒ 'Amr ibn Hāmmād ⇒ Aṣbāt ⇒ Al-Suddī ⇒ Abū Malik ⇒ Abū Sālih ⇒ Ibn 'Abbās ⇒ Murrah Al-Hamdānī ⇒ Ibn Mas'ūd ⇒ a group of companions of the Prophet (peace be upon him)

TEXT

Translation

(They wander) i.e. they sway to and fro in their disbelief. (Al-Ṭabarī 1968: 1/136)

(6) CHAIN OF NARRATORS
Al-Muhammad ibn Ibrāhim ⇒ 'Abd Allah ibn Sālih ⇒ Mu'tawiyah ⇒ 'Ali ibn Abī Talhah ⇒ Ibn 'Abbās

TEXT

Translation

(They wander) i.e. they sway to and fro. (Al-Ṭabarī 1968: 1/136)

IBN KAFĪR

(1) CHAIN OF NARRATORS
Abū Kurayb ⇒ 'Uṣmān ibn Sa'īd ⇒ Bišr ibn 'Ammār ⇒ Abī Rauq ⇒ Al-Dahhāk ⇒ Ibn 'Abbās

TEXT

Translation

(Allāh shall mock them) means 'He shall ridicule them so as to take revenge from them.' (Ibn Kafīr n.d.: 1/49)
(2) CHAIN OF NARRATORS
Al-Suddi => Abu Malik => Abü Šālih => Ibn 'Abbās => Murrah Al-Hamdamî => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(وَيَمُدُّهُمْ فِي طَغْبَانِهِمْ بَعْضَهُمْ بَعْضَهُمْ)

TRANSLATION

(And leaves them to continue wandering in their transgression): Allows them to continue. (Ibn Ka'bir n.d.: 1/49)

(3) CHAIN OF NARRATORS
Al-Dahhāk => Ibn 'Abbās

TEXT

(فِي طَغْبَانِهِمْ بَعْضَهُمْ فِي كَنِفِهِمْ بَرَدُونُ)

TRANSLATION

(They wander in their transgression): They are indecisive in their disbelief. (Ibn Ka'bir n.d.: 1/49)

ANALYSIS

The first isnād in Al-Tabarî is from Ibn 'Abbās by Abū Kurayb, on the authority of Al-Dahhāk. Ibn Ka'bir has the same isnād. The isnād by Biṣr ibn Ammār on the authority of Al-Dahhāk which is quoted directly from Al-Dahhāk.

Al-Tabarî has an isnād by Mūsā ibn Hārūn to Al-Suddi, and from Abū Malik with Ibn 'Abbās, Murrah ibn Al-Hamdamî, Ibn Mas'ūd and other companions. Ibn Ka'bir mentions that Al-Suddi wrote this tradition on the authority of Ibn 'Abbās, Ibn Mas'ūd and other companions.

The isnād in Al-Tabarî narrates from Ibn 'Abbās by Al-Muqannâ ibn Ibrāhīm, on the authority of Ali ibn Abî Talhah. The narration is not quoted by Ibn Ka'bir.

Tafsîr Ibn 'Abbās uses a non-connective, explicating and paraphrasing the Qur'ānic words. None of these paraphrases are found in Al-Tabarî and Ibn Ka'bir.

Al-Tabarî 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 — في كفرهم بدردون (فَيْ كُفَّرْتُمْ بَدرَدُونَ) مَلَأَمُ مَمَّا (تَمَّدَّدُ مَمَّا) يُتمَّدَّدُونَ (يُتمَّدُّونَ) في كفرهم (يُتمَّدُونَ).

Ibn KaFīr quotes the same narrations except for the narration giving the meaning as يتمدادون.

SURAH 2:16
أولئك الذين استروا الضلالا بَالَهُدَى فَمَا رَبَحَت تجارتهم وما كانوا مهتدين

TRANSLATION
Those are they who purchased error for right guidance, but their bargaining was profitless, and they were not rightly guided.

TAFSİR IBN 'ABBĀS
(أولئك الذين استروا الضلالا بَالَهُدَى) اختاروا الكفر على الإيمان و باعوا الهدى بالضلالة (فَمَا رَبَحَت تجارتهم) لم يربحوا في تجارتهم بل خسروا (وَمَا كَانُوا مِهْتَدِينَ) من الضلالا

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- TABARĪ

(1)  CHAIN OF NARRATORS
Muhammad ibn Humayd => Salmah ibn Al-Fadl => Muhammad ibn Ishāq => Muhammad ibn Alī Muhammad, servant of Zayd ibn Qābit => 'Ikrimah => Sa‘īd ibn Jubayr => Ibn 'Abbās
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(These are they who purchased error for guidance) i.e. disbelief in lieu of faith. (Al-Tabari 1968: 1/137)

(2) CHAIN OF NARRATORS

Mūsā ibn Hārūn => 'Amr => Aṣbāt => Al-Suddī => Abū Mālik => Abū Sālih => Ibn 'Abbās => Murrah Al-Ḥamdānī => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him).

(These are they who purchased error for guidance) meaning 'they took up misguidance and abandoned right guidance.' (Al-Tabari 1968: 1/137)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

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

(These are they who purchased error for guidance) meaning 'they took up misguidance and abandoned right guidance.' (Ibn Kāfīr n.d.: 1/50)
(2) **CHAIN OF NARRATORS**

Ibn Ishāq => Muhammad ibn Abī Muhammad => ʿIkrimah / Saʿīd ibn Jubayr => Ibn ʿAbbas

**TEXT**

(أَوْلِيكَ أَلْدَنِينَ أَشْتَرَوْا الضَّلَالَةَ بِالْهَيْدِ) أَيُّ الكَفُّ بالِإِيْمَانَ

**TRANSLATION**

(These are they who purchased error for guidance) i.e. disbelief in lieu of faith.

(Ibn Kaḍīr n.d.: 1/50)

**ANALYSIS**

The isnād in Al-Ṭabarī narrates from Ibn ʿAbbas by Muhammad ibn Humayd, on the authority of ʿIkrimah / Saʿīd ibn Jubayr. The same narration is quoted by Ibn Kaḍīr directly from Muhammad ibn Ishāq.

Al-Ṭabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn ʿAbbas, Murrah ibn Al-Ḥamdaṭ, Ibn Masʿūd and other companions. Ibn Kaḍīr mentions that Al-Suddī wrote this tradition on the authority of Ibn ʿAbbas, Ibn Masʿūd and other companions.

*Tafsīr* Ibn ʿAbbas paraphrases and explicates the Qurʾānic words.

Al-Ṭabarī and Ibn Kaḍīr have identical narrations. They use the connective *ay* and *yaqul* with the apposition, paraphrasing and then substituting the words *ضَلَالَةَ بِالْهَيْدِ* with the antonyms (took / left) in the plural form to the words اخْتُذُوا الضَّلَالَةَ وَتَرَكُوا الْهَيْدِ.

**SURAH 2:17**

مَكَّـَـِـٖـ٦ْـ٩ْـ٨ْ ـ١٧ْـ١٤ْ ـ١٣ْ ـ١٢ْ ـ١١ْ ـ١٠ْ ـ٩ْ ـ٨ْ ـ٧ْ ـ٦ْ ـ۵ْ ـ۴ْ ـ۳ْ ـ۲ْ ـ۱ْ

وَتَّرَكُوا الْهَيْدِ فِى ظَلَامِتِهِ لَا يُبصِرُونَ
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.

TAFSIR IBN `ABBĀS

(Their parable) i.e. the parable of the hypocrites with Muhammad (peace be upon you), 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.

TRANSLATION

(Their parable) i.e. the parable of the hypocrites with Muhammad (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 Muhammad (peace be upon him) and the Qur'an, 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 Muhammad (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 Muhammad (peace be upon him) and the Qur'an 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 Muhammad (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-ṬABARĪ

(1) CHAIN OF NARRATORS


TEXT

(مثَّلَهُمْ كَمَثْلِ الْذَّٰلِكِ الْحَيْثُ أُتْنِىَ فَلَمْ تَعْنُ قَدْ نَارَىَ فَلَمْ تَعْنصُقُ مَا حَوَّلَهُمْ لِأَيْضَاءَتْهُمْ لَوْ ٓأَيْضَاءَتْهُمْ فِي ٓأَيْضَاءَاتِهِمْ لَأَيْضَاءَتْهُمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ فِي ٓأَيْضَاءَاتِهِمْ)

الله مَنْفِقٍ فَيْضَامَهُمْ إِلَى أَنْ يَعِزَّ نَارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نَارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نَارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نَارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نَارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نَارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نَارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ لَا يَبْصِرُونَهُمْ قَدَّ نارًا إِنْ أَيْضَاءَاتُهُمْ فِي ظَلَامَاتٍ L

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-Ṭabarī 1968, 1/142)

(2) CHAIN OF NARRATORS

Al-MuQanna ibn ʿAbd Allāh => ʿAbd Allāh ibn ʿAbī Talhah => Muʿawiyah => ʿAlī ibn Abī Talhah => Ibn ʿAbbās

TEXT

(مثَّلَهُمْ كَمَثْلِ الْذَّٰلِكِ الْحَيْثُ أُتْنِىَ فَلَمْ تَعْنُ قَدْ نَارَىَ فَلَمْ تَعْنصُقُ مَا حَوَّلَهُمْ لِأَيْضَاءَتْهُمْ L

الله مَنْفِقٍ فَيْضَامَهُمْ إِلَى أَنْ يَعِزَّ N

عذاب)
(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-Tabari 1968: 1/142)

(3) CHAIN OF NARRATORS
Mūsā ibn Hārūn => ‘Amr => Asbāt => Al-Suddāf => Abū Mālik => Abū Sālih => Ibn ‘Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him)

TEXT
(قل أتى بهم كمن يشعلون النار فشعلوا فلما أضاقت حقيقة ذلك الله فتركهم في ظلمات لا يبصرونها) زعم أن أئمة دخلوا في الإسلام مقدم النبي صلى الله عليه وسلم المدينة، ثم إنهم نافقوا فكان مثلهم مثل رجل كان في ظلمة أفقد نارا فأضاءت له ما حوله من قلق أو أثر، فابصره حتى عرف ما يتبقى. فبينا هو كذلك إذ طؤمت ناره فأقبل لا يدرى ما يتبقى من أثر، فذلك المنافق كان في ظلمة الشرك فألزم في الخلال من الحرام، و الخير من الشر، فبينا هو كذلك إذ كفر، فصار لا يعرف الخلال 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-Tabari 1968: 1/142)
(4) **CHAIN OF NARRATORS**

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

**TEXT**

(مكلمهم كمكلل الذي استثنا قذ رأ) إلى (فهم لا يرجعون) ضربة الله مثلا للمنافقين.

قوله (ذهب الله بثرورهم) قل أما الدور فهو إجاثة الذين يتكلمون به. أما الظلمة:

فهي ضلالتهم وكرههم، يتكلمون به وهم قوم كانوا على هدى ثم نزع منهم فعند 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-Tabari 1968: 1/142)

**IBN KAΦIR**

(1) **CHAIN OF NARRATORS**

Al-Suddi => Abi Malik => Abi Šālīh => Ibn ’Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him).

**TEXT**

(فلما أضاقت ما حوله) زعم أن ناسا دخلوا في الإسلام مقتدم البني صلى الله عليه وسلم المدينة، ثم إنهم نافقوا فكان مثلهم كمثل رجل كان فظلمة فأخذه نارا فأضاقت له ما حوله من قذى أو أذى، فأصبحوه حتى عرف ما يقى. فينها هو كذلك إذ طلعت ناره فاتبعت لا يدري ما يبقى من أذي، فكذلك المنافقون كان في ظلمة الشرك فأسلم عرف الخلل من الحرام، والخير من الشر. فينها هو كذلك إذ كفر، فصار لا يعرف الخلل من الحرام، ولا الخير من الشر.

TRANSLATION

(And when it illuminated 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 Kathir n.d.: 1/51)

(2) CHAIN OF NARRATORS

Al-'Awfî => Ibn 'Abbas

TEXT

قال: أما الثور فهو إيمانهم الذي يتكلمون به. أما الظلامه: فهي صلاحتهم وكنفهم,

يتكلمون به وهم قوم كانوا على مدى ثم نزع منهم فعتموا 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 Kathir n.d.: 1/51)

(3) CHAIN OF NARRATORS

Ibn Jarir quotes a similar narration to 'Ali ibn Abī Talhah => Ibn 'Abbas

TEXT

(مَثَّلُوهُ كَمَثَّلُ الَّذِينَ اسْتَوَى قَدْ تَأَسَّى) قال: هذا مثل ضربه الله للمنافقين أنهم كانوا

يعتنون بالإسلام فينايحهم المسلمون ويوارثونهم ويقاطرونهم الفئى، فلما ماتوا سليهم

الله ذلك العزر كما سلب صاحب النار ضوئه.

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 Ka'bir n.d.: 1/51)

(4) CHAIN OF NARRATORS

'Ali ibn Abī Taḥah ⇒ Ibn 'Abbās

TEXT

(وَتُرَكُّهُمْ فِي َظَلَمَاتٍ لَا يُبصِرُونَ) يقول في عذاب إذا ماتوا.

TRANSLATION

(And left them in darkness, they cannot see) means 'In torment when they die.' (Ibn Ka'bir n.d.: 1/51)

(5) CHAIN OF NARRATORS

Muhammad ibn Ishaq ⇒ Muhammad ibn Abī Muhammad, servant of Zayd ibn ʿAbībit ⇒ ʿIkrimah / Saʿīd ibn Jubayr ⇒ Ibn 'Abbās

TEXT

(وَتُرَكُّهُمْ فِي َظَلَمَاتٍ لَا يُبصِرُونَ) يقول في عذاب إذا ماتوا.

TRANSLATION

(And left them in darkness, they cannot see) means 'in torment when they die.' (Ibn Ka'bir n.d.: 1/51)

(6) CHAIN OF NARRATORS

Muhammad ibn Ishaq ⇒ Muhammad ibn Abī Muhammad, servant of Zayd ibn ʿAbībit ⇒ ʿIkrimah / Saʿīd ibn Jubayr ⇒ Ibn 'Abbās

TEXT

(وَتُرَكُّهُمْ فِي َظَلَمَاتٍ لَا يُبصِرُونَ) أي يبصرون الحق و يقولون به حتى إذا خرجوا به من ظلمة الكفر أطلقوه بذلتهم و نفاصهم فيه. فتركهم في ظلمات الكفر فهم لا يبصرون هدى ولا يستمرون 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 KaFir n.d.; 1/51)

(7) CHAIN OF NARRATORS

Al-Suddī (mentions in his exegesis with his chain of narrators) => Ibn 'Abbās

TEXT

(وَلَمْ تَنْعَمَهُمْ فِي ظُلُمَاتِهِمْ) فَكَانَتُ الظُّلُمَاتُ نَفَاقَاهُمْ

TRANSLATION

(And left them in darkness). The Darkness was their hypocrisy. (Ibn KaFir n.d.; 1/51)

ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn 'Abbas by Muhammad ibn Humayd, on the authority of ʻIkrimah / Saʿīd ibn Jubayr. The same narration is quoted by Ibn KaFir directly from Muhammad ibn Ishāq.

The next isnād in Al-Ṭabarī is by Al-MuQaamā, on the authority of ʻAlī ibn Abī Talhah. Ibn KaFir quotes it from Ibn Jarīr (Al-Ṭabarī) and also directly from ʻAlī ibn Abī Talhah.

Al-Ṭabarī gives an isnād by Muhammad ibn Saʿīd from the grandfather of Al-Husayn ibn Al-Hasan. The same narration in Ibn KaFir is reported by Al-ʻAwfi on the authority of Ibn ʻAbbās.

Al-Ṭabarī has an isnād by Mūsā ibn Ḥārūn to Al-Suddī, and from Abū ʻAlī Mālik with Ibn ʻAbbās, Murrah ibn Al-Hamdānī, Ibn Masʿūd and other companions. Ibn KaFir mentions that Al-Suddī wrote this tradition on the authority of Ibn ʻAbbās, Ibn Masʿūd and other companions.

Tafsīr Ibn ʻAbbās paraphrases the Qur'ānic words, explaining the parables and the conditions of the hypocrites. Then he uses the connective yuqala - stage direction - and ay, informing about the Jews involved and their relation with Muhammad (peace be upon him), and paraphrasing the Qur'ānic verse. The two tafsīrs 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 (asifah) the hypocrites and their conditions. He then gives the anaphorical meaning of the words as ضلالاتهم the dark ones, إنائهنَمُّ which بينكمون به the fire, and and their KoΦir mentions مناتهم means نيناتهم and كفرهم.

**SURAH 2:18**

**TRANSLATION**

Deaf, dumb, blind so they will never return.

**TAFSIR IBN ‘ABBĀS**

صم بكم عمى فهم لا يرجعون

**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- TABARĪ**

**(I) CHAIN OF NARRATORS**

Muhammad ibn Humayd => Salmah Al-Fadl => Muhammad ibn Ishāq => Muhammad ibn Abi Muhammad, servant of Zayd ibn Ṭābit => 'Ikrimah => Sa’īd ibn Jubayr => Ibn ‘Abbās

**TEXT**

صم بكم عمى فهم لا يرجعون

**TRANSLATION**

(Deaf, dumb, blind) to good. (Al-Tabari 1968: 1/146)
(2) CHAIN OF NARRATORS

Al-Mu' unn ibn Ibra hi sm => 'Abd Allah ibn S al i h => Mu' awiyah ibn S al i h => 'Ali ibn Abi Talhah => Ibn 'Abbas

TEXT

(صَمْمَ بُكْمُ صَمِّي) يَقُولُ لَا يَسْمَعُونَ الْهَنْدِيَّ، وَلَا يَعْقَلُونَهُ

TRANSLATION

(Deaf, dumb, blind) meaning they do not hear the guidance nor understand it. (Al-Tabari 1968: 1/146)

(3) CHAIN OF NARRATORS

Musa ibn Harun => 'Amr ibn Hannad => Asbat => Al-Suddi => Abul Mlik => Abu Salih => Ibn 'Abbas => Murrah Al-Hamdani => Ibn Mas'ud => a group of companions of the Prophet (peace be upon him)

TEXT

(بُكْمُ) هم الخرس.

TRANSLATION

(Deaf). They are mute. (Al-Tabari 1968: 1/146)

(4) CHAIN OF NARRATORS

Musa ibn Harun => 'Amr ibn Hannad => Asbat => Al-Suddi => Abul Mlik => Abu Salih => Ibn 'Abbas => Murrah Al-Hamdani => Ibn Mas'ud => a group of companions of the Prophet (peace be upon him)

TEXT

(لَيْثُمُّ لاَ يُرَجُّوْنَ) إلى الإسلام.

TRANSLATION

(So they will never return) to Islam. (Al-Tabari 1968: 1/147)
(5) **CHAIN OF NARRATORS**

Ibn Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Ḥābit => 'Ikrimah / Sa’d ibn Jubayr => Ibn 'Abbās

**TEXT**

وَفِيْهِمْ لَا يَرْجِعُونَ أَيُّ فَلا يَرْجِعُونَ إِلَى الْهَدَى، وَلَا إِلَى خَيْرٍ، فَلا يَسْمَعُونَ خَيْرًا مَا كَانَوا

**TRANSLATION**

(∗o∗) **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-Tabari 1968: 1/147)

**IBN KAFĪR**

(1) **CHAIN OF NARRATORS**

'Alī ibn Abī Talhah => Ibn 'Abbās

**TEXT**

وَقَالَ: لَا يَسْمَعُونَ الْهَدَى، وَلَا يَبْصِرُونَه، وَلَا يَعْقِلُونَهُ

**TRANSLATION**

(Deaf, dumb, blind) means they do not hear the guidance, nor do they see it, nor understand it. (Ibn Kafīr n.d.: 1/51)

(2) **CHAIN OF NARRATORS**

Ibn 'Abbās

**TEXT**

أَيُّ فَلا يَرْجِعُونَ إِلَى الْهَدَى،
TRANSLATION

(So they will never return) i.e. they shall not return to right guidance. (Ibn KaFir n.d.: 1/51)

ANALYSIS

The isnad in Al-Tabari narrates from Ibn 'Abbas by Muhammad ibn Humayd, on the authority of 'Ikrimah / Sa'id ibn Jubayr. The same narration is quoted by Ibn KaFir directly from Muhammad ibn Ishāq.

The next isnad in Al-Tabari is by Al-MuFannā ibn Ibrāhīm, on the authority of Alī ibn Abī Talhah. Ibn KaFir quotes directly from Alī ibn Abī Talhah.

Al-Tabari has an isnad by Mūsā ibn Harūn to Al-Suddī, and from Abū Mālik with Ibn 'Abbās, Murrah ibn Al-Hamdānī, Ibn Masʿūd and other companions. Ibn KaFir mentions that Al-Suddī wrote this tradition on the authority of Ibn 'Abbās, Ibn Masʿūd and other companions.

Another narration from Al-Tabari is from Ibn 'Abbās by Muhammad ibn Humayd, on the authority of 'Ikrimah / Sa'id ibn Jubayr. The same narration is quoted by Ibn KaFir directly from Ibn 'Abbās.

Tafsīr ibn 'Abbās paraphrases the Qur'ānic words in the VI form, e.g., "بَسْمَ اللهِ" as "بَسْمَ اللَّهِ"; "يَعْمَلُونَ" as "يَعْمَلُونَ"; "يَتَبَكِّمُونَ" as "يَتَبَكِّمُونَ"; "يَتَصَامَكُونَ" as "يَتَصَامَكُونَ"; "عَدَّلْهُمْ وَأَذِيَّهُمْ" as "عَدَّلْهُمْ وَأَذِيَّهُمْ"; "فَهُمْ لَا يَرْجَعُونَ" as "فَهُمْ لَا يَرْجَعُونَ".

Al-Tabari paraphrases the verse. In the next narration, he uses the connective and stage direction - يَا قُلُو - and then continues to explicate the verse. Ibn KaFir has the same words.

Al-Tabari (No.4) paraphrases the verse. This narration is not found in Ibn KaFir.

Then Al-Tabari (No.5) uses the connective اَيَا, paraphrasing and explicating the words "فَهُمْ لَا يَرْجَعُونَ". Ibn KaFir quotes only a part of the narration found in Al-Tabari.

SURAH 2:19

أُوْلَئِكَ الَّذِينَ مِنْ السَّمَاوَاتِ وَالْأَرْضِ وَرَبِّ الْمَوْتِ وَالَّذِينَ يَجِلِّلُونَ أَصَابِيعَهُمْ فِي أَذَانِهِمْ مِنَ الصَّوَايِقِ حَتَّىَ حُذُّ الْمَوْتِ وَالَّذِينَ مَجِّيَّطُ بِالْكَافِرِينَ
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.

TAFSIR IBN `ABBĀS

(Or like a rainstorm from the sky) and this is another parable, meaning the example of the hypocrites and Jews with the Qurān 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 Qurān 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 Qurān, 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- TABARĪ

(1) CHAIN OF NARRATORS

Muḥammad ibn Ismā‘īl Al-Aḥmāsī => Muḥammad ibn ‘Abīd => Ḥārūn ibn ‘ Antarah => His father (Antarah) => Ibn ‘Abbâs
(Or like a rainstorm from the sky) means 'the rain.' (Al-Tabari 1968: 1/148)

(2) CHAIN OF NARRATORS
Al-Mu'llama ibn Ibrahim => 'Abd Allah ibn Salih => Mu'awiyah ibn Salih => 'Ali ibn Abi Talhah => Ibn 'Abbas

(Rainstorm) means 'the rain.' (Al-Tabari 1968: 1/148)

(3) CHAIN OF NARRATORS
Musa ibn Harun => 'Amr ibn Hammad => Asbat => Al-Suddi => Abū Malik => Abū Salih => Ibn 'Abbās => Murrah Al-Hamdanl => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

(Rainstorm) means 'the rain.' (Al-Tabari 1968: 1/148)

(4) CHAIN OF NARRATORS
Muhammad ibn Sa'd => His father (Sa'd) => his maternal uncle, Al-Husayn ibn Al-Hasan => from his grandfather => Ibn 'Abbās
TRANSLATION
Similar to it (Narration no. 4). (Al-Tabari 1968: 1/148)

(5) CHAIN OF NARRATORS
Al-Manjah => Bišr ibn 'Ammār => Abī Rauq => Al-Dāhhāk => Ibn 'Abbās

TEXT

(6) CHAIN OF NARRATORS
Al-Manjab ibn Al-Harīs => Bišr ibn 'Ammār => Abī Rauq => Al-Dāhhāk => Ibn 'Abbās

TEXT

TRANSLATION
(Rainstorm) means 'the rain.' (Al-Tabari 1968: 1/149)

(7) CHAIN OF NARRATORS
Ahmad ibn Ishaq Al-Ahwāzī => Abū Ahmad => 'Abd Al-Malik ibn Husayn => al-Suddī => Abī Mālik => Ibn 'Abbās

TEXT

TRANSLATION
Al-Ra'd (Thunder) One of the angels' name is Al-Ra'd, and you hear his voice. (Al-Tabari 1968: 1/150)

(8) CHAIN OF NARRATORS
Ahmad ibn Ishaq Al-Ahwāzī => Abū Ahmad => 'Abd Al-Malik ibn Husayn => al-Suddī => Abī Mālik => Ibn 'Abbās

TEXT

TRANSLATION
Al-Ra'd (Thunder) is an Angel who drives the clouds by praising (Allah) and glorifying (Allah). (Al-Tabari 1968: 1/150)
(8) **CHAIN OF NARRATORS**

Al-Hasan ibn Muhammad => 'Affān => Abū 'Awwānah => Mūsā Al-Bāzar => Sāhr ibn Hawāshab => Ibn 'Abbās

**TEXT**

قال الرعد: اسم الملك، وصوته هذا تبليغ، فإذا اشتد وجه السحاب اضطرب السحاب واحتاك فتخرج الضواحي من بينه.

**TRANSLATION**

**Al-Ra‘d (Thunder):** 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-Fābarī 1968: 1/150)

(9) **CHAIN OF NARRATORS**

Al-Hasan => 'Affān => Abū 'Awwānah => Mūsā Al-Bāzar => Sāhr ibn Hawāshab => Ibn 'Abbās

**TEXT**

قال الرعد: ملك يسوق السحاب بالتبليغ، كما يسوق الخيل الإبل محدثه.

**TRANSLATION**

**Al-Ra‘d (Thunder):** An Angel who drives the clouds by glorifying (of Allah), just as a camel-driver urges on the camel by his chanting. (Al-Fābarī 1968: 1/150)

(10) **CHAIN OF NARRATORS**

Al-MuQammā => Hajjāj => Hammād => Mūsā ibn Sālim Abū Jahdām, servant of Ibn 'Abbās => Ibn 'Abbās

**TEXT**

كتب ابن عباس إلى أبي الخالد يسأل بين الرعد؟ فقال: الرعد: ملك.

**TRANSLATION**

Ibn 'Abbās wrote to Abī Al-Khuld asking him about **Al-Ra‘d (Thunder)?** He replied: **Al-Ra‘d (Thunder):** means an Angel. (Al-Fābarī 1968: 1/151)
Whenever Ibn 'Abbas 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-Tabari 1968: 1/151)

I was with Abi Al-Khuld when the messenger of Ibn 'Abbás 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-Tabari 1968: 1/151)

I wrote to him about the rain, for I asked him about it. (Al-Tabari 1968: 1/151)
Ibn 'Abbas wrote to Abi Al-Khulid asking him about Al-Ra'd (The thunder)? He replied: Al-Ra’d (The thunder) is ‘wind.’ (Al-Tabari 1968: 1/151)

(14) CHAIN OF NARRATORS

Ahmad ibn Ishâq => Abû Ahmad Al-Zubayrî => 'Abîd Al-Malîk ibn Al-Husayn => Al-Suddî => Abî Malik => Ibn 'Abbâs

TEXT

الرق: خاريج بلبند الملاك يزرون بها السحاب.

TRANSLATION

Al-Barq (lightning) are instruments of perforation in the hands of angels with which they drive away the clouds. (Al-Tabari 1968: 1/152)

(15) CHAIN OF NARRATORS

Al-Minjab ibn Al-Harîth => Bişr ibn 'Amrîr => Abî Rauq => Al-Dahhāk => Ibn 'Abbâs

TEXT

بذلك.

TRANSLATION

Similar to it (Narration No.14). (Al-Tabari 1968: 1/152)

(16) CHAIN OF NARRATORS

Ahmad ibn Ishâq Al-Ahwâzi => Abû Ahmad Al-Zubayrî => Bişr ibn Ismā’îl => Abî Kafi’r => Ibn 'Abbâs

TEXT

كنت عند أبي الخلد، إذ جاء رسول ابن عباس بكتاب إليه، فكتب إليه: كتب تسألني عن البرق، فألبقي: 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-Tabari 1968: 1/152)

(17) CHAIN OF NARRATORS

Ibrāhīm ibn `Abd Allah => `Imrān ibn Maysarah => Ibn Idrīs => Al-Hasan ibn Al-Furat => His father (Al-Furat) => Ibn `Abbas

TEXT

كتب ابن عباس إلى أبي 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-Tabari 1968: 1/152)

(18) CHAIN OF NARRATORS

Muhammad ibn Hamid => Salmah ibn al-Fadl => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qābit => 'Ikrimah / Saʿīd ibn Jubayr => Ibn `Abbas

TEXT

(أو كَصِيبِ بِنَبَتَةٍ نَسْلَةٍ فِيَّ ظَلَمَاتٍ وَرَعَدٌ وَبَرَقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي أَذَانِهِمْ مِنَ الصُّوَايَعَةِ حُذَرَ الْمَوْتِ) أي هم من ظلامات ما هم فيه من الكره، و الخدش من القتال، على الذات مهما عليه من الخلاف، واختريف من كن على ما وصف من الذي هو في ظلامة الصيب، فجعل أصابعه في نذائه من الصواعق حذره الموت (يَكَادَ الْبَرَقُ يَخْطَفُ آيَضَاهُمْ) أي لحده ضوء الحق (كلما أضاء لهم مشاً فيهم) و إذا أظلم عليهم قاموا (أي يعرفون الحق ويكلمون به، فهم من قتلهم يعلى استقلالا، فإذا ارتكسا منه إلى الكثر قاموا متحرين.

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-Tabari 1968: 1/153-154)

(19) **CHAIN OF NARRATORS**
Ibn Humayd => Salmah => Muhammad ibn Ishaq => Muhammad ibn Abī Muhammad => 'Ikrimah => Sa'īd ibn Jubayr => Ibn 'Abbās

**TEXT**

(وَاللَّهُ مُحَيَّنُ) يَقُولُ الَّذِينَ يَبْدِرُونَ الْكَافِرُونَ بِهِمْ مِنْ النَّفَثَةِ

**TRANSLATION**

(And Allah encompasses the unbelievers) means that Allah will send it down upon them as retribution. (Al-Tabari 1968: 1/158)

**IBN KAFTER**

(1) **CHAIN OF NARRATORS**
Ibn 'Abbās

**TEXT**

(كَصْبَيْنِ) وَالصِّبْبِ المَطْرِ

**TRANSLATION**

Al-ṣayyib (Like a rainstorm) is rain. (Ibn KaFTER n.d.: 1/52)

**ANALYSIS**

Al-Tabari narrates this verse on the authority of a few persons: There are isnād from 'Antarah, 'Ali ibn Abī Talhah, Abū Šālih, Al-Dahhāk, Abū Mālik, Mujāhid, Šāhr ibn Ḥawṣāh, Mūsā ibn Sālim Abī Jaḥdām, 'Ikrimah, Abī KaFTER, Al-Furāt and Sa'īd ibn Jubayr or 'Ikrimah.
Ibn Kaďrīr has just a single isnād directly from Ibn Ābbās.

*Tafsīr Ibn Ābbās* 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 and Jews. Then he uses the apposition (ḥadal) of the nakibīn as the nakibūn, adding a connective *āy* for explicating their condition.

Al-Ṭabarī glosses the word *ṣibāb* as the ṭabar (rain) and *al-ḥarīr* (fire) as the ṭabar (fire) and *al-mūsār* (water). He uses a connective *āy* for explicating the word *ṣibāb*.

Ibn Kaďrīr has a single narration glossing *ṣibāb* as the ṭabar (rain). The word *ṣibāb* as the ṭabar (rain) is found to have the same meaning in all three *Tafsīrs*.

**SURAH 2:20**

*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 ĀBBĀS**

(يَكَادُ الْبُرَّقُ يَخْتَلِفُ أَبْصَارَهُمْ) النَّارُ (يَخْتَلِفُ أَبْصَارَهُمْ) يَذْهِبُ بِأَبْصَارِ الْكَافِرِينَ كَذِكَّالْبِيَانِ أَرَادَ أَن

*في ضوء البرق (وَإِذَا أُظَلِّمُ عَلَيْهِمْ قَامَوْا)* يَقْبَلُونَ في الظلامَ كَذِكَّ الْمَتَافِقِينَ لَمْ يَأْتَوْا مَشْعِيَاءً فَيَأْتُوهُمْ بِالْحَقَّ. (*)بالرِّعدْ (وَأَبْصَارَهُمْ) بالرِّعدْ كَذِكَّالْرِيحُ الَّذِي يَذْهِبُ يَسْمِعُهُ الْمَتَافِقِينَ وَيُنَبِّئُهُمْ مَا فِي الْقُرْآنِ وَ
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 resprinms is in the Qur’an 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 ‘Abbas n.d.: 5)

AL- TABARI

(1) CHAIN OF NARRATORS

Mūsā ibn Hārun => 'Amr ibn Ḥammād => Asbāt => Al-Suddī => Abū Mālik => Abū Sālīh => Ibīn ‘Abbās => Murrah Al-Ḥamdānī => Iblīn Mas‘ūd => a group of companions of the Prophet (peace be upon him)

TEXT
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 Madinah 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-Tabari 1968: 1/154)

(2) CHAIN OF NARRATORS

Muhammad ibn Sa’d => His father (Sa’d) => his maternal uncle, Al-Husayn ibn Al-Hasan => from his grandfather => Ibn ’Abbâs
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 (dalalah) and lightning is belief (ímán), 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-Tabarî 1968: 1/154)

(3) CHAIN OF NARRATORS

Al-Muḥannā ibn Ibrāhīm => ’Abd Allah ibn Sālih => Mu‘awiyah ibn Sālih => 'Aṭî ibn ʿAbī Talḥah => Ibn ’Abbās

TEXT

(أو كَضَبَثِيْنَ السَّمَّةَ) وهو المطر، ضرب مثله في القرآن يقول فيه ظلماً، يقول: إبنعاء و رعد. يقول فيه: مَنفَعَبَ، و رَبُّقَ (يَكَتَّلُ الْبَرَقَ يَخْلُطُ أَبْصَارَهُمْ) يقول: يَقُدُّ مَعْلَمَ القرآن بَلَدَ عَلَى عُورَاتِ النَّاسِ (كُلَّمَا أضَطَطَرَّ لِبَهَمْ مَشْوَى فِيهِ) يقول: كَلَا أصَابَوْنَ من الإسلام عَرَى أطْمَأَنُوا، و إن أصَابَ الإِسْلَامَ ذَكَرَهُمْ، و فَالْأَطْمَأَنُۢا لَيْسَ لَهُمْ وَهُوَ أَشْدَّ النَّاسَ مِنْ يُعْبِدُ اللَّهَ عَلَى حَرْفٍ فَإِنَّ أصَابَهُ خَيرٌ أطْمَأَنَّهُ وَإِن أصَابَهُ فُتْحَةَ) 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 (muhkam) 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-Tabari 1968: 1/154)

(4) CHAIN OF NARRATORS

Ibn Humayd => Salmah => Ibn Ishāq => Muhammad ibn Abī Muhammad, => 'Ikrimah => Sa‘īd ibn Jubayr => Ibn 'Abbās

TEXT

 yakad al-‘ibrq ykhaffa‘ abṣārahhum Thal: yilsam abṣarhum wa lam ya‘fug .

TRANSLATION

(The lightning almost snatches their sight) means that it will dazzle their eyes, and yet it is not so. (Al-Tabari 1968: 1/158)

(5) CHAIN OF NARRATORS

Ibn Hāmid => Salmah => Ibn Ishāq => Muhammad ibn Abī Muhammad, => 'Ikrimah / Sa‘īd ibn Jubayr => Ibn 'Abbās

TEXT

 yakad al-‘ibrq ykhaffa‘ abṣārahhum lam atarkou‘un al-‘in budha mu‘ar faithful .

TRANSLATION

(The lightning almost snatches their sight) because they abandoned the truth after coming to know it. (Al-Tabari 1968: 1/159)

IBN KAḌĪR

(1) CHAIN OF NARRATORS

'Alī ibn Abī Talhah => Ibn 'Abbās

TEXT

TRANSLATION

*(The lightning almost snatches their sight)* He means the clear aspects (muhkam) of the Qurʾān which point out the deficiency of the hypocrites. (Ibn Kaṭīr n.d.: 1/52)

(2) CHAIN OF NARRATORS

Ibn Ishāq ⇒ Muhammad ibn Abī Muhammad ⇒ ʿIkrimah or Saʿīd ibn Jubayr ⇒ Ibn ʿAbbās

TEXT

(وَلَوْ شَآءَ اللَّهُ لَذُبِّثْنَ بَصَبْعَهُمْ وَأَيْصَارُهُمْ) أَيْ لَشِدَّةِ ضُوْءِ الْحَقَّ كَمَلَا أَضَاءَ هُمْ مَشْوَىٰ فِيهِ وَإِذَا أَظَلَّمُهُمْ قَامَوا أَيْ كَلَّمَا ظَهَرَ لَهُمْ مِنَ الإِلَهَانِ شَيْءًا أَسْتَنَسَوا بِهِ وَابْتَعُوا وَتَأْرِيقُ تَعْرُضُ هُمُ الشَّكْوَتِ أَظِلَّتْ قَلُوبَهُمْ فَوَقَفُوا حَالَتُهُمْ

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 occurred within them, their hearts darkened and they would stand bewildered. (Ibn Kaṭīr n.d.: 1/52)

(3) CHAIN OF NARRATORS

ʿAlī ibn Abī Ṭalḥah ⇒ Ibn ʿAbbās

TEXT

(كُلُّ مَا أَصَابَ الْإِسْلَامَ مَنْ عَزُّ الْإِسْلَامِ اطْمَأَنَّهُ إِلَيْهِ) يَقُولُ : كَلَّمَا أَصَابَ الْإِسْلَامَ مَنْ عَزُّ الْإِسْلَامِ اطْمَأَنَّهُ إِلَيْهِ، وَإِذَا أَصَابَ الْإِسْلَامَ نِكَةُ قَامَ لِيَزِرَعُهُ إِلَى الْكَفَرَ كَفَرَ وَإِنَّ الْإِلَهَ مَنْ يَعْبُدُ اللَّهَ عَلَى حُرُفٍ فَإِنَّ أَصَابَةً غَيْرَ اطْمَأْنَانٍ يُبِهِ.

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 Kaḍīr n.d.: 1/52)

(4) CHAIN OF NARRATORS

Ibn Ishāq => Muhammad ibn Abī Muḥammad => Ḥikmāh / Sa`īd ibn Jubayr => Ibn `Abbās

TEXT

(καὶ ἐὰν ἄλλοι τοῖς ἀκούντοις τὸ ἀληθευτήριον, εὐκομοῦσιν, καὶ ἐὰν ἀληθευτήριον ἐνασχίζωσιν, ἐπιτίθεντοι, καὶ ἐὰν ἀληθευτήριον ἀπῃρήσασιν, ἐπιτρέποντοι, καὶ ἐὰν ἀληθευτήριον ἐκδοχὴς λαμβάνωσιν, ἐπιτρέποντοι, καὶ ἐὰν ἀληθευτήριον ἀπῇρησασιν, ἐπιτρέποντοι).

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 Kaḍīr n.d.: 1/52)

(5) CHAIN OF NARRATORS

Muḥammad ibn Ishāq => Muḥammad ibn Abī Muḥammad => Ḥikmāh / Sa`īd ibn Jubayr => Ibn `Abbās

TEXT

(وَإِلَى الْحَقِّ يَبْلِغُهُمْ وَأَبْصَارُهُمْ) (أَيْ يَبْلِغُهُمْ وَأَبْصَارُهُمْ) مَا نَرَى مِنَ الْحَقِّ بَعْدَ مُعْرُوفِهِمْ. (إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

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 Kaḍīr n.d.: 1/52)

ANALYSIS

Al-Ṭabarī has an isnād by Muṣā ibn Ḥārūn to Al-Suddī, and from Abū Mālik with Ibn `Abbās, Muṭṭaḥ ibn Al-Hamādānī, Ibn Mas`ūd and other companions. Ibn Kaḍīr mentions that Al-Suddī wrote this tradition on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.
Al-Tabari has an isnad by Muhammad ibn Sa'd, on the authority of his great grandfather (no name given). This narration is not found in Ibn Ka'far.

The next isnad in Al-Tabari (No.3) is by Al-Mu'anna ibn Ibrahim, on the authority of Ali ibn Abi Talib. Ibn Ka'far (No.1 and No.3) quotes directly from Ali ibn Abi Talib.

The isnad (No.4 and No.5) in Al-Tabari narrates from Ibn 'Abbas by Ibn Hamid, on the authority of Ikrimah / Sa'd ibn Jubayr. The same narration is quoted by Ibn Ka'far (No.2, No.4 and No.5) directly from Muhammad ibn Ishaq.

Tafsir ibn 'Abbás 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.

**SURAH 2:21**

 agréable l'âge, ordonnez-vous à Allah, Tout-Visible, Tout-Provi-ent des biens, et de la vie éternelle (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et que l'on crée) en un peuple, que l'on crée, et l'on pro-duit (et that you may be Allah-conscious).

**TAFSIR IBN `ABBÁS**

(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 'Abbás n.d.: 5)
AL-ṬABARI

(1) CHAIN OF NARRATORS

Ibn Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qabīt => Ṭkrīmah => Sa‘īd ibn Jubayr => Ibn ‘Abbās

TEXT

قال الله: (يا ابنى الناس! اعبِدُوا رَبَّكُمْ) للشريدين جميعاً من الكفّار والمنافقين: أي وحدوا رَبَّكُم الذي خلقكم والذين من دَلِيلكم.

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-Ṭabarî 1968: 1/160)

(2) CHAIN OF NARRATORS

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

TEXT

يا ابنى الناس! اعبِدُوا رَبَّكُم الذي خلقكم والذين من دَلِيلكم (يقول: خلقكم وخلق الذين من دَلِيلكم).

TRANSLATION

(Oh mankind! Serve your Lord Who created you and those before you) means He created you and those that were before you. (Al-Ṭabarî 1968: 1/160)

IBN KAFĪR

(1) CHAIN OF NARRATORS

Sufyān ibn Sa‘īd Al-Fawrī => Al-Ajlāh ibn ʿAbd Allah Al-Kindī => Yazīd ibn Al-Aslām => Ibn ‘Abbās
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 Ka'far n.d.: 1/54)

(1) CHAIN OF NARRATORS

Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad => 'Ikrimah => Sa’īd ibn Jubayr => Ibn ‘Abbās

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 Ka'far n.d.: 1/54)

ANALYSIS

The isnād in Al-Tabarī narrates from Ibn 'Abbās by Ibn Hūmayd, on the authority of 'Ikrimah / Sa’īd ibn Jubayr. The same narration is quoted by Ibn Ka'far directly from Muhammad ibn Ishāq, on the authority of 'Ikrimah / Sa’īd ibn Jubayr.

Al-Tabarī has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn 'Abbās, Murrāh ibn Al-Hamdānī, Ibn Mas‘ūd and other companions. This narration is not found in Ibn Ka'far.

The isnād in Al-Tabarī narrates from Ibn 'Abbās by Su‘yān ibn Sa’īd Al-Fawrī, on the authority of Yazīd ibn Al-Aslam. The narration is not quoted by Ibn Ka'far.

Tafsīr Ibn 'Abbās paraphrases the verse, then gives the khabar and informs about the referents. He then explicates the word jā'ān. Al-Tabarī (No. 1) gives the khabar of the referents, then he uses the connective ay and explicates the verse. Ibn Ka'far has the exact narration.
In the next narration (No.2), the connective – yaqūlu - and paraphrasing are used.

SURAH 2:22

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.

TAFSİR IBN ‘ABBĀS

(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- TABARĪ

(1) CHAIN OF NARRATORS

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

(اللهم جعل لحكم الأرض نومًا) هي دراشة مثلى عليها، وهي المهد والقرار.

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-Tabari 1968: 1/162)

(2) CHAIN OF NARRATORS

Mūsā ibn Hārūn => 'Amr => Asbāt => Al-Suddī => Abū Mālik => Abū Sālih => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(و السماء نبته) فبناء السماء على الأرض كبيئة، وهي 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-Tabari 1968: 1/162)

(3) CHAIN OF NARRATORS

Mūsā ibn Hārūn => 'Amr => Asbāt => Al-Suddī => Abū Mālik => Abū Sālih => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him)

TEXT

( فلا تجعلوا له أ전자 فل أجلاء من الرجال تطيعونهم في مصمبة الله.)

TRANSLATION

(So do not make equals to Allah) means equals among men whom you follow in disobedience to Allah. (Al-Tabari 1968: 1/162)

(4) CHAIN OF NARRATORS

Mūsā ibn Hārūn => 'Amr => Asbāt => Al-Suddī => Abū Mālik => Abū Sālih => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him)
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-Tabari 1968: 1/162)

IBN KAFTER

Combined with verse No.21.

ANALYSIS

Al-Tabari has an isnād by Mūsā ibn Hārūn to Al-Suddār, and from Abū Malik with Ibn ‘Abbās, Murrah ibn Al-Hamdir, Ibn Mas‘ūd and other companions. This narration is not found in Ibn Kafter.

Tafsir Ibn ‘Abbās paraphrases and uses an apposition (badal) for فَإِنَّمَا as بِسْبَأ, and سِفِعْتُ مُرْفَوَعًا as بِنَبَتَةً, similarly. Then he uses a connective yuqala and paraphrases the verse. The explication in Tafsir Ibn ‘Abbās differs from Al-Tabari and Ibn Kafter.

Al-Tabari (No.1/2) paraphrases the Qur’anic verse. In the next narration (No.3), he begins with a connective qāla and explanation.

Al-Tabari (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 Kafter has no narration on this verse and has combined it with verse 2/21.
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.

**TAFSİR IBN `ABBĀS**

(And if you are in doubt) ... (concerning what We revealed) i.e. what We sent down with Gabriel (Jibrīl) (on Our servant) [claiming that] Muhammad 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- TABARĪ**

(1) CHAIN OF NARRATORS

Muhammad ibn Humayd => Salmah => Ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qābit => `Ikrimah => Saʿīd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَإِنَّ كُنْنَا فِي رَبِّنَا عَلَى ۗ عِبَادُنَا فَأَنْتَ لَنَا بِسُوُّورَةٍ مِّنْ مَّثَليَّةٍ مَّينَ وَأَعْدَوْا شُهَدَاءَكُمُ مِّنْ دُونِ الْلَّهِ إِنْ كُنْنَ صَادِقِينَ)
TRANSLATION

(And call on your witnesses besides Allah) i.e. your helpers in what you do, (if you are truthful). (Al-Tabari 1968: 1/166)

IBN KAФİR

(1) CHAIN OF NARRATORS

Ibn `Abbas (no chain of narrators given).

TEXT

(شِهَادَتَكُمْ أعوانكمَ)

TRANSLATION

(Your witnesses) your helpers. (Ibn KaФîr n.d.: 1/49)

ANALYSIS

The first isnād in Al-Tabarî is from Ibn `Abbās by Muhammad ibn Humayd, on the authority of `Ikrimah / Sa`îd ibn Jubayr. Ibn KaФîr quoted directly from Ibn `Abbās.

Tafsîr Ibn `Abbâs paraphrases and gives an apposition (badal) for في شك في زبد as شهداؤكم; then gives a description (sifah) of عبّدنا as Muhammad (peace be upon him); and an apposition (badal) for فَأَتَوْا as شهداؤكم. Tafsîr Ibn `Abbâs substitutes a different word for شهداؤكم to the other two tafsîrs.

Al-Tabarî uses the connective ya`nî and an apposition (badal) for شهداؤكم as أعوانكم. Ibn KaФîr used the same apposition (badal) without any connective.

SURAH 2:24

فَأَتُوا وَلَسْتُوا فَأَتُوا وَفَدَّتُمُ النّاس وَالحِجَّاجُ أُعَدّت لِلمُكَافِرِينَ
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.

TAFSİR IBN ‘ABBĀS

(فألا أتتم ياو ولن تفعلوا) واله مقدم و مؤخر و يقول لن تفعلوا أي ن تقدروا أن تبيهوا عمله فإن لم تفعلوا و فإن لم تقدروا أن تبيهوا (فأتفقوا النار) فاحثوا النار إن لم تؤمنوا (الله و قومه الناس) حطبها الكفرار (والجبريل) حجاج الكريت (أعدت) خالفت و هبت و اعتدت و قدرت (للكفارين).

TRANSLATION

(But if you have not accomplished (it), and you will never accomplish (it)) And this is a reversal of an antecedent 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- TABARI

(1) CHAIN OF NARRATORS


TEXT

(فألا أتتم ياو ولن تفعلوا) 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-Tabari 1968: 1/168)

(2) CHAIN OF NARRATORS

Mūsā ibn Hārūn => 'Amr ibn Hammād => Asbāt => Al-Suddī => Abū Mālik => Abū Sālih => Ibn ‘Abbās => Murrah => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him).
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-Tabari 1968 : 1/169)

(3) CHAIN OF NARRATORS

Ibn Humayd => Salmal => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad => 'Ikrimah / Sa'īd ibn Jubayr => Ibn 'Abbās

TEXT

(أُعَذَّبُوا لَكُلَّ كَافِرٍ : أَيْ لَنْ َالْإِلَهَ تَصَلُّبُو لَهُمَا َالْأَمْرُ َوَالْحَجَّازَةَ ) أَمَّا الحَجَّازَةُ فِي النَّارِ مِن كَبِيرِهِ .

TRANSLATION

(Prepared for the unbelievers) i.e. for those who are engaged in disbelief as you are. (Al-Tabari 1968 : 1/169)

IBN KAΦİR

(1) CHAIN OF NARRATORS

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

TEXT

(أَتَقُنَا النَّارَ الْأَلْبَّيْنَ وَلُدْنَهَا النَّاسُ وَالْحَجَّازَةَ ) أَمَّا الحَجَّازَةُ فِي النَّارِ مِن كَبِيرِهِ .

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 KaΦİR n.d.: 1/57)
(2) CHAIN OF NARRATORS

Ibn Ishâq => Muhammad => 'Ikrimah / Sa'id ibn Jubayr => Ibn 'Abbas

TEXT

(اعدت للكفارين) : أي لم كان على مثل ما أنت عليه بالكفر.

TRANSLATION

(Prepared for the unbelievers) i.e. for those who are engaged in disbelief as you are.
(Ibn Ka'far n.d.: 1/58)

ANALYSIS

The first isnad in Al-Tabari is from Ibn 'Abbâs by Muhammad ibn Humayd, on the authority of 'Ikrimah / Sa'id ibn Jubayr. The same narration is quoted by Ibn Ka'far directly from Muhammad ibn Ishâq, on the authority of 'Ikrimah / Sa'id ibn Jubayr.

Al-Tabari has an isnad by Musâ ibn Harûn to Al-Suddî, and from Abu Malik with Ibn 'Abbâs, Murrah ibn Al-Hamdânî, Ibn Mas'ûd and other companions. Ibn Ka'far mentions that Al-Suddî wrote this tradition on the authority of Ibn 'Abbâs, Ibn Mas'ûd and other companions.

Tafsîr Ibn 'Abbâs explicates the Maqaddam and Mu'akhkhar in the first part, then gives the apposition (badal) for "fear the fire"; and glosses 'created', 'prepared', 'destined'. These explications and glossings are not found in the two tafsîrs.

Al-Tabari paraphrases and explicates the verses by describing the hadîth and Al-Suddî. Ibn Ka'far quotes the same narrations.

SURAH 2:25
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.

He then mentions the honour of the believers in Paradise by saying (And convey good news to those who believe) in Muhammad (peace be upon him) and the Qur'an (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)
(1) **CHAIN OF NARRATORS**
Mūsā ibn Hārun ➞ 'Amr ➞ Asbūt ➞ Al-Suddī ➞ Abū Mālik ➞ Abū Šālih ➞ Ibn 'Abbās ➞ Murrah Al-Hamdanī ➞ Ibn Mas'ūd ➞ a group of companions of the Prophet (peace be upon him)

**TEXT**

(هَذَا الْلِّذَينَ أُرْزِقَانَا بِنَبِلٍ) قال: إنهم أتوا بالثمرة في الجنة. فلما نظروها إليها، قالوا: هذا الذين زُقِّقًا من قبل في 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-Tabari 1968: 1/171)

(2) **CHAIN OF NARRATORS**
Mūsā ibn Hārun ➞ 'Amr ➞ Asbūt ➞ Al-Suddī ➞ Abū Mālik ➞ Abū Šālih ➞ Ibn 'Abbās ➞ Murrah Al-Hamdanī ➞ Ibn Mas'ūd ➞ a group of companions of the Prophet (peace be upon him)

**TEXT**

(وَأَنْتَ وَهَيْكَ مِثْلُهَا،) في اللون والدرأة، 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-Tabari 1968: 1/173)

(3) **CHAIN OF NARRATORS**
'Abbās ibn Muhammad ➞ Muhammad ibn 'Abīd ➞ Al-A'mās ➞ Abī Ṣibyān ➞ Ibn 'Abbās

**TEXT**

ليس في الدنيا من الجنة شيء إلا الأخماء...
**TRANSLATION**

There is nothing of Paradise in the world except names. (Al-Tabari 1968: 1/174)

(4) **CHAIN OF NARRATORS**

Mūsā ibn Ḥarūn => 'Āmir => Ṣabīt => Al-Suddī => Abū Mālik => Abū Šālih => Ibn 'Abbās => Murraḥ Al-Hamdānī => Ibn Maṣʿūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

أما أرواح مطهرة فإن هن لا يخشى ولا يعذبن ولا يتمنى.

**TRANSLATION**

As for (pure mates) they do not menstruate, defecate or spit out. (Al-Tabari 1968: 1/174)

(5) **CHAIN OF NARRATORS**

Al-Mūqannā => 'Abd Allah ibn Šālih => Muʾāwiyyah ibn Šālih => 'Alī ibn Abī Talibah => Ibn 'Abbās

**TEXT**

(أرواح مطهرة) يقول: مطهرة من الفضوء والأثواب.

**TRANSLATION**

(Pure mates) means they are purified from impurity and defilement. (Al-Tabari 1968: 1/175)

**IBN KĀFĪR**

(1) **CHAIN OF NARRATORS**

Al-Suddī => Abū Mālik => Abū Šālih => Ibn 'Abbās => Murraḥ Al-Hamdānī => Ibn Maṣʿūd => a group of companions of the Prophet (peace be upon him)
(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 KaFīr n.d.: 1/59)

(2) CHAIN OF NARRATORS

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

(They shall be given it as a similitude) i.e. in colour and resemblance, while there is a difference in taste. (Ibn KaFīr n.d.: 1/59)

(3) CHAIN OF NARRATORS

Ibn Abī Talhah => Ibn ʿAbbās

(Pure mates) means they are purified from impurity and defilement. (Ibn KaFīr n.d.: 1/59)

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 KaFīr
mentions Al-Suddi (No.1) and Ibn Jarir (No.2), on the authority of Ibn 'Abbās, Ibn Mas'ūd and other companions.

The isnād in Al-Tabarī narrates from Ibn 'Abbās by 'Abbās ibn Muhammad, on the authority of Abī Qīyān.

The isnād in Al-Tabarī narrates from Ibn 'Abbās by Al-MuQamā ibn Ibrāhīm, on the authority of Abī Falḥah. The narration is not quoted by Ibn KaFīr.

Tafsīr Ibn 'Abbās gives a description (sifah) of believers, and paraphrases and explicates the verse. Then he glosses the words جَنَّاتٌ , الطَّاعَاتَ ا لَّيْلَيْلاً, جَهِينَاتٍ, دِينَ ا لَّيْلَيْلاً and يَلِدُونَ as مَطْهُرٍ, رَفْقًا, أَطِعَمْنَا, طَعَامَهَا, رَفْقًا, أَطِعَمْنَا, دِينَ ا لَّيْلَيْلاً. There is no glossing of these words in the other two tafsīrs.

Al-Tabarī used the connectives /stage direction - qāla, qālī and yaqulū, while he explicates and gives a description (sifah) of أَزْوَاجٌ مَطْهُرٍ, 'pure mate'. Ibn KaFīr quotes the same narrations.

**SURAH 2:26**

*SURAH 2:26*  

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**

نَسْمَ ذَكَرُ إِنْكَارِ الْيَهُودِ لَأَمَامِ الْقُرْآنِ (إنَّ اللَّهَ لَأَسْتَجْبَحُ) لا يَترُكُ وَكَيْفَ يَسْتَجْبَحُ مِنْ ذَكْرِهِ  

SAY: Surely Allah is not ashamed of a similitude, whether of 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.
TRANSLATION

He then mentions the Jews denying the parable of the Qur'an (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'an (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'an (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- TABARI

(1) CHAIN OF NARRATORS

Mūsā ibn Hārūn => 'Amr => Aṣbāṭ => Al-Suddī => Abū Mālik => Abū Sālīḥ => 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، يعني قوله: (مَتَلَّهُمُ كَمَثْلِ الْبَيْضِ اسْتَوَىَ قَدْ نَارًا) و قوله: (أَوَ كَصِبْحِ بَيْنَ السَّمَاءِ) الآيات الثلاث، قال المنافقون: الله أعلم و أجزل من أن يضرب هذه الأمثال، فألزم الله (إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يُضْرِبَ مَثَلًا مَا بِعَمَسَةٍ) إلى قوله: (أُولَئِكَ هُمُ الْعَادُ الْخَاشِبُونَ).
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 similitude, be it a snail or something above it) and ending with His words: (These are the losers). (Al-Tabari 1968: 1/177)

(2) CHAIN OF NARRATORS

Mūsā ibn Hārūn => 'Amr => Asbāt => Al-Suddī => Abū Ma‘īk => Abū Šālih => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd ⇒ a group of companions of the Prophet (peace be upon him)

TEXT

(ليُضْلِلْ بِهِ كُبْرَىَّ) يَعْنِيِ المُنْفَاقِينَ (وَيُهَدِى بِهِ كَبْرَىَّ) يَعْنِيِ الْمُؤْمِنِينَ...

TRANSLATION

(He leads many astray by it) i.e. the hypocrites. (And many does He guide by it) i.e. the believers. (Al-Tabari 1968: 1/181)

(3) CHAIN OF NARRATORS

Mūsā ibn Hārūn => 'Amr => Asbāt => Al-Suddī => Abū Ma‘īk => Abū Šālih => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd ⇒ a group of companions of the Prophet (peace be upon him)

TEXT

(وَمَعْلُومًا يُضَلِّلُ بِهِ إِلَّاَ الْأَتْلَاقَيِّينَ) هُمُ الْمُنْفَاقُونَ...

TRANSLATION

(But none does he mislead by it except the transgressors). They are hypocrites. (Al-Tabari 1968: 1/181)

(4) CHAIN OF NARRATORS

Ibn Humayd => Salmah => Ibn Ishaq => Dāwūd ibn Al-Husayn => ’Ikrimah, servant of Ibn ’Abbās => Ibn ’Abbās
Allah coined these two parables (for their transgression) i.e. for their distancing from my commandments. (Al-Tabari 1968: 1/182)

IBN KAFIR

(1) CHAIN OF NARRATORS

Al-Suddi (in his exegesis) => Abū Mālik => Abū Šāliḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)

TEXT

لما ضرب الله هذين المثلين للمنافقين، يعني قوله: (مثلكم كمثل الذئب استهزءَهُم فأذناؤُهَا و قوْله: (أو كصيغة من السماء) الآيات الثلاث، قال المنافقون: الله أعلى وأجمل من أن يضرب هذه الأمثال، فنزل الله هذه الآية إلى قوله تعالى (أولئك هم الخائرون).

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 similitude, be it a gnat or something above it) and ending with His words: (These are the losers). (Ibn KaFir n.d.: 1/60)

(2) CHAIN OF NARRATORS

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

TEXT

(أيضًا يُوْقَـِيُّوْق) يعني المنافقين (و يَهْيَّى يُوْقَـِيْوْق) يعني المؤمنين.
TRANSLATION

(He leads many astray by it) i.e. the hypocrites. (And many does He guide by it) meaning the believers. (Ibn KaΦir n.d.: 1/61)

(2) CHAIN OF NARRATORS

Rabi' ibn 'Anas => Ibn Jurayj => Mujahid => Ibn 'Abbas

TEXT

(وَمَا يَضُلُّ بِهِ إِلَّا الْأَفْسَامُينَ) فَسَفَنَا فَصَلْنِم آللَّهِ عَلَى فَسَقَمِهِمْ)

TRANSLATION

(But none does he mislead by it except the transgressors). They transgressed and Allah (let) them wander in their transgression (Ibn KaΦir n.d.: 1/61).

ANALYSIS

Al-Tabari (No.1, 2 and 3) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn Ḥubbans, Murrah ibn Al-Hamdānī, Ibn Maṣūd and other companions. Ibn KaΦir (No.1 and 2) mentions that Al-Suddī wrote this tradition on the authority of Ibn Ḥubbans, Ibn Maṣūd and other companions.

The isnād in Al-Tabari narrates from Ibn 'Abbās by Ibn Humayd, on the authority of 'Ikrimah / Sa'īd ibn Jubayr. This narration is not found in Ibn KaΦir.

The isnād in Ibn KaΦir narrates from Ibn 'Abbās by Rabi' ibn Anas, on the authority of Ibn 'Abbās.

Tafsir Ibn 'Abbās gives the asbāb al-nuẓūl and then explicates and paraphrases the Qur'anic words. It uses the connective ya'ni, ya' and yuqal, giving the description (ṣifah) and referents of la, la and la. 

Al-Tabari and Ibn KaΦir have the same narration (No.1), giving the asbāb al-nuẓūl and using the connective ya'ni with the criticism by the hypocrites and its reply from Allah.

The narrations of Al-Tabari (No.2) and Ibn KaΦir (No.2) use the connective ya'ni, and then mention the referents as hypocrites and believers respectively.

In the next narration Al-Tabari (No.4) uses the connective ya and explicates it.

Ibn KaΦir (No.4) paraphrases the verse.
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

(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 Muhammad (peace be upon him) through faith and blood. (And spread mischief in the land) by preventing the people from Muhammad (peace be upon him) and the Qurān. (They shall be the losers), deceived by the passing of this world and the Hereafter. (Ibn `Abbās n.d.: 6)

AL- TABARĪ

(1) CHAIN OF NARRATORS

Al-Manjab => Biṣr ibn `Ammār => Abī Rauq => Al-Dahhāk => Ibn `Abbās

TEXT

كل شيء نصبه الله إلى غير أهل الإسلام من اسم مثل خاسر، فإنما يعني به الكثير، وهو نصب إلى أهل الإسلام فإنما يعني 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-Tabarî 1968: 1/185)

IBN KAΦĪR

(1) CHAIN OF NARRATORS

Al-Dahhāk => Ibn 'Abbas

TEXT

كُل شَيْءٍ نَسَبَ اللّهِ إِلَيْهِ غَيْرَ أَهُلِ الإِسْلَامِ مِنْ أَسْمَاءَ مَثَلِ خَاسِرٍ، فَإِنَّا يَعْنَى بِهِ الْكَفُّرِ، وَمَا نَسَبَ اللّهِ إِلَيْهِ أَهُلِ الإِسْلَامِ فَإِنَّا يَعْنَى بِهِ الْذَّنِبِ.

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-Tabarî narrates from Ibn 'Abbas by Al-Manjab, on the authority of Al-Dahhāk. The same narration is quoted by Ibn KaΦīr directly from Al-Dahhāk.

Tafsīr Ibn 'Abbas paraphrases the Qur'ānic words and mentions the referents of the verse. The same is not found in the other two tafsīrs.

Al-Tabarî and Ibn Ibn KaΦīr explicate the word خَاسِر، using the connective يَانَا and mentioning the referents as associated with 'disbelief.'

SURAH 2:28

كيف تكفرُونَ بِاللّهِ وَ كُنْتُمْ أَمْوَاتًا فَلَا يَخَافُكُمْ ثُمَّ يَمْهِبُكُمْ ثُمَّ يَحْيِبكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ
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**

(Kitāba Tafsīr al-Qur'ān, p. 344) Ṭabārī (1968: 1/185)

Al-Ṭabarī

(1) **Chain of Narrators**

Al-Manjāb => Bīr ibn 'Ammār => Abī Rauq => Al-Dahhāk => Ibn 'Abbās

**Translation**

(How can you disbelieve in Allah, when you were dead He gave you life; then He will cause you to die and 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-Ṭabarī 1968: 1/185)

(2) **Chain of Narrators**

Al-Manjāb => Bīr ibn 'Ammār => Abī Rauq => Al-Dahhāk => Ibn 'Abbās
Concerning His words: *(You have caused us to die twice, and You granted us life twice)* (Qur’an 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-Tabari 1968: 1/186-187)

**IBN KAFİR**

(1) **CHAIN OF NARRATORS**

Ibn Jurayj => 'Atā’ => Ibn ‘Abbas

*(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’an 40:11)* (Ibn Kafîr n.d.: 1/62)*
Concerning His words: *(You have caused us to die twice, and You granted us life twice)*. (Qur'an 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 KaFir n.d.: 1/62)

The isnad in Al-Tabari narrates from Ibn 'Abbas by Al-Manjab, on the authority of Al-Dahhak.

The same narration (No. 2 above). (Ibn KaFir n.d.: 1/62)

The isnad in Al-Tabari narrates from Ibn 'Abbas by Al-Manjab, on the authority of Al-Dahhak.
Ibn Kafir has an isnad from Ibn ‘Abbas by Ibn Jurayj, on the authority of ‘Ata’.

Tafsir ibn ‘Abbas explicates and paraphrases the Qur’anic words. The explication differs from the other two tafsirs.

Al-Tabari uses the connective and stage direction – yaqulu – and then continues to paraphrase the verse.

Al-Tabari (No.2) uses the connective and stage direction – qala – and explicates the verse. The same narration is found in Ibn Kafir.

Ibn Kafir paraphrases the verse.

**SURAH 2:29**

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.

**TAFSIR IBN ‘ABBAS**

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-TABARI

(1) CHAIN OF NARRATORS

Mūsā ibn Hārūn ⇒ Amr ibn Hammād ⇒ Asbāt ⇒ Al-Suddī ⇒ Abū Mālik ⇒ Abū Sālih ⇒ Ibn Abīsas ⇒ Murrah Al-Hamdānī ⇒ Ibn Maṣūd ⇒ a group of companions of the Prophet (peace be upon him)

TEXT

(الذي خلق لكم ما في الأرض جميعاً ثم استوى إلى السماء فسؤوه سبع سموات)

قال: إن الله تبارك و تعالى كان عرشه على الماء، ولم يخلق شيئاً غير ما خلق قبل الماء، فلما أراد أن يخلق الخلق أخرج من الماء دخاناً، فارتفع فوق الماء فسما عليه، فسما سماً، ثم أسس الماء فجعله أرض واحدة، ثم نُطفها فجعل سبع أرضين في يومين في الأحدهما، ثم خلق الأرض على حوت، وانتشار، ونُظر هو النون الذي ذكره الله في القرآن (ن والقلم) والخليج في الماء والماء على سما سما، والصفنة على ظهر ملك، والملك على صخرة، والصخرة في الريح، وهي الصخرة التي ذكرها لقمان ليست في السماء، ولا في الأرض، فتحرك الحوت فاضطراب، فنزلت الأرض، فأرسل عليها الجبال فقررت فالتلال تتحرر على الأرض، فذكّر قوله: (وَجَعَلَ لَهُا رَوَاسِيٍّ أَنْ تَسْبَحَ بِكُمْ) وخلق الجبال فيها وأقوام أهلها وأشجرها وما ينبغي لها في يومين في الثلاثاء والأربعة، وذلك حين يقول (أَلَمْ نَكْتَرِنَّ بِالْأَرْضِ نَجْعَلَنَّهَا أَرْضًىٰ لِّلْعَالَامِينَ وَجَعَلْنَاهَا رَوَاسِيّ رُوَاسِيّ مِنْ فِي سَمَاءٍ وَبَارَكْنَاهَا) يقول: أنت سجحها (وَقَنْتَ رَبِّي فِي هَذَا أَقْوَانَهَا) يقول: أقوم لاهلي (فِي أَرْيَةٍ أَلِيمَ سَوَاء لِلْسَائِلِينَ) يقول: قول: في نسألك حكماً الأمر (ثُمَّ أَمَرْتَ بِمَا كُنْتَ مَيْلًا إلى السماء، وَهَيْيَ دَخَانٌ) وكان ذلك المخلص من نفس الماء حين تحية، فجعلها سما واحدة، ثم تفقها لجعلها سبع سموات في يومين في الحمص والجمعة، وإنما سيوم الجمعه لأنه جمع فيه خلق السماء، والأنوار (وَأَوْحَى فِي كُلِّ سَمَاءٍ أَنْمَرْهَا) قال: خلق في كل سما خلقها من الملائكة والخليج الذي فيها، من البحر، وجبل البرد و لم يعلم، ثم زين السماء الدنيا بالكواكب، فجعلها زينة و حظاً حظاً من الشبايين، فلما فرغ من خلق ما أحبٌ
TR AN SLIO N

(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 ‘Nûn,’ which Allah has mentioned in the Qur’ûn, (Nûn, by the Pen) Qur’ûn 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 Luqân 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’ûn 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’ûn 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 (Yawn ul-Jum’ah), because He brought together (jama’â) the creation of the Heavens and the earth. (And He inspired in every Heaven His commandments) Qur’ûn 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’ûn 7:54, and (they were a mess patched up and We split them) Qur’ûn 21:30). (Al-Tabari 1968: 1/194)

(2) CHAIN OF NARRATORS

Al-Mu‘ammâ => 'Abd Allah ibn Šâlih => Mu’âwiyah => 'Ali ibn Abî Talhah => Ibn 'Abbâs
The ālim (Knower) is one who is perfect in his knowledge. (Al-Fābarī 1968: 1/195)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

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

TEXT

قال: العالم الذي قد كُمل في علمه.

TRANSLATION

The ālim (Knower) is one who is perfect in his knowledge. (Al-Fābarī 1968: 1/195)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

Al-Suddī (in his exegesis) => Abū Mālik => Abū Sālih => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).
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 Luqāmān 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 (jāma'ah) 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 His Throne. And this is His saying: (IfHe 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 Ka'bīr n.d.: 1/63)
Al-Bukhari => Ibn `Abbas

TEXT

إِنَّ ابن عباس طُلِّعَ عَن هَذَا بَعْيُهُ، فَلَحَبَّ بَيْنَ الْأَرْضِ خَلَقَت قَبْلَ السَّمَاءَ وَأَنَّ الْأَرْضَ إِذَا دَخَلَتْ بَعْدَ خَلَقَ السَّمَاءَ.

TRANSLATION

Ibn `Abbas 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 KaFîr n.d.: 1/64)

ANALYSIS

Al-Tabarî (No.1) has an isnâd by Mūsâ ibn Hârûn to Al-Suddî, and from Abû Mālik with Ibn `Abbâs, Murrah ibn Al-Hamdânî, Ibn Mas`ûd and other companions. Ibn KaFîr (No.1) mentions that Al-Suddî wrote this tradition on the authority of Ibn `Abbas, Ibn Mas`ûd and other companions.

The isnâd in Al-Tabarî narrates from Ibn `Abbâs by Al-Muffanna ibn Ibrâhîm, on the authority of Abî ibn Abî Talhah. The narration is not quoted by Ibn KaFîr, while Ibn KaFîr has a narration from Ibn `Abbâs by Al-Bukhârî.

Tafslîr ibn `Abbas glosses the words قَمَّلَهُنَّ فَسَّأَرَاهُنَّ سَخْرُوْلَكُمْ as as خَلَقَ لَكُمْ. It mentions the referents from the inhabitants of the earth. It then uses the connective and explicates the words. The explication differs from the other two tafslîrs.

Al-Tabarî uses the connective and stage direction – qâla – giving the description of the beginning of creation, quoting other Qur`ânic verses on the process and duration of the creation. The same narration is found in Ibn KaFîr.

Al-Tabarî (No.2) defines the word العالم. The narration is not found in Ibn KaFîr.

Ibn KaFîr has a single narration from Al-Bukhârî giving the sequence in creation.
SURAH 2:30

وَإِذْ قَالَ رَبِّكَ رَبُّ الْمَلَائِكَةَ إِنَّى جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَقَالُوا أُنْجِعُ فِيهَا مِنْ يَقْسِمُ فِيهَا وَيُسَفِّكُ النَّدَاةَ وَنَحْنُ نُسِبُهُ بِحَمْدِكَ وَنُقْلِدُ لَكَ فَقَالَ إِنِّى أَعْلَمُ مَا لَا تَعْلَمُونَ

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

ئَمَّ ذَكَرْ قَصْةَ الْمَلَائِكَةِ الْذِّينَ آمَنُوا بِالسُّجُودِ لَآَمِداً فَقَالَ (وَإِذْ قَالَ) وَقَدْ قَالَ (رَبِّكَ لِلْمَلَائِكَةِ الْذِّينَ كَانُوا فِي الْأَرْضِ (أَنَّى جَاعِلٌ فِي الْأَرْضِ جَعَلَهُ خَلِيفَةً فِي الْأَرْضِ) مِنْ الْأَرْضِ (خَلِيفَةً) بِذَا مِنْكُمْ (قَالُوا أُنْجِعُ فِيهَا) خَالِقُ فِيهَا مِنْ يَقْسِمُ فِيهَا وَيُسَفِّكُ النَّدَاةَ (وَنَحْنُ نُسِبُهُ بِحَمْدِكَ) بِالعَلَّاصِيَّةَ (وَنَقْلِدُ لَكَ) وَمَا لَا تَعْلَمُونَ.

TRANSLATION

He then mentions the story of the angels who were commanded to prostrate before Adam, 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) (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-ṬABARĪ

(1) CHAIN OF NARRATORS

Abu Kurayb => 'Uṯmān ibn Sa‘īd => Bīr ibn ‘Ammār => Abī Rauq => Al-Ḍahḥāk => Ibn ‘Abbās
The first to inhabit the earth were the Jinn. They spread corruption thereon and shed blood and killed one another. So Allah sent Iblis against them with an army of angels. Iblis 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 Adam and settled him thereon. That is why He said:

\[(\text{Indeed I am about to place a representative in the earth}).\] (Al-Tabarî 1968: 1/199)

(2) **CHAIN OF NARRATORS**

Mūsă ibn Hārūn => 'Amr ibn Hammad => Asbāt => Al-Suddī => Abū Mālik => Abū Sālih => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

The Almighty Allah said to the angels: \((\text{Indeed I am about to place a representative on the earth}).\) They said: ‘Our Lord, who will this representative \((\text{khalīfah})\) be?’ He said: ‘He will have descendants who will spread corruption on the earth, envy one another and kill one another.’ (Al-Tabarî 1968: 1/200)

(3) **CHAIN OF NARRATORS**

Abu Kurayb => ʿUṣmān ibn Saʿīd => Bišr ibn 'Ammār => Abī Rauq => Al-Dahhāk => Ibn ʿAbbās
TRANSLATION

Iblîs was from a tribe of the angels known as al-Jinn, who were created from the fire of Samûm from among the angels. (...) His name was Al- Harîth. (...) He was one of the custodians of Paradise. (...) All the angels were created from light besides this tribe. (...) The jîn, who were mentioned in the Qur’ân, 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 jîn and they spread corruption and shed blood, and killed one another. (...) Then Allah sent Iblîs to them with an army of angels; they were the tribe which was called Al-Jinn. Then Iblîs and those with him killed them and made them reach as far as the islands of oceans and the summits of mountains. When Iblîs 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 jîn 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 Iblis'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 'clingling clay.' 'Clingling' (tin lázib) means here 'sticky,' 'firm' - from foetid mud (hama' 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 Iblis 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 Iblis in particular, apart from the angels who were in the Heavens: "Prostrate before Ādam." All of them prostrated together except Iblis, 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 Iblis refused to prostrate, Allah made him of the dejected (ablasa), caused him to despair of all good. He made him a cursed (rajim) 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 Iblis, 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 (khulfa) 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'an 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-Fābadī 1968: 201/202 and Cooper 1987: 211-214)

(4) CHAIN OF NARRATORS


TEXT

لَمَّا فَرَغَ اللَّهُ مِنْ خَلَقِهَا مَآ أَحَبَّ، أَسْتَوِى عَلَى الْجُرَاءِ، فَجَعَلَ إِبْلِيسَ عَلَى مَلِكِ سَمَاءِ الْجَاهِلِيَّةِ، وَكَانَ مِنْ قَبْلَةِ مَنْ مَلَكَهُ، بَيْنَهُمْ جَنُّ، وَإِذَا سَمَوْا جَنُّ، لَا أُمَلِيَّةَ جَنَّةٍ، وَكَانَ إِبْلِيسَ عَلَى مَلِكِهِ خَازِنًا، فَقَوْلُهُ فِي صَبْرِهِ كَبِيرٌ، وَقَالَ: مَا أَعْطَانِي اللَّهُ هَذَا إِلَّا مَلِيَّةً لَّهُ، فَهُذَا كَانَ مِنْ مَوْمِعِي، مَكْرُهُ وَخِطَادُهُ، وَقَالَ: مَا أَعْطَانِي اللَّهُ هَذَا إِلَّا مَلِيَّةً لَّهُ، فَهُذَا كَانَ مِنْ مَوْمِعِي، مَكْرُهُ وَخِطَادُهُ، وَقَالَ: مَا أَعْطَانِي اللَّهُ هَذَا إِلَّا مَلِيَّةً لَّهُ، فَهُذَا كَانَ مِنْ مَوْمِعِي، مَكْرُهُ وَخِطَادُهُ.

إِبْلِيسَ قَالَ: مَا أَعْطَانِي اللَّهُ هَذَا إِلَّا مَلِيَّةً لَّهُ، فَهُذَا كَانَ مِنْ مَوْمِعِي، مَكْرُهُ وَخِطَادُهُ، وَقَالَ: مَا أَعْطَانِي اللَّهُ هَذَا إِلَّا مَلِيَّةً لَّهُ، فَهُذَا كَانَ مِنْ مَوْمِعِي، مَكْرُهُ وَخِطَادُهُ، وَقَالَ: مَا أَعْطَانِي اللَّهُ هَذَا إِلَّا مَلِيَّةً لَّهُ، فَهُذَا كَانَ مِنْ مَوْمِعِي، مَكْرُهُ وَخِطَادُهُ، وَقَالَ: مَا أَعْطَانِي اللَّهُ هَذَا إِلَّا مَلِيَّةً لَّهُ، فَهُذَا كَانَ مِنْ مَوْمِعِي، مَكْرُهُ وَخِطَادُهُ.
When Allah completed what He desired to create, He established himself upon the Throne and placed Iblis 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. Iblis 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 (khāīfah) 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 Jibrīl (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'il (Michael), and it sought refuge from him and he granted it refuge. He returned and said similarly to what Jibrīl had said. Then Allah sent 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 (Samād), 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-sīgār 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 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-Tabari 1968: 1/204-205 and Cooper 1987: 214-216)

(5) CHAIN OF NARRATORS
Muhammad ibn Al-‘Alā‘i’ => ‘Uqīmīn ibn Sa‘īd => Biṣr ibn ‘Ammār => Abī Rauq => Al-Dāhhāk => Ibn ‘Abbās

**TEXT**

(أَنَى أَعْلَمُ مَا لَا تَعْلَمُونَ) يَتَكَلَّمُونَ: أَنَى قَدْ أَطْلَعَتْ مِنْ قَلْبِ إِبْلِيسِ عَلَى مَا لَمْ تَطْلَعَ عَلَيْهِ مِنْ كِبْرِهِ وَاعْتِرَارِهِ.

**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-Tabari 1968: 1/212)

(6) CHAIN OF NARRATORS
Mūsā ibn Hārun => ‘Amr ibn Hammād => Asbāt => Al-Suddār => Abū Mālik => Abū Šāhī ⇒ Ibn ‘Abbās ⇒ Murrah Al-Hamdān ⇒ Ibn Mas‘ūd ⇒ a group of companions of the Prophet (peace be upon him)

**TEXT**

(أَنَى أَعْلَمُ مَا لَا تَعْلَمُونَ) يَعْتَيْنَى مِنْ شَكٍّ إِبْلِيسِ.

**TRANSLATION**

*(“Surely I know what you do not know”)* i.e. of the affairs of Iblīs. (Al-Tabari 1968: 1/212).
IBN KAFİR

(1) CHAIN OF NARRATORS

Al-Suddî ➔ Abî Mâlik ➔ Abî Šâlih ➔ Ibn `Abbâs ➔ Murrah Al-Hamdânî ➔ Ibn Mas`ûd ➔ a group of companions of the Prophet (peace be upon him)

TEXT

فَقَالَ اللَّهُ للملائكة: (إِنْ أَجَاعِلُ فِي الأَرْضِ خَلِیفَةً) قَالُوا: وَإِنْ وَمَا يَكُونُ ذَلِكَ الخَلِیفَةُ؟ قَالَ يَكُونُ لَذَرِیةً يَنْسَدُونَ فِي الأَرْضِ وَيَتَحَاسَسُونَ وَيَقْتُلُونَ بَعْضَهُمْ بَعْضًا.

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 (khalîfah) be?' He said: 'He will have descendants who will spread corruption on the earth, envy and kill one another.' (Ibn Kâfir n.d.: 1/60)

(2) CHAIN OF NARRATORS

Ibn Jarîr ➔ Abu Kurayb ➔ `Uqrân ibn Sa`îd ➔ Bişr ibn `Ammâr ➔ Abî Rauq ➔ Al-Dalhâk ➔ Ibn `Abbâs

TEXT

أَوَلُ مِنْ سَكَنِّ الأَرْضِ الْجِنّ، فَقُسِّدُوا فِيهَا، وَسَكَنُوا فِيهَا الدِّما، وَقَتَلُّوا بَعْضَهُمْ بَعْضًا، قَالٌ: فَبِعَضِ اللَّهِ إِلَيْهِمْ إِبْلِيسُ فِي جَنَّتِ المَلائِكَةِ، فَلَتْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

TRANSLATION

The first to inhabit the earth were the Jinn. They spread corruption thereon and shed blood, and killed one another. So Allah sent Iblîs against them with an army of angels. Iblîs 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 Adam and settled him thereon. That is why He said (Indeed I am about to place a representative in the earth). (Ibn Kâfir n.d.: 1/60)
(3) **CHAIN OF NARRATORS**

Al-Suddi => Abi Malik => Abi Salih => Ibn `Abbas => Murrah Al-Hamdani => Ibn Mas'ud => a group of companions of the Prophet (peace be upon him)

**TEXT**

وَنَحْنُ نُسِحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ، فَأَيُّهُمُّ نَفْوُلُ نُصْلِي لَكَ.

**TRANSLATION**

(While we celebrate Your praise and extol Your Holiness) means 'they said: 'We pray to You.' (Ibn Kafr n.d.: 1/60)

**ANALYSIS**

Al-Tabari has an isnad by Abu Kurayb, on the authority of Al-Dahhak. Ibn Kafr quotes it from Ibn Jarir, on the authority of Al-Dahhak.

Al-Tabari has an isnad by Mūsā ibn Hārūn to Al-Suddi, and from Abū Mālik with Ibn `Abbas, Murrah ibn Al-Hamdānī, Ibn Mas’ūd and other companions. Ibn Kafr from Al-Suddi, on the authority of Ibn `Abbas, Ibn Mas’ūd and other companions.

Al-Tabari (No.3) has an isnad by Abū Kurayb, on the authority of Al-Dahhāk. The narration is not found in Ibn Kafr.

Al-Tabari (No.4) has an isnad by Mūsā ibn Hārūn to Al-Suddi, and from Abū Mālik with Ibn `Abbas, Murrah ibn Al-Hamdānī, Ibn Mas’ūd and other companions. The narration is not found in Ibn Kafr.

The next isnad in Al-Tabari (No.5) is by Muhammad ibn Al-'Alā’, on the authority of Al-Dahhāk. The narration is not found in Ibn Kafr.

Tafsīr ibn `Abbās refers to the incidence of the angels and then paraphrases the verse. It gives the synonym of أَتَّفَقُنَّ أَنْجَعَلَنَّ خَالِقًا جَعَالًا. The narration is not found in the other two tafsīrs.

Al-Tabari (No.1 and 2) gives the Isrā’Iliyāt narration on the early life in this world and the advent of man as Khāliṭah on the earth. Ibn Kafr has the same narrations.

Al-Tabari (No.3) gives the Isrā’Iliyāt narration on this verse. It uses the connective and stage direction – qāla, yaqūlu, ya'na and yaqūlu. It also quoted other Qur’ānic verses in this narration. Then it paraphrases and uses the apposition (badal) of أَنْبِيَّيْنِيَ
And He taught Ádam all the names, then He presented them to the angels and said: Inform me about the names of these, if you are truthful.

(TAIFSIR IBN `ABBÁS)

(And He taught Ádam 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 `Abbás n.d.: 7)
AL-TABARI

(1) CHAIN OF NARRATORS

Muhammad ibn Humayd => Ya‘qub Al-Qâmi => Ja‘far ibn Abî Al-Mughîrah =>
Sa‘îd ibn Jubayr => Ibn ‘Abbâs

TEXT

بعث ربّ العزيزة ملك الموت، فأخذ من أديم الأرض من عذبهما ومالحها، خلق منه آدم،
و من ثم سمي 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 (adim) of the earth. (Al-Tabârî 1968:
1/214)

(2) CHAIN OF NARRATORS

Mûsâ ibn Harûn => ʾAmr => Asbât => Al-Suddî => Abû Mâlik => Abû Šâhî => Ibn
ʿAbbâs => Murrah Al-Hamdâni => Ibn Mas‘ûd => a group of companions of the
Prophet (peace be upon him).

TEXT

إن ملك الموت لما بعث للأخذ من الأرض تربة آدم، أخذ من وجه الأرض وخلط فلام
نأخذ من مكان واحد، وأخذ من تربة حراء وبضما وسوداء، فذلك خرج بنو آدم
ختلفين، و لذلك سمي 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 (adim) of the earth. (Al-Tabârî 1968: 1/214)
(3) **CHAIN OF NARRATORS**

Abū Kurayb => 'Ufīmān ibn Saʿīd => Biṣr ibn ʿAmmār => Abī Raqq => Al-Dāhāk => Ibn ʿAbbās

**TEXT**

علِمَ اللَّهُ أَدَمَ الأَسْمَاءِ كُلَّها، وَهِيَ هَذِهِ الأَسْمَاءِ الَّتِي يَتَعَارَفُ بِهَا النَّاسُ: إِنْسَانٌ، وَدَابَّةٌ، وَأَرْضٌ، وَسَهْلٌ، وَجَبِرٌ، وَجَمِيعٌ، وَأَشْبَاهُ ذَلِكَ مِنَ الأَّمْمِ وَغَيرَهَا.

**TRANSLATION**

‘Allah taught Adam all their names’, the names with which mankind is familiar: ‘man,’ ‘animal,’ ‘earth,’ ‘plateau,’ ‘sea,’ ‘mountain,’ ‘donkey,’ and similar communities and so forth. (Al-Tabari 1968: 1/215)

(4) **CHAIN OF NARRATORS**

Ibn Wakī' => my father (Wakī') => Šarīk => ʿĀsim ibn Kulayb => Saʿīd ibn Maʿbad => Ibn ʿAbbās

**TEXT**

ْعَلَمَ أَسْمَاءِ الْفَسْوَةَ وَالْفَسْوَةَ والْفَسْيَةَ.

**TRANSLATION**

He taught him the names of large bowls and the breaking of winds (fāswāh and its diminutive fūsayyāh). (Al-Tabari 1968: 1/215)

(5) **CHAIN OF NARRATORS**

Ahmad ibn Ishaq => Abū Ahmad => Šarīk => ʿĀsim ibn Kulayb => Al-Hasan ibn Saʿd => Ibn ʿAbbās

**TEXT**

(وَعَلَمَ أَدَمَ الأَسْمَاءِ كُلَّها) قُلْ: حَتَّى الْفَسْوَةَ وَالْفَسْيَةَ

**TRANSLATION**

(He taught Adam all their names) means up to the breaking of winds (fāswāh and its diminutive fūsayyāh). (Al-Tabari 1968: 1/215)
(6) CHAIN OF NARRATORS

'Ali ibn Al-Hasan => Muslim => Muhammad ibn Mus’ab => Qays => ‘Āsim ibn Kulayb => Sa’id ibn Ma’bad => Ibn ‘Abbās

TEXT

علماً اسم كل شيء حتى الحنة والفروة والقذرة والضررة.

TRANSLATION

He taught him the names of all things up to small things (hanah and its diminutive hunayyah), and the breaking of winds (fāswh) and the breaking of wind (dartaḥ). (Al-Ṭabarī 1968: 1/215)

(7) CHAIN OF NARRATORS

Al-Qāsim => Al-Husayn => ‘Ali ibn Ma‘ār ⇒ ‘Āsim ibn Kulayb => Ibn ‘Abbās

TEXT

علماً اسم القصعة من المصيحة والفروة والقذرة.

TRANSLATION

He taught him the names of large bowls (Al-qusah and its diminutive al-qusay'ah), and the breaking of winds (fāswhah and its diminutive fusayyah). (Al-Ṭabarī 1968: 1/215)

(8) CHAIN OF NARRATORS

‘Uṯmān ibn Sa‘īd ⇒ Biśr ibn ‘Ammār ⇒ Abī Rauq ⇒ Al-Dahhāk => Ibn ‘Abbās

TEXT

(ثَمَّ عَرَضَهُمُّ عَلَىِّ الْمَلَائِكَةِ) ثُمَّ عَرَضَ هَذِهِ الْأَسَمَاءِ، يعْتَنِى أَسْمَاءَ جِمْهُرِ الْأَشْيَاءِ الَّتِي عَلَمَهَا

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 Adam of the categories of all creatures. (Al-Ṭabarī 1968: 1/217)
Mūsā => 'Amr => Asbāt => Al-Su'di => Abū Mālik => Abū Šāliḥ => Ibn ʿAbbās => Murrah Al-Hamdānī => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him).

TEXT

(9) **CHAIN OF NARRATORS**

**TRANSLATION**

(Then He presented them) i.e. then He presented the creatures to the angels. (Al-Tabari 1968: 1/217)

(10) **CHAIN OF NARRATORS**

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

TEXT

(11) **CHAIN OF NARRATORS**

**TRANSLATION**

If you are truthful) if you know why I am placing a representative on the earth. (Al-Tabari 1968: 1/218)
(12) CHAIN OF NARRATORS
Mūsā ibn Hārūn => ʿAmar ibn Hamnūd => Abū Bishr => Al-Suddī => Abū Malik => Abū Saʿīd => Ibn ʿAbbās => Murrah Al-Hamdam => Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)

TEXT

(إن كنت صادقين) أن بنى آدم يفسدون في الأرض ويفسكون 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 KĀFĪR

(1) CHAIN OF NARRATORS
Al-Suddī (from those who narrated to him) => Ibn ʿAbbās

TEXT

(وعليم آدم الأسماء كلها) قال: علمه آدم والله إنسانًا إنسانًا وإنسانا وإنسانًا، والدواب فقيل هذا الخمار، هذا الجمل، هذا النمر.

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 KaFīr n.d.: 1/67)

(2) CHAIN OF NARRATORS
Al-Dāhḥāk => Ibn ʿAbbās

TEXT

(وعليم الله آدم الأسماء كلها) قال: وله هذه الأسماء التي يتعرف بها الناس: إنسان، ودواب، وسماء، وأرض، وسهيل، وبصر، وخيل، وحمار، وأشياء 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 Kafr n.d.: 1/68)

(3) CHAIN OF NARRATORS

Ibn Hatim / Ibn Jarir => Āsim ibn Kulayb => Sa'īd ibn Ma'bad => Ibn 'Abbās

TEXT

(وَعَلَمَ آدمَ الاسماءُ كُلَّها) قَالَ عَلَمَهُ إِنَّمَا الصَّحِيحَةُ وَالقَدْرُ قَالَ نِعْمَ حَتَّى الْفَسْوَةُ وَالنَّفْسِ.

TRANSLATION

*(He taught Ádam 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 Kafr n.d.: 1/68)

(4) CHAIN OF NARRATORS

Al-Suddī (in his exegesis) => Abū Mālik => Abū Šāhī => Ibn 'Abbās => Murrah Al-Hamdānī => Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

TEXT

(وَعَلَمَ اللهُ آدمَ الاسماءُ كُلَّها) ثُمَّ عَرَضَ الخَلِيقَ عَلَى الْمَلَائِكَةَ.

TRANSLATION

*(He taught Ádam all their names)* then He presented the creatures to the angels. (Ibn Kafr n.d.: 1/68)

(5) CHAIN OF NARRATORS

Al-Dahhāk => Ibn 'Abbās

TEXT

(إِن كُنتُمْ صَادِقِينَ) إِن كُنتُمْ تَعْلَمُونَ لَا أَجِلُّ فِي الأَرْضِ خَليْفَةً.}
TRANSLATION

(If you are truthful) if you know why am I placing a representative on the earth. (Ibn KaΦir n.d.: 1/68)

(6) CHAIN OF NARRATORS

Al-Suddī => Abū Malik => Abū Šālih => Ibn `Abbas => Murrah Al-Handānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him)

TRANSLATION

(If you are truthful) about the children of Ādam spreading corruption on the earth and shedding blood. (Ibn KaΦir n.d.: 1/68)

ANALYSIS

The isnad in Al-Tabarī (No.1) narrates from Ibn `Abbās by Muhammad ibn Humay, on the authority of `Ikrimah / Sa`īd ibn Jubayr. The same narration is quoted by Ibn KaΦir directly from Muhammad ibn Ishāq, on the authority of `Ikrimah / Sa`īd ibn Jubayr.

Al-Tabarī (No.2, 9 and 12) has an isnad by Mūsā ibn Harūn to Al-Suddī, and from Abū Malik with Ibn `Abbās, Murrah ibn Al-Handānī, Ibn Mas`ūd and other companions. Ibn KaΦir (No.6) narrates from Al-Suddī, on the authority of Ibn `Abbās, Ibn Mas`ūd and other companions.

The isnad in Al-Tabarī (No.3, 10 and 11) narrates from Ibn `Abbās by Abū Kurayb, on the authority of Al-Dāhhāk. Ibn KaΦir (No.2 and 5) narrates this directly from Al-Dāhhāk.

The isnad in Al-Tabarī (No.4) narrates from Ibn `Abbās by Ibn Wāqī', on the authority of `A`d ibn Ma`bad; Ahmad ibn Ishaq (No.5), on the authority of Al-Hasan ibn Sa`d; `Alī ibn Al-Hasan (No.6), on the authority of Sa`īd ibn Ma`bad, which is also narrated by Ibn KaΦir (No.3) from Ibn Jarīr / Ibn Ḥatim; Al-Qāsim, on the authority of `Āṣim ibn Kulayb and from `Uṯmān ibn Sa`īd, on the authority of Al-Dāhhāk.

Tafsīr Ibn `Abbās paraphrases and then uses the connective -stage direction - yuqāla, explicating ‘all the names.’ Then he uses an apposition (badal) for أَيْبُوَتِي أَبَوَتِي. Al-Tabarī (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 KaΦir uses the connective -stage direction - yānī, giving the same explanation.
Al-Tabari (No. 4, 5, 6 and 7) gives words and their diminutives: and Ibn Ka'far has a single narration giving these words...

In the next narration (No. 8) of Al-Tabari paraphrases and then has the connective - ya'ni, explicating the verse. Then he paraphrases the words (No. 9 and 12). Ibn Ka'far (No. 9 and 12) has the same narration as in Al-Tabari (No. 11 and 12).

**SURAH 2:32**

قالوا سيحنانك لا علم لنا إلا ما علمتنا د إنك أنت العليم الحكيم

**TRANSLATION**

They said: “Glory be to You! We have no knowledge except what You taught us. Surely, You are the Knower, the Wise.”

**TAFSIR IBN `ABBAS**

(قالوا سيحنانك) تبينا إليك من ذلك (لا علم لنا إلا ما علمتنا) إنك أنت العليم الحكيم

بنا و بهم (الحكيم) يا مرنا و يا مرهم.

**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 `Abbas n.d.: 7)

**AL-`TABARI**

(1) **CHAIN OF NARRATORS**

Al-Muaffanah => `Abd Allah ibn Salih => Mu'awiyyah => `Ali => Ibn `Abbas.

**TEXT**

الإله: الذي قد كمل في علمه، والحكيم: الذي قد كمل في حكمه.

**TRANSLATION**

Al-`Alim is one Who has reached perfection in His knowledge, Al-Hakim is one Who has reached perfection in His judgement (Al-Tabari 1980: 1/221).
No comments (combined with verses 31, 32 and 33)

ANALYSIS

The isnād in Al-Tabari narrates from Ibn 'Abbas by Al-Muṣannā ibn Ibrāhīm, on the authority of Alī ibn Abī Tālhah. The narration is not quoted by Ibn Kafer.

Tafsīr Ibn 'Abbas paraphrased the words in the verse.

Al-Tabari gives the meaning of the attributes of Allah - الحكيم and العلم.

SURAH 2:33

قَالَ يَا أَدْمُ أُنْتَهِيْنِمُ بُسُمَائِيْنِمُ َفَلَمْ أَنْبَأَهُمْ بُسُمَائِيْنِمُ. قَالَ أَلَّمَ أَنْبَأْنِمُ إِنِّى أُعْلِمُ عِبَادَيْنِمُ وَالْأَرْضَ. وَأَعْلَمُ مَا نَبْلِوُنَّ وَمَا نَكْتَمُونَ

TRANSLATION

He said: “Oh Ādām, 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 يَا أَدْمُ أُنْتَهِيْنِمُ بُسُمَائِيْنِمُ. أُنْتَهِيْنِمُ (بُسُمَائِيْنِمُ. فَلَمْ أَنْبَأْهُمْ بُسُمَائِيْنِمُ. قَالَ أَلَّمَ أَنْبَأْنِمُ إِنِّى أُعْلِمُ عِبَادَيْنِمُ وَالْأَرْضَ. وَأَعْلَمُ مَا نَبْلِوُنَّ وَمَا نَكْتَمُونَ

TRANSLATION

(He said: ‘Oh Ādām, 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 Ādām (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)
(1) CHAIN OF NARRATORS

Abū Kurayb => ʿUḍmān ibn Saʿīd => Bišr ibn ʿAmmār => Abī Rauq => Al-Dahhāk => Ibn ʿAbbās

TEXT

(و أَعْلَمُ مَا تَبْلُوُنَّ) يَقُولُ: ما تَظْهَرُونَ (وَمَا كَتَبْنَا تَكْتُمُونَ) يَقُولُ: أَعْلَمُ السِّرَّ كَمَا أَعْلَمُ

العلانية، يعني ما كنت إبليس في نفسه من الكبر والاغتفار.

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 Iblis was concealing within himself of his arrogance and conceit. (Al-Ṭabarî 1968: 1/222)

(2) CHAIN OF NARRATORS

Mūsā ibn Ḥārûn => ʿAmr ibn Ḥammād => Asbāt => Al-Suddī => Abū Mālik => Abū Šāliḥ => Ibn ʿAbbās => Murrah Al-Hamdānī => Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)

TEXT

(و أَعْلَمُ مَا تَبْلُوُنَّ وَمَا كَتَبْنَا تَكْتُمُونَ) قَالُوا: (أَتُجِبُلَ لَيْبَا مِنْ يَغْسِلُهَا) فَهَذَا الَّذِي

أَبَدوُا (وَمَا كَتَبْنَا تَكْتُمُونَ) بَعْنِي مَا أَسْرُ إِبْلِيسِ فِي نَفْسِهِ مِنَ الْكِبْرِ.

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 Iblis concealed in his heart of his arrogance. (Al-Ṭabarî 1968: 1/222)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

Al-Suddī => Abū Mālik => Abū Šāliḥ => Ibn ʿAbbās => Murrah Al-Hamdānī => Ibn Masʿūd => a group of companions of the Prophet (peace be upon him)
TEXT

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 KaFīr n.d.: 1/69)

ANALYSIS

The isnād in Al-Ṭabarī narrates from Ibn 'Abbās by Abū Kurayb, on the authority of Al-Dahhāk.

Al-Ṭabarī (No.2) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mūlīk with Ibn 'Abbās, Murrah ibn Al-Hamdānī, Ibn Mas'ūd and other companions. Ibn KaFīr (No.1) narrates from Al-Suddī, on the authority of Ibn 'Abbās, Ibn Mas'ūd and other companions.

Tafsīr Ibn 'Abbās gives an apposition (badal) for إخْرَّاحُهُم (imperative) as أُنتُهُم and أُخْرَاحُهُم (verb) as أُخْرَاحُهُم. He paraphrases and then uses the connective -stage direction - yuqálido and explicates the verse.

Al-Ṭabarī (No.1) uses the connective yaqülü and ya'm and an apposition (badal), explicating and describing (ṣifah) the traits of Iblīs.

Al-Ṭabarī (No.2) uses the connective ya'ni and explicates the verse. It is similar to the previous narration and replaces كُنْتُم with أُسْجَدُوا. The same narration is found in Ibn KaFīr.

SURAH 2:34

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.

TRANSLATION
TAFSİR IBN ´ABBĀS

(And when We said) means had already said (to the angels: 'Prostrate to Ādam') - a prostration of salutation - (So they prostrated, except Iblis. 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- TABARĪ

(I) CHAIN OF NARRATORS

Abū Kurayb => ´Uṯmān ibn Saʿd => Bīṣr ibn ´Ammār => Abī Rauq => Al-Dahhāk => Ibn ´Abbās

TEXT

قل: كان إبليس من أحياء الملائكة، يقول لهم الجن خلقوا من نار السمووم من بين الملائكة ; قال: فكان اسمه الحارث، قال: ومن خازنا من حزان الجنة، قال: و خلقته الملائكة من نور غير هذا الحي، قال: و خلقته الجن الذين ذكروا في القرآن من مارج من نار، وهو لسان النار الذي يكون من طرفها إذا النهبات.

TRANSLATION

Iblis 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-Hāriq. 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 Qurʾān, from smokeless fire, and it is the tongue of the fire which is at the tip when it flares up. (Al-Tabari 1968 : 1/224)
(2) **CHAIN OF NARRATORS**

Salmah => Ibn Ishāq => Khulād => 'Atā' => Tāwus => Ibn ‘Abbās

**TEXT**

كان إبليس قبل أن يركب المعصية من الملائكة اسمه عزازيل، و كان من مكان الأرض و كان من أشد الملائكة اجتهاداً، و أكثرهم علمًا، فذلك دعا إلى الكبرياء. وكان من شيء 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-Tabari 1968: 1/224)

(3) **CHAIN OF NARRATORS**

Mūsā ibn Harun => ‘Amr ibn Hammad => Asbāt => Al-Suddî => Abū Mālik => Abū Sāliḥ => Ibn ‘Abbās => Murrah => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

جعل إبليس على ملك سماوات الدنيا، وكان من قبيلة من الملائكة يقال لهم الجنّ، و إنما سموا الجنّ لأنهم خزّان الجنة، و كان إبليس مع ملكه خازناً.

**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-Tabari 1968: 1/225)

(4) **CHAIN OF NARRATORS**

Al-Qāsim ibn Al-Hasan => Husayn => Hujjaj => Ibn Jurayj => Ibn `Abbās
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 ‘Abbas said about His words: (He was of the Jinn) (Qur’an 18:50), that he was named after the jina (Paradise) whose custodian he was, just as the person is called a Makkī, Madānī, Kūfī and Basrī. (Al-Tabari 1968: 1/225)

(5) CHAIN OF NARRATORS

Al-Qāsim => Al-Husayn => Hujjāj => Ibn Jurayj => Šālīh, servant of Al-Taw’amah and Šarīk ibn Abī ‘Namr (one or both of them) => Ibn ‘Abbas

Of the angels was a tribe of the Al-Jinn and Iblis was from it. He ruled over what was between the Heavens and the Earth. (Al-Tabari 1968: 1/225)

(6) CHAIN OF NARRATORS

Abū Kurayb => ‘Uṯmān ibn Sa‘īd => Biṣr ibn ‘Ammār => Abī Rauq => Al-Dahhak => Ibn ‘Abbas

Iblis أُبِلِّسَ أَبِي لِسَهِ اللَّهِ مِنَ الْخَيْرِ كَلَّهُ وَجَعَلَهُ شَيَطَانًا رَجِيمًا عَقِيَّةً مَعْضُوَةً.
TRANSLATION

Allah let Iblís despair of all the good and made him Satan accursed, punished for his disobedience. (Al-Tabari 1968: 1/227)

IBN KAΦİR

No narration from Ibn `Abbas

ANALYSIS

The isnad in Al-Tabari (No.1) narrates from Ibn `Abbás by Abū Kurayb, on the authority of Al-Dahhák. Ibn KaΦir (No.6) narrates this directly from Al-Dahhák.

Al-Tabari has an isnad by Mūsā ibn Hārūn to Al-Suddā, and from Abū Malik with Ibn `Abbás, Murrah ibn Al-Hamdān, Ibn Mas`ūd and other companions. Ibn KaΦir mentions that Al-Suddā wrote this tradition on the authority of Ibn `Abbás, Ibn Mas`ūd and other companions.

The isnad in Al-Tabari (No.2) narrates from Ibn `Abbás by Salmah, on the authority of Tāwus; Al-Qāsim ibn Al-Hasan (No.4), on the authority of Ibn Jurayj; Al-Qāsim (No.5), on the authority of Sālih, servant of Al-Taw’amah / Šarık ibn Abī Namr.

Tafsir Ibn `Abbás paraphrases the verse, using the connective yuqālu and explicating the condition of the disbelievers.

Al-Tabari (No.1) uses the connective qāla, narrating about Iblís and describing (sifah) his characteristics. Then he states that Iblís is from أبلس (IV form - despair) meaning ‘Allah let Iblís despair of all the good’ and his situation. Ibn KaΦir has no narrations.

SURAH 2:35

And We said: “Oh _DEPENDANT_ Adam, 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.

TRANSLATION

And We said: “Oh DEPENDANT Adam, 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.
TAFSIR IBN `ABBAS

And We said: "Oh Ádam, live you and your wife in Paradise"

i.e., enter you and Hawwá’ (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 `Abbás n.d.: 7)

AL-TABARI

(1) CHAIN OF NARRATORS

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

TEXT

آن عدوّ اللّه إبليس أقسم بعزم الله ليغوي آدم وذريته وزوجه، إلا عباد المخلصين منهم، بعد أن لعنه الله، وبعد أن أخرج من الجنة، وقبل أن يبسط إلى الأرض، وعلم الله آدم الأسماء كلها.

TRANSLATION

The enemy of Allah, Iblis, swore by the might of Allah, that he would mislead Ádam, 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 Ádam all the names. (Al-Tabari 1968: 1/229)
Then Iblīs was exiled from Paradise when he was cursed, and Ādām 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, Ādām?’ He said: ‘Hawwā’.” They said: ‘Why is she named Hawwā’?’ He said: ‘Because she was created from something living (hayy).’ Then Allah said to him: (Oh Adam, live you and your wife in the Paradise, and eat freely from it wherever you desire). (Al-Faḍārī 1968: 1/229)

(Eat freely from it freely) al-rāğad means wholesomeness. (Al-Faḍārī 1968: 1/230)
(4) CHAIN OF NARRATORS
Al-Manjab ibn Al-Hariq => Biṣr ibn 'Ammār => Abī Rauq => Al-Dahhāk => Ibn 'Abbās

TEXT
(وَكَلَّا صَنِينَةٌ رَفَعَهَا حَيْثُ شَتَتَا) قَالَ: الرَّغْدُ سَعَةُ المُعْيِشَةِ. فِعْنِيَّ اللَّيْلَةُ: وَفَلَنَا يَا أَمَامَ
بِكَلَا أَنتَ وَزُوجُكَ الْجَنَّةَ، وَكَلَا مِنَ الْجَنَّةِ رَزُنَا وَأُسْعَا هَنِيَّةَا مِنَ العَيْشِ حَيْثُ شَتَتَا.

TRANSLATION
(And eat freely from it wherever you desire) al-rağad 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-Tabarî 1968: 1/230)

(5) CHAIN OF NARRATORS
Muhammad ibn Ismā‘il Al-Ahmasî => ‘Abd al-Hānim Al-Fihmâni => Al-Nadr => ‘Ikrimah => Ibn ‘Abbâs

TEXT
(الشَّجَرَةُ الَّتِي نَهَى عَنْ أَكْلِ مُثْرَهَا أَمَامُ هِيَ السَّنَبَلةُ)

TRANSLATION
The tree which Ādam was forbidden to eat of its fruit was corn (sunbulah). (Al-Tabarî 1968: 1/231)

(6) CHAIN OF NARRATORS
Ibn Ḥāmid => Salmah => Ibn Ishāq => a learned person => Mujāhid => Ibn ‘Abbâs

TEXT
(الشَّجَرَةُ الَّتِي نَهَى عَنْ أَكْلِ مُثْرَهَا أَمَامُ:

TRANSLATION
The tree which Ādam was forbidden (to eat) was wheat (al-burr). (Al-Tabarî 1968: 1/231)
(7) **CHAIN OF NARRATORS**

Al-MuQāmmā => Ishāq => 'Abd al-Razzāq => Ibn 'Uyyānah => Ibn Al-Mubārak =>
Al-Hasan ibn 'Ammār => Al-Minhal ibn 'Amr => Sa'īd ibn Jubayr => Ibn 'Abbās

**TEXT**

الشجرة التي نهى الله عنها آدم والزوجة السبيل.

**TRANSLATION**

The tree which Allah has forbidden for Ādam and his wife was corn (sunbulah). (Al-
Tabarī 1968: 1/231)

(8) **CHAIN OF NARRATORS**

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

**TEXT**

(وَلَا تَرْجِبُوا هَذِهِ الْشَجْرَةُ) فَلَّا هِيَ الْكِرْمَةُ. وَتَزَاعُمُ الْيَهُودُ أَنَّهَا الحَنْسَةُ.

**TRANSLATION**

(And do not approach this tree) He meant: 'It was the vine' (al-karmah). The Jews
claim it was wheat (al-hintah). (Al-Tabarī 1968: 1/232)

**IBN KĀFĪR**

(1) **CHAIN OF NARRATORS**

Al-Suddī (in his narration) => Abū Mālik => Abū Ṣāliḥ => Ibn 'Abbās => Murrah =>
Ibn Mas'ūd => a group of companions of the Prophet (peace be upon him)

**TEXT**

أَخْرِجْ إِبْلِيْسَ مِنَ الْجَنَّةِ حِينَ لَعْنَاهُ. وَأَسَكِنَ آدَمَ الْجَنَّةَ فَكَانَ يَشَىْ فِيهَا وَحْشَا لِيَسَ لَهُ
زَوْجٍ يَسَكُنُ إِلَيْهَا فَنَافَمُ كَمْوَةَ فَاسْتَيْقظَ وَإِذَا عَنْدَ رَأْسِهِ امْرَأَةً قَاذِعَةً خَلَقَهَا اللّهُ مِنَ ضَلَوْعِهِ
فَسَلَّمَهَا مِنْ أَنْتَ؟ فَقَالَتْ: امْرَأَةً قَالَ قَالَتْ: ۛوَلَمْ خَلَقْتِ فَقَالَتْ: تَسَكْنُ إِلَيْنِ فَقَالَتْ لِهَا الْمَلَائِكَةُ
TRANSLATION

Then Iblîs was exiled from Paradise when he was cursed, and Ādām 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, Ādām?’ He said: ‘Hawwâ’.’ They said: ‘Why is she named Hawwâ’?’ He said: ‘Because she was created from something living (hayy).’ Then Allah said to him: (O h Ādām, live you and your wife in the Paradise, and eat freely from it wherever you desire). (Ibn Ka'dîr n.d.: 1/73)

(2) CHAIN OF NARRATORS

Al-Suddî => Abû Mâlik => Abû Šâlih => Ibn 'Abbâs => Murrah => Ibn Mas'ûd => a group of companions of the Prophet (peace be upon him)

TEXT

(And do not approach this tree) He meant: ‘It was the vine’ (al-karmah). The Jews claim it was wheat (al-hintah). (Ibn Ka'dîr n.d.: 1/73)

(3) CHAIN OF NARRATORS

Ibn Ja'fîr and Hâtim => Muhammad ibn Ismâ'il Samratul-Ahmasi => Abû Yahyâ Al-Hîlmânî => Al-Nâdir Abû 'Umar Al-Kharrâz => 'Ikrimah => Ibn 'Abbâs

TEXT

الشجرة التي نهى عنها آدم عليه السلام هي السبيلة.
TRANSLATION

The tree which Allah has forbidden for Adam and his wife was corn (sunbulah). (Ibn Katārīn n.d.: 1/73)

(4) CHAIN OF NARRATORS


TEXT

(...)

TRANSLATION

It was corn (sunbulah). (Ibn Katārīn n.d.: 1/73)

(5) CHAIN OF NARRATORS

Muhammad ibn Ishāq => a learned person => Hujjāj => Mujāhid => Ibn ‘Abbās

TEXT

(...)

TRANSLATION

It was wheat (burr). (Ibn Katārīn n.d.: 1/73)

(6) CHAIN OF NARRATORS

Ibn Jarir => Al-MuQannā => Ibrāhīm => Muslim ibn Ibrāhīm => Al-Qāsim => A person from the Bani Tamīm => (Ibn ‘Abbās)

TEXT

(...)

sīnāt; wa yas‘ālu ‘an al-shajrātilkā Taba‘anha ‘Adm wa ‘Anā
TRANSLATION

Ibn 'Abbas 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 (ṣumbulah). And you enquired about the tree at which Ādam repented, it was the olive (zaytūnah).' (Ibn KaFir n.d.: 1/73)

ANALYSIS

Al-Tabari (No. 1, 2, 3 and 8) has an isnād by Mūsā ibn Hārūn to Al-Suddī, and from Abū Mālik with Ibn 'Abbās, Murraḥ ibn Al-Hamdānī, Ibn Masʿūd and other companions. Ibn KaFir mentions that Al-Suddī (No. 1 and No. 2), on the authority of Ibn 'Abbās, Ibn Masʿūd and other companions.

The isnād in Al-Tabari (No. 4) narrates from Ibn 'Abbās by Al-Manjāb ibn Al-Hārīf, on the authority of Al-Dahhāk.

The isnād in Al-Tabari (No. 5) narrates from Ibn 'Abbās by Muḥammad ibn Ismāʿīl Al-Aḥmaṣī, on the authority of Ikrīmah. The same narration is quoted by Ibn KaFir (No. 5) from Ibn Jarīr and Ḥātim by Muḥammad ibn Ismāʿīl Al-Aḥmaṣī, on the authority of Ikrīmah.

The isnād in Al-Tabari (No. 6) narrates from Ibn 'Abbās by Ibn Ḥāmid, on the authority of Muḥājīd. The same narration is quoted by Ibn KaFir (No. 5) directly from Muḥammad ibn Ishaq, on the authority of Muḥājīd.

The isnād in Al-Tabari narrates from Ibn 'Abbās by Al-Muṭanṣā ibn Ibraḥīm, on the authority of Alī ibn Ābi Taḥlah. The narration is not quoted by Ibn KaFir.

Tafsīr Ibn 'Abbās paraphrases, explicates and uses an apposition (badāl).

Al-Tabari (No. 1 and 2) explicates the situation of Iblīs. Ibn KaFir quotes the same narrations.

Al-Tabari (No. 3) gives the meaning of سعة (wholesomeness), (No. 4) سعة (wholesomeness), (No. 5) سعة (wholesomeness) and gives the meaning of the verse (No. 5 and 7) as سعة (corn), (No. 6) سعة (corn) and (No. 8) سعة (vine) which the Jews claim was سعة (corn). Ibn KaFir gives the meaning of (No. 2) as سعة (vine) which the Jews claim was سعة (corn) and that of (No. 3, 4 and 6) سعة (corn) and of (No. 5) سعة (corn).
SURAH 2:36

فَأَتَلَهُمَا الشَّيَاطِينُ عَنْهَامَا فَآخَرَجُهُمَا مِمَّا كَانَا فِيهَا وَقَلُلُوا هَيْطَوْا بَعْضُكُم بَعْضٍ عَدْوًا وَلَكُمْ فِي الْأَرْضِ مُسَتَّقِرٌ وَمَتَاعًا إِلَى جَمِيعٍ

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

(فَأَتَلَهُمَا الشَّيَاطِينُ عَنْهَامَا) فَآخَرَجُهُمَا مِمَّا كَانَا فِيهَا وَقَلُلُوا هَيْطَوْا بَعْضُكُم بَعْضٍ عَدْوًا وَلَكُمْ فِي الْأَرْضِ مُسَتَّقِرٌ وَمَتَاعًا إِلَى جَمِيعٍ

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 Hawwā’ (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- TABARĪ

(1) CHAIN OF NARRATORS

Al-Qāsim => Husayn => Hajjāj => Ibn Jurayj => Ibn ‘Abbās

TEXT

(فَأَتَلَهُمَا الشَّيَاطِينُ) قَالَ أَعْوَاهُمَا.
TRANSLATION

(But Satan caused them both to slip) it means he led them both astray. (Al-Tabari 1968: 1/235)

(2) CHAIN OF NARRATORS

Mūsā ibn Hārūn ⇒ 'Amr ibn Hammād ⇒ Ashbā ⇒ Al-Suḍū ⇒ Abū Mūlik ⇒ Abū Sulīḥ ⇒ Ibn 'Abbās ⇒ Murrah Al-Hamdānī ⇒ Ibn Mas'ūd ⇒ a group of companions of the Prophet (peace be upon him)

TEXT

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 Hawwā’ 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-Ṭabarî 1968: 1/235-236)

(3) CHAIN OF NARRATORS
Ibn Humayd => Salmah => Ibn Ishāq => Layth ibn Sa‘īm => Fāwus Al-Yamānī => Ibn ‘Abbas

TEXT

إن عدرو اللّه إبليس عرض نفسه على ذواة الأرذأن أنها تحمله حتى يدخل الجنة معها، يكلم آدم و زوجته، فكل الذواة أبى ذلك عليه، حتى كلمة اللّه فقال لها: أمنعوك من ابن آدم، فأتها في عصيّتى إن أنت أدخلتى الجنة، فجعلته بين نابين من أنيابها، ثم دخلت به، فكلهما من فيها، و كانت كاسية قَمْش هعلى أربع قوائم، فأعَرها اللّه، وجعلها قَمْش على بطنها، قال: يقول ابن عباس:اقتحوها حيث وجدتموها، اخترموا ثلاثة عدرو 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 Hawwā’) from inside its mouth. It was dressed to walk on four legs, but Allah stripped it and made it move on its belly. (Ibn ‘Abbas says) Kill them wherever you find them, destroy the enemy of Allah for protection them (Al-Ṭabarî 1968: 1/237).

(4) CHAIN OF NARRATORS
Abū Kurayb => Mu’āwiya ibn Hishām => Muḥammad ibn Khalīf Al-’Asqalānī => Ādam => Jābir => Sa‘īd ibn Jubayr => Ibn ‘Abbas
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-Tabari 1968: 1/241)

(5) CHAIN OF NARRATORS
Yûnûs => Ibn Wahab => Ṭabd Al-Rahmân ibn Mahdi => Isrâ‘îl => Ismâ‘îl Al-Suddî => from a person who heard it => Ibn Ābbâs

(And on the earth you shall have your abode) meaning ‘the grave.’ (Al-Tabari 1968: 1/241)

(6) CHAIN OF NARRATORS
Yûnûs => Ibn Wahab => Ṭabd Al-Rahmân ibn Mahdi => Isrâ‘îl => Ismâ‘îl Al-Suddî => from a person who heard it => Ibn Ābbâs

(And enjoyment (of life) for a time) meaning ‘life.’ (Al-Tabari 1968: 1/242)
IBN KAФIR

(1) CHAIN OF NARRATORS
Al-Hakim => Abü Bakr Bakawiyah => Muhammed ibn Ahmad ibn Al-Nadr => Mu‘awiyah Al-Bijîf => Sa‘îd ibn Jubayr => Ibn 'Abbas

TEXT
قال: ما أسكن آدم الجنة إلا ما بين صلاة العصر إلى غروب الشمس.

TRANSLATION
Adam only lived in Paradise (for the duration) between late-afternoon until sunset. (Ibn KaФir n.d.: 1/74)

(2) CHAIN OF NARRATORS

TEXT
قال: أهبط آدم بنحنآ أرض الهند.

TRANSLATION
Adam was sent down to a flatland (dahna) of India. (Ibn KaФir n.d.: 1/74)

(3) CHAIN OF NARRATORS

TEXT
قال: أهبط آدم عليه السلام إلى أرض يقال له اجحنا بين مكة والطائف.

TRANSLATION
Adam (upon whom be peace) was sent down to a land. It is said to be a flatland between Makkah and Ta‘if. (Ibn KaФir n.d.: 1/74)
ANALYSIS

The isnād in Al-Tabari (No.1) narrates from Ibn 'Abbas by Al-Qāsim, on the authority of Ibn Jurayj. The narration is not quoted by Ibn Ka'far.

Al-Tabari (No.2) has an isnād by Mūsā ibn Ḥarūn to Al-Suddī, and from Abū Mālik with Ibn 'Abbas, Murrah ibn Al-Hamdānī, Ibn Mas'ūd and other companions; Ibn Humayd (No.3), on the authority of Tāwūs Al-Yamānī, Abū Kurayb (No.4), on the authority of Sa'īd ibn Jubayr and Yūnus (No.5), on the authority of Iṣmā'īl Al-Suddī. These narrations are not found in Ibn Ka'far.

The isnād in Ibn Ka'far narrates from Ibn 'Abbas by Al-Halram (No.1), on the authority of Sa'īd ibn Jubayr; 'Imrān ibn Uuyaynah (No.2), on the authority of Sa'īd ibn Jubayr and Ibn Abū Hatīm (No.3), on the authority of Sa'īd. These narrations are not found in Al-Tabari.

Tafsīr Ibn 'Abbas paraphrases the Qur'ānic words and the referents addressed by Allah.

Al-Tabari (No.1) uses an apposition (badal) for ْفَارَظْهُمَا أَعْرَاحًا.

Al-Tabari (No.2) presents the Isrāʾīliyāt narration with other Qur'ānic verses to explicate the incident.

Al-Tabari (No.3) discusses the incident and relation between mankind, Iblīs and snake. In the next narrations (No.5 and 6) Al-Tabari gives the meaning of the last part of the verse. These narrations are not quoted by Ibn Ka'far.

Ibn Ka'far (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-Tabari.

SURAH 2:37-39

فَسَلَتِ آدَمُ مِنْ رَبِّهِ كُلَمَةً مَّفْتَقَارًا عَلَىٰهُ إِنَّهُ يُهْتَوِيُّ الرَّجْحِمِ قَلْنَا اهْبِطُوا مَنْ تَكْبِرُونَ فِيّمَا يَتَبَيّنُ مِنْ كَلِمَتِّي هَذِهِمُ الْمَهْدَاءِ الْمَيْنُ هُمْ لَهُمْ وَلَأْهُمْ يُحْرَّنُونَ وَلَبِينُهُمُ الْكَفِّ النَّارِ اِلَّذِينَ كَفَرُوا وَكَذَّبُوا يَا بَيْتَنَا أَوْلِيكَ أَصْحَابَ النَّارِ هُمْ فِيّهَا خَالِدُونَ

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.

TAFSÍR IBN ‘ABBĀS

(قُلْ لَهُمْ وَأَبَاءَهُمْ وَأُمَّتُهُمْ كُلُّهَا رَبُّهُمُ الَّذِي لَيْنَ سُبْحَانَهُ وَلَا إِلَهَآ إِلَّا هُوَ الْحَكِيمُ الْقَرِيمُ) لِنَكِنَّ مَنْ مَاتَ مِنْهُمْ وَلَمْ يُرِداً يَا أَيُّهَا الْمُتَّلَكُمُ (فَاتَّبَعْتُمُوهُ) فَتَجاوزْتُ عَنْهُ (إِنَّهُ هُوَ الْحَكِيمُ الْقَرِيمُ) لَهُمْ (الْرَّحْمَانُ) لِمَاتَ عَلَى الْيَوْمِ الْأَخِرِ. (قُلْتُمْ) لَأَدَمَ وَحَوَاءٍ وَطَوَّافَةً وَحِينَ وَإِلِيَّ (الْحَبَّاطَةُ) مِنْ السُّمَاءِ (جَمِيعًا) ثُمُ الْذِّكْرِ ذِريَّةٌ إِذَا قَالَ (فَأَنْعَمْتُ تَمَلَّكُمْ) فَهُمْ يَتَابَعُونَ وَكَلَّمَا يَتَابَعُونَ (فَأَنْعَمْتُ تَمَلَّكُمْ) كِتَابًا وَرُسُولًا (فَمَنْ تَعَذَّبَهُ الْجَاهِلَ) لُغْيَانَهُمْ وَرُسُلُهُمْ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَالْحَكِيمِ الْقَرِيمِ) فِي مَا يَتَابَعُونَ مِنِّ الْبُطُورِ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) لَا يَعْمَلُونَ (بَيْنَاهُمْ) كَذَٰلِكَ الْكِتَابُ وَالرُّسُولُ (فَأَنْعَمْتُ تَمَلَّكُمْ) L

TRANSLATION

(Then Adam learnt from his Lord) i.e. Adam (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 Adam, Hawwā’ (Eve), the peacock, snake, and Iblis: (Get down from this (state)) i.e. from the Heavens, (all together). Then He mentioned the progeny of Adam 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-TABARI

(1) CHAIN OF NARRATORS

Abū Kurayb => Ibln `Atiyah => Qays => Ibln Abī Laylā => Al-Minhāl ibn `Amr => Sa`īd ibn Jubayr => Ibln `Abbās

TEXT

(فَنَلَّقَ لَهُ آمَنَّ يَنَبُّ تَكُ مَنَّ تَكُ عَلَيْهِ) قَالَ: أَيْ رَبِّ! أَلَمْ تَنْفُخْ فِيّ مِن رَوْحِكَ؟ قَالَ: بَلَى، قَالَ: أَيْ رَبِّ! أَلَمْ تَسْبِقْ رَحْمَتَكَ غُضُبَكَ؟ قَالَ: بَلَى، قَالَ: آَرَأَيْتُ إِنَّ أَنَا نَبِيٌّ وَاشْتُرِتْ أَرَاحَتِي أُنَتِّي إِلَى الْجَنَّةِ؟ قَالَ: نَعْمَ، فَهُوَ قُوْلهُ (فَنَلَّقَ لَهُ آمَنَّ يَنَبُّ تَكُ مَنَّ تَكُ عَلَيْهِ)

TRANSLATION

(Then Adam learnt from his Lord some words, so He turned towards him). He (Adam) 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 Adam learnt from his Lord some words). (Al-Tabari 1968: 1/235-243)

(2) CHAIN OF NARRATORS

`Alī ibn Al-Hasan => Muslim => Muhammad ibn Mus`ab => Qays ibn Al-Rabī` => `Āsim ibn Kulayb = Sa`īd ibn Jubayr => Ibln `Abbās

TEXT

(فَنَلَّقَ لَهُ آمَنَّ يَنَبُّ تَكُ مَنَّ تَكُ عَلَيْهِ) قَالَ: أَيْ رَبِّ! أَلَمْ تَنْفُخْ فِيّ مِن رَوْحِكَ؟ قَالَ: بَلَى، قَالَ: أَيْ رَبِّ! أَلَمْ تَسْبِقْ رَحْمَتَكَ غُضُبَكَ؟ قَالَ: بَلَى، قَالَ: آَرَأَيْتُ إِنَّ أَنَا نَبِيٌّ وَاشْتُرِتْ أَرَاحَتِي أُنَتِّي إِلَى الْجَنَّةِ؟ قَالَ: نَعْمَ، فَهُوَ قُوْلهُ (فَنَلَّقَ لَهُ آمَنَّ يَنَبُّ تَكُ مَنَّ تَكُ عَلَيْهِ)

TRANSLATION

(Then Adam learnt from his Lord some words, so He turned towards him). He (Adam) 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-Tabari 1968: 1/243)

### (3) CHAIN OF NARRATORS

Muhammad ibn Sa'd => My father (Sa'd) => My maternal uncle => My father => from his father => Ibn 'Abbās

**TEXT**

(تَلَعَّبَ آدم مِنْ رُبْثِ كُلُمَاتٍ فَعَلَّمَهُ عَلَيْهِ) قال: إن آدم قال لو ربي إذ عصاه: رب أُرِيتْ إن أنا نيت و أصلحت ف قال له ربي: 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-Tabari 1968: 1/243)

**IBN KĀFĪR**

### (1) CHAIN OF NARRATORS

Mujähid => Sa’îd ibn Jubayr => Ibn ‘Abbās

**TEXT**

قَالَ آدم أَمَّن عَبَاس نَسَأَلَهُ مَا الْكُلُمَاتُ الَّتِي تَلَعَّبَ آدم مِنْ رُبْثِ؟ قَالَ عَلَمْ شَأْنُ الحَجِّ

**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 Kāfīr n.d.: 1/75)

### (2) CHAIN OF NARRATORS

Al-Suddî => from those who narrated => Ibn Ibn ‘Abbās
TEXT

(قَالَتْلَهُ أَمَّ مِنْ رَبِّكَ كُلُمَاتٍ قَبَّ عَلَيْهَ) قَالَ أَدَمَ عَلَيْهِ السَّلَامُ يَا رَبِّ أَلَمْ تَنْفَخَ بِرُوحِكَ بَيْدَكَ؟ قَالَ لَهُ: بَلَى قَالَ تَنْفَخْ فِيٌّ مِن رَوْحِكَ؟ قَالَ لَهُ: بَلَى قَالَ: أَرَايْتَ إِنِّي أَنَا تَبِيتَ وَأَصْلَحْتَ أَرَاهُ أُنْتَ إِلَى الْجَنَّةِ؟ قَالَ: نَعَمً.

TRANSLATION

(Then Ādām learnt from his Lord some words, so He turned towards him) He (Adam) 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 KaFūr n.d.: 1/75)

ANALYSIS

The isnād in Al-Tabārī narrates from Ibn ‘Abbās by Abū Kurayb (No.1) and ‘Alī ibn Al-Hasan (No.2), on the authority of Sa‘īd ibn Jubayr and Muhammad ibn Sa‘d (No.3), on the authority of his ancestor (name not given). These narrations are not quoted by Ibn KaFūr.

The isnād in Ibn KaFūr 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-Tabārī.

Tafsīr Ibn ‘Abbās paraphrases the Qur’ānic words and mention the referents of Allah’s address. Then he uses an apposition (badal) for فَلَمَّا بَيِّنَنَا لَكَ كُلُمَاتٍ حِينَ بِنَتَيْجَةٍ مِّنْ كُلِّمَةٍ يَبِينُنَا لَكَ وَكُلُّمَةٍ بَيِّنُنَا لَكَ as جَلَّ لَعْبُ لَهُمَّ إِنَّهُمْ يُحْرَثُونَ وَلَا هُمْ يُخْرِجُونَ، and an apposition (badal) of أَحْلَ النَّارُ بِالْكِتَابِ وَالرُّسُولِ and further clarifies it with لَا يَمِيتُونَ وَلَا يُخْرِجُونَ. The same is not found in the other two tafsīrs.

Al-Tabārī (No.1 and 2) narrates the dialogue between Allah and Ādām. The same narration is found in Ibn KaFūr.

Al-Tabārī (No.3) uses the connective - qāla - and narrates a dialogue. It is not reported by Ibn KaFūr.

Ibn KaFūr explicates the word الكُلُمَات as ‘Knowledge on the significance of pilgrimage.’
SURAH 2:40

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.

TAFSIR IBN `ABBĀS

Meaning be grateful and preserve my favours, i.e. I favoured you with the Book, the Messenger, deliverance from Pharaoh, drowning, Manna and Salwa, 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- TABARĪ

(1) CHAIN OF NARRATORS

Ibn Humayd => Jafr => Al-A’mash => Ismā’īl ibn Rajā’ => ’Umayr, servant of Ibn `Abbās => Ibn `Abbās

TEXT

إن إسرائيل كتبناك عهد الله.
TRANSLATION

Isrā’īl is like your saying ‘servant of Allah’ (ʿAbd Allah). (Al-Ṭabarī 1968: 1/248)

(2) CHAIN OF NARRATORS

Ibn Humayd => Salmah => Ibn Ishāq => Muhammad ibn Abī Muhammad, servant of
Zayd ibn ʿAbīt => ʿIkrimah / Saʿd ibn Jubayr => Ibn ʿAbbās

TEXT

قوله (بِيَّ نَبِيٌّ إِسْرَآءِيلَ) يا أهل الكتاب الأخبار 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 Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of
Zayd ibn ʿAbīt => ʿIkrimah / Saʿd ibn Jubayr => Ibn ʿAbbās

TEXT

أَذُّكُونَ أَنَّمَا أَعْمِلُ ْلا عَلَيْكُمْ) أَيْ أَلَّا تَعْمَلُوا عَلَيْكُمْ (أَيَّا آلَيْتُ عَنْدَكُم وَعَنْدَ آبَائِكُمْ لَا كَانَ لَهُمْ مَا كَانَ يَتَاحُ مَن فِرَعْوَ وَقَوْمَهُ

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 Humayd => Salmah ibn al-Fadl => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of
Zayd ibn ʿAbīt => ʿIkrimah / Saʿd ibn Jubayr => Ibn ʿAbbās
TEXT

(وَأَوْفُواْ بِهِمْ بِمَهِيَّةٍ) الَّذِى أَخْذَتُ فِي أَعْتَانَكُمْ لِلنَّبِيِّ صلى الله عليه وسلم إِذَا جَاءَكُم
(أَوْفُوكُم بِعَهْدَكُمْ) أَيْ أَعْزُى لَكُمْ مَا وَعَدْكُمْ عَلَيْهِ بِتَصَدِّيقٍ وَاتِبَاعِهِ، يَوْعَضُ مَا كَانَ عَلَيْكُمْ
من الأَصْرِ وَالأَغْلَالِ الَّتِي كُانَتْ فِي أَعْتَانَكُمْ بَذَنُوبُكُمْ الَّتِي كُانَتْ مِنْ أَحْدَاثِكُمْ.

TRANSLATION

(And fulfil my covenant) which I have imposed `upon your necks' regarding Muhammad (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-Tabari 1968: 1/250)

(5) CHAIN OF NARRATORS

Muhammad ibn Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Ḥabīb => `Ikrimah / Sa`d ibn Jubayr => Ibn `Abbās

TEXT

(وَأَيْلَىَّ فَارْهَبَتُنَّ) أَنْ أَنْزُلَ بِكُمْ مَا أَنْزَلْتُ مِنْ كَانَ قَبْلَكُمْ مِنْ آيَاتِكُمْ مِنَ النَّقَمَاتِ الَّتِي قَدْ
عرفتم من المسح وغيره.

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-Tabari 1968: 1/251)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

Abū Dāwūd Al-Tiyyālī => 'Abd al-Ḥamīd ibn Bilārām => Šahr ibn Hawšāb => 'Abd Allāh ibn `Abbās
A group of Jews came to the Holy Prophet (peace be upon him) and he said to them: ‘Do you know that Izrail is Ya’qub?’ They said: ‘By Allah, Yes.’ The Prophet (peace be upon him) said: ‘Oh Allah, be witness.’ (Ibn Ka`fûr n.d.: 1/76)

(2) CHAIN OF NARRATORS
Al-A'amash => Ismâ’il ibn Raja’ => ‘Umayr, servant of Ibn ‘Abbâs => Ibn ‘Abbâs

(3) CHAIN OF NARRATORS
Muhammad ibn Ishâq => Muhammad ibn Abî Muhammad => ‘Ikrimah / Sa`îd ibn Jubayr => Ibn ‘Abbâs

(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 Ka`fûr n.d.: 1/76)
(4) CHAIN OF NARRATORS

Al-Dahhāk => Ibn 'Abbās.

TEXT

(أُولَٰئِكَ يَعْمِدُونَ) قَالَ أَرْضُ عِنْكُمْ وَأَدخِلكُمَّ الْجَنَّةَ.

TRANSLATION

(I shall fulfil your covenant) means 'I shall be pleased with you and will admit you to Paradise.' (Ibn Kaṣīr n.d.: 1/76)

(5) CHAIN OF NARRATORS

Ibn 'Abbās.

TEXT

(وَأَئِنَّكَ فَأَرْضَيْتُونَ) أَيْ إِنْ أَنْزَلْتُ بَيْنَ مَا أَنْزَلْتُ مِنْ كَانَ قَبْلَكُمُ مِنْ آيَاتِكُم مِّنَ الْكُبْرَاءِ

النُّفَسَاتِ

التي قد عرفتم من المسح وغيره.

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 Kaṣīr n.d.: 1/76)

ANALYSIS

The isnād in Al-Ṭabarī (No.1 - 5) narrates from Ibn 'Abbās by Ibn Humayd, on the authority of Šāzulah ibn Jubayr. A single narration (No.3) is quoted by Ibn Kaṣīr directly from Muhammad ibn Ishaq, on the authority of 'Ikrimah / Sa'īd ibn Jubayr.

Ibn Kaṣīr narrates from Ibn 'Abbās by Abū Dāwūd Al-Tiūlisī (No.1), on the authority of Šahīd ibn Hawšah; Al-A’amaṣ (No.2), on the authority of Šāzulah, Al-Dahhāk (No.4) and Ibn 'Abbās (No.5).

Tafsīr Ibn 'Abbās paraphrases and glosses the words اُذْكَرُواْ یَعْمِدُونَ as اَشْكُروْاْ یَعْمِدُونَ and اَنْذِرُواْ عَهْدِیْ یَعْمِدُونَ as أَنْذِرُواْ یَعْمِدُونَ. It mentions the referents of Allah’s favours.
Al-Tabari (No.1) and Ibn KaFir (No.2) give the meaning of إسرائيل (servant of Allah).

Al-Tabari (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 KaFir (No.2, 3 and 5).

**SURAH 2:41**

وَأَمِنُواْ بِمَا أُنْزِلَتْ مِنْهُ مَعْلُومٍ وَلَا تَكُونُواْ أَوَّلَ كَافِرِينَ وَلَا تَشْرَوُواْ

بَيْنِي وَإِيَّاهُ فَاتَقُونَ

**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).

**TAFSIR IBN ‘ABBAS**

وَأَمِنُواْ بِمَا أُنْزِلَتْ مِنْهُ مَعْلُومٍ وَلَا تَكُونُواْ أَوَّلَ كَافِرِينَ وَلَا تَشْرَوُواْ بَيْنِي وَإِيَّاهُ فَاتَقُونَ

**TRANSLATION**

(And believe in what I have revealed) with Jibā’il (Gabriel), (confirming) i.e. agreeing with Divine unity, the characteristics of Muhammad (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 Muhammad (peace be upon him) and the Qur'ān. (And do not bargain My signs) by concealing the characteristics of Muhammad (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 ‘Abbas n.d.: 8)
(1) CHAIN OF NARRATORS

Ibn Ḥumayd => Salmah => Ibn Ishaq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qābit => 'Ikrimah / Sa'īd ibn Jubayr => Ibn ‘Abbās

TEXT

(وَأَيْتَنَّىَ بِمَا أُنْزِلَتْ مُصَدِّقًا لَّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرِينَ) وَعِنْدَكُمِ الْعِلْمُ مَا لَيْسَ عِنْدَ غَيْرِكُمْ.

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-Ṭabārī 1968: 1/253)

IBN KA邝R

(1) CHAIN OF NARRATORS

Ibn ‘Abbās

TEXT

(وَلَا تَكُونُوا أَوَّلَ كَافِرِينَ) وَعِنْدَكُمِ الْعِلْمُ مَا لَيْسَ عِنْدَ غَيْرِكُمْ.

TRANSLATION

(And be not the foremost rejectors of it) when you possess knowledge of that which others do not possess. (Ibn Ka邝r n.d.: 1/76)

ANALYSIS

The isnād in Al-Ṭabārī (No.1) narrates from Ibn ʿAbbās by Ibn Ḥumayd, on the authority of ʿIkrimah / Saʿīd ibn Jubayr. The same narration is quoted by Ibn Ka邝r directly from Ibn ʿAbbās.

Tafsīr Ibn ʿAbbās mentions the referents and explicates the Qurʾānic verse thus: the adverbial accusative ما لَيْسَ عِنْدَ غَيْرِكُمْ as موافقة بالتوحيد وصفة محمد صلى الله عليه و سلم مُصَدِّقًا ,
the pronoun as مَعَكْمَ as محمد صلى الله عليه وسلم و القرآن یک ناقب یک من الكتاب
and as بِکَذِبَانِ فَأَقْلِمُنَّ بِیتُیی بِآیتہ. Then he uses an apposition (badal) for یتَفِقُونَ as فَخَافُونِی.

Al-Tabarî (No.1) explicates the verse. Ibn KaFır has the same narration giving these words.

SURAH 2:42

وَلَا تَلْبِسْوا الْحَقَّ بِالْبَاطِلِ وَ تَكْتَمُوا الْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ

TRANSLATION

And do not confound the truth with falsehood, and conceal the truth while you know.

TAFSIR IBN 'ABBAS

(وَلَا تَلْبِسْوا الْحَقَّ بِالْبَاطِلِ) لا تَخَالَطْوا الْبَاطِلَ بِالْحَقَّ صَفَهُ الْحَقَّ صَفَهُ صَلِّي الله علیه و سَلَمُ (وَ تَكْتَمُوا الْحَقَّ) وَ لا تَكْتَمُوا الْحَقَّ (وَ أَنْتُمْ تَعْلَمُونَ) بِكَتَبَانِه.

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 Muhammad (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- TABARĪ

(1) CHAIN OF NARRATORS

Al-Manjab => Bišr ibn 'Ammār => Abī Rauq => Al-Dahhāk => Ibn 'Abbās.

TEXT

(وَلَا تَلْبِسْوا 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-Tabari 1968: 1/254)

(2) CHAIN OF NARRATORS

Abū Kurayb => 'Uṯmān ibn Sa‘īd => Bišr ibn 'Ammār => Abī Rauq => Al-Dahhāk => Ibn 'Abbās

TEXT

(وَلَا تَلْبَسْوا الْحَقَّ بِالْبَاطِلِ) (لا تَخَالِطَا الْحَقَّ بِالْبَاطِلَ وَالصِّدَقَ بَالكَذِّبِ)

TRANSLATION

(We will confound upon them, what they confound), do not mix the truth with falsehood and facts with lies. (Al-Tabari 1968: 1/254)

(3) CHAIN OF NARRATORS

Abū Kurayb => 'Uṯmān ibn Sa‘īd => Bišr ibn 'Ammār => Abī Rauq => Al-Dahhāk => Ibn 'Abbās

TEXT

(وَتَكْتَمَلُوا الْحَقَّ) يَقُولُ: وَلَا تَكْتَمَلُوا الْحَقَّ.

TRANSLATION

(And conceal the truth) means ‘do not conceal the truth.’ (Al-Tabari 1968: 1/255)

(4) CHAIN OF NARRATORS

Ibn Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Ḍābit => 'Ikrimah / Sa‘īd ibn Jubayr => Ibn 'Abbās

TEXT

(وَتَكْتَمَلُوا الْحَقَّ) أي وَلَا تَكْتَمَلُوا الْحَقَّ.

TRANSLATION

(And conceal the truth) i.e. Do not conceal the truth. (Al-Tabari 1968: 1/255)
(5) **CHAIN OF NARRATORS**

Ibn Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qābit => Ḥikmāh / Sa’īd ibn Jubayr => Ibn `Abbās

**TEXT**

(وَ تَكْثِرُوا الْحَقَّ) لا تَكْثِرُوا الْحَقَّ ما عندهم من المعرفة برسولي، و ما جاء به، و أنتم تجدونه عندهم فيما تعلمون من الكتب التي 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 => `Uḍmān ibn Sa`īd => Ḍir ibn `Ammār => Abī Rauq => Al-Dāhhāk => Ibn `Abbās

**TEXT**

(وَ تَكْثِرُوا الْحَقَّ) يقول: إنكم قد علمتم أن محمد رسول الله صلى الله عليه وسلم، فنهاهم عن ذلك.

**TRANSLATION**

*(And conceal the truth)* means that you certainly know that Muhammad (peace be upon him) is a Messenger of Allah, but he forbade them this. *(Al-Ṭabarī 1968: 1/256)*

**IBN KAΦĪR**

(1) **CHAIN OF NARRATORS**

Al-Dāhhāk => Ibn `Abbās

**TEXT**

(ولا تَلْبَسُوا الْحَقَّ بالَّبَاطِلِ) لا تخلطوا الحق بالباطل والصدق بالكذب.
TRANSLATION

(We will confound upon them, what they confound), do not mix the truth with falsehood and facts with lies. (Ibn Kaθr n.d.: 1/77)

(2) CHAIN OF NARRATORS

Muhammmad ibn Ishαq => Muhammad ibn Abī Muhammad => `Ikrimah / Sa`īd ibn Jubayr => Ibn `Abbās

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 Kaθr n.d.: 1/77)

ANALYSIS

The isnād in Al-Tabari narrates from Ibn `Abbās by Al-Manjab (No.1) and Abū Kurayb (No2, 3 and 6), on the authority of Al-Dahhāk. The narration is not quoted by Ibn Kaθr.

The isnād in Al-Tabari (No.4 and 5) narrates from Ibn `Abbās by Ibn Humayd, on the authority of `Ikrimah / Sa`īd ibn Jubayr. A single narration (No.2) is quoted by Ibn Kaθr directly from Muhammad ibn Ishαq, 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-Tabari (No.1 and 2) uses an apposition (badal) and gives the antonyms - الحَقَّ and الباطل. Ibn Kaθr quotes the same narration.

Al-Tabari (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

واقيموا الصلاة و آتوا الزكاة و ارکعوا مع الراکعین

TRANSLATION

Establish prayer, and pay the poor-tax (zakāh), and bow down with those who bow.

TAFSİR IBN ‘ABBĀS

وَأْقِمُوا ٱلسَّلَاتَ وَآتِيوا ٱلزُّكَاةَ وَأَتِيوا مَعَ ٱلرَّاكِعِينَ

TRANSLATION

(Perform 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 Muhammad (peace be upon him) and his companions in congregation. (Ibn `Abbās n.d.: 8)

AL- TABARĪ

(No narration from Ibn `Abbās)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

‘Alī ibn Abī Talhah => Ibn `Abbās

TEXT

(Al-zakāh) means obeying Allah and dedication. (Ibn Kāfīr n.d.: 1/77)
(2) CHAIN OF NARRATORS

Waki’ => Abī Janāb => Ikrimah => Ibn ‘Abbās

TEXT

(Al-zakah) means the alms due that is compulsory. (Ibn Katir n.d.: 1/77)

ANALYSIS

Al-Tabari has no narration on this verse.

Ibn Katir (No.1) narrates from Ibn ‘Abbās, on the authority of ‘Ali ibn Abū Talhah and by Waki’ (No.2), on the authority of Ikrimah

Tafsīr Ibn ‘Abbās paraphrases and explicates the Qur’anic words and mentions the referents in the verse.

Al-Fabari (No.1 and 2) uses the connective - yān, giving the meaning of al-zakah as ما يوجب الزكاة - the ‘prescription of Al-zakah’ and the ‘prescription of Al-zakah’.

SURAH 2:44

TRANSLATION

Do you enjoin mankind to righteousness and forget yourselves, while you recite the Book (Scripture). Do you not perceive?

TAFSIR IBN ‘ABBĀS
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 Muhammad (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- TABARĪ

(1) CHAIN OF NARRATORS

Ibn Humayd => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Qābit => 'Ikrimah / Sa‘īd ibn Jubayr => Ibn 'Abbās

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-Tabarī 1968: 1/258)

(2) CHAIN OF NARRATORS

Abū Kurayb => 'Uṯmān ibn Sa‘īd => Biṣr ibn `Ammār => Abī Rauq => Al-Ḍahhāk => Ibn 'Abbās

TRANSLATION

*(Do you enjoin mankind to righteousness and forget yourselves, while you recite the Book (Scripture), Do you not perceive?)*
TRANSLATION

By (Do you enjoin mankind to righteousness) He means 'Will you enjoin the people to enter into the religion of Muhammad (peace be upon him), and enjoin other things like the prayer which you have been commanded to perform, (while you forget yourselves). (Al-Tabari 1968: 1/258)

(3) CHAIN OF NARRATORS

Abū Kurayb => 'Uṣfān ibn Sa‘īd => Bišr ibn ‘Ammār => Abī Rauq => Al-Dahhāk => Ibn ‘Abbās

TEXT

(و أنت تلقون الكتاب) يقول : تدرسون الكتاب بذلك , و يعني بالكتاب : النزوة .

TRANSLATION

(While you recite the Book) He means: 'You study this Scripture'. By 'the Scripture' He means the Torah. (Al-Tabari 1968: 1/259)

(4) CHAIN OF NARRATORS

Muhammad ibn Al-‘Alā‘i => 'Uṣfān ibn Sa‘īd => Bišr ibn ‘Ammār => Abī Rauq => Al-Dahhāk => Ibn ‘Abbās

TEXT

(إفلا تعتقدون ) يقول : إفلا تفهمون فنهاهم عن هذا الخلق النضج .

TRANSLATION

(Do you not perceive?) He means 'Do you not comprehend?' He forbids them to behave in this evil manner. (Al-Tabari 1968: 1/259)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

Muhammad ibn Ishāq => Muhammad => ’Ikrimah => Sa‘īd ibn Jubayr => Ibn ‘Abbās
(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 KaΦir n.d.: 1/78)

(2) CHAIN OF NARRATORS
Al-Dahhāk => Ibn `Abbās

By (Do you enjoin mankind to righteousness) He means 'Will you enjoin the people to enter into the religion of Muhammad (peace be upon him), and enjoin other things like the prayer which you have been commanded to perform, (while you forget yourselves). (Ibn KaΦir n.d.: 1/78)

(3) CHAIN OF NARRATORS
Al-Dahhāk => Ibn `Abbās
A person came to him (Ibn 'Abbas) and said: ‘Oh Ibn ‘Abbas, I desire to command the good and prohibit the wrong’. He (‘Abbas) said: ‘Has this reached you?’ He said: ‘I hope so.’ He (‘Abbas) 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 (‘Abbas) said: ‘The Words of the Exalted: (Do you enjoin mankind to be righteous, and neglect it yourselves).’ He (‘Abbas) asked: ‘Are you firm on this?’ He replied: ‘No’. He (‘Abbas) said: ‘The second statement?’ He replied: ‘No’. He (‘Abbas) asked: ‘Are you firm on this?’ He replied: ‘No’. He (‘Abbas) said: ‘Then begin with yourself.’ (Ibn Kālidūn. 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 KaCore (No.1) directly from Muhammad ibn Ishāq, on the authority of ‘Ikrimah / Sa‘īd ibn Jubayr.

The isnād in Al-Ṭabarī (No.1) narrates from Ibn ‘Abbās by Abū Kurayb and Muhammad ibn Al-‘Alā’, on the authority of Al-Dahhāk. Ibn KaCore (No.2) narrates this directly from Al-Dahhāk.

Tafsīr Ibn ‘Abbās narrates the situation of the Jewish leaders, paraphrasing and explicating the verse.
Al-Tabari (No.1) uses the connective – *ay*, paraphrasing and explicating the situation of the Jewish leaders. Ibn KaFur has the same narration.

Al-Tabari (No.2) uses the connective – *yaqulu* – and explicates the verse. Ibn KaFur has the same narration.

Al-Tabari (No.3) uses the connective – *yaqulu* and *ya'nī* – for paraphrasing and explains the meaning after *ya'nī*.

Al-Tabari (No.4) uses the connective – *yaqulu* – with the apposition (badal) for * afla* تَعْمَلُونَ, that is *fusul* تَعْمَلُونَ.

Ibn KaFur (No.3) narrates a discussion and advice of Ibn `Abbas to a certain person, giving other verses pertaining to it.

SURAH 2:45-47

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.

TAFSIR IBN `ABBAS

وُاسْتَعِينُوا بالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكِبَرَةٌ إِلَى الْخَاشِعِينِ الذينَ يَظْنُونَ أنَّهُمْ مَلَأُوا رُبُعِهِمْ وَأَنْهُمْ إِلَيْهِ رَاجِعُونَ أَيْ بَيْنَ إِسْرَائِيلِ أَذَكَّرُوا وَيَعْمَّدُونَ النِّيّ أَنْعِمَتُ عَلَيْكُمْ وَأَنْتَ فَضْلُتَكُمْ عَلَى الْعَالَمِينَ
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 ʿAbbās n.d.: 8)

AL-ṬABARI

(1) CHAIN OF NARRATORS

Al-Muṣannā ⇒ ʿAbd Allah ibn Śāliḥ ⇒ Muʿāwiyyah ⇒ ʿAlī ibn ʿAbī Talhah ⇒ Ibn ʿAbbās

TEXT

(إِلَّا عَلَى الْخَاشِعِينَ) يَعْنِي المُسَلِّمِينَ مَا أَنزَل اللَّهُ.

TRANSLATION

(Except for the devout) i.e. those who attest to (the truth) that Allah has revealed. (Al-Ṭabarî 1968: 1/261)

IBN KĀFĪR

(1) CHAIN OF NARRATORS

Ibn Abū Talhah ⇒ Ibn ʿAbbās

TEXT

(يَعْنِي المُسَلِّمِينَ مَا أَنزَل اللَّهُ.

TRANSLATION

That is, those who attest to (the truth) that Allah has revealed. (Ibn Kāfīr n.d.: 1/80)
ANALYSIS

Al-Tabari (No.1) narrates from Ibn 'Abbas by Al-Mufannā ibn Ibrahim, on the authority of 'Ali ibn Abi Talhah. Ibn Ka'ār narrates the same directly from 'Ali ibn Abī Talhah.

Tafsir Ibn 'Abbās paraphrases the Qur'anic words, and uses the apposition (badal) for 'All ibn Abī Talhah. Ibn Ka'ār quotes the same narration, but it differs in the use of the substituted word.

SURAH 2:48

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.

TAFSIR IBN 'ABBĀS

(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- TABARI**

**(1) CHAIN OF NARRATORS**

Mūsā ibn Sahl Al-Ramlī => Naʻīm ibn Ḥammād => `Abd al-`Azīz al-Darāwardī => `Amr ibn Abī Ḥamīd => Ikrīmah => Ibn `Abbās

**TEXT**

قال رسول الله صلى الله عليه وسلم: "لا يُؤُدَّون أهَدَكَم وَعَلَيْهِ دُينَ، فإنَّهُ لَسْ تَنَالَ دينارًا ولا بَرَكَ، إِنَّما يَفْتَسِمُونَ هُنَاكَ الحَسَنَاتُ والسَِّيَاتُ" و أَشَارَ رَسُولَ اللَّهِ صلى الله عليه وسلم بِهِ مِنَاكَ وَشَخَالًا.

**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-Tabari 1968: 1/267)*

**(2) CHAIN OF NARRATORS**

Al-Qāsim ibn Al-Hasan => Husayn => Ḥajjāj => Ibn Ḥurayj => Mujaḥid => Ibn `Abbās

**TEXT**

(وَلَا يَوْحِدَ بَيْنَهَا عَدْلًا) قال: بدلًا والبلد الفدية.

**TRANSLATION**

*(Nor shall compensation be taken for it)* which means ‘Badal.’ *(Badal)* (Compensation) is redemption. *(Al-Tabari 1968: 1/268)*
(3) CHAIN OF NARRATORS
Al-Manjab ibn Al-Hārīm => Bišr ibn 'Amr => Abī Ra'ūq => Al-Dahhāk => Ibn 'Abbās

TEXT
(ما لكم لا تنا صروع) ما لكم لا تتموقع منا هيهات ليس ذلك لكم اليوم.

TRANSLATION
(Why do you not help one another?) (Qur'ān 37:25), 'Why do you not offer resistance from us? How wrong! They will not have this for you today.' (Al-Tabari 1968: 1/269)

IBN KAΦİR

(1) CHAIN OF NARRATORS
Al-Qāsim ibn Al-Hasan => Husayn => Hajjāj => Ibn Jurayj => Mujāhid => Ibn 'Abbās

TEXT
(ولأ يوحيض منبها عدلا قال: بل. والبلد:القدس.

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-Dahhāk => Ibn 'Abbās

TEXT
(ما لكم لا تنا صروع) ما لكم لا تتموقع منا هيهات ليس ذلك لكم اليوم.

TRANSLATION
(Why do you not help one another?) (Qur'an 37:25), 'Why do you not offer resistance from us? How wrong! They will not have this for you today,' (Ibn KaFir n.d.: 1/82)

ANALYSIS

The isnad in Al-Tabari (No 1) narrates from Ibn `Abbas by Mūsā ibn Sahl Al-Ramlī, on the authority of Ikrīmah.

Al-Tabari (No.2) narrates from Ibn `Abbas by Al-Qāsim ibn Al-Hasan, on the authority of Mujāhid. The same narration is quoted by Ibn KaFir (No.1) directly on the authority of Mujāhid.

Al-Tabari (No.3) narrates from Ibn `Abbas by Al-Manjab ibn Al-Hāriφ, on the authority of Al-Dāhhāk. The same narration is quoted by Ibn KaFir (No.1) directly on the authority of Al-Dāhhāk.

Tafsīr Ibn `Abbas explicates and paraphrases the Qur'ānic words and provides the apposition (badal) for and as فداء and عُلُم لا يُؤْتَى لا يُؤْتَى as لا يُؤْتَى.

Al-Tabari (No.1) has a narration which relates to the verse.

Al-Tabari (No.2) uses the apposition (badal) for عُلُم, meaning الْفُدْح. Ibn KaFir quotes the same narration.

Al-Tabari (No.3) explicates the verse. Ibn KaFir quotes the same narration.

SURAH 2:49

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.

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.
And (recall) when We delivered you from Pharaoh's people (who subjected you to severe punishment). They punished you with a severe punishment. Then He mentions His punishment upon them, and says: (Slaving 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 'Abbas n.d.: 8)

AL-TABARI

(1) CHAIN OF NARRATORS

Al-'Abbās ibn Al-Walīd Al-Āmari and Tamīm ibn Al-Muntaṣir Al-Wāsaffī => Yazīd ibn Hārūn => Al-Asbağ ibn Zayd => Al-Qāsim ibn Ayūb => Sa'īd ibn Jubayr => Ibn 'Abbās

TEXT

تذاكر فرعون و جلساؤه، ما كان الله وعد إبراهيم خليله أن يجعل في ذريته أنبياء و ملوك، وازعموا وأجعموا أمرهم على أن يبعث رجالاً معهم الشئون، يطوفون في بنى إسرائيل، فلا يجدون مولوداً ذكر إلا ذبحوه، ففعلوا، فلما رأوا أن الكبار من بنى إسرائيل يموتون بأجلهم، و أن الصغار يذبحون، قال: توشكون أن تفتناً بنى إسرائيل فنصبوا، و أنَّ نصبر، فأنبأكم و دعوا عامة، فحملت أم موسى بيهارون في العام الذي لا يذبح فيه الغلام، فولدت عائشة أمه، حتى إذا كان الفقابل حملت لموسى.

TRANSLATION
Pharaoh and his companions discussed among themselves what Allah had promised Ibrahim, 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 Musa bore Harun 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 Musa. (Al-Tabari 1968: 1/272)

(2) CHAIN OF NARRATORS
‘Abd Al-Karim ibn Al-Hayfam => Ibrahim ibn Basir Al-Ramadi => Suyyin ibn ‘Uyayn => Abü Sa’id => Ikrīmah => Ibn ‘Abbas

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: (Slaving your sons and sparing your women. In this was tremendous trial from your Lord ).’ (Al-Tabari 1968: 1/272)

(3) CHAIN OF NARRATORS
TEXT

(بَلَاءَ مِنْ رَبِّكُمْ عَظِيمٍ) قَالَ: نِعَمَةً.

TRANSLATION

(A tremendous trial from your Lord) means 'Blessing.' (Al-Tabari 1968: 1/275)

IBN KAFİR

(1) CHAIN OF NARRATORS

'Ali ibn Abi Talhah => Ibn 'Abbas

TEXT

(بَلَاءَ مِنْ رَبِّكُمْ عَظِيمٍ) قَالَ: نِعَمَةً.

TRANSLATION

(A tremendous trial from your Lord) means 'Blessing.' (Ibn KaFîr n.d.: 1/82)

ANALYSIS

The isnād in Al-Tabari (No.1) narrates from Ibn 'Abbas by Al-'Abbâs ibn Al-Wâlid Al-Ämalî and Tamîm ibn Al-Muntašir Al-Wâsat, on the authority of Sa'd ibn Jubayr.

Al-Tabari (No.2) narrates from Ibn 'Abbas by 'Abd Al-Karîm ibn Al-Hayâm, on the authority of 'Ikrimah.

Al-Tabari (No.3) narrates from Ibn 'Abbas by Al-Mu'ânna ibn Ibrâhîm, on the authority of 'Ali ibn Abî Talhah. The same narration is quoted by Ibn KaFîr (No.1) directly on the authority of 'Ali ibn Abî Talhah.

Tafsîr Ibn 'Abbâs explicates and paraphrases the Qur'anic words. The apposition (badal) used for نيَّسَأَكُم is not found in the other two tafsîrs.

Al-Tabari (No.1) quotes an Isrā'îliyât on the incident at the birth of Mûsâ and Hârûn.

Al-Tabari (No.3) uses the connective - qâla - and gives the meaning of the word بِلَاءَ as نِعَمَةً. Ibn KaFîr quotes the same narration.
SURAH 2:50

وَإِذْ فَرِقْنَا يَكْمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلِ فِرْعَوْنَ وَأَنتُمْ تَنْتَظُرُونَ

TRANSLATION

And (recall) when We split the sea (for you) and We rescued you, drowning Pharaoh's people while you were watching.

TAFSIR IBN 'ABBAS

ثم ذكر من النجاة من الغرق و غرق فرعون و قومه فقال (و إِذْ فَرِقْنَا) فلقتنا (يَكْمُ الْبَحْرَ) فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلِ فِرْعَوْنَ وَقُومِهِ (وَأَنتُمْ تَنْتَظُرُونَ) إليهم بعد ثلاثة أيام.

TRANSLATION

Then He mentions the favour of rescuing them from drowning, and the drowning of Pharaoh and his people. (And (recall) when We split the sea (for you) and We rescued you) from drowning, (drowning Pharaoh's people while you were watching) them after three days. (Ibn 'Abbas n.d.: 8)

AL- TABARĪ

(No narration from Ibn 'Abbas)

IBN KAΦİR

(1) CHAIN OF NARRATORS

Imām Ahmad => `Affān => `Abd Al-Wāri’I => `Ayūb => `Abd Allah => Sa’īd ibn Jubayr => His father (Jubayr) => Ibn `Abbas

TEXT

قال قدم رسول الله صلى الله عليه وسلم المدينة فرأى اليهود يصومون يوم العشوراء فقال "ما هذا اليوم الذي تصومون؟ قال هذا يوم صاح هنا يوم نجي الله عز وجل فيه بنى إسرائيل من عدوهم فاصبحوا موسى عليه السلام.
TRANSLATION

When the Messenger of Allah (peace be upon him) arrived in Madinah and observed the Jews fasting on the Day of 'Asūrā', 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'îl from their enemy, so Mūsā (on whom be peace) fasted on it (day). (Ibn Katūr n.d.: 1/83)

ANALYSIS

There is no narration from Ibn 'Abbās in Al-Tabari.

Ibn Katūr narrates from Ibn 'Abbās by Imam Ahmad (No.1), on the authority of Sa'īd ibn Jubayr (from his father).

Tafsir Ibn 'Abbās mentions the favour when the Jews were rescued from Pharaoh and then paraphrases the verse.

Ibn Katūr (No.1) mentions that when Messenger of Allah (peace be upon him) arrived in Madinah the Jews kept fast on the Day of Al-‘Asūrā’ (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 Tafsir Ibn 'Abbās, the isnads on the authority of Ibn 'Abbās and the authorities in the isnads found in Al-Tabarî and Ibn Katūr, the oral feature as well as the hermeneutical aspects of their Tafsīrs.
CHAPTER SIX

CONCLUSION

6.1. INTRODUCTION

In this chapter the authorship of *Tafsir of Ibn 'Abbas* 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 *tafsir* from the first two centuries are known to us through later *tafsirs*?

In this study two other popular *tafsirs*, which are read and frequently referred to by contemporary Muslim scholars, have also been included for our study. The first *tafsir*, written during the third century by Al-Tabari, is the *Qur'anic* commentary entitled *Jami' al-bayan 'an tawil ayat al-Qur'an* (The Comprehensive Clarification of the Interpretation of the Verses of the Qur'an). The second *tafsir* was produced a few centuries later, during the eighth century, by another prominent exegete Ibn Ka'ir called *Al-Our'an al-'Azim*. On perusal of these two *tafsirs*, it may be observed that both exegetes have quoted extensively from 'Abd Allah ibn 'Abbas. Another aspect that will be investigated here is the *isnad* found in both *tafsir* works going back to the authority of Ibn 'Abbas.

6.2. TAFSIR OF IBN 'ABBAS AND THE ASCRIPTIONS

Classical works are replete with narrations on the excellence of the *Qur'anic* exegesis of Ibn 'Abbas. It is mentioned that he excelled and surpassed his contemporaries in knowledge about the *Qur'an* and religious issues. His achievements and prominence have been noted in the books of history, biographical works, *Qur'anic* as well as *Hadiqah* literature. At the same time, there are scholars who question the authenticity of the traditions attributed to Ibn 'Abbas. 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 'Abbāsid family used his name for political expediency. According to Rashid Ahmad, it is incredible that Ibn 'Abbās could have possessed greater knowledge of the *Qur'an* than the *sahabah*, like Abu Bakr, 'Umar or 'Ali (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 'Abbas 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 'Ali. 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-Shāfi‘i (Ṣāfi‘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 tafsīr to Ibn 'Abbās. When perusing the works of Al-Tabarī, Ibn KaGir 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 tafsīr which are ascribed to Ibn 'Abbās:

a) Al-Firuzabādī - Tanwīr al-Miqbās min tafsīr Ibn 'Abbās
b) Al-Dināwārī - Al-Wādiḥ fi tafsīr al- Qur’ān
c) Al-Kalbī - Tafsīr al-Kalbī
d) Ibn 'Abbās - Tafsīr Ibn 'Abbās

We now discuss each of them in turn.

a) Al-Firuzabādī - Tanwīr al-Miqbās min tafsīr Ibn 'Abbās

According to Al-šāhibī, 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 Tāhir Muhammad ibn Ya’qūb Al-Firuzabādī Al-Safi‘ī and published several times in Egypt (1961: 1/56). Rippin has given his name as Abu T Qahir Muhammad ibn Ya'qub ibn Ibrahim Najd Al-Dn Al-Strazi Al-Firuzabadi Al-Safi‘ī (1990: 3). He was born in 729/1329 and passed away in 817/1414. He was more renowned for his dictionary, Al-Qamus, though he wrote about six works on Qur’ānic exegesis. Al-Dawūdī and Hajji Khalifah 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 ḵnād on the authority of 'Abd Allah ibn 'Abbās is mentioned as follows: “'Abd Allah Al-Φiqa ibn Al-Ma mūn Al-Harawi informed us;” (who said) “my father informed us;” (who said) “Abū 'Abd Allah informed us;” (who said) “Abū Ubayd Allah Mahmud ibn Muhammad al-Rāzi informed us;” (who said) “Ammar ibn 'Abd al-Majid al-Harawi informed us,” (who said) “Ali ibn Ishaq Al-Samarqandī, from Muhammad ibn Marwan, from Al-Kalbī, from Abū Sālih, from Ibn 'Abbās.” At the commencement of Sūrat al-Baqarah is the following ḵnād, on the authority of 'Abd Allah ibn Mubārak; (who said) “Ali ibn Ishaq al-Samarqandī, from
Muhammad ibn Marwān, from Al-Kalbī, from Abū Šālīh, from Ibn Ḥabbās” (Ibn Ḥabbās n.d.: 2-3). Thereafter at the beginning of every Surah are the words “With his isnād, on the authority of Ibn Ḥabbās.”

What is certain here is that the abovementioned chain of authority served as the authentic isnād throughout Tafsīr Ibn Ḥabbās which was ascribed by Al-Firuzabādī.

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 Ḥabbās (of Al-Firuzabādī) 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-Firuzabādī 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 (1941 CE). 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 Ḥabbās. 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 Ḥabbās’ 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-Firuzabādī. This creates doubt as to whether Tanwīr al-Miqbās can be truly attributed to Al-Firuzabādī 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-Dinawarī was comprised of approximately 300 folios and that these texts are both identical. The earliest of the Al-Dinawarī manuscript dates to the sixth century (13th century CE), which is long before the time of Al-Firuzabādī. It is possible that Al-Firuzabādī 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-Firuzabādī. It could have become more popular in the post Al-Firuzabādī era (1990: 4-5). There is no evidence to the contrary and this requires further investigation.

The ascription of Tafsīr Ibn Ḥabbās to Al-Firuzabādī 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-Firuzabādī, 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-Firuzabādī 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-Firuzabādī (1990: 6). These are mere
speculations but no concrete evidence could neither prove nor reject the ascription of the above tafsir to Al-Firuzabadi.

b) Al-Dinawari's - Al-Wadhih fi tafsir al-Qur'an

The author of Al-Wadhih fi tafsir al-Qur'an is Abu Muhammad 'Abd Allah ibn Wahb Al-Dinawari (d.308/920), as listed by Sezgin. He mentions three manuscripts: Leiden 1651 (dated 726/1326, 31ff), 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 tafsir work ascribed to Ibn 'Abbas.

Al-Qa'labi (d.427/1035) is aware of Al-Dinawari and his tafsir, which he mentioned in his bibliographical introduction to the book Al-Kašf wa 'l-bayān fi tafsir al-Qur'ān. One is unable to ascertain whether the printed copies of Tafsir Ibn 'Abbās ascribed to Al-Firuzabadi and Al-Dinawari are the same texts, which Al-Qa'labi possessed. He does not cite the works itself but rather traces the isnād to the Prophet (peace be upon him) or the Sahabah. 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 Tafsir Ibn 'Abbās (1990: 8). Many of the isnād do not include the name of Al-Dinawari but mention the name of 'Ammār ibn 'Abd al-Majīd Al-Harawi, who is a predecessor of Al-Dinawari. It appears that his contemporaries and students transmitted the same text without mentioning him as the source.

c) Al-Kalbi - Tafsir al-Kalbi

Another early tafsir work is the Tafsir of Muhammad ibn Al-Sa'ib Al-Kalbi (d.146/763). Sezgin lists some 50 manuscripts of Tafsir Al-Kalbi, 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-Kalbi in his Qur'anic 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 Tafsir Al-Kalbi is cited by Al-Qa'labi as a source but does not give any other title for the work of Al-Kalbi. He presents three different chain of transmitters, none of which seem to correspond with the isnād found in Tafsir Ibn 'Abbās, although all three of his isnād end with: Al-Kalbi => Abū Sālih => Ibn 'Abbās. The transmission Yusuf ibn Bilal adds the name of Muhammad ibn Mawān, preceding that of al-Al-Kalbi (Rippin 1990: 13).

Its existence is justified by the inclusion of his name in the isnād and his recognition as a scholar of tafsir, though his isnād in the tafsir seems unreliable. Rippin discusses in greater detail the ascription of Al-Kalbi's tafsir and cites G. Levi Della Vida, who when contrasting between texts ascribed to Al-Kalbi with the manuscript of Tafsir Al-Kalbi and Tawwir al-Miqābās, 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'anic exegesis, are unable to give any evidence that this is truly the tafsir of Al-Kalbi himself or not.
Brockelmann mentions some 20-manuscript copies listed under the name of 'Abd Allah ibn 'Abbas (d.68/687). These have been published by Bulaq in 1863, 1866, 1873 and 1885 (1290 Hijri), and Cairo in 1302/3 (1885-1886). It was included with Tafsir Jalālayn in Cairo in 1316 (1899) and also on the margin of Al-Suyūtī's Al-Durr al-Manfūr. He specifically mentions the citation by Ibn Qutayba and Al-Gazālī. There are other tafsīr works that quote Ibn 'Abbas like Al-Tabarī, but do not mention any reference to an actual book (Rippin 1990: 15).

Yet others refer to Tafsir Ibn 'Abbās, but seem confused concerning the ascription of the text. Goldfeld mentions that his study of the Istanbul University’s manuscripts of Tafsir Ibn 'Abbās is identical to the Tanwīr al-Miqbās of Al-Fūrūzābadī and he relates it to Tafsir Al-Kalbī (1981:129). According to Rippin, scholars like H. Ritter, Goldziher, Vecchia Vaglieri, Brockelmann and Sezgin have not conclusively confirmed nor denied the ascription of Tafsir 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 Tafsir 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 HADĪθ 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 tafsīr 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 Hadīθ 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 Hadīθ literature. It was only after a lapse of seven to eight decades that another western scholar, J. Schacht, undertook to further investigate Ahadīθ 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 *Hādiṭh*. 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 *Hādiṭh* 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 *Hādiṭh* 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 *Ahadīth* 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 ḥadīth and the authenticity of *Hādiṭh*.

Juynboll recently wrote *Muslim Tradition* (1983), wherein he endeavours to study the *Hādiṭh* 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 Warqā* on ḥadīth in his *tafsīr*, writes:

“Whereas ḥadīth ending with Ibn Abī Najih and Mujahid very rarely indeed go back any further, about twenty-five of the eighty or so additions of Warqā’ go back to Sahabah, mostly Ibn ‘Abbās. Of the three hundred or so additions of Adam, more than a hundred go back to Sahabah, again with Ibn ‘Abbās as the prominent authority.” (Rippin 1988: 24-25)

Leemhuis further states that the raising of ḥadīth to the Sahabah and specifically to Ibn ‘Abbās apparently began during the time of Warqā’, and this was a trend applied to enhance the respectability of the *tafsīr*. He confirms the doubt of ascription for Al-Ṣaḥḥāḥ which was mentioned by Al-Suyūṭī (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 ḥadīth system began informally in certain pre-Islamic literature, without attaching any importance to it. This culminated in the ḥadīth in *Hādiṭh* literature being part of religious works. The *Hādiṭh* scholars utilized the ḥadīth system to extreme limits for documenting *Hādiṭh*. This led to the conception of the science of ḥadīth, known as *Iltm al-jarḥ wa l-ta’dīl* (Knowledge of invalidating and declaring reliable), which dealt with the valuation of ḥadīth and *Ahadīth* (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 Hadith transmission.

Ibn Sirin (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 Ahadīth were accepted and those who were innovators their Ahadīth 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 Hadīth 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 Hadīth according to the number of narrators, in aspects and meaning.

Research scholars in this field quote Al-Suyūṭī (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.
Mujahid ibn Jabr

Mujahid ibn Jabr is called Abū 'l-Hujjāj Al-Makkī (Ushama 1995: 71), and Al-ḍahabī adds to his name al-Makkī Abū 'l-Hujjāj Al-Makhzūmī, Mawlā Al-Sā`ī ibn Abū ’l-Sā`ī (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 ʿSalāh 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. Mujahid is reported to have stated: “I presented the Qur’ān (for verification) to Ibn ʿAbbās thirty times.” In another narration he says: “I presented the Qur’ān (for verification) to Ibn ʿAbbās 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-ḍahabī n.d.: 72).

He was a disciple of Ibn ʿAbbās and learnt Qur’ānic exegesis directly from him. He was recognised as a trustworthy traditionist and reputable scholar by Al-Safiʿī, Al-Bukhārī and many others. Al-Bukhārī in his section on Tafsīr transmits from Mujahid, testifying his trust and confidence in him (Al-ḍahabī n.d.: 72). Al-Nawawī, when acknowledging his legal expertise, states that when the commentary comes from Mujahid, it will suffice and you need no more. Implying that you need not refer to any other authority other than Mujahid 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).

ʿIkrimah Mawlā of Ibn ʿAbbās

ʿIkrimah is also known as Abū ʿAbd Allah ʿIkrimah al-Barbarī al-Madanī, Mawlā Ibn ʿAbbās, who is a Berber from the Maghrib (West Africa). He was born in 25 AH (646 CE). He was the client of Ibn ʿAbbās. He went to Morocco on the instruction of the ruler of Madīrah but later returned and passed away in Madīnah. According to Ibn Sa`d, ʿIkrimah’s son said that his father passed away in 105 AH (724 CE) at the age of 80, which is confirmed by Khalīd 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 Ḥadīṣ from Ibn ʿAbbās, ʿAlī ibn Abī Tālib, Abū Hurayrah, ʿĀʾishah and others. He was recognised as a scholar and authority on Qur’ānic exegesis by some, but others found him unreliable in Ḥadīṣ (Ibn Sa`d n.d.: 5/312-16 and Rashid 1968: 80). Being the servant of Ibn ʿAbbās, he acquired knowledge of the Qur’ān and Ḥadīṣ 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 ʿAbbās” (Ushama 1995: 73). It is reported that ʿIkrimah transmitted a great number of Ḥadīṣ like the ocean, but his Ḥadīṣ were not used as evidence (Ibn Sa`d 2000: 181).
Ibn Sa‘d quotes from Muhammad ibn Rashid, “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-šahābi n.d.: 75 and Ushama 1995: 72).

Mūsā ibn Yāsār 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 Hudayr 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-Hasan spoke. He said: “Son of Ādam, you are more entitled to do what you do.” He said: “Al-Hasan 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-Husayn 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-Husayn until his death (Ibn Sa‘d. 2000: 181).

Al-Dahhāk ibn Muzāhim (d.105/723)


‘Atiyah ibn Sa‘d al-‘Awfi (d.111/729)

Al-Suddī Al-Kabīr Ismā’īl ibn ‘Abd Al-Rahmān (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).


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).

Muhammad ibn Al-Sā‘ib Al-Kalbi (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).

Muhammad ibn Marwān Al-Suddī Al-Šaghīr

He is known to be a liar (Al-’Asqalānī, 1327/1909 CE: 9/436-7; Al-Suyūṭī, 1973: 2/189 and Rashid 1968: 81).

‘Ali ibn Abī Talḥah Al-Hāšimī

He is taken as the most trustworthy authority of Tafsīr Ibn ‘Abbās. Ibn Hanbal applauded his collection and his Ḥadīth are acceptable to Al-Bukhārī. ‘Ali ibn Abī Talḥah 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 Muhammad or Abū ‘Abd Allah, Sa‘īd ibn Jubayr ibn Hišām Al-Asadī Al-Walabī. He was of Abyssinian origin. He was killed in Sā‘ībān 95/706 at the age of forty-nine (Al-Ṣaḥābī n.d.: 70-72).

He was a disciple of Ibn ‘Abbās and held as a trustworthy authority (Al-’Asqalānī, 1327/1909CE: 4/13; Ibn Sa’d, n.d.: 6/178-86 and Rashid 1968: 81). He also heard Ḥadīth from ‘Abd Allah ibn Mas‘ūd and other leading Sahābah. He was among the
prominent and elderly Tabi‘un renowned for their knowledge and piety, and was also known for his Qur’anic 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).


Al-Sawwaf quotes Ahmad Rida, 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-Rahmān ibn Al-AsʿaΦ when he attacked ‘Abd Al-Malik ibn Marwān. When ‘Abd Al-Rahmān was killed, Sa‘īd ibn Jubayr went to Makkah where he was arrested and killed by Al-Hajjāj. Ibn Sa‘d narrates the scene of his death. When Al-Hajjāj 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 Salah. Al-Hajjāj asked the hangman what he had said. He replied: “He wants to perform Salah.” On hearing this, Al-Hajjāj 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-Hajjāj 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-Hajjāj. 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-Tabarī and Ibn KaΦīr are similar. In some instances it seems that Ibn KaΦīr had taken the report from his predecessor, Al-Tabarī 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-Tabarī with a narrator or two not mentioned.
d) Isnāds in Ibn KaΦīr report without any narrators directly from the source where Al-Tabarī 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-Tabarī has a complete isnād.
f) The isnād in Ibn KaΦīr which narrates from Ibn Jarīr (Al-Tabarī) will include the entire isnād found in the Tafsīr of Al-Tabarī.
Figure 4 - Ismād of Ibn 'Abbās in Ibn Kathīr

Abd Allah Ibn 'Abbās

- 'All ibn Abī Talib
- Al-Suddī
- Al-Awff
- Al-Dakhārī
- 'Atī
- Ṣu'bah
- Yazīd ibn Al-Aslam
- Ismā'īl ibn 'Abd Al-
  Kindī
- Al-Ajlah ibn
  'Abd Allah
- Sufyān ibn Sa’d Al-
  Qawrī

grandfather

- al-Hasan
- Al-Husayn ibn Al-Hasan
- Sa’īd
- Muhammad ibn Sa’īd
- Ibn Jarīr

- Sa’īd ibn Ma’bad
- 'Asim ibn Kulayb
- Ibn Hatim / Ibn Jarīr

- Šahr ibn Hawšab
- Abī Dāwūd Al-Tiyālīsī
- Abī Dāwūd Abī Hurām
- Al-Qāsim
- Muslim ibn Ibrāhīm
- Al-Muẓammī
- Ibn Jarīr

person from the Banī

- 'Umayr, servant of Ibn 'Abbās
- Ismā'īl ibn Rajā’
- 'Al-'maṣ
Figure 5 - Isnaḍ of Ibn `Abbās in Ibn Kaṭir
Figure 6 - Isnād of Ibn 'Abbās in Ibn KaFīr

'Abd Allah Ibn 'Abbās

- Abī Śālih
  - Al-Kalbī
    - Muhammad Ibn Ishāq Ibn Yaṣīr
  - Abū Malik
    - Al-Suddī
      - Qatīdah Ibn Di'amah
      - Ibn Jarīr
  - Abī Rauq
    - Bihr Ibn 'Amrār
      - 'Uqīmān Ibn Sa'id
        - Abū Kurayb
          - Al-Manjāb
          - Ibn Jarīr
        - Husayn
          - Al-Qāsim Ibn Al-Ḥasan
          - Muhammad Ibn Ishāq
          - Rabi' Ibn 'Anas

Hajjāj
6.5. ISNĀD OF AL- TABARĪ

The isnād in Al-Tabarī 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-Tabarī. Here we will look at the isnād in Al-Tabarī.

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-Suddî
2) `Alî ibn Abî Talhah
3) Abû ʿl- Duhā
4) Saʿîd ibn Jubayr
5) `Ikrimah, servant of Ibn `Abbās
6) Ibn Jurayj
7) Abû Šâlih
8) Al- Dahhâk
9) Al-Ḥusayn ibn Al-Ḥasan (from his grandfather- name not given)
10) `Antarah
11) Sahr ibn Hawšab
12) Mūsâ ibn Sâlim Abû Jahdam, servant of Ibn `Abbās
13) Abû Kaḍîr
14) Al- Furât
15) Abû Mâlik
16) Abû Ṭibyān
17) Saʿîd ibn Maʿbad
18) Al-Ḥasan ibn Saʿîd
19) `Alî
20) Fâwus Al- Yamānī
21) Šâlih, servant of Al- Taw’āmah
22) Šarîk ibn Abî Namr
23) Mujâhid
24) Umâyra, servant of Ibn `Abbās

The names that appear more prominently in the Tafsīr of Al-Tabarī among the above narrators are:

1) `Alî ibn Abî Talhah
2) Saʿîd ibn Jubayr
3) `Ikrimah, servant of Ibn `Abbās
4) Abû Šâlih
5) Al- Dahhâk

Below are the names of narrators from whom Al-Tabarī reported. They are:

1) Muhammad ibn al- Muṭṭamān
2) Yahyâ ibn ʿUḍīman ibn Šâlih Al- Sahmî
3) Abû Kurayb
4) Muhammad ibn Maʿmar
5) Al- Qāsim ibn Al- Ḥasan
The names that appear more prominently in the Tafsir of Al-Tabari among the above narrators are:

1) Muhammad ibn al-Mu'anna
2) Abu Kurayb
3) Al-Qasim ibn Al-Hasan
4) Muhammad ibn Humayd Al-Razi (Muhammad ibn Humayd / Ibn Humayd)
5) Musa ibn Harun
6) Al-Manjab ibn Al-Harid (Al-Manjab)

6.6. ISNAD OF IBN KAFIR

The isnad in Ibn KaFir on the authority of 'Abd Allah ibn 'Abbâs had been narrated by the latter's students and other narrators until its formal collection by Ibn KaFir. Here we will look at the isnad in Ibn KaFir.

Below is a list of the persons of the first generation of reporters from 'Abd Allah ibn 'Abbâs who related it to their students and audience. They are:

1) Al-Suddi
2) Abû Salih
3) Al-Dahhak
4) 'Ikrimah, servant of Ibn 'Abbâs
5) Sa'id ibn Jubayr
6) 'Ali ibn Abi Talhah
7) Ibn 'Abbâs (directly from him)
8) Al-Hasan (from his grandfather- name not given)
9) Al-`Awwáfí
10) Yazid ibn Al-Aslam
11) Mujahid
12) `Atá`
13) Al-Bukhárí
14) Sa`íd ibn Ma`bad
15) A person from the Baní Tamím
16) `Abd ibn Hawáb
17) `Umayr, servant of Ibn `Abbás
18) Jubayr (by Sa`íd ibn Jubayr, from his father)

The names that appear more prominently in the Tafsír of Ibn Kafrî among the above narrators are:

1) Abu Salih
2) Al-Dahhák
3) `Ikrimah, servant of Ibn `Abbás
4) Sa`íd ibn Jubayr
5) `Alí ibn Abí Talhab

Below are the names of narrators from whom Ibn Kafrî reported. They are:

1) Sa`ím ibn `Abd Allah
2) Abu Salih
3) Muhammad Ibn Isháq ibn Yasár (author of military campaigns)
4) Al-Suddí
5) Abu Rauq
6) `Ali ibn Abí Talhab
7) Qatádah ibn Dí `amah
8) Ibn `Abbás (directly from him)
9) Al-Dahhák
10) Ibn Jarîr (Al-Tabari)
11) Muhammad ibn Humayd
12) Abu Kurayb
13) Al-`Awwfí
14) Sufyán ibn Sa`íd Al-Φawrî
15) Rab́ ibn Anas
16) Ibn Jurayj
17) Al-Manjáb
18) Al-Bukhárí
19) Ibn Hatim (Ibn Abú Hatim)
20) `Abd al-Razzáq
21) Al-Hakín
22) `Imrán ibn `Umaynah
23) Abú Dáwúd Al-Fiálisí
24) Al-A`maÁ
25) Wakí`
26) Al-Qásim ibn Al-Hasan
27) Imam Ahmad
The names that appear more prominently in the Tafsir of Ibn Kathir among the above narrators are:

1) Muhammad Ibn Ishaq (Ibn Ishaq)
2) Al-Suddi
3) 'All ibn Abi Talhah
4) Al-Dahhak
5) Ibn Jarir
6) Abu 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 `Abbas 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 Khalifah 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 Sahabah was adopted by the successors (Tabi'in) 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'īliyyāt 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 Hadith literature and chapters within Hadith books. During the second century, attempts were made to separate Tafsir from Hadith by Ibn Jurayj (d.149), Muqātil ibn Sulaymān and Sufyān Al-Qawrī. Many other Qur'ānic
Exegeses were written until the period of Al-Tabari. However, the situation was so saturated with diverse and unfounded views on the understanding of the Qur'an that there was a need to sift and compile an exegesis of all the existing material in circulation. Al-Tabari undertook this momentous task and produced his voluminous work known as *Jami' al-bayan 'an ta'wil ay al-Qur'an*. His hermeneutical principles were similar to his predecessor Ibn 'Abbas but an added factor was the inclusion of views by the Sahabah and the successors. There are about eight works that fall in the same calibre as Al-Tabari. After almost four centuries, a Qur'anic exegete, 'Imad al-Din Isma'il ibn 'Umar ibn Ka'far (700/1300 or 701/1301) wrote a book on Tafsir, known as *Tafsir al-Qur'an al-'Azim*. The era of Ibn Ka'far saw the maturation of the major forms and hermeneutical principles of Qur'anic exegesis. His work is based on the same hermeneutical principles as Al-Tabari and Ibn 'Abbas. It is regarded as one of the popular books of the *Tafsir bi'l-ma'Qur*.

6.8. THE HERMENEUTICS OF IBN 'ABBAS, AL- TABARI AND IBN KA'FAR

The three exegetes have greatly contributed to the development of the Qur'anic hermeneutical theory and its application. We may now look at their approaches and contributions to the field of Tafsir.

Versteegh states that the texts of Qur'anic exegesis encompass the following aspects in general:

‘asbab al-nuzul, anaphoric references, historical details, etymologies, comparison of Qur'anic verses, naskh, variant readings, lexical glosses, paraphrases, legal precepts, metaphorical interpretations, theological problems - represent different concerns with the text of the Qur'an, 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'anic 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'anic exegeses studied here contain all the above aspects mentioned above. A perusal of the text and analysis of the previous chapter will indicate that Tafsir Ibn 'Abbas and the narrations based on the authority of Ibn 'Abbas have applied the various aspects concerned.

It has been observed in many instances that the explications, paraphrasing and glossing in Tafsir Ibn 'Abbas differ from the other two Tafsirs. Schoeler mentions the existence of variant versions of the earlier texts found in Tafsir Ibn 'Abbas, 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 Tafsirs.

Ibn `Abbās is an important contributor to the development of early exegetical literature. Sezgin in his studies on oral transmission and isnāds in Hadīth 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 Qurʾān to concrete situations, knowledge of the circumstances of revelation (aṣbāb 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 Muhammad. The explication, anaphoric references and speech assignments deal with textual analysis.

During the time of the Prophet (peace be upon him) the Șahābah 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 Qurʾānic 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 Qurʾānic 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 Qurʾānic vocabulary. The one consists of words that are identical in meaning throughout the Qurʾānic 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 Qurʾānic 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 `Abbas (p.75)

(الذَّينَ يُؤْمِنُونَ بالْغَيْبِ) مِنْ غَابَ عَنْهُمْ مِنَ الْجَنَّةِ وَالنَّارِ

Al-Tabari (p.77)

أما الغيب: فَمَا غَابَ عَنِ الْعِبَادِ مِنْ أَمَرِ الْجَنَّةِ وَالنَّارِ

Ibn Ka`far (p.79)

أما الغيب: فَمَا غَابَ عَنِ الْعِبَادِ مِنْ أَمَرِ الْجَنَّةِ وَأَمَرِ الْنَّارِ

2) The kernel idea contained in Ibn `Abbas is developed in later tafsirs.

Tafsir Ibn `Abbas (p.83)

(وَالَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلْنَاهُمْ مِنَ الْقُرْآنِ وَمَا أَنْزَلْنَاهُ مِنْ فِيْلُكَ) عَلَى سَائِرِ الْأَنْبِيَاءِ مِنَ الْكِتَابِ (وَبَالْبَعْثَةِ بَعْدَ الْمَوْتِ وَنَعِيمِ الْجَنَّةِ وَهُمْ يَصَدِّقُونَ

Al-Tabari (p.82)

(وَالَّذِينَ يُؤْمِنُونَ بِمَا أَنْزَلْنَاهُمْ مِنْ فِيْلُكَ وَمَا أَنْزَلْنَاهُ مِنْ فِيْلُكَ) أَيْ يَصَدِّقُونَ كَمَا جَنَّتُ بِهِ مِنَ اللَّهِ جَلَّ وَفَعْلُ، وَمَا جَاهَ بِهِ مِنْ فِيْلُكَ مِنَ الرِّسُلِينَ، لَا يُفْرِقُونَ بَيْنَهُمْ وَلَا يَجْدِدُونَ مَا جَاءَهُمْ بِهِ مِنْ عَنْدِ رَبِّهِمُ.

This is sometimes accompanied by prosodic features like rhythm to assist memorisation.

Al-Tabari (p.82)

The same verse as above

Ibn Ka`far (p.84)
There is an elaboration in the two tafsirs as compared to Ibn `Abbās.

3) Synonyms which contextually provide antithesis.

Tafsir Ibn `Abbās (p.117)

(اولیک الذین اشتروا الضلالا بِالهِدّى) اختاروا الكفر على الإیمان

Al-Tabarî (p.117/118)

(اولیک الذین اشتروا الضلالا بِالهِدّى) أي الكفر بالإیمان.

(اولیک الذین اشتروا الضلالا بِالهِدّى) يقول اخذوا الضلالا و تركوا الهدى.

Ibn Kafoil (p.118)

(اولیک الذین اشتروا الضلالا بِالهِدّى) أي الكفر بالإیمان.

(اولیک الذین اشتروا الضلالا بِالهِدّى) يقول اخذوا الضلالا و تركوا الهدى.

Al-Tabarî (p.117/118)

Synonym on the basis of assonance المطر for القطر.

4) Prosodic features: Alliteration and rhyme.

Tafsir Ibn `Abbās (p.181)

(وَعَلّمآمَهَا الأسماء كُلَّهَا) أسماء الذرية و يقال أسماء الدواب وغير ذلك حتى القصعة والقصيدة

Al-Tabarî (p.182)

The extensiveness is detailed with pairing of underlined concepts below:
The latter displays rhythm as well. Ibn KaΦîr has the same words.

5) Verbatim quotations

Tafsir Ibn 'Abbâs (p.221)

و تَنْسَوْنَ أنفسكم (تركون أنفسكم)

Al-Tabârî (p.222)

و تَرَكون أنفسكم

Ibn KaΦîr (p.223)

و تَنْسَوْنَ أنفسكم (أي تركون أنفسكم)

6.11. CONCLUSION

In this study, one can observe the application of basically the same hermeneutical principles by Ibn 'Abbâs, Al-Tabârî and Ibn KaΦîr. The application by Ibn 'Abbâs was basically an informal application of the hermeneutical principles, whereas Al-Tabârî and Ibn KaΦîr both introduced the methodological approaches at the beginning of their Tafsîrs. Both these Tafsîrs have virtually in every verse, if not every second verse included a narration from Ibn 'Abbâs. This proves that Ibn 'Abbâs is a great and influential contributor to the development of the hermeneutical principles of Qur'anic exegesis.

The intention to undertake the study of an early exegete as 'Abd Allah ibn 'Abbâs 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 'Abbâs.

Moreover, further exploration into the Tafsîr of Ibn 'Abbâs is necessary for arriving at a conclusive decision about its authenticity. For this purpose, the best findings about the isnâd system could be coupled with those of contemporary oral literature. My view on the matter is that this tafsîr did exist at all times, though it was not necessarily recorded entirely. The possibility of some fabrication and interpolation within it exists.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Ahkām</td>
<td>Ordinances or injunctions</td>
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<tr>
<td>Ahkām al-Qur‘ān</td>
<td>Legal exegesis</td>
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<td>Ahl al-Kitāb</td>
<td>Jews and Christians</td>
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<tr>
<td>Ahl al-Ḥadīth</td>
<td>Traditionist movement</td>
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<td>‘Ilm Al-Jarh wa ‘l-Ta‘dil</td>
<td>Knowledge of invalidating and declaring reliable</td>
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<td>Al-nāsikh wa ‘l-mansūkh</td>
<td>Abrogation and abrogated verses</td>
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<td>Al-rāsikhūn</td>
<td>Persons firmly grounded in knowledge</td>
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<tr>
<td>Al-Tafsīr al-Ma‘dhūr</td>
<td>Traditional exegesis</td>
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<tr>
<td>Amīr al-umara‘</td>
<td>Leader of the leaders</td>
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<tr>
<td>Ansārs</td>
<td>Helpers from Madinah</td>
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<tr>
<td>‘Aqabah</td>
<td>Pledges between Muhammad (peace be upon him) and the Yathribites before migration.</td>
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<tr>
<td>‘Aqā‘id (sg. ‘aqidah)</td>
<td>Muslim creed or doctrines</td>
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<td>Ardafa</td>
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<td>Asbāb al-nuzūl</td>
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<td>‘Atf</td>
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<td>Āyāt</td>
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<td>Bātinī</td>
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<td>Dīn</td>
<td>Religion / code of life</td>
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<td>Term</td>
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<td>Fiqh</td>
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<td>Hadith</td>
<td>Traditions of the Prophet Muhammad (peace be upon him)</td>
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<td>Hajj</td>
<td>Pilgrimage to Makkah</td>
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<td>Huffaz</td>
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<td>ibtada'</td>
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<td>Iddmār</td>
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<td>Ijāzah</td>
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<td>Ijma'</td>
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<tr>
<td>Inqata'a</td>
<td>Connectors in speech / sentence (grammar)</td>
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<td>Isnād</td>
<td>Chain of narrators found in Hadith Literature</td>
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<td>Ista'nafa</td>
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<td>Istaqbal</td>
<td>A break in the sentence (grammar)</td>
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<td>I斯塔Na</td>
<td>Exception (grammar)</td>
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Istifham  Interrogative particle a (grammar)
Jahd   Negation (grammar)
Jam'  Preservation
Jama`a  Plural (grammar)
Jam` al-jam`  Extensive plural (grammar)
Jawab (al-Qasam)  Conclusion of the oath (grammar)
Jibrail  Gabriel
Jumlah  Sentence / clause (grammar)
Kalâm  Theology
Kalâm  Speech (grammar)
Kalimah  Word (grammar)
Kana`  Used anaphorically or as a pronoun (grammar)
Khatib  Sermoniser on Fridays
Khulafa` al-Rashidun  First four rightly-guided caliphs
Khusuh  Total submission
Lughah  Language (grammar)
Ma`ani 'l-Qur`an  Rhetorics of the Qur`an
Madi  Past tense / perfect (grammar)
Madrassah  Religious school associated with a mosque
Maktab  Elementary Islamic schools
Ma`nä  Meaning (grammar)
Mansukh  Abrogated verses
Matn  Text of Traditions / Hadith
Ma`tuf  Connected sentence (grammar)
Mawali  Non-Arab Muslims
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<td>Mufassar</td>
<td>Explained (grammar)</td>
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<td>Mufassirūn (sg. Mufassir)</td>
<td>Qur'anic exegetes / commentator / interpreter</td>
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<td>Muḥkam / Muḥkamāt</td>
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<td>Mukhaffaf</td>
<td>‘Lighter’ pronunciation (grammar)</td>
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<td>Mubham</td>
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<td>Muqaddam</td>
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<td>‘Heavy’ pronunciation (verbal noun taṣdīd) (grammar)</td>
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<td>Abrogator</td>
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<td>Companions of Muhammad (peace be upon him)</td>
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تنوير المبسوت تفسير ابن عباس
لاسلالة لمبسوت وتفسير ابن عباس
إنبثارات استفلاج
تهران - ناصرخسرو حاج نجيب
وصل الله علیه السلام وآله وآله ایمن (عج) وابن عیسی بن ماریما حکم الله علیه السلام که «أتیره ان که قال آنها ابن عبد اللہ میں اعلی میں قرار ہے!» کہ ایسے جو قبلاً نہیں تھا، اب بہت بالکل قد رہا ہے! اس کی بنیاد بھی رہا ہے! اس کو تحقیق کی جانے والی فلسفیات میں موجود ہے۔

اس کا معنی ہے کہ اللہ تعالیٰ کے اعلی میں قرار ہوئے جو قبلاً نہیں تھا! اس کو تحقیق کی جانے والی فلسفیات میں موجود ہے۔

وہی سیرت فامعۃ الکتاب
وہی میٹودی میں واقع مکہ
(پہلا الرحمان الرحم)

ویسے جن کو ابن عیسی مسیح کے قبلاً تعلق
(الحمد للہ) دیتا ہے کہ اوہ ان کو ان کے قبلاً تعلق
یہ سب شکر ہے کہ اوہ ان کو ان کے قبلاً تعلق

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ومن السورة التي تذكر فيها البقرة وهي كلها مدنية ويقال مكية أيضًا آياتها مالائتان وثمانية
ثلاث آلاف ومائة وعشرون ألفا وخمسمائة
(بسم الله الرحمن الرحيم)
وباستثناء عن عبد الله بن الباروك كان حسنًا على بن إسحاق السرقلدي عن محمد بن مروان من السكالي عن أي سلالة عن ابن عباس في قوله تعالى:
(اللهم اغفر لأخي محمد مخلص رسولك ورسول أهلك ورسول معهد أهليه)
وقال أئمة أهل السنة: لطيف الله مسلم
وتأذىها أئمة عامة: لطيف ونقول أن الله ﻮ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ 
وألنحوره قسم أهل البيت: (ذكى الكتاب)
أي هذا الكتاب الذي نُزِّل القرآن على محمد ﷺ ﻮ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ 
اللهم يهس ويسأله أن يزل النعيم إذا وقعت ذلك الكتاب إلى ملكته
(لا تجعل لي أن يعلم من غيره من خلقه) إن لم يزلوا
فظل ذلك الكتاب في نعيمه وقيل ذلك الكتاب الذي وقعته
إلى النبي ﷺ بإكرامه وإلى ذلك وقيل أن النبي ﷺ كان في السرقات أو الإجلي الابن
فلا كني أن فيها ضياء محمد ﷺ ﻮ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ ﺖ 
وما المعتدل إلى من أهل السنة والجماعة:
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لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
ألفت (ع) ملأ حضرة وطهرة وفديت (الكبار) ثم ذكر كرامة الموتتين في الحياة فقال (وأيده الذين آثروا) محمد ٍعليه وسلم

والقرآن (وعملوا الصالحات) عائلات متي وضمن ملء وفديت الصالحات من الأعمال (أن لم) أت لم (بجانب) سائر (الجرحاء) لما للفعل (من تمر) لكنهم ركزوا منها كلما أحضاً فيها في الحياة (من دور) في أزواجهن (فرغت) طعاما (قالوا هذا الذي زرعتم من قبل) أمعنة من قبلي فيهم (ولأيده) جدروا به اللباس (فناشي) في القرن ملأا في الضفة (ولم يروا) في الحياة (فإن بنها) وحيضي (المثل) لهم لا يرون ولا ينرون ثم ذكر إنكار الرجوع فتام القرآن قائل (إن الله لا يمحو) لا يترك وكيف يستحب من ذكر هذه لجوء الخلافات كلهم على تعلية ما كرارا عليه ولا ينعه الجلالة (أنا يضرب مثلا) أن بين فتيل مثلا (ما يعرض) في برغة (فانوفها) تكبت ما أوقتها ينيق الباب والمكبرات وريحت ما دونها (فإن الذين آثروا) محمد عليه وسلم (عليه)، والقرآن (الحقيق) أي هو الحق (من رواhim) وأيده الذين كفروا (بسم الله) والقرآن (ذكروا ما أرد الله هذا ملأ) أي يبدوا الحق يحاد الإله فإن الله أرد (بكل أن يقبله) من البرود حسن (وقديها) من الموتيين (وأيده) بالليل (فإن بنها) الصادقين (الله يغضبان) عليه (وإن ذلك من الله علية وسلم) (من بعد ستئاتها) تطيعت وتفكيرت (بزعمون ما أمر الله به) من المسؤولين بالله (أي يرسل) محمد عليه وسلم في الأرض (بلا مناضج) الناس من محمد صلى الله عليه وسلم والقرآن (أولاكمهم الحكم) العفوون بنعباد الدنيا والآخرة بكت (ذكروا بالله عليه) قال وجه النصر (وكل الذين أدر) (فبها الله تعالى) إن الله تعالى أن يأثر لن آفاق في الأرض (أولاكمهم الحكم) (أي ي(Environment) (بكل أن يقبله) من البرود حسن (وقديها) من الموتيين (وأيده) بالليل (فإن بنها) الصادقين (الله يغضبان) عليه (وإن ذلك من الله علية وسلم) (من بعد ستئاتها) تطيعت وتفكيرت (بزعمون ما أمر الله به) من المسؤولين بالله (أي يرسل) محمد عليه وسلم في الأرض (بلا مناضج) الناس من محمد صلى الله عليه وسلم والقرآن (أولاكمهم الحكم) العفوون بنعباد الدنيا والآخرة بكت (ذكروا بالله عليه) قال وجه النصر (وكل الذين أدر) (فبها الله تعالى) إن الله تعالى أن يأثر لن آفاق في الأرض (أولاكمهم الحكم) (أي ي
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
لا يمكنني قراءة النص العربي من الصورة المقدمة.
لا يمكنني قراءة النص العربي من الصورة.
APPENDIX B

ISNAD OF AL-ṬABARĪ

(1) CHAIN OF NARRATORS

Muhammad ibn al-Muḥammad ⇒ 'Abd Al-Rahmān ibn Mahdī ⇒ Šu'bah ⇒ Al-Suddī ⇒ Ibn 'Abbās

(2) CHAIN OF NARRATORS

Yahyā ibn 'Uṯman ibn Šāliḥ Al-Sahmi ⇒ 'Abd Allah ibn Šāliḥ ⇒ Muʿāwiya ibn Šāliḥ ⇒ 'Ali ibn Abī Talhah ⇒ Ibn 'Abbās

(3) CHAIN OF NARRATORS

Abū Kurayb ⇒ Wākī ⇒ Šu'fān ibn Šarīk ⇒ Ibn Abī Šarīk ⇒ 'Atā' ibn Al-Sā' ib ⇒ Abī Ṭ- Duha ⇒ Ibn 'Abbās

(4) CHAIN OF NARRATORS

Muhammad ibn Ma'mar ⇒ 'Abbās ibn Ziyād ⇒ Šu'bah ⇒ Abī Bišr ⇒ Saʿīd ibn Jubayr ⇒ Ibn 'Abbās

(5) CHAIN OF NARRATORS

Al-Qāsim ibn Al-Hasan ⇒ Al-Ḥusayn ibn Dāwūd ⇒ Hajjāj ⇒ Ibn Jurayj ⇒ Ibn 'Abbās

(6) CHAIN OF NARRATORS

Muhammad ibn Hāmid ⇒ Salmah ibn al-Fadl ⇒ Muhammad ibn Ishāq ⇒ Muhammad ibn Abī Muhammad, servant of Zayd ibn Ṣābit ⇒ 'Ikrimah ⇒ Saʿīd ibn Jubayr ⇒ Ibn 'Abbās

(7) CHAIN OF NARRATORS

Abū Kurayb ⇒ 'Uṯman ibn Saʿīd ⇒ Bišr ibn 'Ammār ⇒ Abī Rauq ⇒ Al-Dahhāk ⇒ Ibn 'Abbās

(8) CHAIN OF NARRATORS

Muhammad ibn Hāmid Al-Rāzī ⇒ Salmah ibn al-Fadl ⇒ Muhammad ibn Ishāq ⇒ Muhammad ibn Abī Muhammad, servant of Zayd ibn Ṣābit ⇒ Saʿīd ibn Jubayr ⇒ Ibn 'Abbās

(9) CHAIN OF NARRATORS

Yahyā ibn 'Uṯman ibn Šāliḥ Al-Sahmi ⇒ Abū Šāliḥ ⇒ Muʿāwiya ibn Šāliḥ ⇒ 'Ali ibn Abī Talhah ⇒ Ibn 'Abbās
(10) CHAIN OF NARRATORS
Al-Mu'annā => 'Abd Allah ibn Šālih => Mu'āwiya => 'Alī ibn Abī Ṭalḥah => Ibn 'Abbās

(11) CHAIN OF NARRATORS
Al-Mu'annā ibn Ibrāhīm => 'Abd Allah ibn Šālih => 'Alī ibn Abī Ṭalḥah => Ibn 'Abbās

(12) CHAIN OF NARRATORS
Muhammad ibn Sa'd => His father (Sa'd) => his maternal uncle, Al-Ḥusayn ibn Al-Hasan => from his grandfather => Ibn 'Abbās

(14) CHAIN OF NARRATORS
Bišr ibn 'Ammār => Abī Rauq => Al-Ḍahhāk => Ibn 'Abbās

(14) CHAIN OF NARRATORS
Muhammad ibn Al-'Alā' => => 'Uṯmān ibn Sa'id => Bišr ibn 'Ammār => Abī Rauq => Al-Ḍahhāk => Ibn 'Abbās

(15) CHAIN OF NARRATORS
Muhammad ibn Ismā'īl Al-Ahmāsī => Muhammad ibn Abīd => Hārūn ibn 'Antarah => His father ('Antarah) => Ibn 'Abbās

(16) CHAIN OF NARRATORS
Al-Mu'annā ibn Ibrāhīm => 'Abd Allah ibn Šālih => Mu'āwiya ibn Šālih => 'Alī ibn Abī Ṭalḥah => Ibn 'Abbās

(17) CHAIN OF NARRATORS
Al-Manjab => Bišr ibn 'Ammār => Abī Rauq => Al-Ḍahhāk => Ibn 'Abbās

(18) CHAIN OF NARRATORS
Al-Manjab ibn Al-Ḥariṣ => Bišr ibn 'Ammār => Abī Rauq => Al-Ḍahhāk => Ibn 'Abbās

(19) CHAIN OF NARRATORS
Ahmad ibn Ishaq Al-Ahwazī => Abū Ahmad => 'Abd Al-Mālik ibn Ḥusayn => al-Suddī => Abī Mālik => Ibn 'Abbās
(20) CHAIN OF NARRATORS
Al-Hasan ibn Muhammad => 'Ali ibn 'Abim => Ibn Jurayj => Mujahid => Ibn 'Abbas

(21) CHAIN OF NARRATORS
Al-Hasan => 'Afran => Abū 'Awawān = Mūsā Al-Bazār => Sahr ibn Hawšab => Ibn 'Abbas

(22) CHAIN OF NARRATORS
Al-Muʻaβānna => Hajjāj => Hammād => Mūsā ibn Salīm Abū Jawām, servant of Ibn 'Abbas => Ibn 'Abbas

(23) CHAIN OF NARRATORS
Sād ibn 'Abd Allah ibn 'Abd Al-Hakam => Hafs ibn 'Umar => Al-Hakam ibn Abān => Ikrimah => Ibn 'Abbas

(24) CHAIN OF NARRATORS
Ahmad ibn Ishāq => Abū Ahmad Al-Zubayrī => Bīr ibn Ismā'īl => Abī KaFīr => Ibn 'Abbas

(25) CHAIN OF NARRATORS
Ibrāhīm ibn 'Abd Allah => 'Imrān ibn Maysarah => Ibn Idrīs => Al-Hasan ibn Al- Furtāt => His father (Al-Furtāt) => Ibn 'Abbas

(26) CHAIN OF NARRATORS
Ahmad ibn Ishāq Al-Ahwāzī => Abū Ahmad Al-Zubayrī => Bīr ibn Ismā'īl => Abī KaFīr => Ibn 'Abbas

(27) CHAIN OF NARRATORS
'Abbas ibn Muhammad => Muhammad ibn 'Abīd => Al-Amaš => Abī Fībyān => Ibn 'Abbas

(28) CHAIN OF NARRATORS
Muhammad ibn Ḥāmidd => Ya'qūb Al-Qāmi => Ja'far ibn Abī Al-Mughīrah => Sa'id ibn Jubayr => Ibn 'Abbas

(29) CHAIN OF NARRATORS
Ibn Wakīl => my father (Wakīl) => Šarīk => 'Āsim ibn Kulayb => Sa'id ibn Ma'bad => Ibn 'Abbas
(30) **CHAIN OF NARRATORS**  
Ahmad ibn Ishaq => Abū Ahmad => Sarīk => Ṭāsim ibn Kulayb => Al-Hasan ibn Sa’d => Ibn ‘Abbās

(31) **CHAIN OF NARRATORS**  
‘Alī ibn Al-Hasan => Muslim => Muhammad ibn Mus‘ab => Qays => Ṭāsim ibn Kulayb => Sa‘id ibn Ma‘bad => Ibn ‘Abbās

(32) **CHAIN OF NARRATORS**  
Salmah => Ibn Ishāq => Khalīd => Ṭāwus => Ibn ‘Abbās

(33) **CHAIN OF NARRATORS**  
Al-Qāsim => Al-Husayn => Hajjāj => Ibn Jurayj => Šālih, servant of Al-Taw’amah and Sarīk ibn Abī Namr (one or both of them) => Ibn ‘Abbās

(34) **CHAIN OF NARRATORS**  
Muhammad ibn Ismā‘il Al-Ahmāsī => Ṭāb al-Hāmid Al-Hīlmānī => Al-Nadr => ‘Ikrimah => Ibn ‘Abbās

(35) **CHAIN OF NARRATORS**  
Ibn Hāmid => Salmah => Ibn Ishāq => a learned person => Mujāhid => Ibn ‘Abbās

(36) **CHAIN OF NARRATORS**  

(37) **CHAIN OF NARRATORS**  
Al-Qāsim => Husayn => Hajjāj => Ibn Jurayj => Ibn ‘Abbās

(38) **CHAIN OF NARRATORS**  
Ibn Hāmid => Salmah => Ibn Ishāq => Layth ibn Abī Sālim => Ṭāwus Al-Yamānī => Ibn ‘Abbās

(39) **CHAIN OF NARRATORS**  
Abū Kurayb => Mu‘āwiyah ibn Hishām Wākī => Sulaym ibn Sarīk => Ibn Abī Sarīk => Ṭātā ibn Al-Sā‘ib => Abī Al-Duhā => Ibn ‘Abbās

(40) **CHAIN OF NARRATORS**  
Yūnus => Ibn Wahab => ‘Abd Al-Rahmān ibn Mahdī => Isrā‘īl => Ismā‘il Al-Suddī => from a person who heard it => Ibn ‘Abbās
(41) **CHAIN OF NARRATORS**

Abū Kurayb => Ibn 'Aṭiyah => Qays => Ibn Abī Laylā => Al-Minhāl ibn 'Amr => Sa'īd ibn Jubayr => Ibn 'Abbās

(42) **CHAIN OF NARRATORS**

'All ibn Al-Hasan => Muslim => Muhammad ibn Mu'sab => Qays ibn Al-Rabi' => 'Āsim ibn Kulayb => Sa'īd ibn Jubayr => Ibn 'Abbās

(43) **CHAIN OF NARRATORS**

Muhammad ibn Sa'īd => My father (Sa'd) => My maternal uncle => My father from his father => Ibn 'Abbās

(44) **CHAIN OF NARRATORS**

Ibn Hāmid => Jarīr => Al-A'āmash => Ismā'īl ibn Rağā' => 'Umayr, servant of Ibn 'Abbās => Ibn 'Abbās

(45) **CHAIN OF NARRATORS**

Ibn Hāmid => Salmah => Ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Philib => Ikrimah / Sa'īd ibn Jubayr => Ibn 'Abbās

(46) **CHAIN OF NARRATORS**

Ibn Hāmid => Salmah ibn al-Fadl => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Philib => Ikrimah / Sa'īd ibn Jubayr => Ibn 'Abbās

(47) **CHAIN OF NARRATORS**

Mūsā ibn Sahl Al-Ramlī => Na'īm ibn Ḥammād => 'Abd al-'Azīz al-Darāwardī => 'Amr ibn Abī 'Amr => Ikrimah => Ibn 'Abbās

(48) **CHAIN OF NARRATORS**

Al-Qāsim ibn Al-Hasan => Husayn => Ḥajjāj => Ibn Jurayj => Mujāhid => Ibn 'Abbās

(49) **CHAIN OF NARRATORS**

Al-Manjab ibn Al-Hariq → Bišr ibn 'Ammār → Abī Rauq → Al-Dahhāk → Ibn 'Abbās

(50) **CHAIN OF NARRATORS**

Al-'Abbās ibn Al-Walīd Al-Āmāli and Tamīm ibn Al-Muntaṣir Al-Wāṣati => Yazid ibn Hārūn => Al-Asbaq ibn Zayd => Al-Qāsim ibn Ayūb => Sa'īd ibn Jubayr => Ibn 'Abbās
(51) CHAIN OF NARRATORS

'Abd Al-Karīm ibn Al-Hayyam => Ibrāhīm ibn Baṣār Al-Ramādīt => Sufyān ibn 'Uyaynah => Abū Saīd => Ikrimah => Ibn Ṭabās
APPENDIX C

ISNĀD OF `ABD ALLAH IBN `ABBĀS IN IBN KAΦĪR

(1) CHAIN OF NARRATORS
Salīm ibn `Abd Allah => Ismā`īl ibn `Abd Al-Rahmān Al-Suddī Al-Kabīr => Šu`bah => Al-Suddī => Ibn `Abbās

(2) CHAIN OF NARRATORS
Abū Šālīḥ => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas`ūd => a group of companions of the Prophet (peace be upon him).

(3) CHAIN OF NARRATORS
Muhammad Ibn Ishāq ibn Yasār (author of military campaigns) => Al-Kalbī => Abū Šālīḥ => Ibn `Abbās => Jābir ibn `Abd Allah

(4) CHAIN OF NARRATORS
Al-Suddī => Abī Mālik => Abī Šālīḥ => 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-Dahhāk => Ibn `Abbās

(6) CHAIN OF NARRATORS
Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Ǧābit => ʿIrīmah / Șād ibn Jubayr => Ibn `Abbās

(7) CHAIN OF NARRATORS
`Alī ibn Abī Ṭalḥah and others => Ibn `Abbās

(8) CHAIN OF NARRATORS
Qatādah ibn Di`āmah => Al-Suddī => Abū Malik => Abū Šālīḥ => 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-Dahhāk => Ibn `Abbās
(11) **CHAIN OF NARRATORS**

'Abī ibn Abī Talhah => Ibn 'Abbās

(12) **CHAIN OF NARRATORS**

Ibn Jarir => Muhammad ibn Sa'd => His father (Sa'd) => his maternal uncle, Al-Hasayn ibn Al-Hasan => from his father (al-Hasan) => from his grandfather => Ibn 'Abbās

(13) **CHAIN OF NARRATORS**

Ibn Ishāq => Muhammad ibn Abī Muhammad => 'Ikrimah / Sa'id ibn Jubayr => Ibn 'Abbās

(14) **CHAIN OF NARRATORS**

Muhammad ibn Hāmid => Salmah => Muhammad ibn Ishāq => Muhammad ibn Abī Muhammad, servant of Zayd ibn Fābit => 'Ikrimah / Sa'id ibn Jubayr => Ibn 'Abbās

(15) **CHAIN OF NARRATORS**

Abū Kurayb => 'Uṭmān ibn Sa'id => Bishr ibn Ammār => Abī Rauq => Al-Dahhāk => Ibn 'Abbās

(16) **CHAIN OF NARRATORS**

Al-'Awfī => Ibn 'Abbās

(17) **CHAIN OF NARRATORS**

Ibn Jarir quotes a similar narration to 'Alī ibn Abī Talhah => 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'id Al-Φawrī => Al-Ajlah ibn 'Abd Allah Al-Kindī => Yazīd ibn Al-Aslam => Ibn 'Abbās

(20) **CHAIN OF NARRATORS**

Ibn Ishāq => Muhammad => 'Ikrimah => Sa'id ibn Jubayr => Ibn 'Abbās

(21) **CHAIN OF NARRATORS**
(22) Chain of Narrators

Ibn Jarir => Al-Suddi (in his exegesis) => Abu Malik => Abu Salih => Ibn `Abbās => Murrah Al-Hamdānī => Ibn Mas‘ūd => a group of companions of the Prophet (peace be upon him)

(23) Chain of Narrators

Rabi` ibn `Anas => Ibn Jurayj => Mujāhid => Ibn `Abbās

(24) Chain of Narrators

Ibn Jurayj => `Ata` => Ibn `Abbās

(25) Chain of Narrators

Al-Manjāb => Biṣr ibn `Amār => Abī Rauq => Al-Dāhhāk => Ibn `Abbās

(26) Chain of Narrators

Ibn Jarir => Abu Kurayb => `Uḥmān ibn Sa`īd => Biṣr ibn `Amār => Abī Rauq => Al-Dāhhāk => Ibn `Abbās

(27) Chain of Narrators

Ibn Ḥatim / Ibn Jarir => `Āsim ibn Kulayb => Sa`īd ibn Ma`bad => Ibn `Abbās

(28) Chain of Narrators

Ibn Jarir and Ḥatim => Muhammad ibn Ismā‘īl Samratul-Aḥmasī => Abū Yahya Al-Ḥīlmānī => Al-Nādīr Abū `Umar Al-Kharrāz => Ikrimah => Ibn `Abbās

(29) Chain of Narrators


(30) Chain of Narrators

Muhammad ibn Ishāq => a learned person => Ḥujjāj => Mujāhid => Ibn `Abbās

(31) Chain of Narrators

Ibn Jarir => Al-Muṣannā ⇒ Ibrāhīm ⇒ Muslim ibn Ibrāhīm ⇒ Al-Qāsim ⇒ A person from the Bāṭil Tamīm ⇒ (Ibn `Abbās)

(32) Chain of Narrators
Al-Hakīm ⇒ Abū Bakr Bakawiyah ⇒ Muhammad ibn Ahmad ibn Al-Nadr ⇒ Mu'āwiyyah Al-Bijlī ⇒ Sa'īd ibn Jubayr ⇒ Ibn 'Abbās

(33) CHAIN OF NARRATORS

Ibn Ḥarām ⇒ 'Irām ibn Uyaynah ⇒ 'Atā' ibn Al-Sī'il ⇒ Sa'īd ibn Jubayr ⇒ Ibn 'Abbās

(34) CHAIN OF NARRATORS

Ibn Abū Ḥatim ⇒ Abū Zar'ah ⇒ Ufman ibn Abī Shaybah ⇒ Jarīr ⇒ 'Atā' ⇒ Sa'īd ⇒ Ibn 'Abbās

(35) CHAIN OF NARRATORS

Mujāhid ⇒ Sa'īd ibn Jubayr ⇒ Ibn 'Abbās

(36) CHAIN OF NARRATORS

Abū Dāwūd Al-Tiyālīsī ⇒ 'Abd al-Hāmid ibn Bihrām ⇒ Sahr ibn Hawšab ⇒ 'Abd Allah ibn 'Abbās

(37) CHAIN OF NARRATORS

Al-A'maṣ ⇒ 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-Hasan ⇒ Husayn ⇒ Ḥajjāj ⇒ Ibn Jurayj ⇒ Mujāhid ⇒ Ibn 'Abbās

(42) CHAIN OF NARRATORS

Imām Ahmad ⇒ 'Affān ⇒ 'Abd Al-Wāri'i ⇒ 'Ayūb ⇒ 'Abd Allah ⇒ Sa'īd ibn Jubayr ⇒ His father (Jubayr) ⇒ Ibn 'Abbās